

Race Equity Audit

Draft Report for Feedback



Truth Commission Assessing Race Equity

Presbytery of San Francisco

November 2024

Preamble

The Presbytery of San Francisco (PSF) readily accepted the call to become a Matthew 25 congregation, “Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me.” (Mt 25:40). This keystone verse encourages us in our times of need to feel the full dignity of Christ as he identifies with us. The verse also challenges us in our times of strength to be generous to others as we would to Christ, seeing Christ in those around us. Thus Jesus invites us to create a community of mutual service, free from hierarchy:

But you are not to be called rabbi, for you have one teacher, and you are all brothers and sisters. And call no one your father on earth, for you have one Father, the one in heaven. Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted. (Mt 23:8-12)

The presbytery acknowledges these calls to equality and mutuality. But hierarchy is baked into the way we function. Even when people do not appear to “lord it over” one another in an explicit sense, still our close study of the PSF yielded an image of insiders and outsiders, people in inner circles who feel a sense of belonging and empowerment and access to resources while others find themselves at the margins feeling like they are “other” and not valued members of a community. The circles of “othering” and belonging in our presbytery may appear subtle to some, but they are glaringly obvious to others. Those in the center may be unaware; those at the margins may be painfully aware.

"Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you.” So Samuel told him everything and hid nothing from him. Then he said, “It is the Lord; let him do what seems good to him.” (1 Samuel 3:17-18, NRSVUE)

This report seeks to “hide nothing” from us, and to make it plain for all to see the circles of othering and belonging that perpetuate and exacerbate racial inequities.

We, the Truth Commission Assessing Race Equity (T-CARE), dare to name a positive vision for our future:

- A presbytery with full participation and effective representation in all decisions.
- A presbytery that understands its history and the context in which we live.
- A presbytery that has named and healed from past harms.
- A spiritual community where people feel they belong.

We know that to reach this vision we must enact a cultural shift. The entire organization must shift to a more relational model where we prioritize “being” over “doing,” where we run as a community rather than a business, where people of all races, cultures, identities, languages, and backgrounds are essential community members.

Our hope is that by naming where racism is operating in our presbytery, together we can move our vision forward. We humbly acknowledge that we will not name all those ways that racism operates. Yet, our work represents a faithful effort to uncover what we have discovered in the presbytery's written record. We know that the written record only holds a portion of our experience and must be just the tip of the iceberg. We will invite you to share your experiences to add depth and breadth to T-CARE's findings.

The Presbyterian Book of Order (BOO) calls us to embrace a new openness to God’s mission in the world: “a new openness in its own membership, becoming **in fact as well as in faith** a community of all people of all ages, races, ethnicities, abilities, genders, and worldly conditions, made one in Christ by the power of the Spirit, **as a visible sign of the new humanity.**” (BOO F-1.0403, emphasis added). Our church is “a community of all people” in faith, but not yet in fact. We ask for the Spirit’s help to become “a visible sign of the new humanity.”

Key Definitions

- **Race:** a social construct based on skin color that operates to install hierarchies of oppression and benefits.
- **Racism:** race-based prejudice plus institutional power.
- **Black/Indigenous/People of Color:** there are a number of ways that people of color identify by race. Sometimes in this report we will identify a group of people more specifically, but we will also use Black/Indigenous/People of Color (BIPOC) in this report. We recognize the limitations of language, the insufficiency of recognizing the identities of others, the flattening inherent in such a wide blanket label, and always recognize people’s right to self-identify as they choose.
- **Repair/Reparative Action:** an orientation towards prioritizing fixing inequities caused by persisting racism with justice and reallocation of stolen resources.
- **Reparations:** specific acts of reparative action intended to restore intergenerational wealth taken by discrimination, often through the power of the government.
- **White Supremacy:** a system of beliefs and attitudes that *subtly or explicitly* more highly esteem those racialized as White and continue to grant advantages.

