

St. Paul's Episcopal Church, Mt. Lebanon
1066 Washington Road
Pittsburgh, PA 15228

Social Justice and Anti-Racism Commission

Ways You Can Help: A Parish Guide

First Edition – March, 2022

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Note to Readers: If you find errors, or have ideas for this Guide, including prayers, educational resources or ways to advocate, support and act, please email them to:

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Preface

Mission Statement

The mission of the Social Justice and Anti-Racism Commission is to promote love, respect and the opening of our hearts and minds to our fellow human beings, as Christ calls us to do when commanding us to love our neighbors as ourselves. We believe that fulfilling our Baptismal Covenant to “strive for justice and peace among all people, and respect the dignity of every human being” means that we will work to develop strategies rooted in the Gospel that support the Episcopal Church’s work for racial reconciliation, healing and justice, and our Diocesan mission to Love, Teach, Heal. We commit to furthering these objectives with our prayer, by offering opportunities for anti-racism education, and with advocacy and support for social justice initiatives.

The Commission’s Work*

**Land Acknowledgement: The work of the Social Justice and Anti-Racism Commission takes place on the lands of the Monongahela, Shawnee and Mingo People of the Iroquois Nation.*

In the aftermath of the George Floyd killing on May 25, 2020, the St. Paul’s Community began meeting on Zoom to pray together and to discuss the events in Minnesota and other places. From the Parish discussions, three Sacred Ground Circles were formed to continue praying, and learning about social justice issues. An outgrowth of the work in Sacred Ground Circles was an appeal to the Vestry to create a commission to continue and broaden the work.

The Social Justice and Anti-Racism Commission was formed by the Vestry in May, 2021 and began meeting in August, 2021. The Commission’s mission is rooted in Christ’s commandment to love our neighbor, the Jesus Movement in the Gospel, and our Baptismal Covenant. Also, it is connected to the national church’s work in the Beloved Community Initiative and the work of our diocese to Love, Teach, Heal; and states our three-fold work: to pray, to educate, and to act.

The Commission meets monthly, and meetings are structured around its three-strand mission. A portion of each meeting is devoted to educating ourselves about social justice efforts with a “Learning Together” segment that is led by members of the Commission Committee. Thanks to the other ministries in which Commission Committee members also serve, the Commission liaises with the Diversity, Equity and Inclusion Committee of St. Paul’s Episcopal Nursery School, the Parish Outreach Commission, and our township’s Mt. Lebanon Organization for Racial Equity (M.O.R.E.). The Commission has hosted in-person and Zoom sessions for the parish about social justice topics, supported sessions offered by other faith and community groups, and created this guide to assist the St. Paul’s Community to undertake this journey with us. In addition, Sacred Ground Circles are continually being formed to study the history of race and racism.

We invite you to use this guide to pray with and for us, to further educate yourself and others about issues of social justice, and to find ways to support, advocate and act as you live out your own Baptismal vows.

Ways You Can Help: Pray with and for us

Our faith teaches that prayer is action. Please pray for healing and reconciliation, as well as for God to guide the work of the Social Justice and Anti-Racism Commission. You might want to pray some of the following prayers, or ones of your own devising:

Prayer for Racial Justice by Rev. Dr. Martin Luther King, Jr. (*as read by Bishop Michael Curry*)

*When we do not see the gravity of racial injustice, shake us from our slumber and open our eyes.
When out of fear we are frozen into inaction, give us a spirit of bravery.
When we try our best but say the wrong things, give us a spirit of humility.
When the chaos of this [time] dies down, give us a lasting spirit of solidarity.
When it becomes easier to point fingers outward, help us to examine our own hearts.*

*God of truth, in your wisdom, enlighten us.
God of love, in your mercy, forgive us.
God of hope, in your kindness, heal us.
Creator of All People, in your generosity, guide us.
Racism breaks your heart. Break our hearts for what breaks yours, Oh Lord.
We pray in faith, Amen.*

Prayer for the Beloved Community

Dear God, my prayer is that we will all have our consciousness raised, that we will each find large or small ways to help bring about reconciliation, and that one day, with Your help, we will come together with our brothers and sisters in The Beloved Community. Amen.

Prayer for the Human Family – *Book of Common Prayer, p. 815*

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

Sioux Prayer

*Grandfather Great Spirit
All over the world the faces of living ones are alike.
With tenderness they have come up out of the ground
Look upon your children that they may face the winds
And walk the good road to the Day of Quiet.
Grandfather Great Spirit*

*Fill us with the Light.
Give us the strength to understand, and the eyes to see.
Teach us to walk the soft Earth as relatives to all that live.
- Sioux Prayer*

The Sioux People are part of the Lakota Nation. Their current lands are in North and South Dakota.

