

Welcoming the Stranger

From Racism

Toward Hospitality



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This book is dedicated to the glory of God and my grandchildren:

Ashton D. Vore
Victoria L. Flader
Olivia C. Vore
Ella M. Vore.

May their world be less racist and more hospitable and welcoming of the stranger.

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Introduction

Welcome! That's what this is all about, being welcoming people. My purpose in doing this study book is to help us move away from racism toward hospitality, especially with Hispanic persons. It is the revised product of my Doctor of Ministry work at the Saint Paul School of Theology in Kansas City, Missouri.

Part of welcoming is introductions. So, I'll start by introducing myself. I am White, female, a United Methodist pastor who has been appointed to local churches for more than 25 years. In each of these appointments God has gotten me involved in Hispanic ministry of some kind. I have learned a great deal about Hispanic culture, even served with an Hispanic Bishop, but I am no expert. I, like you, am an expert of the White culture that I am living in. And I have encountered White racism against people of color all of my life. The sin of racism is not about the people of color that we encounter as neighbors, fellow shoppers, parents of our children's classmates, co-workers and bosses, employees, doctors, lawyers, nurses, teachers (the list is endless). The sin of racism lives in us and in our culture, indeed in all of our society. To remove that sin, we must begin with us.

I am also a daughter, a wife, a parent and a grandparent. I was raised to not be racist, and yet I am a "recovering racist," I'll say more about this later. I continue to struggle against some of the culture I have received. I believe my children and grandchildren are less racist than their great grandparents and even grand parents because of some of experiences they are having that were not available to previous generations. The current generations of whatever ethnicity are interacting more, are seeing one another on television in some positive ways and are being educated differently than even their parents were. However, there is still a long way to go, for racism continues to raise its ugly head and we continue to sin.

Like the weather, everybody seems to be talking about race and racism, but nobody seems to be doing anything about it. You, however, are an exception! You are doing something about it, you have at least begun this book, and by God's grace you will continue to study, to talk, to act, and to reflect on race, racism, its impact on you and on our society.

The expectation and the format of this book is centered upon a group of people, with a designated leader, not teacher, meeting on a regular basis, setting their own calendar. This group may be from one congregation, several congregations, even several different denominations. It is intentionally Christian, but other input from faith communities could

enrich it a great deal. We all need all the guidance, courage, strength, and hope we can get in combating racism.

Notes for designated leaders begin on page 8. If you are that person for your group, be sure to read that section.

Situations may arise that would lead an individual to experience this book on their own. There are notes for those working alone starting on page 9. If you are in such a situation, be sure to read that section.

An Optional Orientation Session begins on page 10. It is based on the same format for the Lesson Plans discussed. One advantage of an Orientation Session is getting some of the administrative details out of the way, the meeting schedule, expectations about reading, attendance, homework etc. Another is an opportunity to introduce the topic and deal with questions. A third possible advantage is that the group has already done some studying and are more ready for discussion. One disadvantage in using the Orientation session is that it adds another week onto the schedule. It's your choice, hopefully in consultation with members of the group.

Chapters 1-5 and 7 in this book have the same organizing principle. Each begins with shared information about a particular topic that will be discussed in a group setting. Some of the information you may already know, some may be new to you. The information section is followed by Lesson Plans. Whether you are the leader of a group, a participant in a group or an individual working on your own, these Lesson Plans are designed to help you reflect on and use the information you have read in that Chapter. Each group session will also include worship time, they are part of the Lesson Plans. The Worship Materials include materials for a Worship Center. This could be a separate space in the room or it could be in the middle of the table the group gathers around. Where ever it is, it needs to be in line-of-sight for the group. Some Chapters will have Homework Assignments, suggestions of things to do during the time before the next group session to get ready for that session.

The two chapters that are different are Chapters 6 and 8. Chapter 6 focuses on the culture in which you were raised and currently live. You are the expert on that culture and so you will be providing the content, the information for that session. Chapter 8 is a Fiesta! This is the last session in this book. You will have an opportunity to learn more about various aspects of Hispanic culture and to have a party!

Each of us brings a lifetime of learning and experiences to this study. Out of this learning and these experiences come our pre-suppositions about how the world works, or doesn't work. Here are some of my pre-suppositions:

First, we are all racist to some degree. It's not something we set out to be, it's something we have become as we have been formed by our families and our society.

Second, there is hope for recovery. One of the goals of this study is help you become a recovering racist. I firmly believe with all my being that change is possible. Otherwise, what value does the Christian life and faith have? I also believe that God's love, patient and persistent that it is, is far stronger than any thing that has shaped us in ways that do not express that same love.

We all sin, we all are separated from God and from one another by things we do and say, as well as our reactions to what others do and say. The Good News is that there is hope for all of us. Confronted by our sin and aware of the incredible, gracious love of God we are able to repent or turn away from our sins, are able to learn new ways of relating to God and to others and to view the world through different eyes. It is then we realize the forgiveness that has always been ours from God. It is God's gracious love giving us the sense of justification, the sense we are still loved and accepted by God. Our response is to begin living a new life in Jesus, doing life differently than we did before. This leads us to go on toward perfection, which includes not intentionally sinning. This is a United Methodist understanding of humanity and our relationship to God through Jesus Christ. This is from this perspective that this study has been written.

You may have another understanding from your faith community. My hope is that through this study as you are in dialog with your faith community and this perspective you will grow and be strengthened in your faith expression in the world.

I believe there is value in all cultures. While my own culture will usually appear best to me, that is true for other people we well. We enrich each other by learning about and experiencing other cultures.

NOTES FOR LEADERS

Congratulations! Someone has enough faith in you to ask you to be a designated leader for this study. AND you have the courage to take it on! Groups just work better with someone as the designated leader. Each designated leader has a particular style that works for them. This study is written primarily from my style, which values discussion over lecture and participation rather than presentation. Your style will be different than mine. Thanks be to God! Feel free to revise the lesson plans to fit you and to fit the group you are working with. Think of what I have provided as guidelines.

On page 22 of Chapter 1 are Guidelines for Civility in The United Methodist Church¹. I have included them to remind all of us that as we discuss difficult and controversial issues we need to remain above all Christians in our speech and actions. We may often disagree with one another, but we don't have to be disagreeable. Be sure to point out these Guidelines to your group. My hope is that you won't have to do that beyond the first session, but remember they are there, if you need to bring up again later.

Notes for those studying alone

Congratulations! You are beginning an important journey. You have the courage to travel alone, maybe even in spite of what others around you are thinking and experiencing. Sometimes others just aren't ready to take the journey. Nonetheless, your courage may influence them in positive ways. My hope is that this study will begin a transformation process in you that will infect others, subtly and overtly.

As you read through the Chapters, I hope you will take time to reflect on what you are reading. The Lesson Plans at the end of each Chapter could be used to facilitate that reflection. I hope you will use a Journal to record your impressions, your growth, your own prayers and experiences. The worship materials could be helpful beginning points for meditations, further scripture reading and activities.

While you may read the entire book in a week or less, rather than the eight or nine weeks that a group would take, I encourage you to look over the Homework Assignments at the end of each Lesson Plan. Take a few minutes to do some of them, especially at the end of Chapter 5 in preparation for Chapter 6, "White Culture and Me: What Do I Say?". It is important to affirm our own culture as we learn about new ones. I wish you well in your studies. Perhaps, in time, you will be able to form a group and go through the study with them. Your experience, growth, and familiarity with the materials will be a blessing to them.

Optional Orientation Session

Lesson Plans

Needed Materials:

Study books

Large writing surface and markers

Articles from magazines and newspapers about racism

Journal for participants to use (pocket folder with some paper)

Worship Center Materials:

Cross

Bible

Compass or road map of some kind

Backpack or small suitcase of some kind, put Journals and/or study books into it.

1. Gathering of the participants (5 minutes)

- a. Make introductions around the group. People can share their names and why they have come to this study.

2. Worship Materials

Call to Worship

The Leader will explain the worship center items by saying:

“We are embarking on an important journey together. As Christians, we need to always have the cross and Bible with us for guidance and grounding in our faith.

The compass and/or road map are symbols to remind us that we are intentionally moving in a definite direction. We make take some interesting side trips, but we will always return to the way that lead us away from Racism and toward Hospitality.

The backpack or suitcase remind us that we all bring baggage with us when we come together and some of that baggage will be very helpful as we journey along. They also remind us that there are things we need on the journey.”

Open the backpack or suitcase and share the Journals and study books with the group. Explain that the Journals will sometimes be used in class and sometimes at home. The study books will need to be used in both places.

Scripture: Have someone read the following scriptures aloud:

Genesis 12:1-3 and Mark 1:16-20

Prayer: Gracious God, you have continually called your people to step out in faith, to travel to new lands, to experience new ways to being even when our location doesn't change. Walk with us now in this study as we seek to move away from racism and toward hospitality. In Jesus' name. Amen.

3. Introduction of the specific topic (5-15 minutes)

The leader leads an overview of entire class using the Table of Contents to show the movement of the learning.

Share the purpose of this study is which is to help us move away from Racism toward Hospitality, especially with Hispanic persons.

Point out the various sections of the Study Book. Start with the Introduction, which is directed to everyone involved in this study. Especially note on page 3 the brief discussion about the form each chapter will take.

Move to Chapter 1 which starts on page 10. Pages 10 through 20 are materials to read ahead and then discussed in class. The Lesson Plans begin on page 21. It would be helpful if class members looked over the Lesson Plans before class to know what will be discussed and done each session.

Specific expectations include being at every session, as far as is possible. Doing the homework for each session will add to the learning. A calendar will be developed about the length of the sessions and their frequency.

Take time to discuss a calendar for meeting together. The following is a suggested form:

Date	Subject	Time	Location
	Orientation		
	Chapter 1 Introduction to racism		
	Chapter 2 Introduction to Racism: part 2		
	Chapter 3 Hospitality & the Old Testament		
	Chapter 4 Hospitality in the New Testament		
	Chapter 5 Our United Methodist Tradition		
	Chapter 6 White Culture and Me		
	Chapter 7 Hispanic culture		
	Chapter 8 Looking back, looking at today and looking forward FIESTA		

Continue by sharing these guides for relating to one another:

The way we relate to one another is very important. Here are my suggestions of how we can be sensitive to one another and remain friends:

A deepening awareness that we are at different levels of our understandings, will be very helpful. We need to respect one another no matter what our current views are. It is exciting to realize that we all have something to learn from one another as we relate to one another openly, honestly, and with integrity. Everyone in the group can practice listen carefully and actively to one another and to reflect carefully & thoughtfully upon what has been said before speaking until it becomes a habit. Our attempts to build community and to find common ground during the course of our conversations will pay off in the short and long run.²

Draw attention to the Guidelines for United Methodists on page 19.

Ask the group for other suggestions and write them on the large board.

Ask if there are any questions so far? Answer them as best you can and if you can't, find the answer and follow up later.

Homework Assignment:

1. Read the Introduction and Chapter 1 before the next session.
2. Bring in articles and/or pictures from newspapers and magazines about racism.

Closing Unison Prayer: O Lord, our God, send with out with your blessing as we begin our journey together toward hospitality toward all your children, our brothers and sisters. In Jesus' name. Amen.

Chapter 1

Introduction to Racism

What is racism and why talk about it?

What has been and is the impact of racism on us personally and on our society?

What is race?

Introduction

Where to start? John Wesley, the founder of Methodism, urged the people gathered into the societies, classes and bands to always begin with scripture. That is what I am doing now, before we get into the concept of race and racism. We begin with two scriptures, Mark 3:19b(20)-21, 31-35 and Luke 10:25-37. I have included the texts here from the New Revised Standard Version so you can easily look back at them as you read the Scripture Reflection. These scriptures form the basis of this book and my vision of what the world could look like and where God is calling us to go. We will come back to these scriptures in more depth in Chapter 4.

After the Scripture Reflection is a section on Language and Race. It will help us to define what we are talking about and studying. Following the Reflections on Language and Race will be a range of definitions of race. These are followed by Guidelines for Civility and Benefits to White Americans from Giving Up Racism and Segregation, which will help in your discussions and hopefully reinforce your willingness to at least study racism, if not work to eliminate it from society altogether.

Scripture Reflection

Mark 3:19b-21, 31-35 (New Revised Standard Version)

Then he (Jesus) went home; and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind."...Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you.: And he replies, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother and my mother."

Luke 10:25-37 (New Revised Standard Version)

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he (Jesus) said to him, "You have given the right

answer; do this, and you shall live.”

But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

These scriptures raise important questions for us as we seek to be United Methodist Christians. Who are my mother and my brothers? Who is my neighbor? Who belongs and who doesn't? Who gets to make this decision? What criteria are used to decide? These questions and their answers form the foundation of my, and I hope our, practice of ministry, especially when working with White United Methodist congregations as we seek to face and reduce our racism, particularly toward Hispanic persons.

The Gospel writers each give us examples of Jesus' attitude toward the stranger, the alien, the other and his view of hospitality. The stories shared above redefine family and neighbor for us through Jesus' teaching.

First, Jesus' redefinition of family opens up our obligations. In societies formed on family and tribal affiliation, such as the Jewish society, any one who falls outside those associations is no longer “ours” and all societal obligations cease, thus who is family and who is not is important. In Mark 3:31-35 Jesus' mother and brothers come to reclaim him and take him home. But they can't get to him because of the size of the crowd. So, in politeness, the people pass their message on to Jesus. To go home with the family could abort or at least truncate his mission. He chooses to respond indirectly by continuing to speak to the crowd, expanding his family to include all who do the will of God. His obligation is more than to his mother and brothers, it is to all who do God's will. By implication, it is an obligation of all of us to each other. Thus if I am doing the will of God and you are doing the will of God, we are family and have an obligation to one another as family that is not based on biology nor law nor language nor culture. Maybe like a church.

I would define the church as those who, by their actions, show a common mission in

relation to the kingdom of God, held together with bonds of love and friendship which trace their source back through the cleansing water of baptism and the sacrificed body and blood of Jesus Christ shared around the welcoming place of the Lord's table.

The bonds that tie us together as Christians through the church have to be strong enough and elastic enough to withstand the stress and strain of honest disagreement, disillusionment, and differing visions of mission. Only the ties of a familial friendship shaped and shared through welcoming and table fellowship, the experiences of shared water and food, will be able to do just that.

I believe that we need to rely on a bond, a tie, a connection that is more than human kinship or human feeling. In the church we are bound together with a kinship tie based on blood. Not the blood of our biological ancestors, but the inclusion by Christ which makes us part of him and him part of us as we celebrate The Lord's Supper. Our open table policy as United Methodists affirms that. Further we need to remember the Baptismal Covenant which reminds us of our family ties through the shared water.³

Secondly, Jesus expands the definition of neighbor in Luke 10:25-37 as he answers the self-justifying lawyer in what the law requires to inherit eternal life. What does "neighbor" mean? "The...Hebrew word translated 'neighbor,' ...has a wide range of meanings from 'lover'...to 'friend'...to someone living nearby...[I]n general, ...anyone not considered either a 'brother'...or an 'enemy.' In legal contexts,...'neighbor' has the more specialized meaning of a member of the same social group, but not as close as a blood relative--in other words, a fellow Israelite."⁴ Jesus' answer to the lawyer changes that definition. He puts the question back to the lawyer for an answer, a ruling. By lifting up the hospitable actions of a hated and despised Samaritan, one intentionally excluded from the covenant community, in contrast to those whose lives were to be righteous, Jesus shows the lawyer and us what it is to be righteous, to practice hospitality. If those outside the community of faith can be righteous, how much more should we be.

Language and Race

In these materials all traditional racial category words such as Black, Hispanic, White, etc. will be capitalized. I am choosing the capitalization in respect to people of color and to emphasize that White is also a traditional racial category. I will be using quotation marks around the word "race," since it is an artificial category, having no scientific basis.⁵ The quotation marks will serve as a reminder of its spurious overlay on our thinking and

practices. I will endeavor to use other words for “race” such as “...*ethnic group, ethnicity, cultural background, nationality, or human variation* when speaking about differences among human beings.”⁶ As a feminist, gender inclusiveness is important to me in talking about people in general and God. So, I would encourage us to be inclusive in our language, learning as we go along.

The origins of the concept of “race” are relatively recent. In fact, “The very category of ‘race’--denoting primarily skin color--was first employed as a means of classifying human bodies by Francois Bernier, a French physician, in 1684.”⁷ Racial categories got further definition through the publication of “...*Natural System* (1735) [by] the preeminent naturalist of the eighteenth century, Carolus Linnaeus.”⁸ He “...classified humans into four groups: *Homo europaeus, Homo asiaticus, Homo africanus, and Homo americanus*...This scheme persists in many Western societies even today,”⁹ according to Don Operario and Susan T. Fiske. In the United States we tend to define people as White or non-White, White being the norm and non-White being in unfavorable contrast to the norms. Operario and Fiske go on to remind us that Asian-Americans have been both White and non-White,¹⁰ and at one time Irish and Italians in the United States were considered non-White, and thus not entitled to any of the privileges and prerogatives of White people, although now they identify themselves as White and so does most of United States society.¹¹

In fact, “the idea of race did not exist in its present form before the Atlantic slave trade: it only gradually took hold in U.S. society as it became necessary to rationalize slavery. If there were races, and if one was inferior to the other, then the democratic principles of liberty and equality were not threatened or undermined by the existence of slavery.”¹² This same philosophy or theory could also be made to work to justify the confiscation of Native American, Mexican-American, and Asian-American property and the cancellation of any rights these people may have mistakenly thought they possessed. The trick came in proving who belonged in which racial category. Children took the ethnicity of their mothers, especially if the mothers were already slaves. Eventually judges and courts had to decide cases which revolved on “race.” The decision in *Plessy v. Ferguson* (1896) (this case set the precedent for separate equal facilities for Whites and Negroes) showed that, “...In the [Supreme] Court’s eyes, Homer Plessy’s blackness was not his color and morphology, but rather the deeper qualities to which these external characteristics typically pointed.”¹³ Did someone have Black ancestry, did they associate with Black people, did

they act White or Black? These became the deciding questions in a number of court cases especially regarding seating in railroad cars¹⁴, and by inference, segregation in general. As late as 1983, state and federal courts were still using the concept that one Black ancestor made a person Black, no matter what they currently looked like or understood themselves to be.¹⁵ Now we move on to look at the consequences, namely racism.

