



RACE, JUSTICE & THE SCRIPTURES



Grace Institute



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This course was developed in 2020 and 2021 for the members of Grace Church. The presentations took place in the fall of 2021.

Each session includes a note-taking outline, group discussion questions, and some concrete steps you can take in response to what you have heard.

We pray these ideas will motivate you to a deeper and clearer love for God and neighbor.

01

GETTING STARTED

Why Are We Talking about Race?

We want to be defined and directed by Scripture as we love one another through issues that have become divisive in our culture.

Why Is This So Hard?

We all have our own individual experiences and assumptions about something that is very complicated, nuanced, and distorted by the media and our culture.

Foundational Truths of Scripture

We are all made in the image of God and, while sin has caused destruction and division, Christ's work reconciles us to God and to one another. Therefore, these issues that are causing division are discipleship issues.

Four Things for Every Grace Church Member To Do

1. Root out any sin of partiality.
2. If you have influence in an unjust system, work to make it more just.
3. Get to know someone different from you.
4. Put yourself on the hook for someone who has chronic and difficult challenges.



*Scan here to watch the
Session One video.*

Why Are We Talking about Race?

We are trying to:



Take the right medicine out of the medicine cabinet.

- How do we think about divisive issues?

How big of an influence does systemic injustice have over outcomes for black people in America?

It explains everything

Quite a lot, but it's not the only influence

It has a significant influence

It has an impact, but other influences are more important

It doesn't exist



Help you live out “your obligation to love one another” (Romans 13:8).

1 Corinthians 12:25–26

So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (NIV)



Be defined and directed by Scripture.



Help you understand what the Bible says about:

- What you as an individual should be doing.
- What we as a church should be doing.

! _____% of white Christians unmotivated to address racial issues in 2019.

_____% of white Christians unmotivated to address racial issues in 2020.

Why Is This So Hard?

| Our own personal emotions

| Our limited knowledge/education: Ignorance / Arrogance?

“ If all we talk about are the disparities and we do not acknowledge and uphold the dignity and important role (past and present) of members of the black community as well, then we are at best believing a myth and at worst contributing to a racist assumption of black inferiority and paternalism.

| Our own assumptions

! ___% of black people who are middle class and above.
___% of black people that live above the poverty line.

| Agendas and influence of the media

| Limited proximity and experiences

Our personal experiences are valuable—they bring insight, but they can also create blindspots.

Foundational Truths of Scripture

A biblical worldview/narrative must be our foundation.

- Imago Dei
- Sin's impact
- Implication of Christ's work for believers
- Our eternal future together

Ethnicity is a biblical category.

It's a discipleship issue.

Four Things to Do



1. Root out any sin of partiality.



2. If you have influence in a system with unjust aspects, work to make it more just.



3. Get to know someone different than you.



4. Put yourself on the hook for someone who has chronic and difficult challenges.

GROUP DISCUSSION QUESTIONS

1. In what ways does the maximizing and minimizing continuum help clarify what is going on around the conversation of race in America today? What questions does it raise for you?

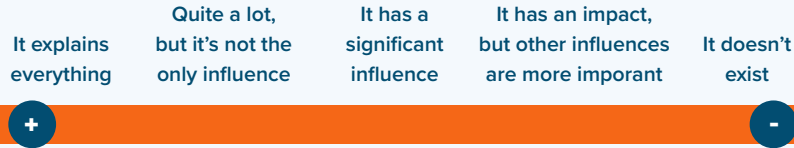
2. In this session, we covered five reasons why the issue of race and justice is so complex. Which of these reasons makes this issue complicated for you?

- It's highly emotional.
- We have limited knowledge.
- The agendas and influence of the media.
- We bring our own assumptions and experience to the issue.
- Many of us are not in proximity to black people.

3. If someone were to ask you, "Why are the issues of race and racial brokenness discipleship issues?," what would you say?

ON YOUR OWN

How big of an influence does systemic injustice have over outcomes for black people in America?



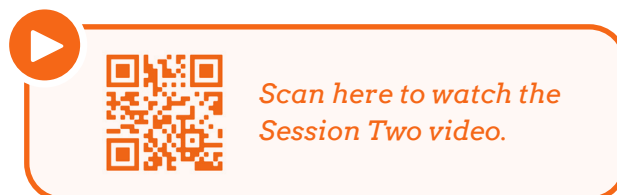
Look at the continuum and place an “X” where you typically find yourself.

- Evaluate the voices you hear and the content you consume. Do they lean more towards maximizing or minimizing? How could you balance this with reasonable voices that are coming from a different place?
- How would someone from a very different perspective than you feel about the way you talk and think about racial issues? Would they see that your positions are motivated by genuine love for Christ and for people?



MEMBER PANEL

We asked some of our members if they would serve our church by coming together and sharing their thoughts and experiences around the topics of race and justice.



GROUP DISCUSSION QUESTIONS

1. The panel discussion allowed us to listen in as members of our church shared some of their experiences. What did you hear that was helpful or challenging?

2. The panel is made up of real people with real experiences who may not always agree. What surprised you as you listened? What confirmed things you have already been thinking?

3. Was there anything you heard that will change the way you interact with people who are different from you in the future? What was it? What will you do differently?

ON YOUR OWN

1. Do you approach conversations about race from a posture of defensiveness, curiosity, ambivalence, or fear? Why do you think that is?

2. If possible, have a conversation with a person of color and ask them about their experience. If it is not possible, find a video online of someone sharing their experiences about what it means to them to be black in America.

03

FRAMING THE CONVERSATION

A Biblical Worldview and a Biblical Agenda

All truth is God's truth. We want to seek truth from wherever we can, while submitting all things to the truth of Scripture and allowing it to shape both our worldview and our agendas.

Controversial Terms

We want to understand what people are actually saying when they use the many terms pertaining to the conversation of race and racial brokenness. Then, for those parts that are true, we want to learn from them.

Sin and Its Impact in the World

Since the fall, sin has infected every aspect of God's creation. Productive conversations about race depend on an accurate understanding of the impact of sin and the brokenness it creates.

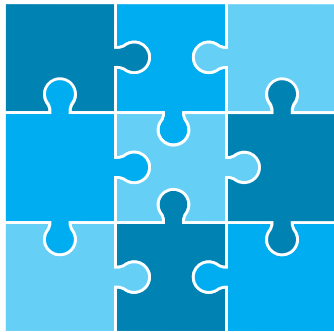


Scan here to watch the Session Three video.

A Biblical Worldview and a Biblical Agenda

Two Extremes: Maximizing and Minimizing

- A *maximizing* perspective believes racism and racial brokenness explain everything.
- A *minimizing* perspective believes racism and racial brokenness no longer exist.



Controversial Terms

White Privilege

+

A MAXIMIZING perspective might say:

All white people have an inherent advantage over all people of color and don't deserve the things they have received or earned.

A MINIMIZING perspective might say:

-

Each person is solely responsible for their outcomes through hard work, and there is no such thing as an advantage or privilege (bootstraps mentality).



What we can learn:

Intersectionality

+

A MAXIMIZING perspective might say:

The number of characteristics I have that make me oppressed give me an indisputable voice, and no one who hasn't experienced what I have experienced can speak truth to me.

A MINIMIZING perspective might say:

-

A person's characteristics have nothing to do with their opportunities to succeed in life or understand truth. Everyone has the same opportunity to achieve the American Dream, and lived experience gives no special access to truth.



What we can learn:

Critical Race Theory

+ A **MAXIMIZING** perspective might say:

History is the battle between the oppressors and the oppressed. White supremacy is the root of all racial disparity. All white people benefit from their whiteness. Salvation comes when the oppressed overthrow their oppressors and distribute goods equally.

- A **MINIMIZING** perspective might say:

Any discussion of racism, its systemic impacts, or efforts toward a more just society is political, rooted in a liberal agenda, and is dangerous to both a free/capitalist society (Marxism) and the Church (threat to the gospel) and should be rejected entirely.



What we can learn:

Racism

When a system or person discriminates against a person based on external characteristics.

Racial or Systemic Brokenness

The lingering and ongoing effects of racism.

Effects of Brokenness > Effects of Explicit Racism

Example: Elections after Reconstruction

Systemic Racism

+ A MAXIMIZING perspective might say:

Racism is baked into all American systems and structures. All disparity, shootings by police, difference in educational outcomes, silence about racial issues, etc. are acts of violence against POC in an effort by whites to remain in power.

- A MINIMIZING perspective might say:

Racism was resolved with the end of slavery, Jim Crow laws, and segregation. Any suggestion to the contrary is rooted in feelings of entitlement and a victim mentality.



What we can learn:

Christian Nationalism

+ A MAXIMIZING perspective might say:

The traditions, symbols, narratives, and value systems of historical America essentially line up with biblical Christianity. Currently, this often results in conservative political positions being considered the default biblical position.
SYNCRETISM

- A MINIMIZING perspective might say:

We just need to preach the gospel and not be involved in the public square. Any attempt to influence society or government is a distraction from the work of the gospel.
SEPARATISM



What we can learn:

Reminders

- All truth is God's truth.
- We can learn from and empathize with others, even if we disagree with them.
- Our goal is to allow the Scriptures to define truth and direct us toward love of neighbor.

Sin and Its Impact in the World

Three ways sin is active/present in the world:

1 Personal Sin

Sins of partiality, favoritism, prejudice, bias, discrimination, and contempt. (Romans 3:9–12, Romans 3:23)

All people sin. All people are sinned against. All people suffer the ongoing effects of sin. (Romans 3:9–12; Romans 3:23)

Ways personal sin is present:

Favoritism, partiality, discrimination, contempt, bias, and prejudice. (John 1:46, James 2:1–13; 1 John 3:15–16)

John 1:46

Nathanael saying to Philip of Jesus: "Nazareth! Can anything good come from Nazareth?"

James 2:1

My dear brothers and sisters, how can you claim to have faith in our glorious Lord Jesus Christ if you favor some people over others.

2 Collective Sin

People of God (Isaiah, Jeremiah, Amos, 1 Peter 4, Revelation 2–3)

Ways collective sin is present:

- Hostility and ethnic divisions
- Oppression and abuses of power
- Overlooking, ignoring, or failing to care for the vulnerable

Hostility and ethnic divisions:

- » Jews and Samaritans; Jews and Gentiles
- » Not the plan: Genesis 22:18; Isaiah 56

Oppression and abuses of power:

Amos 2:6-8

This is what the Lord says: "The people of Israel have sinned again and again, and I will not let them go unpunished! They sell honorable people for silver and poor people for a pair of sandals. They trample helpless people in the dust and shove the oppressed out of the way. Both father and son sleep with the same woman, corrupting my holy name. At their religious festivals, they lounge in clothing their debtors put up as security. In the house of their gods, they drink wine bought with unjust fines."

Overlooking, ignoring, or failing to care for the vulnerable:

Acts 6:1-2

But as the believers rapidly multiplied, there were rumblings of discontent. The Greek-speaking believers complained about the Hebrew-speaking believers, saying that their widows were being discriminated against in the daily distribution of food. So the Twelve called a meeting of all the believers.

3 Structural Sin

"The world, the flesh, and the devil"

Ephesians 2:1-3

You used to live in sin, just like the rest of the world, obeying the devil—the commander of the powers in the unseen world. He is the spirit at work in the hearts of those who refuse to obey God. All of us used to live that way, following the passionate desires and inclinations of our sinful nature. By our very nature we were subject to God’s anger, just like everyone else.

