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## ABSTRACT

### HEAD to HEAD, HEART to HEART, HAND to HAND Together, We Can Make a Difference!

A Ten Week Training Experience for Becoming Leaders of Racial Reconciliation

by

Todd Wiley Grant

One of the fundamental goals of the gospel is for all believers to be united as one in Christ. It appears throughout Scripture: in Peter's cross-cultural ministry to the Gentiles (Acts 10-11); in Paul's exhortation to the saints in Ephesus to become "one in Christ" (Ephesians 2:11-22); in James' instruction to the twelve tribes in the dispersion to show no partiality; and in Revelation as tribes from every nation join together as one to worship the Lamb (Revelation 5:7). Most importantly, the biblical goal of unity appears in Jesus' life and teachings; in his cross-cultural ministry to the woman of Samaria (John 4:1-42); in his teaching to tangibly love one's neighbor (Luke 10:30-37); in his call to "love one another" (John 13:35); in his prayer for the unity of his believers (John 17:21); and in his sacrificial love on Calvary where he was lifted up so that everyone might be drawn unto him. The gospel is lined with the call for oneness in Christ.

But, sadly, it only takes a brief look around at our predominantly segregated cities and our many segregated churches to see that we have not yet arrived. This project was designed to help people, and in particular those persons who have entered the race of Christianity, to get a little further down the track toward obtaining the biblical, God-given goal of unity in Christ. Specifically, it was designed as a strategy to help break down the dividing walls of prejudice, hatred, racism, and other manifestations of our human

sinfulness and facilitate a greater oneness in Christ between the races through the intervention of a ten-week interracial small group experience. This experience was, admittedly, far from the solution to the deeply rooted sickness and problem of racial division. The racial divide will only be bridged, I believe, when the dams of our hearts are released and broken so that the unconditional love of Jesus can flow freely through every river and stream of our hearts. But while this project was surely not the cure-all, it was an effort to at least put a crack in the walls that divide us so that we can be a little closer to the fulfillment of our Lord's prayer that we would be united together as one in Him.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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TOGETHER, WE CAN MAKE A DIFFERENCE

A Ten Week Training Experience for Becoming Leaders of Racial Reconciliation

presented by

Todd Wiley Grant

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

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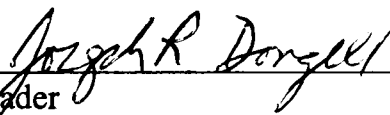
  
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Internal Reader

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Associate Director, Doctor of Ministry

April 12, 2000

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Dean, Doctor of Ministry

April 12, 2000

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Date

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A Ten Week Training experience for Becoming Leaders of Racial Reconciliation

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Todd Wiley Grant

May 2000

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## CHAPTER 1

## Overview of the Study

Personal Concern

While growing up in the suburbs of Columbus, Ohio, I attended the Epworth United Methodist Church, where my father, Dr. Don S. Grant, pastored. In those formative years, I loved church because the church was an exciting place to be, not only because of my father's contemporary, creative worship services, but also because of the many different friends and faces I would see. The church of some eleven hundred members was far from homogeneous. The wealthy and the poor were there. Local professors and those who were mentally challenged were present. Military personnel and conscientious objectors could be found. The finely groomed and the hippies of the day could be seen. While the church was predominantly white, many blacks made Epworth United Methodist Church their home. All of these differences made for a serendipitous and beautiful atmosphere. Initially, this was my perception of the church.

As I went into my early teens, however, I discovered that my childhood church was the exception rather than the rule. In particular, I began to see that it was a rarity for white people and black people to worship together. I began to discover, to my great disappointment, that sometimes worshipping together was even discouraged. And while I may not have been able to place my finger on any particular Bible verse which condemned such an attitude, I had learned more than enough about Jesus and his unconditional love from my father's sermons to know that this was wrong and contrary to what God intended the church, the body of his Son here on earth, to be about. As I grew into

adulthood and entered pastoral ministry and began to see and understand more fully the scriptural mandate for reconciliation, for love of one's neighbor, and for unity in the body of Christ. I became deeply disturbed by the tragic reality that exists in so many churches. The races have an easy time worshipping God but a difficult time worshipping him together. It seems that the church is somehow made up of invisible but impenetrable walls that prevent a black person and a white person and a red person and a yellow person from standing side by side under the same roof to worship the same Lord. I can understand this attitude from those outside the church who do not know Christ, but for it to occur within the arms of the church is a tragic blow to the cross where Christ was lifted up so that everyone might be drawn unto him and become brothers and sisters who walk with him and worship him together as one. To say that this reality is personally disturbing would be an understatement, but it must also surely break the heart of the Lord because segregated worship runs counter to the Lord's desire for us to be one.

### The Problem to Be Studied

The problem for this project lies in the racial discord in our country and in our churches that clashes with God's call for human harmony. On the one hand, racial discord sounds throughout our land. It is heard in the racial violence of the Los Angeles riots. It is heard in the "racial flare-ups on college campuses, in the inner cities, in high schools, and even in elementary schools" (Aull et al. 1 ). It is heard in the sound of black churches burning to the ground. It is heard in the racially slurred joke, and, if one is willing to listen carefully enough, it can still be heard pounding in the heartbeat of the American character. Deeply rooted in our history, the sounds of racism still echo today. In fact, some say that

the voice of racism has become even louder and more harsh than ever before. Furthermore, as our culture becomes more and more multidimensional, racism is being heard not just between blacks and whites, but between the many races of our society (Pannell 32). In short, the problem of racism still persists as a virulent and infectious social disease “woven into the moral and spiritual fabric of our society” (Aull et al. 2). This is tragic. The sounds of racism alone are enough to shatter our eardrums and break our hearts.

As horrible as the sound of racism coming from the streets of our society may be, it is even more disturbing to hear it sounding from the steeples of our churches. It only takes a brief perusal of those who gather to worship in our churches to see that there is something blatantly and fundamentally wrong. So many whites, blacks, Asians, Hispanics, and others are worshipping together among themselves but not with other ethnic groups. So many gather to worship the Lord with the brothers and sisters of their own race but not with the brothers and sisters of another race. If an outsider were to peer through the windows of our predominantly homogenous churches, they would surely wonder whether or not we all have the same heavenly Father and if we were brothers and sisters at all. While some churches are integrated, they are far from the norm. In so many ways, the sounds of racism still resonate in our society and in our churches.

While the sounds of racial discord can be heard on the one hand, God’s call for unity can be heard on the other. The two come together causing a clash of thunder that strikes bolts of destruction in our land, in the hearts of the American people, and most certainly, pain in the heart of God. This is the crux of the problem. Simply put, racist and prejudicial attitudes and behavior, which still pulsate in the heart of the American people



and in the heart of the American churchgoer, are building invisible but impenetrable walls between the races and hindering us from fulfilling God's deep heartfelt desire that we become one in his Son, Jesus. Some of these walls are tall and wide, and we must do something to bring them down. The following project is an effort to do just that. While it may fall short, it is at least an effort to crack the mortar so that we can come a little closer to joining our hands and hearts together to worship our Lord as one.

This project strives to bring races together through the use of a ten-week interracial small group experience. The experience is entitled "HEAD to HEAD, HEART to HEART, HAND to HAND: Together We Can Make a Difference" and is structured around seven questions. These questions are: (1) Why are there walls between the races on Sunday morning? (2) What are the roots of racism? (3) What are the ramifications of racism? (4) What has been done to tear down the walls? (5) Will every Christian need to help tear down the walls? (6) When will the walls finally fall? (7) What will happen when the walls fall? The project includes the use of relevant books, video clips, dinners, worship, and group activities.

My goals for this project were three-fold. First, I hoped to answer three pertinent questions from the participants. These questions were: (1) What attitudes do the participants exhibit towards those of other races before and after the experience? (2) What behavioral practices do the participants exhibit towards those of other races before and after the experience? (3) What biblical knowledge do the participants have regarding God's goal for unity in Christ before and after the experience?

Secondly, I hoped that this project would be something that could be utilized by others in the church to help nurture racial unity. While the church does not have a clean track record when it comes to dealing with racial issues, many sincere Christians want to do something about the racial divide in our churches but are simply at a loss as to where to begin. It was my hope that this project would at least be a starting point.

Finally, it was my hope that through this experience the participants would have come closer to one another in heart and in spirit and would have been drawn closer to God. If this happened, then indeed we will be a little further down the road to oneness in Christ.

#### Problem Grounded in Literature

A number of publications on the topic of race and racial reconciliation are available. For this project, I drew from the writings of professors as well as pastors who are interested in the subject. My primary source of material, however, was from those persons who have tried to put some practical principles into place. One of the most helpful resources was Raleigh Washington and Glen Kehrein's book, Breaking Down Walls. These men live in the heart of Chicago and strive to understand what it takes to offer a ministry of reconciliation. Another helpful resource by persons who are striving to put reconciliation into action was John Perkins and Thomas Tarrant's book entitled He's My Brother. These men seek to put reconciliation into action and have even gone so far as to move both of their families into a common home to live together. Having visited with them at their home in Mississippi, I can see that these men take reconciliation most seriously. From men like these and others, I was able to glean some of the most practical

advice. This was helpful because this project is designed to give the laity some practical tools to put racial reconciliation into action.

Chapter 2 of this dissertation provides a thorough look at the literature available. The material in that chapter is organized around the previously mentioned seven questions which consistently appear in the literature.

### Context of the Study

This project took place within an interracial, suburban section of a major city of mid-west America and was conducted primarily in a church setting. The participants for this experience were pooled from the surrounding area and are active churchgoers and believers in Christ.

### Purpose

The purpose of this project was to develop and test the impact of a ten-week interracial training experience upon the attitudes and behavior of participants towards those of other races as well as their biblical knowledge of God's goal for unity in Christ.

### Research Questions

Research Question 1: What attitudes do the participants have towards those of other races prior to and following the experience?

Research Question 2: What behavioral practices do the participants have towards those of other races prior to and following the experience?

Research Question 3: What biblical knowledge do the participants have regarding God's goal for unity in Christ prior to and following the experience?

### Define Terms

Three terms need to be defined for this project—prejudice, racism, and reconciliation. While these terms are expanded upon in Chapter 2, we must first lay the groundwork.

1. *Prejudice*: Prejudice, according to the American Heritage Dictionary, is “a strong feeling for or against something formed before one knows the fact; bias” (541).
2. *Racism*: Racism, according to the American Heritage Dictionary, is “the belief that some races are better than others” (565). A more developed definition is suggested by Johannes Verkuyl who states that race is

the pride that one racial group has with reference to another, the exclusive approval of the customs and characteristics of one’s own group and the negative, stand-offish feelings that one group has towards other racial groups, together with the tendency of each group’s members to discriminate against and cut off members of another group from full participation in the life of society. (56)

As noted in Chapter 2, it is important to understand that while we can find general agreement that racism is wrong and should be removed from society, the meaning of racism can vary greatly among people. For the average white person, for example, racism means the KKK burning a cross on a person’s lawn. But for the black person, racism has a much broader meaning involving any kind of action by a white person that is different because it is directed at a black person. Consequently, in defining racism, it is imperative that one is sensitive to its varied meaning. Racism, for this project, lies within the context of black/white relations. It must be acknowledged that racism certainly occurs between other races and ethnic groups as well. Ethnic strife

occurs between the Hutus and Tutsis, between Native-Americans and Hispanics, between Asian-Americans and Caucasians. However, while other racial conflicts exist, in the United States most interpretations of racial strife have been modeled on the black/white conflict. Perhaps if we respond to this conflict, then we could better apply a remedy to others

3. *Reconciliation*: Reconciliation, according to the American Heritage Dictionary, is derived from the word “reconcile” and means: (1) to restore friendship between; (2) to settle, as a dispute; (3) to bring (oneself) to accept; and, (4) to make compatible or consistent (576). In its more biblical usage, reconciliation is “a term that defines vital aspects of the salvation that God offers us in Christ” (Richards 514-515). In general, it has to do with reconciliation with God and reconciliation between human beings.

#### Methodology

This project utilized a “one-group pre-test/post-test” design. Within this design, participants were tested on three tiers. The first category tested the participants’ degree of change in regards to the racial tolerance of the participants. The second category tested the behavioral changes of the participants in relating to persons of other races. And the third category tested the participants’ degree of change in biblical knowledge of God’s goal for unity in Christ.

#### Description of Project

The project was entitled “HEAD to HEAD, HEART to HEART, HAND to HAND: Together, We can Make a Difference!” It involved ten gatherings of an interracial group of twenty to thirty participants . It was generally structured around the seven

questions noted on page 6 which are examined more thoroughly in Chapter 2. Each session lasted 1 1/2 to 2 hours and entailed the use of video, small group dialogue, fellowship times, prayer, singing, and outside readings.

### Subjects

The subjects for this experience consisted of an initial interracial group of forty-five persons from a major city in Ohio. The goal of this project was to have an equal percentage of black and white participants pooled from neighboring churches and the church I was pastoring. The participants were gathered by means of public announcements, newspaper advertisements, church district newspaper, and word of mouth. (A more detailed look at how the participants were gathered can be seen in Chapter 4.) From these efforts, twenty-nine white and sixteen black participants gathered at the first meeting.

The method of selecting participants did not yield a truly random sample. It must also be understood that it was likely that, because of their willingness to participate in such an experience, these individuals already had a predisposition to racial reconciliation.

### Variables (Independent and Dependent)

The independent variable for this project was the ten-week training experience. The dependent variables were the attitudes, behaviors, and biblical knowledge of the participants. The controls were the age, gender, race, and demographics of the participants.

### Instrumentation

As noted above, the first category of the project, which focused on examining the participants' racial attitudes, was ascertained through standardized surveys (see Appendixes B and C). The second category of the project, which focused on the behavioral changes in the participants, was ascertained through a pre-test/post-test survey along with post-experience interviews (see Appendix D). The third and final category of the project, which focused on the changes in biblical knowledge of the participants in regard to God's goal of unity, was ascertained through a brief biblical knowledge pre-test/post-test (see Appendix E ).

### Data Collection

The data was collected through the use of a racial attitude inventory survey, interviews, and biblical knowledge tests.

### Delimitations and Generalizability

In order to ascertain the generalizability of this experience, I used questions from the General Social Survey. One of the intents of this project was to compare the results to a comparable group pooled from the General Social Survey. If the mean pre-test responses of the participants in this project were comparable to the mean responses of participants in the General Social Survey, then it would indicate the potential for generalizability for other similar segments of society. For a look at a comparison of responses to the Race Relations Survey conducted in this project and those in those in the General Social Survey, see Appendix O.

### Biblical Theological Framework

The theological basis for this project lies in God's goal for humanity and for all of creation. Paul writes that God's ultimate goal for our lives and for the world is to unite all things in heaven and earth unto him (Eph. 1:10). Unity is a fundamental goal for God, but it is a unity that recognizes diversity.

Scripture reveals that diversity is a delight to the eyes of God. The opening pages of Genesis reveal that after God created the heavens and the earth, male and female, he looked at them "in all their vast array" (Gen 2:1), and said that "it was very good" (Gen 1:31). God did not create a bland world but one filled with all sorts of shapes and smells and colors and peoples, and he declared them all "very good" (Elmar 23). But he did not create the world, including you and me, to live independently. From his grace God created a beautiful and diverse world, but, out of his grace, he also created a diverse world designed to live in unity. This truth is expressed in the very character of God.

Without a long discussion about the trinitarian nature of God, it is sufficient to note here that throughout Scripture God is manifested in three persons. While God is trinitarian in nature, at times he is recognized as God the Father, at other times as God the Son, and, yet, at other times as God the Holy Spirit. In the character of God, lies "diversity in unity" expressed through his three-dimensional personhood—Father, Son and Holy Spirit. While humans are obviously quite diverse, we are to live in unity with one another as a reflection of his character.

This idea of "diversity in unity" is a main thread that runs through the fabric of God's Word, from the Old Testament to the New. In the Old Testament, in Psalm 133:1,



the Psalmist declares, “How good and pleasant it is when brothers live together in unity.” Further in Scripture, we discover that unity is held together by God himself. God is the tie that binds all together. We are to be one in and under him. Speaking to the people of Israel through the prophet Jeremiah, God said, “I will give them singleness of heart and action, so that they will always fear me ...” (Jeremiah 32:39). Later speaking to the divided kingdoms of Judah and Israel, God declares, “I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms .... They will be my people, and I will be their God” (Ezekiel 37:22-23). And through the prophet Zephaniah, God declares that he will purify the lips of his people so “that all of them may call on the name of the Lord and serve Him shoulder to shoulder” (Zephaniah 3:9). God is trying to let us hear his heartbeat which is pounding for there to be unity with his people, a unity with him as the glue that holds us together.

In the New Testament, Jesus’ heartfelt desire for unity in diversity appears when he exclaims in John 10:16, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” And just before his death, Jesus prayed that his future disciples would also be one. He prayed “that they may be one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” (John 17:22-23). After Jesus died and rose again, Paul preaches the same message of “diversity in unity.” In writing to the Corinthians about how they are to function as a “body,” Paul says that “the body is a unit, though it is made up of many

parts; and though all its parts are many, they form one body. So it is with Christ” (1 Corinthians 12:12). Then, to the Galatians, Paul exclaims that “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ” (Galatians 3:28). To the Ephesians Paul gives one of the clearest windows into God’s plan for unity when he writes that God “... made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment, to bring all things in heaven and on earth together under one head, even Christ” (Ephesians 1:10). In that same letter, Paul declares that Jesus has made Jews and Gentiles, two peoples hostile with each other, no longer two, but one. He writes:

For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. (Eph. 2:14-16)

Once again, to the Ephesians, Paul urges readers to “make every effort to live in the Spirit of unity through the bond of peace” (Ephesians 4:3). Paul then urges his brothers and sisters in Philippi to make his “joy complete by being like-minded, having the same love, being one in spirit and purpose” (Philippians 2:2). To the Colossians, Paul keeps beating his drumbeat of “diversity in unity” when he tells his fellow Christians that “there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all” (Colossians 3:11). Peter also preaches this idea of unity in Christ as he urges “God’s elect ... scattered throughout Pontus, Galatia,

Cappadocia, Asia and Bithynia” to “live in harmony with one another” (1 Peter 3:8-9).

Finally, the apostle John writes of this same theme as he receives a revelation from God

in which he sees

a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... they cried out ... “Salvation belongs to our God, who sits on the throne, and to the Lamb.” (Revelation 7:9-10)

The theme of diversity in unity moves from one person to the next, including Christ himself, throughout the pages of the Scripture. It is God’s great goal, God’s deep desire, God’s perfect plan, to unite us, as different and as diverse as we might be, along with all of his creation, as one in him. This, then, was the theological basis for designing a project that would help bring about unity between the races.

### Overview

I offered this project because of the need to bring about racial reconciliation in the body of Christ. Admittedly, I did not even attempt to tackle one of the larger issues revolving around racial segregation, that is, institutional racism. However, I did strive to give the laity some tools for reconciliation in the local church. I have discovered that a number of laity want to see a greater mix of the races on Sunday morning, and this was an effort to help make that happen.

Specifically, I offered this project with the hope that it would encourage participants to make needed improvements in their attitudes towards those of other races. I also hoped that it would help participants engage in a greater amount of interaction with those of other races, and that they would ultimately develop life-long, cross-racial

friendships. I hoped that this project would help participants get a clearer picture of God's goal for humanity and empower them to help make that happen.

## CHAPTER 2

## Review of Literature

The review of literature is composed of three sections. The first section, entitled “The Questions Revolving around Racial Reconciliation” will examine the seven questions noted in Chapter 1. Again, these seven questions are: (1) Why are there walls between the races on Sunday morning? (2) What are the roots of racism? (3) What are the ramifications of racism? (4) What has been done to tear down the walls? (5) Does every Christian need to help tear down the walls? (6) When will the walls finally be torn down? (7) What will happen when the walls finally fall? These seven questions are introduced by the two-part question, “Why Can We not Worship Together? Are We not One in Christ?” The second section, entitled “Studies of Racial Attitudes,” examines various projects and their effects upon participants’ racial attitudes and/or behavior. The third section is a brief “Analysis of the Questions to be Explored.”

The Questions Revolving around Racial Reconciliation

As a minister of the gospel I am ashamed to have to affirm that eleven o’clock on Sunday morning, when we stand together to sing “In Christ there is No East or West,” is the most segregated hour of America, and the Sunday school is the most segregated school of the week. (Martin Luther King, Jr. quoted in Washington and Kehrein 101)

In the summer of 1995, my wife, Jennifer, and I were vacationing in Dayton, Ohio, and while there we decided to get a double dosage of Sunday morning worship by attending two different local churches. We took our first worship pill on the city’s southeast side. The large United Methodist Church was embedded in a white, upper middle-class neighborhood, and the congregation reflected the surrounding neighborhood

with its all-white congregation. After the service we jumped into the car and drove ten minutes away to the west central part of Dayton to attend a large Baptist church. It was embedded in a predominantly black section of town, and like the United Methodist Church, its approximately two thousand parishioners also reflected its surrounding neighborhood, with the exception of its three or four white members.

After a good fix of morning and afternoon worship, Jennifer and I began to replay the morning. We both agreed how tragic it was that not only denominational differences, but also racial differences put a wedge between brothers and sisters in Christ and prevented them from worshipping their heavenly Father together. “Why is it,” we asked, “that two churches only ten minutes apart cannot worship together? Are we not one in Christ?” In Scripture we see that unity in the Body is fundamental to God’s goal for the Church. Jesus prayed for it (John 17:20-26) and he laid down his life for it (Ephesians 2:14-18). And because he did, we can be sure that he is still asking us to break down the barriers so that we can answer his prayer and be one in him. If we do not, we are in effect saying to the world that his death on the cross was all for naught. Because we have no desire to send any such message, it is imperative that we grapple with the estranged race relations in our country and especially in the Church.

This work attempts to grapple with this estrangement by asking and answering the seven questions stated at the beginning of this chapter. These questions and answers examine issues inside and outside the church but emphasize the church as the solution, for the church holds the real hope for racial harmony.

Why Are There Walls between the Races on Sunday Morning?

### Defining Racism

“The bottom line is that the church is still the most segregated community in America. We have not found each other, except on the annual rent-a-choir day” (Pannell 138). There are a multitude of reasons why walls exist between the races on Sunday morning. Churchgoers build walls between themselves and others because of differences ranging from their doctrinal beliefs to their worship style to their Sunday morning dress code. But if we are honest, we have to admit that one of the fundamental reasons these walls exist between our churches is because of a single word, racism. In order to understand why walls exist within the church body, we must understand racism.

According to Raleigh Washington and Glen Kehrein, racism carries an emotional content to its meaning depending upon who you are. They write:

When African-Americans use the term *racism*, the word covers a broad spectrum. Any action on the part of whites that is different because it is directed at a black person can be racist. And any attitude that lessens a black person’s ability is racist. For instance, to assume that a black man wearing surgical scrubs and walking through a hospital corridor is an orderly and not a doctor—that’s racist. But white people use the word *racism* for only extreme actions. They agree that when the KKK burns a cross on a person’s lawn or threatens a lynching, that’s racist. Such actions are also rare. Actions short of that, however, typically are labeled in graduated terms from *bigotry* down to *misinterpretation*. Dismissing the emotional responses to racism by African-Americans, white people often believe their definition of racism is “objective.” But like the Jews who recall relatives lost in death camps, blacks have a sensitivity defined by their experience (as do Hispanics and Asian-Americans living in the United States). For African-Americans, racism is racism; degree differentiation is only a trick to avoid facing the reality. (14)

Racism, then, can mean different things to different individuals. White individuals find it very difficult, if not impossible, to empathize with the pain, suffering, and

humiliation that many black persons endured as they marched for their civil rights. They were hosed down like animals, bitten by police dogs, denied good jobs, or saw their loved ones murdered. White persons cannot internalize the full meaning of the word racism because generally they do not bear the scars or feel the pain of its deadly poison. White persons generally speaking can only understand it cognitively, not experientially. So while we cannot arrive at a comprehensive definition of racism that will fully grasp its meaning for every person but can at least come to a working definition.

A working definition could revolve around these four statements: (1) Racism at any level is undeniably wrong; (2) Because racism carries historical and emotional pain for some more than others, we must be sensitive and open-minded to the plight of others in any discussion of racism; (3) We must strive to do what we can to see that racism is removed from our society; and, (4) We must strive to do what we can to see that racism is removed from our churches. If we can agree upon these four statements, then perhaps we have taken the first step to doing something marvelous for our country and for generations to come. As Cornell West writes, “We are at a crucial crossroad in the history of this nation—and we either hang together by combating these forces (noted earlier as racism, along with patriarchy, economic inequality, homophobia, and ecological abuse) that divide and degrade us or we hang separately” (159). While everyone in society may not agree that all these problems are equally threatening, all can agree that racism is too divisive for the good of society.



In striving to understand why racism exists in the church, it is not only important to recognize the danger of racism but also its present day reality. If we cannot first recognize the problem, we will not be able to remove it from society and church.

### The Reality of Racism in the Present

Sadly the infectious germs of racism, deeply rooted in history, have been a part of our society for many years and remain today. They have invaded every vein of our American culture, and we have yet to discover the cure for this chronic plague. Nebs Stroupe, pastor of Oakhurst Presbyterian Church an interracial church in Decatur, Georgia, writes about this present-day plague and how it still affects the black individual.

The great civil rights movement of thirty years ago has not produced the gains we all hoped it would. We are still a society divided by race, a society whose racial definitions are primary. People of darker color are still plagued by feelings of inadequacy and by a sense of injustice. Despite their accomplishments, scholarship, or national recognition, the power of race continues to grip them. (2)

In the same vein, George Yancey also notes the present day plague of racism.

Issues concerning race never seem to go away in our society. We like to think that the Civil Rights legislation of the late 60's and early 70's ended the problem of racism in our nation. At one point in my life I believed it did. I wish I had been right. But Civil Rights laws did not end racial strife, and so now I can see that it is naïve to believe that laws alone can ever do so. Just looking honestly at the racial mess in our country today confirms that. (7)

John Perkins and Thomas Tarrants, III reiterate the sad reality in their book, He's My Brother, when they say, "The truth is that our country is deeply divided along racial lines. Racial tensions and hatred smolder beneath the surface, needing only a spark—like the Rodney King verdict to set them off" (25). The cancer of racism is still evident, and

while it is sometimes in remission, at other times its infection is more overt. This overt racism can be referred to as “active racism” (Thobaben).

### **Active Racism**

Active racism is an intentional act. The Los Angeles riots in the spring of 1992 are an example of active racism. Preceding the event, officers from the Los Angeles Police Department drummed Rodney King with batons as he struggled helplessly on the ground. While this brutal show of force did not ignite the riots, the jury’s ruling not long after did. When the jury agreed that the police had used “reasonable force” and when the white police officer was acquitted, the black community reacted in outrage. The Los Angeles community erupted in frustration, anger, and violence. One incident that impacted observers took place when Reginald Denny, a white truck driver, was pulled from his truck and beaten by two young black men. While some argue that the black community cannot be racist because they do not have the power, this was clearly an incident when a man was beaten because of his race. Fortunately Reginald Denny survived, but forty-five other people died in riot-related incidents, and the city suffered over a billion dollars in destruction (Pannell 31).

Active racism surfaced again in 1993 when Shoney’s, the restaurant chain, “settled a suit for over \$100 million that alleged, among other things, that managers were told to keep the number of black employees down in certain neighborhoods” (Cose 53). And then in 1994, Denny’s restaurant chain was also found guilty of racism as shift manager Sylvia Skeeter, along with hundreds of others, came forward to testify to a widespread pattern of anti-black prejudice throughout the chain, “a pattern that resulted in a \$54 million

settlement of a class-action suit on behalf of thousands of black customers who had suffered” from acts of blatant prejudice (Goleman 155).

Restaurant chains are not the only places where racism swells. In 1994, the Texaco company, in *Roberts v. Texaco*, was charged with “persistent failure to hire, promote or even treat with decency its African-American staffers,” citing only four black individuals among Texaco’s 498 top executives, along with “stunning affidavits of abuse and insult.” Initially Texaco “flatly denied” any claims of systematic bias, but then a “downsized Texaco executive, in an act of revenge or repentance, turned over tapes that caught company officials—including himself—making racist remarks” (Solomon 48). In the transcripts of these tape-recorded conversations, printed late last year by the New York Times, company officials were recorded as “sneering and laughing at black employees—and plotting to ‘purge the s—t out of’ documents in the discrimination case” as well as mocking the symbols of Kwanzaa and the African-American anthem, ‘Lift Every Voice.’” After the evidence got out, Texaco agreed to settle. “Pending court approval,” wrote Newsweek’s Jolie Solomon, “Texaco agreed to pay more than \$115 million in racial reparations, give about 1000 black employees an 11 percent pay hike, and spend more on programs designed to wipe out discrimination” (48). These are some examples of today’s active racism, but more passive signs of racism are often overlooked.

### **Passive Racism**

“No lasting solution to racism is going to be complete without dealing with the subtle ways that racism is manifested”. (Yancey 41). Passive racism is when an individual may not act in an overtly racist manner, such as participating in a KKK rally, yet does

not strive to dismantle racism. That is, he or she takes an inactive, passive stance. The signs of passive racism in the United States are many but are often difficult to see. The following are some of the areas in which passive racism can be found.

### **Economic and Employment Opportunities**

One sign of passive racism can be found in economic and employment opportunities. Few will disagree that the black community has made strides in financial status and employment opportunities. But even with advances, significant portions of the black community continue to face obstacles in these areas. Some subtle obstacles can be seen in studies such as one discussed by Perkins and Tarrant. In their review they state that they believe this study reveals that “black men ... still make less money than their white counterparts with equal education” and that “black college graduates end up making only slightly more than white males who only finished high school” (51). Other informative studies, as in a 1991 issue of Business Week, reveal that “nearly 97% of senior executives in the biggest United States companies are white, and while blacks make up 12.5% of the private sector work force, only 5% of all professionals are black” (Gluckman 52). Thus, when looking below the surface, one can see that while there are advances, evidences of subtle racism still exist in race relations. Somewhere along the job search trail, blacks learn in either overt or covert ways that they are not as qualified as their white counterparts. Unfortunately as the studies suggest, it has less to do with qualification than with skin color (Yancey 28).

## Education

Passive racism appears in education. While attending high school in the suburbs of Cincinnati, nearly all the students who lived over the hill in a poor section of our community were put into the vocational track, while those of us who lived in the better part of town were placed in the academic track. Was it possibly because of some form of subtle discrimination based on wealth? George Yancey in his book, Beyond Black and White, observes similar tracking in his local school district, not based on wealth but on race. He states that the Hispanics of his district “tended to be channeled into the blue-collar workforce, while the white students in the other districts were trained for college.” And “while many of the students were pleased with the vocational training they received,” he says, if their “interests and skills were better suited for a professional career, they and the community were cheated by their being channeled away from a chance to fulfill their potential” (45).

Jonathan Kozol, in his book Savage Inequalities, also observes forms of hidden racism. Subtle signs of racism, he writes, appear in the extensive study conducted by the Community Service Society in New York which concluded that while they could not find any “deliberate discrimination” in the schools, it was “inescapable” that the inequalities which did exist were perpetuated in school districts that were “virtually all black and Hispanic” (99). Although it may be anecdotal, William Pannell also speaks of passive racism in education when he states that “black students in college classrooms continue to report the snubs of professors who ignore their upraised hands, hands that after repeated instances the professors claim they just didn’t see” (101). He also offers the results of a

study conducted by The National Center for Education Information which stated that based on a survey of more than three thousand public school administrators, “95% of the superintendents and 76% of the principals were white males.” Looking carefully at what happens in our educational systems, it is not hard to see that the subtle signs of racism cover the classroom walls (Yancey 44). It is easy to understand why the black community would be less inclined to believe that O.J. Simpson is guilty when they know that the system is not void of prejudice and racism. And it is not surprising that the black community was disgruntled when a jury with no black representation found him guilty in his civil trial. Whether or not racism was involved in the Simpson trial, the black community knows from experience that passive racism is real.

### **Housing**

In addition to the educational system, evidence of passive racism appears in housing. A person of color has a far more difficult time getting a housing loan than a white person. In a somewhat dated study conducted in the Atlanta area in 1988, it was found that “whites receive five times as many home loans from Atlanta’s banks and savings and loans as blacks of the same income—and that gap has been widening every year.” The study went on to say that most loans went to all-white neighborhoods, and then to integrated neighborhoods, with all-black neighborhoods “dead last.” The study concluded that “Race—not home value or household income—consistently determines the lending patterns of Atlanta’s largest financial institution” and that “housing discrimination is alive and well. The style has changed; it’s gone underground” (Pannell 35).

In a more recent study conducted in 1998, the Jacksonville Area Legal Aid and the Fair Housing Advocacy Center reported that “58 percent of the apartment owners test in a Jacksonville housing survey broke laws against racial discrimination.” In this six-month study, owners of rental units were randomly selected while white and African-American volunteer applicants, or “testers,” with similar backgrounds tried for the same apartments. One example of discrimination surfaced in the study when “a white tester called about a three-bedroom Westside mobile home for rent and was quoted \$425 and a \$350 deposit” and “the owner pointed out amenities and commented that the area was quiet and beautiful.” But when a black tester called, he “was quoted \$475 rent and a \$400 deposit for the same unit.” In addition, “the owner asked where the applicant was from and upon hearing the Northside, replied, ‘You really want to come way out here?’” Furthermore, “the owner also asked the black tester if he used drugs and said that the rental area was getting crowded.” Such studies strongly indicate that passive racism does take place in housing (Halton B1).

### **Law Enforcement**

Incidences of passive racism also remain in people’s minds. John Perkins, director of the Community Development Center and the Reconciliation Organization, was hospitalized for weeks in the 1960s after being beaten by a group of men outside Mendenhall, Mississippi. These men were not citizens but police officers, “men sworn to protect and serve the public.” This injustice had everything to do with race. John is black, and the officers were white. While such incidences do not happen as often today in law enforcement—although this could surely be questioned with the recent Rodney King

tapes, the sodomizing of Abner Louima by New York police, and the shooting of Amadou Diallo in February 1999—there are certainly still signs of passive racism even within the walls of justice today (Cooper 40). For instance, in a comprehensive report just released by the Leadership Conference on Civil Rights, it was reported that “African-Americans and Hispanics are treated more harshly than similarly situated whites at every level of the criminal justice system, from investigation to sentencing.” The study “asserts that blacks and Hispanics are disproportionately targeted by police, unfairly victimized by racially skewed charging and plea bargaining decisions by prosecutors, given harsher sentences by judges and deeply impacted by ‘get tough’ crime policies enacted by lawmakers” (Fletcher A02).

According to studies conducted to ascertain how various racial groups view the justice system, a distinct difference cuts down racial lines. In the O.J. Simpson case, for example, poll after poll indicated that blacks were more likely to believe that Simpson was innocent than whites. Both races were exposed to the same evidence. Both races watched the same trial. Yet when it came to deciding whether or not he was innocent, they did not see things the same way. This is due in part to the fact that experience has taught some black individuals, individuals like John Perkins, to be suspicious of our criminal justice system. “Studies have shown that blacks are likely to serve longer jail sentences for similar crimes than are whites; police deal more harshly with blacks than with whites; and a black youth is likely to be charged with a more severe crime for the same act as committed by a white youth” (Yancey 120). In addition, “individuals who



murder whites are more likely to wind up on death row than individuals who murder blacks” (121).

Passive racism is still prevalent in education, law enforcement, housing, and economic and employment opportunities. Outwardly it seems that our country has agreed that racism is wrong, but inwardly it is still gripped by racial biases. As one Christian author wrote, “It took years for God to break the stranglehold of blatant racism in me. I wonder if any of us gets free of its more subtle form ...” (Yancey 153). When these passive forms of racism are eradicated from our land, we will be truly free from inequality.

Not only is it imperative that the present reality of racism be understood, it is also imperative that its root causes be ascertained. Without a thorough understanding, its root causes will never be uprooted.

### What Are the Roots of Racism?

#### Prejudice

One fundamental reason for racist attitudes and behavior is prejudice. Prejudice, according to the American Heritage Dictionary is “a strong feeling for or against something formed before one knows the facts; bias” and “irrational hostility toward members of a particular race, religion, or group” (541). These prejudicial attitudes can come in various forms. One manifestation of prejudice is scapegoatism.

#### **Scapegoatism**

A scapegoat, according to the American Heritage Dictionary, is “one bearing blame for others” (610). This is often why humans develop negative attitudes and behavior

towards persons of other races. They simply need a scapegoat who can bear the blame. In discussing the need for a scapegoat, Sociologist George Yancey writes

without a scapegoat we would be forced to find in ourselves the reasons for our problems and shortcomings. But with a scapegoat we can blame at least part of our problems on another. People in all societies seem to need other people or groups to blame for their problems. (32)

Yancey concludes that “this leads to intolerance and racism” (32). Such a recognition has also been made by the popular press. Ellis Cose, in his Newsweek article entitled, “Twelve Steps to Racial Harmony,” also notes how often a scapegoat is used in our society in discussions of racial unity. He writes:

Too often America’s racial debate is sidetracked by a search for racial scapegoats. And more often than not, those scapegoats end up being the people on the other side of the debate. “Its your fault that you’re a racist.” “No, it’s your fault because you expect something for nothing.” “It’s white skin privilege.” “It’s reverse racism.” And on and on it goes. (55)

Scapegoatism is futile in bringing about racial harmony. It is also a sad testimony to the love of the Lord that its use permeates the Christian community. In this regard, sociologist and professing Christian George Yancey writes

as a Christian I am free from the need to blame others. I can freely admit that I am a fallen creature and that I am responsible for much of the misery that I see in my life. Unfortunately many Christians do not see repentance as freedom and continue to try to find excuses for their shortcomings. Therefore they become no better off than their worldly friends and feel a need to find scapegoats. And the hatred goes on, with Christians making things worse instead of better. (34)

It is important to note that the Christian community is no less guilty of allowing scapegoat mentality to filter into its attitudes and behaviors than the community at large.