- **Internalized White Supremacy:** the acceptance of the negative societal beliefs and stereotypes about marginalized racial and ethnic populations by themselves and white persons, and the different impacts on their self-identity. ¹
- **White Supremacy Culture:** consciously and unconsciously valued norms, behaviors, and practices originally created by white, wealthy, Christian, European men to maintain power over resources and other people. ²
- **Antiracism:** Actively opposing racism by advocating for changes in our political, economic, and social life.³ Institutions start their antiracism journey by understanding how they participate in and are integral to white supremacy, and by providing spaces of reflection for individuals to interrupt behaviors that sustain white supremacy culture.⁴
- **Race equity:** a process of eliminating racial disparities and improving outcomes for everyone; the intentional and continual practice of changing policies, practices, systems, and structures by prioritizing measurable change in the lives of people of color.⁵
- **Othering:** a frame that captures the many forms of prejudice and persistent marginality such as race, gender, sexuality, religion, income, and disability. Also applies to a set of common policies and practices that engender othering.⁶
- **Belonging:** more than just being seen or feeling included, *belonging* entails having a voice and the opportunity to use it to make demands upon society and political institutions. Belonging is more than having access; it is about the power to co-create the structures that shape a community.⁶

Context and History

The presbytery of San Francisco was founded in 1849 by white settlers and mission workers sent from churches and presbyteries from the Eastern United States. All presbyters were white men at the founding of the presbytery, but multiracial outreach began shortly and the first

¹ The above definitions adapted from the PCUSA Report Of The Special Committee on Racism Truth and Reconciliation (SCRTR) to the 225th General Assembly (2022).
https://www.pcusa.org/site_media/media/uploads/oga/special_committee_on_racism_truth_and_reconciliation_to_225_ga.pdf

² Building a Relational Culture, adapted by the City of Seattle Race and Social Justice Initiative, 2021.
<https://www.ci.seattle.wa.us/documents/Departments/RSJI/Resources/Building-a-Relational-Culture-September-2021-City-of-Seattle-Office-for-Civil-Rights-RSJI.pdf>. Accessed 10/24/24.

³ Recalibrating our Spiritual GPS, Presbytery of the Twin Cities, 2023.
<https://drive.google.com/file/d/1WhkZzv4OFocgy2YUZjpY2gXBASSTlvTc/view>. Accessed 8/24/24.

⁴ Crossroads Antiracism and Organizing, Theory of Change. <http://crossroadsantiracism.org/theory-of-change/>. Accessed 10/24/24.

⁵ race forward, <https://www.raceforward.org/what-racial-equity-0>. Accessed 10/24/24.

⁶ Othering and Belonging Institute at UC Berkeley, <https://belonging.berkeley.edu/redefining-who-belongs/glossary>. Accessed 10/24/24.

Chinese-American church was established in 1853. No ministry to or with any Native American people is noted in our history; the presbytery benefited economically from the dispossessing of Ohlone people from their land which was then available for purchase at very low prices. For many years the presbytery and its churches were dependent on financial contributions from back East; a vivid example is that one church had a church building built in New York and shipped around Cape Horn to be erected in San Francisco.

Over the following 175 years some congregations founded by and for white people remained strongly white-dominant, even despite the increasing diversity of the Bay Area. Other congregations became more inclusive in varying degrees: some engaging in deliberate multiracial ministry, others adopting symbolic levels of inclusion while remaining significantly white-dominant. Other congregations that had been exclusively white in some cases experienced dramatic demographic change as redlining laws gave way to equal housing opportunities, followed by “white flight” to the suburbs; some formerly white-dominant urban congregations then became communities of belonging for BIPOC. There are many stories here that deserve to be told, and we know there are stories of great faith and service as well as more difficult stories of racialized conflict in the congregations of our presbytery.

We are a diverse presbytery compared to others in the 92% white PC(USA). Based on the 2022 statical report our presbytery membership is 73% white, 15% Asian, 6% African American, 3% Hispanic or Latina/Latino/Latinx, 3% multi-racial. Together we worship in nine languages, and we are proud of this. We celebrate the vibrance of our worshipping communities as if it were evidence of the anti-racist virtue of the institution. Yet, there are significant patterns of inequity that show our multicultural identity to be mainly symbolic. And even though we are diverse compared to presbyteries elsewhere in the nation, we are in a much *more* diverse Bay Area; according to the Bay Area Equity Atlas, our neighborhoods are 36% white, 27% Asian, 23% Hispanic/or Latina/Latino/Latinx, 7% African American, and 6% multi-racial. The presbytery has not served all the people of the area but has maintained a strongly white center.

Themes and Patterns

These themes and patterns were identified by the T-CARE team as we studied the presbytery. We began by studying the written record to identify key themes. We then applied Crossroads’ Continuum and Matrix Tools (Appendix 1 and 2, respectively). We also surveyed the presbytery; survey responses will be woven through this analysis as well as available in Appendix 3.