Justice is not a side issue: heart of God

Luke 4:17

Ethiopian Eunuch (Acts 8:26-40, Isaiah 53)

GROUP DISCUSSION QUESTIONS

1. “All truth is God’s truth.” What are the implications of that statement for issues surrounding racism and racial brokenness?

2. We made a distinction between racism and racial or systemic brokenness.

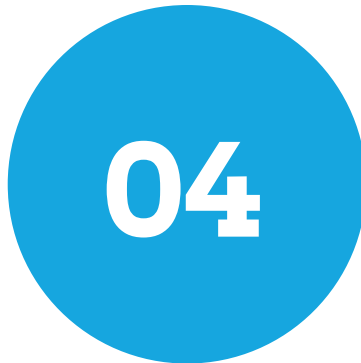
- **Racism** - When a system or person discriminates against a person based on external characteristics.
- **Racial or systemic brokenness** - the lingering and ongoing effects of racism.

How does that distinction help you think differently about race and racial brokenness in America? Why does it matter?

3. We gave a maximizing and minimizing position for several terms, as well as suggested ways we might try to learn from them. Which of those was most helpful to you and why?

ON YOUR OWN

1. Choose one of the terms we covered in this session. What would you have said about that term before this session? Has your understanding changed? If so, how? Search for that term on the internet and read some of what you find. What can you learn about sifting for truth from this process?



OVERCOMING SIN AND PURSUING JUSTICE

Sin and the Ramifications of Racial Brokenness

We want to take an earnest look at all the potential ways our neighbors may be suffering in the present day due to racism or the long term effects of racial brokenness from our history.

What Is Biblical Justice?

Justice matters to God. The way the world defines justice and how the Scriptures define it don't always align. We want to understand God's heart for justice and how he defines it.

Three Ways We Demonstrate Justice and Righteousness

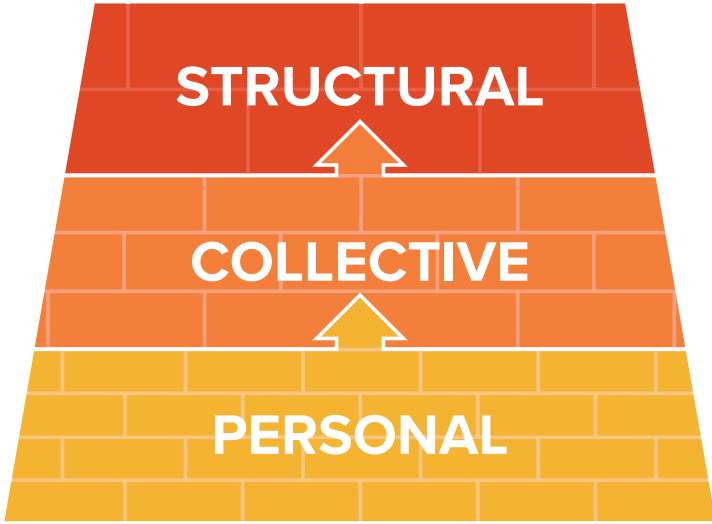
We were created in the image of a just and righteous God. As his image-bearers and ambassadors of his kingdom, we should help bring his justice and righteousness to a broken world.



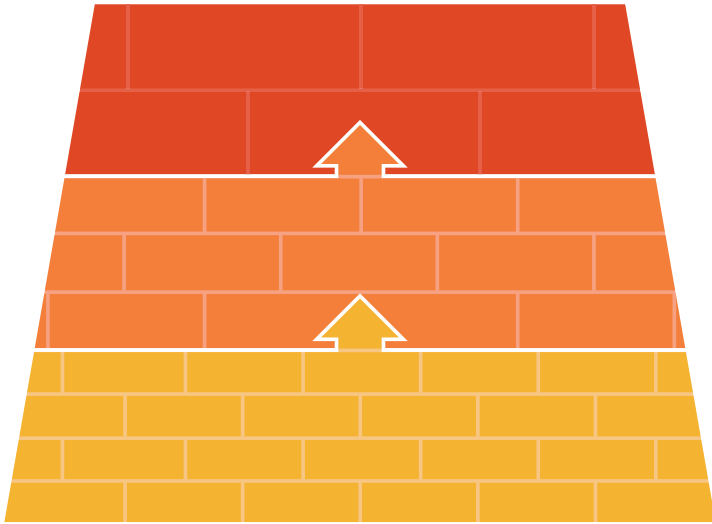
*Scan here to watch the
Session Four video.*

Sin and the Ramifications of Racial Brokenness

Three Ways Sin Is Active in the World



Example from the Holocaust



Personal Sin

Collective Sin

Structural Sin and Brokenness



Opioids



Infant Mortality Rates



Abortion



Sentencing Disparities



Death Rates from COVID-19



Traffic Stops



Discriminatory Lending



Third Generational Poverty



Wealth Gap

Not all broken systems are intentional.

What Is Biblical Justice?

1 Peter 2:11-12

Dear friends, I warn you as “temporary residents and foreigners” to keep away from worldly desires that wage war against your very souls. Be careful to live properly among your unbelieving neighbors. Then even if they accuse you of doing wrong, they will see your honorable behavior, and they will give honor to God when he judges the world.

Lined area for notes with 19 horizontal lines.

Conserve vs. Subvert:

Biblical Justice Is Not:

Enforcing laws that blindly help strengthen and retain “traditional American culture and values.”

Justifying the wicked and condemning the just (Isaiah 5:20, Proverbs 17:15, Titus 3:1-2).

True Justice Is:

Something only God can give (Isaiah 42:1-4, Luke 18:1-8, Hebrews 10:30).

Cannot be separated from righteousness (Psalm 89:14).

Three Ways We Demonstrate Justice and Righteousness

1 Relational Righteousness/Justice

Living rightly with God and neighbor (Matthew 22:37–40).

2 Structural/Systemic Justice

Working to make broken systems more just (Isaiah 1:17, Philippians 2:4, Galatians 6:10).

3 Restorative Justice

Pursuing opportunity to alleviate suffering or improve the situation of a person made in the image of God (Psalm 82:3–4).

“The righteous are willing to disadvantage themselves to advantage the community; the wicked are willing to disadvantage the community to advantage themselves.”

—Bruce Waltke¹

Not Every Disparity Is Injustice

Matthew 19:28–30 Reversal of the least and greatest.

Romans 2:5–11 Each judged according to his deeds, judgment and reward, Jew first then Gentile.

Romans 12:3, 1 Corinthians 12:9 God allots a “measure of faith” to each; and great faith to some.

Romans 12:3–8, 1 Corinthians 12:1–11 God distributes gifts differently.

Ephesians 4:7 Grace has been given to each one of us as Christ “apportioned it.”

Matthew 25:14–20 Parable of the Talents

Matthew 20:1–16 Parable of the Vineyard Workers

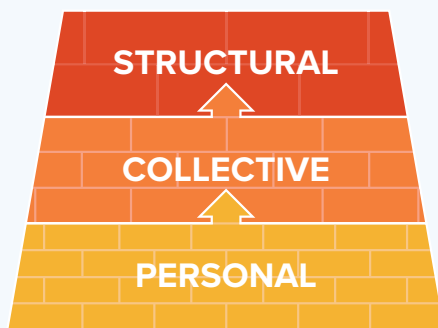
Justice is at the heart of the Gospel.

¹Bruce K. Waltke, *The Book of Proverbs: Chapters 1–15* (Grand Rapids: Eerdmans, 2004), 561.

GROUP DISCUSSION QUESTIONS

1. What is something new you learned in these sessions?

2. In this session, we talked about the interplay between personal, collective, and structural sin/brokenness. This truth helps us understand how far-reaching the curse of sin is and how, over time, personal sin can lead to structural brokenness. Of the examples given, was there one that stood out to you or surprised you?



3. Read Psalm 82:3-4 aloud. This passage gives us a picture of restorative justice, alleviating the suffering of someone made in the image of God. Although we know God is the ultimate rescuer and executor of justice, he invites us as believers to participate with him in this work.

How are you participating in that? How is this category helpful or challenging for you?

ON YOUR OWN

Read 1 Peter 2:11–12. Biblical justice will require that some aspects of our culture be conserved and other things be subverted. Spend a few minutes praying and considering whether you are conserving something that should be subverted, or whether you are subverting something that should be conserved.

- An example of **conserving** something that should be **subverted**: *New cultural movements that take people away from the local church should be subverted. Therefore, an all-out commitment to travel sports that promotes loss of connection to the local church for long stretches of time is helping to conserve a new activity that is destructive to families and churches.*
- An example of **subverting** something that should be **conserved**: *The sanctity of sex and marriage should be conserved. Men who watch pornography are subverting this by creating an economic incentive to continue the hyper-sexualization of our culture with its devastating effects.*

What area of your life do you need to think and pray more about in terms of conserving and subverting?



OUR RESPONSE

How Should We Respond as Individuals?

The gospel informs and transforms how we relate to our neighbors and the world around us, especially those with whom we disagree or who are different from us.

Being a Good Neighbor

Jesus said we are to love God and neighbor, so much so that our love for our neighbor is indicative of our love for God. We want to seek to be good neighbors through things like proximity, humility, lament, and, when necessary, repentance.

How Should We Respond as a Church?

The primary role of the church is to disciple our members. As our members live as disciples and disciple-makers in their everyday lives, they will impact political, social, and economic issues.



*Scan here to watch the
Session Five video.*

Requires self-examination

Necessity of proximity

Importance of humility and empathy

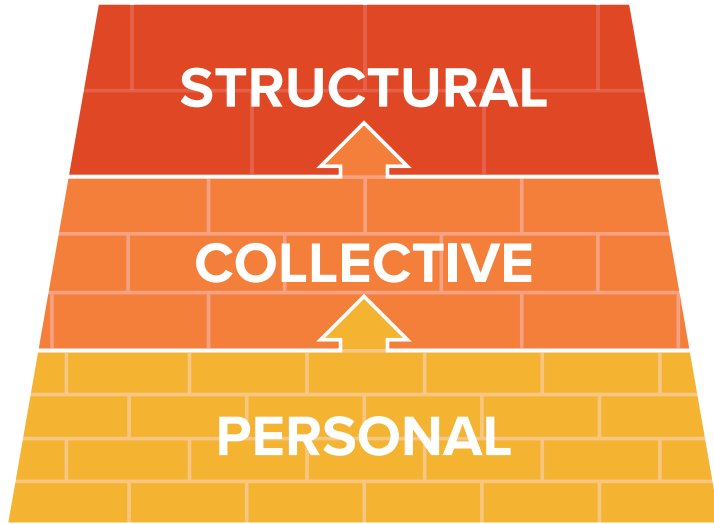
! *Humility understands the limitations of your own knowledge and experiences and is willing to set aside presuppositions in order to truly hear and learn from another without needing to be right or prove your point.*

! *Empathy honors the humanity of another and lets them know they are seen, heard, and loved by making room for their suffering and experiences without dismissing, needing explanations, providing solutions, or immediately pointing out errors in thinking.*

Includes lament

What does biblical change vs. cultural change look like?

Top Down vs. Bottom Up



"It is disgraceful that, when no Jew ever has to beg, and the impious Galilaeans [Christians] support not only their own poor but ours as well, all men see that our people lack aid from us."

—Bruce Waltke'

Recap: How do we respond as individuals?