Some definitions of racism:

1. To Joseph Barndt, "Racism is clearly more than simple prejudice or bigotry. Everyone is prejudiced, but not everyone is racist. To be prejudiced means to have opinions without knowing the facts and to hold onto those opinions, even after contrary facts are known. To be racially prejudiced means to have distorted opinions about people of other races. Racism goes beyond prejudice. It is backed up by power. Racism is the power to enforce one's prejudices. More simply stated, racism is prejudice plus power."¹⁶ Also, racism is a prison¹⁷ and "...a manifestation of mental illness,"¹⁸ that has and is crippling every one on earth. It is a sin that separates us from one another, our true selves, and God.¹⁹

There are subcategories within racism, also noted by Barndt, and they are so intertwined that they cannot be truly separated from each other. He notes individual racism, what each of us experiences and does to maintain and support racism on a day to day basis, as one person²⁰; institutional racism, the way the powerful institutions in America have been designed to benefit the White majority of Americans, to the detriment and oppression of the people of color minority²¹; cultural racism the imposition of the culture of the majority upon the minority as the normative culture.²²

2. "White racism is the uneven and unfair distribution of power, privilege, land and material goods favoring White people....White racism is a system in which people of color as a group are exploited and oppressed by White people as a group....the fires of racism include the flames of anti-Semitism,"²³ according to Paul Kivel.

3. Louise Derman-Sparks and Carol Brunson Phillips "...define racism as an institutionalized system of economic, political, social, and cultural relations that ensures that one racial group has and maintains power and privilege over all others in all aspects of life."²⁴

4. There is another other racism identified by David O. Sears which has appeared and is sometimes called the "*new racism*." It has several components. They include:

symbolic racism..., a blend of antagonism to blacks with attachment to traditional American values that have nothing to do with race, such as work ethic, traditional morality, and respect for traditional authority....it focuses on violations of such traditional values by blacks in particular,...it is phrased in terms that are abstract and ideological, reflecting the White person's moral code and sense of how society should be organized....(Example: Blacks are lazy.)

subtle racism, involving a defense of traditional values, exaggeration of cultural differences, and denial of positive emotions;...(Example: I'm an open and accepting

person, but I think Blacks would really like to be with their own kind and go to their own church.)

aversive racism, a combination of negative racial affect that distances whites from blacks, and a commitment to the principle of equality that argues for equal treatment;...(Example: I'm a good person and not prejudiced, but I just don't feel comfortable around Blacks.)

ambivalent racism, a combination of sympathy for Black's plight with the belief that they have contributed significantly to it;... (Example: I'm sorry for what Blacks have to deal with, but if they just wouldn't be so strident and demanding, I'm sure they would be better off.)

stratification ideology, attributions of blacks' disadvantage to internal factors such as lack of motivation;...(Example: Blacks are poor and out of work because they just don't work hard enough.)

economic individualism, the interpretation of blacks' economic disadvantage as due to their lack of work ethic." (Example: If Blacks just worked like everybody else they could get ahead and we wouldn't need programs like Affirmative Action.)²⁵

5. *The Book of Discipline of The United Methodist Church, 2004* in ¶162.A says, in part,

A) *Rights of Racial and Ethnic Persons--Racism* is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself....Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access to resources and opportunities in the church and in society based on race or ethnicity. Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons.²⁶

6. Ann Streaty Wimberly and Edward Powell Wimberly say, "Racism is the power to discriminate against and treat unjustly those who are different racially and ethnically. This unjust treatment is based on the belief in the innate superiority of one ethnic group over another. Racism is the translation of racist attitudes into action. It includes the communication of derogatory ethnic labels and other racist attitudes."²⁷

7. This is my definition of racism in light of my studies and experiences up to this point.

It seems to me that racism is an interlocking, oppressive web of attitudes and practices of individuals and institutions of a dominant culture in a particular society which are passed from one generation to another, becoming so ingrained in that society that

these attitudes and practices eventually affect all aspects of human life (political, educational, cultural, economic, social, religious, psychological, etc.) and entrap the entire society in a sinful way of life that continues to grow and feed on the power of the powerful dominant culture. These attitudes and practices define the status of various groups and individuals within that society by spurious criteria such as skin color, national origin, language, and ancestral heritage, among others. This oppression is maintained and enforced by the dominant culture through the values of the society expressed in laws, preferential treatment, societal images in the media, language requirements, threats of punishments, myths and discourses between individuals and groups for the benefit of the dominant culture at the expense of the subordinate cultures. As with all sin, God calls us to repentance and redemption which are possible and abundantly available. Where the dominant culture has had the power, the ability, to create this oppressive web and to maintain it through its power, its ability to influence and the charisma of its leaders, that same kind of power can be used to change, to re-create an interlocking web of attitudes and practices of individuals and institutions to reflect the values of respect, love, and affirmation expressed in that society for the benefit of all people and cultures. This can be done through leaders who present a new model of living that :

1. Takes into account all the forces that worked together to create the present society,
2. Holds on to the connections between individuals, as well as institutions,
3. Prophetically identifies current attitudes and practices that are sinful,
4. Offers hope to those working for change, to those who are oppressed by the old system, and those who are the oppressors in the old system that change is not only desirable, but necessary.

Individuals are ensnared in the web of racism through the institutions they participate in and the ones that impact their lives such as schools, businesses, religious centers, governmental agencies, and even their own families. They are racist to the extent that they accept the racist attitudes and practices of the society around them. They can become recovering racists by working through a model of salvation that includes awareness of their racism, repentance from attitudes and practices of racism, recognize God's grace and forgiveness through which they can begin to receive new attitudes and practices that show hospitality toward others. As with other sin this process may need to be done again and again. But the good news is that it is possible to move away from racism and toward hospitality through God's grace, forgiveness, and guidance. Individuals working together can begin the changes needed to redeem institutions. This is a greater task, for institutions seem even more resistant to change. But if there is hope for individuals, there is hope for institutions as well.²⁸ (Nancy K. Flader, 2000)

It is extremely important to talk about racism now! Our racism, overt and covert is hurting our nation spiritually, politically, economically, and physically. Spiritually, we are sinning, separating ourselves from God and from one another, when we speak and act in racist ways. As Dr. Tex Sample has written, "Racism places us in rebellion against God. In our distorted trusts, our continual missing of the mark of God's will, our self-elevated flights

into arrogance, and our complacent passivity and self-loss, we find ourselves in rebellion against God.”²⁹ Elaine Jenkins adds, “We are all created by God....”We are all saved by faith in Christ....We are all equal in Christ...Unity in diversity and diversity in unity....(the body of Christ)³⁰ To be racist, to participate in racist systems is to not follow Jesus’ commands to “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” (Matthew 22:37-40, New Revised Standard Version)

Politically racism is hurting the United States by dividing people as they seek to be good citizens and vote in elections. One prime example is minority ballots not being counted accurately in the 2000 Presidential election³¹

Racism breeds poverty--lack of resources and training, poorer schools, discrimination in jobs, and mortgage loans.³² Hurricanes Katrina and Rita, including the aftermath gave us some evidence of this. As the one year anniversary of Katrina approached, the media again focused on the Gulf Coast. Maggie Stehr related this story about handing out FEMA cards in Jasper County, Texas, crippled by Hurricane Rita.

The semiautomatic pistol lay on the table a few feet away. Gale Lathrop had never seen a gun that close....The 59-year-old had worked all day to help open an American Red Cross shelter....Lathrop and a handful of volunteers had come to hand out FEMA debit cards to the hungry and homeless.

But the Jasper sheriff told them the shelter wasn’t opening yet—not until all the white residents got their cards first. Didn’t matter whether they were eligible or not. Then he put his pistol on the folding table.

“Do you understand me?”³³

On August 29, 2006, Lynn Neary, host of Talk of the Nation on National Public Radio asked, “What would you say we learned from - in the aftermath of Katrina about race, if anything? Did we learn anything?” One of her guests, author Michael Eric Dyson, *Come Hell or High Water: Hurricane Katrina and the Color of Disaster*, replied

Well yeah, I think it's absolutely clear that we have refused to engage in an edifying conversation about the convergence of race and class. We got some language for race in this country. We have less language for class, less analytical acuity, less clarity, and less willingness to engage these issues either within these communities and between communities. And I think that it appeared early on that with the outpouring of charity that Americans were willing to gird up their loins and put their resources squarely behind African-American and other poor people.

What it turned out is that we got charity but no justice. Justice is about dealing with the structural realities that have to be contended with and why poor people had been left behind long before the vicious winds and violent waters of Katrina descended. And the vicious consequences of racial difference have to be acknowledged.³⁴

Examples of discrimination by lending institutions for home loans was reported by the Federal Reserve.

The Fed's analysis of 2005 home lending data found that 54.7 percent of black borrowers paid a higher-than-typical interest rate on home mortgages. That was up sharply from 32.4 percent in 2004.

For Hispanics, 46.1 percent paid more than typical for their mortgages last year—more that double the 20.3 percentage reported in 2004.

In contrast, only 17.2 percent of whites paid high-than-typical interest on their home mortgages last year. That was still up considerably from 2004's 8.7 percent....The Fed's report is based on information from 8,848 financial institutions. The Fed is required to report annually on home lending.³⁵

Specifically, The Plain Dealer, a Cleveland, Ohio newspaper quoted federal data for their area.

Recently released federal data show that 57 percent of black Cuyahoga County residents who obtained purchase or refinance mortgage loans last year received high-interest loans compared with 22 percent of white people.

Nearly 30 percent of those who identified themselves as Latino got higher-interest loans in 2005.

What is surprising is that black borrowers, regardless of income, received higher-priced loans at about the same rate.³⁶

Health care costs are higher for Blacks and Hispanics. Our prison population is disproportionately Black and Hispanic. There seem to be few legitimate ways to get ahead and so many turn to crime, and there is a high death rate among of young adult Blacks and Hispanics.³⁷

This is just a brief look at racism in America. It seems to be alive and well in our everyday life.

NOTE: *Following is from the full text of a document prepared by a theological dialogue of 23 persons meeting first in Nashville Nov. 20-21, 1997 and for a second and final time in Dallas Feb. 19-20, 1998. The paper was adopted by the group at its Dallas meeting and has been edited by the group's four-member steering committee. The dialogue was sponsored by the United Methodist Commission on Christian Unity and Interreligious Concerns in New York with funds provided by the church's General Council on Ministries in Dayton, Ohio.*

Guidelines for Civility in The United Methodist Church³⁸

1. Respect the personhood of others, while engaging their ideas.
 2. Carefully represent the views of those with whom we are in disagreement.
 3. Be careful in defining terms, avoiding needless use of inflammatory words.
 4. Be careful in the use of generalizations; where appropriate offer specific evidence.
 5. Seek to understand the experiences out of which others have arrived at their views. Hear the stories of others, as we share our own.
 6. Exercise care that expressions of personal offense at the differing opinion of others not be used as means of inhibiting dialogue.
 7. Be a patient listener before formulating responses.
 8. Be open to change in your own position and patient with the process of change in the thinking and behavior of others.
 9. Make use of facilitators and mediators where communication can be served by it.
 10. Always remember that people are defined, ultimately, by their relationship with God; not by the flaws we discover or think we discover in their views and actions.
-

BENEFITS TO WHITE AMERICANS FROM GIVING UP RACISM AND SEGREGATION

1. A release from the fear of black.
2. The gain of new friendship enriching all our lives. Racism and separation limit the pool of friendships and mates.
3. The gain of greater bargaining power of greater numbers if race was not a consideration.
4. The gain of the freedom of not having to be concerned about proving one's superiority in character, intelligence, morality, etc. Freedom from needing to live a lie.
5. Release from the higher cost of living associated with segregating oneself from other behind gated communities far from the workplace. The cost automobiles, gasoline to commute long distances, and the increasing need for highway maintenance would all decrease.
6. The gain of better economic conditions for everyone when no group is held down.
7. Improved education for everyone raises the standard of living for everyone.
8. In giving up racism, White Americans gain the experience of learning how to deal with the rest of the world.

Compiled by Lela Knox Shanks, Independent Scholar and Author, Lincoln, Nebraska and Robert Poor, Physicist, Stockton, California. From a speech by Mrs. Leola Bullock, Sunday, June 6, 2001 at the Nebraska Annual Conference of The United Methodist Church at Nebraska Wesleyan University.

Lesson Plans

This Lesson Plan assumes that your group has not done the Optional Orientation Session. If your group did the Orientation Session, you can skip handing out the Journals and the Introduction of the Topic.

Lesson Learning Goals--By the end of this session class members will be able to:

- Recognize racism in the articles that have been shared
- Share a working definition of racism developed by the group
- Recognize the current United Methodist position on racism

Notes to the Leader:

Ask class members to bring in articles from newspapers and magazines about racism in preparation for this group session. Bring some of your own, too.

Needed materials:

Bibles

United Methodist Hymnals or music sheets

Worship center materials:

serape or brightly colored cloth,

cross,

family picture,

telephone book

Study books

Large writing surface and markers

Articles from magazines and newspapers about racism

Journal for participants to use (pocket folder with some paper)

Map of the world, put up on the wall

1. Gathering of the participants (5 minutes)

- a. Make introductions around the group. People can share their names and why they have come to this study.
- b. Share Journals with the group.

2. Worship Materials

Call to Worship

The Leader will explain the worship center items by saying:

“We are embarking on an important journey together. As Christians, we need to always have the cross and Bible with us for guidance and grounding in our faith.

1. a serape or multicolored blanket, beautiful colors that together make a bold, intense, passionate work of art, woven by someone;
2. a family picture--who is our family?;

3. a phone book--who are our neighbors? (names like or unlike ours as well a defining our neighborhood)

Scripture Reading--ask one person to read Mark 3:19b(20)*-21, 31-35, ask another to read Luke 10:25-37. (*Check the version being read, sometimes the story starts in 19b and sometimes in 20.)

Singing "Help Us Accept Each Other" No. 560 (The United Methodist Church Hymnal, 1989)

Unison Prayer: Gracious God, we thank you for drawing us together in ministry. We thank you for opening our eyes, our ears, our hearts, and our arms to our brothers and sisters around us. Yet we confess we have participated in the structures and attitudes that are harming and destroying lives around us. Forgive us our complicity, active and inactive. Forgive our blindness, deafness, hard-heartedness, and inaction. Guide us to help the waters of justice to roll down and the ever-flowing streams of righteousness to again refresh our land. This we ask in Jesus' name. Amen.³⁹

3. Introduction of the specific topic (5-15 minutes)

The leader leads an overview of entire class using the Table of Contents to show the movement of the learning.

Share the purpose of this study is which is to help us move away from Racism toward Hospitality, especially with Hispanic persons.

Point out the various sections of the Study Book. Start with the Introduction, which is directed to everyone involved in this study. Especially note on page 3 the brief discussion about the form each chapter will take.

Move to Chapter 1 which starts on page 10. Pages 10 through 20 are materials to read ahead and then discussed in class. The Lesson Plans begin on page 21. It would be helpful if class members looked over the Lesson Plans before class to know what will be discussed and done each session.

Specific expectations include being at every session, as far as is possible. Doing the homework for each session will add to the learning. A calendar will be developed about the length of the sessions and their frequency.

Take time to discuss a calendar for meeting together. The following is a suggested form:

Date	Subject	Time	Location
	Orientation		
	Chapter 1 Introduction to racism		
	Chapter 2 Introduction to Racism: part 2		
	Chapter 3 Hospitality & the Old Testament		
	Chapter 4 Hospitality in the New Testament		
	Chapter 5 Our United Methodist Tradition		
	Chapter 6 White Culture and Me		
	Chapter 7 Hispanic culture		
	Chapter 8 Looking back, looking at today and looking forward FIESTA		

Continue by sharing these guides for relating to one another:

“The way we relate to one another is very important. Here are my suggestions of how we can be sensitive to one another and remain friends:

A deepening awareness that we are at different levels of our understandings, will be very helpful. We need to respect one another no matter what our current views are. It is exciting to realize that we all have something to learn from one another as we relate to one another openly, honestly, and with integrity. Everyone in the group can practice listen carefully and actively to one another and to reflect carefully & thoughtfully upon what has been said before speaking until it becomes a habit. Our attempts to build community and to find common ground during the course of our conversations will pay off in the short and long run.⁴⁰

4. Activity: Smaller groups (15-25 minutes)

- Sharing of articles: What is the problem in this article? How is this about racism? Share in groups of 3-4.
- Ask the larger group: What is racism? Write their responses on the board or paper.
- Direct the attention of the group to the definitions page, importance of power in defining racism.
- Share an incident that could show racism (see below)

5. Reflection time: Individual (10 minutes)

Have the group read the incident or you read it as they follow along. Then have a brief group discussion to answer questions about content, etc. on the incident. This will be followed by individuals reflecting on the incident using the questions at the end. They may do this in their Journals. Share reflections with the group as comfortable

Incident for Reflection:

This is a true incident. All identifying items have been changed.

One day a White, middle-class woman was in a large metropolitan city for a church meeting. She dressed casually, but nicely for the meeting. Her car was a two year old popular model. The church was in an older neighborhood that was home to many African- and Mexican-Americans. She needed gas before she headed home. She could see a gas station/convenience store on the corner near the church. The price was fairly low, so she pulled in. The sign on the pump said, "Pay Before Pumping." She saw other people who had pulled in before her heading into the building to pay. She followed them. Their cars were older models, many had dents and/or broken windows. While she was alone, most of the other cars had at least one passenger. As she waited in line, she realized that among the 8-10 individuals in the store, the male clerk behind the counter and she were the only Whites in the store. This didn't bother her, she simply noted it as a fact. The clerk was dressed in a dirty shirt, unbuttoned, over a stained white T-shirt. He needed a shave and his hair was uncombed. He glanced up, saw her and said in a loud voice, "Ma'am, you just go ahead the pump the gas, you don't have to pre-pay." Thinking that perhaps the sign was old and the policy wasn't being enforced, she said, "Thank you" and went out to pump her gas. When she came in to pay the clerk said, "Sorry I didn't see you right away Ma'am. You know how it is, some folks you just can't trust." She replied, "I know what you are saying," took her receipt and left.

