

Final Report
of the
Diversity Task Force

Submitted to
The APCE Coordinating Council
3 October 2022

Introduction

From the addition of multi-cultural representatives to its Cabinet in the mid 1990s to the formation of the Diversity Task Force in 2019, APCE has been concerned about diversity and representation. The task force has been charged with gathering information, conducting a self-study, emphasizing the importance of and encouraging learning, and promoting prayer and reflection. This work led us to propose the adoption of the following statement:

*We, the **Association of Partners in Christian Education**, value faith formation for all ages, stages, and walks of life. As we continue to learn and grow as baptized people, we acknowledge a lack of diversity in our organization. As followers of Jesus Christ, we admit we fall short in acting upon what we hear, not listening to all voices at the table. We acknowledge that our actions, both implicit and explicit, have stifled these voices long silenced. Jesus calls us to inclusiveness, which we seek to embody as we wrestle with how to achieve diversity, equity, and justice.*

- *We define **diversity** as creating and preserving a place at the table for all of God's children regardless of color and its racialization, gender and/or sexual identity, ability, denomination, economic circumstance, culture, nationality, or other barriers to participation.*
- *We define **equity** as the good fruits of God's intention, striving to bring special attention to those who have traditionally been treated unequally and unjustly.*
- *We define **justice** as giving support and comfort to the "least of these" – the outsiders, the powerless, and the voiceless.*

The eight members of the task force are from four of APCE's partner denominations; they are men and women, of many colors and ethnic origins, represent a wide range of ages, gifts and abilities.

As our work comes to a close we offer our observations about the culture, structure, and practices of the organization. We also share our reflections on what we have learned and experienced and offer our recommendations on how APCE can, indeed should, continue the work of Diversity, Equity, Inclusion and Justice. Our recommendations are rooted in our conviction that God is calling us as individuals and as an organization to embody God's love for all people.

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? Micah 6:8 (NRSV)

To Dig Deeper/Learn More See:

APCE Diversity Task Force Scope and Mission, Appendix A, Page 8

APCE Diversity History, Appendix B, Page 11

Executive Summary

In recent years APCE has taken steps to become a more diverse, equitable, inclusive and just organization. After the establishment of the Diversity Task Force and at its urging, the organization adopted a Diversity, Equity, Inclusion and Justice (DEIJ) Statement. Living into the statement has been difficult, because to do so is to constantly be swimming against the current of the white supremacy, exclusivity, and patriarchy so deeply rooted in North American society. Following its mandate to observe APCE's culture, examine its practices, evaluate its structure, and listen to its leaders and members, the task force has discerned that living fully into the intentions so clearly laid out in the statement will require an intentional long-term effort and commitment to the hard work required.

In carrying out its work, the task force has observed that APCE's culture is insular in nature and avoids engagement with new voices and communities, is focused more on programming than on building relationships, and can be receptive to new ideas, but not to their implementation. In practice APCE centers the affluent, educated, employed, white, cis-gendered, and straight, honors productivity at the expense of

reflection and rest, and relies on people of color and other marginalized communities to take the lead and be the spokespeople for issues of diversity, equity, inclusion and justice. APCE's structure reinforces the concentration of power, which can lead to hoarding while also limiting conversation and neglecting to provide opportunities for deeper engagement and relationship building. In listening to leaders and members we sense an openness to new ideas and a willingness to do the work of diversity, equity, inclusion, and justice, but a lack of understanding of the depth and breadth of the work and the time and effort required to do it well. Overall APCE serves its present constituency well, but lacks the imagination to envision how it might welcome, serve, and learn from those who are not yet here.

The members of the task force believe that APCE must acknowledge and confess its complicity in systems of exclusivity, exclusion, oppression, and injustice before it can make recommendations or attempt reconciliation, and articulate a vision for its diversity, equity, inclusion and justice work lifting up the future it wants to see.

We recommend that APCE form a permanent Diversity Equity Inclusion and Justice (DEIJ) entity to hold the organization accountable to its articulated vision of being a diverse, equitable, inclusive, and just organization, fund DEIJ efforts from its annual budget and also empower the DEIJ entity to seek grants and/or outside funding for its work, require DEIJ training for all new Leadership Council members and ongoing training for all continuing Leadership Council members, practice Sabbath, invest in communities of color and other oppressed communities, and make space for and genuinely welcome those who are not yet here.

Longtime APCE Leader Michael Edwards writes: "As Christian Educators, we are always reminded that the Gospel of Jesus Christ is for everyone. Therefore, events such as APCE's core gathering or other educational opportunities should not intentionally or unintentionally exclude anyone from hearing the Good News of God's Love and developing new and better ways of sharing God's Love with everyone." As members of Christ's Church called to create disciples through Christian Formation, it is the Diversity Task Force's prayerful hope that APCE will consider and act to live out this Gospel Call in innovative and intentional ways to the glory of God.

Observations

In the 3.5 years of its existence the Diversity Task Force has interacted with APCE leaders and members at all levels of involvement. Those interactions have been in person, over Zoom, via email and other electronic media. The Task Force has experienced first-hand the structure, practices, traditions, and the default settings and assumptions that govern the organization's decision-making and determine its priorities. These interactions and experiences have led to the following observations.

Regarding the Culture

APCE's culture...

- is distinct and venerated, insular in nature and avoids engagement with new voices and communities.
- is rigid, inward-focused, rewards efficiency, and is resistant to change.
- is focused more on programmatic outcomes than on building relationships.
- honors productivity at the expense of reflection and rest.
- defaults to one-size-fits-all solutions and the way it has always done things, particularly in planning and producing the Annual Event.
- provides an inadequate range of programming, both in content and how and where it is presented.
- can be receptive to new ideas, but not to their implementation.
- welcomes performative but not substantive change.
- struggles to recognize or even to imagine how to make space for those who are not already here.

- relies on people of color and other marginalized communities to take the lead and be the spokespeople for issues of diversity, equity, inclusion and justice (DEIJ),
- acknowledges the need to do the work of diversity, equity, inclusion, and justice, but does not recognize the depth and breadth of DEIJ work and the time and effort required to do it well.
- has been formed by the cultures, practices, structures, and attitudes of its denominational partners.
- lacks sufficient institutional memory due to rotating leadership.

APCE Reaches:

APCE membership consists of...

- those who can afford membership fees and Annual Event registration, travel, and lodging.
- educated, cisgender, straight, urban, and suburban residents from well-funded congregations or middle-governing bodies.
- ordained clergy or professional church educators.
- seminary students who are encouraged and supported by professors/staff.
- people who have a clear, direct connection or relationship with their APCE-connected denominational and/or middle governing body.
- those who resonate with its mission, message, and programming.
- those who are comfortable with Annual Event locations and themes.
- those who look like we do.

APCE Is Not Reaching

APCE's membership does not include

- those who do not resonate with our mission, message, and programming.
- those whose needs we are not addressing.
- those who do not look like we look.
- those who find the Annual Event locations painful or triggering.
- the unfunded and/or underfunded.
- persons who are not connected to their denominational or middle governing bodies or other places of regional or local connection.
- those disconnected from our online presence.
- persons who know who we are and have experienced our gatherings or programs, but have been ignored, unseen, unwelcomed, hurt, and/or offended.

Regarding Its Stated Intentions

APCE is meeting its intentions as stated in the ***Diversity Equity and Justice Statement*** by...

- featuring a wider range of voices in Annual Event leadership both on stage and in workshops.
- including a justice component and providing places to engage with and discuss diversity, equity, and justice issues at recent Annual Events.
- offering diversity, equity, inclusion, and justice (DEIJ) educational opportunities to APCE leaders and members.
- becoming a safe place for conversations with colleagues, encouraging networking and fostering relationships that go beyond the Annual Event.
- providing space and opportunities, both in person and virtually, to be engaged in equity education.
- equipping a core team in awareness of white supremacy culture and becoming more diverse, equitable, inclusive and just through workshops, webinars, and cohorts.

APCE Has Fallen Short in meeting its stated intentions by...

- hoarding power and protecting the status quo.

- giving lip service to being inclusive, but not actively recruiting and welcoming new voices to the table.
- lacking trust that new and little known colleagues are capable of sharing the load.
- fearing the new, the innovative, change.
- being performative: setting a short range goal, then declaring ourselves done.
- engaging in tokenism, especially at the Annual Event.
- limiting conversation and neglecting to provide opportunities for deeper engagement and building relationships in response to keynote addresses and sermons.
- not recognizing the depth and breadth of diversity, equity, inclusion and justice work and the time and effort required to do it well.
- functioning with a scarcity rather than an abundance mindset.
- doing too much, spreading ourselves too thin, expecting more than individuals, churches, and denominations have the capacity to give.
- not living into its new name, **Association of PARTNERS in Christian Education**, as it is still dominated by PCUSA voices and priorities.

To Dig Deeper/Learn More See:

*Continuum on Becoming an Antiracist Multicultural Institution**, Appendix C, Page 12 **(REDACTED)**

***(Note this resource is the intellectual property of Crossroads Organizing and Anti-Racism training)**

Diversity Task Force Fall 2021 Report to the Coordinating Council, Appendix D, Page 12

White Supremacy Culture, Appendix E, Page 23

Discernment

Our observations have called us into a process of discernment. Upon careful reflection we are convinced of the following. APCE must...

- acknowledge and confess its complicity in systems of exclusivity, exclusion, oppression, and injustice before it can make recommendations or attempt remediation/reconciliation.
- articulate a vision for its diversity, equity, inclusion and justice (DEIJ) work, lifting up the future it wants to see.
- dare to ask who's not here and what we have to learn from them.
- think deeply about and make a commitment to live into diversity.
- recognize that we are a organization, blessed with **abundant** capital - most especially **gifted** people.
- recognize that we will be wealthier when we welcome, include, listen to, learn from, and implement the ideas and priorities of those who are not yet here.
- realize we are a work in progress, that we need to live into our vision, that this is not the end, it is the BEGINNING.