- Live rightly with God and neighbor (Relational Righteousness/Justice).
- Work to make broken systems more just (Structural/Systemic Justice).
- Pursue opportunities to alleviate suffering (Restorative Justice).

How Should We Respond as a Church?

| Keep first things first

Ephesians 4:11-12

Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ.

| Remember injustice is a gospel issue

James 2:15-17

Suppose you see a brother or sister who has no food or clothing, and you say, "Good-bye and have a good day; stay warm and eat well"—but then you don't give that person any food or clothing. What good does that do? So you see, faith by itself isn't enough. Unless it produces good deeds, it is dead and useless.

| Avoid the two ditches

| Reject "us" and "them" thinking

What are we focused on as a church?

| Equipping members

| Establishing and sustaining partnerships

| Financial investments

| Using organizational influence

What we are not doing:

GROUP DISCUSSION QUESTIONS

The gospel, with its foundation of love, mercy, justice, and righteousness, gives us direction as individuals and as a church.

1. Being a good neighbor begins with self-examination. Which categories of sin below may be influencing your posture toward those who are vulnerable or who believe differently than you? Why do you think you have this tendency?
 - Personal sin
 - Pride, arrogance, selfishness, idol of comfort, desire for control, contempt, fear, slander
 - Partiality
 - Presuppositions, assumptions, favoritism
 - Over-identification with certain ideology or cause
 - American citizenship (God and country mentality)
 - Race, socioeconomic status, gender, sexual orientation, social justice
 - Too insulated
 - Circles of responsibilities are too small, spending our energy only on things that directly benefit us
2. The Great Commandment (Matthew 22:37–40) calls us to love our neighbor as ourselves. The parable of the Good Samaritan demonstrates how neighbor-love crosses ethnic and religious boundaries. In the session, you heard the statement “If Jesus condemned those who walked on the other side of the road, what would he say to those who caused new roads to be built so they never had to see the wounded man in the first place?” How have you become isolated from people different from you or from people with difficult and chronic challenges? What are some ways you could work to bridge those gaps?
3. Grace Church deploys its staff to disciple our members, not address political, economic, or social challenges in our culture. What are the benefits of having that kind of focus on discipleship?

4. Grace expects its members to live in such a way that they are impacting the most important cultural, political, and economic issues of the day, especially through four things we are asking every Grace member to do.

- Root out the sin of partiality.
- If you have influence in an unjust system, work to make it more just.
- Get to know someone different than you.
- Put yourself on the hook for someone who has chronic and difficult challenges.

Which of these would be the most difficult for you, and why?

ON YOUR OWN

1. Biblical justice includes working to make broken systems more just and alleviating the suffering of another. Reflect on #2 and #4 of the four things we are asking every member of Grace to do. Is there a step that you need to take based on what you have heard during these sessions? How will you move and take that step?

TAKING YOUR NEXT STEP



1. Root out any sin of partiality.

This exercise will help you prayerfully consider the ways that your attitudes and assumptions may have been shaped more by the culture and the world than by the Scriptures.

Have you had any experiences, good or bad, that have shaped your opinions of people who are different from you? What were those experiences and how did they impact you?

Did influential people in your life display partiality or bias towards any groups of people? How did that affect you?

How is the current content you are consuming and voices you are listening to impacting the assumptions you make about other groups of people?

Read the following Scriptures and repeat/rewrite them in the form of a prayer, asking God to show you your heart and reveal any partiality to you.

Leviticus 19:15

Do not twist justice in legal matters by favoring the poor or being partial to the rich and powerful. Always judge people fairly.

Example: “Lord, show me any ways I favor the poor or the rich. Show me how I allow my assumptions to color my view of people. Show me ways that I let external characteristics change the way I interact with someone. Give me a heart to see people for who they are, precious individuals made in your image.”

Your Prayer:

Proverbs 24:23b-25 (ESV)

Partiality in judging is not good. Whoever says to the wicked, “You are in the right,” will be cursed by peoples, abhorred by nations, but those who rebuke the wicked will have delight, and a good blessing will come upon them.

Consider ways we are tempted to treat wicked people and things as if they are good. For example, someone who mocks or treats people unkindly, but they are on our team about a moral or political issue.

Your Prayer:

James 2:1–13 (ESV)

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called?

If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become guilty of all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

Consider the ways we treat differently people who are able to help us in some way, or the way we interact with people we think it would be good for us to know.

Your Prayer:

Reflect: What areas of your life have you identified where you may have partiality? Towards what kind of people? In what situations?



2. If you have influence in a system with unjust aspects, work to make it more just.

Think of systems you are connected to. List as many as you can (example: HOA, PTA, your workplace, trade associations, nonprofit organizations).

Have there been unjust aspects to any of these organizations in the past? How recent? Do you believe that all of the unjust influences have been removed? If not, where are they still seen?

If you see any lingering impacts from unjust aspects, pick one area to focus on. What are some steps you can take to help bring about change? (Prayer, advocacy, mentoring someone from an underserved community, moving into a leadership position, etc.)

If you are unaware of unjust systems, pick a system that interests you and do some research. Have a conversation with people who are working in this area. Read articles that come at the situation from different perspectives. Look for a way you can be involved.



3. Get to know someone different than you.

If you don't already have a friend in your life who is very different from you, consider how you could get to know someone like that. Where are you likely to be able to connect with someone from a very different background, with a different worldview, or from a different ethnicity? (Perhaps it could be a parent of a child on one of your children's teams, a co-worker, someone from an organization you are connected to, someone who works at a restaurant or store that you frequent, etc.)

How could you initiate a first conversation with them? ("I've enjoyed watching your son play soccer. It seems like the boys get along pretty well. Would you be available to grab a cup of coffee sometime?") When will you take the next step?

If you don't have a place to connect with someone different from you now, perhaps you have a friend with a diverse group of friends who could invite you to a three-person breakfast or coffee? Who is that person and when will you reach out to them?



4. Put yourself on the hook for someone who has chronic and difficult challenges.

Many of us already have people in our lives with chronic and difficult challenges, whether it is caring for elderly parents, a child with special needs, or dealing with lingering health issues. But others are living relatively insulated lives.

What would it look like to find someone you could serve who would require significant sacrifices from you and your family? How would it challenge and benefit you? What might it cost?

Where could you find someone like that? Do you have elderly neighbors, someone in your community group, or a family member of one of your children's friends? What about connecting with someone by serving with one of our outreach partners? What is a step you could take?

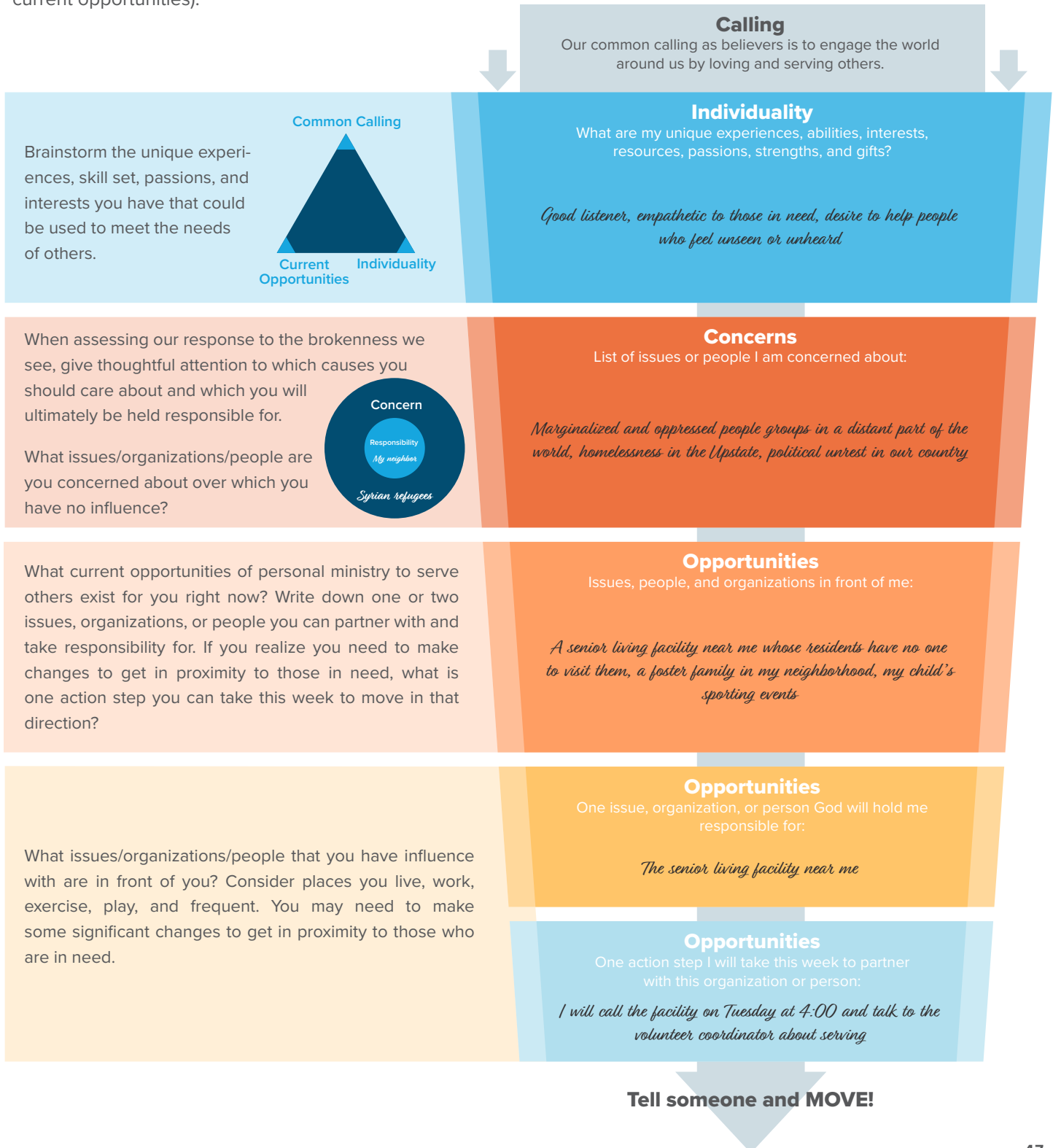
One way to move forward is to use our Outreach Serving Tool to help determine where you are most interested in serving. We've included it on the next page.

OUTREACH SERVING TOOL

As you work through this resource, ask God for wisdom, insight, opportunities, and boldness to act.

Where should I serve?

To determine where you should be responsible, consider our common calling (to engage the brokenness around us by loving and serving others), what God has gifted you to do (your individuality), and evaluate where he has placed you (your current opportunities).



RACE, JUSTICE, AND THE SCRIPTURES: IMMERSION EXERCISE

The Bible, from beginning to end, reveals that God is righteous, just, and merciful. Psalm 89:14 says that justice and righteousness are the foundation of God's throne—that is, they are the essence of who he is, and they inform the way he rules and reigns over all over creation. God desires, even commands, that we who bear his image and have been reconciled to him reflect his character through extending justice and mercy to our neighbors. And as Jesus illustrated in the parable of the good Samaritan, *anyone* is our neighbor.

The following pages provide passages of Scripture for further reading and study. This is far from all that the Bible has to say about justice, righteousness, partiality, and loving neighbor, but it does provide a solid biblical foundation to build upon. We encourage you to take time to read and study these passages. **As you read each passage, underline how God speaks about how we are to relate to the world and to one another through acts of justice and righteousness.**

If you would like to explore additional Scriptures beyond the passages listed here, you can use keyword search tools found on online Bible resources like Bible Gateway. Some words or phrases we recommend are: love, justice, righteousness, mercy, oppress(ed, ion), poor, widows, orphans, foreigners, sojourners, partiality, and one another. Doing this exercise will expand your understanding of who God is and what he desires from us as his people.

