

2021 Diocesan Racial Justice Ministries Inventory

Inventario Diocesano de Reparación Racial y Compromiso con la Justicia



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Executive Summary

In this report, we share the results of the Episcopal Church's 2021 Racial Justice and Truth & Reconciliation Inventory, with a focus on results from dioceses. We are full of gratitude to all the dioceses, congregations and other Episcopal institutions that completed this year's survey. We thank God for your courage and vision as you make a way forward towards racial justice, healing, and reconciliation.

This report illuminates how specific dioceses, congregations and institutions engaged in Truth and Reconciliation processes. It is based on a survey that asked Diocesan and other Episcopal leaders to identify all the racial reconciliation, healing, and justice ministries with which their diocese, congregation or other Episcopal entities have engaged over the past 12 months, and thus roughly between June 2020 and June 2021 (respondents had from July to September 2021 to complete the survey).

This year (2020), 206 individuals completed the survey, representing:

- 72 (out of 110) Episcopal Dioceses
- 113 congregations
- 6 seminaries or schools, and
- 15 other Episcopal institutions

The inventory is organized around the four quadrants of the **Becoming Beloved Community** labyrinth:

1. Telling the Truth About Our Churches and Race, including Truth and Reconciliation Processes
2. Proclaiming the Dream of Beloved Community
3. Practicing Jesus's Healing Way
4. Repairing the Breach in Institutions and Society



Respondents to the survey shared invaluable information, ideas, and resources that illuminated the many ways in which they are engaging in truth-telling and Building Beloved Communities within their specific demographic and sociocultural contexts. As the findings in this report indicate, engagement in these ministries increased significantly during the broad public outcry in response to the police killing of George Floyd (and other police-involved shootings of Black men and women). Even in rural areas with low BIPOC populations, congregations have been reading books on race, participating in Sacred Ground, and investigating their diocesan or congregation role in participating in systemic racism.

Nonetheless, the survey also highlights disparities that are emerging between dioceses not based on lack of will to embark on this work, but on factors such as limited community support, uneven support among leadership, specific geographic and demographic contexts (e.g., low BIPOC populations), confusion on where to find resources related to these ministries, etc. In some cases, multiple persons from the same diocese responded on behalf of the diocese and yet provided very different answers, indicating a possible lack of coordination or communication among entities doing this work or an unclear understanding of who is supposed to be the main point of contact for these efforts; multiple respondents among a specific diocese also underlines the complexity of tracking multiple efforts even within a single diocese.

In addition to organizing the inventory around the four quadrants, we have created two major sections of this report. The first section highlights quantitative data with graphs and charts; the appendix includes a list of all dioceses that engaged in specific ministries as well as comments related to each of the survey questions. It also includes the contact names of individuals responsible for these efforts within specific diocese, but with email addresses removed.

The consulting firm Justice and Sustainability Associates, LLC conducted the in coordination with the Episcopal Church's Racial Reconciliation and Justice Team, led by Canon Stephanie Spellers, Presiding Bishop Michael Curry's Canon for Evangelism, Reconciliation, and Creation.

En este informe, compartimos los resultados del Inventario de justicia racial y verdad y reconciliación de 2021 de la Iglesia Episcopal, con un enfoque en los resultados de las diócesis. Estamos muy agradecidos a todas las diócesis, congregaciones y otras instituciones episcopales que completaron la encuesta de este año. Agradecemos a Dios por su valor y visión a medida que avanza hacia la justicia racial, la curación y la reconciliación.

Este informe ilumina cómo diócesis, congregaciones e instituciones específicas participaron en los procesos de Verdad y Reconciliación. Se basa en una encuesta que pidió a los líderes diocesanos y a otros líderes episcopales que identificaran todos los ministerios de reconciliación racial, curación y justicia con los que su diócesis, congregación u otras entidades episcopales se han comprometido durante los últimos 12 meses, y por lo tanto aproximadamente entre junio de 2020 y Junio de 2021 (los encuestados tenían de julio a septiembre de 2021 para completar la encuesta).

Este año (2020), 206 personas completaron la encuesta, lo que representa:

- 72 (de 110) diócesis episcopales
- 113 congregaciones
- 6 seminarios o escuelas, y

- *otras 15 instituciones episcopales*

El inventario está organizado en torno a los cuatro cuadrantes del laberinto de la Comunidad de Convertirse en Amado:

- 1. Contar la verdad sobre nuestras iglesias y nuestra raza, incluidos los procesos de verdad y reconciliación*
- 2. Proclamando el sueño de la comunidad amada*
- 3. Practicando el camino sanador de Jesús*
- 4. Reparación de la brecha en las instituciones y la sociedad*

Los que respondieron a la encuesta compartieron información, ideas y recursos invaluable que iluminaron las muchas formas en que se involucran en decir la verdad y construir comunidades amadas dentro de sus contextos demográficos y socioculturales específicos. Como indican los hallazgos de este informe, la participación en estos ministerios aumentó significativamente durante la amplia protesta pública en respuesta al asesinato policial de George Floyd (y otros tiroteos de hombres y mujeres negros involucrados por la policía). Incluso en áreas rurales con poblaciones bajas de BIPOC, las congregaciones han estado leyendo libros sobre razas, participando en Sacred Ground e investigando su papel diocesano o congregacional en la participación en el racismo sistémico.

