

SUPPLEMENTARY MATERIALS

Downloadable Assessments Packet for *Wait—Is This Racist?*

Congratulations on downloading this packet of supplementary materials for *Wait—Is This Racist?* We're so glad that you did, because it indicates your willingness to dig in and do the work. The reason that Bryana, Josh and I (Kerry) wrote this book is because we know from experience the difficulties that lay in deconstructing White identity, dismantling pseudosupremacy, and resisting institutional oppression in all its forms. We also know that as hard as this work is, it's so very important if we're really serious about ushering in the realm of God and being true to our calling as followers of Christ.

We are all professionals who have, from our own different perspectives and social locations, done this work ourselves and companioned others along their journeys. The work is painful but rewarding and imperative. I (Kerry) also believe it is a matter of urgent pastoral concern—not just for the sake of BIPOC but for White people as well. I have become convinced that there is a deep soul injury—a wound of dominance that deeply scars the humanity of those who embody pseudosupremacy. But I also believe that healing is possible if we're willing to do the work.

Here is another secret I have to tell you, which I have learned from my work in coaching and consulting church leadership teams through this journey: the work does not really begin when you pick up our book, nor when you download these worksheets. That is your prep time. That is your training. Your boot camp.

The real work comes when you begin to implement these changes and poke the sleeping beast of Whiteness, and that creature awakens with a roar. You'll know it when it happens, because you will be exhausted and ready to quit.

Don't quit. This is the pivotal moment.

It's the moment when the people in the room who are really invested in their Whiteness realize you're actually serious about all this anti-racism business, and suddenly they understand what you're asking of them. They will then begin a concentrated effort to stymie your work through various means. It might be red-faced rants at your leadership meetings about how wonderfully welcoming your church has always been, or it might be tears that gaslight you into comforting Whiteness. It might be the never-ending finicky insistence that you use precise language, even when you've already said exactly what you mean. It might be their attempts to water down your work until it barely represents anything close to justice. It might be blatant resistance to the affirmation that Black Lives Matter, or it may be as subtle as consistently forgetting to include your topic on the agenda.

This is how Whiteness operates to maintain its power and the status quo. This is the moment you might get so tired you just want to quit, but let me assure you: this is what you trained for. This is the work, and it will always be the work. Wherever you go, this will be the work.

These tools will help you prepare for these moments, and know that if you need more support, you can always find more resources at www.kerryconnelly.com. Additionally, Bryana has created an amazing tool called the REDI Assessment that helps you identify your organization's alacrity for anti-dominance work, and we've customized that tool specifically for congregations. Find more information at www.bryanacllover.com/REDI.

Most of all, thank you for doing this good and holy work. It will be a lifelong endeavor. It will be hard. But I promise you, it will be worth it.

Sincerely,
Kerry Connelly
January 19, 2020
West Orange, NJ



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QUESTIONS FOR REFLECTION BEFORE WE BEGIN

Refer to pp. 1–13 in *Wait—Is This Racist?*

1. As you prepare to lead your organization to a place of true anti-racism, what fears come up for you? List them all honestly and without judgment. (You can't heal them without first acknowledging them.)
2. Do you notice any resistance to the introduction of this work? For example, how do you respond to the idea that anti-racism must include a divestment of power? What does this feel like in your body? Emotionally? It is important to be able to recognize resistance when it happens, because if you're not able to recognize it, you can't practice agency over it.
3. Does the way Bryana speaks of White guilt challenge your beliefs in any way? What feelings come up for you when you think of White guilt in this way?
4. How does your social location impact the way you see and understand racialized contexts?
5. What comes up for you when Josh invites you to love your *White* self? What about your identity can and do you love, and how is it related to your Whiteness?
6. Do the things you love about your Whiteness relate only to the power it offers, or are there other, more meaningful things that your White heritage can offer while also divesting itself of power?

ASSESSMENT 1.1: INTERROGATING OUR RACIAL GENEALOGY

Refer to pp. 20–21 in *Wait—Is This Racist?*

1. When is the last time you looked at your individual family history through the lens of race? What about your church?
2. What was the role of your local church's lineage during the centuries of slavery? During the civil rights movement?
3. How has your church's history potentially perpetuated or resisted systemic racism?
4. What might an increased understanding of your church's critical family history do for your perspective as a church body in the role you play today in the work of anti-racism?
5. What might you need to lament—personally and corporately?
6. Of what might you need to repent?