## **Scapegoatism and the English Language**

In many instances in the United States, black individuals have been the scapegoat for the problems of others or for insecurities or for greed. Rodney Cooper, in his book entitled We Stand Together, discusses how the English language and the media have contributed to the black individual being used as the scapegoat. He encourages us to consider the words that we use to convey “good versus evil or right versus wrong.” He writes:

Our English dictionary connotes “white” as good and “black” as evil. In Roget’s Thesaurus of the English language, for example, the word *whiteness* has 134 synonyms, 44 of which are favorable and pleasing to contemplate, including *purity, cleanness, bright, shining, ivory, stainless, clean, chaste, unblemished, unsullied, innocent, honorable, and straightforward*. Only ten synonyms for whiteness appear to have negative implications - and these only in the mildest sense: *gloss over, whitewash, gray, wan, pale, etc.* The word *blackness* on the other hand has 120 synonyms, 60 of which are distinctly unfavorable, and none of them even mildly positive. Among them are such words as *blot, smudge, foreboding, forbidden, sinister, baneful, dismal, evil, wicked, malignant, deadly, unclean, dirty, and foul*, not to mention twenty synonyms directly related to race, such as *Negro, Negress, nigger* and *darky*. (38-39)

Dr. Cooper goes on to note how this same negative association with “black” was used in the church. He writes that “when we went to church we heard that sin was black, when in reality the Bible addresses sin as ‘scarlet’ and ‘crimson.’” And “wordless books that used solid colors to teach us about sin and salvation informed us that our hearts were black” (38-39).

## **Scapegoatism and the Media**

In addition to the English language, the media also contributes to the scapegoat mentality. “Both news shows and nightly TV series,” Cooper writes, “rarely show

healthy black families led by healthy black men” and “most of the models in the media concerning black men were pimps, hustlers, street corner men, drug dealers, and petty criminals” (39). While it is true that shows like “The Cosby Show” portray a healthy, intact, black family, the dominant representation of black families in the media is still negative.

### **Elitism**

Another manifestation of prejudice is elitism. Elitism comes from the word “elite” which, according to American Heritage Dictionary, means “the superior members of a social group” (230). In our country’s history all people wanted to be placed in this superior group, but it has been the whites who have generally had the power to be in this position. Dr. King spoke about this need in his 1968 sermon entitled, “The Drum Major Instinct.” He wrote,

Do you know that a lot of the race problem grows out of the drum major instinct? A need that some people have to feel superior. A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (quoted in Washington and Kehrein 263)

As King suggests, somewhere in the psyche of humankind lies a need to be better than someone else. In his book, He’s My Brother, co-authored with former Klansman Thomas Tarrants, John Perkins touches on this need often prevalent in poor whites. He notes:

Coming out of the Depression, jobs were scarce, and no white man wanted to risk losing his job to a black man. That is one reason, I think, why poor whites have always been more racist or at least openly racist than middle-class whites. The poor white wants to feel better than *somebody*. He wants to have a better job than somebody. Live in a better house than somebody. Drive a better car than somebody .... And in the South,

especially the South of the 1930's, the only people he could possibly look down on were those with black faces and hands. (28)

There is a need in the human soul to feel better than somebody which often results in an attitude of racial superiority, another form of prejudice.

### **Racial Superiority**

In order to understand the concept of racial superiority, one must first understand the idea of race. According to Eugene Nida, "race is a very valid biological concept, but it is not a valid socio-cultural concept" (57). Nida tells how there are biologically different specimens of humanity which, by the anthropologists, are classified into various races based upon such physical characteristics as the relative length of different parts of the body, size and shape of the head, the amount of body hair, texture of body hair, blood types, shape of fleshy portions, and skin color (58). Because people have this need to be superior to somebody, they often have claimed that their racial classification is superior. But as Nida points out, this is a myth because, first of all, "it is impossible to draw a line at any point and neatly separate peoples in their proper racial groups" (58). Instead, he says, "one must think in terms of a continuum with many borderline cases" (58). And while many often employ skin color as a criterion for racial superiority, skin color "has been found to be the least satisfactory determinant" in determining race (58). Researchers recognize that conventional categories are no longer adequate. For example, in the 2000 Census, answers to the question, "What is your race?" are no longer limited to the traditional categories of "White," "Black," or "Hispanic."

Persons have also claimed racial superiority based upon intelligence, but this too is a weak argument. In order to determine superior intelligence, tests have often been employed. But, as Nida explains, “too often the tests reveal different cultural attitudes and training rather than different intellectual capacities,” so that ultimately no relation can be found between race and intelligence (61). Because it is difficult to determine strict racial classifications and because one’s skin color is a weak determiner of race and because a verified correspondence between race and intelligence cannot be found, the claim of any group for racial superiority is ungrounded.

Not all, however, would agree with this assessment. In their 1994 work, The Bell Curve, Richard Herrnstein and Charles Murray “break new ground in exploring the ways that low intelligence, independent of social, economic, or ethnic background lies at the root of many of our social problems.” Herrnstein and Murray also “demonstrate the truth of another taboo fact: that intelligence levels differ among ethnic groups.” In other words, they argue that intelligence is an inherited trait. According to the authors, “only by facing up to these differences can we accurately assess the nation’s problems and make realistic plans to address them” (book jacket). Their work has, understandably, ignited a great deal of controversy and gained a number of critics.

One critic of the Bell Curve is Randolph T. Holhut. Holhut, in his article entitled “Challenging the Racist Science of the ‘The Bell Curve,’” states that the book’s central thesis—“that there are measurable genetic differences in intelligence between races—has little scientific merit . It just seeks to make racism socially acceptable.” Holhut further notes that the “one source for the research funding ‘the Bell Curve’ was The Pioneer

Fund, a neo-Nazi group that is a big booster of eugenic— a philosophy that maintains 'genetically unfit' individuals or races are a threat to society.... Most of the research in the book," he states, "has been backed by people who are motivated by hate rather than human betterment." And he concludes by stating that the Bell Curve is "merely the latest installment in over a century of prejudice transformed into faulty social science." (Holhut 1-3).

Other critics of Herrnstein and Murray's work delve more deeply below the surface to uncover some of its weaknesses. Donald D. Dorfman, in his article "Soft Science With a Neoconservative Agenda," notes that neither Herrnstein nor Murray have ever conducted or published any research in scientific journals on the genetic basis of IQ and poverty in their entire careers. After questioning their credentials, he goes on to reveal some of the weaknesses of their work. He notes, for example, that "the distribution of IQ test scores cannot be expected to follow a bell curve unless it is constructed by the tester to do so." Instead, the distribution of test scores "may assume any shape whatsoever." The Bell Curve is also weak, he says, because it fails to take into account that there is more variation in I.Q. scores, etc., within racial groups than across them. Yet another weakness of Herrnstein and Murray's work is that it fails to fulfill all the assumptions of the MZA design. The MZA design is

the most direct way of estimating heritability from data on monozygotic twins reared apart (MZA) and in early infancy.... This MZA design allows for the estimation of heritability if the following major assumptions are met: (a) environments are a random sample from the populations of environments, (b) genotypes are a random sample from the population of genotypes, (c) there is no genotype-environment correlation, and (d) there is no genotype environment interaction. (Dorfman 416)

According to Donald Dorfman, “Herrnstein and Murray present no convincing evidence to justify the fourth assumption.... [Thus] heritability is undefined” (416).

A final critic of the Bell Curve is Lucy Horwitz. Horwitz, in her article entitled “The Bell Curve and the Bell Curve Debate,” notes some of the flaws with the work, such as the self-reported data, the small sample size, the “constant confusion of correlation with causation,” the regression analysis which violates “all statistical norms,” and the “confusing statistics about population and individuals.” The greatest flaw of the work, according to Horwitz, is the “hypocrisy of the whole enterprise” noting that Murray has learned “nothing” from his teenage years when “he and some friends burned a cross on a hill.” She concludes her article by stating that “if the human race is to survive on this planet, we will have to get beyond the tribalism of the '90's” and “learn to celebrate our diversity” (Horwitz 5).

One of the reasons, then, for negative racial attitudes is the concept of racial superiority. This an issue that we must continue to deal with because as Lucy Horwitz notes, “the strongest human emotion is not love or hate, but the need to feel superior to someone” (Horwitz 2).

### Fear

Another reason for negative racial attitudes and behavior is fear. Fear, according to the American Heritage Dictionary, is “a feeling of alarm or disquiet caused by awareness or expectation of danger” (257). When addressing the issue of race, one of the greatest



hindrances is the fear whites have of blacks. Spencer Perkins and Chris Rice, co-authors of More than Equals, address the issue of fear when they write:

White fear is one factor that keeps open the gap between black and white Christians in America. For me, this fear is demonstrated when, at the sight of black skin, there is a flip of a power door lock, a nervous smile, a purse drawn tightly under an arm. And the ultimate sign of white fear is the conspicuous absence of white faces in my inner-city neighborhood. White fear must be overcome if we are to be successful in bridging the gulf between blacks and whites. (180)

As Perkins and Rice state, fear affects the white person's attitudes and behavior towards black persons and helps to build that invisible but seemingly impenetrable wall between him or her and their black brothers and sisters. Perkins and Rice go on to discuss the reasons for this fear. One reason, he notes, is simply a difference in experience. For the person who has not lived in the inner city, fear and trepidation surface when driving into urban settings. This is due in part to a fear of the unknown, as well as to how the inner city is portrayed on TV as a place plagued with violence. For a white person who has lived in the suburbs as well as the country, the inner city can be a threatening place. But to Spencer Perkins and Chris Rice, it is a "reasonable" and "safe" place to live (180).

Another reason for white fear, he says, is "society's perception of black males." Spencer Perkins and Chris Rice note that if we were to ask any woman, white or black, "Who would you least like to see approaching you in a dark street?" if she is honest she is likely to reply, "a black man." This negative perception, many would say, is due in large part to how the media portray black men. While Perkins and Rice do not want to "come down too hard on the media" because it places the responsibility for the problem in the "wrong place," they note:

When a white man commits a heinous crime, he is just another crazy man; when a black man commits the same crime, the story seems to be more newsworthy. Somehow it seems more dramatic to show a picture of a black teenager in handcuffs than a white teenager. (182)

Another reason for white fear is rooted in the fear of black anger. Perkins and Rice write:

Most black people are angry, angry about our violent history, angry for the hassle that it is to grow up black in America, angry that we can never assume that we won't be prejudged by our color, angry that we will carry this stigma everywhere we go, angry that *black* always seems to get the short end of the stick. And most of all angry that white America doesn't understand the reasons for our anger. (91)

As Spencer Perkins and Chris Rice have so emphatically stated, there is a lot of black anger in our country. Because of this black anger, which can at times be volatile, as displayed in the Los Angeles riots, many whites hesitate to get involved in the lives of black people. But while this anger is a reality, "whites," Perkins and Rice say, "have very little to fear from the anger of blacks." That whites have been victims of crimes, they explain, is not because of their skin color, but because they were an "easy target." Blacks are the victims of black violence in burglaries and robberies "ten times more often than whites" (182).

Another reason for white fear is rooted in the fear of being labeled a racist. Some sensitive, well-intentioned whites are fearful of entering into a friendship with a black person for fear that they will be misunderstood. To initiate a relationship with a black person may be regarded by both whites and blacks as a way of trying to deal with personal racist attitudes. In doing so a white person may risk being labeled a racist, and,

because of this, many whites feel they are caught in a dilemma. Perkins and Rice write about this dilemma when they say that:

If a white person makes too great an effort to appear nonracist, his or her actions could be interpreted as paternalistic (paternalism is a disguised form of racism). And if a white brother comes across as if he knows more than his black counterparts, this could also be interpreted as racism. (185)

So out of a fear of being misinterpreted and because of the other reasons mentioned above, many whites do not cross racial lines to enter into relationships. So the walls remain.

Another source of racist attitudes and behavior is the lack of trust. This can be especially true of the white community. The white community is much less apt to really accept and trust a black individual coming into its midst. And because blacks wonder if they will receive acceptance in the white community, they will sometimes distance themselves. As Perkins and Rice note, this intentional separation says:

We always have to expend energy to conform to your environment and your way of doing things. We don't feel that you respect us as equals, so when we are with you we are forever trying to prove our worth. This drains us and makes us weary. So we need to set aside havens in which we can escape the ever-present issue of race. If and when we can feel that more real trust has developed between us, we will feel less need for this type of sanctuary. (127)

### Family

Another source of racist attitudes and behavior is the family. While people do not have to be taught to have a general hatred of others, people can be taught to have hateful attitudes and feelings towards a particular race. This is certainly true of children who can be taught racist attitudes from their parents. In his book Emotional Intelligence, Daniel

Goleman notes the impact that parents generate in instilling racist and prejudicial attitudes in their children. Quoting psychologist Thomas Pettigrew, he writes:

The emotions of prejudice are formed in childhood, while the beliefs that are used to justify it come later, ... later in life you may want to change your prejudice, but it is far easier to change your intellectual beliefs than your deep feelings. Many Southerners have confessed to me, for instance, that even though in their minds they no longer feel prejudice against blacks, they feel squeamish when they shake hands with a black. The feelings are left over from what they learned in their families as children. (Goleman 156-157)

Parents make an almost indelible mark upon the racial attitudes of their children.

Parents who do not take note of their impact upon their children may intentionally or unintentionally inject racist attitudes and behaviors into their children's' minds thus building more walls.

#### Misuse and Misunderstanding of Scripture

The questions which still remain are, Why is racism in the church? Why is there blatant, as well as subtle, racism in the one place it is not supposed to be? Why are there walls when there should be unity? One reason is that society has infected the church. The roots of racism in our society have spread their underground branches into the very foundation of the church. But not only has society infected the church, the church has helped nourish these roots of racism by misusing and misunderstanding Scripture. In fact, the churches have compromised with society so much that it has perpetuated bigotry.

Some of the following passages have been misused by the church to justify racial segregation.

## The Division of the World through the Sons of Noah

The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) These were the three sons of Noah, and from them came the people who were scattered over the earth.

Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father's nakedness and told his brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness.

When Noah awoke from his wine and found out what his youngest son had done to him, he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers." He also said, "Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend the territory of Japheth; may Japheth live in the tents of Shem, and may Canaan be his slave."

After the flood Noah lived 350 years. Altogether, Noah lived 950 years, and then he died. (Genesis 9:18-29)

This story of Noah's three sons, Shem, Ham, and Japheth, being scattered over the earth has been used to justify a supposedly God-ordained racial segregation. Those advocating such a position, argue that Shem, Ham, and Japheth were the progenitors of distinct racial groups, and that all subsequent migrations of the descendants of these racial groups have been without divine sanction. But a brief examination of this reveals the fallibility of such a premise.

Everett Tilson, in his book, Segregation and the Bible, notes how this first assumption, based on biological, linguistic, historical, and literary grounds, has little merit. Biologically, he notes, this argument is weak because "no reputable scientist has yet attempted to account for the origin of three major racial groups within a single generation from a set of common parents" (20). Historically, it is lacking because "it would not only

require the recognition of Shem as the progenitor of the Mongoloid group, but it would also require the classification of the Jews as members of the Mongoloid rather than the white group” (20). And when looking at literary considerations, he notes that “specialists in the interpretation of biblical literature insist that the author of this narrative never intended or attempted to give us an account of the separation of men on the basis of their physical characteristics” (21).

Tilson also exposes the disfigured thinking of the second assumption, “that all subsequent migrations of the descendants of these racial groups have been without divine sanction.” In order to make this assumption, he notes, there would have to be a maneuvering of a few population groups. “Six million American Jews would have to be resettled in overcrowded Palestine; millions of Italian Americans would have to be removed to Europe; and the same goes for the Scotch-Irish Presbyterians, not to mention the Swedish Baptists or the Welsh Methodists. Then multitudes of us would have to be strewn, bone by bone, over all three continents” (21). In addition, this assumption contradicts the prophetic view of God’s control over history. Time and time again in Scripture, “the prophets give God the credit for numerous population movements outside and beyond the geographical boundaries” (21).

### **The Curse of Ham**

Ham, the father of Canaan, saw his father’s nakedness and told his brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s nakedness. Their faces were turned the other way so that they would not see their father’s nakedness.

When Noah awoke from his wine and found out what his youngest son had done to him, he said, “Cursed be Canaan! The lowest of slaves will he be to his brothers.” (Genesis 9:22-25)

This Scripture passage is used to justify racial segregation and was often employed in the nineteenth century to support slavery. These uses are based on God’s supposed curse of Ham. As the Scripture tells, Ham saw his father’s nakedness and did not try to cover him. Because he did not, Noah spoke a curse upon Canaan, Ham’s son. The argument is made that because Ham was the father of black people, and because he and his descendants were cursed to be slaves, some say that “Africans and their descendants are destined to be servants, and should accept their status as slaves in fulfillment of biblical prophecy” (Evans 6-7). But as Tony Evans reveals, a number of factors exist that undermine this argument. He states:

Never mind, of course, that the Bible says that Canaan, Ham’s son, was cursed, not Ham himself. Thus, only one of Ham’s four sons, not all four, was cursed. How then could all black people everywhere be cursed? Never mind that the Bible places limitations on curses, only three or four generations at most. (Exodus 20:5) Never mind that the curse on Canaan and his descendants, ‘Now therefore, you are cursed, and none of you shall be freed from being slaves,’ which finds its most obvious fulfillment in the ongoing defeat and subjugation of Canaan by Israel (Joshua 9:23; I Kings 9:20-21) Never mind that the descendants of Ham’s other sons, Cush, Mizraim, and Put, have continued to this day as national peoples in Ethiopia (Cush), Egypt (Mizraim), and Lybia (Put). And never mind that God says that curses based on disobedience are reversed when people repent and turn again to obedience (Exodus 20:6). (6-7)

Along with these rebuttals, general agreement exists that the complexion of the Canaanites was not black at all. William F. Albright says, “All known ancient races in the region ... belonged to the so-called ‘white’ or ‘Caucasian’ race, with the exception of the Cushites (Ethiopians) who were strongly Negroid in type, as we know from many

Egyptian paintings” (238). And the Cushites were descendants of Cush, a son of Ham and a brother of Canaan and they were not cursed. Of course the whole notion of a “white” race may well be meaningless when referring to ancient Semitics.

Finally, this argument for racial segregation is put to rest by one commentator who wrote, “Even if it could be proved conclusively that the Negroes were included in the curse, would the curse still be resting on them? Would it be perpetual? To answer in the affirmative would violate the nature of the God we find revealed in the Bible, particularly in the life and teachings of Jesus, the Son of God” (Maston 100).

### **Confusion at the Tower of Babel**

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.

They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.”

But the Lord came down to see the city and the tower that the men were building. The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.”

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it is called Babel - because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth. (Genesis 11:1-9)

Another argument used to justify racial segregation is based upon the tower of Babel. Some have said that this confusion was “an act of special Divine Providence to frustrate the mistaken efforts of godless men to assure the permanent integration of the peoples of the earth” and to “preserve the separate existence of the several racial groups”



(Tilson 27). This argument has been based on four assumptions: “1. That God inflicted the confusion of tongues on men as a penalty for their attempt at racial integration, 2. That the existence of linguistic differences denotes progress among men, 3. That linguistic differences and racial differences are coextensive, and 4. That the division of men after the fall be along racial lines” (27).

Again, Tilson provides helpful commentary that reveals how invalid such an argument is. In response to the first assumption, Tilson states that “The Lord does not punish mankind at Babel for their attempted integration of the human race,” but for “their attempted integration of God and man” (27). He responds to the second assumption by saying that “God does not afflict men with multiple languages until after they sin as a penalty for their erection of a Babylonian skyscraper” (27). Tilson responds to the third assumption by noting the number of different races which speak the same language (28). And in response to the fourth assumption, Tilson notes that “the people involved in the division of mankind which follows hard on the heels of the destruction of the tower of Babel are all alike the descendants of Shem” (28). Numerous reasons exist, then, why not to make the case for racial segregation based upon the story of the tower of Babel.

### **The Scriptural Demand for Racial Purity**

“Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee” (Leviticus 19:19). Another way in which the Bible is misused to justify racial segregation is by accepting the belief that the Scriptures demand racial purity. Those who condone this belief do so on the grounds that the integration of the races would contribute

to the amalgamation of the races. Consequently, those who hold to this understanding stand opposed to interracial marriages. Leviticus 19:19 is often quoted to support this stance. Based upon this verse, some assert that “if the intermixture in the lower orders of animal and plant life were unseemly and contrary to the Divine purpose, the same principle would apply with even greater force with respect to human relations” (Tilson 29). But as Tilson points out, the appropriateness of this application is in question. One reason it is questionable is because the passage makes no mention of segregating human beings. In addition, the use of this verse fails to recognize the verse preceding it, (Leviticus 19:18) which commands us to love our neighbors as ourselves, and which Jesus quoted as the second half of the great commandment. Furthermore, this argument fails to take note of verses 34 and 35 which exhort the Israelites to treat the non-Israelites among them as one of their own “native-born” (32). Clearly, some serious weaknesses surface in using this verse to justify racial segregation.

### **Interracial Marriages of Biblical Figures**

Others justify racism on the grounds that the calamities of certain biblical characters resulted from their marriages with foreign wives. It must be acknowledged that indeed the Scriptures do contain passages which condemn the practice of intermarriage. In Deuteronomy 7:3, for example, God commands the people of Israel that upon entering the Promised Land that they are not to “intermarry” with the nations there. And /God’s anger cam upon them when they later violated his command (Ezra 9:14). There are, then, Scriptural passages which condemn intermarriage; however, in the fulfillment of the Gospel, the condemnation of intermarriage is not present. Furthermore, the argument that

people should not intermarry because certain biblical characters faced crises and calamities as a result of intermarrying with foreign wives stands on weak ground for several reasons.

The argument is weak because Scriptures is filled with examples of intermarriage between Hebrews and other people (see Genesis 16:3; 38:2; 41:50; Exodus 2:21; Leviticus 24:10; Numbers 12:1). Scripture even makes “legal provision for the marriage of Israelite men to the women of conquered peoples” (Deuteronomy 21:10-13). The argument is weak because of the number of God’s key people who were the products of mixed marriages. A list of these people includes Abraham, Joseph, Moses, David, Solomon, and even Jesus our Lord.

Not only are many of God’s key persons products of mixed marriages, but Abraham, Joseph, Solomon, and even Moses married wives who were descended from Ham. And, important to note, God defends Moses when Aaron and Miriam speak against this marriage, saying, “My servant Moses ... is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant” (Numbers 12:7-8). Even more important, Rahab, also a descendent of Ham, is found in the genealogy of Jesus. When we delve beneath the surface of Scripture, we discover that justification of racial segregation based upon the correlation between calamities and those involved in interracial marriages does not find biblical support.

These, then, are some ways Scripture has been misused to justify racism. In digging up the roots of racism, we see it stems from prejudice, fear, family upbringing, and

misuse and misunderstanding of Scripture. But the real root of the problem is wrapped up in a single word, sin.

### Sin

“Our problem in this nation is not a skin problem, but a sin problem” (Boone 85).

“The issue of racial division is an issue of spiritual maturity and carnality. Get rid of the carnality and maturity will dominate over the problems in the church of Jesus Christ”

(38). The reason racism streams through our society and through the church is because of sin. Sin maintains greater control over one’s life than the work of the Holy Spirit. As Perkins and Rice put it, “If white and black Christians could not be reconciled, then either the gospel was a lie or we really aren’t indwelt with the Christ we said had taken up residence in our lives” (87).

John Perkins expands upon this in greater detail in his book, co-authored with Thomas Tarrants, III, He’s My Brother, in which he says that after years of traveling among churches across the United States and abroad, he concludes that most problems in the church arise out of two root causes: “lack of true conversion or lack of commitment to Jesus Christ” (167). These two causes, he says, have a detrimental impact upon racial reconciliation in the church. In looking at the lack of true conversion and its impact on racial reconciliation, Perkins discusses how a lot of vagueness and confusion exist today concerning what it really means to be converted to Jesus Christ. He says, the Church has either subscribed to “a less than biblical view of salvation” or “traditionalism” or “pragmatism that softens the Gospel message” (167), and so many unconverted church members unknowingly think they are saved. Because these unconverted church-goers lack

“the Holy Spirit’s power for godly thinking and living,” the way in which they live their lives is often no different from their unconverted non-church-going neighbors. When confronted with the issue of reconciliation and loving their brothers and sisters of other colors, they are unable to do so because they do not fully love God. This has happened, says Perkins, as a result of Jesus being presented as someone who can “help solve our problems, make life better, bring inner integration and psychological healing, and provide health and prosperity” (169), rather than as God incarnate who came to deliver from sin through repentance and faith. Perkins and Tarrants conclude, “If we are puzzled about why so few professing Christians in America are concerned for racial reconciliation or the poor, part of the answer may be that many are not really Christians at all” (171).

Perkins and Tarrants also discuss the lack of commitment to Christ as another reason for racial division in the church. Few Christians, they say, take up the cross and strive to fulfill the great commission. Instead, “many of us want to have the comforting hope of salvation after death but live for ourselves until then, getting all the best this world has to offer” (172).

The root cause of racial separation in the church can be found in sin, sin that controls the heart of the churchgoer because he or she is not truly converted or fully committed to Christ. “If only we could get the ‘Christians’ saved and the saved committed,” say Perkins and Tarrants, “it would change the world” (173).

#### What are the Ramifications of Racism?

“You reap what you sow” (Galatians 6:7). Having looked at a definition of racism, at its past and present reality, and at its root causes, a look at its ramifications is

necessary as well. The ramifications of racism are far reaching. Racism has had and continues to have a negative impact on society, the individual, and, most tragically, the church.

### The Impact of Racism on Society

For many years, society has been running a rather high temperature from racism. Even to this day, we have not yet found the cure. As multicultural experts, Derald Wing and David Sue state, "Racism is a basic and integral part of the U.S. life and permeates all aspects of our culture and institutions" (quoted in Cooper 138). Racism is rampant and everyone is affected by its poison.

First of all, society as a whole is affected by racism. Racism breeds all sorts of malignant offspring. It breeds fear in the hearts of people. It breeds mistrust between people of different colors. It breeds acts of vandalism and violence. And perhaps most detrimental of all, it breaks down the sense of community. One of the ways that this occurs is through what is often referred to as "white flight." According to contemporary studies, "when a neighborhood becomes 8 percent black, white residents leave that neighborhood and no new whites move in; thus the neighborhood soon becomes all black." Polarization is the inevitable repercussion. With each race living in its respective neighborhoods, the sense of community is lost. People of different races don't talk with one another or attend the same social events. Two different worlds live in the same city. The separation and isolation is so unfortunate because we could all benefit and be enriched from one another's lives.

### The Impact of Racism on the Individual

Not only is our society as a whole affected by racism, but it can be devastating to the individual, sometimes actually robbing a person of “the ability to be fully human and to completely enjoy all the wonders that life has to offer” (Yancey 166).

Racism cuts away at one’s sense of self-worth. This is serious, for whenever a person’s sense of self-worth is lacerated, then it plays havoc on their entire emotional well-being. As Dr. William Glasser, author and founder of Reality Therapy, puts it, “All psychological problems, from the slightest neurosis to the deepest psychosis, are merely symptoms of the frustration of the fundamental need for a sense of personal worth” (quoted in Galloway, Fine Art 29). Self-worth, he says, “is the basic element in the health of any person” (29). As Tony Evans explains it, “When a person is told either directly or subliminally that he is a ‘boy,’ even if he is senior to the one making the designation, the psychological damage can be overpowering” (10). As Tony Kagy states, “Dealing with the never-ending stream of real or imagined impositions can add up, over weeks, months, years, to a monumental assault on our sense of self worth” (quoted in Cooper 70). The impact that this assault can have on a black person’s self-worth is made evident in an experiment conducted some years ago with little children and repeated more recently in 1987.

The experiment was first conducted in 1939 by psychologists Clark and Clark and was known as the “white doll/black doll” experiment. In the experiment, black and white children between the ages of five and six years old were asked to choose to play with either a white doll or a black doll. Later they were asked various questions, including

“Which doll would you want to be like?” Both black and white children chose the white doll because, they said, the white doll was “prettier and smarter” and the black doll was “stupid and ugly.” Dr. Rodney Cooper, in his book We Stand Together, explains this experiment in more detail and reveals some of its insightful results. He writes:

The experimenters would take the children, one by one, into a room and place both dolls in front of the child. Both the black and white children would quickly pick up the white doll and tell of its virtues—fine hair, nice skin, and overall a good person. When given the black doll, the children would quickly put the black doll down and say it was bad. In fact, the results of the study showed (1) black children preferred playing with white dolls over the black one, (2) the black doll was perceived as being “bad,” and (3) approximately one-third of the black children, when asked to pick the doll that looked like them, picked the white one, even though they were black. (36)

In these children’s short years here on earth, they have learned, in one way or another, that white is better than black. Somewhere along the way, little black children have been taught that their skin color somehow makes them bad. Interestingly, when this same experiment was performed again in 1987 many of the black children in this second experiment chose black dolls. Sadly, though, “the attitude concerning being black had not changed significantly” (Cooper 36). Racism assaults the self-worth of even a little child by instilling in them a negative attitude toward themselves.

Other informative studies strongly suggest that this negative self-image does not necessarily go away with time. According to a 1992 article in The Atlantic Monthly by Claude M. Steele, “70 percent of all African-Americans at four-year colleges became dropouts” (quoted in Pannell 100). Steele’s article reveals that these African-American students do not drop out because of the “usual factors social scientists have cited,” such



as economic disadvantages, or the continued struggles of overcoming the repercussions of slavery, or the drug culture in urban settings (Pannell 100). Instead, Steele places the crux of the problem in “the endemic devaluation many blacks face in our society and schools” (Pannell 100) “Black young people,” says William Pannell, “feel their presence in school does not influence others in any significant way and makes no claim upon others, especially if those others are white” (100). Or, in other words, some black individuals have a low sense of self-worth as a result of the negative racist treatment that they experience. This makes them believe that their educational competence will not really make any difference in society. This is a serious setback to the personal self-concept of an individual living in contemporary America. As Stewart and Bennett note in their book, American Cultural Patterns, “Americans have a recurrent need to prove themselves and thereby attain an identity through success and achievements” (77). When the black individual is deprived of a mechanism to address this “recurrent need,” it takes a tremendous toll on their sense of self-worth. Racism plays havoc on our society as a whole and upon the individual in particular. Not even the church has remained unaffected.

### The Impact of Racism on the Christian Community

The Christian church played a part in establishing the abolition movement and to a lesser degree participated in the early Civil Rights movement. However, it is fair to say that the church has not done nearly enough of what it should do to bring about racial justice. Even today the leaders of the church remain silent on the subject of racism. (Yancey 60)

130 years after the emancipation and 25 years after the Civil Rights Movement, racism is still deeply entrenched in the fabric of the North American religious landscape. A black Oral Roberts University professor, Leonard Lovett, voices a typical lament. “Had the European-American church collectively and prophetically indicted racism in word and deed

decades ago, the problem of racism would have been virtually resolved.”  
Instead, we exemplify the problem. (Dawson 210)

It is often said that the church is dead last in bringing black and white together (Perkins and Rice 149). As we look back over history, we discover that the church has, in large part, not been an active participant in bringing about unity between the races. The church has been shaped more by the ways of society than the will of the Spirit. This is especially evident in the life of Richard Allen, a slave who purchased his freedom in 1777. In that same year Allen was converted under Methodism and became a disciple of Bishop Asbury and soon began to preach. Allen began to visit St. George’s Methodist Episcopal Church in Philadelphia, and so many other blacks did as well that the local officials decided to segregate them. One day when Allen and his fellow black Christians leaders went to the “wrong” section of the gallery, they were pulled out of the church. This indignity led to the formation of a separate fellowship of blacks, the African Methodist Episcopal Church, a prominent denomination to this day (Dawson 216).

Even the church has been seduced by the sin of racism. As George Yancey pointedly states it, “we bring the idolatrous nature of racism directly into the church. We have allowed it to sit in the middle of our worship service and to entice our members without putting up a fuss” (Yancey 141). We must confess that this has been due in large part to the leadership of the church, in particular the white leadership. Churches by and large reflect their leadership. The people of the church generally think and act as the pastor does. If the white leadership of a church does not do something to stand up for racial reconciliation, there is virtually no chance that his or her parishioners will either.

When Dr. King sat in his prison cell in Birmingham, Alabama, he reflected upon his appointment as the head of the Civil Rights movement and his disappointment over the lack of support from the white clergy. He wrote:

I felt that white ministers, priests, and rabbis of the South would be some of our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders ... But in spite of my shattered dreams of the past, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of this cause .... But again I have been disappointed. (Washington 299)

Just as racism impacted the church in 1777, and in 1967, it still impacts the church today. As Rodney Cooper puts it, “The Christian community has chosen to endorse the values of our society rather than living out the values that Christ called us to” (13). In his article entitled, “Welcome to the Next Church,” author Charles Trueheart tells how church scholar, Lyle Schaller, shared with him that “race and ethnicity are still a very significant line of demarcation” in most American churches (except for very large, multicultural, charismatic congregations) (15). Blacks and whites have not yet come together as one in the body of Christ. Chris Rice and Spencer Perkins, co-authors of More than Equals, support this sad truth when they state that “only five of every one hundred black Americans belong to a majority-white Protestant church” and the “number of whites who belong to majority-black denominations is even smaller” (60).

### **We Have Racially Separated Churches**

Racial division and strife continue as major problems in the 1990s—even among those who name Jesus Christ as Lord (Cooper 9). Many of our country’s Christian institutions have not been successful at racial reconciliation either. Many Christian places

of employment, for example, reveal little sensitivity to developing an interracial work force. According to a 1990 survey conducted by *Christianity Today*, “blacks make up only eight percent of the work force of America’s largest Christian employers,” contrasted with “an overall national percentage of fifteen percent” (Perkins and Tarrants 181). Years ago a man named Charles King began leading racism seminars throughout America, and he began in the church. But to his disappointment, he discovered that the white Christians were unwilling to “talk honestly about their racial attitudes in the pews and the sanctuaries of the church,” and, consequently, “he doesn’t give his seminars in churches anymore” (Perkins and Rice 190). John Perkins, founder of the Christian Community Development Association states, “we have been content to stand on the sidelines” (quoted in Washington and Kehrein Foreword). The church has been silent on an issue that strikes at the heart of Christianity. George Yancey states this sad reality about the church when he writes:

I have come to realize that the sin pastors and the church neglect the most is racism. I was a Christian ten years before I heard a Bible study or a sermon devoted to aspects of racism. And while some ministries, such as Promise Keepers, have finally begun to deal with this issue I still find the church mainly silent about it. (11)

The white church, in many instances, has left the inner city and those neighborhoods with a black population and has gone to the suburbs where, in most cases, the two never come in contact again. This has been the case for much of the evangelical wing of the church. As William Pannell states, “There is a sense that the phrase ‘evangelicals in the city’ is an oxymoron, a contradiction of terms. Evangelicals have been

fleeing cities since the late 18<sup>th</sup> and early 19<sup>th</sup> centuries” (105). Because the white community has fled, the two races rarely attend the same church.

The ramifications of racial separation in the church are many. When Christians do not join together with those of other races, they are incomplete. God has designed people in such a way that they cannot be whole without each other. Each one complements the other. As Rodney Cooper says:

The bottom line is that you are incomplete without knowing and accepting other men—Asian, black, Indian, and white—and they are incomplete without knowing you. We need each other to be whole in our manly identity. To put it another way, you cannot be all that God has called you to be without me, nor can I without you. First Corinthians 12 points out that the we are one body. If one member of the body hurts, we all hurt. It is my responsibility to minister to you - no matter what the color - because you are part of my body. (16)

Not only does the racial divide in the church leave Christians incomplete, but it also deters the church from meeting the needs of those who belong to minority groups. If a white person does not interact and worship with those of a minority group, how can he or she really know what their needs are? Spencer Perkins and Thomas Tarrants, III write that “like others in America, we Christians do not interact closely with people of other races in every sphere of life. The end result is that the needs and concerns of the minority are often overlooked as the majority pursues its priorities” (155). When needs are not met and hurts go unhealed, then the church is not truly fulfilling its mission.

Another ramification of the racial division in our churches is that its witness is diminished. As those outside the church peer through the windows of our churches and see rooms predominantly filled with persons of like-colored skin, they cannot be blamed

if they conclude that Christianity does not make any difference. As Spencer Perkins and Thomas Tarrants, III put it:

Unbelievers know that believers are called to love one another and their neighbors. They also know that racial prejudice is not an expression of love. The confession of faith and the simultaneous manifestation of racial alienation amounts to hypocrisy, a charge often heard by those who engage in personal evangelism. ( 194)

When the unchurched see prejudice in the church, then they see a weak gospel, a gospel void of the power to break down racial and ethnic barriers. Or, as Spencer Perkins so pointedly says in his book with Chris Rice, “As I witness the separations between white and black Christians in the city where I live, I see a gospel that is strong enough to save but often too weak to reconcile” (170). Our examination of the walls between the races on Sunday morning and the ramifications of racism, lead us to look at what has been done to help tear down the walls in the past.

### What Has Been Done to Tear Down the Walls?

#### Remedies for Racism outside the Church

Finding the remedy for racism is a difficult challenge. It might be compared to trying to erase miles of walls colored with graffiti with a single pencil eraser. Or perhaps it is like trying to clean up miles of spilled oil from the ocean with one’s bare hands. What makes it all the more difficult is the widespread disagreement over whether or not the inequalities and injustices still remain. This disagreement, not surprisingly, is divided along racial lines. This division can be seen in the words of Birmingham’s Mayor Richard Arlington, Jr, who stated:

The apparent white perception is that enough has been done to address past and existing inequalities heaped upon blacks. The black perception is that far too little has been done and that government and white society at large are attempting, with considerable success, to undo gains in social and economic justice. (quoted in Melville 10)

Mayor Arlington's insight seems to be well supported by people's opinions. A 1989 USA Today poll indicated that "almost three-fourths of the whites interviewed believed that opportunities for blacks had improved over the past decade, but fewer than half of the blacks agreed" (Melville 10).

On top of this disagreement, a sense of hopelessness pervades the discussion. From the black individual's perspective, there has been very little progress. While from the white individual's perspective enough has been done to offer black economic and social opportunity, the black individual still feels that there has been very little progress. After all the efforts to create equality, inequalities in education and housing and employment still remain and because they do, feelings of tiredness and hopelessness have set in. "There is a sense," says Harvard Professor Nathan Glazer, "that we have tried everything and nothing works" (quoted in Melville10).