1. *Insiders and Outsiders*

We confess and believe that the presbytery is “the people” but there is not a strong sense that this feels true. The presbytery is experienced as a community of belonging for some, but more people experience the presbytery as an impersonal set of formal processes.

The survey team was surprised at some positive responses about belonging: 58% of respondents agreed “I feel welcome to participate and to make my contribution to the presbytery,” and 56% agreed “I feel at ease in our presbytery.” From our analysis of the presbytery we expected these results might have been lower, and we suspect some selection bias may affect the questions (those who did not feel welcome may have chosen not to take the survey). We also discovered that only 20% of respondents who identified as attending immigrant worshipping communities said they feel welcome.

Perhaps more telling is the statement “I am heard and my voice matters to the presbytery.” Less than half agreed (47%) and more than half (53%) either didn’t agree or didn’t know. Several factors may contribute to disparities in who feels a sense of belonging and mattering.

We analyze the difference between “legacy congregations” and newer communities. Legacy congregations are those which have been established a long time and enjoy primary use and guardianship of a church property. Newer communities may be established as congregations or as New Worshipping Communities (NWCs); they are more likely to have a renting or “nesting” relationship to church property. Our NWCs are mostly BIPOC majority and BIPOC led. The status of NWCs as compared to congregations can be perceived as a racial issue. They have lesser status in the presbytery, not receiving votes, being dependent on grants, and often not having their leaders ordained. Formally, the plan is that they remain at this status while they are new and experimental, and then if the community is vibrant and doing good ministry, in a few years would proceed toward establishment as a full-fledged congregation with ordination and votes. However, this vision does not come to play for most NWCs. The thresholds for transforming from NWC to congregation are biased toward white normative ways of assessing what a “viable” congregation is, such as significant financial independence. The impact of this is that a NWC which may be quite sizable and vibrant but lacks financial independence because of systemic and racial economic barriers can be stuck in the “lesser” status of NWC when by other metrics they could be judged as more active and doing better ministry than some of our legacy congregations. It could be said that our NWCs are often underfunded, overlooked, and neglected, compared to the legacy congregations. Many of our earliest white settler congregations received financial support from other churches back East, not just for years but for *decades*.

For an example of different senses of “insiders” and “outsiders” we can look at the case of Primera Iglesia Presbiteriana Hispana (PIPH) and High Street Presbyterian Church (HSPC) which worshiped on the same church property. HSPC was the legacy congregation, identifying as multicultural, founded in 1907 and worshiping in English, and PIPH the newer congregation, chartered in 1991 and worshiping in Spanish. There were years of terrible conflict as the two communities shared a campus while HSPC dwindled and PIPH grew, until eventually HSPC closed. Though we formally state as a presbytery that we all hold our property in trust together, in legacy congregations there may persist a toxic sense of ownership of the property. HSPC demonstrated this sense of ownership which they wielded over and against PIPH in their conflict; they demonstrated it to the end when their elders emptied the congregation's coffers into their own checking accounts at its eventual closure. This story of deep conflict deserves further analysis, listening, and healing attention. We name it here not to pretend that we have addressed it fully, but to point out our key concern about insiders and outsiders having different senses of “ownership” as well as “belonging” in the presbytery. This case study (see Appendix 6b) resonates with other communities who also describe their feelings of belonging less than others. So, although we proclaim ourselves to be a community of belonging, there are “insiders” and “outsiders” where some belong more centrally than others.

2. Control of Decision Making

Decision making is usually done by a small group of identified leaders and committees of the presbytery rather than by a wide and participatory gathering. It is hard to bring new business to the floor of a presbytery meeting, and hard to move new ideas through committees especially if one is not already a well-known committee member. The process is obscure and difficult and does not tend toward consensus. We experiment with ways to “break up” the formidable process, but power remains lodged in the hands of a few who can wield an unwieldy system. The current system, 175 years old with only slight adaptation, exhibits many of the identified characteristics of white supremacy institutions: paternalism, binary thinking, power hoarding, worship of the written word, fear of conflict and the right to comfort.⁷

⁷ We recommend this well-established analysis by Tema Okun for further study. The fifteen characteristics of white supremacy culture are perfectionism, a sense of urgency, defensiveness and/or denial, quantity over quality, worship of the written word, the belief in one “right” way, paternalism, either/or binary thinking, power hoarding, fear of open conflict, individualism, progress defined as more, the right to profit, objectivity, and the right to comfort. [https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun - white sup culture.pdf](https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun_-_white_sup_culture.pdf) original article, accessed Sept 2, 2024. <https://www.whitesupremacyculture.info/> This website provides excellent continued conversation on what these characteristics are and are not.