ASSESSMENT 1.2: QUESTIONS FOR BIPOC LEADERS

Refer to pp. 25–27 in *Wait—Is This Racist?*

1. What narratives and circumstances brought you to where you are now?
2. Who informed your understanding of leadership? Did those influences take into account your racial and cultural identity?
3. What are the risks for you in naming White pseudosupremacy in your church?
4. How do you understand the intersection of your racial identity with your other identities (sexuality, gender, physical/mental [dis]ability)? Do you experience any interlocking marginalization or privileges that come with these identities?

ASSESSMENT 1.3: QUESTIONS FOR WHITE LEADERS

Refer to pp. 15–31 in *Wait—Is This Racist?*

Your Theology

1. Who are your theological influences and conversation partners? Are they all White? Are they all straight? Are they all cisgender? Are they all men?
2. Do you have a theology around Whiteness? What does Whiteness—or just the color white—symbolize to you?
3. What is your theology of darkness? Do you automatically associate darkness with evil? How might it be important to interrogate this theology when it comes to racial equity?
4. What narratives and circumstances brought you to where you are now, and how do they impact your own identity (racially and otherwise) and your assumptions about others? (This is a question Josh asked of BIPOC leaders, but I think it's an important question for White leaders to ask of themselves as well.) This can include stories that you hold about God, church, and family that impact your racial, sexual, gender, and cultural identities.

Your Identity

5. As Josh asks of those he works with, what aspects of your White heritage make you proud? You may have to dig deep into your own cultural backgrounds to determine your own ancestral histories that make you who you are today. This is good and worthy work!

6. What are some indicators of your personal culture? Think about cultural markers: the holidays you celebrate and how you celebrate them; the foods you eat (and where they come from!); the music you listen to (and who creates it).

7. How is your own identity impacted by these cultural markers?

8. How has your religion and faith interacted with your Whiteness to make you who you are today? (Keep in mind that many of your answers to this question may not be immediately apparent, as they are constructed to be invisible to you. They may be uncomfortable when you do discover them.)

9. Have you done a racialized family genealogy, as Bryana suggested, for your own personal history? If so, what did you discover?

10. Think about the first time you remember being aware of race. What was the context? How did that contribute to your current racial awareness?

Your Opinions

11. When was the last time you read a point of view that was vastly different from your own?

12. Pay attention to the media you consume. Do you notice how members of the BIPOC community are portrayed, especially after incidents of violence against them? Is it positive, negative, or neutral? Is it true? Do you have the whole story? Do you need the whole story to remember that all human life is sacred?

13. Have you ever examined your opinions through a racial lens? Can you change your racial lens for a few moments to imagine a perspective that might be different from your White one? What happens when you do?

14. Have you curated a diverse social network and invested time and energy in real relationships with BIPOC, or is it filled with people who look and think like you? How many BIPOC voices are represented in your social media network?

Your Leadership

15. How has your Whiteness impacted your leadership? Where do you think your Whiteness limits your perspective? Can you even know?

16. When was the last time you thought you knew how to fix a problem? Did you have all the information? Did you consult people who were impacted? Did you know who was impacted? Did you consider impact when you implemented your solution?

17. What pressures do you feel as a White leader? Where do they come from?

18. What are the risks associated with you leading your church into an anti-racist stance? Think about personal relationships, finances, public relationships, and so on.

Your Team

19. Think about your team. How diverse is it? What hiring practices do you think contribute to your team's racial diversity (or lack thereof)? Be brutally honest. What are some steps you can take to create a more equitable hiring policy?

20. If you had to rate your team on its racial awareness, where would they fall? What steps might need to be taken to increase racial awakening?

21. Are there BIPOC on your team? What do you think their experience is like?

Your Organization

22. When you think about the fact that you or your organization may be embodying racist ideology, what is your emotional response? Where does that show up in your body? What does that feel like?

23. Has your organization done a racial genealogy? If so, what did you discover? If not, how might you begin that process?

24. When you imagine your organization living into a fully anti-racist identity, how is it different from how it is today?