Despite disagreements and fatigue, many remedies have been pursued. Some are considered more successful than others. The attempts to wipe out racism and its consequential injustices and inequalities have generally brought forth strategies that can be understood in three stages. In the first stage, beginning in the 50's and 60's, the assumption was that through the use of laws minorities could be protected from discrimination. In the second stage, attempts to dismantle racism centered around group remedies, particularly affirmative action. Through affirmative action the government has

tried to “ensure that racial minorities are proportionally represented in various occupations and at every level of responsibility” (Melville 12) In the third stage, the assumption was that since most of the minorities were strapped with poverty, the solution was to engage in a war on poverty by offering programs that help the poor stand on their own. Each of these strategies has met with both advocates and critics.

### **The Advocates and Critics of Prohibiting Discrimination through Enforcing the Laws**

Many people regard the enforcement of laws to eliminate racial division in our country as a success. These advocates note that the attitudes of whites towards blacks has improved since the *Brown vs. The Board of Education* case that overturned the “separate but equal” doctrine. This change in attitude, advocates believe, has taken place because the *Brown* decision revealed our belief in human equality. Through these civil rights laws, these advocates add, the caste system that forced blacks to sit in the back of the bus, denied them common courtesies, threatened them with physical or economic repercussions if they did not follow the rules has been eliminated. While they agree that a wide gap in income still exists between the races, “the differences in opportunity,” they say, “are far less than what they were in the 1950’s,” and, because there is, they see this civil rights strategy as a success (Melville 19).

Others, however, do not support this strategy. Critics note a number of weaknesses. Critics state that this strategy is impractical, difficult to enforce, and “unable to bring about significant economic change” (Melville 21) The biggest weakness of this approach, say the critics, is that there is no way that a change in the laws can begin to



compensate for all the years of unequal treatment. Instead of bridging the racial divide through laws, some critics suggest the use of another strategy: affirmative action.

### **The Advocates and Critics of Affirmative Action**

Affirmative action also has advocates and critics. Advocates of affirmative action note that in order to get past racism in employment, the color of one's skin must be taken into account. Or, as Harry Blackmun said, "to get beyond racism, we must first take account of race. There is no other way. In order to treat some persons equally, we must treat them differently" (quoted in Melville 23). Advocates of this approach recognize that while progress has been made, research indicates that discrimination continues to take place for blacks and minorities. A 1982 United States Civil Rights Commission, for example, concluded that "discrimination remains a major factor in explaining why Hispanics are disproportionately poor" (25). Therefore, advocates say, affirmative action is a way to overcome this discrimination. Advocates also note that affirmative action conveys the right message, that is, "doors will be opened to racial minorities who are willing to work hard" (25). Consequently, the self-respect and self-esteem of black individuals is enhanced as they strive to live up to their potential. Affirmative action, say advocates, helps to convince "millions of whites to give up their racist beliefs," and thus change the character of a racially biased institution (27). The final and most decisive argument the advocates make is that numerous studies affirm that minorities receive greater employment opportunities through affirmative action than that they would have without intervention.

Critics of affirmative action, however, do not see this strategy in such a positive light. They note, for one, that affirmative action undermines the core premise of a democratic society that says “everyone is entitled to equal treatment under a single set of rules—in the workplace, and in the legal system” (Melville 28). In addition, critics question whether or not affirmative action really enhances the self-esteem of minorities, as advocates suggest. Instead of enhancing their self-esteem, critics comment that it only succeeds in underscoring “the sense of inferiority and low self-esteem that affirmative action programs are intended to bolster” (28). Furthermore, critics note that affirmative action is “based on a set of premises that badly need revising” (30). “The realities facing us today,” they say, “are no longer the realities affirmative action was designed to fix” (30).

### **The Advocates and Critics of Helping the Poor through War on Poverty**

Advocates and critics of helping the poor through a war on poverty also express their opinions about racism. Advocates of war on poverty note reports such as those conducted by the 1967 Kerner Commission, which discovered that the division in our country is “not mainly between the white majority and racial minorities but rather between the nation’s haves and the have-nots” (Melville 31). So, for those supporting this viewpoint, the way to attack discrimination is to attack the “ghetto life and poverty conditions that keep blacks, Hispanics, and other poor Americans from becoming literate, employable, and economically independent” (31). Proponents note that millions of minorities do well economically, so they question why it would be productive to offer race specific remedies.

Critics of the war on poverty do not hold this strategy in such high regard. Critics state that many of the minorities, especially blacks, “deserve special consideration because of the obstacles they have encountered” (Melville 38). Critics also note that poverty is not always the fault of the economic and social structure, but is often the fault of the individual. Furthermore, critics note that in 1968, 13 percent of Americans were poor and 12 years later, after “public expenditures on social welfare quadrupled” (39), it had not changed one percentage point. In short, critics say that the government is powerless to change personal behavior and help people out of poverty.

It should be noted that a more contemporary phrase than war on poverty is “entitlement programs” such as Social Security and Medicare. An ongoing debate has discussed whether or not to cut funding from such programs. A 1997 article from the Washington Post stated that “75 % of Americans believe the federal budget can be balanced without touching Social Security and Medicare benefits” (Pianin and Brossard A04). Polls also reveal, however, that “many are unaware that entitlement programs consume more than 60 percent of the overall budget and that long-term budget balancing would be virtually impossible without changes in Social Security, Medicare, and other programs (A04).

These, then, are some of the key efforts that have been put forth to tear down the walls in the past. All these efforts have an impact upon the church. Yet, what is of real interest here is looking towards what the church has done. The following are some of the examples of what the church has done to help tear down the walls.

## Remedies for Racism inside the Church

### **Parachurch Ministries—Promise Keepers**

It is wonderful to see how the church is taking steps to do its part in helping to tear down the walls of racism and fulfill God's plan for the body of Christ here on earth. Below are some of the remedies for racism that are occurring inside the church. It must be acknowledged that all of these remedies are valid efforts to bring about racial reconciliation in the church. The Under One Roof model, for example, is no more valid than the church Partnership Model in which two racially distinct churches periodically join together for various activities. Because of geographic considerations, worshipping under one roof with persons of another race is simply not always feasible as is the case of persons living in isolated sections of our country. And, yet, they too can be involved in helping to bring about racial reconciliation in the church as the models below reveal.

One of the most visible places where the walls are falling down between the races is through the powerful and rapidly growing ministry of Promise Keepers, a parachurch ministry to men. This ministry strives to build up men of faith by challenging them and helping them to maintain seven promises, one of which states that "A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity" (Porter 159). Through this ministry men are becoming more aware of, and are acting upon, God's call to cross racial boundaries and reach out in love to one's brother in Christ.

## **Two Churches Merge to Become One**

The walls of racism falls down in the church when two racially distinct churches join and become a single, racially diverse body. While there are examples of this scenario taking place throughout the country, one example is found in Louisville, Kentucky. In 1991, LaGrange United Methodist Church, an all-white congregation, joined with Kynett United Methodist Church under the pastoral leadership of Terry Faris. Rev. Faris states that, “this is not a situation where one church is merging, or becoming a part of the other. This is the abolishment of two current churches and the creation of a new one. We are not building the church on race relations. We are not building the church on black and white. We are building the church on Christ, who is open to every culture” (Dunnam 2). John, a member of the newly joined church, adds that “we’re just doing what should have been the natural thing to do years ago, but because of obvious social reasons, we are just getting around to doing it” (Dunnam 2). With the unification of LaGrange and Kynett, writes Dunnam, “the congregations hope to dismantle more of the walls which society has created” (2).

## **Church Partnerships**

Another way the walls are being torn down by the church is through two racially distinct churches partnering together as a diverse but unified body for various joint activities. Lynne Hybels, in her article entitled “Seeing Christ in Black and White,” tells of such a situation happening outside of Detroit, Michigan. In 1996, Rev. Virgil Humes, African-American pastor of the New Hope Missionary Baptist Church, a 400-member African-American church joined with the all-white congregation in their neighborhood,

New Focus Community Church, pastored by Rev. Phil Rogers for occasional joint worship services. The two churches are presently grappling with having quarterly gatherings. “While there is an undeniable difference in worship styles between the two churches,” writes Lynne, “a number of whites welcomed the chance to ‘be a bit more active’ and others said the discomfort of a new style is insignificant compared to the rewards of joining together” (Hybels 6).

### **Racial Reconciliation Training Workshops**

There are, throughout the country, a handful of seminars available for persons of faith who are interested in reconciliation. One such seminar is sponsored by the Crossroads Ministry located in Chicago, Illinois. This two and a half day workshop is an “interfaith ministry for racial justice” (Crossroads 1) In this workshop, the issue of racism and the task of dismantling racism is explored from a religious, political and social perspective, with the goal of providing “education, training and organizing to dismantle racism and build multicultural diversity” (1).

Another seminar designed to help persons of faith combat racism is entitled “Yokefellows: Friends with a Purpose.” This two and a half day workshop, co-sponsored by the Christian Community Development Association and the Voice of Calvary Fellowship of Jackson, Mississippi, is designed for people of different races who are “committed to building a relationship of trust and common mission.” The workshop discusses such issues as 1. How to build racially reconciled partnerships, ministries, and churches; 2. Why we have such trouble trusting and submitting to each other across racial lines; 3. How to move from contending with race to contending with character, from

getting on each other's nerves to iron sharpening iron; and 4. What will make a partnership succeed, or doom it to failure.

### **Under One Roof Models**

Perhaps most challenging, and most exciting of all, are those churches that intentionally strive to break down walls by bringing persons of diverse races together under one roof to worship together as one congregation.

#### **Oakhurst Presbyterian Church**

One church striving to bring diverse races under one roof is Oakhurst Presbyterian Church. This church, led by white pastor Nibs Stroupe, is a multi-cultural church in Decatur, Georgia where according to the 1992 membership report, 45 percent of the congregation is white, 54 percent of the congregation is black, and the remaining 1 percent are Hispanic and Native American. The church's mission statement states that "we are young and old, black and white, employed and unemployed, poor and comfortable, strong and broken" (Foster and Brelsford 74). In the words of Charles Foster and Theodore Brelsford, "This is a genuine community, with real diversity and profound faith—a culturally diverse community of faith" (86).

#### **Brick by Brick United Methodist**

Another church that is striving to break down the walls is Brick by Brick United Methodist Church, pastored by Kenny Simpson. Brick by Brick is located in the residential area of Lexington, Kentucky and presently has a racial makeup of approximately 50 percent black and 50 percent white. Pastor Simpson planted the church with the intention of building an interracial congregation and did so by first networking all

the interracial couples in the Lexington area. These couples, he says, have already worked through many of the issues and tensions revolving around racial harmony and provide a strong base for the church body. Upon entering the sanctuary of this growing congregation, one quickly discovers many of these interracial couples sprinkled throughout the congregation. This is a healthy church with strong, loving relationships and a desire by both the pastor and people to continue to grow and reach out to all races by breaking down the walls, brick by brick.

These, then, are examples of what has been and is being accomplished outside and inside the walls of the church. The question that arises is whether or not racial reconciliation is mandatory for every Christian. Is it just another optional, sidebar issue that only some are called to take upon themselves? In short, “Will every Christian need to help tear down the walls?”

### Will Every Christian Need to Help Tear Down the Walls?

#### Option or Mandate?

“Reconciliation is the central theme of the Gospel” (Perkins and Tarrants 226). One of the key issues surrounding the issue of racial reconciliation is whether or not racial reconciliation is an option or a mandate. Will every Christian need to help tear down the walls? To some Christians reconciliation may seem like an extracurricular activity of following Christ, but is it? Not according to Spencer Perkins. In his book, More than Equals, co-authored with Chris Rice, Perkins writes:

For many whites, the idea of intentional racial reconciliation may sound extrabiblical. But remember that the “And who is my neighbor?” question



clarified the answer to the question “What must I do to have eternal life?”  
Living out the answer could have eternal significance. (64)

According to John Perkins, intentional racial reconciliation is in no way extracurricular or extrabiblical because it is a question of eternal significance. For Perkins, to be involved in racial reconciliation is a necessary and fundamental part of following Jesus’ great commandment to love God and to love one’s neighbor as oneself. This commandment is further elaborated in Acts 1:8 when Jesus told his disciples that they would receive the Holy Spirit, and, when they did, they were to be his “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Jesus was commanding his disciples to take his message of forgiveness and love across racial and cultural boundaries. It was not an option, but a command, a command which they followed out of their love and devotion for Christ and his love for them. As Perkins puts it in his book, Resurrecting Hope, “It was not avant-garde, but those believers found something in Christ that caused them to transcend the barriers of class, race and culture. It was a divine compulsion to embrace the whole family of God, a nonnegotiable mandate” (49). This divine compulsion is seen throughout the early church. The fundamental reason for the existence of the early church, as is true today, was to share the good news that God sent Jesus to die for the sins of the world so that all people who believe in him might belong to him and that all people who belong to him might belong to one another as one in him. Paul makes this clear in Ephesians 2 where he tells his brothers and sisters in Ephesus that through the cross Christ has broken down the dividing wall of hostility so that those who were once enemies, in this case the Jews and Gentiles, could now be

united in peace through their common commitment to Christ. This was fundamental to the message of the early church. This was good news. People once at odds with one another were now friends. And so, sharing this message was fundamental to their whole task. As Spencer Perkins and Chris Rice writes:

The task of putting to death the hostility between minority Greek Jews, majority Hebrew Jews, Samaritan outcasts and heathen Gentiles was a central concern for the early church. It was not a sideshow to the drama of God's work. The story of how the gospel reconciled diverse people together into one faith and one church takes center stage in Acts. (152)

In short, reconciliation was fundamental to following Christ in the early church; it was not an option. Neither should it be today. John Perkins, in his book, He's My Brother, co-authored with Thomas Tarrants, III, gives five reasons why every Christian needs to be involved in racial reconciliation: (1) Because Christ made it a priority; (2) Because the apostle Paul made it a priority; (3) Because the theological foundation of our faith is reconciliation; (4) Because racial harmony will produce spiritual revival; and, (5) Because the future of our country depends on racial and ethnic harmony (175).

For these reasons racial reconciliation is not optional for any Christian. It is not optional because reconciliation is fundamental to God's goal for humanity. This will be examined in the following section.

### **God's Goal**

One may be compelled to ask, "Why do we have to worship together? What is wrong with different races and different ethnic groups worshipping separately? Would not bringing such different people together cause great conflict? Why must the walls between us be torn down?" Walls must be torn down between us because it is a

fundamental part of God's ultimate goal for the world and for our lives to unite all things in heaven and earth unto him (Ephesians 1:10). This goal is woven throughout the pages of Scripture and flow from the very character of God.

In Genesis, God painted a vivid picture of his creation of and love for diversity. The world, though teeming with diverse animal and plant life, was united in harmony with its creator. The incredible universe he fashioned reflected the very nature of his character—three distinct personhoods united in one Godhead. God's nature, diversity in unity, is woven throughout the rest of Scripture. He speaks of unity through the prophets, the Psalmists, the gospels and the epistles. Jesus himself issues the call for diversity in unity throughout his ministry. From Genesis to Revelation, flowing from his very nature, God's goal for diversity in unity is placed before humanity as the standard to be emulated.

It is God's great goal, then, to unite us, as different and as diverse as we might be, along with all of his creation, as one in him. "Will every Christian need to help tear down the walls?" The answer is yes. To take reconciliation out of the Gospel or to make it a sidebar issue is to take away the essence of its being.

### When Will the Walls Finally Be Torn Down?

I honestly believe that most of us want to stop being concerned about race. It would be nice to forget about it. It's so tiring trying to figure out whether we have offended someone of another race or wondering if an individual of another race is going to accept us. Yet we Americans seem powerless to let it go. Why? (Yancey 32)

When the Church Claims the Cross

“If God’s people cannot learn how to get along then what is the hope for anyone?” (Yancey 53). The question which continues to ache in the soul of our society is “When will the walls finally be torn down?” If the civil rights movement and all the tears and blood shed then did not bridge the racial divide, when will it ever happen? Are the walls in society a permanent part of the American landscape, or will there be a time when all people can look across the horizon of harmony and enjoy a land where all are one under God? As we have seen, many proposals and efforts have been put forth with varying success, but the walls still remain. It is the opinion of many that the only real hope comes from God working through the church. As Wellington Boone states:

If the church is not the center of racism breakthroughs, it won’t happen anywhere else. If the church, possessing the knowledge and love of Christ, is not willing to be broken before God, the beautiful fragrance of racial reconciliation will not fill our homes and places of worship. God has given the church the responsibility to spread His message of hope. (71)

Boone offers practical advice for how the church might take its responsibility seriously. He says, “The church, the body of Christ, must model reconciliation through confession, repentance, forgiveness, and restoration” (85). As Boone has suggested, as the church confesses its silence on the issue of racism, repents of its inaction, seeks forgiveness from the black community, and strives to make restoration, the church will be on the road to reconciliation. This is especially appropriate advice for the white church. If the white church does not take responsibility for past inaction, then headway will not be made in reconciling relationships. As George Yancey states:

It seems likely that racism in the church will continue until the members of the white church in America begin to realize the extent of the problem and are willing to apply themselves to creating solutions to this problem. If we are hoping that the church will take the lead in eradicating racism in our society, it is essential that white churches be committed to that goal. (115)

The good news is that this is happening. Churches and denominations are responding to God's goal for his children. This move toward reconciliation is evident in the Southern Baptist Church, which recently passed a resolution denouncing their past inaction in regard to race relations. In part, it states:

Whereas, many of our congregations have intentionally and/or unintentionally excluded African-Americans from worship, membership, and leadership; and Whereas, Racism profoundly distorts our understanding of Christian morality leading some Southern Baptists to believe that racial prejudice and discrimination are compatible with the Gospel; and Whereas Jesus performed the ministry of reconciliation to restore sinners to a right relationship with the Heavenly Father, and to establish right relations among all human beings, especially with the family of faith. Therefore, be it resolved, that we, the messengers to the Sesquicentennial meeting of the Southern Baptist Convention, assembled in Atlanta, Georgia, June 20-22, 1995, unwaveringly denounce racism, in all its forms, as deplorable sin; and Be it further resolved, that we affirm the Bible's teaching that every human life is sacred, and is of equal and immeasurable worth, made in God's image, regardless of race or ethnicity (Gen. 1:27), and that, with respect to salvation through Christ, 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for we are all one in Christ, Jesus. (Boone 206)

This is a big step forward in the effort of the Southern Baptist Church to begin breaking down the walls that exist in the church. The hope is that with the passing of this resolution each local church in the Southern Baptist Church, and others that are impacted by this resolution, will begin to make racial reconciliation a top priority. Racial reconciliation, according to Raleigh Washington and Glen Kehrein, should be a priority of every local church. They state that reconciliation should be the priority of the church

because: (1) Christ made it a priority; (2) The apostle Paul made it a priority; and, (3)

The theological foundation of our faith is reconciliation (108). “When will the walls finally be torn down?” When the church sees and begins to acknowledge that the answer to racial division is found within its own walls. As Rodney Cooper puts it, “There is no doubt that our peace and unity come through Christ and the finished work at Calvary” (Foreword).

#### When Individuals Get Reconciled with God

What should be a true Christian’s response to God’s work of reconciliation through Jesus Christ? In a word, love - and this has racial implications. When we are converted, God pours His love into our hearts by the Holy Spirit who He gives us at conversion. This love enables us, for the first time in our lives, to truly love Him and love others. (Perkins and Tarrants 192)

“Reconciliation between believers, racial or otherwise, is made possible by and is the fruit of that prior reconciliation with God” (Perkins and Tarrants 164). Not only must the church claim the cross of Christ in order for the walls to fall, but individual Christians must take seriously their relationship with God. Only when individual Christians are in a right relationship with God will they be able to relate with brothers and sisters of another race. Only as one reconciles with God can one reconcile with a neighbor. As Wellington Boone states, “The foundation for reconciliation with others rests on our vertical relationship with the Lord. We must be reconciled to God before we can be reconciled to each other” (87).

### When the Reconciled Become Reconcilers

Numerous books and articles have been written to offer practical suggestions for individuals who wish to be intentionally and purposefully involved in reconciliation. The following is a synthesis of various writings on this subject and a compilation of the steps that a reconciled individual may take in order to be a reconciler. These six steps are: (1) Recognition; (2) Repentance; (3) Read the Scriptures and other resources of Reconciliation; (4) Relationships wrapped in /Christ-like love; (5) Relocation; and, (6) Redistribution and Retribution.

#### **Recognition**

A person who has been reconciled and is serious about reconciliation first needs to recognize that racism is a reality. This involves an admission that overt and subtle signs of racism exist throughout our society and even in one's own life. Chris Rice and Spencer Perkins, who have years of experience in racial reconciliation, state that "the first step in the reconciliation process is admitting that the race problem exists" (23).

#### **Repentance**

The second step that a person serious about reconciliation must take is repentance. The reconciler must repent of personal racist attitudes and actions as well as those of the corporate community.

#### **Individual Repentance**

"Repentance is the starting point for racial reconciliation, for both blacks and whites" (Perkins and Tarrant 195). Individual repentance is essential for reconciliation. Without it, there is no hope for unity. Repentance is imperative first because, as John

Perkins and Thomas Tarrants, III write in He's My Brother, "our sinful attitudes grieve God and hinder Him from using us in reconciliation," and second, because "getting right with one another is necessary to demonstrate to our brothers and sisters that we are serious about reconciliation. Once we make things right with God and with one another" then, they say, "we are in a position to develop solid relationships, and for God to use us as He sees fit" (97). When a person repents, they are declaring that they will not carry on or promote the stereotypes or attitudes that keep the races segregated, "including attitudes of resentment and hatred toward others because of their race ..." (195). John Dawson, a Christian man with a great heart for reconciliation, tells in his book entitled Healing America's Wounds, about a time when he had to repent of his own racial prejudice. While speaking before a group in New Zealand, Dawson began to remember a time when a brown-skinned Maori came into his all-white classroom as a young elementary student. He remembered how all the kids picked on him, how the teacher was impatient with him, and how he had no friends. He remembered how his Christian parents loved the Maori people. But worst of all, he remembered he "never moved across the room" to befriend the boy. In this moment of recollection John began to weep before the crowd and through his tears, he writes, "I confessed my actions. The Spirit of God was showing me that this was no small thing. I asked for forgiveness from every Maori present. I asked God for forgiveness. I felt utterly ashamed" (27).

In the context of American history, this is needed more from the white individual than the black. The white community has, by and large, fostered and practiced its racial attitudes and behavior toward the black community. As former Klansman Tom Tarrants



writes, “While both blacks and whites have need for such repentance, historically there has been far more racial pride and sin on the part of whites. Whites have held the reins of power in this country since her founding, yet have done little until recently to address the plight of those in the black community” (Perkins and Tarrants 195).

It must be acknowledged, however, that while the white community has undoubtedly held far more power and practiced far more prejudicial attitudes and actions throughout history, the black community is not free from prejudice. Both blacks and whites need repentance.

Repentance for one’s personal prejudice like that demonstrated by John Dawson is necessary. Without it there can be no reconciliation. Not only is individual repentance necessary, corporate repentance is essential as well.

### **Corporate Repentance**

“We are our brother’s keeper” (Boone 89). When an individual repents on behalf of his or her forebearers, it is corporate repentance. This is referred to by John Dawson as “identification repentance.” Identification repentance, according to Dawson, is “the act of consciously including oneself within an identifiable category of human beings” (31). This is a difficult concept for many to accept. The logical question that is asked is, “Since I did not personally commit the racial act, why should I have to repent for something that I did not do?” As one white individual stated, “I don’t think white people owe anything to black people. We didn’t sell them into slavery, it was our ancestors. What they did was wrong, but we’ve done our best to make up for it” (183). Acceptance of this concept is made even more difficult by people’s unfamiliarity with identification repentance. Even in

the Christian community, identification repentance is not widely discussed. As Peter Wagner says:

Today's Christian leaders did not learn about identification repentance in seminary. They never read about it in seminary. They never read it in Luther, Calvin, or Wesley. There is little or no explicit New Testament teaching on identification repentance. The term does not appear in concordances or Bible dictionaries. (18)

While identification repentance is not a concept readily accepted nor widely discussed in Christian circles, it is a concept that is biblically based. While there is "little or no explicit New Testament teaching on identification repentance," a number of examples can be found in the Old Testament.

The most widely discussed examples of identification repentance in the Old Testament are found in Ezra, Nehemiah, and Daniel. In his book, Ezra identified with the sins of Israel, God's people, when he cried out, "Oh my God: I am too ashamed and humiliated to lift up my face to you, my God; for our iniquities have risen higher than our heads, and our guilt has grown up to the heavens" (Ezra 9:6) (Dawson 95). Nehemiah prayed on behalf of the nation, "I and my father's people have sinned" (Nehemiah 1:6). Daniel also identified with the sins of the people of Israel and repented of both his own as well as their sins. He said, "Now while I was speaking and praying, and confessing my sin and the sin of my people ..." (Daniel 9:20).

While New Testament examples are not often suggested, we find the greatest example of identification repentance in Jesus. Jesus went back to where Adam transgressed and sinned against the Father and identified with Adam's wrongdoing even though Jesus was innocent (Boone 89). As Paul writes, "God made him who had no sin

to be sin ...” (2 Corinthians 5:21). In each case, the individual identified with and took the responsibility for the sins of his people and repented on their behalf.

As biblical examples are explained to the Christian community, people see its power and put it into practice. John Dawson, in his book, Healing America's Wounds, provides a number of contemporary illustrations. In 1991, for example, blacks and whites in St. Louis, Missouri marched together to the county courthouse where 131 years ago Dred Scott was condemned to a lifetime of slavery. There on the steps of that courthouse confession was made for the past and present sins of racism (Dawson 214). In 1993, Christian representatives from ten Native American Indian tribes gathered in the meeting hall of a Southern California Indian tribe. There each representative stood before the rest of the group and “publicly repented for tribal wounds and offenses committed against each other” (227).

The positive impact this practice has in a community has been documented. Hemet, California is classified by the U.S. Bureau of Indian Affairs as “the most violent reservation in the nation” (Wagner 18). In 1992, in an effort to wipe out the bloodshed, Pastor Bob Becket and other Christian leaders from Hemet participated in a ceremony of identification repentance. They repented for the violence that occurred at Massacre Canyon located in the Hemet area. There, years earlier, Pechangan warriors chased down and slaughtered fleeing women and children following their defeat of the Soboba men years earlier. Since that ceremony, “no murders have occurred on the Soboban reservation, and no major acts of violence have been reported” (18).

Identification repentance is vitally important because much of the racism in our society is a result not of an individual's attitudes or actions, but of systems, institutions, and organization. As Dawson states, "The greatest wounds in human history, the greatest injustices, have not happened through the acts of some individual perpetrator; rather through institutions, systems, philosophies, cultures, religions and governments of mankind" (30). It is important to note that Dawson includes religions in his list. This means that the church needs to repent of the sins of its forebearers who have been responsible for allowing racism to infect the church.

### **Read the Scriptures and Other Resources on Reconciliation**

The third step that needs to be taken by the individual who is serious about reconciliation is to read the scriptures to discover God's emphasis on reconciliation. Once one reads the scriptures through the lens of reconciliation, he or she will discover that reconciliation is a major theme in the scriptures. As noted previously, this is not a sidebar issue but a primary focus of the entire Bible. Reconciliation with God and with one another is God's goal for humanity.

It is also necessary to read other books on the same subject. Books are helpful resources on the history of racism and the process of reconciliation. These resources are essential to the next step which is striving to build cross-racial relationships.

### **Relationships Wrapped in Christ-like Love**

#### **Relationships Are the Key to Reconciliation**

The racial situation in our nation today cries out for Christians to "pick up the cross," step out of our comfort zones, and build relationships across cultural barriers beginning with at least one family, one person, one family,

one church - whether it is African-American, Asian, Hispanic, or white. (Washington and Kehrein 15)

“The racial question is about relationships” (Yancey 61). Relationships are difficult to maintain in today’s society. This is especially true with persons of different races. Historically, blacks and whites have not been able to come together and build solid relationships, and this is even true of black and white Christians. Because of the barriers between the races, and the effort it takes to establish a cross-cultural relationship, many Christians have become satisfied with the lack of unity. In their book More than Equals, Spencer Perkins and Chris Rice write:

Most white and black Christians agree that God wants the body of Christ to be a joyful family, working together as individuals and as races in a mission of Christian witness to the unbelieving world. But our uneasy relationships as white and black Christians is more like that of spouses who have learned to be comfortable with a mediocre marriage. (14)

This is tragic because “for black and white Christians to be satisfied with a mediocre relationship robs the gospel of its power” (Perkins and Rice 15). Because blacks and whites have had such a difficult time coming together for so long, there is a great void of the trust necessary to begin and maintain these relationships. As Perkins and Rice note:

Relationships between blacks and whites in America have been so strained that the trust needed to begin and sustain a relationship does not always come easily. Some blacks, whether consciously or unconsciously, will throw up a defensive obstacle course for whites to overcome before they will open up and begin to trust. (132)

Relationships between blacks and whites are difficult, yet they are the key to reconciliation because “it is only through relationships that attitudes change” (Cooper 140). In their book Breaking Down Walls, Raleigh Washington and Glen Kehrein discuss

six imperatives that blacks and whites need to know in order to begin and maintain cross racial relationships. First, according to Washington and Kehrein, it is imperative that blacks; (1) Live out the truth of the gospel; (2) Confront racism constructively; (3) Recognize that blacks can have racist attitudes too; (4) Do not get caught up in bitterness; (5) Avoid the BBW trap (BBW is the principle that Black people know how to talk to Black people about White people); and, (6) Understand that we need our white brothers and sisters, and they need us (223-227). Second it is imperative that whites: (1) Do not deny the reality of racism; (2) Do not look for simple answers to complex problems; (3) Become learners, admitting you don't know very much about black people; (4) Get beyond guilt to action; (5) Know that how much you accomplish depends on how much you invest; and, (6) Know that white churches must become part of the solution.

Relationships are the key to reconciliation. Undoubtedly, they take a great deal of patience and hard work, but as George Yancey, author of Beyond Black and White, states, "it is the mundane work of building relationships that will eventually be of invaluable assistance in ending the racial tension that we suffer in this country" (38). The same is just as true for the church. It is only as Christians of various races are able to come together in deep committed relationships that we will be able tear down the walls in the church. This was how the early church was able to maintain its unity, and it is the only way the church of today can do the same. How differently the Jerusalem Council might have ended if Paul had not confronted Peter, but he did so because "what ultimately mattered most in this historic gathering was not issues but relationships" (Perkins and Rice 176).

### **Christ-like Love is Love in Action**

Edmund Burke once said, “the only thing that evil needs in order to triumph is for good men to do nothing” (quoted in Perkins and Tarrant 175). “Love has a way of breaking through the most impossible barriers” (Galloway, 20/20 83). Relationships that are wrapped in Christ-like love are demonstrated by love in action, just as Jesus put his love into action. Not only did Jesus speak great words but he illustrated his words with his life and his death. Jesus said, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34-35). Our love for persons of other races is to be love in action.

Inaction fuels the problem of racism. Daniel Goleman, in his book entitled Emotional Intelligence says “everything we know about the roots of prejudice and how to fight it effectively suggests that ... turning a blind eye to acts of bias allows discrimination to thrive. To do nothing, in this context, is an act of consequence in itself, letting the virus of prejudice spread unopposed” (158). Inaction is standing by and watching racism continue to play havoc with, and sometimes even destroy, the lives of people. In her article entitled “Seeing Christ in Black and White,” Lynne Hybels tells of how white pastor Phil Rogers realized the importance of action as he and his church began to join with another black church for various discussions and worship experiences.

Quoting Rogers, she writes:

Before I attended this discussion Saturday night and the second joint worship service the next morning, I prayed that I would be changed by this experience and expected that I would be. But I confess I didn’t anticipate a

major impact. I wasn't, after all, really part of the 'race problem.' I believed in the equality of all people. I was committed to the concept of embracing diversity while honoring the unity of the human family. I had traveled across enough cultural boundaries to know that generally our differences are superficial while our commonalities run deep. I wasn't part of the problem. Or so I thought. But I've since changed my tune on that one. I've concluded if I'm not intentional about being part of the solution, I am part of the problem. If I stand on the sidelines, uninvolved, I am by default encouraging the separation of the races. In encouraging this separation I am encouraging the misunderstanding which always parallels separation and the fear and hostility always bred by misunderstanding. When it comes to racism, silence is deadly even if a kind heart beats beneath our silence. Inaction is destructive no matter how many good intentions incubate in our minds. I don't know who first said this, but I know it's true: The only thing necessary for the triumph of evil is that good people choose to do nothing. We, especially we who live in the household of God, must not do nothing. (Hybels 11)

Action, then, is a must. Of course, this is much easier said than done. An individual may know that racism is wrong but be unable to act upon that knowledge. What compels a person to take the first step? It is only as God's love is poured into people through the Holy Spirit that they will be able to reach out their hands in love across racial lines. This was certainly the case for John Perkins.

In 1970, John Perkins was brutally beaten by the white police of Rankin County in Brandon, Mississippi. And, later, as he lay in bed recuperating, he began to remember the words of Jesus from the cross, "Father, forgive them, for they know not what they are doing," and in that moment John began to speak with the Holy Spirit. Reflecting upon that experience, he writes:

The Holy Spirit would not let that image leave me. He seemed to be whispering to me again and again, "John, you've got to love them." "But I don't want to love them! Look what they have done to me." There was that image of Christ: "Father, forgive them ...." I simply could not get it to leave me alone. "How can I love them Lord?" "Let Me love them through



you.” And that is exactly what happened. The love of God began to take from my soul every bit of anger and hatred. The only way I can describe it is to tell you that I was overwhelmed by the love of God. And as His love and joy coursed through my spirit and soul, I knew there was no way I could keep that love from overflowing to the people around me. White people, black people, any other kind of people, it did not matter. God loved them and so did I. (Perkins and Tarrants 132)

As John reflects, he was unable, on his own power, to love the men who had beaten him, but when the love of God was poured into his heart there was no way that he could keep the love of God from “overflowing” to the people around him. William Barclay, in his commentary on the Gospel of John, Volume 2, states, “Only love implanted in men’s hearts by God can tear down the barriers which they have erected between each other and between the Churches” (218).

The key to reconciliation is relationships wrapped up in Christ-like love and put into concrete action. Christ’s love is fundamental to developing and maintaining cross-racial relationships. Within this love-based relationship, a number of Christian principles will need to be practiced by each reconciler involved in this cross-racial relationship. The following is a synthesis of what many of the Christian writers of reconciliation say needs to take place in a cross-racial relationship. These are spelled out using the acrostic R-E-L-A-T-I-O-N-S-H-I-P-S as a reminder of the key to reconciliation.

### **Relationships - The Key to Reconciliation**

#### **R - Repentance and Forgiveness**

“Two barriers to repenting and/or seeking forgiveness are feeling heavy guilt or wanting to blame the other for your situation” (Washington and Kehrein 207). The first principle for cross-racial relationships is repentance and forgiveness. In their book

Breaking Down Walls, Raleigh Washington and Glen Kehrein refer to the use of repentance and forgiveness as the principle of empowerment. Empowerment, they write, “is the use of repentance and forgiveness to create freedom in cross-cultural relationship” (197). These two work hand in hand in a cross-racial relationship. Repentance and forgiveness, both Biblical principles taught by Jesus, are essential because

they are the primary empowering agents that set us free—Gentiles and Jews, whites and blacks, Hispanic and Asian—to relate to each other in confidence and without reservation. This is true personally and corporately. An attitude of repentance empowers the other person—or group, or race—to lay aside anger and blame, and it opens the path of forgiveness. Meanwhile, the act of forgiveness empowers the other person (or group or race) to relate the minister freely rather than under a load of defensiveness or guilt. (198)

Repentance and forgiveness, then, are essential because they set people free to relate to each other without being on edge or worrying about saying something wrong. Mistakes will be made in relationships, but when there is a perpetual practice of repentance and forgiveness established, the relationship can be maintained.

Washington and Kehrein note that two barriers to practicing repentance and forgiveness in cross-racial relationships are “feeling heavy guilt” and “wanting to blame” the other for your situation. When this occurs, they suggest that a person should “ask God to show you whether you might be ‘on a guilt trip’ or ‘blame slinging,’ then pray, asking Him to give you the courage to walk in the freedom of repentance and forgiveness in your cross-cultural relationships” (207). As Washington and Kehrein put it, “repentance and forgiveness are God’s way of dealing with racism” (204).

### E - Empathy

“The Bible teaches us to weep with those who weep and laugh with those who laugh (Romans 12:15). When we really do this, everything comes together” (Galloway, Fine Art 13). The second principle for cross-racial relationships is empathy. While admittedly, it can sometimes be difficult to truly empathize with the plight of another human being, empathy is an essential ingredient to developing cross-racial relationships. Empathy, according to the American Heritage Dictionary, is the “identification with, and understanding of, another’s situation, feelings, and motivations” (232). Empathy is essential in cross-racial relationships. People must empathize with the blacks over the hurt and anger they feel because of injustices. People must empathize with the Native American who is still suffering the consequences of being pushed aside and placed on reservations. People must empathize with the hurt of the Asian when they are referred to in derogatory terms. People must empathize with the Mexican when they are told to “go home.” We must empathize with whites when they are rejected in their efforts to seek forgiveness. Empathy is essential. As Philip Porter, author of Let the Walls Fall Down, states, “We must put forth the effort to understand the journey of other people and their ancestors in order to be reconciled to each other as brothers and sisters in Christ” (85). Without empathy, a cross-racial relationship cannot be established because relationships of depth demand that each person empathize with the pain and/or joy of the other. Empathy has a way of breaking down barriers and bringing us together, and it has a way of compelling us to act. As Dr. Daniel Goleman notes, “To the degree that people come to understand the pain of those who feel discriminated against, they are more likely to

speak out against it” (158). As Bill McCartney, president and founder of Promise Keepers, repeatedly says, “We’ve got to feel the pain of other men—the black, the Native American and the Hispanic—before we can minister to them” (quoted in Porter 93).