To Dig Deeper/Learn More See:

White Supremacy Culture, Appendix E, Page 23

Why Everyone at Your Team Should Have a Voice, Appendix F, Page 27

APCE Commits to the Work of Justice and Equity, Appendix G, Page 34

Recommendations: The Way Forward

In light of all we have observed and experienced, it is clear that APCE has a long way to go in living into its stated commitment to Diversity, Equity, Inclusion, and Justice, therefore, we respectfully recommend that APCE...

- form a permanent Diversity Equity Inclusion and Justice (DEIJ) entity to hold the organization accountable to its articulated vision of being a diverse, equitable, inclusive, and just organization. This entity...
 - will be comprised of individuals trained in DEIJ values, who are committed to continue learning about how to live into those values.
 - will monitor all levels of the organization's progress in working towards becoming more diverse, equitable, inclusive and just and gently warn where we are falling short and celebrate where we are making progress.
 - will have no term limits.
 - will have representation on the Coordinating Council or its successors with voice and vote.
- establish an ongoing study group to develop expertise on anti-racism/DEIJ issues.
 - this group will be open to all who are interested and
 - will provide people to act as the conscience of the organization regarding the commitment to DEIJ.
- fund DEIJ efforts from its annual budget and also empower the DEIJ entity to seek grants and /or outside funding for its work.
- engage in a transparent budgeting process.
- move from being an either/or to becoming a both/and organization.
- require DEIJ training for all new Leadership Council members and ongoing training for all continuing Leadership Council members.
- include the question "are you committed to DEIJ work?" on all Ministry Team applications.
- curate and encourage use of anti-oppression resources, cohort groups, classes, and trainings. commit to developing new ways to educate educators on anti-racism and DEIJ efforts.
- become less hierarchical and more organic.
- intentionally and systematically engage with the *White Supremacy Culture Values* document to aid Ministry Teams in thinking deeply about how these values invade their work and how APCE embodies these values. This work is to be completed in 2023.
- assess annually where APCE resides on the *Continuum: On Becoming an Antiracist Multicultural Institution*.
- invest in communities of color and other oppressed communities. Make space for and genuinely welcome those who are not yet here.
- provide ongoing training/education to members, so people who come on to the Leadership Council are already on board.
- practice Sabbath. Step away from the busyness. Make time to discern who God is calling us to be. Stop doing - so we can listen, learn, be in relationship with one another, and cultivate relationships with those who are not yet here.

To Dig Deeper/Learn More See:

APCE Diversity Task Force Scope and Mission, Appendix A, Page 8

*Continuum on Becoming an Antiracist Multicultural Institution**, Appendix C, Page 12 (**REDACTED**)

***(Note this resource is the intellectual property of Crossroads Organizing and Anti-Racism training)**

Conclusions: Hope for the Future

In our three years together the members of the Diversity Task Force have identified much in APCE's culture, structure and practice that inhibits our becoming the diverse, equitable, inclusive, and just organization we have proclaimed ourselves to be. The good news is we have also found many colleagues who are up to the challenge of becoming all that we say we want to be.

We all want to believe that we are "good people" and we are – good people who have been acculturated into systems that privilege some and oppress others. Opening our eyes and our hearts to and confronting this truth enables us to acknowledge where and how we have fallen short and empowers us for the hard work of becoming the people and the organization God calls us to be.

Scripture teaches us that Diversity, Equity, Inclusion and Justice (DEIJ) are at the core of our faith. We are all guilty of being most comfortable with people who think, speak, act, and look like we do. We might even be tempted to throw our hands up in the air and say, "APCE is so far from being diverse, there's nothing we can do!" However, if we commit ourselves to be the change we want to see, we can and we will. It is that simple and that hard.

Nothing APCE does should intentionally or unintentionally exclude anyone from hearing the Good News of God's love and learning new and better ways of sharing that love with the church and the world. In Revelation 7:9-10 we are reminded of the beautiful, redeemed people of God gathered around the throne of God in worship and praise. These redeemed people are described as 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." (NRSV) If this is what APCE will be in eternity, surely we can strive to be an earthly example here and now.

The recommendations offered in this report are rooted in our conviction that God is calling us as individuals and as an organization to embody God's love for all people. APCE's mission to "connect, enrich, empower, and sustain all persons serving in educational ministries in the Reformed family of churches" can point the way. When we....

... CONNECT we bring new people into the conversation via mentoring, training, and coaching, embedding DEIJ content in our professional development offerings, and providing resources that build a Kin-dom of God mindset.

... EMPOWER we seek out and respect one another's stories and experiences allowing this diversity of knowledge and knowing to strengthen the ways we support faith formation in Christ's Church.

... ENRICH we bring scriptural values into all of our deliberations and decisions, build up relationships and networks, and deepen our commitment to hasten the Kin-dom of God.

... SUSTAIN we interrogate whether we are continuing to make progress in living into our stated values and intentions, if we are allowing what we are learning to change us, if we are sharing power and welcoming all God's beloved children into full participation, and whether our mission, structure, policies and practices reflect the Kin-dom of God.

We are convinced that if we cultivate practices and create structures that hold us accountable, we can be individuals and an organization that embodies God's love for all people.

With God's help we can and we will.

To Dig Deeper/Learn More See:

*Continuum on Becoming an Antiracist Multicultural Institution**, Appendix C, Page 12 (REDACTED)

***(Note this resource is the intellectual property of Crossroads Organizing and Anti-Racism training)**

*Courageous Conversations**, Appendix H, Page 38 (REDACTED)

***(Note this resource is the intellectual property of Crossroads Organizing and Anti-Racism training)**

Respectful Communication and Mutual Invitation, Appendix I, Page 36

Seeking to Be Faithful Together: Guidelines for Presbyterians in Times of Disagreement, Appendix J, Page 47

Selected Readings, Appendix K, Page 41

APCE's Diversity, Equity and Justice Statement, Appendix L, 45

Respectfully Submitted:

Gordon Brown

Kristi Button

C. Miguel Carlin

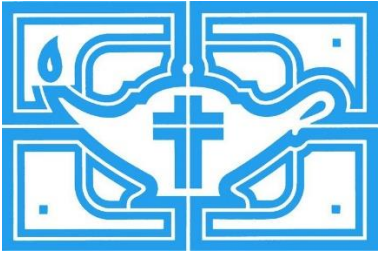
Christy Clore

Micheal Edwards

Doris Evans

Danna Larson

Susan Young Thornton



APCE Diversity Task Force

The Association of Presbyterian Church Educators formed a special task force in early 2019 to explore issues of diversity, equity and inclusion within the Association. The Diversity Task Force is conducting and guiding the Association through a season of information-gathering, self-study, learning and prayer/reflection that would lead to meaningful change within the Association.

The task force will conclude its work with a set of recommendations to the Coordinating Council intended to help APCE in becoming a more just and equitable association.

TASK FORCE MEMBERSHIP

The Diversity Task Force is composed of 8 members. Originally these members each represented a ministry team. That has changed over time with the conclusion of members' terms of service, however the members have remained to continue the work of the Diversity Task Force. They are:

Gordon Brown
Kristi Button
Miguel Carlin
Christy Clore
Michael Edwards
Doris Evans
Danna Larson
Susan Thornton

(Larissa Kwang Abiaza, Kathryn Campbell, Cindy Moorman and Susan Weissman have served but are not currently serving on the Diversity Task Force)

THE WORK OF THE TASK FORCE

The task force is empowered to do the following:

A. Gather Information:

- Collect information about APCE's policies, procedures and practices.
- Explore APCE's history related to representation and inclusion of persons of non-dominant racial and ethnic groups.
- Work with the APCE Historian to study APCE's historical record for insights related to these matters.
- Interview members who have served in the past as representatives of racial ethnic groups and those who have been recipients of the Val Murphy Scholarship.
- Seek to gather as much information as possible so that it can present a clear and compelling account of the impact of APCE's policies, procedures and practices on people who are underrepresented in our Association.
- Report all findings to the Coordinating Council.

B. Conduct a Self-Study:

- Guide the Executive Council, Coordinating Council, and each of the ministry teams in a process of self-study to identify and interrogate the ways in which our work can be more equitable, inclusive, and just.
- Assist each entity in conducting an audit of their operational guidelines and the work they do to consider how they can become more just and equitable.
- Carefully examine the Bylaws of the Association and propose revisions that will boldly move APCE into its future as a just and equitable association.

C. Emphasize the Importance of and Encourage Learning:

- Help guide APCE's learning related to diversity, equity and inclusion.
- Curate a number of resources for the Association leaders and members.
 - Among these will be book studies, webinars, online learning modules, cohorts, annual event workshops and presentations, regional events, and other learning opportunities.

D. Promote Prayer and Reflection

- Assist the Association in the hard spiritual work that accompanies becoming a more just and equitable association.
- Provide spiritual resources for APCE's leaders, members, and entities to engage in Biblical reflection, pray prayers of lament, confession and repentance, and speak affirmations and commitments.

E. Conduct a Self-Study:

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REPORTING AND BUDGET

Reporting: The Diversity Task Force initially reported to the Governance Ministry Team. It has since been moved to report directly to the Coordinating Council. It is given docket time at each Coordinating Council meeting, as well as at each Annual Meeting of the Association.

Budget: The task force will submit a budget proposal each year as a part of APCE's budgeting process. The Coordinating Council will make every effort to fully fund the work of the Diversity Task Force as a priority.

THE CONCLUSION OF THE DIVERSITY TASK FORCE'S WORK

The Task Force shall present recommendations to the Coordinating Council at its September 2022 meeting. Recommendations that include potential revisions to the bylaws or organizational guidelines of the Association, if approved by the Coordinating Council, shall be brought to the 2023 annual meeting of the Association. The Diversity Task Force will be dismissed with thanks no later than at the 2023 annual meeting of the Association.

APPENDIX B

In the mid 1990's APCE changed its bylaws to add 4 multicultural representatives to the governing board. The board at that time was made up of the organization's officers and regional and denominational representatives, who were overwhelmingly, and more often than not exclusively, white. Despite a good effort, the experiment in inclusiveness was less than successful.

Concerned that the organization did not reflect the diversity of God's beloved, knowing that its membership and leadership did not approach even the make-up of its historic, mainline denominations, APCE recently decided it was time to form a task force to take a deep dive into the white privilege, racist systems, and oppressive practices inherent in its structures.

