

List of Antiracist History in Indiana United Methodism (Partial and Incomplete)

1950-2000

**Compiled by
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This is a partial, incomplete and preliminary listing. Please feel free to add more information on anti-racist actions of Indiana United Methodists by contacting Dr. Amerson at philip.amerson@gmail.com.

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Let me begin with a word of apology. This list grew out of a sense that the first thing we are called to do is repent of our continuing racist behaviors and structures as United Methodists in Indiana. The tragic events around the murders of Black men and women in our cities (George Floyd in Minneapolis, Breonna Taylor in Louisville, Ahmad Aubrey in Bainbridge, Georgia and multiple others before and since) calls for a time of lament and soul searching.

I am also aware that there are names of many who sacrificed for the limited progress we have made in our commitment to racial justice. In the history of United Methodism in Indiana, we have forgotten many difference makers who acted in antiracist ways. It is important to know these names. Knowing these stories may give some small guidance for the future. Here I begin to recall, mostly from memory, the antiracism work among United Methodists over the years. This apology at the outset is necessary; since the list is definitely incomplete, only a beginning. It is a way to shift the narrative a bit by recognizing those who have labored before, most of them with little or no recognition. I pray and I hope others will help fill in the many details forgotten, overlooked or simply never known. I am noting milestones and events in the anti-racism work of Hoosier United Methodists between 1950 and 2000.

Others will need to fill in the details from the past two decades (2000 to 2020). What has been gathered will need editing, augmentation and correction, no doubt. As my parish ministry years were in the South Conference (1966 to 2000), there is much more to be noted, especially in terms of important actors and event in the North Conference. I have made an effort to include as much as possible across the state.

Prior to this search, my impression was that in recent decades we have reduced our focus on antiracism work. From my vantage point, we attempted to deal with issue of racial equity in a representational way, expecting people of color to act for the whole. I now am convinced this reduction in antiracism work is factual. I carried out a rudimentary content analysis of articles in the *Hoosier United Methodist* and *Hoosier Together* magazines and looked at other conference materials that dealt with “racism.” Here were

the results of one such analysis; this of the *Hoosier United Methodist*. Searching for the words “racism,” “Black,” and “ethnic minority” from 1980 to 1989, eight (14) articles; from 1990 to 1999, there were thirteen (19) articles; from 2000 to 2009 there were five (6) articles and from 2010 to 2019 there have been two (4) articles. Further, it was common in the earlier decades, especially in the 1970s through the 1990s to see feature length articles on these topics. This is a rough measure with many inadequacies; still I believe it indicates a shift in focus from the challenging work of antiracism that is needed.

Here then, is a window in the past efforts of United Methodists in Indiana in creating and supporting ministries and people engaged in antiracism work:

1950's and 1960's:

- In the 1950's United Methodist leaders in Indiana were invited speakers at the national gatherings known as “Monster Meetings” held at the Black YMCA. United Methodists like Rev. Merrill McFall, Gov. Stricker and Herman Wells were among those chosen to speak.
- Rev. Masaichi (Mike) Katayama begins ministry in South Conference in the mid-1950s. This is only a decade after end of WWII when bigotry to Japanese Americans ran high. Katayama served many parishes and was a District Superintendent and on conference staff.
- Bishop Raines wrote and spoke positively of his son John's participation in Freedom Rides, 1961. There was considerable public disapproval with his stance. Raines with the Catholic bishop and the rabbi at Indianapolis Hebrew congregation, made public statements in support of racial justice.
- Rev. Luther Hicks who was a strong Black clergy person begins a non-traditional ministry known as *Dignity Unlimited*. Rev. Hicks offered programs for youth and was often an organizer of protests. On more than one occasion Hicks was arrested for his role in seeking to quell violence, often misunderstood by police. His ministry of challenging injustice was supported by Bishop Raines and the District Superintendent at the time, Leroy Hodapp (see Carver McGriff's book *Amazing Grace*, pp126-128). On more than one occasion, Mayor Richard Lugar, a United Methodist person of faith responded with appropriate leniency.