Reflection Questions may be done in Journals;

1. Who are the people involved in this incident?
2. What is their relationship?
3. What are some of the power dynamics involved between the clerk and the woman?

Between the woman and the other customers?

4. What was the clerk really telling her? What was she telling him?

5. What would you have done in her place?
6. In your opinion, is there racism in this incident? Why or why not?
7. If this incident shows racism, what would have been a more non-racist way to handle this incident?

6. Action Plan, group (10 12 minutes)

- a. Learning to recognize racism—Ask the group the following questions and write their responses on the large writing surface
 - 1) What are some simple guidelines we could use for ourselves?
 - 2) What are some simple guidelines we could use for dealing with others?
 - 3) What are some simple guidelines we could use for dealing with institutions?

7. Assign homework:

1. Find out when your family came to America. Where did they come from? Did they come as individuals or part of a family group? Where did they settle? How were they treated? What kind of ties did they keep with “the old country?” What hardships did they face in this country? What blessings did they receive in this country? What connections do you have with their culture?
2. If you don’t know or can’t find this out, ask your friends about stories from their families or find a story about immigrant from about the same time as some of your ancestors came here or an immigrant story from those who came from the same country or area that some of your ancestors came from.

8. Joys and Concerns from the group (3 minutes)

9. Closing Prayer (3 minutes)

Some important and helpful websites:

The United Nations sponsored a World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, August 31 through September 7, 2001. There are many pages and documents connected with this site, including a Personal Pledge Against Racism. This site is well worth your time. <http://www.un.org/WCAR/>

White Privilege is a free resource for antiracism education and activism; its editorial focus is analyzing and critically assessing racialized social privilege. <http://whiteprivilege.com/>

Teachervision has a wide variety of multicultural resources for parents, teachers and kids <http://www.teachervision.com/>

White Culture is a celebration of the Euro-American culture with lots of very interesting pages: <http://www.euroamerican.org/>

Race Relations is a very good site for Affirmative Action, Civil Rights, Discrimination, Diversity, hate Crimes and Group, Immigration, Racism, Racial Profiling, etc. <http://racerelations.about.com/>

Project Change: Race Ethnicity Community, Diversity, Inclusion was founded by the Levi Strauss Company. They focus on various projects and hate crimes. They are a good source of information. <http://www.projectchange.org/>

A Sociological Tour Through Cyberspace is a fun site that covers lots of topics, including Race and Ethnicity. You may have to scroll down a ways to get to the Race and Ethnicity heading, but have fun checking out some of the other sites as well. It is run through Trinity University, San Antonio, Texas. <http://www.trinity.edu/>

The General Board of Global Ministries of The United Methodist Church has good resources and reports. <http://www.gb-gm-umc.org/>

The General Board of Church and Society of The United Methodist Church has good resources and reports, especially about immigration. They are also publishing some very impressive Anti-Racism booklets. <http://www.umc-gbcs.org/>

Chronology on the History of Slavery and Racism offers a detailed history that is quite good. <http://innercity.org/holt/slavechron.html>

Artists Against Racism is a different approach, using artists as role models and is specifically aimed at youth. <http://artistsagainstracism.com/index.html>

There are many other sites, some you will find may be even better than these!

Chapter 2

Introduction to Racism

What is racism, part 2

Introduction

As we saw in Chapter 1, there are many definitions and facets to racism. In this chapter we'll continue to look at racism definitions, especially focusing on Institutional Racism. I have included some of them here, including the one I wrote and am using in this book. This review will help with this lesson. Following this review I'm adding another definition to racism, institutional racism. Then we'll look at the immigrant experience and how people become or don't become assimilated into American society.

To Joseph Barndt, "Racism is clearly more than simple prejudice or bigotry. Everyone is prejudiced, but not everyone is racist. To be prejudiced means to have opinions without knowing the facts and to hold onto those opinions, even after contrary facts are known. To be racially prejudiced means to have distorted opinions about people of other races. Racism goes beyond prejudice. It is backed up by power. Racism is the power to enforce one's prejudices. More simply stated, racism is prejudice plus power."⁴¹ Also, racism is a prison⁴² and "...a manifestation of mental illness,"⁴³ that has and is crippling every one on earth. It is a sin that separates us from one another, our true selves, and God.⁴⁴

Louise Derman-Sparks and Carol Brunson Phillips "...define racism as an institutionalized system of economic, political, social, and cultural relations that ensures that one racial group has and maintains power and privilege over all others in all aspects of life."⁴⁵

The Book of Discipline of The United Methodist Church, 2004 in ¶162.A says, in part,

- A. *Rights of Racial and Ethnic Persons--Racism* is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself....Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access to resources and opportunities in the church and in society based on race or ethnicity. Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons.

Racism is the power to discriminate against and treat unjustly those who are different racially and ethnically. This unjust treatment is based on the belief in the innate superiority of one ethnic group over another. Racism is the translation of racist attitudes into action. It

includes the communication of derogatory ethnic labels and other racist attitudes.⁴⁶

This is my definition of racism in light of my studies and experiences up to this point.

It seems to me that racism is an interlocking, oppressive web of attitudes and practices of individuals and institutions of a dominant culture in a particular society which are passed from one generation to another, becoming so ingrained in that society that these attitudes and practices eventually affect all aspects of human life (political, educational, cultural, economic, social, religious, psychological, etc.) and entrap the entire society in a sinful way of life that continues to grow and feed on the power of the powerful dominant culture. These attitudes and practices define the status of various groups and individuals within that society by spurious criteria such as skin color, national origin, language, and ancestral heritage, among others. This oppression is maintained and enforced by the dominant culture through the values of the society expressed in laws, preferential treatment, societal images in the media, language requirements, threats of punishments, myths and discourses between individuals and groups for the benefit of the dominant culture at the expense of the subordinate cultures. As with all sin, God calls us to repentance and redemption which are possible and abundantly available. Where the dominant culture has had the power, the ability, to create this oppressive web and to maintain it through its power, its ability to influence and the charisma of its leaders, that same kind of power can be used to change, to re-create an interlocking web of attitudes and practices of individuals and institutions to reflect the values of respect, love, and affirmation expressed in that society for the benefit of all people and cultures. This can be done through leaders who present a new model of living that :

1. Takes into account all the forces that worked together to create the present society,
2. Holds on to the connections between individuals, as well as institutions,
3. Prophetically identifies current attitudes and practices that are sinful,
4. Offers hope to those working for change, to those who are oppressed by the old system, and those who are the oppressors in the old system that change is not only desirable, but necessary.

Individuals are ensnared in the web of racism through the institutions they participate in and the ones that impact their lives such as schools, businesses, religious centers, governmental agencies, and even their own families. They are racist to the extent that they accept the racist attitudes and practices of the society around them. They can become recovering racists by working through a model of salvation that includes awareness of their racism, repentance from attitudes and practices of racism, recognize God's grace and forgiveness through which they can begin to receive new attitudes and practices that show hospitality toward others. As with other sin this process may need to be done again and again. But the good news is that it is possible to move away from racism and toward hospitality through God's grace, forgiveness, and guidance. Individuals working together can begin the changes needed to redeem institutions. This is a greater task, for institutions seem even more resistant to change. But if there is hope for individuals, there is hope for institutions as well.⁴⁷

New definition

And now to add another definition of institutional racism: "...the system of laws; policies; and political, economic, and institutional arrangements that perpetuate and maintain subordinate and dominant group positions in a society."⁴⁸ Note that these systems are sometimes formal and sometimes informal. Individuals participating in these "arrangements" may not be aware of the racism that is being perpetuated by their actions and attitudes.

Racism is more than our individual actions and beliefs. It is also a part of our society. So much so that good hearted, well-meaning, Christians don't see it and often don't recognize it.

In this book, I am focusing on White racism against people of color, especially Hispanics. There are other racisms, but I am narrowing my perspective to this aspect of it.

To me, the ingredient of power is essential, as you can see from my definition. All people have prejudices. We like one person, attitude, action over another. And we all discriminate or act on our prejudices every day. But racism is more than prejudice and discrimination. Racism adds the force of power to certain prejudices and discriminations so that a certain set of prejudices and discriminations become standards by which everyone is judged and their status within a **particular society** is defined and valued by the dominate group/culture.

One of the main ways that racism has been expressed in the United States is by skin color. People with "white" skin have been the dominate group/culture for hundreds of years. They have had the power/authority to set the definitions and values of our society. People darker skin have generally been devalued and discriminated against in very real and concrete ways such as housing, access to education, jobs, and citizenship rights. We have done this with laws in the past. However, that kind of discrimination is now illegal. Yet racism goes on. Why? Because racism has become so ingrained in our society that we don't often see it. Sometimes that's because of the built in privileges that Whites have. In 1988, Dr. Peggy McIntosh prepared a working paper entitled "White Privilege." It came from her realization that there were things she could do as a White person that a Black person couldn't do.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an

invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools and blank checks.⁴⁹

Here is the beginning of a very long list that she compiled:

1. I can, if I wish, arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area that I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization", I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can deal with my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.⁵⁰

I encourage you to access this document on line and read it in its entirety. Sometimes it's because racism has become so subtle we don't really know its there. And/or when we do recognize it, it seems like such an overwhelming task to weed it out. We often feel powerless to make an impact.

But we are powerful. We are White adults, voters and tax payers. We are baptized Christians who have a moral obligation and commandment to continue to "...renounce the spiritual forces of wickedness, reject the evil power of this world, and repent of [our]

sin....accept the freedom and power God gives [us] to resist evil, injustice, and oppression in whatever forms they present themselves.”⁵¹ as we promised in our Baptismal Covenant and when we were confirmed into the church. We need and can do something about this evil in our world. As we continue through our study we’ll be doing just that.

Now we’ll turn to the immigrant experience.

The Immigrant Experience

All of our families have come to this continent as immigrants. Some one or ones left the country or area they were living in and came here to start a new life. And with each new arrival, some one or ones objected about the new-comers: “They don’t speak our language.” “There isn’t room for them.” “They’ll take over unless we keep them in their place.” When the new-comers sought to become part of the existing culture their place was often at the bottom of the society. We have medical doctors and PhD’s unable to work in their chosen fields because we don’t recognize their credentials and education.

Georgia Harkness in 1921 reflects on the role of the Church, particularly the Protestant Church, in dealing with “the immigrant problem.” As she taught classes at the School of Religious Education and Social Service at Boston University in the late nineteen-teens and early nineteen-twenties, she realized the problems her students were having in trying to reach and minister with the large populations of immigrants.⁵² Her comments about the immigrants of her time and the reaction of Americans to them have relevance for us today as we struggle with the same attitudes and reactions.

The attitude of the American people toward the immigrant has been too often an attitude of neglect. We have drawn aside our skirts for fear of defilement, and have left the immigrant to shift for himself/[herself]. We have applied to him/[her] unpleasant epithets, and have frequently placed upon his/[her] shoulders the blame for all our present social and industrial unrest. If we have permitted him/[her] to be the victim of exploitation and greed, if we have denied him/[her] the opportunities for education and Americanization that are his/[her] due, can we wonder that he/[she] sometimes pays us back in our own coin?⁵³

In the early days the immigrants who came to us were quite similar to the people of the United States in physique, mental characteristics, mode of living and social inheritance. In those times there was no “immigrant problem” of any seriousness, for our country welcomed them freely and assimilated them without difficulty. But gradually the old immigration from the more advanced nations decreased, while the new immigration from the more backward countries rapidly increased in number.⁵⁴

The attitude we have adopted toward the new immigration has varied as widely as the American temperament. Many have churlishly advocated the exclusion of all immigrants for the benefit of the American workman [workers]. Others, moved by sentiment rather than sense, have urged us to open wide the doors and take in everybody.⁵⁵

Harkness’ comments on the Italian immigrants sound very much like what is being said

about Hispanic immigrants. “Many families...have migrated *en masse* to America, and we have also received large numbers of wage-earning men coming without their families and expecting to return to Italy.”⁵⁶

In explaining the causes of this immigration she says,

...the dominant motive of Italian emigration is not political but *economic* oppression. Landlordism is the curse of southern Italy. The land is owned almost entirely by wealthy noblemen, who let it out to tenant farmers at exorbitant rents. The rich largely escape taxation, which is levied principally on articles of consumption. The wages of all classes are very low, and this is especially true of the agricultural laborer. The standard of living is lower than in the United States, but taxes and food claim a much larger proportion of the meager income....*Over-population* has also caused economic distress and has led to emigration. The birth-rate, as in this country, is generally highest where poverty and illiteracy are greatest.⁵⁷

From describing the causes and status of the immigrants, she moves on to describe the contributions that immigrants are making in America. As an example she includes this poem by Frederick. J. Haskin

I am the immigrant.
 I have shouldered my burden as the American man-of-all work.
 I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.
 I do seven-tenths of the bituminous coal mining.
 I do seventy-eight per cent of all the work in the woolen mills.
 I contribute nine-tenths of all the labor in the cotton mills.
 I make nineteen-twentieths of all the clothing.
 I manufacture more than half the shoes.
 I build four-fifths of all the furniture.
 I make half of the collars, cuffs, and shirts.
 I turn out four-fifths of all the leather.
 I make half the gloves.
 I refine nearly nineteen-twentieths of the sugar.
 I make half of the tobacco and cigars.
 And yet, I am the great American problem.⁵⁸

This “immigrant problem” of racism is not a new one. While Harkness uses the word “race” in much the same way that we now use the word “nationality,” she is still using the concept of the power of one group to enforce its prejudices and modes of discrimination against another group in the same society. This can be seen in her explanation of “...the congestion of newly arrived immigrants...” in certain areas and the lack of assimilation into the American culture in general.

The tendency to segregation in foreign-speaking districts or colonies is traceable to several causes: (1) the natural desire to live among those of the same language, the same race, and the same religion; (2) the influence of their religious leaders who desire to strengthen their church by preserving denominational and racial separateness; (3) the lower cost of living among those having the same standards; (4) the race prejudice and aversion of native Americans (those born in America), who refuse to live in the same section with foreigners.⁵⁹

Her solution is two fold. One for the churches to play an active role in helping immigrants to learn English, learn our values and ways of life through classes conducted in cooperation with other agencies or on our own. The other is for the churches to alter our thinking and acting by becoming acquainted with the immigrants, appeal to the immigrants by altering our worship services, and live up to our expressed Christian values. She concludes by her book by reminding us that "...the real foundation of all our efforts (with the immigrants) must be the spirit of Christian [kindred]hood. When the Christian people of America fully catch the spirit of the Christ and follow His behest as He says, 'Love thy neighbor as thyself,' then the immigrant *problem* will cease to exist, for the stranger within our gates will have become our brother [and our sister].⁶⁰

What are the stories from your family about coming to this country? Why did your family come? Who came, individuals, whole families, whole villages? How were they received? Which generation learned English first? What traditions, customs, heirlooms, words has your family kept from their heritage?

Not every family has these kinds of stories. For some people the past is not important, perhaps some previous generation was made to feel ashamed of their origins and they covered them up as soon as possible. Or it may have been so long ago that your family has lost track of its origins. If your family is like this, talk to a friend whose family has stories of their past. Ask them the questions listed above. Or if your friends don't have stories either, research some stories through the public library or the internet. These stories will give you different perspective on immigration.

Lesson Plans

Lesson Learning Goals--By the end of this session class members will be able to:

- Write or use a definition of racism that includes concepts presented in the class, especially the pervasiveness of it in our society, its impact on our personal and communal lives.
- Show awareness of different kinds of racism and have developed the beginnings of a plan to deal with institutional racism.

Notes to the Leader:

Needed materials:

Same worship center materials as Lesson 1

Spanish Pronunciation sheet (see below)

Role Play and Reflection Questions,

Homework

Bibles

United Methodist Hymnals

Articles about institutional racism--have these on the table for early arrivers to look at

1. Gathering of the participants (5 minutes)

- Introductions around the group
- Deal with any administrative details here.

2. Worship (10 minutes)

Call to Worship: Call attention to worship center materials again.

Share in the following Litany

A Litany of Immigration/Immigrants

Leader: As Abraham and Sarah were strangers and sojourners in the land Canaan,

People: So our ancestors, too, were strangers and sojourners in this land.

Leader: As Jacob and his family sojourned in Egypt in the time of famine, and became great in number,

People: So too, are the peoples who sojourn and immigrate among us.

Leader: As God commanded the people to care for and love the sojourner because they had been sojourners in Egypt,

People: So we are commanded to remember our family histories and so love and care for others.

Leader: As Mary and Joseph traveled from Galilee to Bethlehem to Egypt, uprooted by government decrees, greed, and hatred,

People: So many people today are refugees, sojourners, and immigrants for the same reasons.

Leader: As Jesus was a refugee and sojourner in Egypt, a wanderer with no place to lay his head, suffered outside the walls, and was laid to rest in a donated tomb,

People: Let us join him outside the boundaries and safety of our walls, for we have no lasting dwelling place here, we are waiting for such a place.

Leader: May it be so today and always!

People: Yes, may it be so today and always! Amen!

(written by Nancy K. Flader, used with permission)

Ask individuals to **briefly** share stories of their families coming to America.

Start learning first verse or at least the chorus of Jesus Loves Me in Spanish (Spanish Pronunciation Sheet) Number 191 in *United Methodist Hymnal, 1989*

Scripture: Ask someone to read Matthew 15:21-28 aloud. Have others follow along. Ask these questions:

Where is the institutional racism?
 How are the disciples participating in it?
 How is Jesus participating in it?
 How is the woman participating in it?
 What is the result, what changes?
 What can we learn from this?

Unison Prayer:

Gracious God, we thank you for drawing us together in ministry. We thank you for opening our eyes, our ears, our hearts, and our arms to our brothers and sisters around us. Yet we confess we have participated in the structures and attitudes that are harming and destroying lives around us. Forgive us our complicity, active and inactive. Forgive our blindness, deafness, hard-heartedness, and inaction. Guide us to help the waters of justice to roll down and the ever-flowing streams of righteousness to again refresh our land. This we ask in Jesus' name. Amen.⁶¹

3. Activity, group and/or individual (15-25 minutes)

a. Dealing with racism when we see/hear/feel it. Brain storm ways to deal with jokes, comments, actions of our own and of others.

b. Role play situation. You will need three people; Pedro, Julia, and a law enforcement officer. Have people read through it and then act it out before the group. Divide the larger group into small groups before the role play and direct their attention to the questions they will be discussing.