Scriptures on Partiality

Deuteronomy 16:18–20 (ESV)

You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you.

Romans 2:6–10 (ESV)

He will render to each one according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

1 Timothy 5:20–21 (ESV)

As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.

James 2:1–13 (ESV)

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called?

If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever keeps the

whole law but fails in one point has become guilty of all of it. For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

1 John 3:14–15

If we love our brothers and sisters who are believers, it proves that we have passed from death to life. But a person who has no love is still dead. Anyone who hates another brother or sister is really a murderer at heart. And you know that murderers don't have eternal life within them.

1 John 4:20-21

If someone says, “I love God,” but hates a fellow believer, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see? And he has given us this command: Those who love God must also love their fellow believers.

Scriptures on Justice

Exodus 22:21–27

You must not mistreat or oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt. You must not exploit a widow or an orphan. If you exploit them in any way and they cry out to me, then I will certainly hear their cry. My anger will blaze against you, and I will kill you with the sword. Then your wives will be widows and your children fatherless. If you lend money to any of my people who are in need, do not charge interest as a money lender would. If you take your neighbor's cloak as security for a loan, you must return it before sunset. This coat may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, then I will hear, for I am merciful.

Deuteronomy 10:17–19

For the Lord your God is the God of gods and Lord of lords. He is the great God, the mighty and awesome God, who shows no partiality and cannot be bribed. He ensures that orphans and widows receive justice. He shows love to the foreigners living among you and gives them food and clothing. So you, too, must show love to foreigners, for you yourselves were once foreigners in the land of Egypt.

True justice must be given to foreigners living among you and to orphans, and you must never accept a widow's garment as security for her debt. Always remember that you were slaves in Egypt and that the Lord your God redeemed you from your slavery. That is why I have given you this command.

Deuteronomy 24:17–22

When you are harvesting your crops and forget to bring in a bundle of grain from your field, don't go back to get it. Leave it for the foreigners, orphans, and widows. Then the Lord your God will bless you in all you do. When you beat the olives from your olive trees, don't go over the boughs twice. Leave the remaining olives for the foreigners, orphans, and widows. When you gather the grapes in your vineyard, don't glean the vines after they are picked. Leave the remaining grapes for the foreigners, orphans, and widows. Remember that you were slaves in the land of Egypt. That is why I am giving you this command.

Psalms 82:3–4

Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.

Psalms 146:5–9

But joyful are those who have the God of Israel as their helper, whose hope is in the Lord their God. He made heaven and earth, the sea, and everything in them. He keeps every promise forever. He gives justice to the oppressed and food to the hungry. The Lord frees the prisoners. The Lord opens the eyes of the blind. The Lord lifts up those who are weighed down. The Lord loves the godly. The Lord protects the foreigners among us. He cares for the orphans and widows, but he frustrates the plans of the wicked.

Proverbs 22:8

Those who plant injustice will harvest disaster, and their reign of terror will come to an end.

Isaiah 1:17

Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows.

Isaiah 5:7

The nation of Israel is the vineyard of the Lord of Heaven's Armies. The people of Judah are his pleasant garden. He expected a crop of justice, but instead he found oppression. He expected to find righteousness, but instead he heard cries of violence.

Isaiah 10:1-4

What sorrow awaits the unjust judges and those who issue unfair laws. They deprive the poor of justice and deny the rights of the needy among my people. They prey on widows and take advantage of orphans. What will you do when I punish you, when I send disaster upon you from a distant land? To whom will you turn for help? Where will your treasures be safe? You will stumble along as prisoners or lie among the dead. But even then the Lord's anger will not be satisfied. His fist is still poised to strike.

Isaiah 16:3-6 (ESV)

Give counsel; grant justice; make your shade like night at the height of noon; shelter the outcasts; do not reveal the fugitive; let the outcasts of Moab sojourn among you; be a shelter to them from the destroyer. When the oppressor is no more, and destruction has ceased, and he who tramples underfoot has vanished from the land, then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.

Isaiah 58:1-12

Shout with the voice of a trumpet blast. Shout aloud! Don't be timid. Tell my people Israel of their sins! Yet they act so pious! They come to the Temple every day and seem delighted to learn all about me. They act like a righteous nation that would never abandon the laws of its God. They ask me to take action on their behalf, pretending they want to be near me. "We have fasted before you!" they say. "Why aren't you impressed? We have been very hard on ourselves, and you don't even notice it!" "I will tell you why!" I respond. It's because you are fasting to please yourselves. Even while you fast, you keep oppressing your workers. What good is fasting when you keep on fighting and quarreling? This kind of fasting will never get you anywhere with me. You humble yourselves by going through the motions of penance, bowing your heads like reeds bending in the wind. You dress in burlap and cover yourselves with ashes. Is this what you call fasting? Do you really think this will please the Lord? No, this is the kind of fasting I want: Free those who are wrongly imprisoned; lighten the burden of those who work for you. Let the oppressed go free, and remove the chains that bind people. Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help. Then your salvation will come like the dawn, and your wounds will quickly heal. Your godliness will lead you forward, and the glory of the Lord will protect you from behind. Then when you call, the Lord will answer. "Yes, I am here," he will quickly reply. Remove the heavy yoke of oppression. Stop pointing your finger and spreading vicious rumors! Feed the hungry, and help those in trouble. Then your light will shine out from the darkness, and the darkness around you will be as bright as noon. The Lord will guide you continually, giving you water when you are dry and restoring your strength.

You will be like a well-watered garden, like an ever-flowing spring. Some of you will rebuild the deserted ruins of your cities. Then you will be known as a builder of walls and a restorer of homes.

Isaiah 59:9–18

So there is no justice among us, and we know nothing about right living. We look for light but find only darkness. We look for bright skies but walk in gloom. We grope like the blind along a wall, feeling our way like people without eyes. Even at brightest noontime, we stumble as though it were dark. Among the living, we are like the dead. We growl like hungry bears; we moan like mournful doves. We look for justice, but it never comes. We look for rescue, but it is far away from us. For our sins are piled up before God and testify against us. Yes, we know what sinners we are. We know we have rebelled and have denied the Lord. We have turned our backs on our God. We know how unfair and oppressive we have been, carefully planning our deceitful lies. Our courts oppose the righteous, and justice is nowhere to be found. Truth stumbles in the streets, and honesty has been outlawed. Yes, truth is gone, and anyone who renounces evil is attacked. The Lord looked and was displeased to find there was no justice. He was amazed to see that no one intervened to help the oppressed. So he himself stepped in to save them with his strong arm, and his justice sustained him. He put on righteousness as his body armor and placed the helmet of salvation on his head. He clothed himself with a robe of vengeance and wrapped himself in a cloak of divine passion. He will repay his enemies for their evil deeds. His fury will fall on his foes. He will pay them back even to the ends of the earth.

Jeremiah 7:3–7

This is what the Lord of Heaven's Armies, the God of Israel, says: "Even now, if you quit your evil ways, I will let you stay in your own land. But don't be fooled by those who promise you safety simply because the Lord's Temple is here. They chant, 'The Lord's Temple is here! The Lord's Temple is here!' But I will be merciful only if you stop your evil thoughts and deeds and start treating each other with justice; only if you stop exploiting foreigners, orphans, and widows; only if you stop your murdering; and only if you stop harming yourselves by worshiping idols. Then I will let you stay in this land that I gave to your ancestors to keep forever."

Jeremiah 9:24

But those who wish to boast should boast in this alone: that they truly know me and understand that I am the Lord who demonstrates unfailing love and who brings justice and righteousness to the earth and that I delight in these things. I, the Lord, have spoken!

Jeremiah 22:2–5

Listen to this message from the Lord, you king of Judah, sitting on David's throne. Let your attendants and your people listen, too. This is what the Lord says: Be fair-minded and just. Do what is right! Help those who have been robbed; rescue them from their oppressors. Quit your evil deeds! Do not mistreat foreigners, orphans, and widows. Stop murdering the innocent! If you obey me, there will always be a descendant of David sitting on the throne here in Jerusalem. The king will ride through the palace gates in chariots and on horses, with his parade of attendants and subjects. But if you refuse to pay attention to this warning, I swear by my own name, says the Lord, that this palace will become a pile of rubble.

Jeremiah 22:13–16

And the Lord says, "What sorrow awaits Jehoiakim, who builds his palace with forced labor. He builds injustice into its walls, for he makes his neighbors work for nothing. He does not pay them for their labor. He says, 'I will build a magnificent palace with huge rooms and many windows. I will panel it throughout with fragrant cedar and paint it a lovely red.' But a beautiful cedar palace does not make a great king! Your father, Josiah, also had plenty to eat and drink. But he was just and right in all his dealings. That is why God blessed him. He gave justice and help to the poor and needy, and everything went well for him. Isn't that what it means to know me?" says the Lord.

Ezekiel 18:5–9 (ESV)

If a man is righteous and does what is just and right—if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a woman in her time of menstrual impurity, does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, does not lend at interest or take any profit, withholds his hand from injustice, executes true justice

between man and man, walks in my statutes, and keeps my rules by acting faithfully—he is righteous; he shall surely live, declares the Lord God.

Micah 6:6–8 (ESV)

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Zechariah 7:8–10

Then this message came to Zechariah from the Lord: “This is what the Lord of Heaven’s Armies says: Judge fairly, and show mercy and kindness to one another. Do not oppress widows, orphans, foreigners, and the poor. And do not scheme against each other.”

Matthew 23:23–24

What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites! For you are careful to tithe even the tiniest income from your herb gardens, but you ignore the more important aspects of the law—justice, mercy, and faith. You should tithe, yes, but do not neglect the more important things. Blind guides! You strain your water so you won’t accidentally swallow a gnat, but you swallow a camel!

Luke 18:1–8

One day Jesus told his disciples a story to show that they should always pray and never give up. “There was a judge in a certain city,” he said, “who neither feared God nor cared about people. A widow of that city came to him repeatedly, saying, ‘Give me justice in this dispute with my enemy.’ The judge ignored her for a while, but finally he said to himself, ‘I don’t fear God or care about people, but this woman is driving me crazy. I’m going to see that she gets justice, because she is wearing me out with her constant requests!’” Then the Lord said, “Learn a lesson from this unjust judge. Even he rendered a just decision in the end. So don’t you think God will surely give justice to his chosen people who cry out to him day and night? Will he keep putting them off? I tell you, he will grant justice to them quickly! But when the Son of Man returns, how many will he find on the earth who have faith?”

Colossians 3:25 (ESV)

For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

Scriptures on Union with One Another in Christ/Interconnectedness as One Family

Acts 17:24–28

He is the God who made the world and everything in it. Since he is Lord of heaven and earth, he doesn’t live in man-made temples, and human hands can’t serve his needs—for he has no needs. He himself gives life and breath to everything, and he satisfies every need. From one man he created all the nations throughout the whole earth. He decided beforehand when they should rise and fall, and he determined their boundaries. His purpose was for the nations to seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us. For in him we live and move and exist. As some of your own poets have said, “We are his offspring.”

Ephesians 2:14–16

For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us. He did this by ending the system of law with its commandments and regulations. He made peace between Jews and Gentiles by creating in himself one new people from the two groups. Together as one body, Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to death.