Native American Prayer

O Great Spirit, whose voice I hear in the winds and whose breath gives life to all the world, hear me.

I come before you, one of your children. I am small and weak. I need your strength and wisdom. Let me walk in beauty and make my eyes ever behold the red and purple sunset.

Make my hands respect the things you have made, my ears sharp to hear your voice.

Make me wise, so that I may know the things you have taught my people, the lessons you have hidden in every leaf and rock.

I seek strength, not to be superior to my brothers, but to be able to fight my greatest enemy: myself.

Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame.

- Chief Yellow Hawk of the Lakota Nation, a peacemaker and negotiator of treaties in the 1860's.

The Journey

*When the earth is sick and dying,
There will come a tribe of people
From all races...*

*Who will put their faith in deeds,
Not words, and make the planet
Green again...*

- Cree Prophecy

Over 350,000 Cree People live mostly in Canada, but several thousand make Montana their home.

Prayer for Action

We cannot merely pray to you, O God, to end war;

For we know that You have made the world in a way that people must find their own path to peace within themselves and with their neighbors.

We cannot merely pray to You, O God, to end starvation;

For You have already given us the resources with which to feed the entire world, if we would only use them wisely.

We cannot merely pray to You, O God, to root out prejudice;
For You have already given us eyes with which to see the good in all people, if we would only use them rightly.
We cannot merely pray to You, O God, to end despair;
For You have already given us the power to clear away slums and to give hope, if we would only use our power justly.
We cannot merely pray to You, O God, to end disease;
For You have already given us great minds with which to search out cures and healing, if we would only use them constructively.
Therefore, we pray to You instead, O God, for strength, determination and will power,
To do instead of just pray,
To become instead of merely to wish.

– Jack Reimer, Social Justice Resource Center

Litany of Repentance

The 2015 General Convention of the Episcopal Church called the wider church to be in conversation and to take action on racial reconciliation and justice. In response, members of the Standing Commission on Liturgy and Music formed a subcommittee on Racial Reconciliation that created this prayer, among others:

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

In the assurance of our forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

Silence is then kept for a time, all kneeling.

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.

Have mercy on us.

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body.

Have mercy on us.

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice.

Have mercy on us.

We have harmed one another and the earth through negligence, greed, and self-interest.

Have mercy on us.

We have failed to condemn discrimination that leads to unrest.

Have mercy on us.

We have decried violence, while overlooking inequity and frustration from which it rises.

Have mercy on us.

We have practiced injustice for economic gain and have oppressed others to make a false peace.

Have mercy on us.

We have sought comfort in advantage for ourselves at the cost of injustice for others.

Have mercy on us.

We have welcomed solace over conflict and ignored the cries of those harmed by our comfort.

Have mercy on us.

We have grasped for this world's goods, and been arrogant toward those who have little.

Have mercy on us.

We have not shared the good things we have been given, and blamed the poor for their poverty.

Have mercy on us.

We have been fearful and distrustful of those who are different from us.

Have mercy on us.

We have divided ourselves from others, and refused to listen to or believe their experience.

Have mercy on us.

We have been indifferent to the pain and suffering of our sisters and brothers.

Have mercy on us.

We have held in contempt those who need our help, and not loved them with our whole hearts.

Have mercy on us.

We have been self-satisfied in our privilege, and denied our oppression of others.

Have mercy on us.

*We have preferred order over justice, and isolation over the struggle for peace.
Have mercy on us.*

*We have quietly held good intentions, and kept silent the message of reconciliation.
Have mercy on us.*

*We have failed to act with courage for the sake of love.
Have mercy on us.*

*Lord have mercy.
Christ have mercy.
Lord have mercy.*

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. Amen.