The Task Force of 10 members, representing many of APCE's Ministry Teams and two of its denominations, has worked to define the scope of "diversity" to include not only race and ethnicity, but also sexual orientation, gender identity, abledness, language, culture, education, socio-economic status, professionals and volunteers, ordained and lay, urban, suburban, and rural.

Recognizing that we are a privileged group, the task force met together On September 17th with the Coordinating Council at Austin Presbyterian Theological Seminary to learn more about antiracism and anti oppression work. Led by Jessica Vasquez Torres and Jyaphia Christos Rodgers of **Crossroads Antiracism Organizing and Training**, we were brought face-to-face with the many ways the church is complicit in North America's history of exclusion and domination. We were confronted with the truth that APCE reflects the churches from which it sprung. We also came to understand that we are and will remain a predominately white organization. Our problem is not diversity, but white control.

The work before us is difficult. We must be willing to change the ways we have always done things. We must evaluate who is at the table and whose table it really is. We must open our ears, minds, and hearts and listen to all voices. We must be ready to honestly assess who holds power and if we are willing to share it. We must be prepared to alter decision-making processes and yield control of the purse strings. We must ask the question of whether we are willing to allocate resources differently. We must approach the task with humility, so that we can become more just and more equitable.

So many "musts!" We ask you to pray with us that we will be the people God is calling us to be; people who "act justly, love mercy, and walk humbly...."

Susan Young Thornton
she/her/hers
Spiritual Formation Consultant
Presbytery of Los Ranchos

This article was included in a 2019 President's Message by the APCE President Carl Horton

APPENDIX C

THIS ITEM HAS BEEN REDACED DUE TO PENDING COPYROIGH PERMISSION.

APPENDIX D

DIVERSITY TASK FORCE FALL 2021 REPORT TO THE COORDINATING COUNCIL

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INTRODUCTION

This report is a compilation of the essential points raised by Ministry Teams concerning their reactions to and reflections on the *Crossroads Anti-Racism Webinars*. The reports are presented in an easy to read and compare format. Individual formatted reports and your original documents are provided under separate cover.

The Diversity Task Force asks that you read each report and the **Narrative Summary**, which seeks to capture the spirit of our collective deliberations. As you read, look for consistent themes. Are you gaining new insights? What requires further exploration or consideration? Think about what might need to change in APCE's structure and/or practice? How do we connect, enrich, empower, sustain ALL persons engaged in ministries of education and formation? Is diversity enough? What must we do to become more just? More equitable?

The Mission of APCE is to connect, enrich, empower, and sustain all persons serving in educational ministries in the Reformed family of churches.

We, the **Association of Presbyterian Church Educators**, value faith formation for all ages, stages, and walks of life. As we continue to learn and grow as baptized people, we acknowledge a lack of diversity in our organization. As followers of Jesus Christ, we admit we fall short in acting upon what we hear, not listening to all voices at the table. We acknowledge that our actions, both implicit and explicit, have stifled these voices long silenced. Jesus calls us to inclusiveness, which we seek to embody as we wrestle with how to achieve diversity, equity, and justice.

- We define **diversity** as creating and preserving a place at the table for all of God's children regardless of color and its racialization, gender and/or sexual identity, ability, denomination, economic circumstance, culture, nationality, or other barriers to participation.
- We define **equity** as the good fruits of God's intention, striving to bring special attention to those who have traditionally been treated unequally and unjustly.
- We define **justice** as giving support and comfort to the "least of these" – the outsiders, the powerless, and the voiceless.

MINISTRY TEAM REPORTS SUMMARIZED

Ministry Team: Administrative
Moderator: Renda Brinson

Our Purpose	... to maintain financial, managerial, and official oversight of the organization.
We've learned. felt, been unsettled by...	<ul style="list-style-type: none"> • Practical tips around mission trips and bible schools. • Appreciation for Land Acknowledgement. • Recognition of complicity in individuals, churches, society in general. • Church has power, but hides behind powerlessness. • Power won't be given away willingly. • Though not intentionally so, APCE is racist, • Appalled by perversion of Christianity in Doctrine of Discovery/Domination. • Struck by the idea of weaponized Christianity, • We are steeped in White Supremacy. • Power of silence, because silence is a tool used to control. • White Supremacy culture forms belief. • Appreciation for the work of Robert Jones. • Challenge of having conversations about race with racialized people. • Loved idea of shaping people to be maladjusted to injustice.
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • Too much self-congratulation, not enough reflection.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Examine impact of Annual Event on local BIPOC businesses. • Need to think intentionally. Do we use justice as a criteria for vendors? • Like the idea of creating/forming moral imaginations. • Intentional use of scholarships to create diversity. • Apologies are not enough – need to be followed up with concrete actions. • "Representation Highway" a problem with past APCE efforts. • Consider what to let go of - worship styles, messages of welcome, what are some of the unconscious barriers?

	<ul style="list-style-type: none"> • Fight against white supremacy is part of our gospel call. • This is a long term process, keep plugging away, deal with fatigue. • Too much self-congratulation, not enough reflection. • Fear a White Supremacy value, inhibits change, but anti-racism work and an anti-racism stance cause change. • White Supremacy values stall/forestall change. • Need to move learning about anti-racism from the leadership to the membership.
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • Struck by the attitude of cultivating the ability to fail as well as the ability to recover from failure. • Emphasis on imagination as an antidote to holding on to the familiar.
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • Civility an asset, yet can be a problem. A way of ignoring problems by suppressing them. • Anti-racism not check list to be achieved; must become a “way of being.” • This work is discomfoting/unsettling, a journey to understand power and the way it is used. • About listening to all voices. • Voice comes with responsibility. • Racism is internalized by everyone.

Ministry Team: Advocacy
Moderator: Melissa Kirkpatrick

Our Purpose	... to promote, support, and advocate for Educators throughout the church and direct the certification process.
We've learned. felt, been unsettled by...	<ul style="list-style-type: none"> • Helpful in formulating questions about diversity issues. • Difficult to follow due to few visuals and diverse learning styles • Lists of related resources needed.
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • Can make us more sensitive to questions that need to be raised.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Complicated and includes numerous unrelated things that will need to be connected and re-thought.
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • We continue to be challenged by addressing the needs of educators in our partner denominations – we tend to be too PC(USA) focused.
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • We would like to address educational ministry more broadly and that will require more rethinking as we also try to advocate for a broader (more diverse in many ways) scope of work for our group. • We find this daunting.

Ministry Team: Advocate
Moderator: Beth Herrinton-Hodge

Our Purpose	... to prepare the weekly blog and function as its editorial board.
We've learned. felt, been unsettled by...	<ul style="list-style-type: none"> • The content about anti-racism theory is excellent. It's like a university course on the theory and history, context and perspective. There were some real "aha" moments for us. Crossroads totally knows its stuff. • The Pillars presentation are a good foundation for additional information to become layered on to. • Repetition of the systematic, white-dominant values that are at the root of so much of what we are and who we are as a society, a church, etc. • White Supremacy is so ingrained within the church that we don't recognize it. • White religiously unaffiliated Americans have a better understanding of the depth of racism within the United States than church affiliated white Americans. • A strong disconnect between what we think it is to "be Christian" and what it is to actually live like followers of Christ, which is beyond being "nice" and "helpful" and "gracious" and "welcoming." • Leaders in the Church, have been saying these same, insightful things for decades; it hasn't really changed the church. Why? • Ideologies and perspectives, ways of seeing, doing and expressing, get passed down from generation to generation in the Church. • We've got to make a commitment to being anti-racist. • The Church is destroying itself as well. The church is standing on/founded on the supremacy of whiteness and of whiteness keeping THE supreme power.
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • Webinar process must be more than just "doing the right thing," but actually change the ethos of APCE.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Use the theory of anti-racism to take a hard look at the structure of APCE itself. • Say something, do something, be uncomfortable in our fight for justice. • Must decide how we want to move forward as an anti-racism organization, and how it affects our lives.
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • This is a conversation for another time, when we have a long time, as well as focus and energy to spend on it.
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • Unfortunately, Crossroads presenters were not able to move beyond their understanding of the 1950's model of Christian education. This limited the work of Crossroads to be able to help educators take the steps toward practical application in our CE settings. • Our "good efforts" in APCE to make sure we have color representation in our leadership structures are not anti-racist - there's much work to do beyond this along the road toward anti-racism.

Ministry Team: Annual Event
Moderator: Meredith Loffis

Our Purpose	... to plan and coordinate the Annual Event drawing on all the resources of APCE.
We've learned, felt, been unsettled by...	<ul style="list-style-type: none"> • Feeling guilt due to lack of progress. • Realization that there are no quick fixes. • Realization that people of color also have their own prejudices. • Discovery that it's hard to understand there will never be a real solution. • This is what we are living; how to we do solve this problem?
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • We must be more racially aware of our diversity, audience, who we represent and how we represent ourselves as an Annual Event.
Impact on the structure, work, and organizational practices of APCE	
Surprises regarding the work of our Ministry Team	
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • Proud that APCE made this a priority, • But also discouraged on what happens next

Ministry Team: Awards and Scholarships
Moderator: SarahLee Morris

Our Purpose	... to recognize exceptional educational efforts through special awards and offer scholarships to support educators.
We've learned, felt, been unsettled by...	<ul style="list-style-type: none"> • Appreciate the historical information. • Looking for how to make a difference. • Webinar 7 gave hope, reasons to learn, resources; demonstrated love. • Some felt the videos cast blame on White people; others did not perceive this as strongly and looked for how we can all move forward together. • One team member: "I felt TOTAL guilt." Another stated, "I felt guilty and shameful as a White male Presbyterian." • "This was like drinking from a fire hose;" <i>less</i> might have been <i>more</i>; condensing the most useful portions would help to assimilate the subject matter. • Would have appreciated the opportunity to question presenters about the sources of their presentation materials. • While grateful for the videos, the only one that could be used in its entirety in their settings (congregation, presbytery) is Video 7; some parts of Video 9, the bonus video, could be used in reflecting on power in decision-making processes. • "It is a huge ask for Ministry Teams to watch all these and spend time on discussion on top of all their other work. This is akin to a semester-long seminary class."
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • Be more open, tolerant, and current in thinking about our work: more open to "cutting people some slack" on scholarship applications which are incomplete or poorly completed. • Ask ourselves "What influences our selection criteria? How do we screen for bias?" • Scholarships as a tool for reparations?? • Continue examination of awards criteria and nomination process.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Recognition of the need for more diversity of all kinds in APCE and on Awards & Scholarships Ministry Team. • Seek to create community of awareness and acceptance re: cultures that are not White • Could APCE Ministry Teams have "consultants" of color who are not APCE members, but who could provide needed perspective? Especially persons for whom the financial cost of APCE membership is prohibitive. • Examine how we are exclusive as an organization. • An opportunity for us to live out Romans 12:2: <i>"Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God— what is good and acceptable and perfect."</i>
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • No real surprises—grateful for videos as a prod to take action in our own settings, and for the opportunity to wrestle with and be "pushed" on a personal level
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • No real surprises