Ephesians 2:19–22

So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God’s holy people. You are members of God’s family. Together, we are his house, built on the foundation of the apostles and the prophets. And the

cornerstone is Christ Jesus himself. We are carefully joined together in him, becoming a holy temple for the Lord. Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.

Ephesians 4:1–6

Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. For there is one body and one Spirit, just as you have been called to one glorious hope for the future. There is one Lord, one faith, one baptism, one God and Father of all, who is over all, in all, and living through all.

Galatians 3:26–29

For you are all children of God through faith in Christ Jesus. And all who have been united with Christ in baptism have put on Christ, like putting on new clothes. There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus. And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.

1 Corinthians 12:12–27

The human body has many parts, but the many parts make up one whole body. So it is with the body of Christ. Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit. Yes, the body has many different parts, not just one part. If the foot says, "I am not a part of the body because I am not a hand," that does not make it any less a part of the body. And if the ear says, "I am not part of the body because I am not an eye," would that make it any less a part of the body? If the whole body were an eye, how would you hear? Or if your whole body were an ear, how would you smell anything? But our bodies have many parts, and God has put each part just where he wants it. How strange a body would be if it had only one part! Yes, there are many parts, but only one body. The eye can never say to the hand, "I don't need you." The head can't say to the feet, "I don't need you." In fact, some parts of the body that seem weakest and least important are actually the most necessary. And the parts we regard as less honorable are those we clothe with the greatest care. So we carefully protect those parts that should not be seen, while the more honorable parts do not require this special care. So God has put the body together such that extra honor and care are given to those parts that have less dignity. This makes for harmony among the members, so that all the members care for each other. If one part suffers, all the parts suffer with it, and if one part is honored, all the parts are glad. All of you together are Christ's body, and each of you is a part of it.

Scriptures on Loving Neighbor (Personal Justice/Righteousness)

Matthew 22:37–40

Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself." All the Law and the Prophets hang on these two commandments.

Romans 13:8–10

Owe nothing to anyone—except for your obligation to love one another. If you love your neighbor, you will fulfill the requirements of God's law. For the commandments say, "You must not commit adultery. You must not murder. You must not steal. You must not covet." These—and other such commandments—are summed up in this one commandment: "Love your neighbor as yourself." Love does no wrong to others, so love fulfills the requirements of God's law.

Galatians 5:13–15

For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love. For the whole law can be summed up in this one command: "Love your neighbor as yourself." But if you are always biting and devouring one another, watch out! Beware of destroying one another.

Galatians 6:7–10

Don't be misled—you cannot mock the justice of God. You will always harvest what you plant. Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit. So let's not get tired of doing what is good. At just the right time we will reap a harvest of blessing if we don't give up. Therefore, whenever we have the opportunity, we should do good to everyone—especially to those in the family of faith.

Ephesians 4:21–32

Since you have heard about Jesus and have learned the truth that comes from him, throw off your old sinful nature and your former way of life, which is corrupted by lust and deception. Instead, let the Spirit renew your thoughts and attitudes. Put on your new nature, created to be like God—truly righteous and holy. So stop telling lies. Let us tell our neighbors the truth, for we are all parts of the same body. And “don't sin by letting anger control you.” Don't let the sun go down while you are still angry, for anger gives a foothold to the devil. If you are a thief, quit stealing. Instead, use your hands for good hard work, and then give generously to others in need. Don't use foul or abusive language. Let everything you say be good and helpful, so that your words will be an encouragement to those who hear them. And do not bring sorrow to God's Holy Spirit by the way you live. Remember, he has identified you as his own, guaranteeing that you will be saved on the day of redemption. Get rid of all bitterness, rage, anger, harsh words, and slander, as well as all types of evil behavior. Instead, be kind to each other, tenderhearted, forgiving one another, just as God through Christ has forgiven you.

Philippians 2:1–4

Is there any encouragement from belonging to Christ? Any comfort from his love? Any fellowship together in the Spirit? Are your hearts tender and compassionate? Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose. Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves. Don't look out only for your own interests, but take an interest in others, too.

Colossians 3:12–17

Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. Above all, clothe yourselves with love, which binds us all together in perfect harmony. And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful. Let the message about Christ, in all its richness, fill your lives. Teach and counsel each other with all the wisdom he gives. Sing psalms and hymns and spiritual songs to God with thankful hearts. And whatever you do or say, do it as a representative of the Lord Jesus, giving thanks through him to God the Father.

Romans 12:3–18

Because of the privilege and authority God has given me, I give each of you this warning: Don't think you are better than you really are. Be honest in your evaluation of yourselves, measuring yourselves by the faith God has given us. Just as our bodies have many parts and each part has a special function, so it is with Christ's body. We are many parts of one body, and we all belong to each other. In his grace, God has given us different gifts for doing certain things well. So if God has given you the ability to prophesy, speak out with as much faith as God has given you. If your gift is serving others, serve them well. If you are a teacher, teach well. If your gift is to encourage others, be encouraging. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly. Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. Love each other with genuine affection, and take delight in honoring each other. Never be lazy, but work hard and serve the Lord enthusiastically. Rejoice in our confident hope. Be patient in trouble, and keep on praying. When God's people are in need, be ready to help them. Always be eager to practice hospitality. Bless those who persecute you. Don't curse them; pray that God will bless them. Be happy with those who are happy, and weep with those who weep. Live in harmony with each other. Don't be too proud to enjoy the company of ordinary people. And don't think you know it all! Never pay back evil with more evil. Do things in such a way that everyone can see you are honorable. Do all that you can to live in peace with everyone.

Romans 13:8–10

Owe nothing to anyone—except for your obligation to love one another. If you love your neighbor, you will fulfill the requirements of God’s law. For the commandments say, “You must not commit adultery. You must not murder. You must not steal. You must not covet.” These—and other such commandments—are summed up in this one commandment: “Love your neighbor as yourself.” Love does no wrong to others, so love fulfills the requirements of God’s law.

1 Corinthians 13:1–4

If I could speak all the languages of earth and of angels, but didn’t love others, I would only be a noisy gong or a clanging cymbal. If I had the gift of prophecy, and if I understood all of God’s secret plans and possessed all knowledge, and if I had such faith that I could move mountains, but didn’t love others, I would be nothing. If I gave everything I have to the poor and even sacrificed my body, I could boast about it; but if I didn’t love others, I would have gained nothing.

1 Corinthians 13:1–8

Love is patient and kind. Love is not jealous or boastful or proud or rude. It does not demand its own way. It is not irritable, and it keeps no record of being wronged. It does not rejoice about injustice but rejoices whenever the truth wins out. Love never gives up, never loses faith, is always hopeful, and endures through every circumstance.

Titus 3:1–2

Remind the believers . . . They should be obedient, always ready to do what is good. They must not slander anyone and must avoid quarreling. Instead, they should be gentle and show true humility to everyone.

James 2:15–17

Suppose you see a brother or sister who has no food or clothing, and you say, “Good-bye and have a good day; stay warm and eat well”—but then you don’t give that person any food or clothing. What good does that do? So you see, faith by itself isn’t enough. Unless it produces good deeds, it is dead and useless.

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OPPORTUNITIES TO SERVE OUR UPSTATE NEIGHBORS

There are many organizations across the Upstate that seek to serve those who are often on the margins, underserved, overlooked, and vulnerable. We have gathered many of those organizations here. Many, if not most, of these organizations are not faith-based, which means there may be aspects of their organization we do not agree with. However, we do not believe that completely hinders us from being of service. As you consider the next step of going on the hook for someone with chronic and persistent challenges, these organizations have opportunities for you to do exactly that.

United Ministries: United Ministries exists to provide essential services such as education, employment, and housing assistance for those experiencing homelessness, as well as crisis assistance. United Ministries helps to provide assistance with groceries, life-sustaining medication costs, rent & utility assistance, as well as provide shelter for those in need. For more information on how you can help, visit <https://united-ministries.org/how-you-can-help/volunteer/> or you can email info@unitedministries.org or call 864.232.6463

- **Place of Hope:** Part of United Way/Ministries, Place of Hope is a day shelter that exists to not only provide basic services to people who are homeless, but it also strives to forge deeper relationships and address the core problems behind homelessness, such as unemployment, poor health, substance abuse, mental illness and/or lack of education. For more information visit <https://united-ministries.org/homeless-services/place-of-hope/> or email info@unitedministries.org or call 864.232.6463.

Mill Village Ministries: Mill Village Ministries is a collection of social entrepreneurs whose mission is to unite with God's vision for individual life change and holistic transformation of under-resourced communities. Mill Community Ministries strives to build relationships, leverage resources, and empower individuals to transform their communities. To learn more about Mill Community Ministries visit <http://www.millcommunity.org/> or to volunteer <http://www.millcommunity.org/volunteer>

- **Mill Village Farms:** Mill Village Farms transforms vacant properties into bountiful gardens to grow locally-sourced produce for communities that often have limited access to fresh and local foods while simultaneously providing employment and training for the community youth. Their goal is to empower our youth with experiences in basic job skills, sustainable agriculture, and entrepreneurship. For more information visit <https://www.millvillagefarms.org/contact-us> or email info@millcommunity.org
- **Village Engage:** Village Engage transforms communities by compelling people of faith to build a more just and compassionate Greenville. We do this through education, engagement, and action. Specifically, they facilitate JustFaith programs, host social justice events in Greenville, and call participants to action through community organizing and advocacy. Visit <https://www.villageengage.com/> or email Traci, Traci@millcommunity.org
- **Village Launch:** Village Launch exists to equip under-resourced entrepreneurs. Their vision is to enable individuals outside the mainstream financial sector to become providers, contributors, and creators in their communities. Village Launch provides personal and business financial training for emerging entrepreneurs. They serve as a connection point for under-resourced entrepreneurs and experienced business professionals to facilitate entrepreneur and business development. Visit <https://villagelaunch.org/volunteer> or email villagelaunch@millcommunity.org
- **Village Wrench:** Village Wrench, birthed out of members of Village Church in 2013, connects our community through bicycle repair, upward mobility, and educational empowerment. Their vision is an empowered community thriving through bicycles. They are a full-service bike shop where customers can purchase high-quality refurbished bicycles. Their community programs include:

Youth: 6-Cycle is a bike skill and character strength program for teens. Many students become paid Apprentices in the shop.

Earn-a-Bike: Community members earn their own set of wheels through community service.

Free Bike Repair: Fixing bikes and making friends at five neighborhood locations throughout Greenville on the first Saturday of every month.

For more information visit <http://www.villagewrench.org/volunteer> or email vw@millcommunity.org

Total Ministries: (Spartanburg Area): Total Ministries provides food and financial assistance to Spartanburg County by providing heating assistance in the winter, food, obtaining birth certificates, and covering the costs of life-sustaining medications. For more information visit <https://totalministries.org/get-involved/> or call 864-585-9167 or email contact@totalministries.org

Greater Spartanburg Ministries: Greater Spartanburg Ministries provides emergency assistance to Spartanburg County residents who are experiencing difficulty. The goal is to meet physical needs and provide care ministries in order to connect individuals to the local church. Their current need is canned food (to donate, call 864-585-9371). For more information, visit <http://www.greaterspartanburgministries.org/> or email greaterspartanburgministries@yahoo.com

Center for Developmental Services: Center for Developmental Services is an umbrella organization that exists to care for children and adults with special needs by gathering independent care providers under a single roof, and helps direct clients to the services they need. There are volunteer needs that cover everything from babysitting to reading books to kids. Espanol services are available and there is a need for spanish-speaking volunteers. For more information, visit <https://www.cdsservices.org/get-involved/> or email cds@cdsservices.org or call 864-331-1300 (English) 864-331-1445 (Spanish).

