

3½ MINUTES, TEN BULLETS

Group Curriculum



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Introduction

“On Black Friday 2012, four middle-class African-American law-abiding teenagers stopped at a gas station to buy gum and cigarettes. One of them, Jordan Davis, argued with Michael Dunn, a white man parked beside them, over the volume of music playing in their car. The altercation turned to tragedy when Dunn fired 10 bullets at the unarmed boys, killing Davis almost instantly. The seamlessly constructed, riveting documentary film *3½ Minutes, Ten Bullets* explores the danger and subjectivity of Florida’s Stand Your Ground self-defense laws by weaving Dunn’s trial with a chorus of citizen and pundit opinions, and with Jordan Davis’ parents’ wrenching experiences in and out of the courtroom. While Jordan Davis, Trayvon Martin, and Michael Brown’s stories join a wretched, enduring cycle in the American social narrative, *3½ Minutes, Ten Bullets* portrays Davis’s murder and its aftermath as anything but generic. Instead, the intimate camera particularizes each

character as singular, as if to say: The more we see each other as human beings, the less inevitable will be violent outcomes from racial bias and disparate cultures colliding.”

At times the hurt in the world can be so overwhelming that we do not know where to begin. This small group experience is a first step on the journey towards fighting against this hurt. The catalyst for this four part series is the documentary *3 1/2 Minutes, Ten Bullets*. While it is recommended to watch the film before beginning the study, it is not mandatory.

It is our prayer that God would use this series to deepen the discussion around implicit bias and how it is affecting the way we see each other. Each session ends with action steps and further resources so that the learning does not end when the session does.



SESSION ONE:

Image of God

Materials Needed

- › Internet access
- › Computer, tablet, or TV
connected to the internet

Watch

Play the 3 ½ Minute Video Clip
labeled “Image”

Questions

1. What is the image that Lucia
McBath and Ron Davis, Jordan’s
mother & father, had of Jordon?
2. What is the image that Michael
Dunn had of Jordan Davis?



Participate

Image is a highly discussed subject—from talk shows and magazines to youth groups and therapy sessions. Children are often labeled as the “spitting image” of their parents. In the United States, we have images on our money, on our stamps, and etched into the side of a mountain. You can even make image your life’s work by becoming an image consultant. As humans, we have a specific image of ourselves and quickly draw images of those we meet, see, or hear about. Image is a reflection or imitation of a person or a thing. Art often reflects the image of its creator, just as humans reflect the image of our Creator.

“Then God said, ‘Let us make humankind in our image, according to our

likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.’ So God created humankind in his image, in the image of God he created them; male and female he created them.”

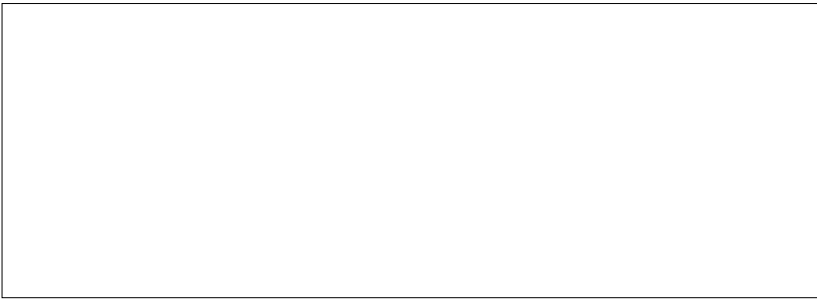
- Genesis 1:26-27

It’s powerful to know that we are made in the image of God. Many sermons have been preached on these verses and many children taught that they are made in the image of God. But what is the image of God? Do we all see the same image?

Activity

As a group, answer the following questions.

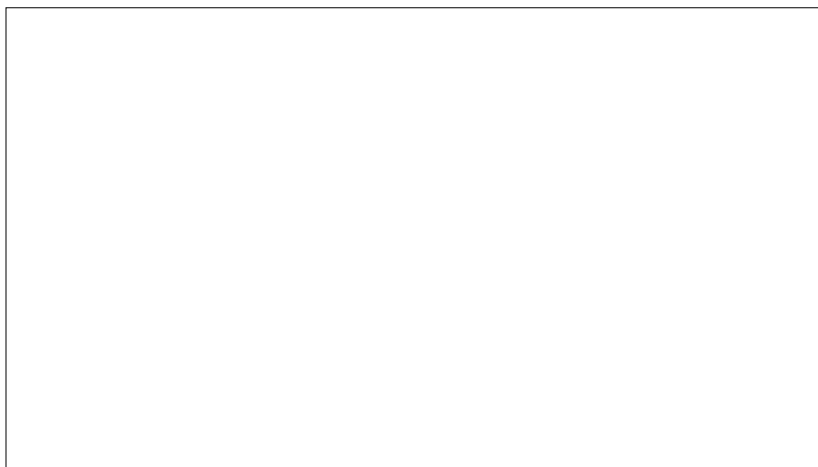
1. Based on your personal experience of God, draw or describe Him.



2. Have someone in the group Google “Image of God.” If the only information about God came from these images, what would be your impression of God?

