



Final remarks

Over the four-week course, you began the crucial and perhaps clumsy conversation about race, racial reconciliation, and repentance. In weeks one and two, you saw God's heart for his diverse people demonstrated in his love of the nations, and the unseen and marginalised within the nations. Then in weeks three and four, we explored how Christ unifies both the foreigner and the Jew by his blood. In him we are equal, and reconciled. With your small group you travelled through the Scriptures, offered earnest prayers, and sought practical ways to live in unity with different racial groups through Christ. We are grateful for your engagement with the resource and pray that this has encouraged you to think about and live out the gospel in a new way.

But let this be your opening statement, and not your final remark. Understanding and walking in line with God's heart for equality, for the unseen & marginalised, for justice, and for the nations, takes more than four weeks. It takes a daily commitment. So we challenge you to continue these discussions with your small group, and with your peers. We invite you to share your testimonies and to have a look through some of the further readings below. We encourage you to include racial reconciliation in your daily prayers. We ask for the Holy Spirit to be at work in your heart, and for God to share his heart for you, his church, and all his creation. And most importantly, we pray that we might live reconciled through Christ.

FURTHER RESOURCES

If you would like to find more resources on the topic of race and faith, please visit our resources page [here](#).

Please see some highlighted recommended resources below:

- Lament to Action (A report by the Church of England to practically address aspects of Institutional racism, written by the Archbishops' anti-racism taskforce)
- Reading While Black: African American Biblical Interpretation as an Exercise in Hope (IVP) by Esau McCauley
- God is not a White Man by Chine McDonald
- We Need To Talk About Race by Ben Lindsay
- Acts: A Theological Commentary on the Bible by Willie James Jennings
- Ghost Ship: Institutional racism and the Church of England by A.D.A France Williams
- Prophetic Lament: A Call for Justice in Troubled Times by Soong-Chan Rah
- Black Theology in Britain: A Reader edited by Michael N Jagessar and Anthony Reddie (with several contributors for an introduction to Black British theology)
- After Whiteness: An Education in Belonging by Willie James Jennings
- Liturgical Resources for Racial Justice Sunday (A resource by the Church of England on prayers and liturgy)

CONTACT

If you have questions that have arisen from this study, or you want to find out more about how to get involved in Race, Faith & Justice at St Aldates, please contact us at raceandfaith@staldates.org.uk

GLOSSARY OF TERMS

To compliment this resource, we have included a list of terms compiled by the Racial Equity Tools organisation. Based in the USA, this volunteer organisation's work includes curation of free resources to support those working for racial justice at every level - in systems, organisations, communities and the culture at large. The list below is by no means exhaustive but offers a solid starting point for curious and questioning minds.

Source: www.racialequitytools.org/glossary

Ethnicity:

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioural patterns, language, political and economic interests, history, and ancestral geographical base.

Institutional racism:

Refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of colour.

Example: Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighbourhoods with high concentrations of African Americans (also known as “red-lining”).

Racial Justice:

1. The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence

of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.

2. Operationalising racial justice means reimagining and co-creating a just and liberated world and includes:

- understanding the history of racism and the system of white supremacy and addressing past harms,*
- working in the right relationship and accountability in an ecosystem (an issue, sector, or community ecosystem) for collective change,*
- implementing interventions that use an intersectional analysis and that impact multiplesystems,*
- centering Blackness and building community, cultural, economic, and political power of Black, Indigenous, and other People of Color (BIPOC),*
- applying the practice of love along with disruption and resistance to the status quo.*

Racial Equity:

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.

Prejudice:

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalisations (or stereotypes) that deny the right of individual members of certain groups to be recognised and treated as individuals with individual characteristics.

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