

REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL, REPORTING TO
COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

COMMITTEE ON ANTI-RACISM

MEMBERSHIP

Our Committee represents 13 dioceses and seven provinces. Included in this body are lay persons and all three orders of ordained persons. This diversity is essential to the deliberations that we have been called upon to engage in for the sake of the church. Please allow us to introduce ourselves:

Dr. Anita George, <i>Chair</i>	Mississippi, IV, 2009
The Honorable Patricia Michlow, <i>Secretary</i>	Northern Michigan, V, 2009
Mr. Isaiah Brokenleg	Fond du Lac, VI, 2009
The Rev. Jean Monique Bruno	Dominican Republic, IX, 2009
The Rt. Rev. Francisco Duque	Columbia, IX, 2009
Ms. Estephani Esparza	Nevada, VIII, 2009
Ms. Laurie Faiveley	Southern Virginia, 2009
The Rev. Angela Goodhouse	North Dakota, VI, 2009
The Rev. Dr. John Kitagawa	Arizona, VIII, 2009
The Rt. Rev. John Rabb, <i>Bishop Suffragan</i>	Maryland, III, 2009
The Rev. William Chip Stokes	Southeast Florida, IV, 2009
The Rev. Winnie Varghese	New York, II, 2009
Ms. Mareea Wilson	Virginia, III, 2009

SUMMARY OF WORK

The purpose of this report is to examine what we feel are important considerations as we move forward into a world and church that is increasingly more diverse, but where power, decision making and economic resources still remain largely within a relatively small and exclusive group.

As of this report, 77 of 100 dioceses have received anti-racism training, and all provinces have had at least one gathering in which anti-racism training was provided. Many of the dioceses have sponsored multiple training events, and more than six have also sponsored training for trainers. The goal is for each diocese to have trained anti-racism trainers so that ongoing training can regularly take place. There are currently 60 certified anti-racism trainers who are able to conduct training within their own dioceses or in other dioceses. There is an anti-oppression ministry, and they give tirelessly of themselves.

In addition, only 38 of the dioceses that have held training events have anti-racism committees with budgets to carry on the work of anti-racism. Our research has shown that only those dioceses whose bishops and leadership have incorporated this awareness into action, and the way in which they “do business”, and have established and budgeted for a functional anti-racism committee, have maintained the ongoing commitment to be anti-racist.

Our most recent initiative, in response to Resolution A123, has been uplifting for us as we witness eight dioceses actively engaged in the process of discovering how they “were complicit in or profited from the institution of transatlantic slavery.” On the week of the writing of this report, members of The Episcopal Church, representing more than 25 dioceses, will gather to repent publicly the church’s actions and inactions which served to maintain and justify that heinous institution. We plan to ask for an extension of the time for the completion of this Resolution and to ask those who have already begun this process of discovery to become mentors to other dioceses that may not know what steps to take to begin.

It is the perception of this committee that the church we love has, at times, forgotten the Apostle Paul’s exhortation to “not be conformed to this world but to be transformed by the power of the Holy Spirit...” We

have failed to be constant and faithful witnesses against oppression and have been influenced by the fear and intolerance of the world.

Because of our diversity, it is important to us that our anti-racism training, whose primary focus is the racism against African Americans on the individual, interpersonal, and institutional levels, including cultural and ethnic racism, be used as a template through which to view and analyze oppression of persons of all races, ethnicities, classes and cultures. We hope that the awareness gained and the lessons learned will be shared outside of the training workshop and will impact all future actions and decisions that are made individually and corporately.

Our work on this committee leads us to the following expectations including:

- That the church, on the national, provincial and diocesan levels, assumes a leadership position with respect to the issues of anti-racism and inclusion.
- That dioceses will continue to dialogue on the issue of anti-racism and oppression and how they are manifested in their lives together.
- That the composition of diocesan and congregational leadership is diverse racially, ethnically and culturally.
- That the employed staff of the diocese and clergy are racially and ethnically diverse.
- That each diocese will join with other faith institutions in witnessing and working against all forms of individual and institutional racism.

We do a gross injustice to the spirit and intent of all previous anti-racism Resolutions if we do not apply our increased awareness of how oppression operates to all new immigrant populations and to those who are denied the full protection of citizenship in our country. We would also add that we must not only address racism but its dual relationship with classism. The two have become inexorably joined in this society and in the church. Thus, we call upon all in The Episcopal Church to serve as models of justice-making in their local congregations and dioceses and communities.