Defenders for Children: Defenders for Children prevents child abuse, trafficking, and child pornography by creating, implementing, and operating projects that raise community awareness. To educate adults and children, while increasing community involvement to keep Children safe. This organization uses K9's to find hidden electronic evidence that contains images and videos that will help identify and rescue children, as well as adults, that are being victimized and also provide emotional therapy for victims. For more information, visit <https://www.defendersforchildren.org/about-us> or email defenderforchildren@gmail.com or call 864-787-5681

Meals on Wheels: Meals on Wheels of Greenville relies on a strong network of volunteers to deliver so much more than a meal to every homebound citizen in our community. It takes more than 130 volunteers to prepare and deliver nearly 1,500 meals every day—and this isn't close to meeting the entire need. For more information, visit <https://mealsonwheelsgreenville.org/volunteer/> or call 864-233-6565.

Safe Harbor: The mission of Safe Harbor is “to provide a continuum of services to victims of domestic violence and their children, and to eliminate cultural acceptance of domestic violence through a coordinated community response, education, and prevention.” This organization has a 24/7 help line, provides shelter, counseling, and order of protection assistance. For more information, visit <https://www.safeharborsc.org/volunteer> or call 864-467-1177.

Habitat for Humanity: Seeking to put God's love into action, Habitat for Humanity brings people together to build homes, communities, and hope. This organization assists with home ownership, community revitalization, and home repairs. For more information, visit <https://www.habitatgreenville.org/who-we-are/become-a-volunteer> or email info@habitatgreenville.org or call 864-370-4787

Miracle Hill: Miracle Hill is Greenville's largest provider of homeless services with four adult rescue missions across the Upstate, a foster care program for children, and addiction recovery services.

- **Overcomers Center For Men:** The Overcomers Center is a 27-week residential addiction recovery program for men suffering from life-dominating addictions. They implement a biblical adaptation of the twelve-step program to help men develop the ability to live a life free from the sin of addiction. Educational and life skills classes, group and individual counseling, bible study, devotional services, classroom instruction, and seminars are part of the four-level curriculum. After graduation guests are encouraged to stay in a Miracle Hill Transitional House for additional support

as they move toward independent living. For more information, visit <https://miraclehill.org/shelters/overcomers-center-for-men/> or call 864-631-0088.

- **Renewal Women's Center:** Renewal is a six-month addiction recovery program for women struggling with addiction. In this Christ-centered, residential facility our guests complete four levels of a Bible-based twelve step program to qualify for graduation. Group and individual counseling, life skills and educational classes, devotional services, and discipleship help these ladies focus on God as they learn to live a life free from addiction. For more information, visit https://miraclehill.galaxydigital.com/need/index?agency_id=77409 or contact Venus Dixon at 864-242-2166.
- **Shepherd's Gate:** Shepherd's Gate in Greenville provides safe shelter for women and mothers with young children who are experiencing homelessness. Short-term services are provided through a Crisis Program and more in-depth services are provided through a New Life Program for women in need of comprehensive care. Shepherd's Gate also provides beds for ladies waiting to enter Renewal, Miracle Hill's addiction recovery program for women. For more information, visit https://miraclehill.galaxydigital.com/agency/detail/?agency_id=77410 or contact Minda Shelton at 864-268-5589.
- **Cherokee Rescue Mission:** Cherokee County Rescue Mission, located in Gaffney, provides safe shelter for a variety of people experiencing homelessness, including men, women, and mothers with children in two different dormitory-style wings. Comprehensive services that include personal counseling, educational opportunities and basic life skills advice are available for those who need extra care. Temporary shelter is also available for those who only need a few weeks to get back on their feet. For more information, visit https://miraclehill.galaxydigital.com/agency/detail/?agency_id=77405 or contact Andy Cooper at 864-488-0376.
- **Spartanburg Rescue Mission:** Spartanburg Rescue Mission is an emergency shelter that serves a multitude of people experiencing homelessness, including men, women and mothers with children. Housed in separate wings, individuals receive the basic needs of shelter, food and clothing along with counseling, educational opportunities and discipleship. In partnership with local volunteers from the medical and dental fields, a free on-site medical clinic provides services once a month for our guests and individuals from the community. For more information, visit https://miraclehill.galaxydigital.com/agency/detail/?agency_id=77412 or contact Calvin Vinson at 864-583-1628.
- **Food Warehouse:** Miracle Hill From God To You is a community food pantry for people in need and a food warehouse for Miracle Hill's shelters. They also provide prayer support, and counseling when needed. Due to COVID-19, Bible study and lunch on Wednesdays has been temporarily suspended. For more information, visit https://miraclehill.galaxydigital.com/agency/detail/?agency_id=101150 or call 864-552-1430.

Greenville Literacy Association: Greenville Literacy Association's mission is to enrich our community by increasing the literacy and employability of our citizens. GLA provides educational opportunities and support services on an individual basis including participants with disabilities such as learning, physical, emotional, and mental. For more information, visit <https://www.greenvilleliteracy.org/tutors/become-a-tutor/> or call 864-467-3456.

Piedmont Women's Center: Piedmont Women's Center is an Upstate organization committed to caring for women in crisis both during and after their pregnancies. Whenever possible, the hope at PWC is to prevent an abortion through free pregnancy tests, OB ultrasounds, and counseling. A major component of their ministry is geared towards post-abortion recovery, but their desire is to see each woman avoid the bondage of abortion altogether. Call the Administration Office 864-244-1434 or fill out the volunteer form at <https://piedmontwomenscenter.org/volunteer/>

Alabaster House Recovery: (Powdersville/Easley area) Alabaster House Recovery is a faith based, 12-step recovery program for women located in the Upstate of South Carolina. Alabaster House gives women the comprehensive tools they need to get sober and stay sober. They empower women to overcome addiction and re-engage in meaningful life. The Alabaster House is a compassionate place where broken women can go through the steps to experience the freedom that only God can bring. For more information, visit www.alabasterhouserecovery.org or email alabasterhouserecovery@gmail.com or call 864-971-1075 to get involved.

JUMPSTART: JUMPSTART's ministry focuses on long-term discipleship of men and women currently in prison and those recently released. The discipleship program is led by program graduates inside prisons and is supplemented by volunteers. Program graduates are eligible for JUMPSTART's re-entry program and transitional housing during their first year of release. The work JUMPSTART is doing is helping reduce the rate of recidivism in South Carolina. For more information, visit <https://www.jumpstartvision.org/> or email Taylor Frick, tfrick@gracechurchsc.org.

- **JUMPSTART Penpals:** This part of the discipleship program is designed to connect and encourage the women inside the prisons with the women of Grace Church through writing letters. The program is for covenant members of Grace Church. Email Jamie Bishop, jbishop@gracechurchsc.org.

Project HOPE: Project HOPE provides a lifespan of services for individuals on the autism spectrum. They offer a wide variety of therapy and programs to help families, open minds, promote inclusion, and expand potential for children and adults with autism. For more information, visit <https://www.projecthopesc.org/> or email Taylor Frick, tfrick@gracechurchsc.org

Jasmine Road: Jasmine Road is a two-year residential program for women recovering from human trafficking, prostitution, and addiction. Jasmine Road has three social enterprise programs that give their residents meaningful work experience and bring in money to support the program. For more information, visit <https://www.jasmineroad.org/volunteer.html> or email info@jasmineroad.org or call 864-516-0009.

Rebuild Upstate: Rebuild Upstate focuses on home preservation and repair in order to keep residents in their own homes instead of offering new home construction or providing affordable rental housing. Rebuild Upstate handles everything from handicap accessibility to roof repair, plumbing, electrical, hvac, floor replacement, and decking. For more information, visit <https://rebuildupstate.org/get-involved/volunteer/> or email info@rebuildupstate.org or call 864-603-2708.

NAMI Greenville: NAMI Greenville is a nonprofit, grassroots organization offering education, support, and advocacy for those with mental health challenges and their friends and families. The mission is to improve the quality of life and treatment for those who live with mental health issues and their family members through education, support, and advocacy. For more information, visit <https://www.namigreenvillesc.org/volunteer-opportunities/> or call (864) 331-3300.

Mental Health Alliance of America (CRISISline): The National Suicide Prevention Lifeline and CRISISline are 24-hour, 7-day a week confidential hotline, chat, and texting services offering a nonjudgmental sounding board for people to talk about life's struggles. Trained phone workers are available to offer a listening ear and to provide community resources and crisis intervention. Volunteer and internship opportunities include 1) serving on the National Suicide Prevention Lifeline and/or TEENline and 2) assisting in other ways (help update database of resources, with marketing/fund development, volunteer recruitment/education efforts, etc.) to strengthen and support the agency's dynamic and comprehensive operations. For more information, visit <https://www.mhagc.org/volunteer.php> or email volunteer@mhagc.org

Loaves & Fishes: Loaves & Fishes reduces hunger in Greenville County through rescuing food that would otherwise be wasted and delivering it to partner agencies for distribution to those in need. In 2019, they rescued and delivered over 2.1 million pounds of food. Donate food, conduct a food drive, or volunteer. For more information, visit <https://loavesandfishes-greenville.com/volunteer-3/> or call 864-232-3595.

Urban League: The mission of the Urban League of the Upstate is to advance equity by empowering black and other underserved communities through advocacy, education, and economic stability. For more information, visit <https://urbanleagueupstate.org/> or email urbanleagueups@gmail.com or call 864.244.3862

Pendleton Place: Pendleton Place accomplishes comprehensive child welfare and family stabilization work through three key programs that protect, equip, and heal. For more information, visit <http://pendletonplace.org/what-you-can-do/volunteer-mentor/> or email outreach@pendletonplace.org or call 864-467-3650

- The Assessment Center, housed at and led by Pendleton Place, is a multi-agency evaluation center for families to identify root causes of neglect or abuse and establish recommendations for a plan to improve the well-being of children.
- Pendleton Place's Youth Resource Center (YRC) provides a low-barrier space to meet the basic needs of young adults ages 17-24 experiencing or at risk of homelessness. Our model of service utilizes a youth-focused framework incorporating positive youth development, trauma-informed care, and economic mobility. Call 864-516-1226 to learn more.
- Caring and trained professional staff members at Smith House provide a home for teen girls ages 12–21. In addition to basic needs like food and clothing, our residents are provided with counseling services, structured educational support, life skills training, financial literacy classes, civic engagement and other hands-on opportunities aimed at preparing these vulnerable youth for successful, independent living after foster care. Call 864-516-1243 to learn more.

United Housing Connections: United Housing Connections works to connect people at-risk for or currently experiencing homelessness with safe, sustainable, and affordable homes. Serving opportunities range from providing a monthly meal to beautification projects and donation drives. For more information, visit <https://www.unitedhousingconnections.org/volunteer> or contact Karen Krulac at kkrulac@uhcsc.org or call 864-241-0462.

Upstate Warrior Solution: Upstate Warrior Solution offers supportive services to all Upstate warriors and their family members, ranging from active-duty to reservists, regardless of the branch of military or nature of discharge. The organization works to assess case by case needs such as housing, employment, healthcare, education, and family support services. For more information, visit <https://upstatewarriorsolution.org/> or email info@upstatewarriorsolutions.org or call 864-520-2073.