Perhaps the greatest impediment to empathizing is that one does not like to feel pain. This is where being a follower of Christ is essential because Christ showed us the way of empathy and he can enable us to be empathetic. As Philip Porter states, “It may look simply impossible to share another person’s pain. It is only through the power of Jesus Christ that we can share with another person their experience. God showed us the way for this experience through His Son Jesus Christ” (97).

### L - Laughter and Humor

“In Black and White: Styles in Conflict, Thomas Kochman writes, ‘There still exists a social etiquette that considers it impolite to discuss minority-group differences in public’” (Washington and Kehrein 164). The third principle that is necessary in a cross-racial relationship is laughter and humor. Just as joy and laughter give life to the body, so it does to a relationship. Humor and laughter provide the necessary oxygen to a healthy cross-racial relationship. Laughter has a way of breaking down our defenses and bringing us together. Raleigh Washington and Glen Kehrein note that while laughter and humor must be expressed with sensitivity it is an important part of their relationship. They write:

The two of us make jokes out of racial stereotypes all of the time. But this must be done within the context of a secure relationship where trust has been established .... Humor can put people at ease and remind us that we

should not take ourselves too seriously. Let's loosen up. Blacks and whites laughing together is a healthy sign of a friendly, genuine relationship. (164)

Laughter and humor are an important part of developing and maintaining cross-racial relationships.

*A - Authenticity and Sincerity*

Dialogue clearly is not cure-all for racial estrangement .... Yet, limited as the audience may be, the ongoing discourse is crucial. It gives those who are sincerely interested in examining their attitudes and behavior an opportunity to do so, and, in some instances, can even lead to change. (Cose 55)

The fourth principle that is necessary in cross-racial relationships is authenticity and sincerity. If one person in a relationship sees that the other person in the relationship is not sincere, the relationship is doomed. This is all the more true for cross-racial relationship. If a black individual senses that a white friend is using him to relieve his or her own guilt, then the relationship will fail. Authenticity and sincerity are essential.

“Sincerity,” according to Washington and Kehrein, “is the willingness to be vulnerable, including the self-disclosure of feelings, attitudes, differences, and perceptions, with the goal of resolution and building trust” (141). Sincerity, they add, is “openness and honesty.” In striving to develop cross-racial Relationships, this is a must. Authenticity and sincerity, exemplified through openness and honesty, is essential in a cross-racial relationship and this can be difficult, especially for whites. As whites are open and honest with themselves and in their cross-racial relationships, they may find that they still have residues of racial prejudice in their hearts. While such discoveries may be painful, they must be openly looked at and acknowledged. As George Yancey notes:

Before Christians will be ready to honestly deal with racism in society, they have to open themselves to the possibility that some of their beliefs concerning race and politics may be faulty or incomplete. It is only when we recognize that we may be going down the wrong path that we are able to assess the path and adjust our direction. (57)

Yancey further notes: “This may be painful as whites honestly look at the ways their race has oppressed minorities and how they themselves may have benefited from that oppression” (149). But as painful as openness and honesty may be, it is essential in a cross-racial relationship. Without it, the relationship is doomed to failure and alienation between the races will remain. Ironically, openness and honesty may be most difficult for Christians. As Yancey states:

as Christians we know that the natural tendency of the human heart is to hide our sins away and to think ourselves better than what we really are. These tendencies are barriers to honest self-appraisal and virtually guarantee the continued existence of aversive racism where it exists. (42)

As difficult and painful as openness and honesty may be, it is essential because it is the only way to deal with the conflict that is an inevitable part of a cross-racial relationship. As Perkins and Rice write, “One of the character traits of a reconciler is the willingness to confront conflict.” In order to deal with these conflicts, he notes, it is vitally important “to get everyone’s honest thoughts on the table” (53). When one’s open and honest feelings and attitudes are put on the table then “resolution” is possible and trust can be built in the relationship.

### T - Trust

“There is a huge credibility gap between us—a deep lack of trust ...” (Perkins and Rice 29). A fifth principle that is necessary for every cross-racial relationship is trust.

The tensions, arguments, sufferings and even blood shed that have occurred over the years between the races have injected distrust into the veins of the human psyche. As John Perkins states, “Blacks love to talk about what’s wrong with white folks and want to remove racial discrimination, but are reluctant to forgive and learn to trust ...” (9). Considering the white communities poor track record, this is understandable. And, yet, nothing is more crucial than trust in the relationship.

### I - Intentionality

“Commitment by itself is not enough. We must be intentional, pursuing a relationship even when it is uncomfortable (Washington and Kehrein 126). A sixth principle needed in the practice of cross-racial relationships is intentionality. Raleigh Washington and Glen Kehrein define intentionality as “the purposeful, positive, and planned activity that facilitates reconciliation” (125). It is beautifully demonstrated in the life of Jesus.

We see Jesus intentionally crossing racial lines in John 4. Jesus was traveling with his disciples from the southern region of Judea to the northern region of Galilee, and in order to get there, he went through the region of Samaria. This was very unusual, for in those days there was a distinct racial wall between the Jews and the Samaritans. The Jews considered the Samaritans to be half-breeds because, years earlier, the Assyrians had come into the region and intermarried with the Jewish people there and thus, in the eyes of the Jews, destroyed their racial purity. Instead of following the usual round-the-region route, Jesus intentionally went straight through the region and there offered a Samaritan woman

living water. In doing so he not only gave her new life but intentionally broke down a long existing racial wall.

Intentionality is necessary in any efforts to bring different races together under one roof to worship as one congregation. Many say that in most cases an interracial congregation does not just “happen.” This is because racial reconciliation demands intentionality. As George Yancey, author of *Beyond Black and White* states, “the church must begin to make an overt and conscious effort to further the integration process so that one day our nation will be healed of its sickness. It will not happen by accident. This effort must be deliberate” (159). And as Washington and Kehrein reiterate, “blacks and whites worshipping together won’t happen in a serious way unless it’s intentional” (130).

Intentionality is the key to the success of the interracial congregation of the Rock Church located in Chicago, Illinois, where Raleigh Washington pastors. The intentionality of the congregation is evidenced in its mission constitution which is expressed in the acrostic C-A-L-L-E-D, which means,

C - Cross-cultural Church  
 A - In the Austin Community  
 L - Under the Lordship of Christ  
 L - Building Leaders  
 E - Through Evangelism  
 D - And making Disciples

The church’s intentional nature is outlined in its constitutional statement and demonstrated through its tradition of Fudge Ripple Sundays. On these quarterly Sundays, “all the blacks get together during the Sunday School hour in a ‘chocolate’ meeting and



express whatever concerns them” and then, following the church service, all the whites do the same in the ‘vanilla’ meeting. Then, after lunch, the two groups get together in a combined “fudge ripple” meeting where fudge ripple ice cream and Oreos are served and concerns are discussed. The purpose of these intentional meetings is to “be preventative rather than prescriptive.” As a result of these and other intentional practices in the church, the church has become an interracial congregation that is 70 percent black and 30 percent white (Washington and Kehrein 131). Reconciliation in friendships, in churches, and in society requires intentionality.

### *O - Oneness and Unity*

“The world should be able to look at believers and see that we are truly one, as Jesus prayed for us to be” (Perkins and Tarrant 209). A seventh principle that is mandatory for cross-racial relationships is oneness. Oneness and unity in a cross-racial relationship do not mean that each person must think and do just what the other person thinks and does; that would be contrary to God’s goal of unity in diversity. Instead, as Tarrant describes, oneness and unity means that “I have to love and respect you as my brother or sister,” it means “we agree to resolve our problems with each other rather than walk away from the relationship and break unity ...,” it means to have a “oneness of heart and mind” (Perkins and Tarrant 209). First Peter 2:9 says that we are “a chosen race, a royal priesthood, a holy nation, God’s own people.” The oneness and unity come from being united as “God’s own people” and a common commitment to his son Jesus Christ. This oneness is expressed in relationships wrapped in Christ-like love which involve such things as repentance, forgiveness, trust, servanthood, interdependence, and a

sharing of financial and material resources. It is Christ who creates the oneness and unity. He is the cement that keeps the relationship glued together. As Perkins and Tarrants put it, “Jesus Himself is our basis for unity and peace, not our race, ethnicity, social status, cultural distinctives or religious background” (162). The commonality is not found in the characteristics, but rather in the character of Christ who broke down the dividing wall on Calvary and who leveled the playing ground and made all equal and one in him.

This truth is beautifully demonstrated in a story told by Charles Colson in which “Harold Hughes, a former senator; Thomas Tarrants, III, a white racist; Eldridge Cleaver, a militant black activist, and Colson himself, a former White House official” gathered together and “prayed together, wept together, and embraced” one another (Ogden 37). Colson comments that they were “joined together by the power of the Holy Spirit in a fraternity that transcends all others” (quoted in Ogden 37). Christ united former enemies together and made them one. One of the keys to developing and maintaining a cross-racial relationship is to recognize and remember “what the Bible says about all believers, whatever race or nation: we all are part of one body in Jesus Christ” (Cooper 117).

### *N - Never Quit Attitude*

After Nehemiah’s four months of prayer, the rest of his story is one of persevering through struggle after struggle to rebuild the wall of Jerusalem. The spiritual weapon of prayer gives us direct access to the power of God. It is how our will becomes God’s will. We can cry out to him for help and gain the strength and perspective we need to continue the fight. (Perkins and Rice 148)

The eighth principle that is necessary in a cross-racial relationship is a “never quit attitude.” Racial reconciliation is an emotionally demanding subject. It demands energy

and effort. It requires sweat and sometimes tears. “It requires confrontation, getting beyond mere words to true feelings and attitudes, many of which we may not even be aware of” (Pannell 139). Cross-racial relationships are hard work. It, therefore, requires a “never quit attitude.”

### S - Sensitivity

“Jesus was the ultimate communicator .... A good communicator knows what to say, when to say it, how to say it, and if to say it. That’s sensitivity” (Washington and Kehrein 158). The ninth principle necessary in a cross-racial relationship is sensitivity. Raleigh Washington and Glen Kehrein provide a helpful discussion of this important principle in their book Breaking Down Walls. According to Washington and Kehrein, “sensitivity is the intentional acquisition of knowledge in order to relate empathetically to a person of a different race and culture” (155). In other words, sensitivity is the prerequisite to empathy. Sensitivity, they note, was demonstrated by Jesus in His cross-racial relationship with the woman of Samaria. Jesus showed sensitivity in six ways: (1) Jesus left His own comfort zone and met her on her own turf; (2) He chose a time convenient for the other person, rather than for himself; (3) He allowed himself to be vulnerable and asked her for a drink; (4) He was sensitive to her point of need and took her to a higher level spiritually; (5) He showed sensitivity in addressing her sin by letting her reveal her lack of marital status; and, (6) Jesus was willing to spend the necessary time to exercise a proper level of sensitivity. Sensitivity is essential in cross-relational relationships because it builds respect. If we are not sensitive to the other, then we can inadvertently speak or act disrespectfully and derail the relationship. Washington and

Kehrein illustrate how insensitivity occurred in the 1992 Presidential election when Ross Perot referred to the black audience as “you people.” When he did so, they remark, “he could kiss their votes good-bye.” His insensitivity demonstrated a lack of respect.

Sensitivity is essential in cross-racial relationships (161).

### *H - Humility and Servanthood*

“Only the humble heart can bridge the gap between black and white, rich and power, lost and redeemed” (Boone book jacket). The tenth principle for cross-racial relationships is humility and servanthood. Servanthood is Christ-like love put into action. It is crucial that we follow his example of servanthood in cross-racial relationships. As Perkins and Tarrants state, “Jesus, the Suffering Servant, calls us to follow in His steps and become a servant to others. Nowhere else is this more important than in racial reconciliation” (206). One way to do this is for those in the white community to go to the black community “as listeners and learners to serve black leadership” (206). In contrast, what often occurs is that the white community comes to the black community and tries to help without asking, listening, and learning. Because of this, many of the solutions which are tried, have already been tried and discarded by the black community. Instead, “as a matter of wisdom and respect,” a better way to approach problems in the black community is to go and serve and observe. In this way, relationships can be better built and solutions sought together. An example of this humble serving attitude is a wealthy white businessman “who for several years personally funded the feeding program of an urban church.” In addition to funding this program, he also went weekly to help serve food but never disclosed the fact that he was helping to fund the operation.

Servanthood, it must be understood, will not happen without humility. Like Christ, who humbled himself and took the form of a servant, one must humble oneself in order to become a servant. Humility and servanthood are essential in building cross-racial relationships.

### I - Interdependence

“Active interdependence can demonstrate the power of Christ in our fractured cities” (Washington and Kehrein 178). The eleventh principle that is crucial for cross-racial relationships is interdependence. Interdependence, according to Raleigh Washington and Glen Kehrein, is a principle that “recognizes our differences but realizes that we each offer something that the other person needs, resulting in equality in the relationship” (178) This is a challenging principle in this age of individualism. As Rick Warren states in his book The Purpose Driven Church states, “our culture’s preoccupation with individualism and independence must be replaced with the biblical concepts of interdependence and mutuality” (369). People need to recognize that they are simply left incomplete without one another. Paul makes this truth evident in his letter to the Corinthians in which he states that, within the body of Christ one part of the body cannot say to another part, “I do not need you” (1 Corinthians 12:1-11). Paul makes it clear that without one another, we are incomplete; we need each other. The hand cannot work without the eye. The foot cannot work without the head” (Washington and Kehrein 170). People are interdependent.

Rodney Cooper, in his book We Stand Together, illustrates this truth in the black and white community through the use of story. He writes:

The story is told of two people sitting across a table from one another. There is food on their plates, but the silverware is too long for them to get the food to their own mouth. For both to eat, they have to feed one another. The white community can feed the black community repentance and blessings. The black community can feed the white community forgiveness, acceptance, and unconditional love. Both have something that each needs. (94)

In order for a cross-racial relationship to thrive and survive, people must recognize that they were designed by God to need one another. As Washington and Kehrein state, “this should be the goal of the church” (181). The church, they say, is “to reflect the unity of the body in the midst of diversity, to experience how God has gifted different parts of the body in building up the whole to draw alienated, hurting people to the good news of Jesus Christ” (181). Each person realizes that they are interdependent on each other.

*P - Prayer and Spiritual Warfare*

Prayer does not get God to bless our plans; it gets us in touch with Him and His plans—plans He will bless because they are His own .... Corporate prayer is a proven means of advancing the work of God, as we see clearly in the book of Acts (4:23-31;12:5). (Perkins and Tarrants 211)

“Attempting to do ministry of any kind apart from a life of serious prayer is not only unspiritual, it is unwise, unhealthy and of limited value. This is especially true in seeking racial reconciliation” (Perkins and Tarrants 210). The twelfth principle that is an essential part of a cross-racial relationship is prayer and spiritual warfare. Prayer, in cross-racial relationships, accomplishes two fundamental things. First, prayer taps us into the power of God, and his power is essential because reconciliation entails spiritual warfare. As Perkins and Tarrants write in He’s My Brother:

evil spirits actively seek to engender alienation, division and strife in this world—not only between individuals, but between nations, ethnic and

racial groups .... These evil spirits are unquestionably at work in the arena of racial relationships, seeking to exploit very real problems and injustices in order to fan the flames of division and anger that will lead to violence.” (213)

This is, in part, why Paul warns the believers of Ephesus, after speaking to them about God’s goal for unity in the body (Ephesians 6:11-12), to “put on the full armor of God” because the “struggle is not against flesh and blood, against the powers of this dark world and against the spiritual forces of evil in the heavenly places.” Racial reconciliation will invariably involve spiritual warfare, so those who do not practice prayer will find themselves unable to break down racial barriers and build long lasting relationships. Sam Hines writes, “Those who neglect prayer in this area approaching reconciliation as a human enterprise and drawing on their own skills and strategies, will only find them inadequate” (quoted in Perkins and Tarrants 214).

Secondly, prayer breaks down barriers and brings us together. Again, as Perkins and Tarrants write:

[Prayer] strips away our defenses and pretenses. When you hear your brothers and sisters pouring out the concerns of their heart to God, you cannot help but be drawn closer to them and to stand with them. Eventually a deep bond of unity and shared vision will emerge. (212)

The power of prayer to “strip away our defenses” and bring us closer together is illustrated in the life of Robert Funk, a white, former, South Carolina policeman and Gloria Johnson, a black woman from the same area and a former civil rights marcher. In years past, Robert chimed in with all the racial slurs and once told his fellow officers that he did not “want anything to do with” blacks, but one Sunday morning, Robert went to

the altar to pray for a friend and in that moment of prayer something changed. In his article entitled “Beyond the Protests,” co-authored with Gloria, he writes:

One Sunday a friend of mine went up to the altar for prayer and I went up to support him. My hand fell to his shoulder and I glanced up and realized Gloria had her hand on his other shoulder. In that moment of prayer, an inner barrier collapsed. My old prejudice had caused me to imagine that in heaven there would be separate places for the races. In that moment of prayer I glimpsed something: Gloria and I were worshipping and serving the same God; there was absolutely no difference between us. (Johnson and Funk 13)

Something happened at that altar of prayer; prayer broke down barriers and two people who for years had been on different sides of the fence, were now friends. Prayer is mandatory in developing cross-racial relationships because it taps us into the power of God and it draws people together.

### S - Sacrifice

Knocking down the dividing wall of hostility between the races, between ‘God’s chosen people’ and ‘others,’ between the oppressed (the Jews) and the oppressor (the Romans) required a great sacrifice: the death of Jesus on the cross ... to build cross-cultural relationships, to reach out in service and ministry across racial and cultural barriers, we must be prepared to sacrifice. (Washington and Kehrein 187)

The thirteenth principle that is vitally important in cross-racial relationships is sacrifice. It is inevitable that Christians who are serious about racial reconciliation will confront sacrifice. Reconciliation may mean giving up certain friends, certain comforts, certain cultural practices, a certain standard of living, a certain neighborhood and in the case of many civil rights marches, even one’s very life. As Philip Porter, author of Let the Walls Fall Down, puts it, “racial reconciliation is a war” and “there are no wars without casualties” (92). Sacrifice should be expected as part of reconciliation because it took



Christ's ultimate sacrifice to reconcile Jews and Gentiles. As John Dawson, author of Healing America's Wounds, says, "Reconciliation is not cheap; it will cost us everything. If we follow Jesus, the Reconciler, we must take up the cross. We must put at risk the things to which we are most deeply attached" (161). This means that we cannot pretend that "offenses did not happen or that injustice cannot be addressed .... Real reconciliation," says Dawson, "involves taking upon ourselves both the guilt and grandeur of our history and facing the implications squarely" (164). Reconciliation with a person of another color will cost, but as Elisabeth Elliot writes, "personal sacrifice paves the way for God's miracles" (quoted in Perkins and Rice 219). Cross-racial relationships will entail pain and sacrifice because that is what love, Christ-like love, is all about.

### **Relocation**

The fifth step for a person who is serious about reconciliation is, "Relocation." Relocation is a principle emphasized by John Perkins. It is the willingness to relocate oneself in order to be a better agent of reconciliation. This principle is perhaps more suited for the white individual than the black and perhaps more challenging as well. It is much more common to see blacks moving into white neighborhoods, but not vice versa. As Perkins and Rice state, "It's okay for blacks to join our church or move into our neighborhood, but we don't consider joining their church or moving into their neighborhood" (73). It is more challenging for the whites because it usually means moving into an urban setting, where the standard of living is lower and the incidence of crime is higher. This is undoubtedly the most serious step that a person working towards reconciliation can make. It involves humility, risk, and sacrifice. But, then again, it may all

be in one's perspective. According to Perkins and Kadlecek, "Relocation is not a sacrifice .... It is the beginning of great joy, purpose and spiritual growth. 'Costs' may be involved, ... but the greater cost would be not to share in a community of need" (117).

This principle is based upon the example of Jesus who "became flesh and made His dwelling among us" (John 1:4) and is a principle that many are following. The pastors of the Church in the City are an example. Initially, many families involved in the leadership of this church lived in the western suburb, but then they decided to move into the surrounding neighborhood of the Church in the City. Perkins and Kadlecek write about their decision, saying:

These families recognized that to best change a community for Christ, they had to be in the community. I know that as God sent His Son into the world to become a man, so the same God sent these Christians into the city to become neighbors. (90)

Relocation is the willingness to actually move in an effort to be reconciled to those of another race just as Christ relocated himself in order to be reconciled with us. This is undoubtedly the most challenging principle of all, but perhaps the one which sends the strongest signal that one is serious about being involved in a cross-racial relationship in order to bring about reconciliation.

### **Redistribution and Retribution**

The sixth, and final step, is redistribution. Redistribution is "when people reconciled to God and each other, share whatever resources they have to work together for the good of the total community" (Perkins 153). John Perkins, of Voice of Calvary ministry, notes that reconciliation and redistribution go hand in hand. This is necessary

because one repercussion of racism is that the white community has an economic advantage. Therefore, it is necessary to share the wealth with those who do not have, which has historically been, and is to the present day, those who are part of minority groups.

There are numerous Biblical references which support such a principle. Some of these are:

Our desire is not that the others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. (2 Corinthians 8:13-14)

All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. (Acts 4:32-34)

“They do not need to go away,” answered Jesus. “You give them something to eat.” “We have here only five loaves of bread and two fish,” they answered. “Bring them here to me,” he said. They all ate and were satisfied. (Matthew 14:16-21)

Each of you should look not only to your own interests, but also to the interests of others. (Philippians 2:4)

There is plenty of Biblical support for the principle of redistribution. Luke wrote that the early believers “shared everything they had” and “there were no needy persons among them.” They were willing to redistribute what they had. As noted by John Perkins, in his book Restoring at Risk Communities, redistribution can take place in many forms, such as “starting new enterprises to create jobs; being a broker-developer for a site as a place to stimulate business in the community; training people for existing jobs or self-

employment; assisting in the start-up and expansion of local businesses; investing in a company in order to bring in jobs, income, and services; and getting an industry to move into and operate a plant in your neighborhood” (152-153). And as Perkins further notes, redistribution can involve the redistribution of people. He says:

The most important resource we have to redistribute is ourselves. If people live in the community they serve and all those within that community are reconciled to God and to each other the result is redistribution: sharing resources for the good of the whole community. (153)

Along with redistribution, retribution is necessary in order to facilitate reconciliation. Retribution is “something given or demanded in response, esp. punishment” (American Heritage Dictionary). This is to say that white folks should give black folks something for the injuries and injustices that they have committed against them in the past. In other words, there should be some kind of punishment involved. Whereas redistribution encourages us to share our resources, retribution recognizes that a wrong has been committed. This concept of retribution is found in various Old Testament Scripture passages. Some of them are:

Whoever strikes a person mortally must be put to death. (Exodus 21:12)

When individuals quarrel and one strikes the other with a stone or fist so that the injured party, though not dead, is confined to bed, but recovers and walks around outside with the help of a staff, then the assailant shall be free of liability, except to pay for the loss of time, and to arrange for full recovery. (Exodus 21:18)

When people who are fighting injure a pregnant woman so that there is a miscarriage, and yet no further harm follows, the one responsible shall be fined what the woman's husband demands, paying as much as the judges determine. If any harm follows, then you shall give life for life, eye for eye,

tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. (Exodus 21:22)

These Old Testament Scriptures, then, are examples of retribution as they speak of punishment as a consequence for wrong doing. And while not in the same terms, the New Testament speaks to retribution as well. Whereas the Old Testament speaks of retribution in terms of the punishment fitting the crime, the New Testament speaks of retribution in different terms. We see the principle of retribution in the words of Jesus. Referring to the Old Testament passage in Exodus 21:22, Jesus said,

You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you. (Matthew 5:38-42)

Through these words, Jesus is teaching how one is to respond when they are injured by another. They are not to respond with an "eye for an eye, a tooth for a tooth" mentality. Instead, they are to restrain from fighting back and they are to give generously. They are not to fight fire with fire, but fight fire with love. Applying this to the history of black/white relationships in our America, this would mean that the black individual would need to be the bigger person by responding in love to the injuries committed against him by the white individual. This is not, however, all there is to retribution and reconciliation. The New Testament also gives us insight into what the white person should do for the injuries and injustices that he has committed against the black individual. Zacchaeus provides us with some guidance. When Zacchaeus met and was transformed by Christ, he

said to the Lord, “Look, half of my possessions, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” (Luke 19:8). Like Zacchaeus, then, the white individual should want to give most generously to anyone he has injured.

The question is, “How should a white individual pay for the crimes he has committed against the black individual?” In other words, “How can retribution take place?” Indeed, this is a complex question which cannot be fully explored here. However, here are a few ways in which retribution might be played out. An employer could strive to provide job opportunities for minorities. A teacher could intentionally provide tutorial help to minority children. Or, an individual could provide financial assistance to churches, organizations, and institutions in minority communities. These are just a few. Certainly, there are many more.

Many people would likely have difficulty with this idea of retribution.

Nevertheless, it is a Biblical concept that should be taken seriously in order to help bring about racial reconciliation.

### What Will Happen When the Walls Fall?

#### We Will Be a Witness to the World

“There is no more powerful witness than a diverse but unified people who reflect the reality that they are one in Christ” (Perkins and Kadlec 53). When the unchurched look into the windows of churches, what do they see? More than likely they quickly discover that people worship with people who are generally like themselves, economically and racially. He or she might conclude that we don’t like to worship with

people who are different from us, and they might even presume that we worship different gods. They might question, “If Jesus is love, and they follow him, then why don’t they love one another?” As John Perkins and Thomas Tarrants, III ask, “When the unconverted person looks at us as followers of Christ, does he see people divided along racial lines, people who are angry and hostile toward one another? If he does, then who can blame him if he turns away from us and rejects our message of Christ’s love and grace” (233)? By not worshipping together Christians may bring the love of God into question and greatly diminish their witness to the world.

On the other hand, when persons who have historically been at odds with one another can work and worship together, then the unchurched see that the love of God working through the hearts of his people is real. When people see the church unifying people who are different, then they see the power of the cross to break down barriers. Spencer Perkins and Chris Rice write, “Unity across racial lines is a radical witness to the power of Jesus Christ. It gets the attention of people in ways nothing else can” (210). What will happen when the walls finally fall? The church will be a magnificent witness to the world!

### We Will Help the Church to Grow

The “church growth” philosophy has endorsed a homogeneous model of the church, and indeed many churches are exploding in numbers because they bill themselves as a “Yuppie” church, or a baby-boomer church. What they are really saying is, “You’ll be comfortable here, because we are all the same.” But is the homogeneous model consistent with biblical teaching? The household of God, after all, draws from all races, all nations. (Washington and Kehrein 180)

When the walls fall down, it will help the church to grow. This is quite contrary to many church growth principles that suggest that because diverse groups have a much greater “potential for antagonism” (Rosado 24), it is wiser to bring like people together. This school of thinking, referred to and promoted by the McGavran School of Church Growth as the “homogeneous principle,” states that the wisest way to reach people is through groups like themselves because “men and women do like to become Christians without crossing barriers” (McGavran 166). This church growth principle is working. Perkins and Rice describe the growth of these churches when they write:

These are ‘homogeneous’ churches—a church growth expert’s dream come true. Most of them are in the more affluent suburbs, and most of them are 99.9 percent white. The members come from the same socioeconomic class and share a common heritage. Some of these churches are growing so fast they are bursting at the seams. They are winning white people and becoming strong, powerful, and rich. (Perkins and Rice 178)

Unfortunately, as Spencer states, there is little mixing of the races within these Churches, resulting in largely segregated congregations. Of course, it must be acknowledged that the black church can be just as guilty of this same homogeneity. It must also be acknowledged that McGavran, in no way, intends to promote the “homogeneous principle” in an effort to promote “white racial pride.” In his discussion of the “homogeneous principle” in his book Understanding Church Growth, he states plainly that “the refusal of any congregation to admit blacks as members is sin” and “if class distinctions continue” in the church, “they do so in spite of the Christian faith, not because of it” (174-175). It must be further acknowledged that through the use of this principle, many persons have heard the gospel who may never have heard before.



However, while these acknowledgments are noteworthy, they must be understood in light of some serious critical dialogue. One weakness of the homogenous principle, critics note, is that it encourages a “separate but equal” mentality. Dr. Caleb Rosado, in his article entitled “Mutlicultural Ministry,” notes:

Advocates of the homogeneous unit principle are really operating on the basis of the “separate but equal” principle, in which the emphasis is more on the separate than on the equal. They may claim that they are living the gospel while working only for ‘our kind of people. (24)

Instead of the homogeneous principle, Rosado advocates the “heterogeneous unit principle,” stating that “the gospel challenges and empowers people to accept Christ across all social barriers” (24).

A second weakness with the homogeneous principle is that it seduces people into associating Christianity with comfort. As Washington and Kehrein state:

The American church today doesn’t like to be uncomfortable. It’s part of the seduction of the age to equate our comfort level with God’s blessing, unlike fellow believers in China and the former Soviet Union. The more comfortable things are, the more we feel blessed. White and black churches are comfortable in their sameness, and because of that comfort level, there is no felt urgency to cross the barriers that divide us. (180-181)

As Washington and Kehrein note, this seduction not only lulls people into believing that comfort is synonymous with God’s blessing, but it also quells peoples desire to reach across racial lines.

A third weakness with the homogeneous principle is that it cheapens the gospel. In some rather potent words, Dr. Donald Fowler, of the Arlington Church of God in Akron, Ohio, notes:

The homogeneous theory is too easy—its too easy for us to naturally gravitate toward people who are like us. And integration asks so little of people; really, it asks only that you be civil. It cheapens the gospel because there isn't enough cost. Integration requires civility, but reconciliation requires crucifixion. (quoted in Perkins and Kadlec 44)

Speaking along the same lines, Spencer Perkins and Chris Rice add that while many of the churches are growing as a result of utilizing the homogeneous principle, “they are not carrying out the reconciling work of the Gospel” (178). Although this is not the intent of the homogeneous principle. Yet, it does not take a great deal of extended observation to see that the distinctions, by and large, do continue.

A fourth weakness of the homogeneous principle is that it fails to take Christ's methods and commandments for church growth into account. Christ himself went across racial lines in order to share “living water” with the woman of Samaria (John 4). Then, after his resurrection, he told his disciples to “go and make disciples of all nations ...” (Matthew 28:19), and he told them that when the Holy Spirit comes they would be his “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). While Christ initially confined his message to his own people, the Jews, he ultimately spread the message across racial and cultural lines and told his disciples to do the same. Sharing the good news only within racial and cultural boundaries was completely contrary to Christ's example and teaching.

A fifth, and final, weakness of the homogeneous principle is that it does not really help the church to grow. This principle may help some individual congregations to grow, but it does not help the church as a whole to grow. According to a March 2000 Barna Research news release, “4 out of 10 (40%) adults attended a church service every

Sunday,” a “significant decline from the early Nineties when close to half (50%) of the adults were found in church on Sunday” (Barna and Kinnaman, 1). According to Barna and Kinnaman, the church has not really grown. In fact it has declined. This is not to suggest that the homogeneous principle causes the church to decline in numbers, but it does suggest that the homogeneous principle has not played a significant role in making the church grow numerically (1).

For these reasons, then, there is considerable reason to question the overall effectiveness and integrity of the homogenous principle. Instead, what is perhaps more appropriate is an approach to church growth that keeps in mind Jesus’ method and commandments to share the good news across racial and cultural lines. This might be termed a “heterogeneous principle.” In addition, it is important to remember that Jesus said that when believers become one, then the world would know that he had been sent by God and that he loved them just as he loved Jesus (John 17:23). In other words, crossing racial lines in order to bring about unity is what Jesus said would be an effective means of evangelism. It would bring about the spread of the good news and the growth of the church. Discussing the impact that unity would have, William Pannell states that “the witness it would show to a confused society grappling for ways to mend broken fences could just result in the greatest growth the church has witnessed in quite a while” (139).

John Perkins echoes the same thought when he writes:

I am convinced that racial reconciliation is a key to revival because it validates the Gospel. When the time comes that the world can look at the Church and see Christians of all nationalities and skin colors working together, worshipping together and loving one another, a revival of unbelievable proportions will explode across the land—and from here, all

across this planet. It will happen because when people see the love flowing between us, they will know God is alive and well (Perkins and Tarrants 177)

When the walls fall down and people of various races begin to work and worship together, the world will see the difference that Christ can make and the church will be built up.

This will happen when Christians begin to apply the “heterogeneous principle” to their Christian walk. The heterogeneous principle could well be understood as a “real church growth” principle because it strives to apply Christ’s method and commandments to share the gospel across racial and cultural lines. While the “homogeneous principle” may help to facilitate numerical growth which is important and celebrated in Scripture, the heterogeneous principle helps to fulfill God’s ultimate plan for the church of uniting all things in heaven and in earth in him (Eph. 1:10) which is most important of all. Church growth is important to God, but not as important as his children growing in their love and in their relationship with him and in their love and relationships with one another. If the church misses this, then the church has missed the point regardless of the number of people we can count in the pews on Sunday morning. Jesus summed up his church growth plan and his desire for the church when he told the church to “love the Lord your God with all your heart, and with all your soul, and with all your mind” and “love your neighbor as yourself (Matt. 22:37,39) and as he told his disciples to “make disciples of all nations” (Matt. 28:19). He no doubt meant our neighbors who are near and far, rich and poor, red and yellow, black and white. When the church begins to take these words of

Jesus seriously, then we will be on our way to worshipping God together as is discussed in the next section.

### The Church Will Worship Together

Worship is at the very heart of racial reconciliation. Can we worship God together? Is it worth the sacrifice to give up some of our pet ways of doing things to make those of a different race or culture feel at home? Or will the world continue to discredit the gospel because Christians don't practice what they preach? (Washington and Kehrein 192)

Finally, when the walls fall, the church will worship together. Different races will worship as one, united in their common commitment and devotion to Christ. This is much easier said than done.

In addition to the way in which racism itself has built walls between the races and prevented them from worshipping together, there are a few additional barriers as well.

One barrier to worshipping together is the belief by some that there is nothing wrong with worshipping separately. As John Dawson writes, many say:

What's wrong with people worshipping God in their own cultural style? Don't we remain separated on Sunday just because we are more comfortable with our way of doing things? What's wrong with that? It's only natural." (209)

Many do not believe that there is anything wrong with segregated worship.

A second barrier to worshipping together is worship style. As Washington and Kehrein write:

Especially for those brought up in the church, "how we worship" is often a major issue when attempting to cross the cultural barriers. For some, the very format and style they are used to becomes synonymous with the "Christian way" to worship. To an Episcopalian, spontaneous freedom in worship is too free-wheeling and disrespectful. To a Pentecostal, a formal liturgy stifles the Holy Spirit. To the older generation, drums and

synthesizer in worship are downright decadent. To a black preacher, white folks must be asleep because they sure don't respond with any hearty amens. (192)

Worship style can be a great barrier to crossing cultural divides because each group considers their worship style to be the "Christian way." Unfortunately, when efforts are made to merge two different styles, it often lends itself to a white style of worship, or a "white thing." George Hunter notes this subtle tendency in his book Church for the Unchurched. White churches, he writes, will say, "We wanted African Americans to join our churches." When white churches say that they wanted African Americans to come to "our" church, it is a clue, says Hunter, to how the white church was "requiring them to become culturally Anglo, 'like us'" (63). This kind of thinking, says Peter Wagner, is "usually unconsciously, a policy of 'assimilativist racism'" (18). Such thinking can bring great resistance to joining together in worship.

The belief that segregated worship is acceptable can be overcome by recognizing that segregated worship is contrary to God's goal for humanity. The differences in worship styles can be overcome by compromises in music and presentation.

Remembering that Jesus actually said little about worship style but much about loving God and loving your neighbor can also help overcome differences. By overcoming the barriers to unity in worship, churches can receive the blessing of worshipping God in his full character. Whenever worship is discussed, we can not limit our thoughts to merely ourselves and God. We must also include the people with whom we worship. As Rick Warren notes in his book The Purpose Driven Church, "Jesus ... taught that if you are out of fellowship with a brother, your worship is worthless (Matthew 5:23-24). A

Christian cannot be in fellowship with God and out of fellowship with believers at the same time” (Warren 340). If people only practice worshipping with people who are like themselves and not with those who are not like them, then they are not fully worshipping God. We are, instead, only worshipping a distorted image of God’s full character. To worship God in his full character is to worship a God who knows no barriers, and so it is imperative that there be no barriers between the worshippers.

The church will also be blessed with a little taste of heaven. John makes it clear in Revelation that in heaven there will be a “great multitude” that will be too large to count “from every nation, tribe, people and language, standing before the throne and in front of the Lamb” (Revelation 7:9). This is God’s goal for his people. This is what we pray, in part, to have happen when we pray the Lord’s Prayer and ask God for his kingdom to “come” and for His will to “be done on earth, as it is in heaven.” When people gather together with those of other races and nations to worship the Lamb, they are cooperating with God to help bring in his kingdom, and we are actually getting a taste of what it will be like in heaven.

#### Studies of Racial Attitudes

The following is a brief look at other studies which have been conducted which also include racial attitudes as one of the variables.

Joyce Reed, in her study entitled “Typology and Effectiveness of Multicultural Inclusion,” is examining the differing opinions of college professors who are addressing the growing multiculturalism in our society. Specifically, she is studying the differences

which have arisen in the debate over how to teach multiculturalism and what outcomes can be expected from it.

In her study, Reed notes that multicultural education is practiced in the United States in a variety of ways. In her work, Reed provides a typology of the various theories of multicultural practices. The typology consists of three generic types of practices which are labeled “student centered,” “content centered,” and “change centered.” The typology, she notes, reveals that there are “considerable differences about what multicultural teaching practices are and what the expected outcomes are.” The problem is to find out if these approaches provide the expected results in terms of “reduced student prejudice, increased general knowledge about the life styles, values, history and contributions of various subgroups, or acquisition of skills to make effective change in the society.” (Reed 3)

Based upon a review of literature, Reed notes that there is “a lack of information in the area of multicultural education types and their effects, especially outside of the college of education” (Reed 5). “Support is lacking,” she notes, “in the outcomes from change centered approaches.” From her studies, Reed developed two questions which drive her project: (1) Does the change-centered type of multicultural education give students skills to make change in the society? and (2) Does one particular way of providing a change-centered type of multicultural education give students a greater level of skills to make effective change in the society than another way? Reed's hypothesis was that “the outcome from change centered type of multicultural education will include acquisition of skills to effective change in the society.” (Reed 5)



Reed's study utilizes a pre-test/post-test methodology with college students from a large Midwestern university who will be divided into three groups. "One group will receive no change-centered multicultural education, one group will receive change-centered multicultural education by one instructor, and the other group will receive change-centered multicultural education by a second instructor" (Reed 5). In the pre-test and post-test, students will respond to the Social Scenario Scale, the construct validity of which was determined by its association with the Modern Racism Scale.

