

Green Chalice has prescribed covenant, Open & Affirming has churches create a statement...  
I am going to try and create a statement that includes some built in marks

1. Board adopts an Anti-Racist and Pro-Reconciling statement that indicates
  - a. Basic understanding of what racism is (understand racism is personal prejudice + systemic power and that systems need to be addressed along with individual bias)
  - b. Basic understanding of reconciliation as something that is more than forgiveness, but includes truth-telling/accountability (submitting to judgement) and reparations as much as possible to help “re”build the relationship or establish trust.
    - i. Could call this “conciliation” but I also think that as Christians we can take the long view, recognizing that we all have our essential unity in God and racism has destroyed and violated that relationship...
    - ii. Could use some **marks** to identify what reparations might look like in a church context, but also could identify this as an anti-racist policy that a church advocates for in the wider society.
  - c. commitment to continue to learn how racism is operating in the world
    - i. **Marks** that show commitment to offer education around anti-racism to congregants might include:
      1. including anti-racism in training for any lay leadership
      2. Including anti-racism in membership classes
      3. incorporating education around relevant and timely concerns related to racism in small groups, classes, or from the pulpit
      4. Offering a church-wide anti-racism course
  - d. Commitment to advocate for anti-racist policies
    - i. Will seek to understand, rather than deny, racial components of political concerns such as
      1. Ability to vote
      2. Climate change
      3. Housing access
      4. Education
      5. Policing/Prisons
      6. Healthcare
      7. Food
      8. Income/Class
    - ii. One **mark** would be identifying at least one anti-racist policy they can advocate for as a congregation on an on-going basis... and show how they are doing this
    - iii. Another **mark** could be being personally connected with people harmed by the policy they are advocating to change in a non-patronizing, person-to-person manner (seeking to learn from and become

- co-conspirators). For example, if policing/prisons is a concern: create a prison ministry or re-entry ministry or prisoner pen-pal team.
- iv. Another **mark** is being able to identify leaders they have held accountable(spoken against publicly? Written letters?) for contributing to racism and a commitment to continue to do so in the future
  - e. Commitment to diversify/expand the voices in the room
    - i. Predominately white churches will seek to ensure the church is hearing from (diversely and regularly) BIPOC people (not just one “representative” of BIPOC people occasionally. Understands there is diversity within that acronym that needs to be uplifted). Examples of **marks** for this commitment are:
      1. Hire BIPOC people for educational opportunities and ensure they are compensated
      2. Bring in BIPOC preachers, reimburse travel and provide honorariums, at least 2-3 times a year
      3. Read books and consult commentaries written by BIPOC people for preaching/teaching and attribute as it is reasonable, at least 3-5 times a year
      4. Set up cup of tea program
      5. Create church programs that partner with a non-white congregations.
    - ii. I am not sure what this looks like for predominately Black, Lantix, Indigenous churches... connecting with one-another’s concerns is important. Perhaps also, with boundaries, a willingness to connect with predominantly white congregations who are in this process?
  - f. Commitment to examine church culture and policies with an anti-racist lens... **this one is hard for me... maybe bc I haven’t done it yet?**
    - i. White churches--commitment to understand “whiteness” and how white-supremacy promotes unhealthy behaviors/culture... not sure what how to evaluate this in terms of “marks,” but I do think it’s important to sustain real change.
    - ii. Anti-racist audit could be a **mark**
    - iii. **I remember seeing an article about white supremacy and business/church culture... if I can find it, maybe that would help identify concrete marks.**
  - g. Commitment to understand racism and anti-racism *theologically* as a congregation. **Marks** might include (**demonstrated how? This could be how it is incorporated in membership classes, in preaching... could be a theological statement... does not need to include these examples but these could help inspire a congregation**)
    - i. Understands racism as personal and systemic sin

1. Includes racism in confession times... starts actually having public confession because sin is not just personal and private.
- ii. Connects *Imago Dei* with need to respect and honor each person
- iii. Understands judgement and grace in relationship to accountability/truth-telling and reconciliation
- iv. Relates Trinitarian love--differentiation and unity--with how humans reflect this love in diversity and unity
- v. Recognizes that "we call no one Father but God" is an indictment against human hierarchy... human hierarchy is idolatry.
- vi. Sees the narrative of God as liberator as a core biblical hermeneutic
- vii. Sees the identification of God with the oppressed as a core biblical hermeneutic
- viii. Articulates an eschatology that is necessarily universalist because they affirm every person as a vital contribution to the image of God together (this is a nerdy take on Gregory of Nyssa.... Who might be the first person *on the record at least* to denounce slavery theologically. His thinking is shaped by that eschatology and the sovereignty of God that makes human hierarchy idolatrous).