GirlUp GVL: GirlUp GVL exists to serve under-resourced middle school and high school girls in Greenville, SC through experience (opportunities to explore new things help girls to develop a sense of self as well as discover their gifts and talents), enrichment (structured routine, regular academic assistance, and a trusted advocate create a path to personal fulfillment), and empowerment (developing responsibility and life skills create confidence, which leads to better choices and a brighter future). For more information, visit <https://girlupgvl.org/> or contact Kim Mogan or Rebecca McClure at 864-800-7627.

Eleos: This organization is passionate about serving and equipping their neighbors in their God-given potential for the good of the community. Examples include a weekly basketball game (in order to build relationships), leadership training, and an after-school program that includes group mentorship, tutoring, job-readiness training, field trips, and opportunities to further explore the deeper questions of life and faith. Volunteers are needed for basketball, mentorship, tutoring, bringing meals, and to teach a creative arts class. For more information, visit <https://www.eleosgvl.org/> or email info@eleosgvl.org or call 864-572-5428.

YoungLives: Teen Moms are invested in via mentorship, community, and summer camps. Volunteer opportunities revolve around mentorship, childcare, and serving during summer camps. These are wonderful opportunities for these teens to not only find freedom and life in Christ, but to have time to enjoy themselves and find support and community in other moms. For more information, visit <https://goyounglives.younglife.org/>. For more information about the local chapter visit, <https://www.facebook.com/greenvilleyounglives/> or email greenvilleyounglives@gmail.com or call 864-271-4396.

Guardian ad litem program: GAL volunteers get to know the child and everyone involved in the child's life, including family, teachers, doctors, social workers, and others. They gather information about the child and what the child needs. Their recommendations to the court help the judge make an informed decision about a child's future. GAL volunteers provide a stable presence in a child's life. Free training courses are available. For more information, visit <http://gal.sc.gov/> or you can email Beth Drake at Grace Church at bdrake@gracechurchsc.org or email Sylvia Walker at the GAL office, sylvia.walker@childadvocate.sc.gov or call 864-467-5860.

Neighborhood Focus: Neighborhood Focus is an out-of-school-time program with year round academic support, spiritual enrichment, character education and life skills development for under-resourced children and students. Volunteer opportunities include:

- Meal Helpers
- Homework Monitors
- Reading Buddies
- Math Tutors
- English Literacy Teachers
- Recreation Coaches
- Middle and High School Leaders
- Practical Living Lessons

For more information, visit <https://www.neighborhoodfocus.org/> or call (864) 214-6553.

YouthBASE: YouthBASE equips children in K5-2nd grades and their families to build the child's behavioral, academic, social, and emotional competencies so they may succeed at school, home, and in the community. For more information, visit <https://youthbase.org/get-involved/> or email info@youthbase.org

Fraze Center: The Fraze Center provides showers and laundry services free of charge; free preschool for children ages 3-5; free after-school activities for 3rd-5th grade girls; mentor training for those interested in mentoring a child. For more information, visit <https://www.frazeecenter.com/> or email info@frazeecenter.com or call 864-616-6408.

Mentor Upstate: Mentor Upstate promotes the establishment and development of mentoring partnerships in elementary, middle, and high schools in the Upstate of South Carolina. The goal is to facilitate healthy and sustainable relationships between students and adults in our community. Mentors pursue an intentional friendship with a student at a local school in an effort to influence positive behavior. For more information, visit <https://www.mentorupstate.org/> or email info@mentorupstate.org

Reach GVL: Reach GVL aims to reach youth inside the Greenville County Juvenile Detention Center and to support their growth as they re-enter their community. For more information, visit <https://www.reachgvl.org/> or email at info@leadgvl.org

Gateway House: Gateway House's mission is supporting and equipping those with mental illness. They provide work-ordered days and basic life skills leading to employment, education, apartments, social outings, and health and wellness. For more information, visit <https://gateway-sc.org/> or call 864-242-9193.

The Shipman Center: The Shipman Center hosts outpatient treatment programs for children and teens up to age 20. A wide range of counseling and treatment activities is focused on engaging the boys in their own recovery and bringing about positive changes in their lives. In addition to individual and group counseling, treatment experiences include: education sessions with a certified teacher from Greenville County Schools, high and low ropes challenge courses, organic gardening, music and recreational therapies, life skills and anger management, and family therapy. For more information visit, <https://www.familyeffect.org/at-white-horse-academy.php> or call Logan Coleman-Socia at (864) 420-6250 or email her at logan@thefamilyeffect.org

Serenity Place: Serenity Place is a residential treatment center for pregnant, young mothers, and their preschool aged children. The clinical program is designed to:

- Heal the mother's addiction
- Accelerate the child's development

- Build long-term skills for healthy parenting and independent household management
- Reintegrate into society

For volunteer opportunities, visit <http://www.familyeffect.org/mothers-preschool-children.php> or contact Logan Phillips at 864-420-6250 and lphillips@thefamilyeffect.org. Opportunities include:

- Childcare
- Tutors
- Mentor
- Skills and services
- Helping hands (landscaping, carpentry, painting, etc)
- Special events
- Donation drives

World Relief: World Relief works to mobilize the local church and community to serve and resettle refugees in the Greenville and Spartanburg areas and assist them with initial resettlement, employment and job training opportunities, English speaking skills, and school registration and placement. For more information, visit <https://worldrelief.org/upstate-sc/> or call: 864-729-8655. Specific volunteer opportunities can be found here: <https://worldrelief.org/upstate-sc/get-involved/volunteer/>

JC Cares: (Pickens) JC Cares is a biblical counseling and discipleship ministry partnering with The Dream Center of Pickens County and located in their facility. JC Cares works to provide biblical counseling that wouldn't always be available to the Dream Center participants due to economic hardship. For more information, visit <https://www.jccares.us/> Specific volunteer opportunities and the volunteer application can be found here: https://www.jccares.us/get_involved

David's Table: David's Table works to demonstrate the love of Jesus to adults with disabilities and their families by creating community, connecting to resources, and making disciples. Volunteers are needed to support programming and to provide transportation and equipment for participants and their families. For more information visit <https://www.davidstableonline.org/> or contact Skeeter Powell at (864) 915-2479 or email: skeeter.powell@gmail.com

Dream Center: (Pickens) The Dream Center exists to encourage, educate, and empower people in need through the love of Jesus Christ through providing a hand UP, instead of a hand out. Volunteer opportunities range from child supervision during participant classes to working in the resale stores. For more information, visit <https://www.dreamcenterpc.org/> and see the list of opportunities here: <https://www.dreamcenterpc.org/opportunities-the-dream-center>. To get involved, call 864-644-8885.

Greer STEP: The Greer Shelter to Empower People seeks to equip people to return to the workforce and a home of their own. Volunteers are needed to work with participants on academic skills, job readiness, and more. For more information, visit <https://www.greersoupkitchen.com/greer-step-shelter-mission> or call 864-540-4681 and leave a message. Staff will be in touch with you by the next weekday during normal business hours.

Hope Remains Ranch (Spartanburg Area): Hope Remains Ranch uses horses in their ministry as a tool to help individuals gain a better understanding of their feelings and begin to heal. They provide various programs for things such as trauma resolution; marriage & family counseling; and various behavioral diagnoses (including but not limited to: ADHD, ADD, Oppositional Defiant Disorder; anxiety; depression; resilience training; PTSD). They also provide services for groups. Varying serving needs, including Wranglers: ages 13-17; Ranch Hands: ages 18 and above; and Mentors: ages 18 and above.

For more information, visit <https://hoperemains.org/volunteer-opportunities/> or email: info@hoperemains.org or call 864-249-3532.

Pickens County YMCA: Pickens County YMCA provides mentors to elementary, middle, and high school students in Pickens County and Northern Anderson County. The goal is to be a positive influence and catalyst in helping shape the future of our community. Mentors provide extra support to help students achieve their potential by committing to spend 30 minutes each week with a student while they are at school. The current need is for more mentors. For more information visit pcymca.net/mentor or contact Ryan Smith at ryansmith@pcymca.net.

APPENDIX: RESEARCH AND ADDITIONAL SOURCES

Death Rates from COVID-19

- Black population 1.4x the case rate; 3.7x the hospitalization; 2.8x the death rate
- Attributed to socioeconomic status, access to health care, and exposure to the virus related to occupation/essential workers
- **Source:** CDC stats - <https://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html>

Discriminatory Lending Practices

- From 1934 to 1962, 98% of federal government home loans went to white families. During that time, 10% of people in America were black.
 - **Sources:** *Race: The Power of Illusion*
 - http://www.pbs.org/race/000_About/002_04-teachers-07.htm
 - George Lipsitz, *The Possessive Investment in Whiteness*
- In 2011, the Justice Dept ruled that Countrywide Lending routinely discriminated against blacks and Hispanics by charging them higher interest rates and fees than equally qualified white customers.
 - Overcharged more than 200,000 black and Hispanic borrowers for their loans. About 10,000 were sold risky subprime mortgages, even though their finances were good enough to qualify for cheaper prime rates.
 - Black customers who obtained their mortgages through a nationwide-affiliated broker were more than 2x's as likely to get a subprime loan than similar white borrowers. In some markets, they were as much as 8x's more likely.
 - **Source:** *Atlantic* article from December 23, 2011 - <https://www.theatlantic.com/business/archive/2011/12/countrywides-racist-lending-practices-were-fueled-by-greed/250424/>
- 1998 HUD report on subprime lending practices
 - Subprime loans were 5x's more likely in black neighborhoods than in white neighborhoods
 - Subprime loans were 2x's as likely in high-income black neighborhoods than in low-income white neighborhoods
 - **Source:** 1998 HUD Report - https://www.huduser.gov/publications/pdf/unequal_full.pdf
- 2018 Case of US vs Pacific Mercantile Bank settled for 2011-2013 practices of charging disproportionately higher discretionary prices to African American and Hispanic borrowers based on both race and national origin
 - **Source:** 2018 Attorney General's Report - <https://www.justice.gov/crt/page/file/1212156/download>
- 83% of neighborhoods that were given poor ratings (or redlined) in the 1930s by a federal mortgage policy were as of 2010 highly segregated communities of color
 - **Source:** The Roots of Structural Racism Project - <https://belonging.berkeley.edu/roots-structural-racism>

Racial Steering in Real Estate

- A recent study showed that black renters/buyers were told about and shown 17% fewer homes than equally qualified white renters/buyers
- **Source:** 2012 HUD Executive Summary - https://www.huduser.gov/portal/Publications/pdf/HUD-514_HDS2012_execsumm.pdf

Wealth Gap

- During the 2008 Great Recession, black wealth dropped by 53% compared to white wealth which dropped by 17%
- Black households headed by a college graduate have less wealth than white households headed by someone who dropped out of high school
- **Source:** Economic Policy Institute Study - <https://www.epi.org/blog/the-great-recession-education-race-and-homeownership/>

Generational Poverty

- **Source:** “Long Shadows: The Black-White Gap In Multi-Generational Poverty” - <https://www.aei.org/wp-content/uploads/2021/06/Long-Shadows.pdf?x91208>

CDC Report on 2019 Infant Mortality Rates

(<https://www.cdc.gov/reproductivehealth/maternalinfanthealth/infantmortality.htm#mortality>)

- Infants born to black mothers 10.8% per 1000 births
- Infants born to white mothers 4.6% per 1000 births
- Preterm birth, second leading cause of infant mortality in 2019, is 50% higher for black infants than white infants.
- Studies have shown that there is likely no genetic difference in black mothers and white mothers that could account for this.
- Black women with masters and PhDs have 3.1 times the infant mortality rate of white women who did not finish high school. (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7951143/#:~:text=Indeed%2C%20infants%20of%20college%2Deducated,high%20school%20degree%20or%20less>)
- Illinois study: comparison of black women born in the US, white women born in the US, and black women who immigrated from Africa. Last group’s birth weight distribution was equal to white women. Black women born in US gave birth to children with significantly less weight.
- Second study: the effect of immigration. Daughters of white women who immigrated to America gave birth to higher birth weight babies; daughters of black women who immigrated gave birth to lower birth weight babies.
- Preterm birth mortality can be associated with socioeconomic status, stress, access to quality healthcare, family situation, food deserts, etc.