Social Justice Prayers online: <https://socialjusticeresourcecenter.org/prayers/justice/>

The Xavier University Website has a page dedicated to Prayers for Diversity. The link to the webpage is here: <https://www.xavier.edu/jesuitresource/online-resources/prayer-index/prayers-for-diversity>

Ways You Can Help: Educate yourself and others

Please extend your knowledge about the history of social injustice and racism in our country, learning as much as you can about these issues and finding ways to help build the Beloved Community. Help others to become informed by sharing these resources with them and letting them see your commitment to anti-racism. The resources available are endless, but here are some you may wish to use:

Articles

“White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh - This essay was written by McIntosh in 1989, but is just as relevant today. In it, McIntosh outlines the perquisites of being light-skinned and offers 26 “factors” that help clarify the issue of white privilege. Insert the word “McIntosh” in the Search Bar at <https://psychology.umbc.edu>

“Unshackled by Visions and Values” by Martin Brokenleg – Access the author’s website for this article and others that provide an indigenous perspective.
www.martinbrokenleg.com

“Asian Americans Speak Out Against a Decades-Old ‘Model Minority’ Myth” by Yanan Wang – This Washington Post Article from 2015 discusses the one-size-fits-all portrait of success that has been used for too long to diminish the struggles of Asian Americans. To access, simply enter the title of the article into your browser.

“Ghosts of the Masters: Descendants of Slaveholders Reckon with History” by Rev. David Pettee & Susan Hutchison – In this article, Pettee and Hutchinson summarize their year-long study and interviews with more than 100 descendants of slave owners and the themes that emerged in their research. To access, simply enter the title of the article into your browser.

Videos and Films

Two Distant Strangers – This is an Oscar winning short film about a man trying to get home to his dog, and becoming stuck in a time loop that forces him to relive a deadly run-in with police. Available through Netflix.

“Uncomfortable Conversations with a Black Man” – This YouTube series is a good resource for those who are new to thinking about racism in our society.

“Raising Race Conscious Children” – This site features a webinar that does a wonderful job of helping show parents and caregivers how important it is to consistently acknowledge and discuss race with our children. This webinar gives examples on how to have these conversations with your children and also provides time to practice these skills since for many of us, these conversations may initially feel uncomfortable. <https://raceconscious.org/>

“How Can I Have a Positive Racial Identity? I’m White!” – This video is a TED Talk by Ali Michael, a Mt. Lebanon native, who spoke in the community in February, 2022. <https://www.youtube.com/watch?v=hxXMf5K1W6E>

“Doll Study” Video – This CNN video is from 2010, but still very relevant. <https://www.youtube.com/watch?v=DYCz1ppTjiM>

“Race Debunked” – This video is from Sacred Ground resources and is only 3 minutes long, but is very thought-provoking. <https://www.youtube.com/watch?v=VnfKgffCZ7U>

“We Shall Remain” – This five-part, 7.5-hour documentary series is about the history of Native Americans in the United States, from the 17th century into the 20th century. It was a collaborative effort with several different directors, writers and producers working on each episode, and is available through PBS.

Podcasts

NPR’s CODESWITCH – This is the fearless conversation about race that you've been for which you’ve been waiting. Hosted by journalists of color, NPR’s podcast tackles the subject of race with empathy and humor. It explores how race affects every part of society — from politics and pop culture to history, food and everything in between. This podcast makes all of us part of the conversation — because we're all part of the story. <https://www.npr.org/podcasts/510312/codeswitch>

NPR’s Throughline – The past is never past. Every headline has a history. Join this podcast every week as it goes back in time to understand the present. These are stories you can feel and sounds you can see from the moments that shaped our world. <https://www.npr.org/podcasts/510333/throughline>

Intersectionality Matters! with Kimberlé Crenshaw – Available via Apple and SoundCloud <https://www.aapf.org/intersectionality-matters>

Books

Caste by Isabel Wilkerson – Wilkerson explores how America—today and throughout its history—is shaped by a hidden caste system, a rigid hierarchy of human rankings.

White Fragility: Why It's So Hard for White People to Talk about Racism by Robin Diangelo – A New York Times best-selling book, *White Fragility* explores the counterproductive reactions white people have when their assumptions about race are challenged, and how these reactions maintain racial inequality.

How to Be an Anti-Racist by Ibram X. Kendi – Professor Kendi explains the differences between being “not racist” and being “anti-racist.” Many discussions featuring Kendi can be found by searching Google or YouTube. (Also see the Appendix of this document for a definition and discussion of Anti-Racism.)

Waking Up White by Debbie Irving – Irving, who grew up in a privileged family, describes her own journey to understanding racism. She says: “I believe most white people would take a stand against racism if only they knew how, or even imagined they had a role.”