Role Play of a Racial Incident

One day in early spring, Pedro and Julia Garcia were traveling from their home in western Nebraska to a church meeting in central Nebraska. They were driving their five year old pick-up. Both are native Spanish speakers, born and raised in Mexico. They are now United States citizens. About 50 miles from their home the State Patrol was stopping motorists for a safety inspection. Pedro was asked to pull over the side of the road and turn off the motor. An officer approached his vehicle and asked to see his Green Card (a permit for non-citizens to work in the United States). Pedro was offended that the officer was assuming he was not a U. S. citizen. Pedro informed the officer that he and his wife were both U. S. citizens. Reaching into the glove compartment, Pedro yanked out his U. S. passport, which he happened to have with him. He handed it to the officer. Julia was afraid that Pedro's anger would offend the officer and that they would both be arrested. The officer examined the passport, asked if Julia was Pedro's wife and then returned the passport. He then told Pedro and Julia that they could continue their journey. They then noticed that Anglo or White drivers were being asked to demonstrate that their lights, horns, turn signals and emergency brakes worked. Hispanic or Latino drivers were being pulled off to the side of the road and were being asked for documents about their immigration status. They drove away thanking God that they had legal documents with them and praying for the other Hispanic/Latino drivers.

Reflection Questions--share these and your responses in your small group. Be prepared to share with the whole group as your small group thinks is necessary.

- a. Where is the racism in this story?
- b. How would you have responded if you were Pedro or Julia?
- c. Have you ever been asked to prove your citizenship? What papers do you have right now that would prove your citizenship?
- d. What would have been a better way for the incident to have been handled?

Have the small groups share with the whole group, as they are comfortable.

4. Action Plan: Larger group (10 12 minutes)

Discuss these questions with the larger group. Write responses where people can see them.

- a. How can I respond to institutional racism?
- b. How can our congregation respond to institutional racism?

5. Assign homework: Ask each person to read one of these scripture passages or short books (Ruth and Jonah) and then answer the reflection questions. They will be discussed in the next session.

1. Read your assigned scripture passage.

Deuteronomy 10:12-11:1

Ezra 9:1-10:44

Nehemiah 13:23-31

Ruth

Jonah

Jeremiah 7:3, 5-7 and 22:3-4

2. Reflect on your assigned scripture using the following questions. To answer some of the questions you may need to read some of the verses before and after your passage. Use some Bible resources such a Commentary to find some answers. Write your responses/reflections in your journal or on this page. All these questions will not fit all of the passages. Answer what you can.

- a. Who is the target audience?
- b. Who is speaking?
- c. What is the context, private conversation, public statements, a time of peace, preparing for war, etc.?
- d. What is the message to the target audience?
- e. How is the message received by the target audience?
- f. What is unexpected or surprising about this passage?
- g. What fits in with your perception of the Bible's message?
- h. What would be a modern example of this passage?
- i. What does this passage tell us about hospitality?
- j. Is this a message you are comfortable with? Why or why not?

6. Joys and Concerns from the group (3 minutes)

7. Closing Prayer (3 minutes)

Spanish Pronunciation Sheet

How to pronounce Spanish letters

<p>Vowels: A like <i>a</i> in <i>cat</i>, eg. Hola E like <i>e</i> in <i>bed</i>, eg. Tengo I like <i>ee</i> in <i>see</i>, eg. Madrid O like <i>o</i> in <i>hot</i>, eg. Hola U like <i>oo</i> in <i>too</i>, eg. una Y like <i>ee</i> in <i>see</i> (<i>y</i> is only a vowel sound when used alone), eg. Madrid y Sevilla</p>	<p>Consonants: B as in English, eg. Barcelona C before e and i like <i>th</i> in <i>theatre</i>, eg. cero otherwise like <i>k</i> in <i>kit</i>, eg. carro CH as in English, eg. charco D like <i>d</i> in <i>dog</i>, eg. domingo G before e and i like <i>ch</i> in Scottish <i>loch</i>, eg. girar otherwise like <i>g</i> in <i>get</i>, eg. gambas H always silent, eg. Hola J like <i>ch</i> in Scottish <i>loch</i>, eg. Jerez LL like <i>y</i> in <i>yellow</i>, eg. me llamo Ñ like <i>ni</i> in <i>onion</i>, eg. España QU like <i>k</i> in <i>kick</i> eg. qué R more strongly rolled, especially at beginning of a word, softer in the middle of the word, eg. Rosa, cero. RR strongly rolled eg. correo S like <i>s</i> in same eg. salud V like <i>b</i> in <i>bad</i>, but softer, eg. viva Y like <i>y</i> in <i>yellow</i> or <i>yet</i>, eg. playa Z like <i>th</i> in <i>theatre</i>, eg. izquierda</p>
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Chapter 3

Hospitality and the Old Testament

Introduction

Welcome signs are posted everywhere. Sometimes we feel welcomed and some times we don't by the people behind the signs. Our churches would like to be known as friendly and welcoming. Where does this attitude come from? John Wesley taught the people called Methodist to begin answering questions by turning to the Bible. So now that we have an idea what we're talking about, we turn to the scriptures. What does the Bible have to say about welcoming and the offering hospitality?

What is Christian hospitality? Why it is important?

First, let's try to define hospitality. Here are several from a variety of sources:

1. "Hospitality refers to reflecting in our language and behavior toward others friendly, receptive, and welcoming love. It is relating to other people, including those of different ethnic and racial backgrounds, as brothers and sisters. It is the acknowledgment in our heart, our behavior, and our language that we are all kinsfolk in Jesus Christ. It is a quality that enables us to treat others as guests the way Christ treated us."⁶²

2. "Hospitality is not so much a task as a way of living our lives and of sharing ourselves....A life of hospitality begins in worship, with a recognition of God's grace and generosity. Hospitality is not first a duty and responsibility; it is first a response of love and gratitude for God's love and welcome to us....fundamentally, hospitality is simply love in action."⁶³

3. Laurent A. Parks Daloz, Cheryl H. Keen, James P. Keen and Sharon Daloz Parks seek to "...study...people who seem able to live fruitfully in the new commons—in order to achieve a richer understanding of how lives of commitment to the common good are formed and sustained."⁶⁴ By "new commons" they are referring to the community area of the old New England villages that now has been expanded to include many more people and cultures through world travel, the expansion of media coverage, and education. While they never really define hospitality they do create a list of "hospitable and safe spaces...:

- A home where trust and agency are nourished, hospitality is practiced, and the wider world is present;
- A neighborhood where it is safe to explore and discover different places and people;
- A community both within and beyond the neighborhood where physical, emotional, and intellectual safety is protected, and meaningful participation occurs;
- Intensive learning environments where group interaction is cultivated, responsibility is learned from shared tasks, and everyday experience can be brought into dialogue with larger meanings;
- Institutional environments (for example, day care centers, schools, youth groups, religious organization, museums, libraries, recreational programs, and work places)

that sponsor positive forms of belonging and learning, cultivate an awareness of living on the global commons, and teach that it is possible to contribute to the larger public good;

- Places that provide for reflection and renewal in adult life and thus enhance the deepening of commitment.⁶⁵

They go on to say, “The practice of hospitality has a powerful function in the formation of commitment. Through the rituals of hosting and being a guest, the home can serve as a safe gathering place where we enter each other’s worlds and recognize our interdependence. Hospitality to the wider world may also be practiced—with care—through media such as books, newspapers, television, video, the Internet, the telephone. These experiences are most positive in their effects when they are shared and discussed with others.”⁶⁶

4. Dr. Miroslav Volf uses the image embrace in some of the same ways I would to define hospitality. He is “...not interested here so much in the physical embrace itself as in the dynamic relationship between the self and the other that embrace symbolizes and enacts.” He goes on to describe “The four structural elements in the movement of embrace are opening the arms, waiting, closing the arms, and opening them again.”⁶⁷ In these elements or movements we are making room for the other, allowing the other to choose to step into the embrace or not, drawing the other into ourselves and allowing the other to draw us into themselves, and finally releasing the other and allowing them to continue to be truly themselves.⁶⁸

5. Letty Russell discusses hospitality in terms of tables. She says, “*The critical principle of feminist ecclesiology is a table principle.* It looks for ways that God reaches out to include all those whom society and religion have declared outsiders and invites them to gather round God’s table of hospitality.”⁶⁹ Round table ecclesiology reflects the self-understanding of the community of faith and struggle about its life in a changing pattern of faith, justice, and hospitality.”⁷⁰

6. To me, hospitality is about

- inclusion rather than exclusion
- sharing and serving others first
- taking the risk of being turned down or having things turn out differently than was planned
- listening more and talking less
- acting more than thinking
- recognizing and treating others as family rather than strangers
- a willingness to do things in a new and different way that shows respect and openness
- honoring the dignity and personhood of the other while understanding my own dignity and personhood living out God’s grace-filled gift of inclusion and love to me.⁷¹

Hospitality Reflection

In my view hospitality is easy when our guests are like us, are liked by us, are those who know or want to know, and when we are in control of the situation. Hospitality is hard

when are guests are strangers, those we aren't sure we want to know, and when we feel we have little or no control of the situation. In these hard or harder situations our level of fear rises.

We are afraid of a number of things. We may fear we cannot afford the demands of hospitality, emotionally, physically, economically or socially. We may fear property damage from people we don't know or whom we perceive to be quite different from us. We may fear personal injury or injury to our family or the other guests. We may even fear for our own lives and the lives of our family. We may fear the loss of our property through theft. And we may fear loss of our social standing within our community for inviting "those people" into our homes or showing them hospitality. Perhaps some of the people whose good will we have been trying to cultivate for business or personal reasons, may now look on us with ill will. By offering hospitality to "others" we may undo all the "good" we have worked so hard to build up.

Yet I believe that the Bible calls each of us to be hospitable, to be vulnerable. God asks us to embrace our guests. In this kind of hospitality the lines between who is the host and who is the guest may blur. Those who receive a blessing may be both the host and the guest. And God may be calling us to develop a lighter hold on our possessions. Perhaps we put too much value on our possessions and not nearly enough on practicing hospitality, being a good host/hostess/guest.

Reflections on Hospitality from the Old Testament

One of the first questions we need to answer is "Who does the Bible say are the 'others' among us? First, who were these non-Hebrew people? The most common word used in the Old Testament is the "...Hebrew word, *ger*, [which] has no exact equivalent in English; at best, it can be rendered by the term, 'resident alien.' The *ger* is a non-citizen in a country where he/[she] resides more or less permanently, and where he/[she] enjoys certain limited civic rights." This is the word used of "...Abraham... at Hebron; Moses...in Median; and the Israelites in Egypt before Exodus..."⁷² John R. Spencer shares that translations of *ger* "...have included 'sojourner,' 'foreign resident,' 'stranger,' 'foreigner,' 'immigrant,' 'client,' and 'resident alien.'"⁷³ Some of these hold legal terms for us today, especially as we deal with the Immigration and Naturalization Service, whereas the terms "sojourner" and "stranger" are somewhat more politically neutral. Therefore, I will give preference to these two terms. Who were these *gerim*?

The *gerim* in Israel were generally poor, since they did not own property; therefore, like widows and orphans, they were dependent on the charity of the Israelite citizens....In the courts of law they were to be given equal justice with the Israelite citizens (Deuteronomy 1:6), but they were also subject with them to the same penalties (Leviticus 20:2; 24:16, 22). The Israelites should remember that they too were once *gerim* in Egypt (Exodus 22:20; 23:9; Deuteronomy 24: 28,22) and therefore they should love the *gerim* as themselves (Leviticus 19:24; Deuteronomy 10: 19).⁷⁴

Spencer goes on to say, "...the sojourner has no familial or tribal affiliation with those among whom he or she is traveling or living."⁷⁵ In a society formed on family and tribal affiliation, any one who falls outside those associations is no longer "ours" and all societal obligations cease. The Law is telling us to practice hospitality, like Abraham and Sarah in Genesis 18:1-15, because we know what it is to be welcomed and to be unwelcomed.

The second question is, "What does the Bible tell us about how we are to treat those we designate as 'other' among us, using any criteria?"

From the Torah: Modern Jewish commentary states that "The Israelites should remember that they too were once *gerim* in Egypt (Exodus 22,20; 23,9; Deuteronomy 24,28.22) and therefore they should love the *gerim* as themselves (Leviticus 19,24; Deuteronomy 10, 19)."⁷⁶ The Deuteronomy 10:18 passage is especially important, for we are to love the strangers because God loves them, providing them with food and clothing. And we are to have empathy, remembering how we and our ancestors were strangers once, too, as in Exodus 23:9, "You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt." Perhaps God should have added here, "Go, do likewise." But is it enough? In older Jewish writings, "...R. Eliezer comments on the surprising fact that Scripture asks us no fewer than thirty-six times to love the stranger....[this] concern for *strangers*,...is unique to the Torah. The frequency of this repetition suggests that aliens had a difficult time and that instead of finding acceptance and fellowship (let alone love) they experienced rejection."⁷⁷

From the History: The lessons in the History are ambiguous. In the time of Ezra and Nehemiah, there is a movement to expel foreigners, especially foreign wives and their children in an effort to regain righteousness with God, e.g. Ezra 9:1-10:44 and Nehemiah 13:23-31. On the other hand, Ruth speaks of God's care for the stranger, the alien, the other in bringing about God's holy will. The book of Jonah, while technically a prophetic book, speaks of God's desire for Nineveh to receive salvation, whether the prophet likes it

or not. It was probably written after the Exile and its message is a contrast to Ezra and Nehemiah.

From the Writings: Psalm 146 is a hymn praising God and reminding us of God's great creating and redeeming power in verses 1-2. Verses 7-8 tell us to give help to the powerless and helpless and love the righteous. Immediately following, in verse 9, we are reminded that "The Lord watches over the stranger; he [sic] upholds the orphan and the widow, but the way of the wicked he [sic] brings to ruin." This Psalm is used twice in the Lectionary. In Year B it is a response to Ruth 1:1-18, another story of God helping a stranger and a foreigner. In Year C it is a response to 1 Kings 17:8-24. In this story God sends Elijah to help a widow in Zarephath, in what we would call Phoenicia, definitely outside Israel. One message of Psalm 146 and the historical passages it is linked to, is that because God cares for all people, so should we. It is the powerless and disenfranchised that God protects and cares for, and so should we. This message is consistent with the word of God mentioned in the Torah above.

From the Prophets: While there are many examples in the prophets of caring for the stranger, one of the best examples is from Jeremiah 7:3, 5-7 where Israel is warned about their unjust relationships and treatments of the powerless and the innocent.

Jeremiah is instructed by God to say to all whom come through the gate of the Temple

Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place....For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

The appeal to the people is to stop their own personal injustices, individual racism, with the reward of being able to continue to live in the land God had promised them. God is offering to continue the Covenant with the people, if they will be righteous.

Later in the book (22:3-4), a similar word is sent to King Zedekiah and his advisors,

Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place. For if you will indeed obey this word, then through the gates of this house shall enter kings who sit on the throne of David, riding in chariots and on horses, they and their servants, and their people.

Here God is working more on the sin of institutional racism, for it is the king and the court

advisers, the keepers of society, who are addressed. Once again God is offering to keep the Covenant, if those in power will be righteous. Neither the people nor the institutions are righteous, nor do they return to righteousness. And, punishment comes upon them and those not killed by their enemies are taken into Exile.

We now have an overview of what Old Testament says about hospitality. Our next chapter will take us into the New Testament.

Lesson Plans

1. Needed materials:

Worship center materials:

Passport, , if you don't have one, ask others in the congregation or in the community, even an expired one would be good. If none are available, go on line to copy off the forms needed to apply for one and have them on display.

Map of other countries than the US

Plate of cookies or other hospitality food

United Methodist Hymnals or song sheets

Bibles

Large writing surface

Markers

Lesson Learning Goals--By the end of this session class members will be able to:

- Share a definition of hospitality.
- Share at least one Biblical verse or story that teaches hospitality.

1. Gathering of the participants (5 minutes)

2. Worship (10 minutes)

Call to Worship: Explain the worship center materials: Passport allows us to move from one country to another, to pass through the port; the map reminds us that we are not alone in the world, the plate of hospitality food reminds us that part of hospitality is to care for the physical needs of others.

Scripture: Have one person read 1 Kings 17:8-16 aloud. Share in the litany of Psalm 146.

Psalm 146

Leader: Praise the Lord! Praise the Lord, *O people of God!*

People: We will praise the Lord as long as we live; we will sing praises to our God while we have being.

Leader: Put not your trust in princes, in mortals, in whom there is no help.

People: Their breath departs, they return to the earth; on that very day their plans perish.

Leader: *Blessed* are those whose help is in the God of Jacob,

People: Whose hope is in the Lord, their God,

Leader: Who made heaven and earth, the sea, and all that is in them;

People: Who keeps faith forever; who executes justice for the oppressed; who give food to the hungry.

Leader: The Lord sets the prisoners free;

People: The Lord opens the eyes of the blind.

Leader: The Lord lifts up those who are bowed down;

People: The Lord loves the righteous.

Leader: The Lord watches over the sojourners *and immigrants*,

People: And upholds the widow and the orphan; but the Lord brings the way of the wicked to ruin.

Leader: The Lord will reign for ever, *our* God, from generation to generation.

People: Praise the Lord!

(italics indicate alterations and additions)

Song “Help Us Accept Each Other” #560 and #191 “Cristo Me Ama”, United Methodist Hymnal

Unison Prayer: “For God’s Gifts” #489 United Methodist Hymnal

3. Starting the topic

- a. Work on learning more of “Cristo Me Ama”
- b. Have participants choose a simple Bible verse for the class to learn together in Spanish.
- c. Ask the group What is hospitality? Write responses on board. Develop a tentative definition.

4. Activity and Reflection: In small group (15-25 minutes)

- a. Sharing of Biblical research & ways the Bible talks about hospitality. Divide the larger group into small groups. In the small groups, share what individuals found out with others and fill in the chart. See the chart below.