3. Read the following Scriptures and describe or draw the image(s) of God you find.

- › *Whoever does not love does not know God, for God is love. 1 John 4:8*
- › *The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. Isaiah 40:28*
- › *He loves righteousness and justice; the earth is full of the steadfast love of the Lord. Psalm 33:5*
- › *He who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing. Deuteronomy 10:18*
- › *Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! Matthew 23:37*
- › *Yet it was I who taught Ephraim to walk, took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. Hosea 11:3,4*
- › *As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. Isaiah 66:13*
- › *For the Lord your God is a devouring fire, a jealous God. Deuteronomy 4:24*
- › *O Lord God, you have only begun to show your servant your greatness and your might; what god in heaven or on earth can perform deeds and mighty acts like yours! Deuteronomy 3:24*
- › *For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe. Deuteronomy 10:17*
- › *God is faithful. 1 Corinthians 1:9a*



4. How do these three perspectives on the image of God differ?

5. Where do these differences stem from?

**SUBCONSCIOUS
RACIAL BIAS IN
CHILDREN**

Our understanding of who God is (His image) is informed through our relationship with Him, what we read in Scripture, our life experiences, culture, and traditions.

This presents us with a dilemma, because each of our relationships, culture, and traditions are limited, not giving us the full image of God. Therefore, if I stay within my own relationships, culture, and tradition I will not experience the fullness of God. We need the “other.” We need other experiences, cultures and traditions to gain a better understanding of the fullness of God.

The good news is that the “other” is

made in the image of God (Geneses 1:26,27) and therefore, by deepening our relationships with the “other” we are deepening our understanding of God. The reality is that we often do not view others as made in the image of God. There is a fear that possesses nearly all human beings. It is a fear that has settled in our hearts so much that we barely notice it anymore. It’s now just a part of who we are. No, not a fear of the dark or snakes or heights or sharks, but a fear of the unknown “other.”

What did you experience the last time you read or listened to the news? Or how about the messages from the pulpits of politicians and pastors in our world today? So much of it is tinged with fear. Humans respond to fear.

God seemed to know fear would be an issue for us. The commands “do not fear” and “fear not” are two of the most common commands in the Bible. We are told not to fear over 100 times.

6. What would be the implications if you only viewed God through your own experiences? Through Google's image of God? Or through Scripture's depiction of God?

On every social media site and in the news and newspaper, there are fear-saturated posts and comments about people of color, Muslims, police, politicians, the government and even other Christians who believe differently. But too often, we attack these people/ ideas/cultures because we are afraid of what/who we do not know.

Since we are afraid of what we do not know, many of our comments, attitudes and opinions are rooted not in knowledge but ignorance. The result of this is what is both explicit and implicit bias. Explicit bias is a conscious attitude, either positive or negative, towards an individual, a thing, a culture, or a group. Most people are familiar with explicit bias and the link to racism. What often gets over looked is implicit bias.

The Kirwan Institute for the Study of Race and Ethnicity defines implicit bias as:

“The attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection.”

The implicit biases we hold in our subconscious cause us to have feelings and attitudes about the “other” founded on characteristics such as race, ethnicity, age, ability and appearance. These biases develop over the course of your life, beginning in childhood, through exposure to direct and indirect messages. Along with early life experiences, the media and news programming are frequently cited origins of implicit biases.

Watch

Watch the following video clip to get a better understanding of how implicit bias influences our world today.

Subconscious racial bias in children

<https://www.youtube.com/watch?v=nFbvBJULVnc>

Reflections

1. What are some reasons for the disparity between the image Jordan's parents experienced and what Michael Dunn experienced?
2. Have you ever talked with others about their image of God?
3. What are your initial feelings/emotions around the necessity of entering into relationship with "the other" in order to more fully experience God?
4. How does discussing implicit bias make you feel? Excited? Scared? Uneasy? Relieved?

Actions

Become aware of our implicit bias. Take one or both of the following online tests early on in the week. Reflect on times you have not seen "the other" as God's image bearer. Throughout the week, be mindful of your own implicit bias and of that going on around you. Take time to journal about your experience with implicit bias each day in the space provided for you at the end of this session.

<https://implicit.harvard.edu/implicit/>
<http://www.understandingprejudice.org/iat/>



Prayer

Take time to pray as a group for our sin of not seeing the “other” as made in the image of God.

Resources

Recommended resources for further learning:

Dr. Robin DiAngelo's Why It's So Hard to Talk to White People about Race

http://www.huffingtonpost.com/good-men-project/why-its-so-hard-to-talk-to-white-people-about-racism_b_7183710.html