Stamped from the Beginning: The Definitive History of Racist Ideas in America by Dr. Ibram X. Kendi – This highly informative book looks at the history of racism in our country. It is a really well researched and helpful book in relearning our country's past. One of the great things about this book is that there are three versions. Along with Dr. Kendi's original book, there is also, *Stamped: Racism, Anti-Racism, and YOU*. This book is described as a remix of Dr. Kendi's book and is a narrative written by Jason Reynolds meant for middle and high school readers. Finally, there is also the book titled, *Stamped for Kids*, written by Jason Reynolds and Sonja Cherry-Paul based on Dr. Kendi's research. This is a chapter book meant for ages 6 and up. Through these books, this important research on racism in our country has been made accessible for virtually any reader.

I'm Still Here: Black Dignity in a World Made for Whiteness by Austin Channing Brown – *I'm Still Here: Black Dignity in a World Made for Whiteness* is a 2018 memoir by Austin Channing Brown. The book became a bestseller during the mid-2020 resurgence of national interest in racial injustice following the George Floyd protests.

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart by Christena Cleveland – Despite Jesus' prayer that all Christians "be one," divisions have been epidemic in the body of Christ from the beginning to the present. We cluster in theological groups, gender groups, age groups, ethnic groups, educational and economic groups. We criticize freely those who disagree with us, don't look like us, don't act like us and don't even like what we like. With a personal touch and the trained eye of a social psychologist, Christena Cleveland brings to bear the latest studies and research on the unseen dynamics at work that tend to separate us from others.

Native: Identity, Belonging, and Rediscovering God by Kaitlin B. Curtice
Native is about identity, soul-searching, and the never-ending journey of finding ourselves and finding God. As both a citizen of the Potawatomi Nation and a Christian, Kaitlin Curtice offers a

unique perspective on these topics. In this book, she shows how reconnecting with her Potawatomi identity both informs and challenges her faith.

The Cross and the Lynching Tree by James Cone – The cross and the lynching tree are the two most emotionally charged symbols in the history of the African American community. In this powerful work, theologian James H. Cone explores these symbols and their interconnection in the history and souls of black folk. Both the cross and the lynching tree represent the worst in human beings and at the same time a thirst for life that refuses to let the worst determine our final meaning. While the lynching tree symbolized white power and "black death," the cross symbolizes divine power and "black life" God overcoming the power of sin and death. For African Americans, the image of Jesus, hung on a tree to die, powerfully grounded their faith that God was with them, even in the suffering of the lynching era.

Stand Your Ground: Black Bodies and the Justice of God by Kelly Brown Douglas – The 2012 killing of Trayvon Martin, an African-American teenager in Florida, and the subsequent acquittal of his killer, brought public attention to controversial "Stand Your Ground" laws. The verdict, as much as the killing, sent shock waves through the African-American community, recalling a history of similar deaths, and the long struggle for justice. On the Sunday morning following the verdict, black preachers around the country addressed the question, "Where is the justice of God? What are we to hope for?" This book is an attempt to take seriously social and theological questions raised by this and similar stories, and to answer black church people's questions of justice and faith in response to the call of God. But Kelly Brown Douglas also brings another significant interpretative lens to this text: that of a mother. "There has been no story in the news that has troubled me more than that of Trayvon Martin's slaying. President Obama said that if he had a son his son would look like Trayvon. I do have a son and he does look like Trayvon." Her book will also affirm the "truth" of a black mother's faith in these times of "stand your ground."

Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in the US by Lenny Duncan – Lenny Duncan is the unlikeliest of pastors. Formerly incarcerated, he is now a black preacher in the whitest denomination in the United States: the Evangelical Lutheran Church in America (ELCA). Shifting demographics and shrinking congregations make all the headlines, but Duncan sees something else at work--drawing a direct line between the church's lack of diversity and the church's lack of vitality. The problems the ELCA faces are theological, not sociological. But so are the answers. Part manifesto, part confession, and all love letter, *Dear Church* offers a bold new vision for the future of Duncan's denomination and the broader mainline Christian community of faith. *Dear Church* rejects the narrative of church decline and calls everyone--leaders and laity alike--to the front lines of the church's renewal through racial equality and justice.

Trouble I've Seen: Changing the Way the Church Views Racism by Drew G. I. Hart – In this provocative book, theologian and blogger Hart places police brutality, mass incarceration, anti-black stereotypes, poverty, and everyday acts of racism within the larger

framework of white supremacy. He argues that white Christians have repeatedly gotten it wrong about race because dominant culture and white privilege have so thoroughly shaped their assumptions. He also challenges black Christians about neglecting the most vulnerable in their own communities. Leading readers toward Jesus, Hart offers concrete practices for churches that seek solidarity with the oppressed and are committed to racial justice.