Bible Story	What it says about “others”	What it says about hospitality
Deuteronomy 10:12-11:1		
Ezra 9:1-10:44		
Nehemiah 13:23-31		
Ruth		
Jonah		
Jeremiah 7:3, 5-7 and 22:3-4		

Reflection time in smaller groups (10 minutes)

1. Together--reflect on one or more Bible passages from this lesson using these questions, as well as ones that come to you in your reflection time:

a. What is the attitude toward “others” in this passage?

b. What is the attitude toward hospitality in this passage, especially as we have defined hospitality so far in class?

c. Where and in what ways have I seen this attitude lived out in the United States, in our congregation, in my life?

2. Individually--reflect on one or more Bible passages from this lesson using these questions and write your answers in your Journal. You will probably need to do this on your own, because of lack of time in the class session.

a. Is this my attitude toward “others”?

b. What is my idea of hospitality? What is my practice of hospitality? Where and in what ways have I seen my idea and my practice lived out in the United States, in our congregation, in my life?

c. How do my ideas and practices of hospitality fit the scripture ideas?

d. What, if any, changes do I need to begin making?

3. Share with the whole group as seems appropriate.

a. Reflect together using the Reflection Questions on the sheet.

b. Share with the whole group as the small group desires.

5. Action Plan: Larger group (10 12 minutes)

a. Answer these questions:

1. What are some steps we can take to become more hospitable?

2. What are some ways we can help our congregation become more hospitable?

6. Assign homework:

- a. Choose one of the following scriptures (the leader may assign them to make sure they are all taken). Read your assigned scripture passage.

Mark 3:31-35

Luke 10:25-27

Matthew 25:31-46

Acts 11:1-18

Hebrews 13:1-2

Revelation 7:4-17

b. Reflect on your assigned scripture using the following questions. To answer some of the questions you may need to read some of the verses before and after your passage. Use some Bible resources such a Commentary to find some answers. Write your responses/reflections in your journal or on this page. All these questions will not fit all of the passages. Answer what you can.

1. Who is the target audience?
2. Who is speaking?
3. What is the context, private conversation, public statements, a time of peace, preparing for war, etc.?
4. What is the message to the target audience?
5. How is it received by the target audience?
6. What is unexpected or surprising about this passage?
7. How does this passage fit in with your perception of the Bible's message about hospitality?
8. What would be a modern example of this passage?
9. What does this passage tell us about hospitality?
10. Is this a message you are comfortable with? Why or why not?

7. Joys and Concerns from the group (3 minutes)**8. Closing Prayer (3 minutes)**

Chapter 4

Hospitality in the-New Testament

Introduction

In the last chapter we began thinking and studying about hospitality, especially from the perspective of the Old Testament. You began to develop your own definition for hospitality. As a review and an introduction to hospitality and racism in the New Testament, here are some of the definitions, again, for hospitality.

Hospitality refers to reflecting in our language and behavior toward others friendly, receptive, and welcoming love. It is relating to other people, including those of different ethnic and racial backgrounds, as brothers and sisters. It is the acknowledgment in our heart, our behavior, and our language that we are all kinsfolk in Jesus Christ. It is a quality that enables us to treat others as guests the way Christ treated us.⁷⁸

Hospitality is not so much a task as a way of living our lives and of sharing ourselves....A life of hospitality begins in worship, with a recognition of God's grace and generosity. Hospitality is not first a duty and responsibility; it is first a response of love and gratitude for God's love and welcome to us....fundamentally, hospitality is simply love in action.⁷⁹

Letty Russell discusses hospitality in terms of tables. She says,

The critical principle of feminist ecclesiology is a table principle. It looks for ward that god reaches out to include all those whom society and religion have declared outsiders and invites them to gather round God's table of hospitality....Round table ecclesiology reflects the self-understanding of the community of faith and struggle about it life in a changing pattern of faith, justice, and hospitality.⁸⁰

To me, hospitality is about

- inclusion rather than exclusion
- sharing and serving others first
- taking the risk of being turned down or having things turn out differently than was planned
- listening more and talking less
- acting more than thinking
- recognizing and treating others as family rather than strangers
- a willingness to do things in a new and different way that shows respect and openness
- honoring the dignity and personhood of the other while understanding my own dignity and personhood living out God's grace-filled gift of inclusion and love to me.⁸¹

Reflections on Hospitality and Racism in the New Testament

From the Gospels: The Gospel writers each give us examples of Jesus' attitude toward the stranger, the alien, the other and his view of hospitality. In the list of Jesus'

ancestors in the Gospel of Matthew are three women from outside of Israel, specifically Ruth, Rahab, and the wife of Uriah (Matthew 1:1-16), making him a person of mixed heritage. Jesus healed outside the community of Israel, e.g. Matthew 15:21-28 and Luke 7:1-10, he interacted with and taught those outside the Jewish society, e.g. John 4:1-42. But I think the stories that have the most power for us are Mark 3:31-35, Luke 10:25-27 and Matthew 25:31-46 which redefine family, neighbor, and righteousness .

First Jesus' redefinition of family opens up our obligations. In societies formed on family and tribal affiliation, any one who falls outside those associations is no longer "ours" and all societal obligations cease, thus who is family and who is not is important. In Mark 3:31-35 Jesus' mother and brothers come to reclaim him and take him home. But they can't get to him because of the size of the crowd. So in politeness the people pass their message on to Jesus. To go home with them could abort or at least truncate his mission. He chooses to respond indirectly by continuing to speak to the crowd. His answer expands the commandment to honor one's father and mother, meaning all elders in the tribe and expanding his family to include all who do the will of God. His obligation is more than to his mother and brothers, it is to all who do God's will. By implication, it is an obligation of all of us to each other. Thus if I am doing the will of God and you are doing the will of God, we are family and have an obligation to one another as family that is not based on biology nor law nor language nor culture. But what is it to do the will of God?

To answer that question, we turn to Luke 10:25-37 where Jesus expands the definition of neighbor as he answers the self-justifying lawyer in what the law requires to inherit eternal life. What does "neighbor" mean? Michael D. Coogan writes that "The...Hebrew word translated 'neighbor,' ...has a wide range of meanings from 'lover'...to 'friend'...to someone living nearby...in general, ...anyone not considered either a 'brother'...or an 'enemy.' In legal contexts,...'neighbor' has the more specialized meaning of a member of the same social group, but not as close as a blood relative--in other words, a fellow Israelite."⁸² Jesus' answer to the lawyer changes that definition. He puts the question back to the lawyer for an answer, a ruling. By lifting up the hospitable actions of a

hated and despised Samaritan, one intentionally excluded from the covenant community, in contrast to those whose life was to be righteous, Jesus shows the lawyer and us what it is to be righteous, to practice hospitality. If those outside the community of faith can be righteous, how much more should we be. But what how are we to claim this righteousness?

The writer of Matthew answers that question in a long speech of Jesus near the end of his life as he rests between his Triumphal Entry and the beginning of Passover. Jesus paints word pictures for his disciples of the “end of the age.” The last picture in this series is the Great Judgment, Matthew 25:31-46. Here all the “nations” are gathered before the throne of the Son of Man to be separated as sheep and goats are separated. The criteria for the separation is in the actions of the people. The righteous fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, cared for the sick, visited those in prison. Jesus calls these powerless and needy people “...the least of these who are members of my family...”, verse 40, and by caring for them, the righteous have cared for Jesus himself. In contrast, those sent to eternal punishment are those who did not do these very same things. This is righteousness, to do the will of God which is to care and love one another, not in anticipation of reward but because it is fulfilling our part of the Covenant, fulfilling our obligation to be hospitable. We are to be a family, to be righteous.

From the New Testament History: If there was a disciple who needed anti-racist training, it was Peter. And he got it, directly from God, in Acts 10:1-11:18. Here Peter is led through a process that at least begins his redemption from the sin of racism. God starts Peter out with something very simple and basic, food. God uses Peter’s physical need, hunger, to teach him that he is no longer under the law, but under God’s grace by commanding him to kill and eat food forbidden him by the Law. God tries to tell him that “What God has made clean, you must not call profane,” verse 15b. But Peter, a man of the Law, can’t figure out what God is up to, even though God tells him three times. Then God goes with a direct message, giving up on analogy and subtlety. Peter is invited by messengers and commanded by God to go to a Roman centurion, Cornelius, and share the

Good News of Jesus Christ. When Cornelius explains to him how God has set up this meeting, Peter suddenly gets the message; "...God has shown me that I should not call anyone profane or unclean," verse 28b. Here we are to see that God can be and is at work in everyone. It is not for us to judge who is clean or unclean, who is pure or profane. Then Peter is sent as an evangelist, a healer, a change agent to the apostles and believers in Judea who had not yet dreamed of an inclusive community of faith, verse 11:1. However, the issue was not completely decided during the writing of Acts. There were some who still were unconvinced that Gentiles could become Christians directly and ignore the Jewish Law and practices, no matter how strongly the case was stated, especially Peter's relapse, which is severely criticized I

From the Epistles: The writers of the Epistles were people of God and people of their own Jewish/Greek/Roman culture. Their letters have been used to prove most every stance Christianity has taken from the beginning until now. The letter to Philemon and the household lists in Ephesians and Colossians have been used to justify slavery and the subjugation of women among other things. But the Epistles have also been used in just the opposite to condemn slavery and call for equality among all peoples. Romans 15:7, all people are created by God, and Colossians 3:11, no more hierarchical or racial divisions, are both examples.

While these are important passages, for our purposes here, I would lift up Hebrews 13:1-2, "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it." This ties in with the Matthew 25 passage of welcoming the stranger, with the Good Samaritan story showing hospitality, as well as Abraham and Sarah's actions in entertaining the three strangers. Anti-racism includes hospitality, even hospitality that is above and beyond what is normally expected. It is what Jesus calls us to do, it is what the Law, History, Writings, and Prophets call us to do. It is our way of life, the way things are to be done here and now.

From the Apocalypse: Finally, in the great vision of the end of the age, the final coming of the Kingdom of God, we see an inclusion of all people. Evil is destroyed for all

time and a new heaven and earth are begun. As with other biblical Apocalyptic literature, there are those who are saved from the ravages of the evil beings and the war between good and evil. These are specified in Revelation 7:4-17. There is a remnant from the tribes of Israel (verses 5-8). And then there is "...a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb..." (verse 9). There is a uniting here in the Lamb that is of equality, in peace and justice. There is room for all. There is no segregation. Just all the peoples of the world praising God, as seen also in the prophets, especially Isaiah 60:3, 42:6, and Jeremiah 3:17. It is a vision that we can work toward here on earth.

Lesson Plans

Lesson Learning Goals--By the end of this session class members will be able to:

- Share at least one Biblical verse or story that teaches hospitality.
- Begun developing an action plan to increase a sense and practice of hospitality in their own lives.
- Begun developing an action plan to increase a sense and practice of hospitality in our congregation.

Notes to the Leader:

1. Needed materials:

Worship center materials:

Passport, if you don't have one, ask others in the congregation or in the community, even an expired one would be good. If none are available, go on line to copy off the forms needed to apply for one and have them on display.

Map of the world

Pitcher of water and glass

United Methodist Hymnals or song sheets

Bibles

1. Gathering of the participants (5 minutes)

2. Worship (10 minutes)

Call to Worship: Explain the worship center materials, same as last week only change now from food to drink of water, recalling Matthew 25:31-46, Jesus and the Samaritan woman (John 4:1-42), and giving a cup of cold water for Jesus' sake (Mark 9:38-41).

Scripture: Have one person read Matthew 25:31-46 aloud.

Share: Affirmation of Faith

Affirmation of Faith

Leader: Let us affirm our belief in the responsibilities of Christian service:

People: We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts. We commit ourselves to the rights and dignity of all persons and to the improvement of the quality of life. We dedicate ourselves to peace throughout the world and to the rule of justice and law among all nations. We believe in the present and final triumph of God's Word in human affairs, and gladly accept our commission to manifest the life of the gospel in the world. (an abbreviated version of The United Methodist Social Creed, p. 593 BOW)

Sing: "Cuando El Pobre" ("When the Poor Ones") # 434 and continue learning "Cristo Me Ama" #191, United Methodist Hymnals or song sheets

3. Introduction of the specific topic (5-15 minutes)--

- a. Begin work on Bible verse in Spanish--Have written copies available.
- b. Review definition of hospitality started last week. Make needed and suggested changes in light of Bible study.

4. Activity and Reflection in smaller groups (15-25 minutes)

- a. Divide the larger group into smaller groups for the reflection time.
- b. Share Biblical research and ways the Bible talks about hospitality. Share what found out with others and fill in the chart.
- c. Reflect together using the Reflection Questions on the sheet.

Smaller group/classes activity

- **Filling in chart of the attitudes toward others and view of hospitality:** (Do this in smaller groups or classes)

Bible Story	What it says about "others"	What it says about hospitality
Mark 3:31-35		
Luke 10:25-27		
Matthew 25:31-46		
Acts 11:1-8		
Hebrews 13:1-2		
Revelation 7:4-17		

Reflection time in smaller groups (10 minutes)

1. Together--reflect on one or more Bible passages from this lesson using these questions, as well as ones that come to you in your reflection time:
 - a. What is the attitude toward "others" in this passage?
 - b. What is the attitude toward hospitality in this passage, especially as we have defined hospitality so far in class?
 - c. Where and in what ways have I seen this attitude lived out in the United States, in our congregation, in my life?
2. Individually--reflect on one or more Bible passages from this lesson using these questions and write your answers in your Journal. You will probably need to do this on your own, because of lack of time in the class session.
 - a. Is this my attitude toward "others"?
 - b. What is my idea of hospitality? What is my practice of hospitality? Where and in what

ways have I seen my idea and my practice lived out in the United States, in our congregation, in my life?

- c. How do my ideas and practices of hospitality fit the scripture ideas?
- d. What, if any, changes do I need to begin making?

3. Sharing with the whole group as seems appropriate.

5. Action Plan, larger group (10 12 minutes)

Discuss these questions and form a plan to share them with others and implement them in your congregational and personal lives.

- a. How can we show hospitality as a nation, as a congregation, as individuals?
- b. Work toward personal and congregational action plan, building on what already doing with a goal in mind.

6. Assign homework

Homework:

1. The Select Timeline that follows is an attempt to show the progress or lack there of in The United Methodist Church toward eliminating racism and affirming all of God's children. There is also a column for certain events in the United States and the world. This is to set the church's actions in context and, in a few cases, show where the church acted with the world and when it was a prophetic voice.
2. Read through the Timeline. In your journal use the following questions to reflect on the information presented.
 - a. When were the Methodists ahead of the rest of our nation as a whole in their statements and actions?
 - b. When were the Methodists behind the rest of our nation as a whole in their statements and actions?
 - c. When did the actions and statements of the Methodists agree?
 - d. When did the actions and statements of the Methodists not agree with each other?

7. Joys and Concerns from the group (3 minutes)

8. Closing Prayer (3 minutes)

Select Timeline for “Welcoming the Stranger” All ¶ numbers refer to the Book of Discipline current at the time

Date	United Methodist History, Statements, Resolutions, etc.	General History
1492		Columbus sails from Europe to find a new route to Asia, lands in the Americas instead
1492-1810		European Conquest of the Americas
1580		16 Spanish cities founded in the new world
1553-1636		Founding of 12 universities in Latin America
1703		John Wesley born
1736		John Wesley begins to learn Spanish
1784	Christmas Conference condemns slavery and seeks to expel all who hold slaves from membership (laity and clergy alike)	
1791	John Wesley condemns slavery in a letter to William Wilberforce one week before Wesley’s death	
1798		Alien and Sedition Act passed
1804-1820’s		Independence movements in Latin America
1823		Monroe Doctrine (no European interference in the Americas)
1824-1880		Republican period in Latin America (gov’ts. Favoring descendants of conquistadors, generally with mestizo military systems
1831		Nat Turner Revolt
1836		Texas becomes a republic
1846		California becomes a republic
1844	The Methodist Episcopal Church, South splits from The Methodist Episcopal Church over slavery	
1846-1848		Mexican-American War
1848		Treaty of Guadalupe-Hidalgo; US takes over half of Mexico’s territory
1857		Dred Scott case
1861-1865		American Civil War
1866		First Klu Klux Klan formed