Ministry Team: Connecting
Moderator: Becky D'Angelo Vietch

Our Purpose	... to develop support Regional Connectors in building relationships within and beyond their geographical regions.
We've learned, felt, been unsettled by...	<ul style="list-style-type: none"> • Separating White Supremacy from extremism. • Is mission serving us or serving those in need? Who benefits? Are we just putting on band-aids? • Intersection - the Pillars and how they play out in our attitudes and work. • Do we actually want diversity, or do we want people who act just like us who happen to have different color skin? • We need to do more wondering and less pronouncing! • Appreciated the Land Acknowledgement. • Definitions were very helpful in grounding the conversation. • The privilege of even being an ally. • Racism is the rejection of God's plan for beloved community.
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • So much work to be done. But taking one day at a time is what we need to do. • Conversations to not be: "yes, but", instead be: "yes, and," "Yes, but" sets up walls and divisions. • Start to think with moral imagination.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • LGBTQIA+ parallel conversations that might be able to be had. • How do we balance leading/initiating conversations with being a "white savior?" • Again, so much work to be done. But taking one day at a time is what we need to do. • Being more attentive and intentional; have to know where we are going in order to get where we need to be. • Include the Gospel into everyday thinking and being. • Start to think with moral imagination.
Surprises regarding the work of our Ministry Team	
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • Why do we do what we do? Purpose? Are we riding in on a white horse? Coming to the rescue? • It's all about power and who has it. Power sharing, NOT power hoarding.

Ministry Team: Governance
Moderator: Julia Boyce

Our Purpose	... to recruit and nominate officers and APCE leaders throughout the organization.
We've learned. felt, been unsettled by...	<ul style="list-style-type: none"> • Gained a lot of new information and new insights. • Often feel unsettled or at a loss as to how to process the information received.
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • The team struggled to figure out how the way we govern ourselves can be changed to more positively impact and correct the racism within our organization.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Some found it difficult to see "overt" racist actions within the organization, but did acknowledge there were ways in which it is happening without our awareness or understanding. • Even with that acknowledgement it was still quite hard to articulate specific actions APCE might take to change.
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • Some of the historical information was new and surprising. • The last couple of videos had much more practical content, which many educators, who are process people, appreciated and were craving.
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • Our team must work within a structure that has parameters in place for APCE members to serve on ministry teams and/or be elected to office. The challenge to wrestle with is are the requirements to serve on a ministry team or to be nominated to an elected office somehow restrictive in ways that may be interpreted as racist or unjust. • It is daunting to imagine how to overhaul our governing structure, which is based on membership determined by a fee structure.

Ministry Team: **Membership**
Moderator: **Holly Dillon Inglis**

Our Purpose	... to develop new and retain current members and promote the goal of diversity within APCE.
We've learned, felt, been unsettled by...	<ul style="list-style-type: none"> • The power which members of APCE possess – power to serve on ministry teams and to be elected to an office and to vote. • Our intentions are good, but intentions won't break down centuries of White Supremacy. It speaks to how much of our structure of the church and the structure of CE as built upon whiteness and the way white culture has permeated white Christianity. • We are grounded in White Supremacist DNA. • Is it even possible for us to hold ourselves accountable when I don't even see my white privilege/supremacy?
Impact on our work as a Ministry Team	<ul style="list-style-type: none"> • Membership is always about joining "us". • Our leadership will continue to mirror our membership model. • Ask where dominance is "constituted" in APCE. Are we reflecting "the apologetic church?" Are we carrying the flag of anti-racism and the fight against White Supremacy while forgetting those who have been marginalized? • Interrogate colonizing desire to save the other.
Impact on the structure, work, and organizational practices of APCE	<ul style="list-style-type: none"> • Make the annual event more inclusive by inviting churches with endowments to sponsor educators from smaller churches, and so much more. • Governance has sometimes ventured perilously close to tokenism -- whether race, ethnicity, denomination, etc.... • We must do the repair work, acknowledge the harm that has been done and is continuing to be done. • Learn to hold OURSELVES accountable, rather than depend on others. • What does it look like for us to change the DNA of APCE? • Must avoid being self-satisfied that we are addressing issues of inequity and injustice,
Surprises regarding the work of our Ministry Team	<ul style="list-style-type: none"> • Awareness of Asian/Pacific Islanders and other People of Color/Black individuals who attended the Annual Event but aren't members.
Surprises regarding the structure and practices of APCE	<ul style="list-style-type: none"> • APCE has existed for 50 years and it's been good for us. • We've thrived and grown but we place a high value on tradition. • Tradition may be a cover up word for White Supremacy and power. • APCE upholds white dominant values – it's the root from which we were born - how do we address without uprooting the entire organization? Is it inevitable if we truly want to address the inequities, injustices?

NOTE: Reports were not received from the Communications and Resources and the Endowment Ministry Teams.

NARRATIVE SUMMARY

APCE Leadership Crossroads Webinar Exercise

There was a common consensus among all the reports that APCE as an organization needs to do the work of becoming anti-racist. Despite issues around timing and the formatting of the video there was consensus that this was a worthwhile exercise. There was also a common recognition that anti-racism work needs to be proactive and intentional, because without engaging over the long term nothing will change. Some frustration was expressed that despite the best intentions, change has been very slow, sporadic, and often ineffective. There are no "silver bullet" solutions. Rather this is going to be a long and sometimes painful process.

One of the big frustrations was about where to we go next. While there were some practical thoughts for Christian formation in general, there were few direct suggestions about how to be a better organization. This is directly related to the reality that this will be a long-term effort. But a common theme is the question of, "How and where do we start?" A shared frustration was the format and presentation of the material. Part of this concerned the time given to digest very heavy and difficult material. There was a cry for the creation of more digestible resources for use in congregations, study groups, and the Church - especially to present anti-racism as a Christian stance that can be incorporated into everyday lives.

Another issue that was raised concerned the shift in APCE's identity away from education as imparting information to a new focus on "faith formation." There is a need to consider the implications of this shift in focus and how that impacts our role in advocating for anti-racism as a better way to live and move through the world and for APCE's role in modelling anti-racism for the entire Christian Church. (See reference to Robert P. Jones below). There was also some concern about forming anti-racist adults. Racism and white supremacy is passed from generation to generation. Are our efforts with children off-set by the environment in which children live and learn?

Another point that generated discussion among multiple groups was the use of the research of Robert P. Jones and the *Public Religion Research Institute*. There was considerable lament that the Church trails behind secular society in attitudes about race, especially *Black Lives Matter*. It was also noted that this is not just a problem among right-wing groups but manifests in mainstream Protestant Churches, as well. The question was posed, "What must APCE become to address this?"

Several groups commented on the incorporation of the Land Acknowledgements. People appreciated that the webinars included the perspective of Native Americans along with those of African Americans. James Cone, for example, always contextualized the problem of the United States by including Native American concerns with African American ones. First Nations (to use the Canadian term) is also a major presenting issue in Canada due to the experience of Residential Schools (copied from the United States) and Missing or Murdered Aboriginal Women (also a problem in the United States). Question: Should APCE adopt the practice of land recognition in its forward facing activities?

A factor identified by the Diversity Task Force also arose in these discussions. How can APCE become an anti-racist organization without losing what APCE does well? Some asked the question, "Must we blow everything up and start over? Or is there a possible path forward by expanding the circle?" Will expanding the circle allow APCE to improve what it does well and make it even better? Or does expanding the circle put the onus on some groups to be responsible for their own liberation? Also addressed was the problem of tokenism, which has been so much a part of APCE's story.

Related to the question of where does APCE go from here is the question of the way we do things. Many recognized that APCE seems caught between a corporatist model and a pastoral model. Many of the characteristics of white supremacy – that is the way that white supremacy models silence voices and forestall change -- are tied up in the corporatist model. But APCE itself wishes to be a pastoral organization with values of inclusion and welcoming. These things sit uneasily together and these tensions cause frustration, at least in regards to the reaction to the webinars.

There was considerable discussion about the way Christian traditions and models of faith formation reflect white supremacist values. The most common reactions to this came from a discussion on the webinars regarding 'mission trips.' Several people noted their general discomfort with the "White Savior" assumptions built into these types of programs.

One element of the discussions was people's personal anecdotes of experiences in the broader Church and successes, sometimes accidental, and failures along the way. Frustration was expressed that these efforts were often isolated and sporadic. But they are there and do indicate a heart for change among the APCE leadership

Another question that was frequently posed was, "How do we tap into the ongoing efforts that exist among our members and the broader church to effect change?" An example of this is the way the Endowment leans on the broader Church, specifically the *Presbyterian Foundation* and the *Texas Presbyterian Foundation* (both affiliated with the PCUSA) for the investment of funds. Other examples include our traditions such as proclamation of Scripture, confession, participation in non-violent civil disobedience, social justice projects, etc.... Can we claim and/or reclaim practices to help us become anti-racist? How do we or can we we move the broader Church to new understandings? Some noted Crossroads' emphasis on imagination in this context.

APCE's core values include advocacy and sustainability. Questions were raised concerning sustaining and advocating for members and other faith formation professionals whose professional lives and very income are threatened if and when they stand against white supremacy and for anti-racism.