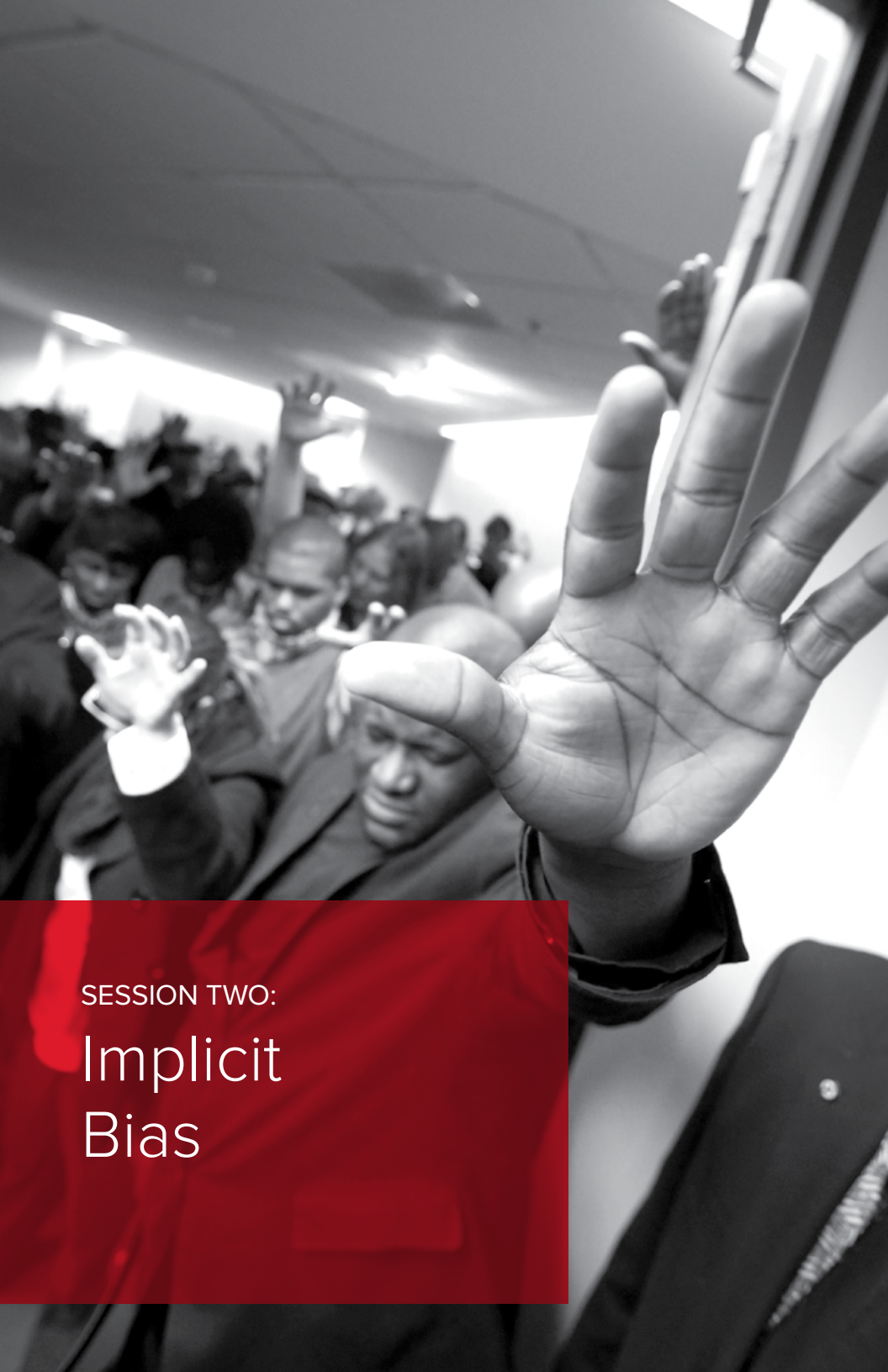
Mark Charles's The Doctrine of Discovery-A Buried Apology and an Empty Chair

<http://wirelesshogan.blogspot.com/2014/12/doctrine-of-discovery.html>

Journal Entry

[illegible]

[illegible]



SESSION TWO:

Implicit Bias

Materials Needed

- › Internet access
- › Computer, tablet, or TV connected to the internet
- › Sticky notes
- › Pens, pencils, or markers

Action Recap

1. How were you feeling about taking these tests?
2. What, if anything, surprised or challenged you?
3. Did the results of the test affect your interactions with others throughout the week?
4. Where did you see, experience, enact implicit bias this week?

Watch

Play the 3 ½ Minute Video Clip
labeled “Implicit Bias”

Questions

1. Where did you see/hear implicit bias?
2. How did implicit bias impact Michael Dunn's image of Jordan Davis?
3. In this clip we hear Rod Davis, Jordan's father say: “You are, I am, you're already judged. People of his ilk are conditioned, and they don't even know they're conditioned.” What is your initial reaction to this statement?

Participate

The following stories are of specific instances where our fellow image bearers have been impacted by implicit bias in their lives. Read as a group or individually and discuss the questions that follow.

PASTOR JONATHAN BROOKS

Just recently I made a drastic change in my outer appearance and cut off my dreadlocks. I had been growing my hair for ten years, and when I began the process, there were not many people really wearing the style, especially pastors. In 2011, I began attending Northern Seminary in Lombard, working towards a Masters of Divinity in Christian Community Development. Classes were in the evening and two to three times a week. I would not be coming home until well after 11 pm because of the long travel from the suburbs. During my first two years of seminary, I decided to drive my wife's Nissan Altima rather than my mini-van in order to save on gas. What a mistake that was. My very first time coming back to Englewood late one night

I tried to explain to the officers that I was right around the corner from the house and that I was the pastor of the church down the street. I was told to be quiet and that pastors don't wear dreadlocks!

from class, I was pulled over by the police at gunpoint, pulled out of the car, placed face down on the ground and the car was searched frantically for drugs and drug paraphernalia. I tried to explain to the officers that I was right around the corner from the house and that I was the pastor of the church down the street. I was told to be quiet and that pastors don't wear dreadlocks! After the ordeal, I was able to explain to the officers who I was

and where I was coming from and they apologized profusely for the mistake. Their response was that I fit the description of the average drug dealer in the neighborhood and I was driving a “suspicious” car? This would have been fine, and I would not have been too worried, but in my first two years, I was pulled over coming home from seminary 8 times! Each time I received the same reasoning and after that I made the decision that driving my mini van would be a better decision.