Date	United Methodist History, Statements, Resolutions, etc.	General History
1880's- through early 1900's		Massive immigration into United States from Germany and south and eastern Europe
1882		Chinese Exclusion Act passed
1885	New Mexico Spanish Mission is organized. Mexican Border Conference is organized	
1888	New Mexico Spanish Mission Conference among Spanish-speaking peoples in the Southwest US and northern Mexico 1888 Book of Discipline (BOD) and New Mexico English Mission. Ministry divided between conferences for White people and colored work	
1896	First Spanish Language Course of Study courses are listed in BOD	
1897		Plessy vs Ferguson—separate, but equal facilities, schools, etc. for Whites and for people of color is acceptable
1898		Sinking of the <i>Maine</i> ; Spanish-American War; US Sovereignty over Puerto Rico, Cuba, and Philippines
1898-1934		U. S. intervention in Cuba, Mexico, Guatemala, Honduras, Nicaragua, Panama, Colombia, Haiti and the Dominican Republic
1903		U.S. creates Panama
1904-1914		Construction of the Panama Canal
1907	New Mexico Mission is discontinued as separate unit	Ban on Japanese Immigration
1908	The Church and Social Problems ¶59 “We stand for equal rights and complete justice for all men in all stations of life. Social Creed in the BOD.	
1910		Beginning of Mexican Revolution
1912		New Mexico and Arizona become states
1913	Lydia Patterson Institute founded in El Paso, Texas	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1914-1918		World War 1
1916		Pancho Villa raids Columbus, New Mexico
1919		Race riots in Omaha, Detroit and Chicago
1920	Methodist Episcopal Church establishes Latin American Mission for Western Arizona and California. Social Creed again in the BOD, but no mention for race	
1921		Immigration Quota Law passed
1924		Immigration Act designed to deport Mexican laborers
1928	Change in Social Creed adding: "Into racial relations means: (a) The practice of the Christian principle of the same protection and rights for all races who share our common life. (b) The elimination of racial discrimination, and the substitution of full brother treatment for all races. (c) The fullest co-operation between the Churches of various races, eve though of different denominations. (d) Educational and social equipment for the special needs of immigrants. ¶597.2(4) Latin American Mission shall include the Mexicans, Spaniards, Italians, Filipinos, Portuguese, French, and other people speaking the Romance languages in the territory included in California, Lower California, Nevada, and that part of Arizona lying west of the meridian of longitude 112 degrees west. Conferences created to cover work among White people and colored people (rather than colored work)	
1929-1939		Great Depression, 500,000 Mexicans are deported
1930's-40's		Good Neighbor Policy
1932	Race Relations section in the Social Creed for the first time	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1936	First time all mention of slavery is removed from the General Rules and Special Advises. Central West Conference to include the Negro (rather than colored people) work of Kansas, Colorado, Nebraska, Missouri, and Iowa and parts of Illinois (§1377.2(11) "Social and Economic Problems" listed	
1939	Re-Union between The Methodist Episcopal Church and The Methodist Episcopal Church, South into The Methodist Church. Creation of the "Central" Jurisdiction for "The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America." §1361)	
1942		Japanese relocation
1940	Race Relations Sunday is begun (§1143.6). First time used of the title "Our Social Creed." §1719 "Anti-Semitism" "We plead for the triumph of good will toward all races, religious faiths, and minority groups....we charge ourselves with the duty of endeavoring to eliminate race prejudice and race discrimination." §1720 "Immigration" "The Methodist Church believes that there should be no discrimination in the national immigration laws against an individual because of race, color, or creed...."	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1944	Under “Conditions for Peace” (§2015) affirmed that all <i>men</i> are children of God and <i>brothers</i> one of another, with none above another. Created Commission to Consider the Relations of All Races in The Methodist Church, with specific mention of injustices in the American social order. Called for all Latin Americans employed in the U. S. to be given “...just, fair, and friendly treatment.”	
1948	Southwest Mexican conference becomes Rio Grand Conference. §2020 The Methodist Social Creed. “14. We stand for the rights of racial groups, and insist, that the above social, economic, and spiritual principles apply to all races alike.” §2026 The Christian Church and Race—attention to growing urgency of problem of racial discrimination, no longer seen as a regional problem—inquiry into nature of problem, defines racial discrimination, sees it as a clear violation of Christian principles and renounces it as evil <i>without equivocation</i> . Yet practice as old as the Church and coextensive with the history of the U.S. Thanking God for progress in struggle against it. See statement below for recommendations.	
1952	§2027 The Methodist Church and Race “The problem facing Methodism in the matter of race is perhaps the most crucial problem before our world today. Therefore it present to us God-given opportunity.” See statement below for specific and feasible immediate steps. §538 making it easier for Annual Conferences of the Central Jurisdiction to join other Jurisdictions	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1954		Brown vs Board of Education—landmark desegregation case, separate but equal no longer possible, desegregate with all deliberate speed
1955	Rio Grande Conference rejects merger recommendations. First <i>Hymnario Metodista</i> published	
1956	Judicial Council Decision 128, ¶26, Elimination of Central Jurisdiction made possible by Amendment IX to the Constitution,. ¶2020 The Methodist Social Creed, III. E. Freedom from Discrimination.—We stand for the rights of racial groups and insist that the social, economic, and spiritual principles set forth in this creed apply to all races alike. We urge individual Christians and churches to make a serious and prayerful examination of their own attitudes and practices in regard to racial equality and fellowship with the determination to bring our practices into conformity with Christian ideals. ¶¶The Methodist Church and Race—There must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing not yet reached that goal, recommend that discrimination or segregation by any method or practice be abolished with reasonable speed. See statement below for recommendations.	
1959		Cuban Revolution

Date	United Methodist History, Statements, Resolutions, etc.	General History
1960	Amendment IX, ¶45 officially approved April 8, 1959. Central Jurisdiction will be abolished when all Annual Conferences transfer out of it. ¶2020 The Methodist Social Creed “E. <i>Freedom from Discrimination</i> —We stand for the equal rights of racial, cultural, and religious groups and insist that the social, economic, and spiritual principles set forth in this creed apply to all alike. The right to choose a home, enter a school, secure employment, vote, or join a church should not be limited by a person’s race, culture, or religion.” ¶2026 The Methodist Church and Race. See statement below for recommendations.	More liberal immigration laws 1960’s Revolutions in Latin America, some inspired by the Cuban Revolution
1961		Break of relations between Cuba and U.S.
1962		Cuban Missile Crisis
1963		President John F. Kennedy shot and killed

Date	United Methodist History, Statements, Resolutions, etc.	General History
1964	<p>Number of Index entries for “Race Relations” greatly increases. ¶1813 Commission on Interjurisdictional Relations is to implement Amendment IX and promote interracial brotherhood and Christian love. ¶1820. The Methodist Social Creed D. Human Rights.—1. <i>Freedom from Discrimination</i>.—We stand for equal rights for all racial, cultural, and religious groups, and insist that the principles set forth in this creed apply to all alike. The right to choose a home, enter a school, secure employment, vote, and have access to public accommodations should be guaranteed to all regardless of race, culture, national origin, social class, or religion. Neither should any person be denied equal political, economic, or legal rights or opportunities because of sex. That the Church should ever refuse access to worship or membership in its fellowship to any person because of race, color, or national origin is contrary to our fundamental Christian convictions.” Policies set for barring discrimination in official Methodist Boards, Agencies, institutions, etc.</p>	U. S. invades Dominican Republic
1965	National Division agrees to place administration of funds in hands of Rio Grande Conference Board of Missions.	Grape workers in California strike Viet Nam War escalates
1966		Texas Valley Farm workers strike
1967	Rio Grande Conference votes to continue as separate unit. Puerto Rico Annual Conference is organized.	Racial riots in Watts area of Los Angeles, California

Date	United Methodist History, Statements, Resolutions, etc.	General History
1968	Latin American Methodist Action Group is organized in California (Elias Galvan is president) Union of The Methodist Church and Evangelical United Brethren into The United Methodist Church Statement about slavery added from EUB Basic Beliefs. Central Jurisdiction is eliminated. First time "Social Principles" section included. Constitution, Division I, Article IV. Inclusivity. ¶107. Church membership—All persons eligible to attend worship, participate in programs and when take appropriate vows, become members. <i>Book of Resolutions</i> (BOR), Racial Equality. Commission on Religion and Race begun with 14 members	Rev. Dr. Martin Luther King, Jr. is shot and killed Senator Robert F. Kennedy is shot and killed
1970	Steering Committee for Methodists Associated Representing the Cause of Hispanic Americans is organized in San Antonio (MARCHA)	1970's-1980's—many dictatorships in Latin America, some supported by the U. S.
1972	General Conference passes Enabling Act, authorizing prospective autonomy for church in Puerto Rico. Race Relations Day becomes Human Relations Day. No mention of slavery. New Social Principles and Social Creed (see attached page). Rights of Ethnic Minorities—rejection of racism. ¶1278 Commission on Religion and Race increases to 44 members with various caucuses nominating individuals. ¶1279 Commission on Religion and Race Job description. ¶1280 Annual Conferences to have such a Commission as well, BOR—support of busing	
1973		Overthrow of President Allende of Chile
1974	Puerto Rico Annual Conference votes for affiliated autonomy.	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1976	¶2001 Commission on Religion and Race increases to 48 members, 16 at large with Puerto Rico, Oklahoma Indian Missionary and Rio Grand Conferences nominating. Local Church is to now have a Committee on Religion and Race. No listing for race or slavery in the Index. BOR—Human Relations, The United Methodist Church and Race.	
1977		Panama Canal Treaty
1984	Elias G. Galvan elected Bishop in the Western Jurisdiction. Social Principles, ¶74.A. Condemnation of slavery reappears. Southwest Border committee formed ¶1414.10, BOR—Recognition of Cuba urged,	
1988	Racial/Ethnic Concerns: Committee on Ethnic Local Church Concerns (change from ethnic minority). Native American Awareness Sunday started. Social Principles. ¶72.Rights of Racial and Ethnic Persons—defines racism for the first time and identifies racism as a sin. BOR—number of resolutions concerning racial and ethnic persons grows, study Committee for a National Hispanic Plan is started, Sanctuary movement affirmed, “Affirming a Diversity of Language Usage in the U. S. and Opposing a Constitutional Amendment Making English the Official Language,” document “To Love the Sojourner recommended,	

Date	United Methodist History, Statements, Resolutions, etc.	General History
1992	National Hispanic Plan is continued, Joel N. Martinez elected Bishop in South Central Jurisdiction. BOR—25 entries under “Race” in the Index, Spanish Language Hymnal called for, Bilingual education affirmed, 14 resolutions on race, racial harassment, and racial environmentalism, several on immigration and U. S. Mexico Border, Racism In Rural Areas Task Force created.	1990’s ending of Civil Wars and beginnings of democratic governments in several Latin American countries, increase of drug traffic from Latin America into the U.S.
1994		Proposition 187 passed in California, prohibits public social services to those who cannot establish their status as a U.S. citizen, a lawful permanent resident, or an “alien lawfully admitted for a temporary period of time.” Only persons in those categories may receive health-care services from a publicly funded health care facility, other than emergency medical care as required by federal law’ Anyone else must be denied the requested services or other benefits, directed in writing to “either obtain legal status or leave the United States” and be reported to the authorities, including the Immigration and Naturalization Service (INS),... also limits attendance at public schools to U.S. citizens and to aliens lawfully admitted to the United States for permanent residence or otherwise authorized to be here. Cesar Chavez dies
1996	National Hispanic Plan affirmed by General Conference BOR—Proposition 187 condemned, 5 new resolutions on race issues, including “Racism in Rural Areas of the United States and the Church’s Response,” “Immigrants in the US: Ministries of Hospitality, Advocacy and Justice” <i>Mil Voces</i> , Spanish Language Hymnal published	

Date	United Methodist History, Statements, Resolutions, etc.	General History
2000	National Hispanic Plan continued for another 4 years, BOR—"Immigrants in the US" and "Project Equality" amended and re-adopted, "A Charter for Racial Justice Policies" re-adopted, "Annual Conference Responsibility to Eradicate Racism," Task Force to Study Immigration/Naturalization Issues for Clergy created, "White Privilege" lifted as a concern	Panama takes possession of the Panama Canal, orderly change of government in Mexico, US elects first President fluent in Spanish
2004	Minerva Carcano elected as Bishop in Western Jurisdiction	

Sources for this timeline include:

The Book of Discipline editions from 1888 to 2000, Methodist Episcopal Church, The Methodist Church, The United Methodist Church.

The Book of Resolutions, editions from 1980 to 2000, The United Methodist Church

Each in Our Own Tongue: A History of Hispanic United Methodism, Justo L. Gonzalez, General Editor, (Nashville: Abingdon, 1991), 160-165.

Unpublished document from Dr. May, shared with the author *Latin American Dates*.

Dr. Steven L. Flader

John Wesley, edited by Albert C. Outler, (New York: Oxford University Press, 1964), 85.

Heritage and Hope: The African American Presence in United Methodism, Grant S. Shockley, General Editor, Nashville: Abingdon, 1991

Our Social Creed

¶ 166. VII. OUR SOCIAL CREED

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation.

We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

(It is recommended that this statement of Social Principles be continually available to United Methodist Christians and that it be emphasized regularly in every congregation. It is further recommended that "Our Social Creed" be frequently used in Sunday worship.)

Chapter 5

Our United Methodist Tradition

How has our church reacted to “others”?

Has there been, is there now, a difference between our words and our actions?

Introduction

We who are called Methodist have four different sources to draw on when studying issues and topics as well as trying to make decisions. The first and primary source is **Scripture**. The other three are **tradition**, what has the church said through the centuries and millennia, **experience**, what our heart tells us, and **reason** what does your mind tell you and the minds of people you respect. We have already look at scripture. Now we turn to tradition. How has our church reacted to “others”? Has there been, is there now, a difference between our words and our actions? Do we have something repent from? This chapter asks and answers these questions. Refer back to A Selected Timeline that shows, side by side, a history of words and actions by the church and words and actions by the world, printed at the end of the last Chapter.

Notes on the Methodists and Race

The first big issues facing the church was (and is) race. In the early days, the issue revolved around slavery. Did Black Christians belong in the same church as white Christians? Was slavery as an institution acceptable to Christians? The Evangelical Association and the United Brethren in Christ, northern churches with few Black members, opposed slavery almost unanimously. The Methodist Episcopal Church, however, ran into all kinds of trouble.

Philadelphia, 1796: St. George’s Church was a growing congregation with both White and Black members. There had been racial tension in the past, and the African-Americans had discussed forming their own church. On the surface, things were calm. [However, one Sunday,] Black worshipers, including Richard Allen and Absalom Jones, came to church and were ushered to ...seats,[not in the Black section of the church.] The worship service began, and the congregation knelt in prayer. A White trustee approached Absalom Jones and began to pull him to his feet. Jones asked him to wait until he finished praying; but the trustee said, ‘No, get up now, or I will force you to move.’ Jones again asked him to wait, but the trustee called another man to help, and together they pulled all the African-Americans up from their knees. Just then the prayer ended, and

the Black worshipers walked out of the church together.⁸³

Relations deteriorated and in 1816 Jones and Allen formed the African Methodist Episcopal Church.

The African Methodist Episcopal Zion Church began in the same time period and for the same reasons. Led by Peter Williams, Black members of the John Street Church in New York City left to worship on their own. In 1801, they formed the African Methodist Episcopal Zion Church in the City of New York. In 1821, they joined with several other groups to become the African Methodist Episcopal Zion Church in America.”

The Methodist Episcopal Church, South, 1844: The Methodist Episcopal Church split over the question of slavery. Northern delegates [to General Conference] wanted to discipline Bishop James O. Andrew of Georgia because his wife owned two slaves. The southern delegates defended their bishop. The fight divided the church.

Colored Methodist Episcopal Church, 1870: After the Civil War, some southern Methodist hoped to reunite with their northern cousins, but the majority wanted to continue along separate paths. What happened to Black members of the Methodist Episcopal Church, South? The southern church worked with them to organize the Colored Methodist Episcopal Church, which is still part of the Methodist family as the Christian Methodist Episcopal Church.”⁸⁴

The Methodist Episcopal Church had been organizing conferences for ministry with and to African-Americans since the late 19th century, some conferences being for “colored work” and some for work with White people.⁸⁵

In the 1928 *Book of Discipline* the wording changed from “colored work” to “work with colored people.”⁸⁶ The number of conferences organized for ministry with African-Americans continued to grow until in 1936 the number was 17.⁸⁷ Also in 1936 the Central West Conference was organized to “...include the Negro work in the states of Kansas, Colorado, Nebraska, Missouri, and Iowa,...part of the state of Illinois...and all the Negro work in North and South Dakota and Montana.”⁸⁸ Note that the language changed from “work with colored people” to “Negro work.”

In 1939, when the northern and southern branches of the Methodist Episcopal Church got ready to re-unite, the issue of Black membership came to the fore again. The solution was to keep the Annual Conferences for “Negro work” and put them all into the Central Jurisdiction. This jurisdiction would function just like all the other

jurisdictions, except it would not be geographically defined. (See the map of the Jurisdictions in the US and the Central Jurisdiction on page 75) The Central Jurisdiction lasted until 1968, when it was officially eliminated.⁸⁹ “The last fragments of the nineteen Black Annual Conferences were eliminated in 1974.”⁹⁰

The Methodist Episcopal Church had long defined some Annual Conferences by geography and language. For example, in 1888 the New Mexico Spanish Mission conference among Spanish-speaking peoples in the Southwest US and northern Mexico was formed.⁹¹

The Central Jurisdiction was the high-mark of officially institutionalized racism in the Methodist family of churches. Unfortunately racism of any type didn't end with the official end of the Central Jurisdiction. Every *Book of Discipline* from 1960 to the present has included statements about being intentionally inclusive of people from all racial and ethnic groups in the official Boards, Agencies, Commissions and Committees of the church.

We continue to struggle with race and racism. At the 2000 General Conference a Service of Repentance for Reconciliation was held in which The United Methodist Church apologized for acts and attitudes of racism to those African-Americans who stayed in the church and those who left to form their own denominations. A similar service was held at the 2001 Nebraska Annual Conference. At the 2004 General Conference a Service of thanksgiving was held to celebrate those African-Americans who stayed in The Methodist and The United Methodist Churches.

“The encounter between United States and Mexican peoples was within the dynamic of the conqueror and the conquered. It is only by taking into the account of this context of conflict, war, and eventual domination that one can attempt an adequate interpretation of the present reality of the church in the Southwest, including The United Methodist Church.”⁹² The United States wasn't the only conqueror or at least invader of Latin America. The Spanish had come at the end of the 15th century and stayed to create an empire that only began to break up into independent states in the late 18th and early 19th centuries. The French also had territory in Latin America and invaded Mexico in 1862. Napoleon III made Maximilian, Archduke of Austria, Emperor of Mexico in 1863 in an effort to create a French empire in the Americas and drive out

President Benito Juarez.

“The history of Hispanic United Methodism in the [Borderlands...now the states of Texas, New Mexico, Arizona, Colorado, and California] can be divided into five periods as follows: the beginnings (1821-85), the period of missionary structures and administration (1885-1914, the critical years (1914-1939), the years of revitalization and growth (1939-1968), and the period of self-determination and the end of isolation (1968 to the present).”⁹³ Benigno Cardenas and Alejo Hernandez were the earliest Spanish-speaking missionaries. Cardenas began his work in Santa Fe along with Enoch C. Nicholson in 1853. Hernandez became the first Mexican ordained to the Methodist ministry. He only served from 1871-1875, but had a great impact on Methodism in Mexico.⁹⁴

“As is often the case, the mission of the church among the Mexicans and Mexican-Americans of the southwest grew from the vision of faithful individuals rather than the strategy of a church body.”⁹⁵ Various structures and combinations of areas marked the Hispanic mission in the southwest through 1914. From 1914-1939 the anti-Mexican feeling deepened in the United States.⁹⁶ Immigration was encouraged during times when agricultural laborers were needed. It was discouraged during times when that need dropped. Political factors also came into play with Germany courting Mexico during World War I and Pancho Villa’s raid in 1916 added fuel to the anti-Mexican feelings.⁹⁷

As the United States came out of the Depression and Methodism brought three strands together in 1939 the work of the church in the southwest began to grow again. *Dignidad* (dignity) became an operative word with Hispanics petitioning the General Conference of 1940 to remove all special provisions that allowed Hispanic pastors to be ordained with lower standards than other pastors.