At least one group picked up on the question of reparations, asking, "How do we enact justice and fairness? And what is the role of reparations in this?" Some raised the questions of how well our purchasing and other financial relationships address justice and equity concerns. For example hotel contracts and how those hotels treat their employees (a factor that is considered). Another question, "Why don't we have MOUs with historically black denominations, e.g. AME and National Baptist Convention churches. Could this be a forum for reparations?"

Respectfully submitted by the Diversity Task Force

Gordon Brown
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White Supremacy Culture

From Dismantling Racism: A Workbook for Social Change Groups, by Kenneth Jones and Tema Okun, ChangeWork, 2001

This is a list of characteristics of white supremacy culture which show up in our organizations. Culture is powerful precisely because it is so present and at the same time so very difficult to name or identify. The characteristics listed below are damaging because they are used as norms and standards without being pro-actively named or chosen by the group. They are damaging because they promote white supremacy thinking. They are damaging to both people of color and to white people. Organizations that are people of color led or a majority people of color can also demonstrate many damaging characteristics of white supremacy culture.

Perfectionism

- little appreciation expressed among people for the work that others are doing; appreciation that is expressed usually directed to those who get most of the credit anyway
- more common is to point out either how the person or work is inadequate
- or even more common, to talk to others about the inadequacies of a person or their work without ever talking directly to them
- mistakes are seen as personal, i.e. they reflect badly on the person making them as opposed to being seen for what they are ó mistakes
- making a mistake is confused with being a mistake, doing wrong with being wrong
- little time, energy, or money put into reflection or identifying lessons learned that can improve practice, in other words little or no learning from mistakes
- tendency to identify what's wrong; little ability to identify, name, and appreciate what's right

antidotes: develop a culture of appreciation, where the organization takes time to make sure that people's work and efforts are appreciated; develop a learning organization, where it is expected that everyone will make mistakes and those mistakes offer opportunities for learning; create an environment where people can recognize that mistakes sometimes lead to positive results; separate the person from the mistake; when offering feedback, always speak to the things that went well before offering criticism; ask people to offer specific suggestions for how to do things differently when offering criticism

Sense of Urgency

- continued sense of urgency that makes it difficult to take time to be inclusive, encourage democratic and/or thoughtful decision-making, to think long-term, to consider consequences
- frequently results in sacrificing potential allies for quick or highly visible results, for example sacrificing interests of communities of color in order to win victories for white people (seen as default or norm community)
- reinforced by funding proposals which promise too much work for too little money and by funders who expect too much for too little

antidotes: realistic workplans; leadership which understands that things take longer than anyone expects; discuss and plan for what it means to set goals of inclusivity and diversity, particularly in terms of time; learn from past experience how long things take; write realistic funding proposals with realistic time frames; be clear about how you will make good decisions in an atmosphere of urgency

Defensiveness

- the organizational structure is set up and much energy spent trying to prevent abuse and protect power as it exists rather than to facilitate the best out of each person or to clarify who has power and how they are expected to use it
- because of either/or thinking (see below), criticism of those with power is viewed as threatening and inappropriate (or rude)
- people respond to new or challenging ideas with defensiveness, making it very difficult to raise these ideas
- a lot of energy in the organization is spent trying to make sure that people's feelings aren't getting hurt or working around defensive people
- the defensiveness of people in power creates an oppressive culture

antidotes: understand that structure cannot in and of itself facilitate or prevent abuse; understand the link between defensiveness and fear (of losing power, losing face, losing comfort, losing privilege); work on your own defensiveness; name defensiveness as a problem when it is one; give people credit for being able to

handle more than you think; discuss the ways in which defensiveness or resistance to new ideas gets in the way of the mission

Quantity Over Quality

- all resources of organization are directed toward producing measurable goals
- things that can be measured are more highly valued than things that cannot, for example numbers of people attending a meeting, newsletter circulation, money spent are valued more than quality of relationships, democratic decision-making, ability to constructively deal with conflict
- little or no value attached to process; if it can't be measured, it has no value
- discomfort with emotion and feelings
- no understanding that when there is a conflict between content (the agenda of the meeting) and process (people's need to be heard or engaged), process will prevail (for example, you may get through the agenda, but if you haven't paid attention to people's need to be heard, the decisions made at the meeting are undermined and/or disregarded)

antidotes: include process or quality goals in your planning; make sure your organization has a values statement which expresses the ways in which you want to do your work; make sure this is a living document and that people are using it in their day to day work; look for ways to measure process goals (for example if you have a goal of inclusivity, think about ways you can measure whether or not you have achieved that goal); learn to recognize those times when you need to get off the agenda in order to address people's underlying concerns

Worship of the Written Word

- if it's not in a memo, it doesn't exist
- the organization does not take into account or value other ways in which information gets shared
- those with strong documentation and writing skills are more highly valued, even in organizations where ability to relate to others is key to the mission
antidotes: take the time to analyze how people inside and outside the organization get and share information; figure out which things need to be written down and come up with alternative ways to document what is happening; work to recognize the contributions and skills that every person brings to the organization (for example, the ability to build relationships with those who are important to the organization's mission)
- only one right way
- the belief there is one right way to do things and once people are introduced to the right way, they will see the light and adopt it
- when they do not adapt or change, then something is wrong with them (the other, those not changing), not with us (those who know the right way)
- similar to the missionary who does not see value in the culture of other communities, sees only value in their beliefs about what is good

antidotes: accept that there are many ways to get to the same goal; once the group has made a decision about which way will be taken, honor that decision and see what you and the organization will learn from taking that way, even and especially if it is not the way you would have chosen; work on developing the ability to notice when people do things differently and how those different ways might improve your approach; look for the tendency for a group or a person to keep pushing the same point over and over out of a belief that there is only one right way and then name it; when working with communities from a different culture than yours or your organization's, be clear that you have some learning to do about the community's ways of doing; never assume that you or your organization know what's best for the community in isolation from meaningful relationships with that community

Paternalism

- decision-making is clear to those with power and unclear to those without it
- those with power think they are capable of making decisions for and in the interests of those without power
- those with power often don't think it is important or necessary to understand the viewpoint or experience of those for whom they are making decisions
- those without power understand they do not have it and understand who does
- those without power do not really know how decisions get made and who makes what decisions, and yet they are completely familiar with the impact of those decisions on them

antidotes: make sure that everyone knows and understands who makes what decisions in the organization; make sure everyone knows and understands their level of responsibility and authority in the organization; include people who are affected by decisions in the decision-making

Either/Or Thinking

- things are either/or ó good/bad, right/wrong, with us/against us
- closely linked to perfectionism in making it difficult to learn from mistakes or accommodate conflict
- no sense that things can be both/and
- results in trying to simplify complex things, for example believing that poverty is simply a result of lack of education
- creates conflict and increases sense of urgency, as people are felt they have to make decisions to do either this or that, with no time or encouragement to consider alternatives, particularly those which may require more time or resources

antidotes: notice when people use 'either/or' language and push to come up with more than two alternatives; notice when people are simplifying complex issues, particularly when the stakes seem high or an urgent decision needs to be made; slow it down and encourage people to do a deeper analysis; when people are faced with an urgent decision, take a break and give people some breathing room to think creatively; avoid making decisions under extreme pressure

Power Hoarding

- little, if any, value around sharing power
- power seen as limited, only so much to go around
- those with power feel threatened when anyone suggests changes in how things should be done in the organization, feel suggestions for change are a reflection on their leadership
- those with power don't see themselves as hoarding power or as feeling threatened
- those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed (stupid), emotional, inexperienced

antidotes: include power sharing in your organization's values statement; discuss what good leadership looks like and make sure people understand that a good leader develops the power and skills of others; understand that change is inevitable and challenges to your leadership can be healthy and productive; make sure the organization is focused on the mission

Fear of Open Conflict

- people in power are scared of conflict and try to ignore it or run from it
- when someone raises an issue that causes discomfort, the response is to blame the person for raising the issue rather than to look at the issue which is actually causing the problem
- emphasis on being polite
- equating the raising of difficult issues with being impolite, rude, or out of line

antidotes: role play ways to handle conflict before conflict happens; distinguish between being polite and raising hard issues; don't require those who raise hard issues to raise them in 'acceptable' ways, especially if you are using the ways in which issues are raised as an excuse not to address the issues being raised; once a conflict is resolved, take the opportunity to revisit it and see how it might have been handled differently

Individualism

- little experience or comfort working as part of a team
 - people in organization believe they are responsible for solving problems alone
 - accountability, if any, goes up and down, not sideways to peers or to those the organization is set up to serve
 - desire for individual recognition and credit
 - leads to isolation
 - competition more highly valued than cooperation and where cooperation is valued, little time or resources devoted to developing skills in how to cooperate
 - creates a lack of accountability, as the organization values those who can get things done on their own without needing supervision or guidance
- antidotes: include teamwork as an important value in your values statement; make sure the organization is working towards shared goals and people understand how working together will improve performance; evaluate people's ability to work in a team as well as their**

ability to get the job done; make sure that credit is given to all those who participate in an effort, not just the leaders or most public person; make people accountable as a group rather than as individuals; create a culture where people bring problems to the group; use staff meetings as a place to solve problems, not just a place to report activities

- iim the only one
- connected to individualism, the belief that if something is going to get done right, ëlf have to do it
- little or no ability to delegate work to others

antidotes: evaluate people based on their ability to delegate to others; evaluate people based on their ability to work as part of a team to accomplish shared goals

Progress is Bigger, More

- observed in systems of accountability and ways we determine success
- progress is an organization which expands (adds staff, adds projects) or develops the ability to serve more people (regardless of how well they are serving them)
- gives no value, not even negative value, to its cost, for example, increased accountability to funders as the budget grows, ways in which those we serve may be exploited, excluded, or underserved as we focus on how many we are serving instead of quality of service or values created by the ways in which we serve

antidotes: create Seventh Generation thinking by asking how the actions of the group now will affect people seven generations from now; make sure that any cost/benefit analysis includes all the costs, not just the financial ones, for example the cost in morale, the cost in credibility, the cost in the use of resources; include process goals in your planning, for example make sure that your goals speak to how you want to do your work, not just what you want to do; ask those you work with and for to evaluate your performance

Objectivity

- the belief that there is such a thing as being objective
- the belief that emotions are inherently destructive, irrational, and should not play a role in decision-making or group process
- invalidating people who show emotion
- requiring people to think in a linear fashion and ignoring or invalidating those who think in other ways
- impatience with any thinking that does not appear ëlogicalí to those with power

antidotes: realize that everybody has a world view and that everybodyís world view affects the way they understand things; realize this means you too; push yourself to sit with discomfort when people are expressing themselves in ways which are not familiar to you; assume that everybody has a valid point and your job is to understand what that point is

Right to Comfort

- the belief that those with power have a right to emotional and psychological comfort (another aspect of valuing ëlogicí over emotion)
- scapegoating those who cause discomfort
- equating individual acts of unfairness against white people with systemic racism which daily targets people of color

antidotes: understand that discomfort is at the root of all growth and learning; welcome it as much as you can; deepen your political analysis of racism and oppression so you have a strong understanding of how your personal experience and feelings fit into a larger picture; don't take everything personally

One of the purposes of listing characteristics of white supremacy culture is to point out how organizations which unconsciously use these characteristics as their norms and standards make it difficult, if not impossible, to open the door to other cultural norms and standards. As a result, many of our organizations, while saying we want to be multicultural, really only allow other people and cultures to come in if they adapt or conform to already existing cultural norms. Being able to identify and name the cultural norms and standards you want is a first step to making room for a truly multi-cultural organization.