- John Philip Adams left his congregation in Hammond in 1963 to join the national Methodist Board of Social Concerns. Adam's ministry included concern for racial justice in the Northwest Conference of the time and echoed the courageous justice ministries that had rootage going back to City Methodist in Gary and the pastorate of William Grant Seaman who had spoken strongly against the KKK in the 1920s.
- Bishop Raines joins Dick Hamilton and other pastors at the 1963 March on Washington.
- Indiana pastors march in Selma (J.G. Emerson, Merlin Schwein, Lavon King) 1965. Bishop Raines and William Burton, D.S. and later asst. to bishop, were publicly supportive.
- On January 2, 1963 twenty-eight (28) young Methodist pastors in Mississippi signed the *Born of Conviction* document opposing segregation and the violence of White Citizens Councils. By the end of 1963 nineteen (19) of these pastors had been hounded out of their pulpits in Mississippi. Most of these pastors ended up in Indiana and California Conferences. Dozens of other pastors from across the south followed. Included among the original nineteen signers were Gerry Trigg, Summer Walters, Inman Moore, Jr., and Bill Lampton. Others welcomed included Robert Hunt, Hardy Nall, Paul Kern, Charles Gipson, Robert Sharp, Jon Walters and Ashland Shaw (South); and, Hubert Barlow, T. W. Webb, Charlie Bugg, William Coker, and Roy Eaton (North).
- Lay members were engaged in multiple desegregation and civil rights efforts: Grover and Annabel Hartman (Indiana Council of Churches), Sam Jones (Urban League), Daniel F. Evans, Sr. (L.S. Ayers C.E.O. and advocate for racial justice), Joseph Taylor (Flanner House and IUPUI), Sarah and James Evans in Mishawaka, Bill McKinney (Led student protests at I.U. for desegregation as a veteran returning from WWII), Herman B Wells (President and Chancellor of Indiana University), LaVerta Terry (establishes programs for Black Students at I.U. served for over 25 years), Parker Pengilly, Anita Fenstermacher (Racial Healing Programs), Snooky Hendricks, Mary Beth McFall.
- Epworth Forest, especially through the Choir School where, Varner Chance, director for 33 years beginning in 1955 worked to include persons of color camp experiences as students and soloists.
- Dozens of clergypersons engaged in multiple desegregation and civil rights efforts: Merrill McFall, Joe Emerson, John Wolf, Byron Stroh, James Armstrong, Sam Phillips,

Lloyd Wright, Jerry Hyde, J.C. Williams Sr., Ed Alley, Richard Hamilton, and multiple others.

- Dr. Robert Yunker at Mishawaka First and Dr. Bernard White of St. John Baptist Church in South Bend provided a model of ministerial exchange in the 1960s.
- Martin Luther King Jr. invited to speak in several United Methodist pulpits across the state.

A Sample of Antiracist Activities in the 1970's

- James Foreman's *Black Manifesto* is read at North UMC, Indianapolis, 1971. It had shortly before this time been read at Riverside Church in NYC. Rev. Ed Alley, on the North UMC staff made arrangements. Sr. pastor Byron Stroh supported Rev. Alley over some disgruntlement among a few members.
- Merger of Methodists and Evangelical United Brethren ends *de facto* segregation, 1972. Many from Indiana were engaged in bringing this new racially inclusive polity into being.
- South Indiana caucus of Black Methodists for Church Renewal organized November 30, 1976. (North Conference caucus of BMCR organized August 7, 1995.)
- There were multiple pulpit exchanges between White and African American congregations across the conference in cities like Evansville, Mishawaka, Indianapolis, South Bend, etc. (Charles Hutchinson in the South and J.C. Williams Jr. in the North were often invited to speak.)
- Pastors and laity in Evansville, Lafayette, Fort Wayne, South Bend and "the Region" address racism in education, employment and housing. (e.g., Patchwork Ministries in Evansville.)
- Hundreds attend biennial *Urban Suburban, Town & Country* Jurisdictional events in 1970s through 1990s. Many leaders were from Indiana (Lloyd Wright, Sam Phillips, Susan Ruach, etc.). Support from this group was critical to the election of persons of

color and woman to episcopacy (e.g., Edsel Ammons, Woodie White, Charles Jordan, Jonathan Keaton, Gregory Palmer, Hee-Soo Jung, Linda Lee, etc.).