47% of all survey-takers agreed that “it is hard to understand how to do business in the presbytery.” This is a significant near majority. Those who took the survey in Spanish or Korean agreed more strongly, at 63% and 83%, respectively. Those who are affiliated with predominantly Black worshiping communities also agreed strongly at 65%. Those who identified as belonging to an immigrant worshiping community agreed even more strongly at 80%. It was interesting to see that teaching elders (59%) versus ruling elders (44%) are more likely to find it hard to do business in the presbytery, despite their higher levels of formal training in polity. One might hope that one’s pastor could teach the ruling elders, but unfortunately even teaching elders are at a loss here. We might extrapolate that even to those who have received training and/or have done business in other presbyteries, *this* presbytery remains difficult to understand.

The result is that the presbytery’s work benefits some more than others. Only 34% of respondents agreed that the presbytery “makes decisions to help all worshiping communities thrive.” It is quite significant that this question did not get a more favorable response. 44% of respondents did not know how to answer this question, and it is significant that 52% of white respondents did not know how to answer this question (perhaps evidence of white privilege or insularity allowing one to ignore other communities’ wellbeing.) 41% of Black and 50% of Multiracial respondents agreed that the presbytery has made decisions that **negatively affected their worshiping community**. In contrast, only 14% of white respondents agreed.

3. Rigidity

People do not see creativity or the movement of the Spirit in the work of PSF. Our cumbersome systems perpetuate the status quo and resist flexibility. Sometimes our rigidity may be couched in the name of efficiency or urgency, but it persists even on non-urgent matters. It may be hidden behind formalized polity and Roberts’ Rules, but the rigidity persists even when we experiment with other methods of decision-making. The classic example is that we have meetings for the purpose of having meetings; circular self-perpetuation, without a strong sense of vision or purpose. Our survey showed that less than 30% of people believe the presbytery inspires creativity.

4. Accountability gap regarding our vision/goals

We do not have a strong sense of mission. Our mission statement⁸ is self-referential and circular, celebrating ourselves without challenging us. We have a commitment to the Matthew 25 goals, but we do not take concrete action to implement them; they are not held accountable. We take a long time, starting and stopping as we work through slow processes. We leave money sitting in “bucket” funds that are not used as we lose momentum.

We asked survey respondents whether “the presbytery ‘walks the talk.’ Our actions are in alignment with our values.” Only 40% of respondents agreed. Survey respondents were asked more specifically whether “the Presbytery has a clear vision for dismantling structural racism.” We have had a formal commitment to this goal for *years* but still lack clarity and vision. Overall, only 24% of respondents agreed, while 49% did not know. White respondents were significantly more likely to respond that they didn’t know. Those with more experience with PSF are much more likely to believe that the presbytery does *not* have a clear vision for dismantling structural racism.

We state that we are a presbytery which nurtures and takes care of its worshiping communities. The case study of Hillside Church (see appendix 6a) shows a key example of the presbytery *not* offering such care. The church was closed after serious decline, and our research showed that the presbytery did not offer sufficient care to avoid such closure. We were not accountable to the church, or to the predominantly Black community it served. After its closure the money from the property sale was promised to be divided among the remaining Black churches. But the funds remained in PSF’s hold for years, being used for other purposes, with no accountability measures. This led to significant feelings of distrust. As we see other communities teetering on the brink of closure now, we doubt that the presbytery will be able to keep the commitments we have made.

5. Scarcity in Stewardship

Our presbytery has a common fear of not having enough. We entrust our wealth to bankers and money managers who see their job as to conserve and grow the funds; their job is to save for a rainy day, having money that may fix some unknown future problem. An alternative would be to understand our funds as collective wealth that is to be used and given for ministry in the present and near future (not far future).

⁸ To celebrate, nurture, and serve our communities by our life together in Christ. See appendix for full analysis.

Limited amounts of money are available in bucket funds designed to spur on innovation in ministry, which raises questions of gatekeeping. Leaders (insiders) chose the themes for the buckets, according to their goals for the presbytery. Now those who seek to access the funds must perform and prove how their projects will fit in with the goals identified. None of these funds are experienced as true gifts in the way family and friends might give to one another; they are entrepreneurial capital investments to be judged on their return.