WHY EVERYONE AT YOUR TEAM SHOULD HAVE A VOICE

APCE DIVERISTY TEAM

Reflective Thoughts: Rev. Dr. Micheal Edwards

Preparational Notes for Meeting: Meeting session held August 8-10, 2022

Houston, Texas

The APCE Diversity Team met for its first planning retreat to prepare a report to the Coordinating Team. The Diversity Team, (DEIJ) has evolved from a focus on inclusivity and compliance to a strategic-level effort to improve APCE organization's performance in Equity, Inclusion and Justice. As the team explore the religious climate, Christian Educators continue to strive for both diversity and inclusion within its APCE gathering and APCE Annual Event Activities by seeking clarity in achieving intended educational results. The DEJI hope to provide a comprehensive assessment on diversity and inclusion, much more than a legal or moral statement; even as the DEJI seek the scope of membership advantage for equality.

DEIJ will provide an overview of the evolution of its existence to manage diversity and inclusion as targeted and high-involvement diversity practices. The DEIJ Team will examine diversity in the contexts of APCE's Structure and Organizational purposes and make recommendations to the APCE community to inform its formation for diversity in terms of current racial, disability, gender, and cultural challenges.

DEIJ continues to identify sources of inclusion, and align inclusion to improve Christian Educators engagement results, and determine methods to assess the effectiveness of inclusion initiatives for the organizational enrichment, especially with partner denominations. At the end of the Planning time, our findings resulted in a plan to prepare a final presentation describing how to apply Diversity into a continued pathway for compliance and mobility in maintaining the standards of the working of APCE as a vital Christian Educational organization.

How do APCE live into a world that is racially or culturally diverse? How can APCE reflect that world? How do we consider and honor biblical principles in diversity?

Two Bible Scriptures:

1. John 3:16

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. Revelation 7:9-10

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their

hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

For Christian Educators, Diversity has become a secondary terminology. We are all to blame for how our hearts gravitate toward people we find comfortable, or perhaps people we favor, especially those with money and social mobility. And We stay away from those who do not look like us or refuse to give a high five!

As Christian Educators, some of us might be tempted to throw our hands up in the air and say, “APCE is so far from being diverse, there’s nothing I can do!” However, It is actually quite simple, but that does not mean it is easy.

As Christian Educators, we are reminded that the Gospel of Jesus Christ is for Everyone. APCE’s Core gathering should not be to intentionally exclude resources and speakers from hearing the Good News of God’s Love.

As Christian Educators, we are reminded in Revelation 7:9-10, of the beautiful, redeemed people of God gathered around the throne of God in worship and praise. These redeemed people are divinely described as a “vast multitude from every nation, tribe, people, and language, which no one could number, standing before the throne and before the Lamb.” If this is what the APCE is going to be like in eternity, why can’t APCE be an earthly example of that today?

Over the past several years, the Diversity Team recognized that APCE Diversity, Equity and Inclusion is expanding in today’s strategic framework for Christian Educators in the Reformed Family Tradition. The Team has embraced the APCE corporate statement for Equal Opportunity as part of the Organizational family and ignoring cultural and privilege identities.

Rationalization for Continuation:

1. Future vision of an institution and wider community that has overcome systemic racism
2. Institutional Life reflects full participation and shared power with diverse racial, cultural, and economic groups in determining its mission, structure, constituency, policies, and practices
3. A sense of restored community and mutual caring
4. A Growing understanding of racism as a barrier to effective diversity
5. Develops analysis of systemic racism
6. Sponsors programs of antiracism training, new consciousness of institutionalized white power and privilege
7. Develops intentional identity
8. Begins to develop accountability to racially oppressed communities Increasing commitment to dismantle racism and eliminate inherent white advantage

Living out DEIJ:

The Diversity Teams upholds that the core biblical unity is our identity of Jesus Christ. Too often the Reformed Traditional Families or Partners keeps valuing race and its cultural identity much more than it values the divine identity of Jesus Christ, which becomes questionable. The Christian Church has become a spiritual problem in discipleship and evangelism efforts for the unity within the body of Christ. Walls of division and separation are getting wider and deeper as we engage in discussion on diversely population and membership into organizational platforms.

The Diversity Team continue to observe practices of the APCE organizational foundation, the importance of Christian Educational individuality, values, and differences in its core Annual gatherings, and seek ways to address how in its structure to banish systemic inequity and injustices from an organizational culture which maintain power of privileges among its leadership, and within its connecting leadership at the Connecting networking Teams.

The Diversity Team explored various readings and research as foundational conversational pieces for examination of Diversity and Equity that is pivotal organizational - cultural moments to change the rhetoric and actions around Education, Social Justice, and Spiritual Formation.

In our Zoom meetings over the past two years, our intentions by assessing APCE starting point, centered on how to build a plan that would measure and sustain outcomes for APCE Diversity Statement to all Christian Educators. This strategic framework includes biblical action plans for APCE to consider in striving for full participation: Racially, Culturally, and Sexually, especially at its Annual Event gathering, so that the leadership can create program opportunities to address privilege and Educational injustice for refining our common Reformed Faith Journey within the biblical foundations in Annual Workshops and Worship. This would hopefully, give directions to Connecting Leaders to imagine unique objectives for equality at its Connecting meeting within the framework of sustainability of the APCE Organizational core to Christian Nurture and Educational Resources at Annual and Regional Events and Fellowship.

The question remains, Is APCE willing to fully live into a life of Full Diversity? Can APCE combine real scenarios, in-person conversation about Privileged and Power? Can APCE explore questions of Equity and Justice for Christian Educators? Can APCE provide a safe space for instruction in engaging and illuminating Christian Educators to new perspectives of Diversity? How can Membership promote a welcoming hospitality for all Christian Educators? Is biblical diversity represented

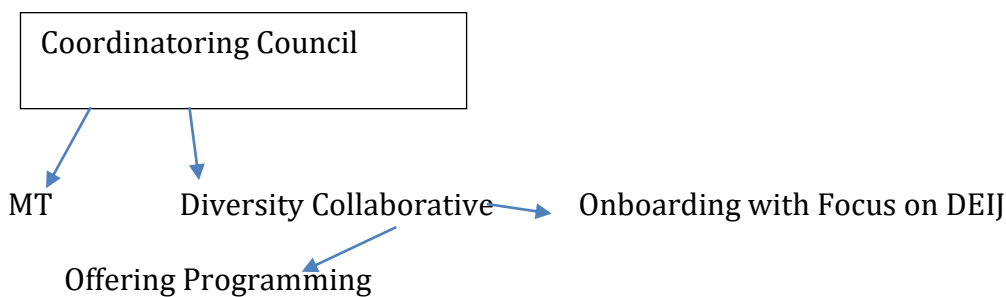
at the highest level of APCE leadership? Are APCE recruitment practices for recruiting, hiring, and inviting volunteers sensitive to biblical diversity? Does APCE from the non-majority culture of our partnership share the many views on Diversity? Does APCE and its Partners have an overall strategy for embracing biblical diversity?

DEIJ continue to investigate how Diversity show engagement as the key factor that might promote qualitative performance in the APCE organizational structure, especially, as we review connecting Teams turnover and efforts for successful engagement initiatives and identify strategies for creating a stronger foundation in the Connecting Teams work.

Values for APCE to Live into for DEIJ:

WHY DO WE WANT TO CONTINUE - WHO DO WE WANT TO BECOME?

Modeling a new engaging structuring:



VALUES FOR APCE TO LIVE INTO FOR DEIJ:

1. CONNECT
 - A. Bring new people into DIEJ Conversation, mentoring training, coaching, deepening, and transformation of church educators’ understandings, professional development, and available resources to intentional build a kingdom of God mindset for all people.
 - B. Building Christian Foundation
2. Empower
 - A. We will seek out and respect one another’s stories and experiences,
 - B. Allowing the diversity of knowledge to strengthen the ways we support Educators’ ministry in Christ’s Church.
3. Enrich
 - A. Bring DIEJ Scriptural Values into our Deliberations & Decisions.
 - B. We will deepen the diversity mindset – bringing about the Kingdom of God – at each APCE & Through other programming by presenting DEIJ concepts and ways of being thru presentations, cohorts and other engagements that builds up relationships and network .
4. Sustain:
 - A. As an institution, How do we keep moving the Ball Downfield (Foot Language)
 - B. How are we letting this change us as a community?

- C. Our Life together, does it reflect full participation and shared power with all of the beloved children of God as we bring about the Kingdom of God in our mission, structure, constituency, policies, and practices?

As Christian Educators, we cannot change everything in APCE, but we can seek learning tools to become more hospitable toward others, especially for a God who loves all people.