The Color of Compromise: The Truth about the American Church's Complicity in Racism by Jemar Tisby – An acclaimed, timely narrative of how people of faith have historically--up to the present day--worked against racial justice. And a call for urgent action by all Christians today in response. *The Color of Compromise* is both enlightening and compelling, telling a history we either ignore or just don't know. Equal parts painful and inspirational, it details how the American church has helped create and maintain racist ideas and practices. You will be guided in thinking through concrete solutions for improved race relations and a racially inclusive church.

Jesus and the Disinherited by Howard Thurman – Thurman interprets the teachings of Jesus through the experience of the oppressed and discusses nonviolent responses to oppression. The book developed out of a series of lectures that Thurman presented at Samuel Huston College in Austin, Texas during April 1948, and is just as relevant today.

I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation by Chanequa Walker-Barnes – Presents a compelling argument that the Christian racial reconciliation movement is incapable of responding to modern-day racism. She demonstrates how reconciliation's roots in the evangelical, male-centered Promise Keepers' movement has resulted in a patriarchal and largely symbolic effort, focused upon improving relationships between men from various racial-ethnic groups. Refuting the idea that race and racism are "one-size-fits-all," *I Bring the Voices of My People* highlights the particular work that White Americans must do to repent of racism and to work toward racial justice and offers a constructive view of reconciliation that prioritizes eliminating racial injustice and healing the damage that it has done to African Americans and other people of color.

A More Perfect Union: A New Vision for the Beloved Community by Adam Russell Taylor – "There are books that are worth reading, and then there are books like this one that desperately need to be read, and by as many people as possible." - Rev. Michael B. Curry, Presiding Bishop of the Episcopal Church and author of *Love Is the Way*, and *The Power of Love*.

Subversive Witness by Dominique DuBois Gilliard – Gilliard's book is an excellent exploration of privilege properly stewarded in a Kingdom-oriented life. Gilliard challenges the reader to consider biblical examples of privilege and relate the characters' struggles and choices to effect changes in the reader's life. Within the scriptural examples, Gilliard brings together a

multitude of voices, including modern theologians, biblical interpreters, social critics, and activists, to create a choir of prophetic witnesses to sing out his ideas.

Children's Books

The Colors of Us by Karen Katz – A positive and affirming look at skin color, from an artist's perspective. Through the eyes of a little girl who begins to see her familiar world in a new way, this book celebrates the differences and similarities that connect all people.

If You Come to Earth by Sophie Blackall – A glorious guide to our home planet, and a call for us to take care of both Earth and each other.

What I Am by Divya Srinivasana – A young narrator describes herself: a girl, a granddaughter, Indian, and American. Soon, we see the young girl as a plethora of things: selfish and generous, mean and kind, brave and mischievous... She is a walking contradiction, and that is precisely what makes her both a unique individual and an essential piece of the greater world around her. Srinivasana shows what makes us human and proud to be who we are.

Let's Talk About Race by Julius Lester – "This stunning picture book introduces race as just one of many chapters in a person's story." (School Library Journal.) "Lester's poignant picture book helps children learn, grow, discuss, and begin to create a future that resolves differences." (Children's Literature.)

We Are All Different: A Celebration of Diversity by Tracey Turner – Both a beautiful book and a highly accessible home reference. It reinforces that everyone has something to offer, that diversity enriches our lives, and it also considers what all human beings have in common—that there is more that unites us than divides us.

Looking for MORE children's resources? – Check out St. Paul's Episcopal Nursery School's "Love Your Neighbor Library," a free little library, sponsored by the diversity, equity and inclusion committee *coming in the spring of 2022*. The "Love Your Neighbor Library" will exhibit books for preschool and elementary aged children that have been selected to support ALL children's development of a confident sense of identity; an ease with human diversity; a sense of fairness and justice; and the ability to stand up for themselves and others. The library will also feature books and resources for parents who are interested in helping their children with this journey. Located outside St. Paul's Episcopal Nursery School, the library will be accessible to the broader community as well as church and school families. You can also support the LYN Library by selecting books to donate from its "wish list." Visit the Tiny Book Store website to donate a book to the Love Your Neighbor Library. www.tinybooksonline.com/wishlist/171

Online Resources

Consult the resources of the National Episcopal Church – Click on “Ministries,” then “Racial Reconciliation” for a host of the Episcopal Church’s pathways, resources, and major partners in the ministry of racial reconciliation, justice, and healing.