HISTORY AND BACKGROUND

The Episcopal Church has historically passed Resolutions that signaled its intent to address conditions that cause prejudice and discrimination in the workplace, education (in civil society) and within its own institutional structures.

In 1991, The Episcopal Church at General Convention took a bold action in keeping with the mandates of the Gospel for justice and equality for all and as faithful follower of Jesus, named racism as a sin and issued Resolution D113 which said in part, “That The Episcopal Church spend the next three triennia addressing institutional racism inside our church and in society, in order to become a church of and for all races and a church without racism committed to end racism in the world.

It is impossible to overestimate the value of the House of Bishops’ Pastoral Letters of both 1994 and 2006 which pledged the individual and collective commitment of the bishops of this church to the elimination of racism and defined the consequences of prejudice and racism. Only that continuing commitment has enabled this work to continue in the dioceses of this church. The Committee on Racism of the House of Bishops has made a commitment to address this continuing sin at its meetings.

This committee continues to be grateful to the Executive Council and particularly the committee on National Concerns for its support and action on the behalf of justice. Its commitment to continuing anti-racism training at its meetings has set a standard for other councils and committees of this church.

That commitment was deepened and made more specific at General Convention 2000 with the addition of Resolution A047, which “recognized...that the work of anti-racism must continue with a specific focus on the abandonment of privilege and the sharing of power...” We know that those are the two main ingredients which maintain and intensify racism and exclusion.

At that same convention, Resolution B049 delineated those persons in positions of leadership, appointed and elected, and professional staff, both lay and ordained, who should participate in anti-racism training. In addition, all members of Committees, Commissions, Agencies and Boards were to be trained in this anti-racism methodology. In the subsequent conventions of 2003 and 2006, the anti-racism program of The Episcopal Church was affirmed as the standard of training and changes to Title III requirements mandated that all persons in the ordination process receive anti-racism training prior to ordination. The committee has noted that there has been disagreement about who is responsible for insuring that this mandate is fulfilled – seminaries or dioceses. We are of the opinion that anti-racism training is best done at the seminary or diaconal training program because that will make it clear that a commitment to anti-racist principles is a part of what it means to be an ordained person in The Episcopal Church. The Executive Council passed an important Resolution that set, as the minimum length of time for anti-racism training, at fourteen (14) hours. This ensures that anti-racism workshop participants will have time to progress from awareness of racism to full engagement with anti-oppression principles so that they may become knowledgeable agents of change.

It is with a spirit of boldness and faithfulness to the Gospel that we present the following Resolutions:

RESOLUTION A142 TO RECOMMIT TO BEING ANTI-RACISTS FOR THE NEXT THREE TRIENNIA (UNTIL 2018)

- 1 *Resolved*, the House of _____ concurring, That The Episcopal Church recommit and declare itself to be dedicated
- 2 to continuing to work against the sin of racism for the next three triennia; and be it further
- 3
- 4 *Resolved*, That the Office of Anti-Racism and Gender Equality continue to design and deliver anti-racism training
- 5 that examines factors and circumstances which maintain racism and oppression in the Church and in civil society;
- 6 and be it further
- 7
- 8 *Resolved*, That all dioceses and provinces be urged to receive anti-racism training if they have not already done so
- 9 or renew training that has been previously taken; and be it further
- 10
- 11 *Resolved*, That dioceses and provinces be urged to develop programs and ministries that demonstrate internally and
- 12 externally that they have fully embraced the anti-racism learning they have acquired and incorporated them into
- 13 their ongoing life.

EXPLANATION

We would lift up to this convention the principles of an ecumenical organization of which The Episcopal Church is a member, Churches Uniting in Christ (CUIC). This organization, which consists of nine Protestant denominations working in the spirit of collaboration and cooperation, has identified the sin of racism as the chief impediment to Christian collaboration and unity. CUIC has asked that we hold ourselves and each other accountable for eliminating racism in our churches and in civil society. We think that it is essential to continue to lift up these two key points if we are to create the “beloved community” of which Dr. Martin Luther King, Jr. spoke:

- We are to name racism as a sin; and
- We are to hold each other accountable for its elimination.

Therefore, we want to pledge ourselves to continue to name and shine the light of Christ on all of those places where racism and other forms of oppression still exist and to hold ourselves and our sisters and brothers in Christ and all of the faith and secular communities accountable for our individual, collective, and institutional acts of both courage and cowardice, acknowledging that our faintheartedness and our refusal to confront evil and, wherever and whenever it exists, denigrates our professed love for Jesus and the imperative of the Gospel.