Of course, there are incidents like these that I am mindful of everyday. I am reminded that there are certain hairstyles, styles of music, and even cars that cause me to be considered something that I am not. So I cannot walk into a room without begin worried about these things and how I am perceived. This is what implicit bias does. Even if a person is not physically hurt, they are damaged psychologically because they are always worried that just being who they are is reason enough for them to be considered the unwanted other.

ZAKIYA JACKSON

Years ago I was discussing vacation plans with a white man I worked with at the time. We talked about our various trips and at one point began talking about Jamaica. I told him I had a family reunion planned for the following year and that many of my family members

actually still live there. Though not his native home, he told me about his many trips to the island with his family and all their favorite places to eat and hang out. I again brought up how excited my family was to be gathering together the following year. And then he said, “How is it that your family is able to go to Jamaica?”

He made assumptions based on an undergirding belief that generally speaking, black people are poor.

I was so confused. I did not understand the question. What did he mean how are we able to go? I responded, “We have a travel agent.”

My co-worker and I just stared at each other and in an instant I suddenly realized he was asking me how my family could afford to go to Jamaica.

Even though I am middle class. Even though he knew my parents are middle class. Even though he knew I went to an expensive private school for college and graduate school. Even though he had an idea of how much money I make. Even though he knew the vacation was still 9 months away – enough time to save up for a vacation. Even though I had

mentioned we had been planning the trip for two years.

Having just talked at length about his family and their frequent trips out of the country, it shocked me that he would assume that his family could do something my family couldn't.

He was asking me how my black family could afford to go to Jamaica. (Even though I am in fact part Jamaican and have fewer barriers to entry, if you will.)

He was assuming that my family had less money than his.

Was he assuming that I was an anomaly in my family? That I had made it out of poverty or lower middle class life and that even if I could afford it, the rest of my family shouldn't really be able to afford to.

Of course he was not thinking through all of that. He made assumptions based on an undergirding belief that generally speaking, black people are poor.

And it devastated me. I'm an accomplished, successful, educated Black woman. My family is more educated than most of white America. We are not wealthy. But we are also not poor.

STEVE PARK

I remember being part of a planning committee for a local urban ministry conference. I was the only Asian-American in a

I felt incredibly angry and violated but had very little recourse. The officers wanted to check in on my white friends who were in the car with a black man to make sure they were safe. The bias was clear and my trust in officers again fading.

room mostly configured of white church leaders from three different churches in the city. We invited a nationally known white Christian to speak who led an urban ministry in Atlanta. As the discussion was going on, there was a sense of yearning for a similar leader in the DC area. At this point, I was running a fairly successful urban ministry with little support from these churches. It was hard to say how much race played a factor in the discussion, but I was sort of feeling like, "Why not support me so that I could become that urban ministry leader that you are clamoring for?" I felt partially because of my race, they could not see me rise to the standard of this national white leader.

LEROY BARBER

I was driving through South Carolina with two of my coworkers when we were pulled over by police. The officer came to my side of the car—which I was not driving—and asked for my driver's license, instead of the driver, who

was white. He took my license and went to run it. He came back, gave my license and said, "You were driving too close; that's why I pulled you over."

About 10 miles later, we were pulled over again. This time the officer asked my coworker, who was driving, to step behind the car. After a few minutes, he came back to the car and said the officer asked him if he was ok and if he was safe.

I felt incredibly angry and violated but had very little recourse. The officers wanted to check in on my white friends who were in the car with a black man to make sure they were safe. The bias was clear and my trust in officers again fading.

PATTY PRASADA-RAO

I'm constantly asked, "Where are you from?" And when I answer,

"Maryland" – I know that's not what the other person is expecting to hear, by the inquisitive look on their face. Then I will say, "But my family is from India..." and then they look satisfied.

As a mid- to high-level management executive, I am often in meetings with male colleagues. Even when I am the lead, the primary person presenting something, the input and questions are often directed back to the male member of my team instead of to me.

For office/business meetings with leadership teams (often I am the only woman), it sometimes seems that there is an automatic assumption that I would make the coffee for the group. But I don't drink coffee, and until recently didn't know how to make it (still have to ask others for the right proportions of coffee to water)!

Questions

1. What imagery or words come to mind when you read about the experiences these image bearers of God went through?
2. What were some of the implicit biases held in these experiences?
3. What lies had to be present in order for these implicit biases to be held? (Example: Pastors don't have dreadlocks. Lie = dreadlocks are bad)



The Power of Lament

Recognizing and naming implicit bias is an important step toward moving beyond them; however, it is not enough. Scriptures teach us the importance of

lamenting sins and injustices that have taken place. It is through lamenting that what needs to be learned and what needs to be unlearned becomes evident.