In 1948 the Rio Grande Conference was formed. But its independent life was not a forgone conclusion. Pressure built in the late 1950’s and into the 1960’s for it to be dissolved and made part of existing annual conferences. In 1967 the Rio Grande annual conference voted to continue as a separate conference.⁹⁸

The Hispanic population in the U. S. has grown rapidly through immigration and natural means. Many individuals and families have come because of persecution and

wars within Central and South America during the 1980's and 1990's. Others have come looking for work and a better life for themselves and their children. Some of these latter immigrants have come on their own, others have been actively recruited by businesses along the Mexican/U.S. border and elsewhere. While many immigrants have documentation and are in the U.S. legally, many have come without documentation. Proper papers are expensive and hard to get. There are many restrictions by the U. S. that make immigrating difficult. It is often cheaper and easier to pay someone to smuggle an individual into the U. S. than to get the proper papers to immigrate.

The United Methodist Church has responded to this increase with the adoption of the National Hispanic Plan in 1992. Our ministry with and among Hispanics has grown rapidly in many parts of the United States. The support from General Conference Staff, the training of individuals as missionaries, and financial grants have enabled many annual conferences, districts, and local churches to respond to God's call to minister to all their neighbors.

United Methodist history is filled with struggles over racism. At times we have done well, at other times we have sinned terribly. Often our actions and our words have not matched. We have been ahead of our nation at times and at others we have been behind the nation. God continues to lead us through these difficult times, challenging us to act out our faith and thus move into new ways of thinking and being in the world.

The Select Timeline on pages 57 through 68 in Chapter 4 is an attempt to show the progress or lack thereof in The United Methodist Church toward eliminating racism and affirming all of God's children. There is also a column for certain events in the United States and the world. This is to set the church's actions in context and, in a few cases, show where the church acted with the world and when it was a prophetic voice. Refer back to this Timeline during the group time for this Chapter.

Our current Social Creed is printed below on page 76 for your reference during the discussion time for this Chapter.

Our Social Creed

¶ 166. VII. OUR SOCIAL CREED

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

(It is recommended that this statement of Social Principles be continually available to United Methodist Christians and that it be emphasized regularly in every congregation.

It is further recommended that "Our Social Creed" be frequently used in Sunday worship.)

Lesson Plans

Lesson Learning Goals--By the end of this session class members will be able to:

- Recognize the current United Methodist position on racism.
- Summarize the history of statements and actions within the United Methodist Church toward people of color.

Notes to the Leader:

1. Needed materials:

Worship materials;

Worship center materials: Books of Discipline and Resolutions

1. Gathering of the participants (5 minutes)

2. Worship (10 minutes)

Call to Worship: Explain what Books of Discipline and Resolutions are and why they are important

Scripture: Have one person read Ephesians 4:1-16 aloud.

Sing: “Be Thou My Vision” #451 United Methodist Hymnal and continue learning “Cristo Me Ama” #191 in Spanish

Prayer:

Call to Confession: Let us now confess all that separates us from God’s intention for justice and hospitality. Let us confess all that divides us from our sisters and brothers. Come, let us know and experience the wholeness God intends for us in Christ Jesus. Let us pray together...⁹⁹

Almighty God, we confess that we have broken covenant with you, despised some of your children and placed ourselves in a position of superiority to others. Our lives do not praise you, our actions deny you, and our work is carried out without reference to your will. We draw lines of distinction among ourselves rather than celebrating our common humanity.¹⁰⁰ We lament what we have done and what we have left undone. We are heartily sorry and we humbly repent. We ask for your forgiveness and the forgiveness of those we have wronged. We humbly ask that by your grace, we may become a holy and righteous people and our brokenness may be turned into hope. In Jesus’ name. Amen.¹⁰¹

Words of Assurance: God has redeemed many from their bondage. God has forgiven oppressors and reconciled victims. May we trust that God will save us, too. God calls us into a new life of justice, kindness and humility. God has given us hearts for peacemaking and hospitality. We are blessed!¹⁰²

3. Introduction of the specific topic (5-15 minutes)

- a. Keep working on Bible verse in Spanish
- b. Ask for questions on this week's readings.

4. Activity and Reflection in smaller groups (15-25 minutes)

Divide the larger group into small groups and have them discuss the following questions, based on their readings.

- a. Reflect on the following questions in your group.
 - 1.) Which statements by the church surprised you?
 - 2.) Which actions by the church surprised you?
 - 3.) Which statements do you agree with? Why?
 - 4.) Which statements do you disagree with, in whole or in part? Why?
 - 5.) Does your congregation ever use The Social Creed in worship? Do you think it could be used in its present form? What needs to be changed to be used in your congregation? What needs to be changed to be used by you?
- b. Report back to the larger group as seems appropriate

Action Plan: Individual

In your journal, reflect on the following questions:

- a. What do I say I believe about racism and hospitality?
- b. What do my actions say I believe about racism and hospitality?
- c. What do I really believe about racism and hospitality?
- d. How can I reconcile what I say, what I do, and what I really believe?
- e. How can I help others to do the same?
- f. What are two things I can do this week to begin this reconciliation?

6. Assign homework:

In order to understand and appreciate another culture, it is important that we understand and appreciate our own culture. "Social scientists define 'culture' as the way of life of a

group of people consisting of learned patterns of behavior and thought handed down from one generation to the next through the means of language and imitation....The visible components of culture...are those things we can readily experience through the five senses: food, dress, language, physical features and appearance, etc. The invisible components of culture...are those things we cannot experience through the five senses: beliefs and attitudes, values and norms, mental processes and learning styles, perceptions and assumptions, role and responsibilities, and communication styles."¹⁰³ Some specific components of a particular culture also include the religion, holidays, history, perceived heroes/villains, recreational activities, music, books, poetry, and architecture.

Our next lesson will focus on the White culture we have created and live in. What are some aspects of White culture or your own personal ethnic culture that you appreciate? Use the following questions to find that answer. Write your responses in your Journal or use this page.

1. What would be the menu for a meal at your house for a visitor from another country that would reflect White, eastern Nebraska culture?
2. What book, music, movie or TV show would you suggest a visitor from another country should read, hear or watch to help her/him understand our White, eastern Nebraska culture?
3. Who is a hero in our White, eastern Nebraska culture that a visitor from another country should know about to understand us better? What stories of this hero would you tell our visitor?
4. In your opinion, what is one value from our White, eastern Nebraska culture that you believe is somewhat unique and that you are proud of? (Example of cultural values: democracy is the best way for a country to govern itself; tax supported public education should be available to all people; the needs of the one out weigh the needs of the many)

7. Joys and Concerns from the group (3 minutes)

8. Closing Prayer (3 minutes)

Chapter 6

White Culture and Me

**What do I say?
What has been my experience
with racism and hospitality?**

**What are things I can appreciate
about my own culture?**

**What are things I have to share
from my culture with others?**

Introduction

These last three chapters will have you doing some very different things than what you have been doing. We now are moving from scripture and tradition into experience. You will be thinking about the reflecting on racism in your own life, what you seen, what you might have said, what you might have done. You will also be listening to what some others have experienced. And you will be celebrating your local White Culture. Often we are more aware of other cultures than of our own. We see the Chanukah decorations next to the Christmas decorations and we may feel that we may be missing something. We see women in colorful sari's or other "native" dress and wonder how we or the women in our families might look in one. Periodically the Amish are featured in magazines or on television, their style of furniture and their quilts become fashionable and we wonder about our possessions and our style.

We do have a unique culture that is different from that across the state or from another region of the nation. Immigrants have traditionally been strongly encouraged to adopt the local culture where they live. They become fans of the local sports teams, change their clothes to match local people in their economic and social class. And immigrants, especially the children, are pushed and even threatened, to learn the language of their new home, and to speak it like the "natives" do. Second generation immigrant children often turn away from the culture from the "old country" and turn toward the culture of the "new country," sometimes with a great deal of passion. Their desire is to fit in, to not stand out as different. At the same time their grandparents and parents are striving to keep some of the values and practices of the culture and country

they came from.

So what is this local White Culture you are living in and that “others” are seeking to fit into? You will be reflecting on questions (see below) that will help you figure that out. And you will be creating a T-Shirt model about your culture. Your homework from the last chapter will be used in this chapter.

Lesson Plans

Lesson Learning Goals--By the end of this session class members will be able to:

- Name at least one thing from their own culture they have to share with Hispanic people.
- Name at least one experience from their own life with racism and hospitality, which reflects the definitions we have developed so far.

Notes to the Leader:

1. Needed materials:

Worship center materials:

Items from your local White culture (football logos, ads and souvenirs from local activities, local food specialties etc.

United Methodist Hymnals or song sheets

Bibles

Large writing surface

Markers

Enlarged T-Shirt outlines for each participant

1. Gathering of the participants (5 minutes)

2. Worship--scripture, song, and prayer (10 minutes)

Call to Worship: Explain the items on the Worship Center, what they are and why you chose them to represent our eastern Nebraska, White culture

Scripture: Have some one read 1 Corinthians 12:12-27.

This scripture has been chosen to remind us that we are all important to the body of Christ. Hispanics are important. African Americans are important. Asian-Americans are important. Native Americans are important. We are important, too. We all have a role to play and a place of honor in God's kingdom.

Sing: “This Is My Song” #437 and finish learning “Cristo Me Ama” #191 in Spanish.

Prayer: “For Holiness of Heart” #401 *United Methodist Hymnal*

3. Introduction of the specific topic (5-15 minutes)

- a. Keep working on Bible verse in Spanish, as appropriate.
- b. Review definitions of racism and hospitality we have developed.
- c. Divide the larger group into small groups to share the following:
Share own personal experiences with racism and hospitality, in smaller groups.
- d. Then share, as they wish, with the whole group. Relate the experiences to the definitions we have developed.
- e. Share responses to homework questions.

1) What are some aspects of White or own personal ethnic culture that you appreciate? Use the following questions to find that answer.

a) What would be the menu for a meal at your house for a visitor from another country that would reflect your local culture?

b) What book, music or radio station, movie or TV show would you suggest a visitor from another country should read, hear or watch to help her/him understand your culture?

c) Who is a hero in your culture that a visitor from another country should know about to understand us better? What stories of this hero would you tell our visitor?

d) In your opinion, what is one value from your culture that you believe is somewhat unique and that you are proud of?

2) How hard was this?

3) Reflect on variety and commonality of responses. Such as: Write up a master menu from most commonly chosen foods. Write up a master list of reading, listening, watching.

4. Activity: Small group (15-25 minutes)

- a. Design a T-shirt (see template below on page 85) for an American to go with:
"Pasta eatin', Hard working', good looking, super outgoin', attitude having', hands gesturing' tradition keeping', cheek kissin', lovin' and romancing', one magnificent ITALIAN"
- b. Put them up for everyone to see.
- c. Have a brief discussion about the commonalities and the differences.

5. Reflection time: Individual (15-20 minutes)

Reflection Questions

In your journal reflect on these questions:

1. How is my personal experience of racism like and different from the others in the class? Why do I suppose this is?
2. How is my personal experience of hospitality (offering and receiving) like and different from the others in the class? Why do I suppose this is?
3. What are three things I would really miss from my current culture if I had to move and start all over in a new culture? Why?
4. What would be three things I would want to be sure to keep from my current culture in my own life style, if I had to move and start all over in a new culture? Why?
5. What would be three things I would want to be sure to pass on my children and grandchildren, from my current culture if I had to move and start all over in a new culture and they came with me? Why?
6. What are three things I would not miss from my current culture if I had to move and start all over in a new culture? Why?
7. What would be three things I would want to be sure to give up from my current culture in my own life style, if I had to move and start all over in a new culture? Why?
8. What would be three things I would want to be sure to not pass on my children and grandchildren, from my current culture if I had to move and start all over in a new culture and they came with me? Why?

Sharing with the group as seems appropriate.

6. Action Plan, group and/or individual (10 12 minutes)

a. Working together as a group, answer these questions:

1. How can I affirm who I am without denying who others are?
2. How can I help others do this, too?

7. Assign homework:

1. Choose a specific Hispanic culture to learn more about.
2. Choose a topic from the list below or from your own interest to research
3. Research about your chosen culture and your topic.
4. Prepare a brief report to present to class. Bring an example, picture or description to class with you. Also be sure to keep track of your sources, so you can report them to the class as well.

traditional dress

food

religion

holidays

recreation

music

books

movies

values/ideals

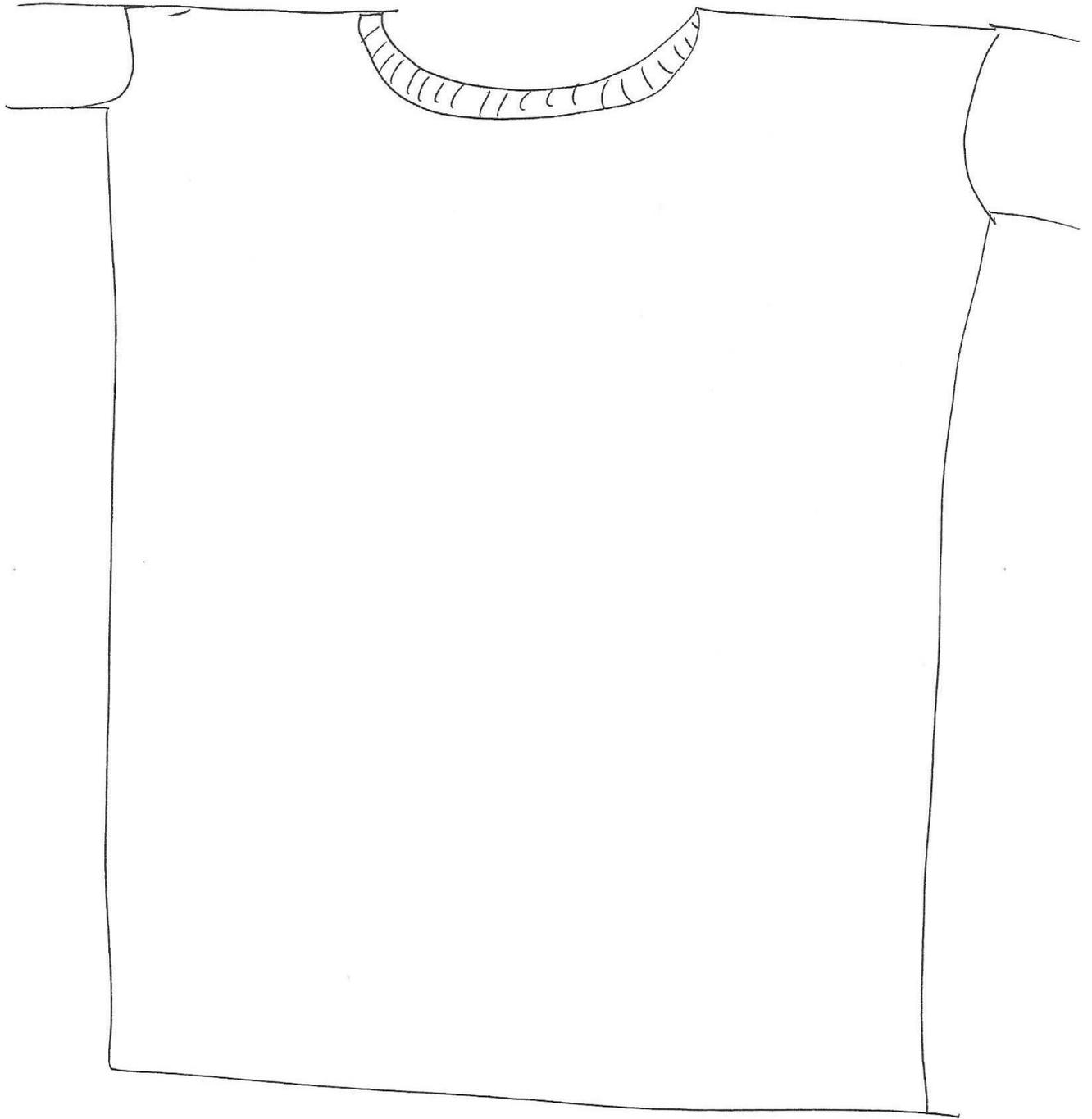
history

heroes

architecture

8. Joys and Concerns from the group (3 minutes)**9. Closing Prayer (3 minutes)**

Template for T Shirt



Chapter 7

Hispanic culture

Values, music, food, stories, holidays, language

What are things I can appreciate about Hispanic people?

Introduction

Reflections on Hispanic Culture in General

Who are the Hispanic people? That is a question that every one struggles with, even those the dominant culture would label as "Hispanic". Are they native speakers of Spanish and who come from Central and South America, including the Caribbean? "In 1975 the Federal Interagency Committee on Education defined *Hispanic* as 'a person of Mexican, Puerto Rican, Cuban, Central or South American, or other Spanish culture or origin, regardless of race.'"¹⁰⁴ Yet, there are many people from a wide variety of backgrounds who call Central and South America home, some with Portuguese, German, French, Japanese, Irish and even United States backgrounds. And what about those with indigenous ancestors? Puerto Ricans do not wish to be called Mexicans any more than Guatemalans wish to be called Cubans. And what happens when the people come to the United States? Do they retain their national/ethnic heritage? Do they become hyphenated Americans, "double Dutch"?¹⁰⁵ And who decides what they are? The answer to that one is easy, the dominate culture. We Anglos decide who is included and who is not. We decide how long some groups must live among us before they are us. There is no way to have a general term that will fit all people and have them be happy about it.

Issues and values I have personally seen at work in the Hispanic community are: the struggle with language, which is also about acculturation and assimilation; respect of children for elders; the strong bonds of family; work--the desire to work, the lack of work, and "...service...that is expressed in persistent and spirited work."¹⁰⁶

There are other issues at work in many Hispanic communities and cultures as well, they include:

- * "Proclamation as Passion...It is not sufficient just to hear the word, but to embrace

it with one's total being becomes essential."¹⁰⁷ Passion is also about bright colors swirling together, it is mixing spices and flavors in food, it is devotion to one's ideals and faith.