RESOLUTION A143 EXTENSION OF GENERAL CONVENTION RESOLUTION A123 TO GENERAL CONVENTION 2012

- 1 *Resolved*, that the House of _____ concurring, That the 76th General Convention of The Episcopal Church agree
- 2 to extend Resolution A123, which was passed at the 75th General Convention.

EXPLANATION

The passage of Resolution A123, which urged dioceses to research those instances where “they were complicit in or profited from the institution of Transatlantic Slavery,” has inspired eight dioceses to respond to this call to action and has affirmed two dioceses who had already begun this work. As of the publication of this document, the Presiding Bishop and the President of the House of Deputies will have apologized on behalf of The Episcopal Church for its part in the maintenance of that heinous institution. The work that was requested in this Resolution has not been completed and we, therefore, resubmit it and ask that dioceses that have begun their research will continue with that worthwhile task and those who have not responded will be moved to do so. The Office of Anti-Racism will facilitate this ongoing work by asking dioceses that have begun this work to assist and mentor dioceses that have not begun to respond to the Resolution.

It is further our hope that dioceses will include in their liturgies, Christian educational material for all ages, information that they have discovered about historic oppression of African Americans and stories of resistance and survival.

RESOLUTION A144 EXTENSION OF RESOLUTION 127 TO GENERAL CONVENTION 2012

- 1 *Resolved*, that the House of _____ concurring, That the 76th General Convention of The Episcopal Church agreed
- 2 to extend Resolution A127, which was passed at the 75th General Convention.

EXPLANATION

The committee believes that this Resolution should be extended because it brings into the focus of the wider church other stories of oppression that also should be addressed. A123 focuses only on the enslavement of African Americans, and although the heinous slavery trade deserves its own special directives, other forms of racism and oppression certainly exist. For example, many dioceses have a clear history of the exploitation and oppression of Native Americans such as in Northern Michigan where the iron ore mining industry is based on taking the iron-rich land and mineral rights from the Chippewa.

Similarly, many other northern and western dioceses have little history with African American slavery, but their maltreatment and marginalization of Native Americans, Asians, Hispanics and Arabs can be documented. By developing the histories/stories of other racial and ethnic groups, all dioceses would come to confront the sin of racism against all other marginalized races, ethnicities, cultures and classes, as well.

RESOLUTION A145 RACISM IN THE DISCERNMENT, SEMINARY, ORDINATION AND DEPLOYMENT PROCESSES

- 1 *Resolved*, the House of _____ concurring, That there should be a study conducted to research and analyze
- 2 diocesan processes to recruit persons of color to pursue Holy Orders and analyze how persons of color are
- 3 deployed to parishes; and be it further
- 4
- 5 *Resolved*, That the Office of Anti-Racism and Gender Equality design a methodology for collecting data from
- 6 persons of color who have been in the discernment, seminary, ordination processes within the previous eight
- 7 years after the passage of this Resolution to determine what their experiences have been, including barriers and
- 8 facilitating factors; and be it further
- 9
- 10 *Resolved*, That this data be gathered and that a report generated along with appropriate Resolutions to the 77th
- 11 General Convention of The Episcopal Church, which will recommend necessary remedies to alleviate the present
- 12 situation.

EXPLANATION

The need for priests of color in The Episcopal Church has been documented, and it is important to understand why there is a paucity of persons of color at every stage of the process that leads to ordination and deployment in this church. The Anti-Racism Committee of the Executive Council thinks that gaining an understanding of how discernment/ordination/deployment processes work throughout the dioceses would make a major contribution to The Episcopal Church and its ability to be in full fellowship with all persons.

This research would include surveying Commissions on Ministry to determine how they either facilitate or unwittingly impede persons who desire to enter the process leading to ordination as a priest in The Episcopal Church. It is our hope that this will help to initiate studies conducted by Commissions on Ministry of congregations within their dioceses who have never sponsored persons of color for the ordination process. We expect that one of the ancillary benefits of this study would be the determination of ways in which seminarians can be thoroughly trained to be actively anti-racists.

We are aware that there are dioceses that regularly accept and support persons of color into the discernment and ordination process, and our plan is to request that they serve as resources for other dioceses that do not have persons of all races and ethnicities in their ordination process.

We feel that an integral element of being a part of the ordained leadership of our church is the acknowledgement of the sin of racism and the dynamics of privilege and power within their individual lives. This, we believe, is a precursor to the ability both to recognize and oppose institutional racism within the church.