(<https://www.episcopalchurch.org>) Select “Ministries” from the menu in the upper right-hand corner, then click on Racial Reconciliation.

Tap into the resources of our own Diocese’s Beloved Community Initiative – Find additional resources and keep abreast of local events. www.bcipittsburgh.org

Sacred Ground – Sacred Ground is a 10-part series, usually offered over a twenty-week period of time. It is a film and readings-based dialogue series on race, grounded in faith. Small groups walk through chapters of America’s history of race and racism, while weaving in threads of family story, economic class and political/regional identity. Groups are forming at St. Paul’s. contact Carolyn Cornelius if interested in joining the next round on Sacred Ground Circles.

(ccorneliusinbp@gmail.com)

Reading the Bible Through the Beloved Community Lens - This online Bible Study is offered, through the good auspices of the Beloved Community Initiative of the Pittsburgh Episcopal Diocese, throughout 2022 at 7 p.m. on the first Wednesday of each month. More information is available at <https://www.bcipittsburgh.org/reading-the-bible-through-the-beloved-community-lens/>

Test Yourself for Hidden Bias – Psychologists at Harvard, the University of Virginia and the University of Washington have developed this assessment to help measure hidden biases. (<https://www.learningforjustice.org/professional-development/test-yourself-for-hidden-bias>)

Subscribe to receive emails from the “Anti-Racism Daily.” This resource is an excellent way to continue growth toward an anti-racist perspective. The topics encompass a wide variety of historical and current events. Another resource from the Anti-Racism Daily Team is “28 Days of Black History.” (<https://www.the-ard.com/>)

Social Justice Books Website – This site has wonderfully curated book lists and articles to support personal growth as an anti-racist or to help caregivers find helpful tools for younger groups of people. They even provide a guide on how to select anti-biased children’s books. This guide can help people as they look through their own home library and work to build a more inclusive book collection. <https://socialjusticebooks.org/>

Mt. Lebanon Organization for Racial Equity – M.O.R.E. has a wonderful resource page filled with educational resources on anti-racism. There are links to articles, book titles, and conversation starters. They even have these sorted into various age levels for easier searching. <https://lebofightsracism.com/antiracism-resources/>

Whitney Plantation Website – Whitney Plantation, located in Louisiana is solely focused on education about the lives of enslaved people on a sugarcane plantation in Southern Louisiana. While in-person visits are encouraged, its website offers extensive historical narrative. In the drop-down menu, select “history.” www.whitneyplantation.org

Appendices

“Key Distinctions for Understanding Race, Racialization and Racism” – This document was created by Katrina Browne and James DeWolf Perry of Ebb Pod Productions/Traces of the Trade (www.tracesofthetrade.org) and the Tracing Center on Histories and Legacies of Slavery (www.tracingcenter.org). Part of the Sacred Ground Curriculum of the Episcopal Church, it draws on key definitions common in the field of antiracism, adding a focus on emotions and historical myths which we believe are under-discussed in race work, despite being may reproduce this document, with credit included. (A copy is included in the Appendix of this document.)

What is Anti-Racism? – This document, created by a member of the Commission, synthesizes the definition of anti-racism, as seen by Dr. Ibrahim X. Kendi, current Director of Antiracist Research at Boston University and is the author of *How to Be an Anti-Racist*.

Ways You Can Help: Support, Advocate and Act in the interest of social justice and reconciliation

Here are some ways to begin to become a supporter and advocate of social justice and anti-racism, as well as ways to take action:

Join the Episcopal Public Policy Network

You will receive “Action Alerts” that keep you informed about the positions that the National Episcopal Church is taking. The Alerts allow subscribers easy access to make their own views known to federal legislators in the United States Senate and House of Representatives. You will receive responses from your legislators when you write to them. EPPN also offers educational opportunities in the form of readings and webinars. Enter Episcopal Public Policy Network in your browser for a link to sign up.

Join the Mt. Lebanon Organization for Racial Equity (M.O.R.E.)