Reed's study clarifies "the value based theories of education in an objective typology" (6). In this typology, Reed constructed three categories which reveal that there are "considerable differences about what multicultural teaching practices are and what the expected outcomes are." The first category focuses on the students, the second, focuses on the content and the third focuses on the change. Each of these types leads to different outcomes. The student-centered type focuses on the students and therefore the outcomes are based on the student. That is, the student assimilates better or shows reduced prejudice. The content-centered type focuses on addition of material and thus, the outcome is the acquisition of greater knowledge. "The change-centered type focuses on skills needed to make changes, so the outcomes are that students have these skills and knowledge of society to make the appropriate changes in society" (6). Furthermore, this study details "literature conducted to show the effectiveness of these types in relation to the expected outcomes" (6). Reed notes that while the outcomes of this study will add to the body of knowledge about multicultural education, "it will be limited by its generalizability due to the small size of convenience sample" (6).

Another study dealing with prejudice and racist attitudes was published in 1993 by J. McGregor. In this study, she conducted a “meta-analysis to integrate findings from studies on role playing using antiracist teaching and its effectiveness on prejudice reduction. She then summarized and coded the studies. Then, she calculated the effect sizes on the 17 out of 26 articles that had enough information to determine the effect size.” From these articles, “she was able to determine the effect sized for 43 findings.” Based upon her calculations, “the average effect size found for role playing was +.42 (this is the standardized regression co-efficient; on a scale of -1 to 1) , while the effect size found for antiracist teaching was +.48” (McGregor). These changes are considered to be “small to medium effects.” (Reed 3).

A final study regarding prejudice and racial attitudes is noted by Scott Sleek in his article entitled “People's Racist Attitudes Can Be Unlearned.” In this article, Sleek shares the findings of Dr. Harold Fishbein in his study of cooperative learning, which Fishbein discussed at the APA's annual convention. At the convention, Fishbein noted that cooperative learning—a teaching technique in which children work in small groups rather than individually to perform academic assignments—may be one of the best ways to help youngsters offset their prejudices toward classmates of other races, cultures and the opposite gender (Sleek 38). Fishbein based his conclusion on “studies showing that humans are naturally predisposed to be wary of ‘outsiders’—people of different races, religions, languages or other tangible traits.” And “research shows,” said Fishbein, “that hostility toward 'outside' groups emerges as early as age 3, and that culture dictates which outsiders are the targets of prejudice” (Sleek 38). Cooperative learning, which is based on

the research of social psychologists and educators, “cuts through those predispositions toward prejudice by propelling children from different backgrounds to look at each other as 'insiders' or teammates, rather than 'outsiders,’” he said. “Such educational approaches, which have grown in popularity over the last two decades, may yield a multicultural generation of people taught to find their common, rather than opposing, goals and values.”

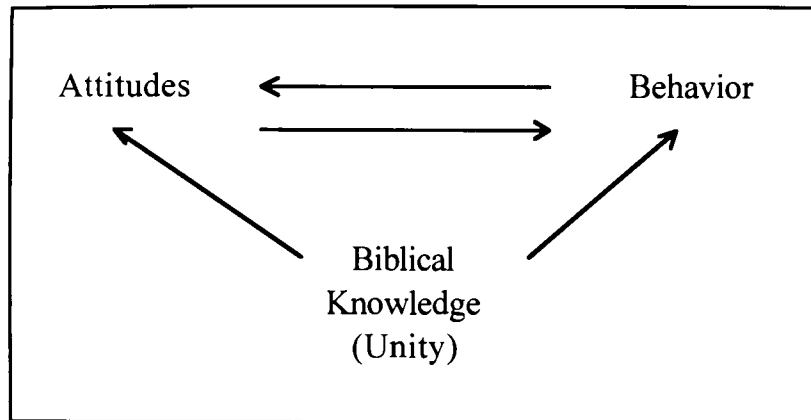
(Sleek 38)

It is important to note that while there are numerous churches and community organizations putting forth magnificent efforts to combat racism and prejudice in our country, there seem to be a limited number of studies which have been conducted to actually measure the effectiveness of these programs.

#### Analysis of Questions to Be Explored

As noted in chapter one, there are three questions involved in this project. These questions are: (1) What attitudes do the participants have towards those of other races prior to and following the experience? (2) What behavioral practices do the participants have towards those of other races prior to and following the experience? and (3) What Biblical knowledge do the participants have regarding God’s goal for unity in Christ prior to and following the experience? As these questions indicate, the project will involve three variables: (1) Racial attitudes; (2) Behavior towards other races; and, (3) biblical knowledge. It is also important to see how each of these variables relate to one another. Below is a figure of the interrelatedness of these three variables.

Figure 1. Attitudes in Relation to Behavior



As this figure suggests, attitudes and behavior are interrelated. That is, attitudes affect behavior and vice versa. In addition, one’s biblical knowledge also affects both one’s attitude and behavior. All three variables, then, are interrelated. It is also important to illustrate the consequences of the ten week training experience upon these three variables. Below is a diagram of the desired result.

Figure 2. The Desired Outcome of the Ten-Week Training Experience

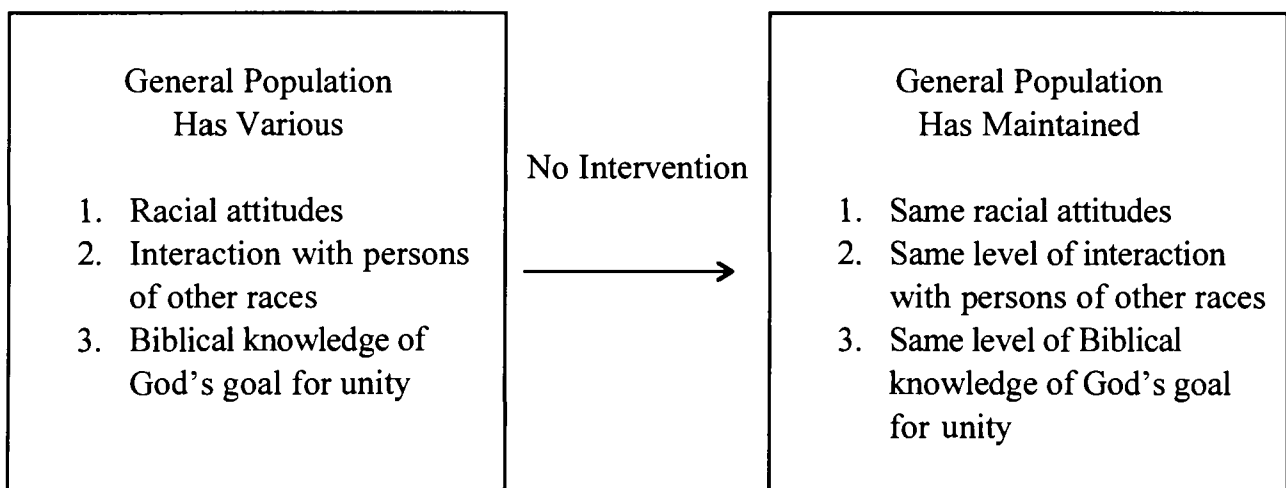
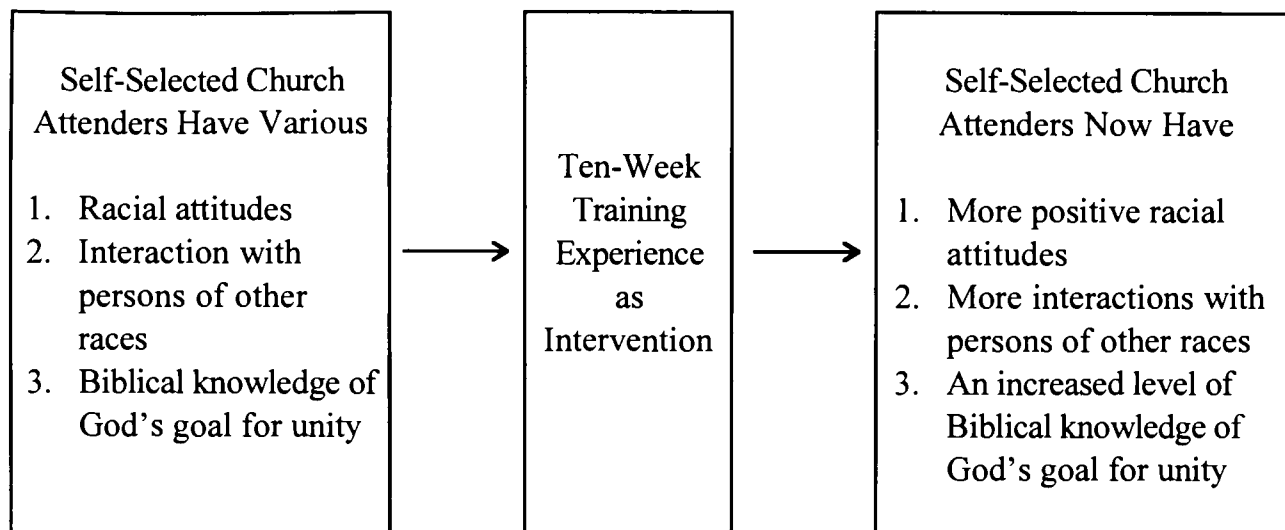


Figure 2, cont. The Desired Outcome of the Ten-Week Training Experience



As the diagram illustrates, the goal of the ten week experience is to initiate improvements in the racial attitudes, behaviors, and biblical knowledge so that the participants can experience oneness in Christ. As the diagram notes, oneness in Christ is characterized by Christ-like, loving attitudes and behaviors and a greater understanding of God's goal for unity. It will be difficult to ascertain a Christ-like attitude in the participants; however, the results of the Racial Attitudes surveys will provide helpful information and insight as to the racial attitudes of the participants towards other races. It will be easier to ascertain the Christ-like behavior of the participants. The Interaction Survey along with the Follow-up Interview Questionnaire will help provide information regarding the participants behavior towards other races. This Christ-like behavior will be characterized by the key principles of relationships as well as some of the consequences of the walls falling noted earlier in Section 2.

## CHAPTER 3

### Design of the Study

#### A Summary of the Problem

The purpose of this project was to develop and test the impact of a ten-week interracial training experience upon the attitudes and behavior of participants towards those of other races as well as their biblical knowledge of God's goal for unity in Christ. These measurements were made following a 10 week interracial, small-group training experience. Specifically, it was designed to help reduce the racist and prejudicial attitudes of the participants, to increase the interaction of the participants with people from another race, and to increase biblical knowledge of God's goal for unity in the participants. By accomplishing these things during the ten-week training experience, it was hoped that the participants would then be equipped to be leaders of racial reconciliation in the local church.

#### Research Questions

Three logical research questions emerge from the purpose of this project. These questions are:

Research Question 1: What attitudes do the participants have towards those of other races prior to and following the "Head to Head, Heart to Heart, Hand to Hand" ten-week experience?

Research Question 2: What behavioral practices do the participants have towards those of other races prior to and following the “Head to Head, Heart to Heart, Hand to Hand” ten-week experience?

Research Question 3: What biblical knowledge do the participants have regarding God’s goal for unity in Christ prior to and following the “Head to Head, Heart to Heart, Hand to Hand” ten-week experience?

It was my desire that through this ten-week experience, the participants would not simply be more tolerant of other races, but that they would actually be better equipped to exhibit Christ-like love for those of other races.

#### The Subjects of the Study

The subjects for this project were gathered through various means, the details of which are noted in Chapter 4. It must be understood that the participants were not a truly random group. It must also be noted that these participants, because of their willingness to participate in such an experience, were sensitive to issues of racial reconciliation.

#### Instrumentation

The instrumentation for this project entailed the use of a General Information Sheet (Appendix A), pre-test/post-test surveys, and a follow-up questionnaire. The participants were tested on three tiers. The first tier tested the racial attitudes of the participants. The participants racial attitudes were ascertained through the use of two surveys. The first of these two surveys was entitled the “Race Relations Survey” (Appendix B). The second of these two surveys was entitled “Racial Attitudes Survey”

(Appendix C). Some of the questions (designated by an asterisk) for this survey were drawn from the “Modern Racism Survey,” a widely used test for racial attitudes.

The second tier entailed testing the behavior of the participants towards people of another race. The behavior of the participants towards other races was ascertained through the use of a “Behavioral Survey of Interaction with Persons of Another Race” (Appendix D). This survey was self-designed to discover the frequency of the participants’ interactions as well as their comfort level with people of another race. The self-reported behavior of the participants towards other races was also determined through the use of a “Follow-Up Questionnaire” (Appendix F).

The third tier involved testing the participants biblical knowledge of God’s goal for unity. This information was ascertained through the use of a “Biblical Knowledge Inventory” (Appendix E).

#### Reliability and Validity

For this project, it was necessary to examine the reliability and validity of the instruments used. The first instrument used was the “Race Relations Survey.” This instrument was drawn from the race relations questions in the General Social Survey. The General Social Survey is conducted annually by the National Opinion Research Center of the University of Chicago. The survey was first conducted in 1972 and covers items viewed by sociologists as “mainstream” interests of modern, academic sociology. The American Sociological Association represented by the chairperson along with a panel of about 150 sociologists reviewed a draft of the questionnaire for this survey, and they suggested a number of revisions and additions which were incorporated in the final



version of the questionnaire. It should be noted that in the questions involving race relations, all of the questions, except for one question about school integration and one about busing, are addressed to non-blacks only.

The second instrument used was the “Racial Attitudes Survey.” This instrument was designed by the University of Dayton Research Center in order to assess the nature and extent of racial discrimination in the Dayton area and to examine the feelings and attitudes that are thought to be associated with such discrimination. This survey was first conducted in 1994 and has been and will continue to be conducted biannually.

The third instrument used was the “Behavioral Survey of Interaction with Persons of Another Race.” In order to ascertain its reliability, this survey was given to fifteen seminary graduate students who were asked to note any needed revisions or additions. Perhaps the weakness of using this particular group was the fact that they were all Caucasian. However, because the questions were not racially sensitive in nature, this likely did not weaken their ability to make needed revisions.

The fourth instrument used was the “Biblical Knowledge Inventory.” In order to ascertain its reliability, this instrument was given to fifteen persons who were asked to note any revisions or additions.

#### Data Collection

This project utilized a pre-test and post-test procedure. The surveys were given prior to and following the ten week training experience. Data was collected from the participants through the use of a “Follow-Up Interview Questionnaire.”

### Independent and Dependent Variables

The independent variable for this project was the ten week training experience. The dependent variables were the attitudes, behaviors, and biblical knowledge of the participants.

### Control of Extraneous and Confounding Variables

The controls for this project were the age, gender, race, and demographics of the participants. As noted earlier, the participants were not a truly random group. Because this group was self-selected, it would be difficult to use this group as a basis for making generalizations about the larger population. The participants were pooled from local churches and were people who had an inclination to consider issues of racial reconciliation. It was difficult, then, to control the age, gender, and demographics of the participants. Control of the participant's race was a little easier. The African-American participants were pooled from predominantly African-American churches, and the white participants were pooled from predominantly white churches.

### Data Analysis

In this project, there were five areas of analysis. The first and second areas of analysis were the "Race Relations Survey" and the "Racial Attitudes Survey." The results of these two surveys were analyzed by a Sociology Professor from the University of Arizona. A look at this analysis is found in Appendixes M and O.

The third area of analysis was the "Behavioral Survey of Interaction with Persons of Another Race." This survey will be analyzed by the writer of this thesis. Since this survey asked participants to number the amount of interactions, as well as their level of

comfort, with people of another race, it was a simple task of comparison to ascertain whether or not there had been any change as a result of the ten week experience.

The fourth area of analysis was the “Biblical Knowledge Inventory.” This inventory was also analyzed by the writer of this thesis. Based upon the number of correct and incorrect answers from the pre-test and post-test, any changes in the participants knowledge of God’s goal for unity as a result of the ten week experience were evident.

The fifth and final area of analysis was the “Follow-Up Interview Questionnaire.” This questionnaire was analyzed by extrapolating the various themes that emerged from the participants responses.

## CHAPTER 4

### Findings of the Study

#### Purpose of the Study

One does not have to step into too many churches to discover that there is a racial wall that divides the body of Christ. Sunday after Sunday, disciples of Jesus Christ gather together to worship the same Lord, yet by and large, they do so only with persons who are like themselves. There is a wall which divides the church along the lines of race.

This project was intended to help tear down that wall. It was designed to help people, and in particular those persons who have entered the race of Christianity, to grow closer to obtaining the biblical, God-given goal of unity in Christ. With that end in mind, the purpose of this project was to develop and test the impact of a ten-week interracial training experience upon the attitudes and behaviors of participants towards those of other races as well as their biblical knowledge of God's goal for unity in Christ.

There were three Research Questions that guided this study: 1. What attitudes do the participants have towards those of other races prior to and following the experience? 2. What behavioral practices do the participants have towards those of other races prior to and following the experience? 3. What biblical knowledge do the participants have regarding God's goal for unity in Christ prior to and following the experience?

#### Gathering of Participants

It is important and insightful to note the procedure for gathering the participants and the differing responses between whites and blacks. In order to gather the African-American participants, I advertised the class in the Columbus South District Journal and

the Columbus North Journal of the United Methodist Church which is distributed to approximately 120 United Methodist churches in and around the Columbus area. Of these 120 churches, there are approximately five predominantly African-American churches. I also placed an advertisement in the local paper that is distributed to the east side of Columbus, where I was located in a predominantly white neighborhood. In addition, I gave a public invitation at an interracial church, Christ United Methodist Church, located about twenty minutes from my location. Finally, I asked my District Superintendent for the names of some African-American people who might be interested in participating in this project. He gave me three names, but I was only able to contact one of them.

I was able to gather three participants through the District paper, two participants from my public announcement at Christ United Methodist Church, four who were friends of the one African-American referred to me by my District Superintendent, and seven participants came as friends of participants. This gave me a total of 16 African-American participants at the first session.

In order to gather the white participants, I advertised the class in the district journals noted above and in the local paper. I also made three public announcements at the church where I was an associate pastor—a large, 2,000 member, predominantly white church located in the suburbs of Columbus, Ohio. From these promotions, I was able to gather five participants from the District paper, two participants from the local paper, and 22 participants from the public announcement. This gave me a total of 29 white participants.

Attendance of Participants

As a result of the above gathering efforts, 45 persons (16 black, 29 white) attended our first session. Not all of these persons, however, remained with the class. As the ten sessions unfolded, some participants completely dropped out of the class while others attended when they were able. Below is a look at the attendance pattern for the black participants, followed by the attendance pattern for the white participants.

Table 1. Black Participant Attendance

Number of Sessions	Frequency of black participants who attended this number of sessions	Percentage of black participants who attended this number of sessions
10	3	18%
9	3	18%
8	2	12%
7	0	0%
6	0	0%
5	0	0%
4	2	12%
3	2	12%
2	0	0%
1	4	25%

Table 2. White Participant Attendance Pattern

Number of Sessions	Frequency of white participants who attended this number of sessions	Percentage of white participants who attended this number of sessions
10	1	3%
9	3	10%
8	6	20%
7	0	0%
6	5	17%
5	0	0%
4	2	6%
3	3	10%
2	1	3%
1	8	27%

Below is a look at the attendance for black and white participants together.

Table 3. Descriptive Statistics on Session Participation

	White Participants	Black Participants
Mean number of participants for all sessions	<b>14.2 participants</b>	<b>9.1 participants</b>
Median number of session attended by participants	<b>6 sessions</b>	<b>6 sessions</b>
Mode number of sessions attended by participants	<b>1 session</b>	<b>1 session</b>

The mean attendance for the class for both black and white participants was 24.6.

### Administering the Pre-test, Post-test Inventories

The pre-test surveys for racial attitudes, behavior, biblical knowledge were given to the participants during the first session of the training experience. 43 of the participants filled out the pre-test inventories in their entirety, while two participants did not. However, because not all of the participants remained with the class for the entire ten sessions, not nearly as many participants completed the post-test inventories. 13 of the white participants and nine of the black participants completed the post-test inventories. However, two of the white participants and two of the black participants did not complete them in their entirety. Thus, the number of participants who completed both the pre-test and the post-test in their entirety was 11 whites and 7 blacks.

### Profile of Participants

The average age of the those persons who completed both the pre-test and post-test inventories was 49.09 years for white participants and 58.5 years for black participants. The average household income was \$50,000 for white participants and \$27,850 for the black participants. Of the seven black participants who completed both the pre-test and post-test inventories, three had completed their high school diplomas, two had completed their high school diplomas with some college, and two had completed their master's degree. Of these seven participants, three were male and four were female. Of the 11 white participants who completed both the pre-test and post-test inventories, four participants completed their high school diplomas, four completed their high school diplomas with some college, two completed their college degrees, and one completed his master's degree. Of these 11 participants, five participants were male and six were female.



When the 11 white participants who completed both the pre-test and post-test were asked “In the church which you attend, what percentage of the people are of another race?” 9 said 1-9 percent and 2 responded 10-19 percent. When the seven black participants who completed both the pre-test and post-test were asked the same question, six said 1-9 percent and one said 60-69 percent. Two of these seven participants had at one time attended an “all-white” congregation, but because of distance they had joined a church in their neighborhood, which was an “all-black church.”

When the 11 white participants were asked, “In the community in which you live, what percentage of the people are of another race?” five said 1-9 percent, three said 10-19 percent, one said 20-29 percent, one said 30-39 percent, and one said 40-49 percent. When the seven black participants were asked the same question, one said 1-9 percent, three said 20-29 percent, two said 50-59 percent, and one said 70-79 percent.

#### Findings Based on the Three Research Questions

Based upon the results of the inventories utilized in this project, the ten week training experience did not bring about any statistically significant changes in the attitudes or behaviors of the participants. The analysis of responses to Questions 1 and 2 in Appendix M reveal that, while there were changes in attitudes, they were “Not Significant” changes. However, the training experience did bring about significant changes in the participants biblical knowledge of God’s goal for unity. When the white participants were asked about the importance of the Bible, on a scale of 1 to 5, the responses revealed a pre-test mean score of 4.273 and a post-test mean score of 4.818, and a T-score of 2.372. In addition, the mean pre-test Old Testament score for all of the

white participants was .463 (46 percent), and their mean post-test score was .815 (81 percent) with a T-score of 4.833. Furthermore, the mean pre-test New Testament score for white participants was .334 (33 percent) and their mean post-test score was .830 (83 percent) with a T-score of 9.021. Finally, the mean pre-test score for black participants was .411 (41 percent), and their mean post-test score was .800 (80 percent) with a T-score of 10.467. These findings suggest that it takes longer to change an individual's attitudes and behaviors towards persons of another race than it does their biblical knowledge of God's goal for unity.

#### Responses to the Follow-Up Interview Questionnaire

The following is a look at the responses made by participants to eight Follow-Up Interview Questions. The fundamental purpose of these questions was to ascertain any changes in the participants following the training experience. As indicated below, their responses generally fall under the categories of Attitudinal, Emotional, Behavioral, Cognitive Knowledge, and No Change. These categories were organized manually.

Question 1: "Based upon the ten week training experience, what did you learn about yourself?"

##### White Participants

Cognitive Knowledge: More than one of the participants indicated a cognitive awareness that the task of racial reconciliation is unfinished. One participant said that "there is still work to be done," while another acknowledged that "racism is difficult to totally get rid of." Others indicated the need for growth in understanding. One participant stated how he/she was "ignorant of the African-American experience" and another stated

that he/she “did not fully understand how much subtle racism exists and how hurtful it is.”

Attitudinal: White participants expressed an attitude that they had a personal responsibility in the area of race relations. One person stated that they still needed “growth in tolerance and the ability to show Christian love.” Another participant stated, “I am at fault for the lack of racial harmony because I have not done anything to correct it.” A third participant accepted personal responsibility when they stated, “I am prejudiced ... there is still a long way for me to go.”

#### Black Participants

Attitudinal: Like the white participants, the black participants also expressed an attitude of personal responsibility. One participant indicated that he or she “too, harbored prejudice,” while a second participant stated that he as an individual had done little to end racism. A third participant stated that she wanted “to keep on trying to make a difference.” Thus, like the white participants, the blacks participants acknowledged their own failures and responsibility to help bring about racial reconciliation.

No Change: A second theme, one not noted by the white participants, was that there was no change. One participant acknowledged that the training experience had not really changed them but had helped to reinforce their course of encouraging people “to love one another.” A second person stated that following the training, their feelings “remain the same.”

Question 1a: “As a result of the class, what changes in you have occurred?”

### White Participants

Cognitive: One of the evident themes which surfaced from the responses of white participants to this question was a growth of understanding. One participant stated that he was “more aware of the vulnerability” of those around them, while a second participant stated that she had gleaned a “better understanding of black people and their attitudes.” A third participant stated that because of the training, he had “a greater understanding of why there is racism.”

Behavioral: The participants also noted changes in their behavior stating that they were intentionally pursuing relationships with African-Americans. One participant stated that they “try harder to reach out to blacks,” and another said that they are “more intentional about pursuing black friendships.”

No Change: One white participant indicated that there had been no change as a result of the class, stating that “the love of God” is still in their heart.

### Black Participants

Attitudinal: Black participants expressed a change in their attitudes towards people of other races and their intention to do something about race relations. One participant stated that their “attitude towards people of other races has changed” and that they “have a great love for all of mankind.” A second participant stated that they “were more determined than ever to let the body of Christ know that we are going to heaven together or we are not going at all.” And a third participant stated, “I have a greater desire to do something about the problem of racism. I have been encouraged.”

Emotional: There was an emotional response from one of the black participants who responded in one word, “remorse.” This response could either mean that he or she feels remorse over the present state of race relations, or it could refer to his or her own remorse over their lack of involvement in the solution, or it could even refer to a sense of remorse about the failure of the class to bring about a resolution. The lack of clarity regarding their answer speaks to the need to follow up on some of the open-ended questions.

Question 1b: “As a result of the class, what changes are you going to make?”

While the findings of this project did not reveal any statistical changes in the behavior of the participants, the interview responses did indicate that the participants were intending to make some behavioral changes in their interactions with persons of other races. Below are some of the responses.

White Participants

Behavior: Because of the way in which this question was worded, it is not surprising that this question elicited responses which were primarily behavioral in nature. From their responses, it is rather clear that the participants intend to be proactive in dealing with the issues of race. One white participant said, “I will make friends with some black folks and stay in contact with them.” Another person responded with, “When the opportunity arises, I am going to take the lead in going to my brother and sister of other races with a hand of unity.” Still another, participant stated, “I am going to speak up when I am in the midst of people being rude, negative, and bigoted.” Yet another person responded by saying, “I am going to make a conscious effort to advance racial

reconciliation by changing my patterns of behavior.” The answer expressing the greatest degree of change was one in which the participant said, “I am considering joining an African-American Church, submitting myself to their leadership.”

### Black Participants

**Behavior:** One black participant stated that he was going to “become more sincere.” Another black participant indicated that she were going to try to keep the group of people from the class meeting periodically.

**No Change:** Two of the black participants indicated that they were not going to make any changes as a result of the class. One in particular said, “I am not going to make any changes. I am going to obey the Word of God and do exactly what He tells me to do.”

Question 2: “Based upon the ten week training experience, what did you learn about persons of the African-American/Caucasian race?”

Because of the wording of the question, the responses of the participants was generally cognitive in nature, with answers dealing primarily with new insights gained from the experience.

### White Participants

**Cognitive:** One of the insights expressed by the white participants was that blacks and whites are the same. One participant stated that blacks and whites are the same, “only their skin may be different,” while a second participant stated that there is “no difference” between the two races. A second insight noted by participants was that the whites could learn from the blacks. One white participant noted that blacks “are much more aware of things that are racist” than whites and another stated that “blacks have a

lot to teach us.” Interestingly, two of the white participants commented on the good character of the black participants. One participant commented that they had learned “how really kind and thoughtful the African-American is.” A second white participant commented, “I have learned generally that the African-Americans are kind and forgiving.” Finally, it was noted that black participants in the group want to make a difference.

### Black Participants

While there are some similarities between the responses made by the white participants and the black participants, their responses were generally quite different.

Cognitive: The responses from black participants generally fell within two categories. The first category was the sameness of the two races. One black participant commented that “even though we are different races, we are all brothers and sisters in Christ,” while another participant stated that “we really have more in common than not.” The second category was the observed desire of white participants to make a difference. One black participant said, “I have learned that there are many Caucasians who want to follow the principles of God’s Word and make a difference as fellowship, understanding, and above all, loving one another.” A second black participant said, “there are those who really want to try to change things and make things better between the races.”

Question 3: “Based upon this ten week training experience, what have you learned about the church?”

The responses to this question were both cognitive and emotional in nature. They were cognitive in the sense that they expressed an observation of the present status of the church, and they were emotional in the sense that they expressed a lot of passion for their

viewpoint. The participants did not look highly upon what the church has done, or not done, thus far in bringing about racial reconciliation in the body of Christ. Out of all the comments from both white and black participants, only two were positive in nature, one was neutral, and the rest were rather critical of the church.

#### White Participants

Cognitive: On the cognitive side, two of the white participants stated that the church is segregated.

Emotional: On the more emotional side, many of the white participants expressed a general failure on the part of the church to bring about racial reconciliation. It was noted that “the church is sometimes so caught up in itself that it forgets that its purpose is to minister to individuals.” In addition, it was stated that “the church needs to direct a great effort to the area of unity and not just mention it from the pulpit with lip service.” It was also stated that “the church has done little to bring blacks to the church. Love your neighbor is preached but not practiced. The church is afraid to upset the status of the church for fear of losing its members and gifts.” It was further noted that “the church needs to take leadership in the battle, but has failed miserably.” And, finally, it was stated that “there are so called Christians who govern the way of the church who are prejudiced.” Overall, then, the church didn’t rate very well with the white participants.

#### Black Participants

Cognitive: Like two of the white participants, one black participant stated that the church is a segregated community.



Emotional: While the black participants were also someone critical of the church, their responses were generally more positive in nature, expressing the need for growth on the part of the church. One person stated that “the church hasn’t always done a good job in the past with race relations, but is doing better.” Another participant stated that “the church should become more involved in human relations.” And, perhaps the most critical comment of all, one black participant said, “I have learned that the church has a long way to go to please our heavenly father. They are not obeying one of the most important scriptures found in I Corinthians 13.” The one positive statement from a black participant noted that the church is doing a better job at racial reconciliation. This participant said, “I have learned that the church is trying harder to accept black people than the past.”

Question 4: “Based upon this ten week training experience, what did you learn about what the Bible says about unity?”

The responses to this question were unanimous from both white and black participants. All agreed that the Bible teaches believers to be one in Christ. Of both white and black participants, nearly half stated that not only is unity a biblical teaching, but that it is also mandated. The general overall response of both blacks and whites to this question can be summed up in a response made by one white participant who said, “Unity is mandatory.”

Question 5: “What did you most enjoy about the ten week experience?”

Like question 4, white and black participants responded unanimously to this question. Two of the white participants and one of the black participants noted how they enjoyed the learning. Every participant stated that the one thing about the ten week

experience that they enjoyed the best was the interaction and fellowship. Some of the comments expressed from the white participants were: The fellowship and sharing openly, meeting everybody, the interaction with other black friends, and the chance to meet, talk, and interact with black Christians. Some of the comments expressed from the black participants were: I enjoyed the wonderful fellowship, the delicious food, and the sweet spirit of the people, making new friends from other races, the fellowship and the worship was great. One participants said, “I really enjoyed what I have learned and the fellowship was so great. This is really needed to open people’s minds. Hope this class will continue.”

Question 6: “Where can the ten week experience be improved?”

Not all of the participants chose to answer this question. However, of those who did, one of the comments that surfaced from the white participants was the need for longer sessions. This is surprising in the sense that all the sessions lasted at least 1 \_ hours and sometimes longer. It does indicate, however, the level of interest of the participants and the enthusiasm that was brought to the discussion times.

Comments from Participants During the Class Experience

The following comments were made near the beginning of the training sessions by various participants when asked to define “racism.”

**African-American participant**—“Racism is being made to feel inferior. Because of what I was told what I could and could not do while growing up, I have lived with this sense of inferiority for many years.”

**White participant who has two adopted African-American**

**daughters**—“Racism is having a child shunned because of her skin color.”

**African-American participant**—“Racism is being told that you are not expected to achieve a very high level of education.”

**African-American participant**—“Racism is being waited on in line at the store after a white person.”

**White participant**—“Racism is being told that you can’t minister in a black community because you are white.”

The following comments were made by participants near the close of the training when asked what they had learned thus far.

**African-American participant**—“I’ve realized that segregated worship is not O.K. and that it does diminish our witness and that we must strive to worship together on Sunday morning. I’ve realized that we are brothers and sisters. We are family. (After making these comments, another participant spontaneously turned to the white participant sitting next to her and gave her a hug.)

**African-American participant**—I’ve realized that it’s going to take the Holy Spirit living in us to knock down the walls between us. It’s going to take His love working through us. It’s only through Christ that we can make it happen.

The following comment was made by one of the white participants when discussing the issue of relocation.

**White Participant**— Our family has tried the relocation thing and we did so because we believed that it was necessary to break down walls. It was a very

painful experience. My wife was attacked. We had to move and she asked that we not ever move back to the inner-city. I believe in it, but it requires a tremendous sacrifice.

### Comments from Participants outside the Class Experience

Especially interesting and insightful were the number of comments, notes, phone calls, etc. that were received from the participants. The fax below was received from a white participant following the first session.

Hi Todd,

Congratulations on a great start. I was very pleased to see the quality that the class has been blessed with. With sincerity and frankness, this class should be a wealth of information and ideas. The interesting part will be how to capture what is there and move forward.

I have pulled a few items that might be of some help. The first item deals with relationships, something that is crucial in the class. The second two deal with the mountaintop and the valley.

When you get a chance, let us see if we can't get a prayer group established through this class. Such a vehicle would be a natural way to establish some meaningful relationships that might not happen otherwise. It always seems that people are willing to serve, but not be served; and there are times when we need to be humble enough to let someone serve us in order to help them grow.

Please know that I will help wherever and whenever needed. Otherwise, I will try and play the catalyst speaking up when others don't want to be first.

In His Service,

The following letter was written by a white participant expressing his appreciation for the class.

If you could please let everyone know how much I have enjoyed sharing this experience with them. They and the experience have both been a blessing and I hope to be seeing them again and again and again. I will try to get in touch with Clenzo Fox (what a fountain of love and wisdom) as I

owe him a phone call. But just in case I haven't got to talk to him yet, let him know I am still going to call him. It's really hard to condense how I have come to feel about everyone in the Head to Head group. Knowing them has/is one of those great Christian experiences we all have when we are with brothers and sisters in Christ. I appreciate everyone's love, patience, and willingness to share themselves without reserve. To you Todd, I would like to say, "I love you man!" (and yes you can have my Bud Lite). Seriously, Todd even though we have only known each other for a short period of time I count the time I spend with you as a real blessing. Your positive attitude AQ (Attitude Quotient), enthusiasm, and love of Christ never cease to energize me. I just feel that there is so much I can learn from you and your example. Needless to say, I'll be trying to call you soon (sorry Clenso called first, but you are on my short list.) I hope that we can get together sometime so that we can talk about the future of the Head to Head program. The trainer/teacher in me says that there are some "tweaks" that you might want to consider that may make it more effective. Besides, I'll buy lunch. God Bless to everyone and especially to you my new found friend.

Yours in the Way,

The following article was written and published in the Columbus Ohio South District Journal of the United Methodist Church by a white participant, Brenda Layman midway through the ten week training experience.

"Making a Difference—Together"

Brenda Layman

Warm handshakes, welcoming smiles, humor, food and easily flowing conversation fill the room. Is it a family reunion? In a way, yes. But this family gathering is unusual. The members of this family are men and women, old and young, as are the members of most families. But the members of this family are both black and white. They are Christians—members of God's family—and they are gathered for a purpose. "Head to Head, Heart to Heart, Hand to Hand—Together, We Can Make a Difference" is the title of a course currently in progress at Reynoldsburg United Methodist Church. Co-leaders and pastors Todd Grant and Will Jennings have designed this course to address racial segregation, one of the most difficult problems faced by our church and our society today.

Grant, who is white, and Jennings, who is black, date their friendship from seminary days. Will Jennings makes the lengthy drive from his home Lexington, Kentucky each week in order to share leadership in this project with his friend. Over forty participants come together to engage in discussion and fellowship with one goal in mind: unity in Christ. They share their personal experiences and reactions to the books class members are required to read. They share feelings, and they ask probing questions. In short, they take risks, and they dare to trust.

Session one begins with a quote from Martin Luther King, Jr.: *“As a minister of the gospel I am ashamed to have to affirm that eleven o’clock on Sunday morning, when we stand together to sing “In Christ there is No East or West,” is the most segregated hour of America, and the Sunday School is the most segregated school of the week.”* If the church of Jesus Christ, who taught unity and love among all believers, does not take the lead in resolving the racial problems our nation faces, who will? It is an amazing testimony to the power of the gospel of Jesus Christ that people who have been systematically neglected, humiliated, and even abused are willing and able to forgive and reach out in faith. It is unthinkable that Christian people should turn away from any opportunity for healing and reconciliation with their brothers and sisters.

Programs such as this one are beacons of hope in a land of darkness. As Christians, we welcome opportunities to establish a worship community that includes all God’s people. We also thank committed people like Todd Grant and Will Jennings, who are doing their part to replace division and mistrust in the Christian community with unity and love.

*John 17:22-23 “I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.”*

The words of a song, Let it Be Said of Me, were given to me by an African-American participant. He asked me to read the words to the group as a part of our opening prayer time.