- * "Advocacy as *Mañana*"¹⁰⁸ which includes hope for a new tomorrow. *Mañana* is not about being lazy or avoiding work. It is the hope that what doesn't get done today will get done tomorrow whether it is a household chore or justice for all people.
- * "Worship as *Fiesta*...preserves the central place of celebration in life because life itself is a gift that is worth celebrating."¹⁰⁹ *Fiesta* happens even in the midst of deep poverty, in the midst of sadness, in the midst of life.
- * Marginality; Poverty; *Mestizaje and Mulatez* "...the experience of being...mixed-breeds-- and all that goes with it."¹¹⁰ Being *mestizo* or *mulattos* has meant and often still means being neither/nor. The Spanish and their descendants, the dominant culture, kept the *mestizos* and *mulattos* from claiming their Spanish heritage and feeling ashamed of the Indian heritage. Father Virgilio Elizondo compares the *mestizos* of today to the Galileans of Jesus' time,

In the quest for identity and belonging, the mestizo's double cultural margination functions in a way similar to that of the Galileans, who were the "little people" of the land at the time of Jesus.

The cultural parent groups of the mestizo normally tend to reject their cultural child and its cultural identity because it does not appear to be the perfect mirror of their own identity.... Yet the parent cultures are not destroyed in the *mesitzo*, but mutually combined so as to form a new identity. The great tragedy of *mesitzo* existence is that the parent cultures do not see their child in a loving way, but rather tend to look upon it as a mixture of 'good and bad,' a misfit, a non-equal. If culture-spiritual poverty is the worst type of oppression, *Mestizaje* is the worst type of human rejection because it brings with it a *double* alienation and Margination.¹¹¹

Only in modern times has the Indian or indigenous culture and heritage received affirmation. As Elizondo has said, "The Mexican...is born out of the *Mestizaje* of the Spanish and the Indian; the Mexican-American, out of the *Mestizaje* of the Mexican and the Anglo. *Mestizaje* is a threat to both its parent cultures, for it undermines 'the barriers of separation that consolidate self-identity and security.'"¹¹² "It also points toward the future, for all culture and all ethnic identity is provisional, and eventually

gives way to a new *mestizaje*.¹¹³ So that those who are *mestizo* and *mulatto* could claim to be both/and, a more positive viewpoint. An example from the Bible would be Saul/Paul who moves between the Jewish and Roman/Greek cultures, having citizenship in both, fluent in the languages and practices of both. Yet he builds a new culture, with a new language and new practices as he develops Christianity that grows out of Judaism and grows up in the Roman/Greek world.

- * The community and the family are closely connected through legal and biological ties, but also through a sense of solidarity.¹¹⁴ A common experience of Latino life is “homelessness and uprootedness,” coming from war, poverty, following jobs/crops/harvests.¹¹⁵ So the commonality of language and the understanding of what others have or are going through can lead to inclusion rather than exclusion.

An example of many of these values including great generosity and *Fiesta* combined at the end of a mission trip to Mexico. Forty some Anglos had built eleven *casitas* in three days for several homeless families. The Mexican women prepared a feast, killing their chickens, to say thank you and to celebrate the new *colonia* that had sprung up almost over night. We shared in the meal, the blessing of the shelters, and the giving of gifts to the new home-owners.

There are two other concepts that need to be shared here. One is xenophobia. This is the fear of the stranger, so much so that the stranger is excluded even to the point of killing them. The other is xenocentrism in which a person completely takes on the culture of the other, denying their originating culture. An example is second generation immigrants turning away from the culture of their parents and embracing the culture of their new home. They do this by refusing to teach their children the language of their parents, work very hard to lose their accents, dress and act like others in the new culture, are embarrassed by any indication that they are part of the immigrant culture. Both options create problems. First, killing the stranger is against Christian teachings. Second, both options deny the validity of the personhood and culture of the other. The fear and consequent repudiation of the other is just as bad as totally giving up your culture for the culture around you. The ideal would be a blending of the two.

The Christian story has been a story of hospitality since its inception. The Bible contains many instructions about how to treat neighbors. Hospitality, in biblical terms always has meant welcoming stranger. Romans 12:12-13 expresses concern for

welcoming those who suffer, those who are vulnerable to life, those who are ethnically and racially different. Hospitality meant greeting stranger and visitors with warmth and generosity just as one would greet one's close relatives.

Important in the story of hospitality in Scripture is that the racial, ethnic or cultural backgrounds of persons were not criteria for their inclusion or exclusion from the love and grace of God. Persons did not have to change their racial, ethnic, or cultural identity to become Christian.¹¹⁶

Our similarities are important. They are ways we can reach out to one another and begin a relationship. Our differences are important, too. They are a part of who we are as unique individuals, products of the culture we have been raised and live in. It is our differences that can bring us even closer to one another, as we learn to celebrate them, cherish them, and allow them to help us grow toward the people God would have us to be. This is shown in the following article.

“Reflections on the Racial Ethnic Experience”

by Bishop Calvin D. McConnell

The ways in which a White person can understand the experience of racial ethnic persons in our country can be somewhat limited. Occasionally, however, we find ourselves in situation which provide the opportunity of seeing and feeling life as our sisters and brothers of color do.

One such event for me came at the beginning of [an] annual conference session....The worship committee planned a liturgical context for the opening events of the conference,...In all of the ownership experiences the committee was quite intentional in being inclusive regarding race, ethnic culture, gender, age, and handicapping conditions in their selection of liturgical materials and leadership. As part of this multi-racial and cultural experience for the week, the committee decided to include some of the national and cultural backgrounds of the White members of our churches. Thus my Scotch-Irish heritage provided the focus for the opening worship. A bagpiper, dressed in traditional kilt, led the procession as we were piped into the worship area. I wore a stole, made by my wife, of the tartan of the McDonald Clan of which the McConnells are a part....An interpretive homily on the Scottish experience of worship (which is rather dour) [was given.] It was an interesting dip into part of my White European heritage and a new experience for me.

I was made uneasy by it, however. On reflection, I knew that I was nonplussed by being identified by others as a Scot. I have always been interest in this part of my ancestry, but had never taken it particularly seriously....As I worked through my feeling, I realized that what bothered me was being labeled as a Scotsman by other people, and being forced to live out that identity on the basis of others' understanding of it. I found it uncomfortable to be labeled with a classification, which I did not feel expressed adequately my sense of identity.

Welcome to the life of racial ethnic people, Cal! This is the experience that many racial ethnics must endure and cope with in our White majority culture. We whites we label them. For what purpose? Partly, it is a recognition of an element of their identity which may be important to them. But a large part of such labeling is the majority's way of dealing with those who are a small[er] part of the population, perhaps are bilingual

and behave in cultural ways which are different from those of the majority of the population. Unfortunately, labeling contains serious elements of control of such minority parts of the population by the majority. The power to label or define is the power to control. The one who names is the one who sets the rules, and it is always to the advantage of the one who does the naming.

It was a worthwhile experience for me as a White to be labeled. It includes me on terms which are perhaps more equal with the other racial ethnic and cultural persons in our diverse nation. It reminds me that my participation in society is not that of a majority, superior, controller of others. It is, rather, that of a sharer.¹¹⁷

Lesson Plans

Lesson Learning Goals--By the end of this session class members will be able to:

- Name at least one thing from Hispanic culture they appreciate that can enrich our American culture.

Notes to the Leader:

1. Needed materials:

Worship center materials:

Items from various Hispanic cultures, ask class members to share if they have items

Bread or a braid of yarn with three parts woven together--one to represent one culture, one to represent a common culture between the two, and one to represent another culture. This could be a dark dough such as pumpernickel, a medium dough such as whole wheat, and a light dough such as white. For the yarn it could be red, orange and yellow.

Large writing surface

Markers

Bibles

Hymnals

2. Guests from Hispanic countries or heritage to share about their own country. (If possible)

3. Make arrangements for use of a kitchen next week

1. Gathering of the participants (5 minutes)

2. Worship--scripture, song, and prayer (10 minutes)

Call to Worship: Explain the items on the Worship Center, what they are, where they came from and why you chose them to represent Hispanic culture

Sing: Lord, You Have Come to the Lakeshore, #344 in The United Methodist Hymnal and #191 Jesus Loves Me.

Scripture: Revelation 7:9-12. Have some one read this aloud.

Hispanic Creed: Share this Creed out loud together.

HISPANIC CREED

We believe in God, the Father Almighty
 Creator of the heavens and the earth;
 Creator of all peoples and all cultures;
 Creator of all tongues and races.

We believe in Jesus Christ, his Son, our Lord,
 God made flesh in a person for all humanity,
 God made flesh in an age for all the ages,
 God made flesh in one culture for all cultures,
 God made flesh in love and grace for all creation.

We believe in the Holy Spirit
 through whom God incarnate in Jesus Christ
 makes his presence known in our peoples and our cultures;
 through whom, God creator of all that exists,
 gives us power to become new creatures;
 whose infinite gifts make us one people:
 the Body of Christ.

We believe in the Church
 universal because it is a sign of God's Reign,
 whose faithfulness is shown in its many hues
 where all the colors paint a single landscape,
 where all tongues sing the same praise.

We believe in the Reign of God--the day of the Great Fiesta
 when all the colors of creation will form a harmonious rainbow,
 when all people will join in joyful banquet,
 when all tongues of the universe will sing the same song.

And because we believe, we commit ourselves:
 to believe for those who do not believe,
 to love for those who do not love,
 to dream for those who do not dream,
 until the day when hope becomes reality.

Amen.¹¹⁸

3. Introduction of the specific topic (5-15 minutes)

- a. Special guests, if they can come.

OR

- b. Discuss the readings. What did you learn? What do you agree with from your

experience and other reading? What do you disagree with from your experience and other reading?

4. Activity, group and/or individual (15-25 minutes)

- a. Keep working on Bible verse, as appropriate.
- b. Sharing of homework assignments
 1. What did you learn?
 2. How easy was this to do?
 3. Do you personally like what you found (music, food, book, movie, hero, etc.)

5. Reflection time: Individual (10 minutes)

- a. Writing in journals, answer these questions:
 1. How can I affirm who you are without denying who I am?
 2. How can I help others do this, too?
- b. Share in the smaller group.

6. Action Plan share in the smaller group what you wrote during the reflection time. (10 12 minutes)

Share with the whole group as it seems appropriate

7. Joys and Concerns from the group (3 minutes)

8. Assign homework:

1. Next week, our last class session, we will be having a celebration or Fiesta.
What do we want to share? Who will bring what?
Food--

Music--

Activities--

Other

What special things/set-up/space will we need?

2. What are some ways we can keep the fellowship, the learning and the enthusiasm we have experienced going into the future? Bring some practical suggestions to the next session.

9. Closing Prayer (3 minutes)

Chapter 8

Ayer, hoy y manana Looking back, looking at today and looking forward Where do we go from here? FIESTA

Lesson Learning Goals--By the end of this session class members will be able to:

- Name at least one thing to keep the learning and enthusiasm going to keep combating racism and practicing hospitality.

Notes to the Leader:

1. Needed materials:

Worship center materials: Mixture of Hispanic and White culture items, including some food or symbols of hospitality

Hymnals

Bibles

Large writing surface

Markers

1. Gathering of the participants (5 minutes)

2. Worship--scripture, song, and prayer (10 minutes)

Call to Worship: Explain the items in the Worship Center and why you have chosen them.

Scripture: Have participants share verses that have become important to them during this study and scripture verse in Spanish learned together.

Sing: Cristo Me Ama, and When the Poor Ones, # 434 The United Methodist Hymnal or Here I Am, #593 The United Methodist Hymnal

Prayer: Pray as the Spirit moves you, especially for the time together, thanksgiving for learnings and way God is leading us...

3. Introduction of the specific topic (5-15 minutes)

- a. Review of where we have come from and what we have done

4. Activity, group and/or individual (15-25 minutes)

- a. Fiesta! sharing of food, games, etc.

5. Reflection time: as a group (10 minutes)

- a. What have you learned?
- b. What has been helpful?
- c. What changes have you seen in the congregation or community? in each other? in yourself?

6. Action Plan, group and/or individual (10 12 minutes)

- a. Sharing homework assignments, looking forward--write responses on the board

7. Joys and Concerns from the group (3 minutes)**8. Closing Prayer and Litany of Blessing (3 minutes)****Blessing**

Leader: Go forth to serve God and your neighbor in all that you do.

People: We will bear witness to the love of God in this world, so that those to whom love is a stranger will find in us generous friends.

Leader: The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all now and forever more.

People: Amen and Amen!

9. Clean up

Appendix

161. A Charter for Racial Justice Policies in an Interdependent Global Community

Racism is the belief that one race is innately superior to all other races. In the United States, this belief has justified the conquest, enslavement, and evangelizing of non-Europeans. During the early history of this country, Europeans assumed that their civilization and religion were innately superior to those of both the original inhabitants of the United States and the Africans who were forcibly brought to these shores to be slaves. The myth of European superiority persisted and persists. Other people who came and who are still coming to the United States, by choice or by force, encountered and encounter racism. Some of these people are the Chinese who built the railroads as indentured workers; the Mexicans whose lands were annexed; the Puerto Ricans, the Cubans, the Hawaiians, and the Eskimos who were colonized; and the Filipinos, the Jamaicans, and the Haitians who lived on starvation wages as farm workers.

In principle, the United States has outlawed racial discrimination; but in practice, little has changed. Social, economic, and political institutions still discriminate, although some institutions have amended their behavior by eliminating obvious discriminatory practices and choosing their language carefully. The institutional church, despite sporadic attempts to the contrary, also still discriminates.

The damage of years of exploitation has not been erased. A system designed to meet the needs of one segment of the population cannot be the means to the development of a just society for all. The racist system in the United States today perpetuates the power and control of those of European ancestry. It is often called "White racism." The fruits of racism are prejudice, bigotry, discrimination, and dehumanization. Consistently, African Americans, Hispanics, Asians, Native Americans, and Pacific Islanders have been humiliated by being given inferior jobs, housing, education, medical services, transportation, and public accommodation. With hopes deferred and rights still denied, the deprived and oppressed fall prey to a colonial mentality that acquiesces to the inequities, occasionally with religious rationalization.

Racist presuppositions have been implicit in U.S. attitudes and policies toward Asia, Africa, the Middle East, and Latin America. While proclaiming democracy, freedom, and independence, the U.S. has been an ally and an accomplice to perpetuating inequality of the races and colonialism throughout the world. The history of The United Methodist Church and the history of the United States are intertwined. The "mission enterprise" of the churches in the United States and "Westernization" went hand in hand, sustaining a belief in their superiority.

We are conscious that "we have sinned as our ancestors did; we have been wicked and evil" (Psalm 106:6, Today's English Version). We call for a renewed commitment to the elimination of institutional racism. We affirm the 1976 General Conference Statement on The United Methodist Church and Race, which states unequivocally: "By biblical and

theological precept, by the law of the church, by General Conference pronouncement, and by Episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church, therefore, calls upon all its people to perform those faithful deeds of love and justice in both the church and community that will bring this aim into reality."

Because we believe:

1. that God is the Creator of all people and all are God's children in one family;
2. that racism is a rejection of the teachings of Jesus Christ;
3. that racism denies the redemption and reconciliation of Jesus Christ;
4. that racism robs all human beings of their wholeness and is used as a justification for social, economic, and political exploitation;
5. that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word, and in deed;
6. that in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God;
7. that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured; and
8. that our struggle for justice must be based on new attitudes, new understandings, and new relationships and must be reflected in the laws, policies, structures, and practices of both church and state.

We commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group of persons.

Therefore, as United Methodists in every place across the land, we will unite our efforts within The United Methodist Church:

1. to eliminate all forms of institutional racism in the total ministry of the church, giving special attention to those institutions that we support, beginning with their employment policies, purchasing practices, and availability of services and facilities;
2. to create opportunities in local churches to deal honestly with the existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together;

3. to increase efforts to recruit people of all races into the membership of The United Methodist Church and provide leadership-development opportunities without discrimination;
4. to create workshops and seminars in local churches to study, understand, and appreciate the historical and cultural contributions of each race to the church and community;
5. to increase local churches' awareness of the continuing needs for equal education, housing, employment, and medical care for all members of the community and to create opportunities to work for these things across racial lines;
6. to work for the development and implementation of national and international policies to protect the civil, political, economic, social, and cultural rights of all people such as through support for the ratification of United Nations covenants on human rights;
7. to support and participate in the worldwide struggle for liberation in church and community; and
8. to support nomination and election processes that include all racial groups employing a quota system until the time that our voluntary performance makes such practice unnecessary.

ADOPTED 1980, READOPTED 2000

The Book of Resolutions of The United Methodist Church 2004, The United Methodist Publishing House -- Nashville, Tennessee, (Abingdon Press Nashville 2004) The United Methodist Publishing House.

Suggestions for Publicity

These are sample newsletter articles. They are followed by a simple poster that I posted all over the church. Adapt these as you wish.

From Racism Toward Hospitality

Have you notice that The United Methodist Church is making a big fuss about racism? Why would they do that? What is racism anyway? What does it have to do with me? I'm not a racist, am I? How do Christians respond to racism? Is hospitality the answer? What is hospitality anyway? Does the Bible say anything about this? What does The United Methodist Church have to say about racism, about hospitality?

Are any of these questions your questions, too. They are some of the questions that Pastor Nancy has been trying to answer through her Doctor of Ministry program. This fall she will be leading classes that will work toward answering these questions. Watch for more details.

Ad posted through the church preceding the classes.



WELCOMING THE STRANGER

**Moving away from racism toward hospitality
Tuesday mornings, 9-10 a.m.
Starting September 4th**

OR

**Wednesday evenings, 7-8 p.m.
Starting September 5th**

**Pastor Nancy will be leading both classes in the Parlor.
This is her project for her Doctor of Ministry degree.**

Everyone is welcome to join either of the classes.

COME JOIN THE ADVENTURE!



Endnotes

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