The mission of the Mt. Lebanon Organization for Racial Equity is “Pursuing racial equity in Mt. Lebanon through anti-racism education and social justice reform.” This is an incredible organization that is doing important work right in our neighborhood. Visit their website, sign up for their newsletter, or join their education or social justice committee to learn how to support this goal in Mt. Lebanon. <https://lebofightsracism.com/>

Join or donate to CeaseFire PA

The mission of CeaseFirePA is to end the epidemic of gun violence across the Commonwealth and our country through education, coalition building, and advocacy. CeaseFirePA is a trusted voice and resource for the public, the media, and policy makers on gun violence and gun violence prevention. (<https://www.ceasefirepa.org/>)

Volunteer with or support the South Hills Food Pantry

The South Hills Food Pantry is a volunteer, faith-based organization that is not subsidized by the government. They must rely completely on donations. SHFP serves many families that are unable to access another food pantry because of disabilities, age or simply because they lack any transportation to get to and from another pantry. St. Paul’s collects food items and donations on the first Sunday of each month. Simply mark your check to St. Paul’s Episcopal Church for “South Hills Food Pantry” in the memo section, or bring your food contributions to church and place them in the box located in the Undercroft. Teams of volunteers help shelve, shop, bag and deliver to about 50-60 families each month. Drivers are always in demand.

Contact St. Paul's Director of Community Engagement, Andrea Kamouyerou, for more information or if you would like to help. (akamouyerou@stpaulspgh.org)

Support the University of Pittsburgh's Office of Child Development's "Justice from the Beginning" Book Drive

Books are distributed to schools, childcare centers, in-home childcare, and home visitors both in Pittsburgh and the surrounding neighborhoods, in support of the belief that there are age appropriate ways for all children to learn about social justice, and picture books are an incredible tool do so. Through picture books that frame social justice concepts in ways that resonate with children, we can help children understand the importance of social justice. More information can be found at: (<http://www.oed.pitt.edu>)

Support or volunteer at the Pittsburgh Prison Book Project – Pittsburgh Prison Book Project is an all-volunteer non-profit organization based in Pittsburgh that sends reading and educational materials to prisoners across Pennsylvania. PPBP is a project of the Thomas Merton Center and the Big Idea Book Store. Enter Pittsburgh Prison book Project into your browser.

Volunteer to Help the Neighborhood Resilience Project

The Neighborhood Resilience Project is a new partner ministry of St. Paul's, whose focus is on trauma-informed community development in Pittsburgh. We are just beginning our partnership with them, and made a monthly commitment to provide 120 brown-bag lunches for kids on the first Saturday of every month in 2022. You can sign up as an individual, a family, or a small group of people. If you would like to participate in this effort, contact St. Paul's Director of Community Engagement, Andrea Kamouyerou. (akamouyerou@stpaulspgh.org)

Pittsburgh Racial Justice Summit – Plan to participate in this annual event is held during Martin Luther King Junior Weekend. Enter Pittsburgh Racial Justice summit into your browser.

Appendices

Key Distinctions for Understanding Race, Racialization, & Racism

What is Antiracism?

KEY DISTINCTIONS FOR UNDERSTANDING RACE, RACIALIZATION, & RACISM

INTENTIONAL RACISM: This is intentional, usually overt, prejudice and bigotry exhibited by people who are racist and proud of it. Some white Americans are still intentionally racist, and it is vital to address this reality. The bigger challenge is that many white people think this is the sole definition of racism. They don't consider themselves personally racist (color blindness is often the value they strive for), and they thus check out of the conversation because they think other people are the problem, not them. Perhaps they might recognize themselves in some other important dynamics described below:

IMPLICIT RACIAL BIAS: Many of us, despite a conscious desire *not* to be prejudiced, are still conditioned to hold residual unconscious biases and stereotypes. This bias can show up in multiple spheres, via snap judgements by doctors, teachers, retail employees, police ... sometimes with deadly results. *Project Implicit* runs an online test (at implicit.harvard.edu), in which 75% of whites exhibit an implicit pro-white/anti-black bias, and even black participants evenly split between pro-white and pro-black bias. The latter is an example of “internalized oppression,” where people of color have internalized negative attitudes towards themselves and their group. It is hard to completely get rid of unconscious or implicit bias, but one can catch oneself and interrupt it, or devise institutional protocols to guard against it.

MICROAGGRESSIONS: Columbia professor Derald Wing Sue popularized the use of this term to refer to “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color,” or that serve to “invalidate” (e.g. not sitting next to a person of color in a classroom, on public transportation, etc.). Since microaggressions are often unintentional, this is an area (like other concepts listed here) in which it is helpful to distinguish between intent and impact, and to honor both truths. Many people of color speak about how exhausting it is to deal with these frequent “small” moments that add up, and that can take much energy to deal with on a daily basis.