- Charles Hutchinson, Harry Coleman, Robert Dungy, N.H. Holloway, Robert Baker, H.S. Malone, Lawrence Johnson, Clarence Demons, Raymond P. Myers, Levi Wilson, Calvin T. Word, J.C. Williams Sr. were among African American clergy leaders in these years.
- Younger African American pastors recruited in the 1970s and 1980s (Michael Anderson, Frank Beard, Jicelyn Thomas, J.C. Williams Jr., Martin McCain, Ida Easley, Jeremiah Ruth, Bernice Gude, Joy Thorton, Deborah Grady, Doug Simpson, Donald Jackson, Vanessa Allen-Brown, Ronald Allen-Brown, Sharon White, etc.)
- Daniel Evans, Sr. gives leadership for racial justice as civic leader – Boards of Urban League, Methodist Hospital (challenges minority hiring and contracting practices) and supports and contributes time as part-time chair and CEO of the minority owned Midwest National Bank (1981-82). In a remarkable address Evans summarizes a few of his commitments to racial equality made at the MNB Friday luncheon (3/16/1984). Evans regularly attended these as one of the only non-Blacks present. In the address he says, “there is no way a White person can see the world or local society as a Black person does.” He makes the point that the best way to accomplish goals in the Black community is to support the work of Black religious leaders.
- 1978 (HUM, May issue) listed these “ethnic minority” persons serving “all-white” congregations, Claude Knight (Fountaintown-Fairview) Soung Wook Kim (Edwin Ray), Masaichi Katayama (New Palestine) Katayama also served Michigan Street, Lawrenceburg, Bloomington First, Fletcher Place and Marietta).
- Rev. Lloyd and Margie Miller brought a focus on ministry in Latin America and were committed to encouraging work with Spanish speaking persons in Indiana.
- 1978, Rev. Charles Myers, chair of South Indiana cabinet says the South Indiana Conference “is committed to this openness as a sign of the inclusiveness and oneness of the people of God.”
- African American lay persons and conference leaders include: Frank Lloyd (physician and President of Methodist Hospital), Carolyn Johnson (Purdue University), Sam Jones, Jim White, Jim Landers, etc.

- Non-White clergy appointed to cabinet starting in 1970's with several appointed in 1990s and following: Mike Katayama, Charles Hutchinson, J.C. Williams Jr., Harry Coleman, Robert Dungy, Michael Anderson, H.S. Malone, Ida Easley, Frank Beard, Michelle Cobb, etc.
- Patchwork Ministries in Evansville established in 1977 included focus on African American Leadership, microlending (Neighborhood Economic Development Center) with grants and support for minority businesses.
- Several United Methodists were engaged in these efforts, including Alan Winslow who became director of Neighborhood Economic Development Center); Randall Shepherd (Assistant to the Mayor); Jicelyn Thomas, a Black businessperson who assisted in developing African American Leadership initiative and worked with children at Patchwork and at St. Johns UMC. Ms. Thomas was called to ministry, attended Candler School of Theology (MDiv) and Vanderbilt University (PhD) joining the South Indiana Conference in 1980.)
- Among the UM clergy who were Patchwork Covenant members were Judi Jacobson, John Doyle, Calvin Kimbrough, Nelia Kimbrough and Philip Amerson. Lloyd Wright (D.S.) and his spouse Marie, Jim Heady at Trinity UMC, Sam Phillips at Methodist Temple were allies.
- Lay person Elaine Amerson served on the Vanderburgh County School Board from 1978 until 1986. A covenant member of Patchwork she led work responding to school desegregation. Patchwork organized to save three core-city schools from closing. Elaine served as President of the EVSC board for several years; oversaw the hiring of minority teachers and principals; led in establishing middle schools across the county so that more equal educational resources were available to all.
- Hispanic and Korean congregations were begun and/or ministries expanded in 1970s and 1980s. Rev. David Penalva began Spanish language ministries in Indianapolis in the early 1980s.

A Sample of Antiracist Activities in the 1980's

- 1981, One of many strongly worded resolutions in this decade calling upon United Methodists in South Indiana to take action that will counter the resurgence of the Ku

Klux Klan and other extremist groups. It read in part, "The burning cross and the waving Bible of the Klan rally make a mockery of the (Christian) faith." Offered by South Conference Board of Church and Society, Rev. J.B. Symons, chair.