Scarcity drives us into binary thinking and the false worship of efficiency and competition. Yet compared to other presbyteries' financial situation, our presbytery is wealthy indeed. Because we received over \$20 million from the gracious dismissal process (in 2010 to 2016 when churches left the PC(USA) following our move to full LGBTQ inclusion⁹) and other property sales¹⁰, our presbytery is rich and is in a position to be generous. We distributed (used and gave) \$9 million but through financial growth we still ended up in 2024 with a balance of 20 million from these funds. This seems astounding. Still, we continue functioning with scarcity mindsets, hoarding our wealth for the future, and operating like a business rather than as a community of belonging and mutual care.

Survey respondents were asked whether "The Presbytery's resources are easily available for use when needed." We do not have consensus on this. However, those from Immigrant worshipping communities are significantly more likely to disagree. 65% of Black respondents agreed that the presbytery prioritizes long-term financial stability.

6. Conflict Avoidance

Talking about conflict may bring up reactions from readers. Specifically naming racist harm feels more difficult to those who were not impacted by it and may not have recognized it. It is important to remember that racism does not require our willful participation. We need not be hateful or bigoted to be perpetuating racism. Racism is in our cultural DNA – it is all around us. It is very hard to be antiracist in a racist world.

Additionally, racial conflict may be experienced differently by people of different identifications within the flattening "BIPOC" label. The pastor of an immigrant congregation observed that some people in their community believe racism is other people's problem – just about black and white – and is not the "water we swim in." New immigrants often are not aware enough of systemic racism in the USA and how this might have been influencing the struggles they

⁹ <https://www.sutori.com/en/story/gracious-dismissal-timeline--kKVMWy4petH7DxoTpJv8Qbwh>

¹⁰ Omnibus Report, August 2024 PSF Meeting, Treasurer's Report in Consolidated Packet.

experience here or how it may have been affecting their perspective towards one another and strangers. The work of antiracism requires a big commitment to educate, learn, and train about these issues so we can uncover the truth persistently in love.

Our Presbytery has had many conflicts which have had racial aspects; some are more recognizable because opposing parties in conflict had different racial identification, while other conflicts may not always be recognized as racial.

In our survey we asked people to agree or disagree with the statement “Churches and clergy of color have experienced racist actions within our presbytery resulting in trauma and distrust.” This is a statement we (T-CARE) believe to be true based on the case studies we have seen. No Black respondents disagreed, while 65% of white respondents “didn’t know.”

BIPOC members are more likely to be aware of the racial dynamics of the presbytery. When South Hayward Parish (see appendix 6c) was sold to the presbytery for the use of First Presbyterian Church Hayward, the Black members of the presbytery were painfully aware of the racial dynamics, while many others did not see them at all. White people are more likely to be insulated and unaware of the racial charge of a situation. When asked if people are expected to “move on” after racial conflict, 74% of white respondents “did not know.”

Avoidance of conflict as a general pattern leads to enormous blowout forced conflict when it can no longer be avoided. Disrespectful and unskillful communication during conflicts hurts people. There is no process used to interrupt these harms and ensure respectful communication, nor is there any process for pro-active trauma healing afterwards (which we deeply need, in order to heal or move forward). People are expected to just continue afterwards with the issues swept under the rug. There is a lack of healing, repair, reparations for the harms done in our conflicts.

Strategic Recommendations

We recognize a tendency in the presbytery to read this report and call it complete. We must not do this. The work of antiracism requires that this be not an ending but a beginning. We envision further analysis, with deep listening, heartfelt confession, and the making of concrete amends toward a more equitable and faithful future.

Our presbytery needs to move through a healing process to name, hear, and address past harms and interrupt ongoing inequity. Repair may be accomplished in many different ways.

Reparative actions may look like a redistribution of wealth to address historic and ongoing inequities, and they may also be a reconfiguration of our non-financial systems in order to reorient toward mutuality, equity, and more effective service.