Let it be said of us  
 That the Lord was our passion  
 That with gladness we bore  
 Every cross we were given  
 That we fought the good fight  
 That we finished the course

Knowing within us  
The power of the risen Lord  
Let the cross be our glory  
And the Lord be our song  
By mercy made holy  
By the Spirit made strong  
Let the Lord be our song  
'Til the likeness of Jesus  
Be through us made known  
Let the cross be our glory  
And the Lord be our song  
Let is be said of us  
We were marked by forgiveness  
We were known by our love And delighted in meekness  
We were ruled by His peace  
Heeding Unity's call/Joined as one body  
That Christ would be seen by all. (Words and Music by Steve Fry)

The following voice mail was given to me by one of the African-American participants about half way through the ten week training experience.

Todd,

This is \_\_\_\_\_. I wanted to call and tell you that I feel so good. I just received the tape and your letter. Your letter is wonderful. I cherish it and will keep it forever.

I wanted to say that participating in the reconciliation class is such a joy. It's a joy to participate with everyone. Every week has been so meaningful. I think we have all gone away feeling so positive about race relations and that's so important because that to me is the one thing that we really need to get together on. I think your class is so timely. It certainly was risky. But I think all of us are enjoying it. I want to commend you and Will again and again. You both have wonderful smiles and wonderful dispositions and are handling all the matters in such a positive way.

God Bless You!

The following was noted in a card written by an African-American participant following the conclusion of the class

The seeds that were planted in the Racial Reconciliation Class will one day bring forth much fruit—I look forward to the harvest in my life (especially) and the abundance in the lives of the other class participants. I also look forward to what God will do with your life and your family. Thank you for your service to the body of Christ—that we come to the perfect man.

This poem entitled The Cold Within was handed to me by one of the African-American participants.

Six humans trapped by happenstance  
 In black and bitter cold  
 Each one possessed a stick of wood, Or so the story's told  
 Their dying fire in need of logs  
 The first woman held hers back  
 For on the faces around the fire  
 She noticed one was black  
 The next man looking across the way  
 Saw one not of his church  
 And just couldn't bring himself to give the fire his stick of birch  
 The third one sat in tattered clothes He gave his coat a hitch  
 Why should his log be put to use  
 To warm the idle rich?  
 The rich man just sat back and thought  
 Of the wealth he had in store  
 And how to keep what he had earned  
 From the lazy, shiftless poor  
 The black man's face bespoke revenge  
 As the fire passed from his sight  
 For all he was in his stick of wood  
 Was a chance to spite the white  
 And the last man of this forlorn group  
 Did naught except for gain  
 Giving only to those who gave  
 Was how he played the game  
 The logs held tight in death's still hands  
 Was proof of human sin. They didn't die from the cold without  
 They died from cold within.



### Changes Observed in Behavior during and after the Class

Changes in participant's behavior were observed during and following the completion of the training sessions. Two African-American participants demonstrated a change in behavior by attending a Wednesday night, all-white, worship service, which I was responsible for leading. Another change in behavior was the friendship that was forged between one of the white male participants and one of the African-American male participants. Following the class, these two men began having lunch with one another periodically. During these get-togethers, the white participant sought the advice of the African-American participant about whether or not he should begin worshipping at an all-black church. The African-American felt that the white participant would be able to do "more good" by remaining at the white church and seeking to inform and influence his white, fellow church goers about the need for reconciliation in the church. Consequently, the white participant remained at his church. These two participants developed a "genuine friendship" which in turn developed into a business association. Other observed changes included telephone conversations, informal gatherings, and party invitations between black and white participants.

### Comparison of Responses to the Race Relations Survey and the General Social Survey

(see Appendix 0)

As noted in Chapter 1, one of the intents of this project was to compare the pre-test responses of participants in this project to the responses of persons in the General Social Survey. If the mean scores for both of these groups were similar, then it would indicate its generalizability for other similar segments of society. Based upon an analysis

of these two mean scores as noted in Appendix 0, we see that the one question in which the mean scores differed significantly was question #4, which asked, “If a member of your family wanted to bring an African-American friend home to dinner, would you object strongly, mildly, or not at all?” As indicated in Appendix 0, the mean response score to this question from participants from this project was 3 while the mean response score for participants in the General Social Survey was 1.590, which is a difference of 1.410. The difference may be due to the fact that the participants in this project were more inclined to be more receptive to other races than those in the General Social Survey. However, with the exception of question #4, it would appear that the respondents who entered this program had racial attitudes that were roughly comparable to those of the average American. Although the participants in this project were self-selected, they were not grossly different from the participants in the General Social Survey who were randomly selected. Thus, while the experience did not bring about any significant statistical difference in racial attitudes, the group was at least comparable to the average Americans.

#### Summary of Significant Findings

- a. It takes intentionality and leadership in order to bring persons of different races together.
- b. It is was more difficult to change the attitudes and behaviors of the participants than
- c. their biblical knowledge.
- d. While the training experience did not bring about any statistically significant changes in the attitudes or behaviors of the participants, it did bring about significant changes in their biblical knowledge of God’s goal for unity in the body of Christ.

- e. Changes in behavior not discerned from the inventories were observed. One change was in the place of worship as two of the African-American participants began worshipping at an all-white, Wednesday evening, worship service. In addition, one white participant and one African-American participant forged a long-term friendship and business association during the course and now on-going (as of 1 January 2000) two years since the completion of the class.
- f. There is a difference between the value of statistical questions as opposed to open ended questions.
- g. There was a high level of interest in the subject on the part of the participants.
- h. Both blacks and whites want to make a difference.
- i. There was a critical evaluation of the church's lack of leadership in the area of racial reconciliation.
- j. When given the opportunity, these participants of different races sincerely enjoyed being with one another.
- k. If relationships between races are to be maintained, it is vitally important that the leadership follow-through in this process.
- l. Whites are generally unaware of the pain of African-Americans.
- m. The participants in this project had racial attitudes that were roughly comparable to those of the average American.

## CHAPTER 5

### Summary and Conclusions

More than one of the participants from this study, when asked what this ten week experience had taught them about the church, responded by saying that the church is “segregated.” The purpose of this project was designed to help alleviate that sad observation and to offer the church a practical training experience that could be used to help break down the walls between the races even within its body. To that end, this project was designed to measure the attitudinal and behavioral changes of participants towards those of other races as well as the biblical knowledge of God’s goal for unity in Christ following a 10 week interracial small group experience. This chapter looks at the major findings along with other observations and conclusions coming from this study.

#### Major Findings

From this project, there emerged eleven major findings. First, it takes intentionality and leadership in order to bring persons of different races together. Second, it was more difficult to change the attitudes and behaviors of the participants than their biblical knowledge. Third, while the training experience did not bring about any statistically significant changes in the attitudes or behaviors of the participants, it did bring about significant changes in their biblical knowledge of God’s goal for unity in the body of Christ. Fourth, there were changes in behavior that were not discerned from the inventories. One change was in the place of worship as two of the African-American participants began worshipping at an all-white, Wednesday evening, worship service. In addition, one white participant and one African-American participant forged a long-term

friendship and business association. These are significant behavioral changes, which speak to the weakness of using statistical analysis in determining changes in behavior. While the statistical analysis may have some value, the actual observed behavior is of greater importance. Fifth, there is a difference between the value of the statistical questions and the open ended questions. While the statistical questions reveal certain changes in the participants, they do not allow the participant to openly share any attitudinal or behavioral changes which may have occurred as a result of the experience. The changes in behavior noted in the previous finding, for example, could not be expressed if only a statistical questionnaire were utilized. Sixth, the high level of interest in the subject on the part of the participants. Seventh, both blacks and whites want to make a difference. Eighth, the critical evaluation of the church's lack of leadership in the area of racial reconciliation. Ninth, when given the opportunity, these participants of different races sincerely enjoyed being with one another. Tenth, if relationships between races are to be maintained, it is vitally important that the leadership follow-through in this process. And, lastly, whites are generally unaware of the pain of African-Americans.

#### Evaluation and Interpretation of the Data

As noted in Chapter 4, there were no significant statistical changes in the attitudes or behaviors of the participants. However, the inventories did reveal significant statistical changes in the biblical knowledge of the participants concerning God's goal for unity in the body of Christ. While not all of the items in the biblical knowledge inventory revealed a change, there were four items in which a change occurred. In particular, when asked what importance the Bible placed on unity, on a scale of 1 to 5, the white participants

changed their opinion, increasing from a mean score of 4.273 (pre-test) to 4.818 (post-test) with a t-score of 2.372. In addition, the white participants also changed in their overall biblical knowledge regarding God's goal for unity in Christ from a mean score of .463 (pre-test) to .815 (post-test) in the Old Testament and from mean score of .334 (pre-test) to .830 (post-test) in the New Testament. The data revealed that the black participants changed in their overall New Testament knowledge of God's goal for unity in Christ, increasing from a mean score of .411 (pre-test) to a mean score of .800 (post-test). It is interesting that the black participants did not change in their Old Testament knowledge of God's goal for unity in the body of Christ, which may reveal a tendency in the African-American churches to preach more from the Old Testament than the white churches. Overall, then, while the ten week training session did not bring about any significant statistical changes in the attitudes or behaviors of the participants, it did bring about a change in their biblical knowledge of God's goal for unity in the body of Christ.

The overall value of the three tests should be taken into consideration for this project. Because of the low number of participants, the value of the inventories is certainly limited. While the tests did indicate a significant change in the participant's biblical knowledge, one's cognitive knowledge is the easiest attribute of a person to change. It is much more difficult to change the deep-seated attitudes of a person and perhaps even more difficult to change their behavior. Consequently, the Follow-Up Questionnaire may reveal more meaningful information. Perhaps, because the nature of racial prejudice is so complex, the statistical tests do not bring out some of the heartfelt values of the participants. The open-ended questions may allow the participant to more

freely express their attitudes and behaviors regarding racism and may allow them to comment on more relevant and contemporary issues. For example, when asked, “As a result of the class, what changes are you going to make?” the participants were allowed to share just what changes they were going to make, changes which might not be revealed from the Behavioral Survey. The answers to this question, revealed some real intent to change behavior. One participant responded by saying, “When the opportunity arises, I am going to take the lead in going to my brother and sister of other races with a hand of unity.” Another participant responded by saying, “I am going to make a conscious effort to advance racial reconciliation by changing my patterns of behavior.” And yet another participant responded by saying, “I am considering joining an African-American Church, submitting myself to their leadership.” Again, these responses and others to the Follow-Up Interview questions reveal more about the changes that may have taken place because of the training than do the inventories. The inventories do not give the participants an opportunity to expound upon the impact of the training as the open-ended questions do. This surely speaks to the use of more open-ended questions in future studies.

Important to the evaluation and interpretation of this project is the number of letters, phone calls, and changes in behavior that were observed white participants were outside the class experience. The content of some of the letters suggests the emotional impact the class had on some of the participants. One person wrote that the “the class cannot be allowed to dissolve.” Another participant stated that knowing the other participants “is one of those great Christian experiences we all have when we are with brothers and sisters in Christ.” The act of writing the letters revealed a change in behavior.

One of the participants wrote a letter to the District paper sharing an overview of the class. Without the class, this person may not have ever written anything in regard to the need for racial reconciliation in the body of Christ. The phone call by one of the African-American participants also reveals the impact of the class. As noted earlier, this person remarked that “participating in the reconciliation class is such a joy,” and that everyone has “gone away feeling so positive about race relations.” These reveal the emotional impact of the class. If a person can go away from a class feeling good about race relations, then it is possible for those feelings to affect their attitudes and their behaviors. This is true because much of our human behavior is dependent upon our feelings. Perhaps most significant of all was the change in behavior observed outside and following the training experience. As noted earlier, two of the participants began to attend an all-white, mid-week, worship service. This is, of course, the type of behavior that is desired from the class. The question, of course, would be how long these participants continued to attend this midweek service. The longevity of their attendance would speak to the real impact of the training. Most noteworthy was the relationship developed between one of the white participants and one of the African-American participants. As noted earlier, these two men developed a genuine friendship and now a business association. This development is most significant as it is the desired outcome of the class.

#### Implications of the Findings for Revising the Existing Body of Knowledge

From this study two areas in need of revision emerged. First, the method of testing was not sensitive to the literacy level of group participants. One of the black participants was very involved in the class but had a very difficult time filling out the



surveys. The use of this testing methodology, if used again in the future, needs to take into account the literacy level of the participants. Secondly, the content of the subject material elicited so much good conversation that many of the participants felt that we needed more time. On more than one occasion, conversation had to be cut short in light of the time limitation that we put on the class. A revision of the time limitations needs to be discussed and perhaps implemented. Finally, in the future, the desired outcome of the class needs to be clarified. Because of the content of the material, which states that persons of different races will ultimately worship together when the walls fall down, a concrete desired result needs to be articulated. More than one person either in writing or verbally asked where the class was going to go now that the ten weeks was over. Again, because of the content of the material, there was the knowledge that if we are brothers and sisters in Christ then we need to remain together in some way. The content simply makes it difficult to go through the motions of the class and then walk away. This material, perhaps, could be used in the ground work of planting an interracial church where participants are under the understanding from the outset that they will remain together.

#### Possible Contributions of the Thesis to Research Methodology

This same methodology could easily be used in other studies. This pre-test, post-test methodology is rather simple in design and could be utilized with other groups of people. One limitation, noted earlier, was that future surveys need to take into account the varying literacy levels of participants. A more obvious limitation of this study is the small sample size. With a larger sample size, tested over a longer period of time,

generalizations about the impact of this study on populations as a whole could be made with greater accuracy.

#### Relation of Results to Previously Published Studies

The previously published studies noted in chapter 2 do not shed much light on this project. Beyond the fact that one of the previous studies utilized a pre-test, post-test methodology, little can be said about how this study relates to them. The one study that was closest in nature to this project was that conducted by MacGregor and Ungerleider in 1993, which was a study with intervention “aimed at changing racial prejudice of teachers.” Because of the limited amount of information on that study, little can be said of how it relates to this study.

#### Limitations of the Study

- A. Low number. The obvious limitation of this study, noted earlier, is the low (sample) number. Because this study was conducted with such a small sample of people, one would not be able to make any generalizations about its application to the larger population.
- B. This project was designed primarily for breaking down walls between whites and blacks and does not include other minority groups. While certainly many of the principles discussed and used in this study are applicable to other race groups, the content revolved primarily around the relationships between blacks and whites.
- C. As noted earlier under the section on areas of needed revision, this project was insensitive to the literacy level of group participants. No doubt, my own educational

background and level of literacy affected my assumptions about the participants literacy level. I neglected to take into account their literacy level.

- D. Another limitation of this study was the lack of control over the environment. The rooms in which most of the sessions took place were a little small for the group size.
- E. This project needed to be done over a longer period of time. Ten weeks is simply far too short a time to significantly change the attitudes and behaviors of people. A training experience that took place over a year's period would have a much greater possibility of making a deep, long-lasting impact on people.
- F. Instead of only testing participants immediately after the 10 week training experience, it would be insightful to also test the participants 6 months to 1 year after the study. Naturally, the closer we are to such an experience, the greater it is going to affect us. The real test of its effectiveness would be to evaluate the participants when they are further away in time from the training experience.
- G. The changes in the participants' behavior was self-reported. This self-reported means of determining behavioral changes allows the participant to express changes that may be well-intended, but not carried out. A more accurate means of assessing behavioral changes would be to establish some kind of framework in which the actual changes in behavior can be observed.
- H. The participants in this project did not reflect a pure random sample from society. While a random selection was desired, the participants who agreed to take part in this training certainly had an inclination and a predisposition to be about making some kind of difference in the area of racial reconciliation. I suspect, in fact, that some of the

participants came to voice their values, not to hear the opinions of others or change their own. In the future, it would be more meaningful to gather a group that is more diverse in their opinions and values. Admittedly, however, this project was designed with the Christian in mind. Therefore, it is understandable to think that those Christians who signed up for the training would have such a predisposition to racial reconciliation.

### Unexpected Conclusions

- A. A desire on the part of the participants to lengthen the class. A number of participants expressed a desire to not only extend the length of the class, but also the number of sessions. This, I'm sure, is due to the high energy level of the discussion as well as the friendships which were forged.
- B. There is still a lot of pain on the part of African-Americans. I, along with other white participants, was made aware of the high level of pain which still exists on the part of African-Americans. As the African-American participants began to open up and share their experiences of being marginalized, it was clear that the pain and hurt were still very much alive.
- C. There was a high degree of openness in discussing the issue of race. Not one session lacked for good discussion. Most of the participants felt quite comfortable and spoke often and freely.
- D. Participants greatly enjoyed being together and getting to know one another. The participants seemed to genuinely enjoy getting together. When asked what they

enjoyed most about the class, nearly everyone noted the fellowship and the interaction with others.

### Practical Application of the Findings

As noted earlier, this study is a far too preliminary in nature to make any generalizations about its effectiveness on society as a whole. Because of the small sample size, one could not speak about its effectiveness in changing people's attitudes and behaviors towards persons of other races. However, this study could be used to increase the Christians biblical knowledge of God's goal for unity in the body of Christ, which, according to the findings, did take place in the participants. Furthermore, it could be instrumental in helping to foster an environment where persons of different races could build relationships, such as long-term friendship and business association forged between a white and a black participant in this project. According to much of the literature, relationships are the fundamental cure for the problem. In addition, it could be used to encourage Christians to worship with persons of other races. As noted earlier, two of the African-American participants began worshipping at an all-white, Wednesday night, worship service as a result of this projects. And, again, this material might be used in the development of an interracial church plant.

### Speculation about Further Studies

This research project is a preliminary study. It is only a first step in breaking down racial barriers between the races on Sunday morning. If a more comprehensive study with a similar pre-test, post-test methodology were to be conducted in the future, one would surely want to conduct it with a larger sample size, with participants from a

broader age span, with a more diverse racial group, and over a longer period of time. In addition, a future study might consider revising the methodology for obtaining more meaningful information. As noted above, the open-ended questions may be of more value than the statistical questions. With this in mind, one might want to consider crafting future questions from the answers of the open-ended answers expressed in this study. These newly designed questions could then be used as statistical questions. Furthermore, these newly designed questionnaires could be used not just in a Follow-Up format, as in this project, but in a pre-test, post-test format that would allow for more meaningful information to be gathered both before and after the training experience. If these changes and additions were made for a future study, perhaps a more accurate and meaningful assessment of the impact of this training could be ascertained. If it could be shown that its effectiveness would hold true in other similar settings with similar results, then such a training experience could be an invaluable tool for the local church. Most importantly, it could be used to at least make a crack in the wall that divides the races on Sunday morning and help people who are outwardly different become one in Christ. This was the intent of this project and this is the intent of God.

## APPENDIX A

## Survey - General Information Sheet

**All of the following information will be kept strictly confidential. It will only be used for statistical purposes.**

Name \_\_\_\_\_ And/Or

Last 4 Digits of Social Security Number \_\_\_\_\_

\_\_\_\_\_ Female

\_\_\_\_\_ Male

Name of Work Group \_\_\_\_\_

Job Title, Profession or Occupation \_\_\_\_\_

How long have you been in this job? \_\_\_\_\_

Race

\_\_\_\_\_ African-American

\_\_\_\_\_ Caucasian

Combination Percentage

(i.e. African-American and Hispanic or Asian and Caucasian, etc.), please identify:

\_\_\_\_\_

Age Group

\_\_\_\_\_ 18-19

\_\_\_\_\_ 20-29

\_\_\_\_\_ 30-39

\_\_\_\_\_ 40-49

\_\_\_\_\_ 50-59

\_\_\_\_\_ 60 or over

Education

\_\_\_\_\_ Attended High School

\_\_\_\_\_ High School Diploma

\_\_\_\_\_ GED

\_\_\_\_\_ Some College

\_\_\_\_\_ Bachelor's Degree

\_\_\_\_\_ Master's Degree

\_\_\_\_\_ Doctoral Degree

Annual Income

\_\_\_\_\_ 0-10 thousand

\_\_\_\_\_ 10-20 thousand

- \_\_\_\_\_ 20-30 thousand
- \_\_\_\_\_ 30-40 thousand
- \_\_\_\_\_ 40-50 thousand
- \_\_\_\_\_ 50-60 thousand
- \_\_\_\_\_ 60-70 thousand
- \_\_\_\_\_ 70 and above

**In the church which you attend, what percentage of the people are of another race?**

- \_\_\_\_\_ 1-9%
- \_\_\_\_\_ 10-19%
- \_\_\_\_\_ 20-29%
- \_\_\_\_\_ 30-39%
- \_\_\_\_\_ 40-49%
- \_\_\_\_\_ 50-59%
- \_\_\_\_\_ 60-69%
- \_\_\_\_\_ 70-79%
- \_\_\_\_\_ 80-89%
- \_\_\_\_\_ 90-99%

**In the community in which you live, what percentage of the people are of another race?**

- \_\_\_\_\_ 1-9%
- \_\_\_\_\_ 10-19%
- \_\_\_\_\_ 20-29%
- \_\_\_\_\_ 30-39%
- \_\_\_\_\_ 40-49%
- \_\_\_\_\_ 50-59%
- \_\_\_\_\_ 60-69%
- \_\_\_\_\_ 70-79%
- \_\_\_\_\_ 80-89%
- \_\_\_\_\_ 90-99%



**APPENDIX B****Race Relations Survey**

For both African-American and White Participants

Below are a few questions regarding race relations in our country to which we would like your opinion.

1. **Do you think white students and African-American students should go to the same schools or to separate schools?**

Same schools  
 Separate schools  
 Don't Know  
 No Answer

**If you are African-American, please proceed to question 10. If you are not, then please proceed with question 2 and following.**

2. **Do you think African-Americans should have as good of a chance as white people to get any kind of job, or to you think white people should have the first chance at any kind of job?**

As good a chance  
 White people first  
 Don't Know  
 No Answer

3. **Do you think there should be laws against marriages between African-Americans and whites?**

Yes  
 No  
 Don't Know

4. **If a member of your family wanted to bring an African-American friend home to dinner, would you object strongly, mildly, or not at all?**

Strongly  
 Mildly  
 Not at all  
 Don't Know

5. **Here are some opinions other people have expressed in connection with black-white relations. Which statement comes closest to how you feel?**
- a. **African-Americans should not push themselves where they are not wanted.**
- Agree Strongly
  - Agree Slightly
  - Disagree Slightly
  - Disagree Strongly
  - No Opinion
  - No Answer
- b. **White people have a right to keep African-Americans out of their neighborhood if they want to, and African-Americans should respect that right.**
- Agree Strongly
  - Agree Slightly
  - Disagree Slightly
  - Disagree Strongly
  - No Opinion
  - No Answer

6. **Would you yourself have any objection to sending your children to a school where a few of the children are African-Americans?**
- Yes
  - No
  - Don't Know
  - No Answer

**If you responded with either No or Don't Know to question 6, then please respond to 6a.**

- a. **Would you yourself have objection to sending your children to a school where half of the children are African-Americans?**
- Yes
  - No
  - Don't Know
  - No Answer

**If you responded with either No or Don't Know to question 6a, then please respond to 6b.**

**b. Would you yourself have any objection to sending your children to a school where more than half of the children are African-American?**

- Yes  
 No  
 Don't Know  
 No Answer

**7. If your party nominated an African-American for President, would you vote for him if he were qualified for the job?**

- Yes  
 No  
 Don't Know  
 No Answer

**8. If an African-American with the same income and education as you have, moved onto your block, would it make any difference to you?**

- Yes, would like it  
 Yes, would not like it  
 No difference  
 Don't Know  
 No Answer

**9. Are there African-Americans living in your neighborhood now?**

- Yes  
 No  
 Don't Know

**If you responded with either Yes or No to question 9, then please respond to question 9a.**

**a. How many blocks (or miles) away do they (the African-American families who live closest to you) live?**

- On my block (few doors away).  
 1-3 blocks away (under  $\frac{1}{4}$  mile).  
 4-8 blocks away ( $\frac{1}{4}$  to 1 mile).  
 Over 8 blocks (over 1 mile).  
 No Answer

**If you responded with either Yes or No to question 9, then please respond to question 9b.**

**b. Do you think that the neighborhood in which you live will become an all African-American neighborhood in the next few years, or will it remain integrated?**

- All African-American
- Remain Integrated
- Don't Know
- No Answer

**10. In general, do you favor or oppose the bussing of African-American and white children from one school district to another?**

- Favor
- Oppose
- Don't Know
- No Answer

- These questions were drawn from the General Social Survey conducted by the University of Chicago.

## APPENDIX C

### Racial Attitudes Survey

#### For White Participants

The following set of questions deals with some of your attitudes and beliefs about African-Americans as a group. After you read each statement, rate your level of agreement by responding: 'strongly agree', 'agree', 'neither agree or disagree', 'disagree', or 'strongly disagree'. Circle that answer that is most appropriate for you.

**1. I am opposed to open or fair housing laws.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**\* 2. Over the past few years, African-Americans have received more job opportunities than they deserve.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**3. It is a bad idea for African-Americans and whites to marry one another.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**\* 4. African-Americans are getting too demanding in their push for equal rights.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**5. African-American people are generally not as smart as whites.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**\* 6. Discrimination against African-Americans is no longer a problem in the United States.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
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**12. I favor laws that permit African-American persons to rent or purchase housing even when the person offering the property for sale or rent does not wish to rent or sell it to African-Americans.**

Strongly Agree    Agree    Neither agree not disagree    Disagree    Strongly disagree

1                    2                    3                    4                    5

**\* 13. African-Americans should not push themselves where they are not wanted.**

Strongly Agree    Agree    Neither agree not disagree    Disagree    Strongly disagree

1                    2                    3                    4                    5

**\* 14. African-Americans have more influence upon school desegregation plans than they ought to have.**

Strongly Agree    Agree    Neither agree not disagree    Disagree    Strongly disagree

1                    2                    3                    4                    5

- Note, these questions were taken from the Modern Racism Scale. The remaining the questions were taken from the “The Second Biannual Survey of Racial Attitudes in the Dayton Area” conducted by Ronald M. Katsuyama, Ph.D., Interim Director; Charles E. Kimble, Ph.D., Research Associate of the Social Science Research Center of the University of Dayton.

## Racial Attitudes Survey

## For African-American Participants

The following set of questions deal with some of our attitudes and beliefs about whites, in general as a group. After you read each statement, rate your level of agreement by responding: 'strongly agree', 'agree', 'neither agree or disagree', 'disagree', or 'strongly disagree'. Circle that answer that is most appropriate for you.

**1. Whites have a long history of high achievement.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**2. Whites believe they are superior and can boss other people around.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**3. Whites founded the most democratic society on the face of the earth.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**4. Whites control power and wealth in America and don't want to share it with non-Whites.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**5. Whites have learned to live side by side with people of different ethnic and religious backgrounds.**

Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

**6. Whites are insensitive to other people and have a long history of bigotry and prejudice.**



Strongly Agree	Agree	Neither agree not disagree	Disagree	Strongly disagree
1	2	3	4	5

- These questions were taken from the “The Second Biannual Survey of Racial Attitudes in the Dayton Area” conducted by Ronald M. Katsuyama, Ph.D., Interim Director; Charles E. Kimble, Ph.D., Research Associate of the Social Science Research Center of the University of Dayton.

## APPENDIX D

### Behavioral Survey of Interaction with Persons of Another Race

Below are a set of questions regarding your interaction with those of other races. Please circle the answer which most closely describes your behavior. Please note that when the question refers to a person "from another race" this indicates African-American, if you are White, and White, if you are African-American.

1. **How many times in the last month have you gone shopping in a community where a majority of the persons were from another race.**

0  
 1-2  
 3-4  
 5-6  
 7 or more

2. **How many times in the last month have you made a telephone call or written a letter to a friend or an acquaintance of another race.**

0  
 1-2  
 3-4  
 5-6  
 7 or more

3. **How many times in the last month have you had dinner with a friend or an acquaintance of another race?**

0  
 1-2  
 3-4  
 5-6  
 7 or more

4. **How many times in the last three months have you gone to worship in a church composed primarily of persons from another race.**

0  
 1-2  
 3-4  
 5-6  
 7 or more

5. **In the last month, how many social contacts have you had with persons of another race?**

0  
 1-2  
 3-4

\_\_\_\_\_ 5-6  
\_\_\_\_\_ 7 or more

6. **How many times have you spoken with a person of another race in the last month?**

\_\_\_\_\_ 0  
\_\_\_\_\_ 1-2  
\_\_\_\_\_ 3-4  
\_\_\_\_\_ 5-6  
\_\_\_\_\_ 7 or more

7. **How many friendships/acquaintances do you have with persons of another race?**

\_\_\_\_\_ 0  
\_\_\_\_\_ 1-2  
\_\_\_\_\_ 3-4  
\_\_\_\_\_ 5-6  
\_\_\_\_\_ 7 or more

9. **I interact comfortably with persons of another race?**

Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
1	2	3	4	5

## APPENDIX E

### Biblical Knowledge Inventory

1. **List some of the verses from the Bible that pertain to the subject of unity in the Body of Christ.**

2. **Sometimes the Bible is misused to justify racism. Describe at least one way in which this is done and the weaknesses of this argument.**

3. **In your opinion, what importance does the Bible place on unity?**

Optional	Fairly Important	Important	Very Important	Mandate
1	2	3	4	5

4. **In your opinion, what importance does Jesus place on unity in His followers?**

Optional	Fairly Important	Important	Very Important	Mandate
1	2	3	4	5

5. **In your opinion, is it mandatory that African-American people and white people worship together on a regular basis?**

Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	2	3	4	5

Fill in the blanks to complete the following Bible verses.

#### Old Testament

1. Psalm 133:1 declares, "How good and pleasant it is when brothers live together in \_\_\_\_\_."
2. Speaking to the prophet Jeremiah, God declares, "I will give them \_\_\_\_\_ of heart and action, so that they will always fear me ...." (Jeremiah 32:39)
3. Speaking to the divided kingdoms of Judah and Israel, God declares, "I will make them \_\_\_\_\_ nation in the land, on the mountains of Israel. There will be \_\_\_\_\_ king over

all of them and they will never again be \_\_\_ nations or be divided into two kingdoms .... They will be my people, and I will be their God. (Ezekiel 37:22-23)

4. Through the prophet Zephaniah, God declares that He will purify the lips of His people so that “all of them may call on the name of the Lord and serve Him \_\_\_\_\_ to \_\_\_\_\_.” (Zephaniah 3:9)

### New Testament

5. When asked which commandment was the most important of all, Jesus said, “The most important one is this: ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your \_\_\_\_\_ as \_\_\_\_\_.’ There is no commandment greater than these.” (Matt. 22:36)
6. Jesus exclaims in John 10:16, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be \_\_\_\_\_ flock and \_\_\_\_\_ shepherd.
7. Just before His death, Jesus prayed that His future disciples, (that is you and me) would also be \_\_\_\_\_. He prayed to His Father, “that they may be \_\_\_\_\_: I in them and you in me. May they be brought to complete \_\_\_\_\_ to let the world know that you sent me and have loved them even as you have loved me.” (John 17:22-23)
8. In Acts 10:34, Peter declares, “I now realize how true it is that God does not show \_\_\_\_\_, but accepts men from \_\_\_\_\_ nation who fear him and do what is right.”
9. In writing to the Corinthians about how they are to function as a “body,” Paul says that “The body is a unit, though it is made up of many parts; and though all its parts are many, they form \_\_\_\_\_ body.” (1 Cor. 12:12)
10. In writing to the Galatians, Paul declares, “there is neither Jew nor Greek, slave nor free, male nor female, for you are all \_\_\_\_\_ in Christ.” (Galatians 3:28)
11. In his letter to the Ephesians, Paul gives us one of the clearest windows into God’s plan for unity when he writes that God “made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment - to bring all things in heaven and earth together under \_\_\_\_\_ head, even Christ.” (Ephesians 1:10)
12. In his letter to the Ephesians, Paul declares that Jesus has made Jews and Gentiles, two peoples that had forever been in hostility with one another because the Jewish laws favored the Jews and excluded the Gentiles, no longer two, but one. He writes, “For He himself is our peace, who has made the two \_\_\_\_\_ and has destroyed the

barrier, the dividing wall of \_\_\_\_\_, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself \_\_\_\_\_ new man out of the \_\_\_\_\_, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.” (Ephesians 2:14-16)

13. In his letter to the Ephesians, Paul urges his readers to “make every effort to live in the Spirit of \_\_\_\_\_ through the bond of peace.” (Ephesians 4:3)
14. In Philippians 2:2, Paul urges his brothers and sisters to make his “joy complete by being like-minded, have the same love, being one in \_\_\_\_\_ and purpose.”
15. In his letter to the Colossians, Paul exclaims to his fellow Christians that “there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is \_\_\_\_\_, and is in \_\_\_\_\_.” (Colossians 3:11)
16. In I Peter 3:8-9, Peter urges “God’s elect ... scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” to “live in \_\_\_\_\_ with one another.”
17. In Revelation 7:9-10, the apostle John receives a revelation from God in which he sees “... a great multitude that no one could count, from every \_\_\_\_\_, tribe, people and language, standing before the throne and in front of the Lamb” crying out, “Salvation belongs to our God, who sits on the throne, and to the Lamb.”

**APPENDIX F**

**Head to Head, Heart to Heart, Hand to Hand  
Follow-Up Interview Questionnaire**

**1. Based upon this ten week training experience, what did you learn about yourself?**

**What changes in you have occurred?**

**What changes are you going to make?**

**2. Based upon this ten week training experience, what did you learn about persons of the African-American/Caucasian race?**

**3. Based upon this ten week training experience, what did you learn about the church?**

**4. Based upon this ten week training experience, what did you learn about what the Bible says about unity?**

**5. What did you most enjoy about the ten week experience?**

**6. Where can the ten week experience be improved? What needs to be added?**

**What needs to be subtracted?**

## APPENDIX G

### HEAD TO HEAD, HEART TO HEART, HAND TO HAND

#### **Together, We Can Make a Difference!**

#### **Leader's Guide**

### INTRODUCTION

#### **WHY CAN'T WE WORSHIP TOGETHER? AREN'T WE ONE IN CHRIST?**

##### **Opening**

1. Begin with a brief word of prayer thanking God for participants and asking Him for His guidance through the learning experience.
2. Have each person briefly introduce themselves, including middle name, and one thing that they want to learn from the experience.

##### **Play Introductory Video - Summer of '95 Church visits in Dayton, Ohio**

##### **Read through the following material with the Group:**

**Overview of the Training Experience, Overall Theme, Overall Objective, Structure of Sessions, Length of Sessions, Guidelines for Dialogue, Weekly Exercises.**

##### **Overview of the Training Experience:**

**Overall Theme** - Head to Head, Heart to Heart, Hand to Hand: Together, We can make a Difference!

**Overall Objective** - The objective of this 10 week training experience is to enable believers in Christ to grapple with and come to some formative answer to 7 pertinent questions revolving around racial reconciliation. These 7 questions are:

1. Why are there walls between the races on Sunday morning?
2. What are the roots of racism?
3. What are the ramifications of racism?
4. What has been done to tear down the walls?
5. Will every Christian need to help tear down the walls?
6. When will the walls finally be torn down?
7. What will happen when the walls fall?

As a result of examining these questions through this training experience, it is the hope that the participants will be better equipped to join with others of another race so that together, we can make a difference in bringing about racial reconciliation in the local church.



**Structure of Sessions**

In total, the training experience will entail 10 gatherings as well as various other informal get-togethers. Eight of the sessions will have 7 parts: **The Opening** which will be a brief time of singing and prayer; **The Unity Verse** for the session; **The Topic** for the session; **The Objective** for the session; **The Experience** which will entail viewing a video, group discussion, and group activities; **The Weekly Exercises** for the following session, and a **Closing**. All sessions will include a break time for **refreshments** and **fellowship**. Two of the sessions will be unique. Session five will be a time for Fun, Food, and Fellowship and Session ten will be a time of worship to be designed by the group and held at an agreed upon location(s). Below are the titles of each of the sessions:

## Session 1

**Why are there walls between the races on Sunday morning?**

## Session 2

**What are the roots of racism?**

## Session 3

**What are the ramifications of racism?**

## Session 4

**What has been done to tear down the walls?**

## Session 5

**The Family of God Fellowship and Feast**

## Session 6

**Will every Christian need to help tear down the walls?**

## Session 7

**When will the walls finally be torn down? (Part 1)**

## Session 8

**When will the walls finally be torn down? (Part 2)**

Session 9  
**What will happen when the walls fall?**

Session 10  
**Worshipping as One**

**Length of Sessions**

Each session will last 1 \_ hours and will begin and end promptly on time. Ideally, these sessions will be held once a week over a 10 week period.

**Guidelines for Dialogue**

In this experience, participants will be encouraged to share their thoughts, feelings, and insights about matters of race openly and honestly. However, discussing race can be a very sensitive and often times very painful subject. Therefore, it will be necessary that the group agree upon some pre-established guidelines. Each participant must sign a covenant in which they agree to:

1. Participate fully in the training experience, attending all sessions and completing all weekly exercises.
2. Listen attentively and thoughtfully to one another.
3. Respect and honor one another's feelings and opinions.
4. Recognize that not every one is at the same point in their thinking or experience in regards to racism.
5. Remember that we are brothers and sisters in Christ and that God, our Heavenly Father, can help us to overcome any differences that we might have and enable us to appreciate the unique and beautiful way in which He made us.

**Weekly Exercises**

Each participant is asked to complete all weekly assignments in order to best facilitate group discussion and learning. Part of the weekly assignments will entail reading of the following three books:

He's My Brother by John Perkins and Thomas A. Tarrants, III

More Than Equals by Spencer Perkins and Chris Rice

Breaking Down Walls by Raleigh Washington and Glen Kerhein

## SESSION 1

### WHY ARE THERE WALLS BETWEEN THE RACES ON SUNDAY MORNING?

*As a minister of the gospel I am ashamed to have to affirm that eleven o'clock on Sunday morning, when we stand together to sing "In Christ there is No East or West," is the most segregated hour of America, and the Sunday school is the most segregated school of the week.*

Martin Luther King, Jr.

#### **The Opening**

1. Game (See Leader's Game List)

#### **Read through following with the Group:**

**The Unity Verse, The Topic, The Objectives**

#### **The Unity Verse**

**Psalm 133:1** - "How good and pleasant it is when brothers live together in harmony!"

#### **The Topic Racism**

#### **The Objectives**

1. To get acquainted with the other participants in the group.
2. To reflect upon one of the main reasons for the walls on Sunday morning, racism.
3. To examine the various definitions of racism.
4. To explore overt racism and subtle racism.