Finally, APCE needs a component for advocacy, such as The Diversity Team. This Team will become the advocate for disenfranchised people who are not welcome at the Annual Event or at Regional celebration. The Diversity Team will express the care for all Christian Educators, as we bring the kingdom of God to earth. The more we prepare our hearts for heaven, I am reminded that ultimately, we have one Father. We are brothers and sisters in Christ, “members of the household of God” (Eph. 2:19). APCE can become one big, beautiful, diverse family. The Apostle Paul seems overwhelmed by this incredible challenge to Christians, as well as to APCE. Like the Apostle Paul, we pause to praise God for a love that transforms us from the inside out and to pray for the strength to live as a holy community of faith in this Christian Educational Organization.

Conferences:

1. APCE: **Crossroads Antiracism Organizing and Training**
2. **New Brunswick Theological Seminary: *Anti-Racism Transformation***

Team

Rev. Edwards – Reference Readings - Books

1. Race Talk and the Conspiracy of Silence, Derald Wings
2. How To Fight Racism, Jemary Tisby
3. Who Will Be a Witness by Drew G. I. Hart
4. Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in the U.S. by Lenny Duncan
5. The Sin of White Supremacy: Christianity, Racism, and Religious Diversity in America. by Jeannine Hill Fletcher
6. Trouble I've Seen: Changing the Way the Church Views Racism by Drew G. I. Hart
7. Dear White Christians: For Those Still Longing for Reconciliation, 2nd ed. by Jennifer Harvey
8. White Awake: An Honest Look at What it Means to be White by Daniel Hill

9. **Woke Church: An Urgent Call for Christians in America to Confront Racism and Injustice** by Eric Mason
10. **That They May Be One: Catholic Teaching on Racism, Tribalism, and Xenophobia** by Dawn M. Nothwehr
11. **Preaching Black Lives (Matter)** by Ed. by Gayle Fisher-Stewart
12. **Healing Racial Trauma: The Road to Resilience** by Sheila Wise Rowe
13. **Rediscovering the White Church: From Cheap Diversity to True Solidarity** by David W. Swanson.
14. **America's Original Sin** by Jim Wallis
15. **The New Jim Crow: Mass Incarceration in the Age of Colorblindness**, Michelle Alexander
16. **White Fragility** by Robin DiAngelo
17. **White Rage: The Unspoken Truth of our Racial Divide**, Carol Anderson
18. **Why I'm No Longer Talking to White People About Race**, Reni Eddo-Lodge

APPENDIX G

APCE COMMITS TO THE WORK OF JUSTICE AND EQUITY

“APCE as an organization has been engaged in a struggle, ... to embody as well as teach about justice and equity to both the wider Church and through the Church to society as a whole.” Gordon Brown, APCE Diversity Task Force member

But first APCE itself must engage in this work, to that end we affirm:

We, the **Association of Presbyterian Church Educators**, value faith formation for all ages, stages, and walks of life. As we continue to learn and grow as baptized people, we acknowledge a lack of diversity in our organization. As followers of Jesus Christ, we admit we fall short in acting upon what we hear, not listening to all voices at the table. We acknowledge that our actions, both implicit and explicit, have stifled these voices long silenced. Jesus calls us to inclusiveness, which we seek to embody as we wrestle with how to achieve diversity, equity, and justice.

- We define **diversity** as creating and preserving a place at the table for all of God's children regardless of color and its racialization, gender and/or sexual identity, ability, denomination, economic circumstance, culture, nationality, or other barriers to participation.
- We define **equity** as the good fruits of God's intention, striving to bring special attention to those who have traditionally been treated unequally and unjustly.
- We define **justice** as giving support and comfort to the “least of these” – the outsiders, the powerless, and the voiceless.

“...it is not enough to make statements, although statements ...are a necessary starting point. But the effort is one of taking these statements and living into them, embodying them. ...this work of embodiment is hard work...” Gordon Brown, APCE Diversity Task Force member

The work of embodiment requires both confession and an attitude of humility. We need to recognize that our claim, in fact our heartfelt belief, that we are “good people” does not absolve our complicity in a system that privileges and welcomes some at the expense and exclusion of others. To help us understand who we have been, who we continue to be, and who God is calling us to become, we must wrestle with some fundamental questions.

Do we...

- center the white, straight, cis-gender, affluent, abled, affluent, big church experience?
- assume that our values are the values of all God's beloved?
- default to white ways of programming, communicating, and structuring?
- expect people of color to teach us instead of doing the work for ourselves?
- engage in cultural appropriation?

- check the inclusion boxes without examining how our practices exclude?
- turn away from challenges, because they hurt or offend us?
- reinforce ways of being church that require affluence?
- blinded to who we are and how we behave?
- recognize that “the way we have always done it” might be the problem?
- explore other ways of doing and being?
- truly listen?

Reflecting upon and honestly reckoning with the answers is essential to our success in becoming more just, equitable, and diverse.

“...[this] is the work of the organization as a whole, not [just] the Diversity Task Force or ...the Leadership Council. It is the work of all.” Gordon Brown, APCE Diversity Task Force member

To that end, APCE in partnership with the Presbyterian Mission Agency of the PCUSA is excited to provide to all members a series of webinars produced for us by **Crossroads Anti-Racism Organizing and Training**.

Webinar 1: What is systemic racism?

Webinar 2: What is white supremacy? AND What are its values?

Webinar 3: How does Christian education uphold white dominant values and stifle racial justice work?

Webinar 4: Why must Christians be equipped to speak against white supremacy?

Webinar 5: What is antiracism and what does it require of Christian?

Webinar 6: Why must Christian Educators invest in the cultivation of values that challenge white supremacy?

Webinar 7: How to talk to Children and Youth about systemic racism?

Webinar 8: How might the frame and goals of Anti-Bias Antiracism Education strengthen faith formation?

Access at: <https://apcenet.org/crossroads-antiracism-organizing-and-training/>

The APCE Diversity Task Force is committed to this effort. We invite you to join us in this kin-dom work.

APPENDIX H

THIS ITEM HAS BEEN REDACTED DUE TO PENDING COPYRIGHT PERMISSION.

APPENDIX I

Respectful Communication and Mutual Invitation

These guidelines are based on the work of Eric H. F. Law, Episcopal priest and founder of the Kaleidoscope Institute. His thoughts regarding mindful listening and thoughtful speaking are outlined in his book, *The Wolf Shall Lie Down with the Lamb: A Spirituality for Leadership in a Multi-Cultural Community*; 1993; Chalice Press

Respectful Communication Guidelines

R	Take responsibility for what you say and feel without blaming others.
E	Listen with empathy
S	Be sensitive to differences in communication styles
P	Ponder what you hear and feel before you speak
E	Examine your own assumptions and presumptions
C	Keep confidentiality
T	Trust ambiguity because we are not here to decide who is right or wrong

Responsibility: Use "I" statements. What you have to share is important, but it is yours. In some cultures, "I" is rude; "we" is polite. If that is your culture, explain your use of "we".

Empathetic listening: Put yourself in the other person's shoes. Ask others to explain. Listen patiently. Don't judge each other for not knowing.

Sensitive: Be aware of the ways that people speak and listen. Why does someone sit silent for long stretches? Think before you speak, give the introverts a chance... count to 10.

Ponder: Examine your own thoughts, feelings. Think about what makes you feel the way you feel and then be careful to express it, such as , "when I hear that word, I feel...."

Examine: Know why you think/feel, then express.

Confidentiality: Uphold the well-being of the community being formed and the communities from which we come. Secrets harm community; confidentiality protects it.

Trust: Discern what to share and always tell the truth.

When engaged in a conversation:

- If you do not understand, ask for things to be re-stated.
- Do not use the guidelines to exclude people, but to aid in understanding.
- When necessary, take a break to give people time to think, ponder, reflect...

Mutual Invitation: The Process

Objective:	To facilitate sharing and discussion.
Setting:	Participants should sit in a circle or gather around a table.
Materials:	Copies of material to be discussed and/or questions for discussion.
Time:	<i>unknown at this time</i>

To Proceed: The leader or other designated person will speak first. After that person has spoken, he or she will invite another person to share. The person invited can be anywhere in the circle. After this person has shared, she or he has the privilege of inviting another to share. When someone is invited but does not want to share, simply say, "pass" and invite another to share. Continue until all have had the opportunity to share.

(Eric H. F. Law; *The Wolf Shall Lie Down with the Lamb*; pp. 92, 93)