ASSESSMENT 2.1: PREACHING

Refer to pp. 33–47 in *Wait—Is This Racist?*

1. From where do you preach? Where is your location relative to the people to whom you are preaching? Does your preaching location subvert or perpetuate dominance?
2. Who preaches? Do you offer the pulpit to embodied voices different from yours?
3. Is the pulpit literally and physically accessible to all (all races, all body types, all genders, etc.)?
4. When you preach, who is influencing your sermon? Do you consult Womanist, Black Liberation, or Mujerista theologies, for instance? Do you acknowledge or allow Indigenous practices to inform your sermons?
5. What symbols of empire are included in your preaching? Do you speak of kingdoms, reigns, and warfare imagery in a positive way? How might that affect or impact those members of your congregation who are disempowered and subject to oppression (women, members of the BIPOC and LGBTQ communities, the differently abled, the very old, the very young, or those living below the poverty line, for example)?
6. When you interpret biblical stories, do you always align yourself (or your congregation) with the “good guys”? Are you always Moses, never Pharaoh? How do the narratives change when you become Pharaoh, Judas, or Pontius Pilate, for example?

ASSESSMENT 2.2: LITURGY

Refer to pp. 33–48 in *Wait—Is This Racist?*

1. Reviewing your liturgical elements, do you find any alignment with empire in them? How could they better resist empire?
2. How are the marginalized represented in your liturgies, if at all? Are there deeper, more meaningful ways in which their perspective can be not just included, but centered?
3. Who performs your liturgies? Are they exclusively performed only by certain people with power? If so, why? Is this church polity? How can that exclusivity be resisted?
4. Do your liturgical practices re-member relational, racial, and societal rupture? If not, what changes can you make so that your practice is less White-washed and sanitized?
5. Do you teach your congregation how to approach and interpret the Bible? If so, do you approach it with a liberative bent?
6. What does it mean to understand the Bible from the perspective of those in the margins? What would that look like?

7. As a White pastor or leader in a church, in what ways have you internalized the norms of Whiteness, and how does that specifically impact the way you interpret Scripture and craft liturgy?

8. Who are the gatekeepers who might be preventing the pulpit from being more diverse and inclusive? How are you engaging these gatekeepers to ensure marginalized voices are heard during Sunday sermons?

9. Take an audit of the preaching and teaching resources used at your church. How many of these resources come from BIPOC, queer, or differently abled voices?

10. If you're a church leader or staff member, how are you modeling listening to BIPOC voices for your congregation? Do you name the BIPOC sources you quote? How do you include BIPOC voices in your anti-racism journey?

ASSESSMENT 3.1: MUSIC SELECTION AND PERFORMANCE

Refer to pp. 49–63 in *Wait—Is This Racist?*

1. Where do you experience resistance to expressing different cultural styles of worship? What are the barriers within your church to differences in worship?
2. What is the source of your music? Is it exclusively CCLI or certain hymnbooks?
3. Who performs the majority of your music? Can they authentically perform your musical choices?
4. Who is the final authority on what music is performed and by whom? Do they use an anti-racist lens when making their decisions?
5. How can you recognize when your music is being authentically performed compared to being performed as **cultural appropriation**? Do you know?

ASSESSMENT 4.1: AUTHENTIC RACE-EQUITY INITIATIVES

Refer to pp. 67–70 in *Wait—Is This Racist?*

1. Is your church hosting book clubs and video discussions, but everyone continues to be stuck when it comes to actual action? If yes, consider focusing on White racial identity development first. How can you provide spaces for White people to unpack their own identity as racial beings, focusing on inward action first, before outward action?
2. Are you announcing on your website and social media accounts that you are committed to the work, but you have invested very little money in supporting local (or national) Black organizations and Black leaders doing the work? If yes, identify ways you need to financially support your racial equity commitments. It is easy to tell what is important to any organization by looking at where their money goes.
3. Do you have a very small percentage—if any—of financial investment budgeted for inner work, such as assessments and regular training for leaders and staff, and even congregational members? If yes, consider an investment in training for staff, leadership, and congregational members as one (very important) example of a financial commitment in racial equity.
4. Do you have language in your Dismantling Racism covenant (if you have one) that articulates a goal of becoming a multiracial (or cultural) congregation?

ASSESSMENT 4.2: SMALL GROUPS

Refer to pp. 65–79 in *Wait—Is This Racist?*

1. What sort of training do your small-group leaders get around anti-racism and White silence work? If they do not currently get training, how will you start and what tools will you give them?
2. Do you have a known process for BIPOC members to safely address instances of microaggressions if they feel unsafe in small groups?
3. Does your small-group curriculum support empire and supremacy culture, or does it promote a divestment of power?
4. In what ways might your small group resist becoming a clique? How can you encourage open welcome to radical difference?
5. Does your small group have a construct within which to talk about racial matters? Have you provided a lexicon and a framework for these conversations to happen in a healthy and constructive manner?
6. What metric exists to ensure your curriculum is shaped by voices outside of Whiteness and to pursue content with an **intersectional** approach to spiritual formation and community?