We recommend the following actions:

1. Establish a Reparations and Community Healing Commission

The Reparations and Community Healing Commission will take this T-CARE report and guide the implementation of our recommendations. They will work toward a more inclusive and equitable community where there is a sense of belonging and empowerment for all members of the presbytery. They will take concrete steps to heal the wounds of white supremacy and reallocate resources (not just money, but staff and other kinds of attention) in more equitable ways, working toward the reality of our Matthew 25 commitments. They will:

1. Report directly to presbytery
2. Regularly communicate with MVL and the executive staff
3. Additionally, hold special accountability to BIPOC members of the presbytery. Note: The presbytery does not currently have an established and regularly meeting body of accountability such as a “black caucus” or “pastors of color” group but would prioritize and welcome their wisdom, feedback, and accountability.
4. Include executive, leadership, and staff support.
5. Be comprised of 12-15 people
 - i. Willing to serve a three-year term, with the recognition some will need to rotate off and new people will rotate on.
 - ii. Representing the full diversity of our presbytery
 - iii. With a demonstrated commitment to the work of racial justice
 - iv. With references who can speak to that commitment to racial justice
 - v. Having experience with Presbytery and/or its worshiping communities
 - vi. *note: we hope to provide the moderators with a list of people willing to be on this commission, and those who are willing to be added later if a member should need to drop out early
6. **Spring and summer 2025:** go through training with the Othering & Belonging Institute (OBI) and familiarize themselves with T-CARE’s work including the most relevant Crossroads training modules
7. **2025-2028:** Hold accountability (either directly or through delegation, contracting, hiring etc.) for the implementation of the below interventions (numbered 2-4)
 - i. Work with staff to review an annual budget
 - ii. Work with Personnel to ensure that staff including executive-level staff have sufficient time allotted and protected for this work
 - iii. Regularly update Presbytery on these interventions and their implementation

2. **In 2028:** create a scope of work for the next three years (whether assigned to a continuance of this commission or assigned to various other accountable entities) and make recommendations directly to presbytery for further engagement of the work of healing, reparations, and equity.

2. Committee Work (focused on the structures of our presbytery)

Beginning in 2025, the Reparations and Community Healing Commission shall engage all committees, commissions, and standing working groups (henceforth “groups”) of our presbytery to integrate the work of racial equity into all we do as a presbytery structure.

1. Capacity building: engage skilled facilitation in order to increase the capacity of groups to discuss race equity issues, building trust, awareness, and skills. Each group to meet at minimum twice a year with the provided facilitators to focus on one or more of our identified themes and how it affects their work.
8. Engage backup support such as chaplains, spiritual directors, or facilitators skilled in restorative justice which may be called on for groups or individuals in presbytery leadership when conflict situations require more attention.
2. Serve as a resource to groups dealing with key concerns, **for example:**
 - i. Partner with MVL (Mission, Vision and Leadership) to engage in visioning exercises toward a more compelling sense of mission and vision.
 - ii. Partner with Meetings Working Group and presbytery staff to assess and address what makes it so hard to understand how to do business in the presbytery
 - iii. Partner with the West Region Antiracism Group to explore expanding and funding their work in the presbytery
 - iv. Partner with FPOC to address the lack of consensus that our presbytery’s funds are available for use when needed.
 - v. Work with FPOC to establish ongoing commitments to pay reparative land tax to the native peoples of this land (Ohlone and Ramaytush). Make these payments starting in 2025 and going forward. Encourage all congregations to participate in these land taxes.
 - vi. Partner with NOM-COR to strengthen their transition to CORBE (Committee on Representation and Belonging) and address disparities in a felt sense of belonging.
 - vii. Partner with the New Worshipping Community (NWC) Working Group to ensure they have strong staff support and volunteer members. Pursue pathways for NWCs to gain equal standing within the presbytery, including the right to vote at presbytery meetings.
3. Partner with any and all groups creating a culture change from task-oriented identities toward a community of being and belonging, for example any of the following:

- i. Working on community building and relationship strengthening through storytelling
- ii. Developing spiritual practices such as “respectful communications” (from Kaleidoscope Institute, Appendix 5) or the “courageous agreements” T-CARE developed (see appendix 4), which center the work of anti-racism and keep it spiritually grounded
- iii. Developing agreements and accountability measures
- iv. Working in affinity groups by racial identification (at minimum, a group for white people and a group for BIPOC, in some cases subdivided into smaller groups)

3. Truth and Reconciliation Process: 2026-2027 (focused on the structures of the presbytery)

Trauma has been experienced within the presbytery and it remains with us, still in need of healing. Yet many do not know about these painful experiences; we have many people responding “I don’t know” to questions about the harms experienced in the presbytery. We need to hear, accept, and acknowledge the pain that the presbytery, its BIPOC leaders, and its communities have endured. This is the only way to healing. This process will also guide us toward taking reparative action.