1. Write out the implicit biases communicated in the previous stories onto sticky notes (one implicit bias per sticky note). Stick them on the wall.
2. On additional sticky notes, write out implicit biases you have held in your life (one per sticky note), and stick them on the wall.
3. Write out implicit biases prevalent in our society today (one per sticky note). Stick them on the wall.
4. As we look at the wall of biases, let us enter into a time of lament.
5. Read out loud the prayer of lament on the opposite page, and then spend time as a group in prayer.

Lamenting is crying out to God; it is a form of prayer and healing. The cries of lament are found throughout Scripture in the Psalms, Jeremiah, Lamentations, and the Gospels.



Prayer of Lament

God of love, of justice, of compassion, and in whose image we are made, we come before you with heavy hearts. We confess that we do not always see our brothers and sisters as image bearers of you, Lord. We confess that treating your image bearers as "other" has become so a part of our nature we often do not even recognize we are doing it, Lord. We cry out to you, Lord, to open our eyes and hearts to see each other not with eyes of fear but with hearts of love. Lord, we cry out to you today.

Rectifying the lies

We know that the words on the wall before us are lies meant to dehumanize and create separation. For every bias on the wall, take one new sticky note and write a truth. (Examples: You are wonderfully made; I am a child of God; God knows the # of hairs on your head; you are creative and unique.) Place the new sticky note over the old.

Philippians 2 implores us to have the same mind as that of Christ. Read the following passage:

Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited but emptied himself taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

- Philippians 2:3-8

What would it look like to reflect Christ's humility in our relationships with the "other"?



Reflections

1. How has implicit bias affected your relationships?
2. Have you ever taken the time to lament implicit bias or racism before? If so, what was the impact on your life?
3. Do you have an experience of when you were on the receiving end of implicit bias?

Actions

Be mindful of implicit bias during the week. Journal about where you see it in your own life, where you see it in culture/society/media/magazines. As you identify implicit bias, reflect on the lies that are present in order for the implicit bias to exist. We will look at how to overcome implicit bias in our next group.

Prayer

As a group, pray for our own implicit biases and for the way they impact those around us.



Resources

Recommended resources for further learning:

- *Is Post-Racialism an Implicit Bias?* Huffington Post
http://www.huffingtonpost.com/deborah-n-archer/is-postracialism-an-implicit-bias_b_6874788.html
- Lecia Brooks: *Putting Implicit Racial Bias to the Test* Huffington Post
http://www.huffingtonpost.com/lecia-brooks/implicit-racial-bias_b_5966872.html
- *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*
By Christena Cleveland
- *Radical Reconciliation: Beyond Political Pietism and Christian Quietism*
By Allan Aubrey Boesak & Curtiss Paul DeYoung
- *Forgive us: Confessions of a Compromised Faith* By Mae Elise Cannon,
Lisa Sharon Harper, Troy Jackson, and Soong-Chan Rah
- *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation, and Justice* By Eldin Villafane