ASSESSMENT 5.1: CHURCH PLANTING AND BUILDING-SHARING

Refer to pp. 81–95 in *Wait—Is This Racist?*

Current Church Planters

1. How did you assess the neighborhood or community you planted in? Did you take the presence of BIPOC into account?
2. Are you in a neighborhood that is experiencing gentrification and “renewal”? What inspired you to pick this particular location or church building?
3. Is anyone from the local community attending these new church plants?
4. Is your church plant supporting the gentrification of the local community or does it offer support to the local BIPOC leadership? If so, in what ways?

Those Considering a Church Plant

1. Are there already churches in the community where you are considering a plant?
2. How might you consider supporting thriving church communities in ways beyond a church plant?

3. Do you have a good understanding of the needs of the local community, and how they have been or currently are being impacted by racist systemic policies, systems, and so on?

A Congregation That Shares Their Space with a BIPOC Congregation

1. Is your space a place of safety for the BIPOC congregation? Are you prioritizing safety in your buildings for the BIPOC members?
2. Is your space inclusive to the BIPOC members? Are they able to use signage and decorations and other cultural representations without the need for permission and without being chastised?
3. Does the BIPOC congregation have equitable access to resources, as well as any decision making involving the “place” or building?
4. Do you have the same level of standards for cleanliness and maintenance for all parts of your building, no matter who occupies them? Is the BIPOC congregation relegated to the “forgotten” areas of your building?
5. Do you have a shared (and equitable) covenant that outlines shared values and expectations regarding the sharing of the church?

ASSESSMENT 5.2: PLACE AND SPACE

Refer to pp. 81–95 in *Wait—Is This Racist?*

1. During your next worship service, look around. How are people arranging themselves in the space? Why do you think that is?
2. Who is excluded by the way your space, including your altar, is arranged?
3. Is your church space highly sanitized or does it make room for sacred profanity and human mess?
4. How can you use your space to create a more inclusive, more welcoming environment for everyone?

ASSESSMENT 5.3: SUPPORTING BIPOC HEALING

Refer to pp. 96–100 in *Wait—Is This Racist?*

1. For BIPOC in your community, what are the barriers to being connected to BIPOC-exclusive spaces?
2. What are the BIPOC-exclusive spaces in your community?
3. How does your congregation talk about racial unity?
4. How does your congregation prioritize BIPOC needs like healing and empowerment before asking for unity from them?
5. What is your congregation doing to support the racial-trauma healing of BIPOC?

ASSESSMENT 6.1: PUBLIC ANNOUNCEMENTS

Refer to pp. 107–111 in *Wait—Is This Racist?*

1. Do you have a content plan that includes messages both honoring BIPOC folks and speaking truth about other systemic work that is still required to dismantle racism? Are you doing this during every month of the year, and not just during Black History Month?
2. Are you making public declarations of a commitment to anti-racist work in your church and surrounding community? If so, are you *living* that out in an authentic way? Authentic means not in a performative, White-savior way, such as posting pictures of international mission trips, or volunteering at a local food bank as a way of helping those in need.
3. Do you have a tragedy-response team that is equipped to respond to national tragedies involving BIPOC? Are you leveraging social media to appropriately respond to these national tragedies in both symbolic and tangible ways?
4. Is your social media manager (and/or volunteers designated to create social media content) equipped to manage messages about race, racism, and anti-racism? If not, how can you equip those people to do so responsibly?

ASSESSMENT 6.2: COLORISM

Refer to pp. 112–114 in *Wait—Is This Racist?*

1. If you're BIPOC, what messages were told to you about lighter-skinned BIPOC? What messages might you be internalizing about your beauty, intelligence, and value?
2. For BIPOC readers, what practices do you have to affirm your beauty and value? How are you reminding yourself you are made as God intended and all of you is beloved?
3. How might your church begin to enlist and empower voices who may not have proximity to Whiteness?
4. How has your church empowered voices of BIPOC in your congregation who may not share proximity to Whiteness?