- 9. Begin with acknowledgment of the stories of racist harm we have identified, such as the story of Hillside Church’s closure (analysis in appendix 6)
- 1. Articulate the impact to people of color, the advantage created for white people, and the ways in which the presbytery’s culture, norms, and structural processes perpetuated the impact and the benefit.
- 10. Set a tone of confession lament, and grief for known harms.
- 2. Express clearly that there are many more harms not publicly known, and even when the harms are known there are still hidden pieces of the story; express clearly that we are seeking to hear more.
- 3. Hold several open sessions at significant locations with skilled facilitation where all presbyters and congregation members are invited to listen and to speak. The purpose of these sessions is to gather, surface and acknowledge and grieve the stories of harm, listen deeply to the impact it has had on those who were harmed, grapple with the reality of racism, and suggest appropriate amends. <https://www.pcusa.org/resource/report-scrtr-ga225/>

4. Living History: completion in 2028 (focused on the worshipping communities and the communities we live in)

1. Convene a group to tell a more truthful history of the racial history of the Bay Area through the lens of our presbytery's experience, that we might better understand the context in which we seek to serve. Surface the untold stories of the past – those concealed stories and resistance stories – that we might better understand the context in which we seek to serve our local communities. Uncovering stories of racialized harm with compassion and attention to the process of healing from generational trauma. Hearing stories of resistance to celebrate those who worked for justice and equity, and to inspire future resistance. Publishing our findings in appropriate ways (written, video, media) to share with others.
2. Consult with the ethnic communities of our presbytery and its worshipping communities, as well as with the local community.
3. Consult with first-hand witnesses and second-hand history keepers.
4. Consider highlighting important historical contours such as
 - Violence of the white settlers' arrival and displacement of Native American peoples
 - Waves of immigration and forms of discrimination
 - The Chinese Exclusion Act
 - Redlining (housing segregation)
 - The internment of Japanese people
 - More recent waves of immigration and arrival of refugee populations
 - Gentrification and recent economic pressures
 - Resistance and demonstration against hate groups – organized stands against anti-muslim, anti-semitic, anti-asian and other hate groups
5. Consider a "Living History" pilgrimage or a series of walking tours, as well as written or filmed materials.
6. With the result that in the summer or fall of 2028 we can engage in dedicated days/weekends of history education together, hearing from our own members and from those who carry other aspects of local history through experience or study, to better understand the context in which we seek to serve.

Acknowledgments

The path leading up to T-CARE's commissioning in November of 2022, was guided by many people. The presbytery provided foundational antiracism training sessions with Crossroads Antiracism and Organizing, Rev. Kamal Hassan, Rev. Ruth West, and others. Rev. InHo Kim was steadfast advocate for this antiracism training, and we are grateful for his vision and leadership. InHo created the Antiracism Task Force comprised of Rev. Talitha Amadea Aho, Mustapha Baksh, Rev. Barbara Barkley, Rev. Kamal Hassan, Linda Spencer, and Lori Yamauchi. This Task Force recruited T-CARE members. We also thank the Mission, Vision and Leadership Committee and the presbytery for allocating funds for us each year, and for trusting us to work independently. Staff support from Clementina Chacon-Garcia, Caneisha Felder, Rochelle Shaw, Rev. Karen Thistlethwaite, and Leticia Williams was invaluable to us.

We are indebted to Rev. Ruth West and Paul Gaffney for their spiritual support during the entirety of our work. They offered us tools for capacity building, restorative justice, and self-reflection that sustained and grounded us. We could not have done this work without the steady guidance from Crossroads' Jessica Vasquez Torres and Noah Kruis. Crossroad's "Towards Liberation" training framed our understanding of racism, power dynamics, and "hidden" stories. Jessica and Noah challenged us to think deeply and broadly about how racism was rooted within our presbytery.

Given the duration of our work, members of our team had to step down at various points. We want to thank our former members: Mustapha Baksh, Marge Company, Angelina Garcia, Rochelle Shaw, Marda Quon Stothers, and Daeseop Yee.

Prayer held us together and guided our journey. Without the Holy Spirit present among us, we could not have completed this challenging work. Thanks be to God.

November 2024 T-CARE Team: Rev. Talitha Amadea Aho, Sharon Bartlett, Sylvia Chatagnier, Lisa Justice, Linda Lee, Rick Leong, Rev. Matt Prinz, Rev. Evangeline Pua, Linda Spencer