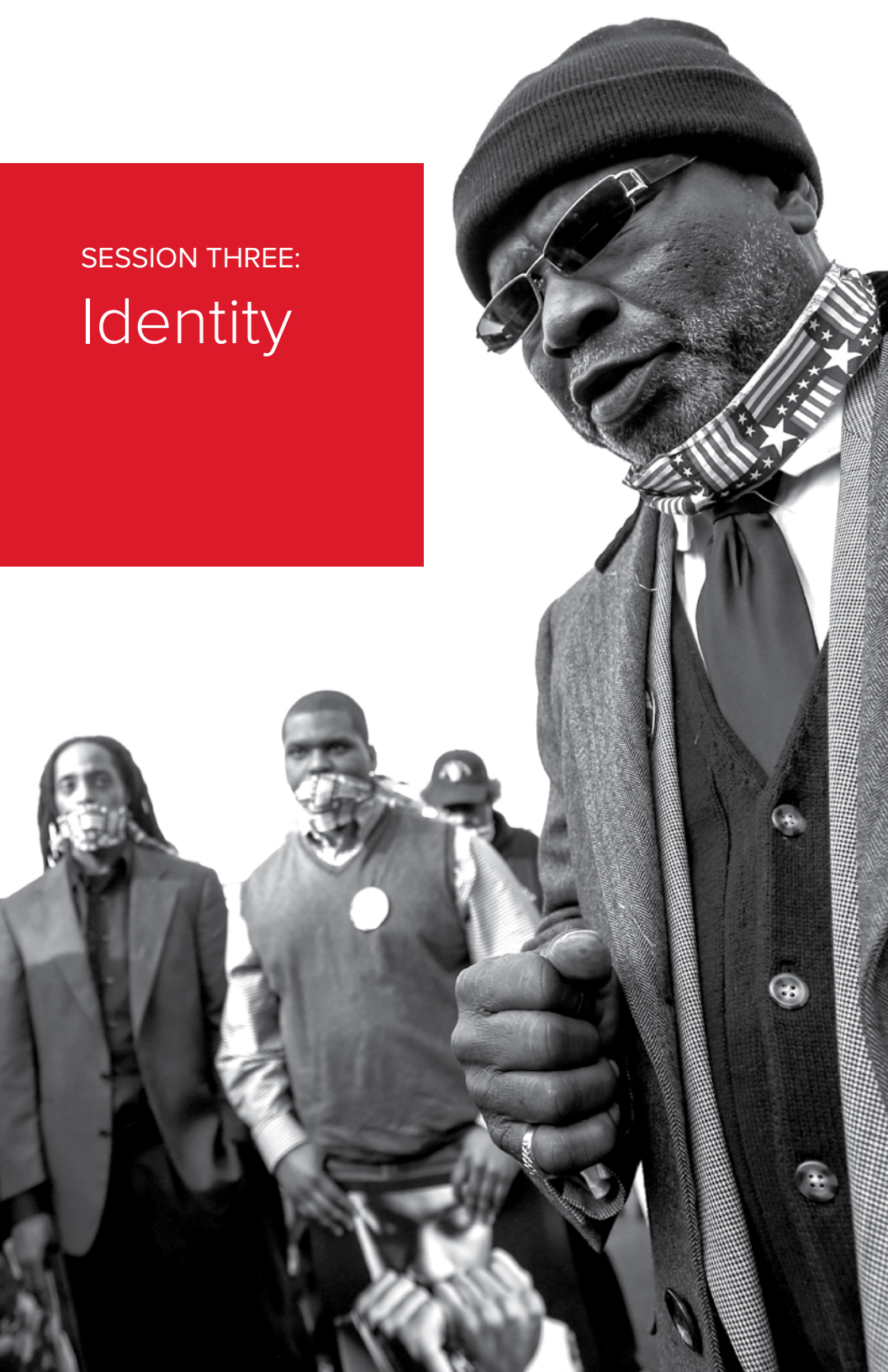
Journal Entry

[illegible]

[illegible]

SESSION THREE:

Identity



Materials Needed

- › Internet access
- › Computer, tablet, or TV connected to the internet
- › Large paper (flip-chart paper)
- › Pens, pencils, markers

Action Recap

1. Where did you notice implicit bias this week?
2. Was there anywhere you were surprised to find it?
3. What were the most common lies that supported the implicit biases you identified?

Watch

Play the 3 ½ Minute Video Clip
labeled “Identity”

Questions

1. How does who/what we identify with affect our view of self-defense and the stand your ground law?
2. What were some of the ways Leland Brunson and Tevin Thompson talked about their and Jordan Davis’ identity? How was it different from the image Michael Dunn had of them and Jordan that was seen in the first video?



Participate

All humans are made in the image of God. We scratched the surface of this in session one. While all humans are made in the image of God and are image bearers, not all humans claim their identity in God. Yet, for those who have died to self (Galatians 2:20), where do we claim identity?

Activity

As someone from the group records on a large sheet of paper (preferably flip-chart paper), call out all of the ways you are asked to identify yourself: when you meet someone new, when you apply for a job, when you fill out a census form.

How do we view these classifications?

Identity

Our culture, ethnicity, age, play an important part of where we draw our identity. However, as Christ followers, we must first claim our identity in Christ.

Read the following “I am” and “the other” statements out loud as a group (do not read the references):

I am God's Child (John 1:12)

I am God's temple (1 Corinthians 3:16)

I am a minister of reconciliation (2 Corinthians 5:17-21)

I am God's workmanship (Ephesians 2:10)

I am a branch of Jesus Christ, the true vine (John 15:16)

I am a part of the body of Christ (1 Corinthians 12:27)

I am one with my brothers and sisters in Christ Jesus (Galatians 3:27,28)

I am made in the image of God (Genesis 1:27)

The other is God's Child (John 1:12)

The other is God's temple (1 Corinthians 3:16)

The other is a minister of reconciliation (2 Corinthians 5:17-21)

The other is God's workmanship (Ephesians 2:10)

The other is a branch of Jesus Christ, the true vine (John 15:16)

The other is a part of the body of Christ (1 Corinthians 12:27)

The other is one with my brothers and sisters in Christ Jesus (Galatians 3:27,28)

The other is made in the image of God (Genesis 1:27)

QUESTIONS

1. What were some thoughts and/or emotions going through your mind/body as you read the “I am” statements?
2. What were some thoughts and/or emotions going through your mind/body as you read the “the other” statements?
3. As you read “the other,” who came to your mind? Take a few minutes and write their name or group next to “the other.” Read the statements again this time inserting the names you have written next to them.



LET MY PEOPLE VOTE

LIFELINES TO HEALING

AFRICAN AMERICAN AND
LATINO CONGREGATIONS

 **PICO** National Network
Unlocking the Power of People

www.piconetwork.org
www.lifelineshealing.org

Seven Practices to Move Beyond Implicit Biases

Let's acknowledge now that it is one thing to say we are all made in the image of God and another thing to actually live it out. James 3:8-10 says,

"But no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so."

And yet, we use our tongue to tear down our fellow image bearers. It is easy to claim not to be racist and yet ignore the way that implicit bias impacts our every day interactions and decisions.

The question then becomes: How do we overcome our implicit biases?

The following are seven ways to begin to move beyond implicit biases. Break into groups of three or four, read through the seven practices to move beyond implicit biases while keeping in mind the following question: What are concrete ways I can implement these in my life?

1. Recognizing Stereotype

- Recognizing that you have a set of stereotypes that can be triggered.
 - › Example: A white woman holding her purse harder as she passes an African American man on the street – realizing this is a stereotype and

understanding that this action impacts the man and the value he brings

- › Example: A man interacting with a blond woman and assuming she is not smart—realizing this is a stereotype and understanding that this action impacts the woman and the contributions she can make

- Be mindful: Acknowledging the stereotypes you hold
 - Replace stereotype with counter-stereotypical images
- Be intentional about looking closely and start to identify the different features, differing personalities, and unique qualities that make them who they are.