■ Sources:

- CDC Infant Mortality Rates - <https://www.cdc.gov/reproductivehealth/maternalinfanthealth/infantmortality.htm>
- 2018 Duke Report on Eradicating Black Infant Mortality - <https://socialequity.duke.edu/wp-content/uploads/2019/12/Eradicating-Black-Infant-Mortality-March-2018.pdf>
- US National Library of Medicine Report on Disparities in Infant Mortality Rate - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1913086/>
- CDC Report on Preterm Birth - <https://www.cdc.gov/reproductivehealth/maternalinfanthealth/pretermbirth.htm>

Sentencing Disparities

- Black men on average receive 15% more prison time for same crime as white men
- Senate Judiciary Report on sentencing disparity between crack cocaine and powder cocaine:

- Until 2010, distributing 5 grams of crack cocaine served the same 5-year prison sentence as someone caught distributing 500 grams of powder cocaine
- 81% of crack cocaine offenses 2015-2019 were black
- Powder often wealthier and white communities
- Fair Sentencing Act reduced that disparity from 100:1 to 18:1 in 2010, but still a disparity
- **Sources:**
 - Bureau of Justice Statistics - <https://bjs.ojp.gov/content/pub/pdf/fssc06st.pdf>
 - Senate Judiciary Report - <https://www.judiciary.senate.gov/press/dem/releases/durbin-booker-announce-legislation-to-eliminate-federal-crack-and-powder-cocaine-sentencing-disparity>

Racial Profiling In Traffic Stops

- Political Science professor at USC analyzed 20 million traffic stops from 2002-2016 in NC.
- Blacks were 63% more likely to be stopped even though, as a whole, they drive 16% less. Taking into account less time on the road, blacks were about 95% more likely to be stopped than whites.
- Blacks were 115% more likely than whites to be searched in a traffic stop (5.05% for blacks, 2.35% for whites).
- Contraband was more likely to be found in searches of white drivers.
- Similar data was identified in 16 states.
- **Sources:**
 - University of South Carolina article on Professor's Research of 20 Million Traffic Stops - https://www.sc.edu/uofsc/posts/2020/06/racial_disparities_traffic_stops.php#.YT9ZDNNKhz-
 - Racial Disparities in Traffic Stop Outcomes - <https://core.ac.uk/download/pdf/84098975.pdf>

APPENDIX: ADDITIONAL RESOURCES

The following resources represent a wide range of perspectives, experiences, and insights into the issue of race and justice. They are not all written from a Christian worldview, but they are informative and helpful to gain understanding. Some of these resources lean toward a maximizing perspective, some lean toward a minimizing perspective, but most are somewhere in the middle. This merely illustrates how complex the conversation is and how we can broaden our understanding. **We do not agree with everything these authors have to say, and in some cases, we disagree with much of what they have to say.** As with any resource, it is important to read with discernment.

Video Series from Grace Church

The African American Experience, David Delk and Pastor Toney Parks

<https://vimeo.com/317818495/4d43e372ab>

This resource provides a table of contents with links that enable you to go directly to specific parts of the talk you are interested in learning more about.

The African American Experience page (Includes additional video and information)

<https://resources.gracechurchsc.org/teaching/african-american-experience/>

Research from The African American Experience

https://grace-marketing2018.s3.amazonaws.com/documents/The_African_American_Experience.pdf

Books from a Black Christian Perspective

Oneness Embraced, Tony Evans

Under Our Skin, Benjamin Watson

Beyond Racial Gridlock, George Yancey

Advocates, Dhati Lewis

United, Trillia Newbell

Mother to Son, Jasmine Holmes

Let Justice Roll Down, John Perkins

Reading While Black, Esau McCulley

The Color of Compromise, Jemar Tisby

How to Fight Racism, Jemar Tisby

Compassion and Conviction, Justin Giboney

Fault Lines, Voddie Baucham

Talking About Race: Gospel Hope for Hard Conversations, Isaac Adams

Christian Perspectives on Justice

Generous Justice, Timothy Keller

Confronting Justice Without Compromising Truth, Thaddeus Williams

Justice as Vocation, talk by Will Broadus (<https://www.reconcilecc.org/sermons/episode/686f2914/a-biblical-and-theological-view-of-justice>)

Other Books on a Christian Perspective of Race

Bloodlines, John Piper

Books Highlighting Historical Events and Experiences of the Black Community

The Warmth of Other Suns, Isabel Wilkerson

The Life and Times of Frederick Douglass, Frederick Douglass

Just Mercy, Bryan Stevenson

The Sun Does Shine, Anthony Ray Hinton

The Immortal Life of Henrietta Lacks, Rebecca Skloot

Black Like Me, John Howard Griffin

Children's Books

God's Very Good Idea: A True Story of God's Delightfully Different Family, Trillia Newbell

Creative God, Colorful Us, Trillia Newbell

A Big Wide Welcome, Trillia Newbell

Different: A Story About Loving Your Neighbor, Chris Singleton

ColorFull: Celebrating The Colors God Gave Us, Dorena Williamson

GraceFull: Growing A Heart That Cares for Our Neighbors, Dorena Williamson

When God Made You, Matthew Paul Turner

Arlo and the Great Big Cover Up, Betsy Howard

Courageous World Changers: 50 True Stories of Daring Women of God, Shirley Redmond

God Made Me and You, Shai Linne

Amazon Book List of Additional Books Highlighting Diversity

<https://a.co/bwkUBzJ>

Examples of a Slave Catechism

Example 1 (<https://www.theliberatorfiles.com/a-catechism-for-slaves/>)

Example 2 (https://wps.ablongman.com/wps/media/objects/2661/2725147/documents/doc_d066.html)

Example 3 (<https://docsouth.unc.edu/imls/catechisms/catechsl.html>)

Articles on the Slave Bible

- “About 90 percent of the Old Testament is missing [and] 50 percent of the New Testament is missing,” Schmidt says. “Put in another way, there are 1,189 chapters in a standard protestant Bible. This Bible contains only 232.”
- Slave Bible From 1800s Omitted Key Passages That Could Incite A Rebellion (<https://www.npr.org/2018/12/09/674995075/slave-bible-from-the-1800s-omitted-key-passages-that-could-incite-rebellion>)
- Slave Bible Redacted Old Testament (<https://www.history.com/news/slave-bible-redacted-old-testament>)
- How This Bible Was Used To Manipulate (<https://www1.cbn.com/cbnnews/us/2018/february/freedom-in-christ-how-this-bible-was-used-to-manipulate>)
- Chart of What Books Were Included or Omitted (<http://www.getconscious.org/2019/02/18/the-slave-bible/>)
- A PDF of the Slave Bible (<http://dbooks.bodleian.ox.ac.uk/books/PDFs/590082966.pdf>)

Video Highlighting Historical Events and Their Impact

Segregated by Design (<https://www.segregatedbydesign.com/>)

Additional Websites Providing Pertinent Content

Fair For All (<https://www.fairforall.org/>)

Articles

Timothy Keller 4-Part Gospel In Life Series on Racism:

- Part 1 (<https://quarterly.gospelinlife.com/the-bible-and-race/>),
- Part 2 (<https://quarterly.gospelinlife.com/the-sin-of-racism/>),
- Part 3 (<https://quarterly.gospelinlife.com/justice-in-the-bible/>),
- Part 4 (<https://quarterly.gospelinlife.com/a-biblical-critique-of-secular-justice-and-critical-theory/>)

Critical Race Theory Isn't a Threat for Presbyterians, by Anthony Bradley

(<https://mereorthodoxy.com/critical-race-theory-presbyterian-church-in-america/>)

Uncritical Race Theory, by Rasool Berry

(<https://rasoolberry.medium.com/uncritical-race-theory-7124e760d6b5>)

20 Notable Quotes Talking About Race by Isaac Adams

(<https://www.thegospelcoalition.org/article/20-quotes-race-conversation/>)

White People Often Engage Racism As an Idea, Not an Experience

(<https://uwepray.com/articles/united-we-pray-racism-as-idea-or-experience>)

Podcasts

As in Hvn (<https://www.thegospelcoalition.org/podcasts/as-in-heaven/>), Gospel Coalition Podcast on Race and Justice (24 individual podcasts with different speakers, ranging in perspective and insight)

Talking About Race (<https://www.thegospelcoalition.org/podcasts/gospelbound/talking-about-race/>), Gospel Coalition Podcast with Isaac Adams

Race and Redemption Podcast (<https://www.raceandredemption.org>)

RightNow Media Video Content

Race and the Gospel, Matt Chandler and Bryan Loritts (<https://www.rightnowmedia.org/Content/Series/437634>)

Justice, The Bible Project (<https://www.rightnowmedia.org/Content/Series/439991>)

MLK50, The Gospel Coalition (<https://www.rightnowmedia.org/Content/Series/295755>)

How To Fight Racism, Jemar Tisby (<https://www.rightnowmedia.org/Content/Series/475912>)

The Color of Compromise, Jemar Tisby (<https://www.rightnowmedia.org/Content/Series/419940>)

Race In America, Phil Vischer (<https://www.rightnowmedia.org/Content/Series/425915>)

Racial Harmony, Sermon by Matt Chandler (<https://www.rightnowmedia.org/Content/Series/364982?episode=2>)

Documentary

I'm Not Your Negro, James Baldwin (<https://www.netflix.com/title/80144402>)

If you are interested in reading books from a **maximizing** perspective, the books below are written by two widely read authors. These books require reading with discernment. We have also linked to critiques of these resources written by George Yancey, a black Christian who wrote the book *Beyond Racial Gridlock*.

White Fragility, Robin DiAngelo

Critique of White Fragility, by George Yancey (https://www.patheos.com/blogs/shatteringparadigms/2020/07/not-white-fragility-mutual-responsibility/?fbclid=IwAR3LCXo6vS_bxrCdpnWR2J81UPAPz_0_MpULh_3VNfn87k5kpmwkpbbhwJpY)

How To Be An Antiracist, Ibram X. Kendi

Critique of How To Be An Anti-Racist, By George Yancey (https://www.patheos.com/blogs/shatteringparadigms/2021/04/the-dangerous-world-of-kendis-antiracism/?fbclid=IwAR37FQ_psk1tDU4JwImcfBj_yDXsdmHS7EHvzcR_JvIV1A_vVn-MyVHFdqk)



SCAN HERE

**FOR A PDF WITH LINKS TO ADDITIONAL RESOURCES,
RESEARCH, AND OPPORTUNITIES TO SERVE.**



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