- Hispanic and Korean congregations were begun and/or ministries expanded in 1970s and 1980s. Rev. David Enrique Peñalva began Spanish language ministries in Indianapolis in the early 1980s. His work at La Vida Nueva UMC, begun in 1986, involved outreach to the rapidly growing Hispanic populations on the west side of Indianapolis.
- First UMC Goshen began an outreach center La Sagrada Familia. Revs. Oscar and Juanita Ramos were pioneers in this Hispanic Ministry. First Korean UMC of Indianapolis was pastored by Rev. Tae Joon Cho. In another ministry Rev. Sungboon Biak worked with first generation Korean immigrants and by 1987 worship service was established for Korean/English speaking families at Broadway United Methodist along with an Asian Help Center in Indianapolis to offer assistance to newly arriving immigrants in the city.
- Near Eastside UMC congregations in Indianapolis are engaged in urban outreach and missional efforts. Welcoming Black children into activities in the neighborhood was a critical importance as this was a time of racial transition in housing. Helen Farr, a remarkable laywoman contributed greatly.
- 1982, South Conference voted to support Federal Voting Rights Act of 1965 and to communicate this to Indiana's 11 representatives and two senators in the U.S. Congress. (J.B. Symons, chair).
- Pastors and laity in cities across the state work to address racism in education, employment and housing and report their work to the Conference Commissions on Religion and Race.
- In the South, Revs. C. Mac Hamon, Bob Epps, Richard Hamilton, Joe Emerson, Jerry and Martha Hyde, Pam (Pete) Pearson, Lester Bill, Susan Ruach, David G. Owen, Mary Ann Moman, J.B. Symons, Yvonne Orpeza Adkins, Patricia Kyle, Emerson Abts, Bob Sachs, Kevin Armstrong, Les and Martha McKowen, and Jon Walters were among the White clergy in South Indiana who were leaders in multiple activities seeking racial justice.

- Revs. Jerry Hyde and Pam Pearson lead Forest Manor church in Indianapolis through racial transition from being a White congregation to one welcoming and lead by African Americans.
- 1984, Patchwork Ministries in Evansville responds to Klan patrols in a near eastside neighborhood with community meetings and correcting media stories about KKK involvement. Advised by Will Campbell, Patchwork members acted not only to discourage Klan activities but also reached out to know members of the KKK who were active. One member in particular began to worship with the community and renounced his membership.
- South Conference adopts Urban Ministry Plan and Conference Commission on Religion and Race offers *Inventory of Institutional Racism*, 1985ff; however, these are largely not implemented.
- North Conference Commission on Religion and Race develops REAP (Racial Equality Action Plans); largely never implemented.
- Derek Kotze and Elias Mumbiro on Conference staff in 1980s as mission interpreters – Kotze was instrumental regarding work and witness against apartheid. Kotze later was hired by St. Marks UMC to do ministry with IU students focusing on South Africa and racial justice.
- In the 1980s and 1990s layperson continued to be engaged in multiple desegregation and civil rights efforts: Lois Ludwig (UMW chair, South Conference), Laura Walker, Pat Davis, Sandy Ruby (Women's Division), Sam Jones (Urban League), Margaret Hadley, Joseph Taylor (IUPUI), LaVerta Terry (Programs for Black Students at I.U.), Parker Pengilly, Anita Fenstermacher (Racial Healing Programs), Julia Forney and Jack Van Stone.
- Chaplains like Revs. Stan Mullins, Henry Gerner at Methodist Hospital in Indianapolis were strong advocates for racial justice.
- Revs. Fred Lamar (DePauw U.) was well known for his work with mission/education travels, early support for Habitat for Humanity and civil rights actions; Revs. Emerson Abts and John Britton (U. of Evansville) were supporters of antiracist Conference efforts in South Indiana and like Lamar influenced many students to support racial justice.

- In 1987 the Korean United Methodist Church was founded in Bloomington with the assistance of First United Methodist. Pastor Byungchill Hahn successfully built this into a strong congregation for students and others in the city.
- The work of the Center for University Ministries with Bob Epps as a leader was an integral part of conference racial justice issues on the IU Bloomington campus and beyond.
- Ball State Wesley Foundation welcomes African American students in 1980s and 1990s, see HUM, September 1996.
- Rev. Yung and Jean Chen brought attention and resources to the Asian and Hispanic communities on the near westside of Indianapolis. The Chens were frequently engaged with city government activities to address these concerns.
- C. Bruce Naylor, member of South Indiana Conference and Director of the Evansville Council of Churches and the Church Federation of Greater Indianapolis (ca 1984 – 1994) offered significant support for racial justice activities in the state.
- The work of the Center for University Ministries with Bob Epps as a leader was an integral part of conference racial justice issues on the IU Bloomington campus and beyond.
- 1985 Jurisdictional Urban/Suburban and Town and Country event held in Indianapolis with a focus on racial justice, Philip Amerson gave the keynote address.
- Bishop Leroy Hodapp and Richard Hamilton address other Board members at DePauw University calling for divestment in South Africa and calling for investments in the U.S. toward greater racial equality ca. 1985.
- South Conference passed legislation in support of divestment in South Africa ca. 1984. Work against Apartheid (SUMOSSA) encouraging Senator Lugar's push to end Apartheid.
- St. John's UMC in Evansville challenges the University of Evansville board of trustees to support divestment from South Africa.