#### **The Experience**

**Play Video WHY ARE THERE WALLS BETWEEN THE RACES ON SUNDAY MORNING? (Please refer to the Video Discussion Guide)**  
**Discuss Questions from Video Discussion Guide**

#### **Name Exchange**

Match up participants by drawing names from a hat.

#### **Read through the Weekly Exercises:**

#### **The Weekly Exercises**

##### **Head to Head**

##### **A. Read, Memorize, and Observe**

1. Read The Introduction and Part 1 of "He's My Brother" by John Perkins and Thomas A. Tarrants (pgs. 7-37)
2. Memorize The Unity Verse - Psalm 133:1 "How good and pleasant it is when brothers live together in harmony!"

3. Observe the signs of overt and subtle racism in the news this week and be prepared to share with the group.
- B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

#### Heart to Heart

##### A. Pray

1. Pray for yourself.
  - a. Pray that you will have an open heart and open mind to recognize the overt and subtle signs of racism in our society and in the church.
  - b. Pray that you will become more like Christ in loving those of other races just as He loves us.
2. Pray for the individual participants in the group by name.
  - a. Pray for their walk with Christ.
  - b. Pray for their well-being in body, mind, and spirit.
3. Pray for the group as a whole.
  - a. Pray that an authentic sense of oneness in Christ might emerge and grow.
  - b. Pray that the group as a whole might be a witness to the love of Jesus which knows no boundaries.

#### Hand to Hand

- A. Each person will be given a name of another participant in the group. Give the person whom you chose a telephone call to see how their week is going or write them a note of encouragement.

#### The Closing

1. Prayer - "The Lord's Prayer"

## SESSION 2

### WHAT ARE THE ROOTS OF RACISM?

*The bottom line is that the church is still the most segregated community in America. We have not found each other, except on the annual rent-a-choir day.*

William Pannel

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)
4. Share signs of active and passive racism noted in the news from the previous week.

#### The Unity Verse

**John 17:22-23** - "I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

#### The Topic The Roots of Racism

#### The Objective

1. To get a grasp of some of the root causes of racism.
2. To explore how we have seen and/or experienced some of these root causes?

#### The Experience

**Video - WHAT ARE THE ROOTS OF RACISM? (Please refer to Video Discussion Guide)**

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

If time permits, discuss points of learning from the reading.

#### Name Exchange

Match up participants by drawing names from a hat.

#### Weekly Exercises:

##### Head to Head:

##### A. Read and Memorize

1. Read Part 2 of "He's My Brother" by Perkins and Tarrants.
2. Memorize John 17:22-23 - "I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Heart to Heart:

A. Pray

1. For yourself
  - a. Pray for your true conversion to Christ.
  - b. Pray for your total commitment to Christ.
2. For the individual who you picked.
  - a. Pray for their true conversion to Christ.
  - b. Pray for their complete commitment to Him.
3. For the group as a whole
  - a. Pray for the group that we might continue to grow closer to one another.
  - b. Pray that the group and their true conversion and total commitment to Christ.

Hand to Hand

A. Give the person whom you chose a telephone call to ask them how their week is going and how they are doing or send them a note of encouragement.

**The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 3

### WHAT ARE THE RAMIFICATIONS OF RACISM?

*A man reaps what he sows.*  
Galatians 6:7

#### **The Opening**

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### **The Unity Verse**

**Acts 10:34** - "I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right."

#### **The Topic** The Ramifications of Racism

#### **The Objective**

1. To discover the ramifications of Racism upon:
  - a. Society
  - b. The Individual
  - c. The Christian Community

#### **The Experience**

**Video - WHAT ARE THE RAMIFICATIONS OF RACISM? (Please refer to Video Discussion Guide)**

**Discuss Questions from Video Discussion Guide**

#### **Book Discussion**

**If time permits, discuss points of learning from the reading.**

#### **Name Exchange**

Match up participants by drawing names from a hat.

#### **Weekly Exercises**

Head to Head:

##### **A. Pray and Memorize**

1. Read Part 3 of "He's My Brother" by Perkins and Tarrant
2. Memorize Acts 10:34 - "I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right."

##### **B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.**

Heart to Heart:

##### **A. Pray**

1. For yourself
  - a. That you might become more aware of the ramifications of racism.
  - b. That you might repent of any ways in which you may have contributed to the ramifications of racism.
  - c. That you might be healed of any ways in which you have personally been effected by racism.
2. For the individual whom you picked.
  - a. That they might become more aware of the ramifications of racism.
  - b. That they might repent of any ways in which they have contributed to the ramifications of racism.
  - c. That they might be healed of any ways in which they have personally been effected by racism.
3. For the group as whole.
  - a. Pray that the group might continue to grow closer together.

Hand to Hand:

A. Send, or better yet, deliver a small gift to the home of the person whom you chose.

### **The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"



## SESSION 4

### WHAT HAS BEEN DONE TO TEAR DOWN THE WALLS?

*The apparent white perception is that enough has been done to address past and existing inequalities heaped upon blacks. The black perception is that far too little has been done and that government and white society at large are attempting, with considerable success, to undo gains in social and economic justice.*

Keith Melville

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**I Cor. 1:10** - "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."

**The Topic** Looking at what has been done to help tear down the walls.

#### The Objective

1. To explore the remedies for racism outside the church and to discover their strengths and weaknesses.
2. To examine the remedies for racism inside the church.

#### The Experience

**Video - WHAT HAS BEEN DONE TO TEAR DOWN THE WALLS? (Please refer to Video Discussion Guide)**

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

**If time permits, discuss points of learning from the reading.**

#### Name Exchange

Match up participants by drawing names from a hat.

#### Weekly Exercises

Head to Head:

##### A. Read and Memorize

1. Part 1 of "More than Equals" by Spencer Perkins and Chris Rice
2. Memorize I Cor. 1:10 - "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."

B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Heart to Heart:

A. Pray

1. For yourself
  - a. Pray for a greater desire to help tear down the walls.
2. For the individual whom you picked
  - a. Pray that they would have a greater desire to tear down the walls.
3. For the group as a whole.
  - a. Pray that the group as a whole would grow in their desire to tear down the walls.

Hand to Hand:

A. Make arrangements to have dinner at the home of the person whom you chose.

**The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 5

### THE FAMILY OF GOD FELLOWSHIP AND FEAST

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse -

**I Cor. 10:12** "The body is a unit, though it is made of many parts; and though all its parts are many they form one body. So it is with Christ."

#### The Topic Family Fellowship

#### The Objective

1. To enjoy a time off fellowship with one another

#### The Experience

##### A Feast Together

#### Name Exchange

Each participant will be matched with the person from the previous week.

#### Weekly Exercises

##### Head to Head

##### A. Read and Memorize

1. Read Part II of "More Than Equals" by Chris Rice and Spencer Perkins
2. Memorize I Cor. 10:12 - The body is a unit, though it is made of many parts; and though all its parts are many they form one body. So it is with Christ.

##### B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

##### Heart to Heart

##### A. Pray

1. For Yourself
  - a. Pray for a fresh awareness that those of other races are your brothers and sisters in Christ.
2. For the individual whom you picked
  - a. Pray that they may have a fresh awareness that those of other races are their brothers and sisters in Christ.
3. For the group as a whole
  - a. Pray that the group as a whole would have a fresh awareness that we are family with the same heavenly father.

##### Hand to Hand

- A. Make arrangements to have dinner at the home of the person whom you chose.

**The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 6

### WILL EVERY CHRISTIAN NEED TO HELP TEAR DOWN THE WALLS?

*Reconciliation is the central theme of the Gospel.*

John Perkins

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**Galatians 3:28** "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

#### The Topic The Biblical Basis for Racial Reconciliation

#### The Objective

1. To examine whether racial reconciliation in the church is an option or a mandate.
2. To explore God's Goal for humanity.
3. To examine the Biblical theme of Unity in Diversity.
4. To put God's Goal for humanity into a picture.

#### The Experience

**Video - WILL EVERY CHRISTIAN NEED TO HELP TEAR DOWN THE WALLS? (Please refer to Video Discussion Guide)**

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

If time permits, discuss points of learning from the reading.

#### Name Exchange

Match up participants by drawing names from a hat.

#### Weekly Exercises

##### Head to Head

##### A. Read and Memorize

1. Read Part III of "More Than Equals" by Chris Rice and Spencer Perkins
2. Memorize Galatians 3:28 - "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

##### Heart to Heart

##### A. Pray

1. For Yourself
  - a. Pray that God might use your life to help bring about His Goal for humanity.
2. For the individual who you picked.

- a. Pray that God might use their life to help bring about His Goal for humanity.
3. For the group as a whole
  - a. Pray that God might use the whole group and this learning experience to help bring about His Goal for humanity.
- B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Hand to Hand:

- A. Make arrangements to do an act of servanthood for the person whom you chose.

### **The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 7

### WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 1)

*I honestly believe that most of us want to stop being concerned about race. It would be nice to forget about it. It's so tiring trying to figure out whether we have offended someone of another race or wondering if an individual or another race is going to accept us. Yet we Americans seem powerless to let it go. Why?*

George Yancey

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**Ephesians 2:14-16** "For he himself (Jesus) is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility."

#### The Topic The Steps to be taken to Racial Reconciliation

#### The Objective

1. To examine when the walls will finally be torn down between the races.
2. To examine the steps that a reconciled individual needs to take and what a reconciled individual needs to be in order to be a leader of reconciliation.

#### The Experience

**Video - WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 1)**  
(Please refer to Video Discussion Guide)

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

If time permits, discuss points of learning from the reading.

#### Name Exchange

Each participant will be matched with the person from the previous week.

#### Weekly Exercises

Head to Head:

A. Read and Memorize

1. Read Part I of "Breaking Down Walls" by Raleigh Washington and Glen Kerhein.
2. Memorize Ephesians 2:14-16 - "For he himself (Jesus) is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing

in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.”

- B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Heart to Heart:

A. Pray

1. For Yourself
  - a. Pray for your relationship with God.
  - b. Pray that God might use you as a reconciler.
2. For the individual who you picked
  - a. Pray for their relationship with God.
  - b. Pray that God might use them as a reconciler.
3. For the group as a whole
  - a. Pray that God might use this group as leaders of reconciliation.
4. Pray for the Church
  - a. Pray that the Church would claim the cross.

Hand to Hand:

- A. Make arrangements to do an act of servanthood with the person whom you chose

### **The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"



## SESSION 8

### WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 2)

*The racial situation in our nation today cries out of Christians to 'pick up the cross,' step out of our comfort zones, and build relationships across cultural barriers - beginning with at least one person, one family, one church - whether it is African-American, Asian, Hispanic, or white.*

Raleigh Washington

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**Philippians 2:1-5** "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, have the same love, being one in spirit and in purpose."

#### The Topic Relationships as the Key to Racial Reconciliation

#### The Objective

1. To continue to examine the steps that a reconciled individual needs to take and what a reconciled individual needs to be in order to be a leader of reconciliation.
2. To examine the key principles of a cross-racial relationship.

#### The Experience

**Video - WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 2)**  
(Please refer to Video Discussion Guide)

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

If time permits, discuss points of learning from the reading.

#### Name Exchange

Match up participants by drawing names from a hat.

#### Weekly Exercises

Head to Head:

A. Read and Memorize:

1. Read Part II of "Breaking Down Walls" by Raleigh Washington and Glen Kerhein.
2. Memorize Philippians 2:1-5 - "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any

tenderness and compassion, then make my joy complete by being like-minded, have the same love, being one in spirit and in purpose.”

- B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation

Heart to Heart:

A. Pray

1. Yourself

- a. Pray that you will make and develop a life-long relationship with a person of another race.

2. For the individual you picked.

- a. Pray that they will make and develop a life-long relationship with a person of another race.

3. For the group as a whole.

- a. Pray that all the participants in the group will make and develop a life-long relationship with a person of another race.

4. For the Church

- a. Pray that individuals in the church will begin to build relationships with persons of another race in order to tear down the walls that exist on Sunday morning.

Hand to Hand:

- A. Make arrangements to worship at the church with the person whom you chose.

**The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 9

### WHAT WILL HAPPEN WHEN THE WALLS FALL?

*There is no more powerful witness than a diverse but unified people who reflect the reality that they are one in Christ.*

John Perkins

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**Colossians 3:11-14** "Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all , and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity."

**The Topic** What will happen when the walls fall

#### The Objective

1. To explore what will happen when the walls fall down between the races.

#### The Experience

**Video - WHAT WILL HAPPEN WHEN THE WALLS FALL?**

(Please refer to Video Discussion Guide)

**Discuss Questions from Video Discussion Guide**

#### Book Discussion

If time permits, discuss points of learning from the reading.

#### Name Exchange

Each participant will be matched with the person from the previous week.

#### Weekly Exercises

Head to Head:

##### A. Read and Memorize

1. Read Part III of "Breaking Down Walls" by Raleigh Washington and Glen Kerhein.
2. Memorize Colossians 3:11-14 "Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all , and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other

and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.”

- B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation

Heart to Heart:

A. Pray

1. Pray for Yourself.
  - a. Pray that God will use you to help tear down the walls
2. Pray for the individual who you chose
  - a. Pray that God will use them to help tear down the walls
3. Pray for the group as a whole
  - a. Pray that God will use the participants in the group to help tear down the walls.

Hand to Hand:

- A. Make arrangements to worship at the church with the person whom you chose.

**The Closing**

1. Song (See Leader's Song List)
2. Prayer - "The Lord's Prayer"

## SESSION 10

### WORSHIPPING AS ONE

*Worship is at the very heart of racial reconciliation. Can't we worship God together? Is it worth the sacrifice to give up some of our pet ways of doing things to make those of a different race or culture feel at home? Or will the world continue to discredit the gospel because Christians don't practice what they preach?*

Raleigh Washington

#### The Opening

1. Open with a word of prayer.
2. Lead the group in a song (See Leader's Song List)
3. Game (See Leader's Game List)

#### The Unity Verse

**Rev. 7:9** "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

#### The Topic Worshipping as One

#### The Objective

1. To plan and then share in a worship experience together.

#### The Experience

##### Planning a Worship Experience Together

#### Weekly Exercises

##### Head to Head:

##### A. Memorize

1. Memorize Rev. 7:9 - "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

Heart to Heart

A. Pray

1. For Yourself

a. Pray that God might bless you with His presence in the coming worship service.

2. For the individual who you chose.

a. Pray that God will bless the person with His presence in the coming worship service.

Hand to Hand

A. Optional - Covenant with person of another race in the group to a life-long friendship.

**The Closing**

1. Song (See Leader's Song List)

2. Prayer - "The Lord's Prayer"

**APPENDIX H**

**A COVENENANT**

**TO BE A LIFE-LONG FRIEND  
IN ORDER TO HELP TEAR DOWN THE WALLS  
AND FULFILL GOD'S GREAT GOAL OF HAVING  
ALL HIS CHILDREN  
BECOME ONE IN CHRIST**

From this day forward, I willingly enter into a covenant to be a life-long friend of \_\_\_\_\_ in order to help tear down the walls that exist between the races and help fulfill God's Great God of having all His children become One in Christ.

**Signatures of Life-Long Friends**

**Signature** \_\_\_\_\_

**Signature** \_\_\_\_\_

**HEAD TO HEAD, HEART TO HEART, HAND TO HAND  
Together, We can make a Difference!**

**Participant Guide**

**INTRODUCTION**

**WHY CAN'T WE WORSHIP TOGETHER? AREN'T WE ONE IN CHRIST?**

**Summer of '95 Church visits in Dayton, Ohio.**

**Uses of the Training**

This 10 week Training Experience is designed primarily for Christians to be used in the local church. It can be used by one church or it can be used in a joint effort with other churches. Whatever the context, it is best used with a diverse peoples group.

**Overview of the Training Experience:**

**Overall Theme** - Head to Head, Heart to Heart, Hand to Hand: Together, We can make a Difference!

**Overall Objective** - The objective of this 10 week training experience is to enable believers in Christ to grapple with and come to some formative answer to 7 pertinent questions revolving around racial reconciliation. These 7 questions are:

- 1.) Why are there walls between the races on Sunday morning?
- 2.) What are the roots of racism?
- 3.) What are the ramifications of racism?
- 4.) What has been done to tear down the walls?
- 5.) Will every Christian need to help tear down the walls?
- 6.) When will the walls finally be torn down?
- 7.) What will happen when the walls fall?

As a result of examining these questions through this training experience, it is the hope that the participants will be better equipped to join with others of another race so that together, we can make a difference in bringing about racial reconciliation in the local church.

**Structure of Sessions**

In total, the training experience will entail 10 gatherings as well as various other informal get-togethers. Eight of the sessions will have 7 parts: **The Opening** which will be a brief time of singing and prayer; **The Unity Verse** for the session; **The Topic** for the session; **The Objective** for the session; **The Experience** which will entail viewing a video, group discussion, and group activities; **The Weekly Exercises** for the following session, and a **Closing**. All sessions will include a break time for **refreshments** and **fellowship**. Two of the sessions will be unique. Session five will be a time for Fun,



Food, and Fellowship and Session ten will be a time of worship to be designed by the group and held at an agreed upon location(s). Below are the titles of each of the sessions:

Session 1

**Why are there walls between the races on Sunday morning?**

Session 2

**What are the roots of racism?**

Session 3

**What are the ramifications of racism?**

Session 4

**What has been done to tear down the walls?**

Session 5

**The Family of God Fellowship and Feast**

Session 6

**Will every Christian need to help tear down the walls?**

Session 7

**When will the walls finally be torn down? (Part 1)**

Session 8

**When will the walls finally be torn down? (Part 2)**

Session 9

**What will happen when the walls fall?**

Session 10

**Worshipping as One**

### **Length of Sessions**

Each session will last 1 \_ hours and will begin and end promptly on time. Ideally, these sessions will be held once a week over a 10 week period.

**Guidelines for Dialogue**

In this experience, participants will be encouraged to share their thoughts, feelings, and insights about matters of race openly and honestly. However, discussing race can be a very sensitive and often times very painful subject. Therefore, it will be necessary that the group agree upon some pre-established guidelines. Each participant must sign a covenant in which they agree to:

1. Participate fully in the training experience, attending all sessions and completing all weekly exercises.
2. Listen attentively and thoughtfully to one another.
3. Respect and honor one another's feeling and opinions.
4. Recognize that not every one is at the same point in their thinking or experience in regards to racism.
5. Remember that we are brothers and sisters in Christ and that God, our Heavenly Father, can help us to overcome any differences that we might have and enable us to appreciate the unique and beautiful way in which He made us.

**Weekly Exercises**

Each participant is asked to complete all weekly assignments in order to best facilitate group discussion and learning. Part of the weekly assignments will entail reading of the following three books:

He's My Brother by John Perkins and Thomas A. Tarrants, III

More Than Equals by Spencer Perkins and Chris Rice

Breaking Down Walls by Raleigh Washington and Glen Kerhein

**HEAD TO HEAD, HEART TO HEART, HAND TO HAND:  
Together We can Make a Difference!**

**Participant Covenant**

1. Participate fully in the training experience, attending all sessions and completing
2. all weekly exercises.
  - a. Listen attentively and thoughtfully to one another.
  - b. Respect and honor one another's feeling and opinions.
3. Recognize that not every one is at the same point in their thinking or experience
4. in regards to racism.
  - a. Remember that we are brothers and sisters in Christ and that God, our Heavenly
5. Father, can help us to overcome any differences that we might have and enable us
6. to appreciate the unique and beautiful way in which He made us.

**Participant Signatures:**

**HEAD TO HEAD, HEART TO HEART, HAND TO HAND  
Together We can make a Difference**

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**Worshipping as One**

## SESSION 1

### WHY ARE THERE WALLS BETWEEN THE RACES ON SUNDAY MORNING?

*As a minister of the gospel I am ashamed to have to affirm that eleven o'clock on Sunday morning, when we stand together to sing "In Christ there is No East or West," is the most segregated hour of America, and the Sunday school is the most segregated school of the week.*

Martin Luther King, Jr.

#### The Opening

#### The Unity Verse

**Psalm 133:1** - "How good and pleasant it is when brothers live together in harmony!"

#### The Topic Racism

#### The Objective

1. To get acquainted with the other participants in the group.
2. To reflect upon one of the main reasons for the walls on Sunday morning, racism.
3. To examine the various definitions of racism.
4. To explore active racism and passive racism.

#### The Experience

**Video WHY ARE THERE WALLS BETWEEN THE RACES ON SUNDAY MORNING? (Please refer to the Video Discussion Guide)**

#### The Weekly Exercises

##### Head to Head

##### A. Read, Memorize, and Observe

1. Read The Introduction and Part 1 of "He's My Brother" by John Perkins and Thomas A. Tarrants (pgs. 7-37)
2. Memorize The Unity Verse - Psalm 133:1 "How good and pleasant it is when brothers live together in harmony!"
3. Observe the signs of overt and subtle racism in the news this week and be prepared to share with the group.

##### B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

### Heart to Heart

#### A. Pray

1. Pray for yourself.
  - a. Pray that you will have an open heart and open mind to recognize the overt and subtle signs of racism in our society and in the church.
  - b. Pray that you will become more like Christ in loving those of other races just as He loves us.
2. Pray for the individual participants in the group by name.
  - a. Pray for their walk with Christ.
  - b. Pray for their well-being in body, mind, and spirit.
3. Pray for the group as a whole.
  - a. Pray that an authentic sense of oneness in Christ might emerge and grow.
  - b. Pray that the group as a whole might be a witness to the love of Jesus which knows no boundaries.

### Hand to Hand

- A. Each person will be given a name of another participant in the group. Give the person whom you chose a telephone call to see how their week is going or write them a note of encouragement.

### The Closing

## SESSION 2

## WHAT ARE THE ROOTS OF RACISM?

*The bottom line is that the church is still the most segregated community in America. We have not found each other, except on the annual rent-a-choir day.*

William Pannel

**The Opening****The Unity Verse**

**John 17:22-23** - "I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

**The Topic** The Roots of Racism**The Objective**

1. To get a grasp of some of the root causes of racism.
2. To explore how we have seen and/or experienced some of these root causes?

**The Experience**

**Video - WHAT ARE THE ROOTS OF RACISM? (Please refer to Video Discussion Guide)**

**Weekly Exercises:****Head to Head:****A. Read and Memorize**

1. Read Part 2 of "He's My Brother" by Perkins and Tarrant.
2. Memorize John 17:22-23 - "I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

**B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.****Heart to Heart:****A. Pray**

1. For yourself
  - a. Pray for your true conversion to Christ.
  - b. Pray for your total commitment to Christ.
2. For the individual who you picked.
  - a. Pray for their true conversion to Christ.
  - b. Pray for their complete commitment to Him.
3. For the group as a whole
  - a. Pray for the group that we might continue to grow closer to one another.
  - b. Pray for the group and their true conversion and total commitment to Christ.

**Hand to Hand**

- A. Give the person whom you chose a telephone call to ask them how their week is going and how they are doing or send them a note of encouragement.

**The Closing**



## SESSION 3

## WHAT ARE THE RAMIFICATIONS OF RACISM?

*A man reaps what he sows.*  
Galatians 6:7

**The Opening****The Unity Verse**

**Acts 10:34** - "I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right."

**The Topic** The Ramifications of Racism**The Objective**

1. To discover the ramifications of Racism upon:
  - a. Society
  - b. The Individual
  - c. The Christian Community

**The Experience**

**Video - WHAT ARE THE RAMIFICATIONS OF RACISM? (Please refer to Video Discussion Guide)**

**Weekly Exercises**

Head to Head:

## A. Pray and Memorize

1. Read Part 3 of "He's My Brother" by Perkins and Tarrants
2. Memorize Acts 10:34 - "I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right."

## B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Heart to Heart:

## A. Pray

1. For yourself
  - a. That you might become more aware of the ramifications of racism.
  - b. That you might repent of any ways in which you may have contributed to the ramifications of racism.
  - c. That you might be healed of any ways in which you have personally been effected by racism.
2. For the individual whom you picked.
  - a. That they might become more aware of the ramifications of racism.
  - b. That they might repent of any ways in which they have contributed to the ramifications of racism.

- c. That they might be healed of any ways in which they have personally been effected by racism.
- 3. For the group as whole.
  - a. Pray that the group might continue to grow closer together.

Hand to Hand:

- A. Send, or better yet, deliver a small gift to the home of the person whom you chose.

### **The Closing**

## SESSION 4

### WHAT HAS BEEN DONE TO TEAR DOWN THE WALLS?

*The apparent white perception is that enough has been done to address past and existing inequalities heaped upon blacks. The black perception is that far too little has been done and that government and white society at large are attempting, with considerable success, to undo gains in social and economic justice.*

Keith Melville

#### The Opening

#### The Unity Verse

**I Cor. 1:10** - "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."

**The Topic** Looking at what has been done to help tear down the walls.

#### The Objective

1. To explore the remedies for racism outside the church and to discover their strengths and weaknesses.
2. To examine the remedies for racism inside the church.

#### The Experience

**Video - WHAT HAS BEEN DONE TO TEAR DOWN THE WALLS? (Please refer to Video Discussion Guide)**

#### Weekly Exercises

Head to Head:

##### A. Read and Memorize

1. Part 1 of "More than Equals" by Spencer Perkins and Chris Rice
2. Memorize I Cor. 1:10 - "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."

B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Heart to Heart:

##### A. Pray

1. For yourself
  - a. Pray for a greater desire to help tear down the walls.
2. For the individual whom you picked
  - a. Pray that they would have a greater desire to tear down the walls.
3. For the group as a whole.
  - a. Pray that the group as a whole would grow in their desire to tear down the walls.

Hand to Hand:

1. Make arrangements to have dinner at the home of the person whom you chose.

**The Closing**

## SESSION 5

### THE FAMILY OF GOD FELLOWSHIP AND FEAST

#### The Opening

#### The Unity Verse -

**I Cor. 10:12** “The body is a unit, though it is made of many parts; and though all its parts are many they form one body. So it is with Christ.”

#### The Topic Family Fellowship

#### The Objective

1. To enjoy a time off fellowship with one another

#### The Experience

##### A Feast Together

#### Weekly Exercises

##### Head to Head

##### A. Read and Memorize

1. Read Part II of “More Than Equals” by Chris Rice and Spencer Perkins
2. Memorize I Cor. 10:12 - The body is a unit, though it is made of many parts; and though all its parts are many they form one body. So it is with Christ.

- ##### B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

##### Heart to Heart

##### A. Pray

##### 1. For Yourself

- a. Pray for a fresh awareness that those of other races are your brothers and sisters in Christ.

##### 2. For the individual whom you picked

- a. Pray that they may have a fresh awareness that those of other races are their brothers and sisters in Christ.

##### 3. For the group as a whole

- a. Pray that the group as a whole would have a fresh awareness that we are family with the same heavenly father.

##### Hand to Hand

- ##### A. Make arrangements to have dinner at the home of the person whom you chose.

#### The Closing

## SESSION 6

### WILL EVERY CHRISTIAN NEED TO HELP TEAR DOWN THE WALLS?

*Reconciliation is the central theme of the Gospel.*  
John Perkins

#### The Opening

#### The Unity Verse

**Galatians 3:28** “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

#### The Topic The Biblical Basis for Racial Reconciliation

#### The Objective

1. To examine whether racial reconciliation in the church is an option or a mandate.
2. To explore God’s Goal for humanity.
3. To examine the Biblical theme of Unity in Diversity.
4. To put God’s Goal for humanity into a picture.

#### The Experience

**Video - WILL EVERY CHRISTIAN NEED TO HELP TEAR DOWN THE WALLS? (Please refer to Video Discussion Guide)**

#### Weekly Exercises

##### Head to Head

##### A. Read and Memorize

1. Read Part III of “More Than Equals” by Chris Rice and Spencer Perkins
2. Memorize Galatians 3:28 - “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

##### Heart to Heart

##### A. Pray

1. For Yourself
  - a. Pray that God might use your life to help bring about His Goal for humanity.
2. For the individual who you picked.
  - a. Pray that God might use their life to help bring about His Goal for humanity.
3. For the group as a whole
  - a. Pray that God might use the whole group and this learning experience to help bring about His Goal for humanity.

##### B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.

Hand to Hand:

A. Make arrangements to do an act of servanthood for the person whom you chose.

**The Closing**

## SESSION 7

**WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 1)**

*I honestly believe that most of us want to stop being concerned about race. It would be nice to forget about it. It's so tiring trying to figure out whether we have offended someone of another race or wondering if an individual or another race is going to accept us. Yet we Americans seem powerless to let it go. Why?*

George Yancey

**The Opening****The Unity Verse**

**Ephesians 2:14-16** "For he himself (Jesus) is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility."

**The Topic** The Steps to be taken to Racial Reconciliation

**The Objective**

1. To examine when the walls will finally be torn down between the races.
2. To examine the steps that a reconciled individual needs to take and what a reconciled individual needs to be in order to be a leader of reconciliation.

**The Experience**

**Video - WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 1)**  
(Please refer to Video Discussion Guide)

**Weekly Exercises**

Head to Head:

**A. Read and Memorize**

- a. Read Part I of "Breaking Down Walls" by Raleigh Washington and Glen Kerhein.
- b. Memorize Ephesians 2:14-16 - "For he himself (Jesus) is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility."

**B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation.**



Heart to Heart:

A. Pray

1. For Yourself
  - a. Pray for your relationship with God.
  - b. Pray that God might use you as a reconciler.
2. For the individual who you picked
  - a. Pray for their relationship with God.
  - b. Pray that God might use them as a reconciler.
3. For the group as a whole
  - a. Pray that God might use this group as leaders of reconciliation.
4. Pray for the Church
  - a. Pray that the Church would claim the cross.

Hand to Hand:

- A. Make arrangements to do an act of servanthood with the person whom you chose

**The Closing**

## SESSION 8

### WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 2)

*The racial situation in our nation today cries out of Christians to 'pick up the cross,' step out of our comfort zones, and build relationships across cultural barriers - beginning with at least one person, one family, one church - whether it is African-American, Asian, Hispanic, or white.*

Raleigh Washington

#### The Opening

#### The Unity Verse

**Philippians 2:1-5** "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, have the same love, being one in spirit and in purpose."

#### The Topic Relationships as the Key to Racial Reconciliation

#### The Objective

1. To continue to examine the steps that a reconciled individual needs to take and what a reconciled individual needs to be in order to be a leader of reconciliation.
2. To examine the key principles of a cross-racial relationship.

#### The Experience

**Video - WHEN WILL THE WALLS FINALLY BE TORN DOWN? (Part 2)**  
(Please refer to Video Discussion Guide)

#### Weekly Exercises

Head to Head:

A. Read and Memorize:

1. Read Part II of "Breaking Down Walls" by Raleigh Washington and Glen Kerhein.
2. Memorize Philippians 2:1-5 - "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, have the same love, being one in spirit and in purpose."

B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation

Heart to Heart:

A. Pray

1. Yourself
  - a. Pray that you will make and develop a life-long relationship with a person of another race.
2. For the individual you picked.
  - a. Pray that they will make and develop a life-long relationship with a person of another race.
3. For the group as a whole.
  - a. Pray that all the participants in the group will make and develop a life-long relationship with a person of another race.
4. For the Church
  - a. Pray that individuals in the church will begin to build relationships with persons of another race in order to tear down the walls that exist on Sunday morning.

Hand to Hand:

- A. Make arrangements to worship at the church with the person whom you chose.

**The Closing**

## SESSION 9

### WHAT WILL HAPPEN WHEN THE WALLS FALL?

*There is no more powerful witness than a diverse but unified people who reflect the reality that they are one in Christ.*

John Perkins

#### The Opening

#### The Unity Verse

**Colossians 3:11-14** “Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all , and is in all. Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.”

**The Topic** What will happen when the walls fall

#### The Objective

1. To explore what will happen when the walls fall down between the races.

#### The Experience

**Video - WHAT WILL HAPPEN WHEN THE WALLS FALL?**  
(Please refer to Video Discussion Guide)

#### Weekly Exercises

Head to Head:

##### A. Read and Memorize

1. Read Part III of “Breaking Down Walls” by Raleigh Washington and Glen Kerhein.
2. Memorize Colossians 3:11-14 “Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all , and is in all. Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.”

##### B. Journal what you have learned about yourself, those of other races, the Bible, and anything to do with racial reconciliation

Heart to Heart:

##### A. Pray

1. Pray for Yourself.
  - a. Pray that God will use you to help tear down the walls
2. Pray for the individual who you chose

- a. Pray that God will use them to help tear down the walls
3. Pray for the group as a whole
  - a. Pray that God will use the participants in the group to help tear down the walls.

Hand to Hand:

- A. Make arrangements to worship at the church with the person whom you chose.

### **The Closing**

## SESSION 10

## WORSHIPPING AS ONE

*Worship is at the very heart of racial reconciliation. Can't we worship God together? Is it worth the sacrifice to give up some of our pet ways of doing things to make those of a different race or culture feel at home? Or will the world continue to discredit the gospel because Christians don't practice what they preach?*

Raleigh Washington

**The Opening****The Unity Verse**

**Rev. 7:9** "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

**The Topic** Worshipping as One**The Objective**

1. To plan and then share in a worship experience together.

**The Experience****Planning a Worship Experience Together****Weekly Exercises****Head to Head:****A. Memorize**

1. Memorize Rev. 7:9 - "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

**Heart to Heart****A. Pray**

1. For Yourself
  - a. Pray that God might bless you with His presence in the coming worship service.
2. For the individual who you chose.
  - a. Pray that God will bless the person with His presence in the coming worship service.

**Hand to Hand**

- A. Optional - Covenant with person of another race in the group to have a life-long friendship.