2. Stereotype Replacement with counter-stereotypic imaging

- Replace a negative stereotype with a positive image.
 - › *Example: If you have a stereotype that says African American men are dangerous (a stereotype greatly exaggerated by media) think about an African American man you personally know and when you experience fear at the sight of an unknown African American man, stop and consciously think about the positive image of the black man you know. (If you do not know an African American man, first ask yourself why this is the case, and then speak to a friend who has a black man as a friend and find out positive things about him, or think about someone in the media.)*

3. Individuation

- Studies show that it is difficult for people of different racial groups to identify individual features and to differentiate between people; they tend to see them as a singular one.

4. Perspective Taking

- Think outside of your personal perspective
 - › *Example: Be mindful not to think, "If the police would come up and stop me, I would not mind; police are just doing their job," but instead, take on someone else's perspective, thinking how would it be for the person who gets stopped all the time.*
- Forming relationships and finding out their stories
 - › *Without relationships with "the other" implicit and explicit bias will not be overcome.*

5. Increasing Opportunities For Contact

- Be intentional about being in a peer relationship with "the other"
 - › *If you are white, being in a situation where a person of color is in a superior role has been shown to greatly reduce implicit bias*
 - › *If you are a person of color, being in relationship with someone of a different color or background*

Discuss

As you come back together as a large group, share what most challenged you during this discussion.

If we are ever to see our world and others in it differently, we need to see them face-to-face, and we must experience flesh and bone. Then we will know “the other” and the voice of fear will begin to fade. When we know others and are known by others, we create the necessary space for love to grow, and when we do that, fear will have to head for the door.

6. Doubt objectivity

- People who think they don't have bias or think they can be fair are the most dangerous because they do not check themselves.
 - Organizations which believe themselves to be objective tend to practice bias hiring and operational management
- › *Is there something that is benefiting, favoring, or harming one group?*
 - › *Identify and figure out where the problem point is*
 - » *Ask the people it is affecting*

7. Count

- Organizations (congregations)
- › *Who do you interact with on a daily basis? If it is only people who look, think, and believe the same as you, ask yourself why?*
 - › *Be strategic in engaging in relationship with people who are not the same as you.*



Reflections

1. What in your life will be different as your identity in Christ grows?
2. Which of the Seven Practices are you most excited about?
Challenged by?

Actions

Actively put into practice the Seven Practices and journal about it throughout the week. Call out in the moment when you see implicit bias in action.

Prayer

As a group or individually, pray that followers of Christ embrace our identity in Christ as we enter into relationships with others.



Resources

Recommended resources for further learning:

- *Red, Brown, Yellow, Black, White—Who's More Precious In God's Sight?: A call for diversity in Christian missions and ministry*
By Leroy Barber and Velma Maia Thomas
- *Attitudes and Social Cognition: Stereotype Threat and the Intellectual Test Performance.* By Claude M. Steele and Joshua Aronson
- PBS Documentary American Denial
- *Long-term reduction in implicit race bias: A prejudice habit-breaking intervention* By Patricia G. Devine, Patrick S. Forscher, Anthony J. Austin, and William T.L. Cox
- *Divided By Faith: Evangelical Religion and the Problem of Race in America* By Michael O. Emerson and Christian Smith
- *Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way* By Richard Twiss
- *The New Jim Crow* By Michelle Alexander
- *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* By Soong-Chan Rah

Journal Entry

[illegible]

[illegible]

SESSION FOUR:

Justice & the Kingdom

been shattered by gun

In solidarity with those whose lives have

violence. ~ Peace be with them.

Materials Needed

- › Internet access
- › Computer, tablet, or TV connected to the internet
- › Bibles
- › Large sheet of paper (preferably flip-chart paper)

Action Recap

1. Share how you put the seven practices into action during the week.
2. How have your relationships been impacted by this study?

Watch

Play the 3 ½ Minute Video Clip
labeled 'Justice & Kingdom'

Questions

1. What stuck out to you in this clip? Why?
2. In this clip we hear a man say: "There're saying, 'There's no justice, no peace'...That's gonna cause a whole lot of violence coming down on this town. And other towns. I man, it's just the way it's gonna be. You know, al these people chanting this crap, it's just gonna bring a whole lot of bull crop on folks that don't deserve it."
 - › *Where do we hear the implicit biases and the lies that support the biases in this statement?*

Justice & Kingdom

So far on our journey together we have recognized the need for “the other” in deepening our understanding of God. We have come to understand our own and societal implicit biases better and learned how to use our identity in Christ to see the “other” as a fellow image bearer, which brought us to ways to deconstruct our implicit biases. Understanding implicit bias is important but we cannot end here. Isaiah 1:17 tells us to *“learn to do good”* and to *“seek justice.”* But what does seeking justice actually look like?

1. Look up the following scripture verses and pull out what they are saying justice looks like. Write what you find on a large sheet of paper (preferably flip-chart paper).

- Isaiah 1:17
- Psalm 106:3
- Zechariah 7:9
- Leviticus 19:15
- Deuteronomy 10:18
- Deuteronomy 24:7
- Malachi 3:5
- Isaiah 58

2. The belief that followers of Christ can begin to fully know God without the “other” is false. The belief that followers of Christ can ignore the injustices in the world while waiting for God’s kingdom to come is false.