ASSESSMENT 6.3: COMMUNICATIONS

Refer to pp. 103–114 in *Wait—Is This Racist?*

1. Take a look at your church's logo. What does it communicate? Does the imagery perpetuate the dominance of land ownership through an image of your building?
2. Does your website clearly communicate your stance on anti-racism, both verbally and in pictures?
3. Do the pictures on your website and print collateral include stock photos of BIPOC or BIPOC who are not members of your church?
4. What does a review of your bulletin tell you regarding pseudosupremacy or anti-racism in your church's activities?
5. Does your entryway communicate radical welcome for all?
6. Does your outdoor signage clearly communicate your anti-racist stance or does it participate in silence, complicity, and peacekeeping?
7. Who is made comfortable by your communications plan? Who is made uncomfortable?

ASSESSMENT 7.1: MISSIONS AND SERVICE

Refer to pp. 115–128 in *Wait—Is This Racist?*

1. Are you able to define the power dynamics inherent in your service projects? Do they perpetuate White pseudo-supremacy or resist it?
2. Define some tangible ways in which you might be able to relinquish control of a service project or ministry and place it in the hands of the community it serves. What scares you about this? What excites you?
3. What are some creative ways that you can resource the communities you serve without controlling them?
4. What activities can your congregation participate in that will help to dismantle systemic racism and its effects?
5. How does your church partner with or support other organizations in the community?

ASSESSMENT 8.1: CHILDREN AND YOUTH

Refer to pp. 129–146 in *Wait—Is This Racist?*

Curriculum Review

1. Review the materials you teach in your class. Do they reinforce supremacy culture? If so, how?
2. Is there adequate racial representation across your materials? If not, how can this be corrected?
3. How do your materials render Whiteness invisible and normalizing? How can you resist this?
4. Does your curriculum center BIPOC voices and represent Jesus as concerned about justice in the Bible stories you highlight?
5. Does your curriculum give your students a viewpoint of the Bible from those in the margins?
6. Does your curriculum relegate non-White cultures as less than, or somehow devalue them?

Classroom Review

1. Are the toys and books available in the classroom racially representative?
2. Do the images that hang on the walls represent varied racial identities in positive ways?
3. How is God represented to your children? Is God a White man? Are there other ways to represent God to your children that are more representative of God's creation?

ASSESSMENT 9.1: PASTORAL CARE

Refer to pp. 147–158 in *Wait—Is This Racist?*

1. Now that you better understand both the values of Whiteness and the symptoms of trauma, can you think of how symptoms of White trauma may have manifested in yourself? What about those in your care?
2. If you have ever counseled members of the BIPOC community, how did the trauma of their marginalization contribute to their need for pastoral care? Were you aware of it at the time or is it only in retrospect that you can see it?
3. In what ways does White wounding manifest in your daily operations? Your lay leaders? Your congregants?
4. In what ways can you incorporate your understanding of racial trauma into your care practices?
5. How does an understanding of the treatment of Whiteness as an urgent matter of pastoral care change the way you will lead and care for your congregation corporately?
6. How is your church supporting the particular pastoral care needs of BIPOC, LGBT, queer, and gender nonconforming folks in the congregation?

YOUR ACTIONABLE ITEMS

Each chapter asked important questions intended to help you dig deeper and identify ways in which pseudosupremacy is at work in your church. Now, for each chapter, identify specific changes that need to occur based on what you've discovered. Be clear about the problem and the proposed shift or change.

LEADERSHIP

PREACHING AND LITURGY

MUSIC

SMALL GROUPS

BUILDINGS AND GROUNDS

COMMUNICATIONS

MISSIONS AND SERVICE

CHILDREN AND YOUTH

PASTORAL CARE

ROLES AND COMMUNICATIONS

Operational leadership teaches us that it's important for people on teams to know their responsibilities. We'll use the RACI role management model to help your team implement your action items.¹ The RACI chart will help you determine who is doing what by identifying who is responsible for carrying out tasks, who authorizes them, and who needs to be informed. It will help ensure that everyone knows what their responsibilities are, and it will help you think through who needs to be informed and consulted during this process.

Responsible: Who will actually implement the task or change.

Authorize/Accountable: Who has the power to greenlight a project and is ultimately responsible for its success.

Consulted: Who has important information useful to the project.

Informed: Who will be impacted by the decision or project and need to know about its consequences.

To be clear, your accountability team will be conducting audits and suggesting changes, but other people may be the ones who are carrying them out. Use the chart below.

TASK	RESPONSIBLE	AUTHORIZE/ ACCOUNTABLE	CONSULTED	INFORMED
EXAMPLE: Carry out audit of all sections	Anti-Racist Accountability Team (ARAT)	Lead pastor	Executive team / board Children's pastor Worship director Community service director Buildings and grounds	Congregation Lead pastor