**The Closing**

## APPENDIX I

## Responses from Race Relations Survey

Race Relations Survey - White Participants

Q #1 Schools		Q #2 jobs		Q #3 inter-racial marriages	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Post-Test
1. same	1. same	1 as good a chance	1 as good a chance	1. No	1. No
2. same	2. same	2. as good a chance	2. as good a chance	2. No	2. Don't Know
3. same	3. same	3. as good a chance	3. as good a chance	3. No	3. No
4. same	4. same	4. as good a chance	4. as good a chance	4. Don't Know	4. Don't Know
5. same	5. same	5. as good a chance	5. as good a chance	5. No	5. No
6. same	6. same	6. as good a chance	6. as good a chance	6. No	6. No
7. same	7. same	7. as good a chance	7. as good a chance	7. No	7. No
8. same	8. same	8. as good a chance	8. as good a chance	8. No	8. No
9. same	9. same	9. as good a chance	9. as good a chance	9. No	9. No
10. same	10. same	10. as good a chance	10. as good a chance	10. No	10. No
11. same	11. same	11. as good a chance	11. as good a chance	11. No	11. No

Q #4 Dinner		Q #5a Push themselves		Q #5b Neighborhood	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Pro-Test
1. Not at all	1. Not at all	1. Dis Strongly	1. Dis Strongly	1. Dis Strongly	1. Dis Strongly
2. Not at all	2. Not at all	2. Blank	2. Agr Strongly	2. Dis Strongly	2. No Opinion
3. Not at all	3. Not at all	3. Dis Strongly	3. Dis Strongly	3. Dis Strongly	3. Dis Strongly
4. Not at all	4. Not at all	4. No Answer	4. Dis Strongly	4. Dis Strongly	4. Dis Strongly
5. Not at all	5. Not at all	5. Dis Strongly	5. Dis Strongly	5. Dis Strongly	5. Dis Strongly
6. Not at all	6. Not at all	6. No Answer	6. No Answer	6. Dis Strongly	6. Dis Strongly
7. Not at all	7. Not at all	7. No Opinion	7. No Opinion	7. Dis Strongly	7. Dis Strongly
8. Not at all	8. Not at all	8. Dis Strongly	8. No Answer	8. Dis Strongly	8. Dis Strongly
9. Not at all	9. Not at all	9. Dis Strongly	9. Dis Strongly	9. Dis Strongly	9. Dis Strongly
10. Not at all	10. Not at all	10. Dis Strongly	10. Dis Strongly	10. Dis Strongly	10. Dis Strongly
11. Not at all	11. Not at all	11. Dis Strongly	11. Dis Strongly	11. Dis Strongly	11. Dis Strongly

Q #6 Objection - Few		Q #6a Objection - half		Q #6b Objection - half plus	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Post-Test
1. No	1. No	1. Yes	1. Yes	1. Blank	1. Blank
2. No	2. No	2. No	2. Don't Know	2. No Answer	2. Don't Know
3. No	3. No	3. No	3. No	3. No	3. No
4. No	4. No Answer	4. No	4. Blank	4. No	4. No Answer
5. No	5. No	5. No	5. No	5. No	5. No
6. No	6. No	6. No	6. Don't Know	6. Don't Know	6. Don't Know
7. No	7. No	7. No	7. No	7. No	7. No
8. No	8. No	8. No	8. No	8. No	8. No
9. No	9. No	9. No	9. No	9. Yes	9. No
10. No	10. No	10. No	10. No	10. No	10. No
11. No	11. No	11. No	11. No	11. No	11. No



**Race Relations Survey - White Participants, cont.**

<u>Q #7 Black President</u>		<u>Q #8 Onto Your Block</u>		<u>Q #9 Neighborhood</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. Yes	1. Yes	1. No	1. No	1. Yes	1. Yes
2. Yes	2. Yes	Difference	Difference	2. Yes	2. Yes
3. Yes	3. Yes	2. Y, would like	2. No	3. No	3. No
4. Yes	4. Yes	3. No	Difference	4. Yes	4. Yes
5. Yes	5. Yes	Difference	3. Y, would like	5. Yes	5. Yes
6. Yes	6. Yes	4. No	4. No	6. Yes	6. Yes
7. Yes	7. Yes	Difference	Difference	7. Yes	7. Yes
8. Yes	8. Yes	5. Y, would like	5. No	8. Yes	8. Yes
9. Yes	9. Yes	6. No	Difference	9. Yes	9. Yes
10. Yes	10. Yes	Difference	6. No	10. Yes	10. Yes
11. Yes	11. Yes	7. No	Difference	11. Yes	11. Yes
		Difference	7. No		
		8. No	Difference		
		Difference	8. Y, would like		
		9. No	9. No		
		Difference	Difference		
		10. Y, would like	10. Y, would like		
		11. Y, would like	11. Y, would like		

<u>Q #9a Blocks/Miles Away</u>		<u>Q #9b Neighborhood</u>		<u>Q #10 Busing</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. On my block	1. On my block	1. Remain	1. Remain	1. Oppose	1. Oppose
2. On my block	2. On my block	2. Don't Know	2. Don't Know	2. Oppose	2. Oppose
3. On my block	3. Over 8 blocks	3. Remain	3. Remain	3. No Answer	3. Don't Know
4. On my block	4. On my block	4. Remain	4. Remain	4. No Answer	4. No Answer
5. 1-3 blocks	5. 1-3 blocks	5. Remain	5. Remain	5. Oppose	5. Oppose
6. On my block	6. On my block	6. Remain	6. Remain	6. Oppose	6. Oppose
7. On my block	7. On my block	7. Don't Know	7. Don't Know	7. Favor	7. Favor
8. On my block	8. On my block	8. Remain	8. Remain	8. Oppose	8. Oppose
9. On my block	9. On my block	9. Remain	9. Remain	9. Oppose	9. Oppose
10. On my block	10. On my block	10. Remain	10. Remain	10. Oppose	10. Oppose
11. On my block	11. On my block	11. Remain	11. Remain	11. Favor	11. Favor

**Race Relations Survey – Black Participants**

<u>Q #1 Schools</u>		<u>Q #2 Busing</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. same	1. same	1. Oppose	1. Oppose
2. same	2. same	2. Oppose	2. Don't Know
3. same	3. same	3. Favor	3. Favor
4. same	4. same	4. Favor	4. Favor
5. same	5. same	5. Favor	5. Favor
6. same	6. same	6. Favor	6. Favor
7. same	7. same	7. Favor	7. Favor

## APPENDIX J

Racial Attitudes Survey – White Participants

<u>Q #1 Fair housing laws</u>		<u>Q #2 Job opportunities</u>		<u>Q #3 Inter-racial Marriages</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. 2	1. 1	1. 2	1. 1	1. 2	1. 1
2. 2	2. 3	2. 1	2. 2	2. Blank	2. 5
3. 1	3. 1	3. 1	3. 1	3. 1	3. 1
4. 2	4. 2	4. 3	4. 3	4. 3	4. 2
5. 1	5. 1	5. 2	5. 2	5. 2	5. 2
6. 2	6. 2	6. 3	6. 2	6. 2	6. 3
7. 2	7. 2	7. 2	7. 2	7. 3	7. 4
8. 1	8. 5	8. 1	8. 2	8. 2	8. 3
9. 5	9. 1	9. 2	9. 1	9. 4	9. 4
10. 1	10. 1	10. 1	10. 1	10. 2	10. 2
11. 1	11. 1	11. 1	11. 1	11. 1	11. 2

<u>Q #4 Too demanding</u>		<u>Q #5 Not as smart</u>		<u>Q #6 Discrimination</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. 2	1. 1	1. 2	1. 1	1. 2	1. 1
2. 2	2. 2	2. 1	2. 3	2. 1	2. 1
3. 1	3. 1	3. 1	3. 1	3. 1	3. 1
4. 3	4. 3	4. 1	4. 2	4. 1	4. 2
5. 1	5. 1	5. 1	5. 1	5. 1	5. 1
6. 3	6. 3	6. 2	6. 3	6. 2	6. 2
7. 3	7. 2	7. 2	7. 2	7. 2	7. 2
8. 4	8. 2	8. 1	8. 2	8. 1	8. 2
9. 1	9. 1	9. 1	9. 1	9. 1	9. 1
10. 1	10. 1	10. 1	10. 1	10. 1	10. 1
11. 1	11. 1	11. 1	11. 1	11. 1	11. 1

<u>Q #7 next door</u>		<u>Q #8 Out segregation</u>		<u>Q #9 Gov't/News Media</u>	
<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>	<u>Pre-Test</u>	<u>Post-Test</u>
1. 2	1. 1	1. 2	1. 1	1. 2	1. 1
2. 4	2. 3	2. 4	2. 5	2. 2	2. 2
3. 1	3. 1	3. 1	3. 1	3. 1	3. 1
4. 1	4. 2	4. 1	4. 1	4. 2	4. 2
5. 1	5. 1	5. 1	5. 1	5. 2	5. 1
6. 3	6. 2	6. 2	6. 2	6. 2	6. 2
7. 3	7. 2	7. 3	7. 2	7. 2	7. 2
8. 1	8. 1	8. 1	8. 3	8. 1	8. 2
9. 1	9. 1	9. 1	9. 1	9. 1	9. 1
10. 1	10. 1	10. 1	10. 1	10. 1	10. 1
11. 1	11. 1	11. 1	11. 1	11. 1	11. 1

**Racial Attitudes Survey – White Participants, cont.**

Q #10 Anger		Q #11 Full Integration		Q #12 Housing	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Post-Test
1. 4	1. 5	1. 4	1. 5	1. 4	1. 5
2. 4	2. 5	2. 2	2. 4	2. Blank	2. 3
3. 5	3. 4	3. 5	3. 5	3. 5	3. 5
4. 4	4. 3	4. 5	4. 4	4. 4	4. 4
5. 5	5. 5	5. 5	5. 5	5. 5	5. 5
6. 4	6. 3	6. 4	6. 4	6. 3	6. 3
7. 2	7. 4	7. 3	7. 4	7. 3	7. 4
8. 4	8. 3	8. 5	8. 5	8. 5	8. 5
9. 5	9. 5	9. 5	9. 5	9. 5	9. 5
10. 5	10. 5	10. 5	10. 5	10. 5	10. 5
11. 5	11. 5	11. 5	11. 5	11. 5	11. 5

Q #13 Push themselves		Q #14 Influence on Schools	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 2	1. 1	1. 2	1. 1
2. 4	2. 4	2. 2	2. 2
3. 1	3. 1	3. 1	3. 1
4. 2	4. 2	4. 3	4. 3
5. 1	5. 1	5. 2	5. 1
6. 3	6. 3	6. 2	6. 2
7. 3	7. 2	7. 3	7. 2
8. 1	8. 3	8. 1	8. 3
9. 2	9. 1	9. 1	9. 1
10. 1	10. 1	10. 1	10. 1
11. 1	11. 2	11. 1	11. 1

**Racial Attitudes Survey – Black Participants**

Q #1 High Achievement		Q #2 Whites Superior		Q #3 Democratic Society	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Post-Test
1. 3	1. 3	1. 4	1. 4	1. 2	1. 3
2. 4	2. 5	2. 4	2. 4	2. 2	2. 4
3. 4	3. 4	3. 4	3. 4	3. 2	3. 4
4. 5	4. 4	4. 5	4. 5	4. 2	4. 2
5. 5	5. 5	5. 5	5. 3	5. 3	5. 2
6. 5	6. 5	6. 4	6. 4	6. 1	6. 2
7. 4	7. 4	7. 3	7. 3	7. 2	7. 3

Q #4 White control power		Q #5 White have learned		Q #6 Whites Insensitive	
Pre-Test	Post-Test	Pre-Test	Post-Test	Pre-Test	Post-Test
1. 3	1. 4	1. 4	1. 4	1. 4	1. 4
2. 4	2. 2	2. 2	2. 2	2. 4	2. 4
3. 5	3. 5	3. 2	3. 3	3. 4	3. 5
4. 2	4. 4	4. 2	4. 2	4. 5	4. 5
5. 2	5. 2	5. 2	5. 4	5. 5	5. 5
6. 5	6. 5	6. 2	6. 2	6. 1	6. 2
7. 2	7. 3	7. 2	7. 2	7. 4	7. 4

## APPENDIX K

## Responses to Behavioral Survey

Behavioral Inventory Question 1

Responses from White and Black Participants to Question 1, “How many times in the last month have you gone shopping in a community where a majority of the persons were from another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 0	1. 0	1. 7 or more	1. 7 or more
2. 7 or more	2. 7 or more	2. 3-4	2. 7 or more
3. 1-2	3. 3-4	3. 5-6	3. 5-6
4. 1-2	4. 1-2	4. 3-4	4. 3-4
5. 1-2	5. 1-2	5. 3-4	5. 7 or more
6. 0	6. 0	6. 7 or more	6. 7 or more
7. 0	7. 7 or more	7. 5-6	7. 5-6
8. 1-2	8. 1-2		
9. 0	9. 0		
10. 0	10. 0		
11. 1-2	11. 3-4		

Behavioral Inventory Question 2

Responses from White and Black Participants to Question 2, “How many times in the last month have you made a telephone call or written letter to a friend or an acquaintance of another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 0	1. 1-2	1. 7 or more	1. 7 or more
2. 5-6	2. 3-4	2. 3-4	2. 5-6
3. 1-2	3. 7 or more	3. 3-4	3. 0
4. 0	4. 0	4. 5-6	4. 1-2
5. 0	5. 1-2	5. 5-6	5. 7 or more
6. 0	6. 3-4	6. 3-4	6. 5-6
7. 0	7. 3-4	7. 7 or more	7. 7 or more
8. 1-2	8. 1-2		
9. 1-2	9. 1-2		
10. 3-4	10. 5-6		
11. 7 or more	11. 5-6		

**Behavioral Inventory Question 3**

Responses from White and Black Participants to Question 3, “How many times over the last month have you had dinner with a friend or an acquaintance of another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 0	1. 1-2	1. 3-4	1. 5-6
2. 5-6	2. 3-4	2. 3-4	2. 1-2
3. 7 or more	3. 1-2	3. 1-2	3. 1-2
4. 0	4. 0	4. 3-4	4. 1-2
5. 0	5. 0	5. 3-4	5. 5-6
6. 0	6. 1-2	6. 0	6. 0
7. 0	7. 1-2	7. 3-4	7. 5-6
8. 1-2	8. 1-2		
9. 1-2	9. 1-2		
10. 0	10. 1-2		
11. 1-2	11. 1-2		

**Behavioral Inventory Question 4**

Responses from White and Black Participants to Question 4, “How many times in the last three months have you gone to worship in a church composed primarily of persons from another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 0	1. 0	1. 3-4	1. 3-4
2. 0	2. 1-2	2. 0	2. 7 or more
3. 0	3. 0	3. 7 or more	3. 3-4
4. 0	4. 0	4. 7 or more	4. 7 or more
5. 0	5. 0	5. 7 or more	5. 7 or more
6. 0	6. 0	6. 1-2	6. 1-2
7. 0	7. 0	7. 3-4	7. 5-6
8. 1-2	8. 1-2		
9. 0	9. 0		
10. 0	10. 0		
11. 0	11. 1-2		

**Behavioral Inventory Question 5**

Responses from White and Black Participants to Question 5, “In the last month, how many social contacts have you had with persons of another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 1-2	1. 3-4	1. 7 or more	1. 7 or more
2. 5-6	2. 7 or more	2. 3-4	2. 3-4
3. 7 or more	3. 5-6	3. 3-4	3. 3-4
4. 0	4. 1-2	4. 1-2	4. 1-2
5. 3-4	5. 3-4	5. 1-2	5. 7 or more
6. 0	6. 1-2	6. 7 or more	6. 7 or more
7. 0	7. 7 or more	7. 7 or more	7. 7 or more
8. 7 or more	8. 3-4		
9. 0	9. 3-4		
10. 5-6	10. 3-4		
11. 7 or more	11. 5-6		

**Behavioral Inventory Question 6**

Responses from White and Black Participants to Question 6, “How many times have you spoken with a person of another race in the last month?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 3-4	1. 7 or more	1. 7 or more	1. 7 or more
2. 7 or more	2. 7 or more	2. 7 or more	2. 7 or more
3. 7 or more	3. 7 or more	3. 7 or more	3. 7 or more
4. 3-4	4. 3-4	4. 7 or more	4. 3-4
5. 5-6	5. 7 or more	5. 7 or more	5. 7 or more
6. 5-6	6. 7 or more	6. 7 or more	6. 7 or more
7. 5-6	7. 7 or more	7. 7 or more	7. 7 or more
8. 7 or more	8. 3-4		
9. 7 or more	9. 7 or more		
10. 7 or more	10. 7 or more		
11. 7 or more	11. 7 or more		

**Behavioral Inventory Question 7**

Responses from White and Black Participants to Question 7, “How many friendships/ acquaintances do you have with persons of another race?”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. 3-4	1. 7 or more	1. 7 or more	1. 7 or more
2. 5-6	2. 7 or more	2. 3-4	2. 7 or more
3. 7 or more	3. 7 or more	3. 3-4	3. 7 or more
4. 1-2	4. 1-2	4. 7 or more	4. 7 or more
5. 7 or more	5. 7 or more	5. 7 or more	5. 7 or more
6. 7 or more	6. 7 or more	6. 7 or more	6. 7 or more
7. 7 or more	7. 7 or more	7. 7 or more	7. 7 or more
8. 7 or more	8. 7 or more		
9. 5-6	9. 7 or more		
10. 7 or more	10. 7 or more		
11. 7 or more	11. 7 or more		

**Behavioral Inventory Question 8**

Responses from White and Black Participants to Question 8, “I interact comfortably with persons of another race.”			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
1. Agree	1. Agree	1. Strongly Agree	1. Strongly Agree
2. Disagree	2. Agree	2. Strongly Agree	2. Strongly Agree
3. Agree	3. Strongly Agree	3. Agree	3. Strongly Agree
4. Agree	4. Agree	4. Strongly Agree	4. Strongly Agree
5. Agree	5. Strongly Agree	5. Strongly Agree	5. Strongly Agree
6. Agree	6. Agree	6. Strongly Agree	6. Strongly Agree
7. Neither	7. Agree	7. Strongly Agree	7. Strongly Agree
8. Strongly Agree	8. Strongly Agree		
9. Strongly Agree	9. Agree		
10. Strongly Agree	10. Strongly Agree		
11. Agree	11. Agree		

## APPENDIX L

## Responses to Biblical Knowledge Inventory

Biblical Knowledge Inventory Findings			
White Participants		Black Participants	
Pre-Test	Post-Test	Pre-Test	Post-Test
General Questions	General Questions	General Questions	General Questions
<p>1a. Love your neighbor</p> <p>b. Slavery was common in Bible Times, not now accepted.</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Disagree</p> <p>2a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Agree</p> <p>3a. Love Thy Neighbor as Thyself</p> <p>b. ?</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Neither agree nor disagree</p> <p>4a. Blank</p> <p>b. Blank</p> <p>c. Important</p> <p>d. Mandate</p> <p>e. Neither agree nor disagree</p> <p>5a. Much of Philippians</p> <p>b. II Timothy – slaves submit to Masters.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p> <p>6a. Blank</p> <p>b. Blank</p> <p>c. Mandate</p>	<p>1a. Psalm 133:1</p> <p>b. Slaves were common in Bible Times; thus it is OK to have them today.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>2a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Agree</p> <p>3a. Psalm 133:1</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>4a. Psalm 133:1</p> <p>b. KKK-they use the Bible to clean from our society those of difference</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p> <p>5a. Romans 2:11</p> <p>b. Colossians 3:22</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p>	<p>1a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Neither Agree nor Disagree</p> <p>2a. Psalm 133:1</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Agree</p> <p>3a. I Cor. 13; 2 Cor 6</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Disagree</p> <p>4a. I Cor. 1:10</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>5a. John 17:22-23</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p>	<p>1a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Disagree</p> <p>2a. Psalm 133:1</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Agree</p> <p>3a. Blank</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Very Important</p> <p>e. Agree</p> <p>4a. I Cor. 1:10; Psalm 133:1</p> <p>b. The Curse of Ham in Genesis 9. The weakness of this is that God did not curse Ham, Noah did.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>5a. I Cor. 1:10; Gal 3:23; Psalm 133:1</p> <p>b. Some justify racism on the grounds that certain calamities of certain Biblical characters resulted from their marriage with foreign wives. This is weak because of the number of God's key people who were the products of mixed marriages.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p>

Responses to Biblical Knowledge Inventory, cont.

General Questions	General Questions	General Questions	General Questions
<p>6a. Blank</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p> <p>7a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Agree</p> <p>8a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Neither disagree nor agree</p> <p>9a. Blank</p> <p>b. "Unequally yoked.</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Disagree</p> <p>10a. James 2:8-9</p> <p>b. Admonition to Israel and Judah not to intermarry.</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Neither agree nor disagree</p> <p>11a. Rms Gal. "Neither Jew, Gentile..."</p> <p>b. Curse of Ham, Christ death and resurrection makes us one.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Mandate</p> <p>f. Strongly DisAgree</p>	<p>6a. Psalm 133:1</p> <p>b. ?</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>7a. Psalm 133:1</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p> <p>8a. Blank</p> <p>b. Blank</p> <p>c. Very Important</p> <p>d. Very Important</p> <p>e. Neither disagree nor agree</p> <p>9a. Blank</p> <p>b. The Curse of Ham</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>10a. Blank</p> <p>b. Blank</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Agree</p> <p>11a. John 17, 1 Cor. 12:12</p> <p>b. Curse of Ham</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. DisAgree</p>	<p>6a. Psalm 133:1; John 17</p> <p>b. American slavery was justified incorrectly using the Holy Scriptures</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>7a. Eph 2; Gal 3:23</p> <p>b. Curse of Ham</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p>	<p>6a. Psalm 133:1 John 17; Gal 3:23</p> <p>b. The Scriptures have been used to incorrectly condone slavery.</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p> <p>7a. Psalm 133:1 Eph 2</p> <p>b. Curse of Ham</p> <p>c. Mandate</p> <p>d. Mandate</p> <p>e. Strongly Agree</p>

Old Testament		Old Testament		Old Testament		Old Testament	
1.	3	1.	7	1.	4	1.	4
2.	3	2.	4	2.	5	2.	4
3.	4	3.	6	3.	4	3.	4
4.	1	4.	5	4.	4	4.	7
5.	5	5.	7	5.	3	5.	5
6.	3	6.	5	6.	5	6.	5
7.	1	7.	5	7.	5	7.	7
8.	3	8.	5				
9.	4	9.	6				
10.	5	10.	7				
11.	4	11.	6				
New Testament		New Testament		New Testament		New Testament	
1.	8	1.	21	1.	10	1.	18
2.	3	2.	18	2.	8	2.	17
3.	9	3.	19	3.	11	3.	17
4.	6	4.	17	4.	8	4.	19
5.	15	5.	22	5.	6	5.	18
6.	8	6.	18	6.	12	6.	18
7.	0	7.	16	7.	9	7.	17
8.	7	8.	17				
9.	8	9.	17				
10.	8	10.	19				
11.	9	11.	18				



## APPENDIX M

## Findings based on the Three Research Questions

Research Question #1

What attitudes do the participants have towards those of other races  
prior to and following the experience? \*

Race Relations Survey – White Participants

		Measurements					
		Pre-Test		Post-Test			
Questions	n	Mean	SD	Mean	SD	t	P <sub>&lt;</sub> .05
#1 Schools	11					0	Ns
#2 Jobs	11					0	Ns
#3 Inter-racial	11					0	Ns
#4 Dinner	11					0	Ns
#5a Push	11					0	Ns
#5b Neighborhood	11					0	Ns
#6 Objection – few	11					0	Ns
#6a Objection – half	7	1.143	.350	1.000	0.000	-1.000	Ns
#6b Objection – more than	11					0	Ns
#7 Black President	11					0	Ns
#8 Onto your Block	11	2.364	.481	2.364	.481	.0000	Ns
#9 Neighborhood	11					0	Ns
#9a Blocks away	11					0	Ns
#10 Bussing	11					0	Ns

Ns = Not Significant

Ss = Statistically Significant

**Race Relations Survey – Black Participants**

		Measurements					
		Pre-Test		Post-Test			
Questions	n	Mean	SD	mean	SD	t	P <sub>&lt;</sub> .05
#1 Schools	7					0	Ns
#2 Busing	7					0	Ns

Ns = Not Significant

Ss = Statistically Significant

- The answers that are blank in the above table are those in which the respondent's answers did not change between the Pre-test and Post-test. Therefore, a t-test was not calculated for these questions.

**Racial Attitudes Survey – White Participants**

		Measurements					
		Pre-Test		Post-Test			
Questions	n	mean	SD	Mean	SD	t	P <sub>&lt;</sub> .05
#1 Fair Housing	11	1.818	1.113	1.818	1.192	0.000	Ns
#2 Job Opportunities	11	1.727	.732	1.636	.643	-.291	Ns
#3 Inter-racial	10	2.200	.872	2.400	1.020	.447	Ns
#4 Too Demanding	11	2.000	1.044	1.636	.771	-.886	Ns
#5 Not as Smart	11	1.273	.445	1.636	.771	1.291	Ns
#6 Discrimination	11	1.272	.445	1.364	.481	.439	Ns
#7 Next Door	11	1.727	1.052	1.455	.656	-.696	Ns
#8 Outlaw segregation	11	1.636	.979	1.727	1.213	.184	Ns
#9 Gov't/Media	11	1.545	.498	1.455	.498	-.408	Ns
#10 Anger	11	4.273	.862	4.273	.862	.000	Ns
#11 Full Integration	11	4.364	.979	4.636	.481	.791	Ns
#12 Housing	10	4.400	.800	4.600	.663	.577	Ns
#13 Push	11	1.909	.996	1.909	.996	0.000	Ns
#14 Influence	11	1.727	.750	1.636	.771	-.267	Ns

Ns = Not Significant

Ss = Statistically Significant

**Racial Attitudes Survey – Black Participants**

		Measurements					
		Pre-Test		Post-Test			
Questions	n	mean	SD	mean	SD	T	P< .05
#1 High Achievement	7	4.286	.700	4.286	.700	.000	Ns
#2 White Superior	7	4.143	.639	3.857	.639	-.775	Ns
#3 Democratic	7	2.000	.535	2.857	.833	2.121	Ns
#4 Whites Control	7	3.286	1.278	3.571	1.178	.403	Ns
#5 Whites Learned	7	2.286	.700	2.714	.881	.933	Ns
#6 Whites Insensitive	7	3.857	1.245	4.143	.990	.440	Ns

Ns = Not Significant

Ss = Statistically Significant

**Research Question #2**

What behavioral practices do the participants have towards those of other races prior to and following the experience?

**Behavioral Inventory – Whites**

		Measurements					
		Pre-Test		Post-Test			
Questions	n	mean	SD	mean	SD	t	P< .05
#1 Shopping	11	1.318	1.934	2.318	2.525	.994	Ns
#2 Telephone Call	11	1.864	2.336	3.136	2.068	1.290	Ns
#3 Dinner	11	1.545	2.330	1.409	.874	-.173	Ns
#4 Worship	11	.136	.431	.273	.579	.598	Ns
#5 Social Contacts	11	3.364	2.978	3.955	1.764	.540	Ns
#6 Spoken	11	5.955	1.322	6.364	1.350	.685	Ns
#7 Friendships	11	5.909	1.756	6.500	1.581	.791	Ns
#8 Interact	11	2.000	.853	1.636	.481	-1.174	Ns

Ns = Not Significant

Ss = Statistically Significant

**Behavioral Inventory - Blacks**

		Measurements					
		Pre-Test		Post-Test			
Questions	n	mean	SD	mean	SD	t	P <sub>&lt;</sub> .05
#1 Shopping	7	5.071	1.474	6.071	1.237	1.273	Ns
#2 Telephone Call	7	5.357	1.329	4.786	2.657	-.471	Ns
#3 Dinner	7	2.714	1.305	3.000	2.220	.272	Ns
#4 Worship	7	4.214	2.657	5.000	2.035	.575	Ns
#5 Social Contacts	7	5.214	2.152	5.214	2.152	0.000	Ns
#6 Spoken	7	7.000	0.000	6.500	1.225	-1.000	Ns
#7 Friendships	7	6.000	1.581	7.000	0.000	1.549	Ns
#8 Interact	7	1.143	.350	1.000	0.000	-1.000	Ns

Ns = Not Significant

Ss = Statistically Significant

Question #3

**What Biblical knowledge to the participants have  
regarding God's goal for unity in Christ  
prior to and following the experience?**

**Biblical Knowledge Inventory – Whites**

		Measurements					
		Pre-Test		Post-Test			
General Questions	n	mean	SD	mean	SD	T	P <sub>&lt;</sub> .05
#1 Biblical Unity	11	.455	.498	.636	.481	.830	Ns
#2 Misuse	11	.455	.498	.364	.481	-.415	Ns
#3 Importance Bible	11	4.273	.617	4.818	.386	2.372	Ss
#4 Importance Jesus	11	4.455	.498	4.818	.386	1.826	Ns
#5 Mandatory	11	3.364	.881	4.091	.900	1.826	Ns
OT Questions	11	.463	.184	.815	.138	4.833	Ss
NT Questions	11	.334	.155	.830	.079	9.021	Ss

Ns = Not Significant

Ss = Statistically Significant

**Biblical Knowledge Inventory - Blacks**

		Measurements					
		Pre-Test		Post-Test			
General Questions	n	mean	SD	mean	SD	t	P <sub>≤</sub> .05
#1 Biblical Unity	7	.857	.350	.714	.452	-.612	Ns
#2 Misuse	7	.571	.495	.571	.495	.000	Ns
#3 Importance Bible	7	4.714	.452	4.714	.452	.000	Ns
#4 Importance Jesus	7	4.714	.452	4.571	.495	-.522	Ns
#5 Mandatory	7	4.143	1.125	4.286	1.030	.229	Ns
OT Questions	7	.609	.101	.733	.179	1.485	Ns
NT Questions	7	.411	.086	.800	.031	10.467	Ss

Ns = Not Significant

Ss = Statistically Significant

## APPENDIX N

## Responses to Follow-Up Interview

**Follow-Up Interview Question 1**

Responses from White and Black Participants to Question 1, “Based upon the ten week training experience, what did you learn about yourself?”	
White Participants	Black Participants
<ol style="list-style-type: none"> <li>1. How ignorant I am of the African-American experiences.</li> <li>2. I need more input on race.</li> <li>3. I did not fully understand how much subtle racism exists and how hurtful it is.</li> <li>4. That there is still work to be done.</li> <li>5. I have always been friends with African-Americans.</li> <li>6. Racism is difficult to totally get rid of. I'm not as sure now though, after I have taken this program.</li> <li>7. I still need to have growth in tolerance and the ability to show “Christian love.”</li> <li>8. That I am at fault for the lack of racial harmony because I haven't done anything to correct it.</li> <li>9. That I am prejudiced. That there is still a long way for me to go.</li> </ol>	<ol style="list-style-type: none"> <li>1. That I too, harbored prejudice</li> <li>2. I have learned that as individual I have done little to end racism.</li> <li>3. I have learned that I have been on the right road all along trying to get God's creation (human beings) to love one another.</li> <li>4. I feel that my feelings remain the same</li> <li>5. That I want to keep on trying to make a difference.</li> </ol>

**Follow-Up Interview Question 1a**

Responses from White and Black Participants to Question 1a, “As a result of the class, what changes in you have occurred?”	
White Participants	Black Participants
<ol style="list-style-type: none"> <li>1. To be more open</li> <li>2. Better understanding</li> <li>3. I am more aware of the vulnerability of those around me.</li> <li>4. A greater understanding of why there is racism.</li> <li>5. None. The love of God is in my heart.</li> <li>6. I am more careful with my words and thoughts. I try harder to reach out to blacks.</li> <li>7. I am more bold in interacting with different cultures.</li> <li>8. Be more intentional about pursuing black friendships.</li> <li>9. Better understanding of black people and their attitudes.</li> <li>10. I realize that my idea for unity was for my African-American brothers and sisters to come to my church, submitting themselves to “our” leadership.</li> </ol>	<ol style="list-style-type: none"> <li>1. Remorse</li> <li>2. My attitude towards people of other races and a greater love for all of mankind.</li> <li>3. I am more determined than ever to let the body of Christ know that we are going to heaven together or we are not going at all.</li> <li>4. Not any.</li> <li>5. A greater desire to do something about the problem of racism. I've been encouraged.</li> </ol>

### Follow-Up Interview Question 1b

<u>Responses from White and Black Participants to Question 1b,</u> “As a result of the class, what changes are you going to make?”	
<b>White Participants</b>	<b>Black Participants</b>
<ol style="list-style-type: none"> <li>1. Try to learn more of the problems that the African-Americans are facing.</li> <li>2. Try to be more understanding.</li> <li>3. I now make a special effort to remember that small interactions can tear a person down or build him up.</li> <li>4. When the opportunity arises, take the lead in going to my brother and sister of other races with a hand of unity.</li> <li>5. None. My ideas are same. God is one.</li> <li>6. I will make friends with some black folks and stay in contact with them.</li> <li>7. I am going to speak up when I am in the midst of people being rude, negative, and bigotry.</li> <li>8. I'm going to make a conscious effort to advance racial reconciliation by changing my patterns of behavior.</li> <li>9. I am considering joining an African-American Church, submitting myself to their leadership.</li> </ol>	<ol style="list-style-type: none"> <li>1. Become more sincere</li> <li>2. Not any.</li> <li>3. I am not going to make any changes. I am going to obey the Word of God and do exactly what He tells me to do.</li> <li>4. I am going to pray that the group as a whole would have a fresh awareness that we are family with the same heavenly father.</li> <li>5. I'm going to try to keep this going.</li> </ol>

### Follow-Up Question 2

<u>Responses from White and Black Participants to Question 2,</u> “Based upon the ten week training experience, what did you learn about persons of the African-American/Caucasion race?”	
<b>White Participants</b>	<b>Black Participants</b>
<ol style="list-style-type: none"> <li>1. They are the same, only their skin may be different.</li> <li>2. More of the bases for their anger and frustration and how present prejudice still is today in our community.</li> <li>3. Blacks have a lot to teach us.</li> <li>4. Blacks want to be treated equally. They are much more aware of things that are racist, much more so than I.</li> <li>5. How really kind and thoughtful the African-American is. They have sadness, sickness, and death as we all due. Their hearts are full of God, as ours.</li> <li>6. I learned that the people in our group want to make a difference.</li> <li>7. That there is still a lot of misunderstanding.</li> <li>8. I learned generally that the African-Americans are kind and forgiving.</li> <li>9. No difference.</li> <li>10. We think differently because we perceive differently. It has nothing to do with intelligence or education, but our life experiences.</li> <li>11. That blacks have less trust of whites than I realized, for just cause. I gleaned this from the books, not from our fellow participants.</li> </ol>	<ol style="list-style-type: none"> <li>1. Even though we are different races, we are all brothers and sisters in Christ.</li> <li>2. I have learned that there are many Caucasions who want to follow the principles of God's Word and make a difference as far as fellowship, understanding, above all loving one another.</li> <li>3. I have learned that what I have been doing my 70 years of life here on earth has not changed much.</li> <li>4. That we really have more in common than not.</li> <li>5. That there are those who really want to try to change things and make things better between the races.</li> </ol>

### Follow-Up Interview Question 3

Responses from White and Black Participants to Question 3, “Based upon this ten week training experience, what have you learned about the church?”	
White Participants	Black Participants
<ol style="list-style-type: none"> <li>1. It's segregated.</li> <li>2. The church is sometimes so caught up in itself that it forgets that its purpose is to minister to individuals.</li> <li>3. It needs to direct a great effort to the area of unity and just mention it from the pulpit with lip service.</li> <li>4. That we are still segregated.</li> <li>5. This church has done a wonderful job of bringing together this program of breaking down the walls.</li> <li>6. This church has done little to bring blacks into the church. Love your neighbor is preached but not practiced. The church is afraid to upset the status of the church for fear of losing its members and gifts.</li> <li>7. We are to live in harmony, peace, and love.</li> <li>8. That the church needs to take leadership in the battle, but has failed miserably.</li> <li>9. That the church is not very receptive to this type of change.</li> <li>10. There are so called Christians who govern the way of the church who are prejudice.</li> <li>11. There are many cultural barriers to our worshipping together. We will need to be intentional about coming together.</li> </ol>	<ol style="list-style-type: none"> <li>1. The church is a segregated community and has done very little to change things.</li> <li>2. I've learned that the church has a long way to go to please our heavenly father. They are not obeying one of the most important Scriptures found in 1 Cor. 13.</li> <li>3. I've learned that the church is trying harder to accept black people than in the past.</li> <li>4. That the church should become more involved in human relations.</li> <li>5. The church hasn't always done a good job in the past with race relations, but is doing better.</li> </ol>

### Follow-Up Interview Question 4

Responses from White and Black Participants to Question 4, “Based upon this ten week training experience, what did you learn about what the Bible says about unity?”	
White Participants	Black Participants
<ol style="list-style-type: none"> <li>1. We are all one under God.</li> <li>2. It's for it.</li> <li>3. That it is of utmost importance. Christ died to unify all people in Him.</li> <li>4. It is mandatory, not a choice.</li> <li>5. Unity is mandatory</li> <li>6. We are brothers and sisters under one God.</li> <li>7. It says we are to be one in Christ.</li> <li>8. It confirms our error.</li> <li>9. Unity among all Christians is a mandate.</li> <li>10. We should be united as one in Christ.</li> <li>11. Be united as one in Christ.</li> </ol>	<ol style="list-style-type: none"> <li>1. Christ prayed to the Father that we be one as He and the Father are one. True love will bring about unity.</li> <li>2. 1 Cor. 1:10 I beseech you brethren, by the name of our Lord Jesus Christ that you all speak the same thing. And that there be no divisions among you. But that you be perfectly joined together in the same mind and in the same judgment.”</li> <li>3. There are passages all through the Bible on unity, but there are those of both races who still do not see it and accept it.</li> <li>4. It is mandated. We are one.</li> <li>5. The Bible has a lot to say about unity. It's one of the major themes of Scripture.</li> </ol>



### Follow-Up Interview Question 5

Responses from White and Black Participants to Question 5, “What did you most enjoy about the ten week experience?”	
White Participants	<u>Black Participants</u>
<ol style="list-style-type: none"> <li>1. Getting together and talking about the problems of both groups.</li> <li>2. The fellowship and sharing openly – gaining insight into the problem of racism.</li> <li>3. I most enjoyed getting to know a group of lovely, intelligent, fun people.</li> <li>4. The people.</li> <li>5. Meeting everybody, but most of all the unity choir.</li> <li>6. Meeting so many wonderful people with the love of God in their hearts. Rev. Todd gave everyone the love of God.</li> <li>7. Learning more about God’s will and getting to know some black people.</li> <li>8. Fellowship, music – learning what the Bible states regarding unity. I enjoyed being with a mixed group. I praise the leadership, and learning from others, relating their experiences. Being a black American was not easy.</li> <li>9. The interaction with other black friends. I find myself more at ease with black people than white people because they are usually more real, and less likely to be arrogant.</li> <li>10. The chance to meet, talk and interact with black Christians.</li> <li>11. Meeting with people from other churches and singing in the Unity Choir.</li> </ol>	<ol style="list-style-type: none"> <li>1. The expression of sincere honesty</li> <li>2. I enjoyed the fellowship with the Caucasians</li> <li>3. I enjoyed the wonderful fellowship, the delicious food, and the sweet spirit of the people.</li> <li>4. The fellowship and the worship was great</li> <li>5. I really enjoyed what I have learned and the fellowship was so great. This is really needed to open people’s minds. Hope the class will continue.</li> <li>6. Making new friends from both races.</li> </ol>

### Follow-Up Interview Question 6

Responses from White and Black Participants to Question 6, “Where can the ten week experience be improved?”	
White Participants	<u>Black Participants</u>
<ol style="list-style-type: none"> <li>1. Maybe give out the books to read ahead of time.</li> <li>2. Video, page numbers. I think there should be a concrete plan or at least suggestions for continuing next steps.</li> <li>3. Perhaps more discussion time, although it’s a lot of subject matter to cover in the time we had.</li> <li>4. More than 10 sessions are needed.</li> <li>5. Every lesson, 1-10, was done superbly. No changes needed.</li> <li>6. We need to decide where we want to go with this group.</li> <li>7. Adding _ hour to the sessions would add a lot. We had to stop in the midst of great discussion.</li> <li>8. I believe sessions could have been longer.</li> <li>9. More African-Americans.</li> </ol>	<ol style="list-style-type: none"> <li>1. Continue to obey God’s Words, and letting the Holy Spirit lead and guide us. He will help us do what ever task we have. As the family of God, let us live according to the divine plan. We each contribute something unique to a harmonious whole.</li> <li>2. Todd, You did a great job! I am so sorry that Will could not be with us for each session. I wish I could have seen the video. Encourage us to read and fill in the blanks as a part of our homework.</li> </ol>

## APPENDIX O

**A Comparison of Responses to  
The Race Relations Survey conducted in this project  
and those in the General Social Survey**

**White Participants**

Questions	Measurements			
	Race Relations Survey Pre-Test (Project)		General Social Survey	
	Year	Mean	Year	Mean
#1 Schools	'97	1	'83-'87	1.074
#2 Jobs	'97	1	'72-82	1.032
#3 Inter-racial	'97	2	'96	1.889
#4 Dinner	'97	3	'83-'87	1.590
#5a Push	'97	4	'96	4.157
#5b Neighbor	'97	4	'96	3.517
#6 Objection	'97	2	'96	1.970
#6a Objection	'97	1.143	'96	1.849
#6b Objection	'97	1.873	'96	1.688
#7 President	'97	1	'96	1.069
#8 Block	'97	2.364	'72-'82	1.916
#9 Neighbor	'97	1.090	'94	1.590
#9b Blocks	'97	2	'94	1.933
#10 Bussing	'97	1.777	'96	1.622

**Black Participants**

Questions	Measurements			
	Race Relations Survey Pre-Test Project		General Social Survey	
	Year	Mean	Year	Mean
#1 Schools	'97	1	'83-'87	1.074
#2 Bussing	'97	1.571	'96	1.622

- Note – A t-test was deemed inappropriate for this table because of a. Dissimilar characteristics between the two survey groups (e.g. some of the GSS respondents were Hispanic and other races, while the Race Relations Survey was conducted for just black and whites). b. The difference in the years in which the surveys were conducted (Not all of the questions from the General Social Survey are conducted with each survey). and c. The Status of the respondents (The respondents of the Race

Relations Survey were all self-selected while the respondents of the G.S.S. were all randomly selected).

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