The Lord’s Prayer teaches us to pray “Thy kingdom come, Thy will be done on EARTH (not when we die and get to heaven, but right now, while on earth) as it is in heaven.”

What does God’s kingdom look like on earth?



We do not have to guess; we are told in Isaiah 65 what it is:

Pay close attention now: I'm creating new heavens and a new earth. All the earlier troubles, chaos, and pain are things of the past, to be forgotten. Look ahead with joy. Anticipate what I'm creating: I'll create Jerusalem as sheer joy, create my people as pure delight. I'll take joy in Jerusalem, take delight in my people: No more sounds of weeping in the city, no cries of anguish; No more babies dying in the cradle, or old people who don't enjoy a full lifetime; One-hundredth birthdays will be considered normal— anything less will seem like a cheat. They'll build houses and move in. They'll plant fields and eat what they grow. No more building a house that some outsider takes over. No more planting fields that some enemy confiscates. For my people will be as long-lived as trees.

- Isaiah 65:17-23 (The Message)

Questions

1. What excites you about this kingdom?

2. What is present in this kingdom?

- › Housing
- › Healthcare
- ›

- ›

- ›

- ›

- ›


Diversity is something God created and not something that is going away. We are all image bearers and are wonderfully made (Psalm 139:14). As we join our Creator in heaven, we will stand praising, not in one language nor from one nation, but from every tongue and every nation!

3. Who can tell the story of the tower of Babel from Geneses 11? (It is important to note the chapters preceding this story give the command to “go out and multiply, filling the earth.”)
4. Who can tell the story of Pentecost from Acts 2?
5. Who knows what is happening in Revelations 5:9 & 7:9?
6. What are the similarities of these three situations?



Now What / Next Steps:

1. Where is your church already engaging in the work of Biblical justice?
2. What passion, gifts, expertise has God given you that you can use in working towards the kingdom on earth as it is in heaven?
3. How diverse is this small group? If it has little diversity, why is that? How can we be intentional as a small group to become more diverse?
 - › *Note: this does not mean trying to bring in another race or cultural group to assimilate to your dominant culture/race. What would it look like to worship as in Revelation?*
 - › Recommended reading: *Many Colors: Cultural Intelligence for a Changing Church* By Soong-Chan Rah



Relationship changes everything. The only reason “the other” and hatred can exist is because people look at one another as objects rather than people created in the image of God.

This is all due, in part, to lack of relationship. God created everything to have healthy, loving relationships both with him and one another. However, these relationships were broken through our actions in the Garden of Eden, but thankfully,

they were restored again through the life, death and resurrection of Christ. We not only have access to a repaired relationship with God, but we now have the opportunity to repair the other broken relationships around us. It is in these reconciled and repaired relationships that we truly understand the gifts and needs of one another. When we are in relationship with someone and learn to love them for who they are, we can no longer dismiss them as the unwanted “other.”



Reflection

Connect to organizations working towards justice & the kingdom

- PICO Network - www.piconetwork.org
- The Christian Community Development Association (CCDA) - www.cdda.org
- Live Free - www.livefreeusa.org
- World Impact - www.worldimpact.org
- Sojourners - www.soho.net
- Urban Cusp - www.urbancusp.com
- The Justice Conference - www.thejusticeconference.com
- Transform - www.transformnetwork.org



Prayer

Franciscan Blessing

May God bless you with discomfort at easy answers,
and superficial relationships,
so that you may live deep within your heart.
May God bless you with anger at injustice,
oppression, and exploitation of people,
so that you may work for justice, freedom and peace.
May God bless you with tears to shed
for those who suffer from pain, rejection, starvation & war,
so that you may reach out your hand to comfort them
and to turn their pain into joy.
May God bless you with enough foolishness
to believe that you can make a difference in this world,
so that you can do what others claim cannot be done.
And the Blessing of God Almighty, the Father,
the Son and the Holy Spirit, be upon you and
remain with you forever. Amen

(from God's Mission in the World, Augsburg Press)



Blogs & People to Follow

Chanequa Walker-
<https://drchanequa.wordpress.com/>
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Sandra Van Opstal
@sandravanopstal

Dominique Gilliard
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@WEB_Ture

Mark Charles
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Lisa Trevino Cummins
@LTCummins



Resources

Recommended resources for further learning:

- *The New Jim Crow: Mass Incarceration in the World of Colorblindness*, By Michelle Alexander
- Kimberle Williams Crenshaw speaking at the CIN 2012 Conference in Birmingham, AL <https://www.youtube.com/watch?v=AzplhHQZHow>
- *Dog Whistle Politics: How Coded Racial Appeals Have Reinvented Racism and Wrecked the Middle Class*, By Ian Hanely Lopez
- *The Christian Imagination: Theology and the Origins of Race* By Willie James Jennings
- *The Cross and the Lynching Tree* By James H. Cone
- *Where the Cross Meets the Street: What Happens to the Neighborhood When God Is at the Center* By Noel Castellanos
- *Making Neighborhoods Whole: A Handbook for Christian Community Development* By Wayne Gordon and John Perkins



Journal Entry

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

[illegible]