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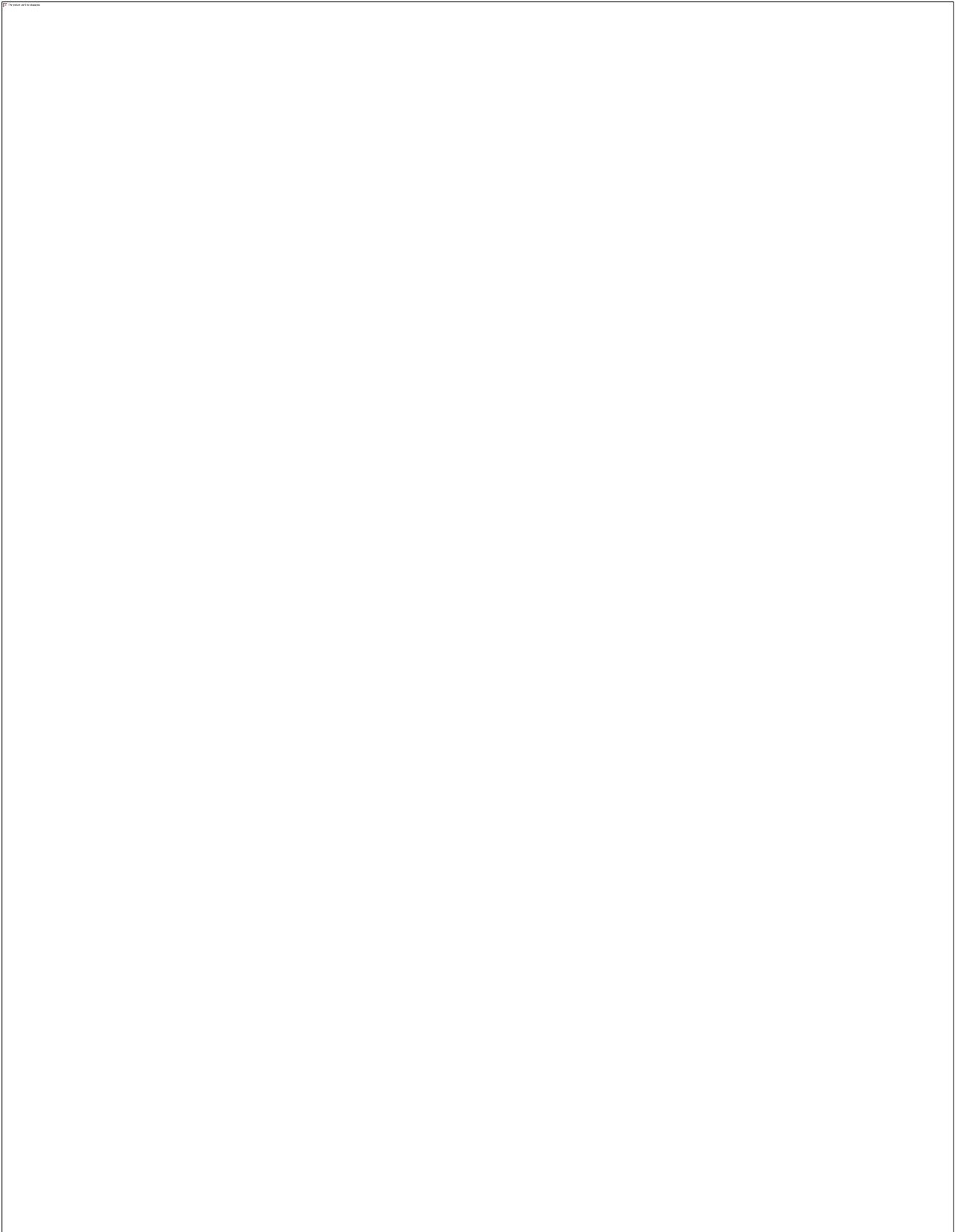
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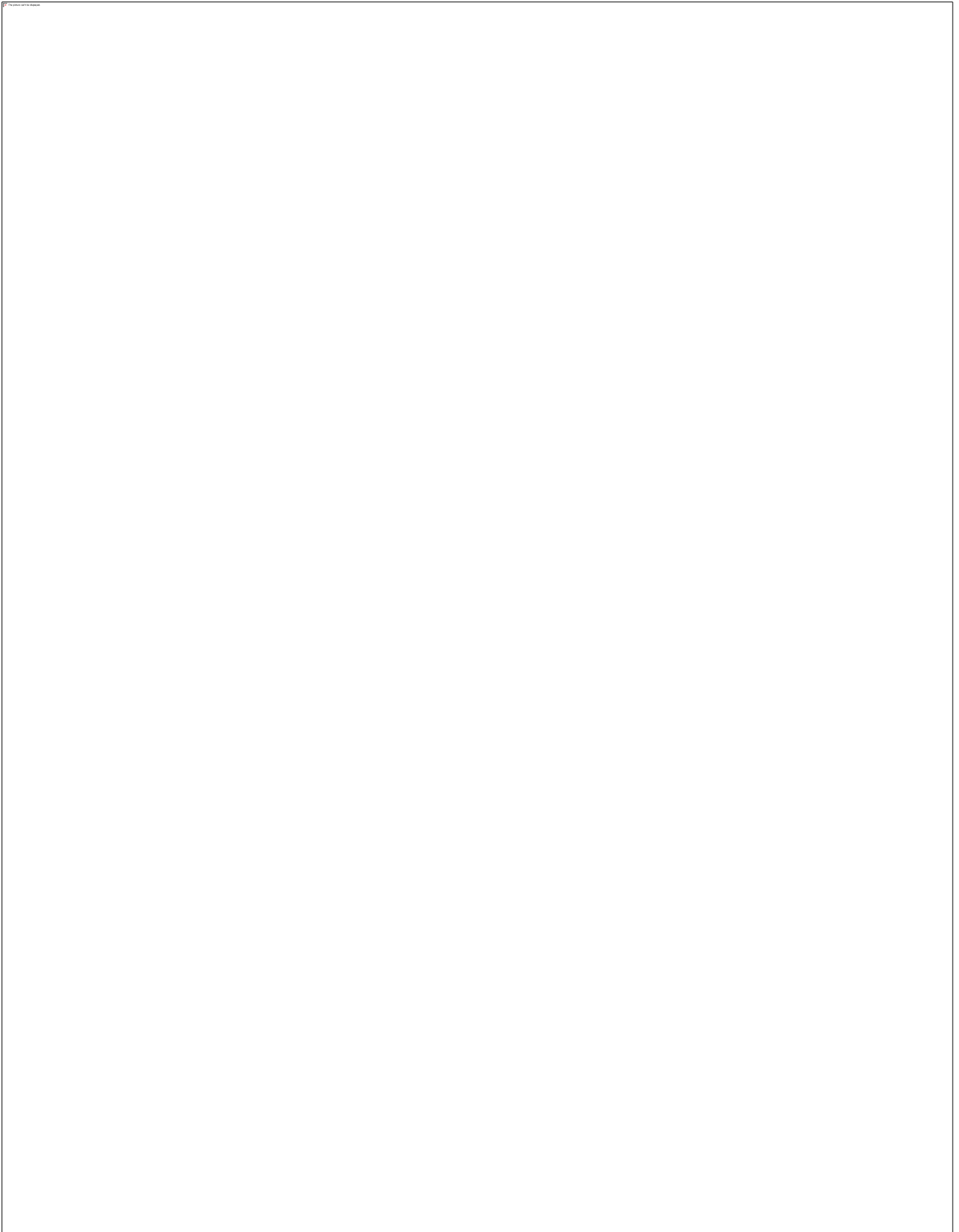
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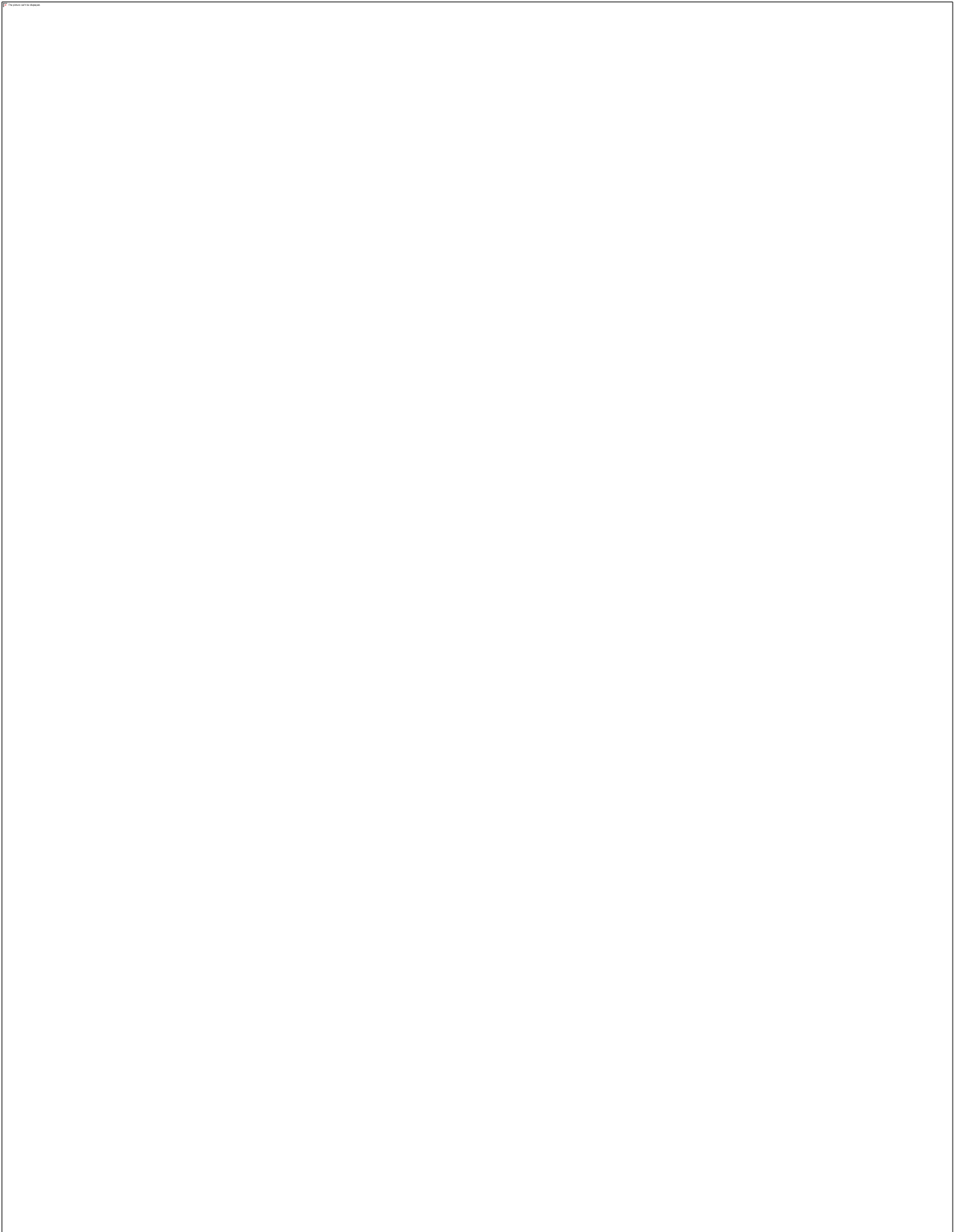
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(Eric H. F. Law; *The Wolf Shall Lie Down with the Lamb*; pp. 92, 93)







Selected Readings

Regarding the Church:

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Updated: September 2022

APPENDIX L

We, the **Association of Presbyterian Church Educators**, value faith formation for all ages, stages, and walks of life. As we continue to learn and grow as baptized people, we acknowledge a lack of diversity

in our organization. As followers of Jesus Christ, we admit we fall short in acting upon what we hear, not listening to all voices at the table. We acknowledge that our actions, both implicit and explicit, have stifled these voices long silenced. Jesus calls us to inclusiveness, which we seek to embody as we wrestle with how to achieve diversity, equity, and justice.

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