- Rev. Jon Walters director of the Indiana Interreligious Commission on Human Equality several years in 1980s. This group led several sessions on racial sensitivity.
- Bishop Hodapp supported the Islamic Center's creation in Indianapolis in mid-1980s.
- Revs. C. Mac Hamon, Bob Epps, Lester Bill, Susan Ruach, Mary Ann Moman, J.B. Symons, Kate Lehman, Patricia Kyle, Bob Sachs and Jon Walters were among the White clergy in South Indiana who were leaders in multiple activities seeking racial justice.
- Rev. Michael Mather, minister in the community Broadway Indianapolis and then pastor at Broadway in South Bend, opens the door to new urban ministry work that builds off the gifts present among persons and communities of color. Mather's work from 1986 to 2020 is summarized in his book "*Possessing Nothing, Having Everything*," (Eerdmans, 2019).
- Yavonne Orpeza Adkins gives witness, 1987 – "*I stand before you, empowered to challenge all of us by way of racial inclusiveness for this Conference. Racism is alive and well In South Indiana Conference ...I see that we have a problem in relationships with one another. There is a sense of lack of investment on the part of many of the non-Anglo people of this Conference, both clergy and laity, and we find ourselves on the fringes, often times, of many of the decision-making issues of this Conference.*"
- Full page lead story in *Hoosier United Methodist* magazine, October 1987 focuses on the national gathering in Louisville that was presided over by Indiana's LeRoy Hodapp.
- An Asian American Help Center was established at Broadway UMC in Indianapolis to offer assistance to newly arriving immigrants in the city.

A Sample of Antiracist Activities in the 1990's

- Bishop Woodie White, first U.M. African American episcopal leader in Indiana, 1992 – 2004.
- 1993, *A Celebration of Hope* denounces bigotry and racism held at North Church, Indianapolis with 1,500 persons responding to incidents of Klan activity in the state. Bishop White was the principle speaker.

- Hundreds show up at Meridian Street UMC join a “Message of Love” service on the evening of Klan rallies across the state, 1993, organized by Revs. Bill Schwein and Cindi Alte.
- Rev. Kevin R. Armstrong is an advocate for racial justice serving as pastor of Roberts Park and North Church and later moving to become the Executive Vice President, Mission and Values, and Chief of Staff at I.U. Health. At Roberts Park, Armstrong led in beginning affordable daycare that employed Black leadership, worked with mayor to provide first mixed income housing development downtown (The Davian). At North Church there was a continuation of this congregation’s deep commitment and action for racial justice.
- In his duties at I.U. Health and serving on multiple community boards, Armstrong leads in antiracism initiatives, hiring and training practices and in work with diverse colleagues in establishing institutional policy and direction.
- African American pastors included Rosa Harris, Frank Moore, Rebecca Fisher, Jack Scott, Reggie Lee, Ray Wilkins, Ronald Ellis.
- Tom Heaton ventures into a new ministry with Mission Guatemala which has over the decades connected Hoosiers to Latin American concerns.
- Racial Healing workshops in North Conference, Anita Fenstermacher.
- The Wesley Foundation at Purdue becomes a safe harbor for many African American students, staff and instructors with increasing presence of persons of color through the 1990s.
- Non-White members of cabinet continued to be represented starting in 1970’s: Mike Katayama, Charles Hutchinson, J.C. Williams Jr., Harry Coleman, Robert Dungy, Michael Anderson, H.S. Malone, Ida Easley, Frank Beard, Michelle Cobb, etc.
- Charity based programs continued in many places. In Indianapolis there was the work of Metro Ministries, Brightwood Community Center and Fletcher Place. Operation Classroom, was an Indiana Areawide effort pursuing a traditional approach to missions in Liberia and Sierra Leon.