INSTITUTIONAL AND STRUCTURAL RACISM: Institutional racism refers to the ways in which organizations collectively disadvantage people of color through policies and practices. These institutional practices may result from individual prejudice or bias; more often, they seem to be color-blind but are not race-neutral in their impact. Structural racism is a broader term,

encompassing institutional practices as well as the historical and cultural context, and racial stereotypes and beliefs, which maintain racial advantages and disadvantages in our society. The result of institutional and structural racism is racial inequality in educational attainment, health and healthcare, employment, wealth, rates of incarceration, housing, and other life outcomes.

WHITE PRIVILEGE: Given the history of racism in this country, and its stubborn staying power, white Americans receive unearned privilege (on top of whatever they may have earned). White people do not have to worry about being followed in stores, racially profiled by law enforcement, or subjected to low expectations in schools. Nor do white people suffer from institutional racism; on the contrary, they often benefit from, for example, the use of social networks for institutional access, which perpetuates privilege for groups that have traditionally had that access. Many of these privileges are about the absence of disadvantage; for this and other reasons, privilege is frequently invisible to the privileged. It is important to note that there are real differences among white Americans, based on education and socioeconomic status, so that they enjoy privilege to different degrees.

HISTORICAL MYTHS: Many of us are conditioned to believe misleading and inaccurate historical narratives about different groups. These can perpetuate blindness about how white privilege and structural racism operate. For example: the dominant narrative suggests any Americans can succeed by “pulling themselves up by their bootstraps.” But achievement of the American dream has depended on the “head start” given to white families during centuries of discrimination. In the 20th century, large-scale government aid in areas like homeownership, college education, and support for entrepreneurship served as a kind of “white affirmative action” and “hand-out” for European-Americans, letting them enter the middle class in large numbers—while people of color were denied that access. Since historical narratives are central to family, community, and group identities, it can be challenging to reconsider these myths. Learning accurate, balanced history is key.

RACIALIZED EMOTIONS: Many of us bring strong emotions to conversations and situations that are about race, racism, and particularly slavery. European-Americans, African-Americans, and other people of color may carry any number of emotions: fear, distrust, guilt, shame, resentment, anger, defensiveness, anxiety/nervousness, numbness/overload, despair, grief, exhaustion, etc. Terms such as “white fragility” (Robin DiAngelo) and “racial anxiety” (which can be felt in different ways by people in all groups) are increasingly being used to refer to some of these emotions. Emotions are physiological experiences and can often trigger the fight, flight, or freeze response, which shuts down thinking in the prefrontal cortex. Often an emotion expressed by a member of

one group can trigger an opposing emotion in a member of another group, causing us to go around in vicious cycles (such as people of color's exasperation and white defensiveness). We may also unconsciously project emotions onto others (e.g., assuming a black person is angry, or a white person is fragile). It is key to develop wisdom and emotional intelligence about how best to relate to one's own, or another person's, emotions.

In conclusion, it is hard to have conversations about race, and to address white privilege, structural racism, and racial inequities in an effective and collaborative manner, without dealing with unconscious bias, microaggressions, historical myths, and racialized emotions.

Note: This document was created by Katrina Browne and James DeWolf Perry of Ebb Pod Productions/ Traces of the Trade (www.tracesofthetrade.org) and the Tracing Center on Histories and Legacies of Slavery (www.tracingcenter.org). It draws on key definitions common in the field of antiracism, adding a focus on emotions and historical myths which we believe are under-discussed in race work, despite being omnipresent barriers to advancing equity. You may reproduce this document, with credit included.

What is ANTIRACISM?

Ibrahim X. Kendi has important insights to offer about racism in his book *How to be An Antiracist*. He says that racism is a “marriage of racist policies and racist ideas that produces and normalizes racial inequities.” (p. 17-18)

Kendi then goes on to define **racial inequity**, **racist policies**, and **racist ideas**. “**Racial inequity**” is when two or more racial groups are not standing on approximately equal footing.” (p. 18)

“A **racist policy** is any measure that produces or sustains racial inequity between racial groups. By policy, I mean written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people.” (p. 18)

“A **racist idea** is any idea that suggests one racial group is inferior to or superior to another racial group in any way. Racist ideas argue that the inferiorities and superiorities of racial groups explain racial inequities in society.” (p. 20)

He argues that the only way to undo racism is to become an ANTIRACIST– to identify and describe racism and actively work to dismantle it. It’s not enough to state that one is “not a racist.”

As we talk about waves of immigration and culture in America, we come up against the concept of ASSIMILATION. Kendi tells us that “assimilationist ideas are racist ideas because they are based on the assumption there is something wrong with another racial group that needs changing or something right with our racial group that doesn’t need changing.”