- Mr. James Shaw was a significant African American Lay serving as Conference Lay Leader and the Foundation Board. Al Brothers from Ft. Wayne was also a leading layman in the North.
- Ms. Rita Gaither Gant was leader of the United Methodist Women in Indiana.
- Religion and Race Jurisdictional Conference, Fort Wayne, ca.1992.
- Mid 1980s Rev. Shepherd Harkness and Doug Simpson are appointed to work on the South Conference Staff. Robert Dungy and J.C. Williams are among clergy leaders in the North Conference.
- Rev. Mel Hitchins, Scott UMC and Rev. Kent Millard, St. Luke publicly commit to getting their congregations together and to recruit more Black men.
- Rev. Frank Beard, Walnut Creek UMC in Warsaw, is a frequent speaker on race and reconciliation in the North Conference. He calls for quarterly joint worship times with Black and White congregations.
- Rev. Gregg Paris at Muncie, Union Chapel reaches out to address needs of community center in 1997. Dan Canan, newly elected Mayor of Muncie, IN, announced austerity measures closing three Community Centers in Muncie. Two of the Centers were in African American neighborhoods, the Roy C. Buley Center (named after a prominent civil rights activist in Muncie in the 60's) and the South Madison Community Center better known as the "Multi." The third, The Ross Center, was located in a lower middle-class white neighborhood. The three Centers played a critical role in these neighborhoods, especially in the summer months with hot meals and programming for children. In response to these imminent closures, after prayer, Paris met privately with the mayor and offered to fund, staff and program all three City Community Centers. He imagined being able to rally the Christian community and others. Members of the Coalition of Concerned Clergy, the African American clergy group in Muncie welcomed Paris to their monthly meetings as a "learner" and to add value when possible. Many important friendships through this activity and a few intimate friendships that last to this day. Paris believes "There is no substitute for exposure to another culture." When the inevitable political pressure came to bear on city hall, the Mayor reluctantly, in his words, "awarded" Paris and whatever coalition he could muster, management of The South Madison Community Center. The "Multi" was in the toughest neighborhood and a focal

point for activities positive, negative and everything between. The Mayor found other willing managers/funders for the other two Centers.

- Over the next ten years many important milestones were realized in Muncie. The “Multi” began reaching historic numbers of children and families through the services there. When a federal housing program called “Millennial Place” was built, the “Multi” was razed and our management team was asked to take over the Roy C. Buley Center. Important bridges were built between the neighborhoods, churches and community leaders. For example, Mayor Canan was favorably impressed with the results and began, with his wife and two children, attending Union Chapel UMC and all took meaningful steps in their faith in Christ.
- Rev. Paris and the alliance used the momentum of the Community Center activities to organize a “Unity Worship Service.” In the spring of 2001 Rev. Willy Jackson of Union Mission Baptist Church, keynoted a Sunday morning worship event, held at Worthen Arena on the Campus of Ball State University, with over 5,000 in attendance representing 125 diverse local churches from the Muncie Community. One attendee summed up the experience when he said, “I have spent my entire life in Muncie and I have never seen this much racial unity.” Rev. Paris was invited to be the first and only non-black person in our city’s history to keynote the Martin Luther King Jr. worship celebration on January 18, 1999.
- Africa University was begun in the mid-1990s and there were multiple persons connected to this educational initiative who were Hoosiers. Later, both conferences built dorms and sent work teams for the expanding campus between 2000 and 2010.
- Ball State Wesley Foundation welcomes African American students, HUM, September 1996.
- Education on Racism training done for members of the extended conference cabinets at the direction of Bishop White.
- February 1997, “*(Still) The most segregated Hour*” by Judy Bradford is published in the *Hoosier United Methodist* magazine. Along with interview with Rev. Debra Grady, head of South Indiana Commission on Religion and Race, provides a clear picture of the situation in South Indiana (18 ethnic churches, 15 of these African American).

- 1998, Elizabeth Eckford of Little Rock Nine is joined by Hazel Massery (part of the angry crowd of whites) as portrayed in Will Counts famous photo from 1957. They tell of their continuing search for racial healing in events at I.U. and First UMC.
- 1999, Morris Dees of the Southern Poverty Law Center speaks at DePauw about the growing danger of White hate groups and United Methodist pastors are encouraged to attend.

Samples of Antiracist Activities, 2000 to 2020 [To be completed by others as information is provided.]

** [This is a partial, incomplete and preliminary listing. A more detailed summary is also available upon request. Please feel free to add more information on anti-racist actions of Indiana United Methodists by contacting philip.amerson@gmail.com, 847-454-6429.]

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