No obstante, la encuesta también destaca las disparidades que están surgiendo entre las diócesis no basadas en la falta de voluntad para embarcarse en este trabajo, sino en factores como el apoyo comunitario limitado, el apoyo desigual entre los líderes, contextos geográficos y demográficos específicos (por ejemplo, poblaciones bajas de BIPOC), confusión sobre dónde encontrar recursos relacionados con estos ministerios, etc. En algunos casos, varias personas de la misma diócesis respondieron en nombre de la diócesis y, sin embargo, proporcionaron respuestas muy diferentes, lo que indica una posible falta de coordinación o comunicación entre las entidades que realizan este trabajo. o una comprensión poco clara de quién se supone que es el principal punto de contacto para estos esfuerzos; múltiples encuestados entre una diócesis específica también subraya la complejidad de rastrear múltiples esfuerzos incluso dentro de una sola diócesis.

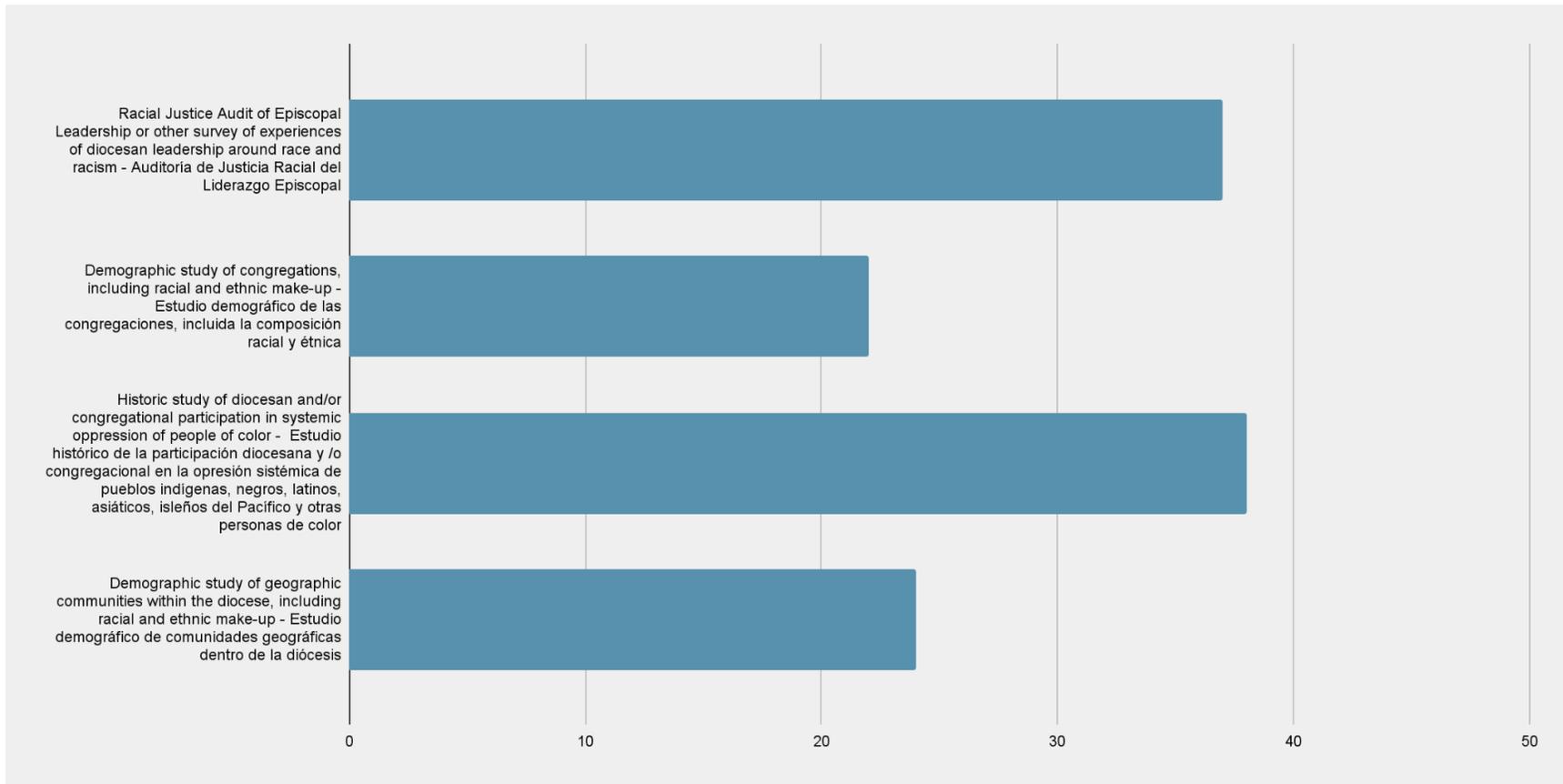
Además de organizar el inventario en torno a los cuatro cuadrantes, hemos creado dos secciones principales de este informe. La primera sección destaca los datos cuantitativos con gráficos y tablas; el apéndice incluye una lista de todas las diócesis que participaron en ministerios específicos, así como comentarios relacionados con cada una de las preguntas de la encuesta. También incluye los nombres de contacto de las personas responsables de estos esfuerzos dentro de diócesis específicas, pero con las direcciones de correo electrónico eliminadas.

La firma consultora Justice and Sustainability Associates, LLC llevó a cabo el proceso en coordinación con el Equipo de Justicia y Reconciliación Racial de la Iglesia Episcopal, dirigido por la Canon Stephanie Spellers, Canon de Evangelismo, Reconciliación y Creación del Obispo Presidente Michael Curry.

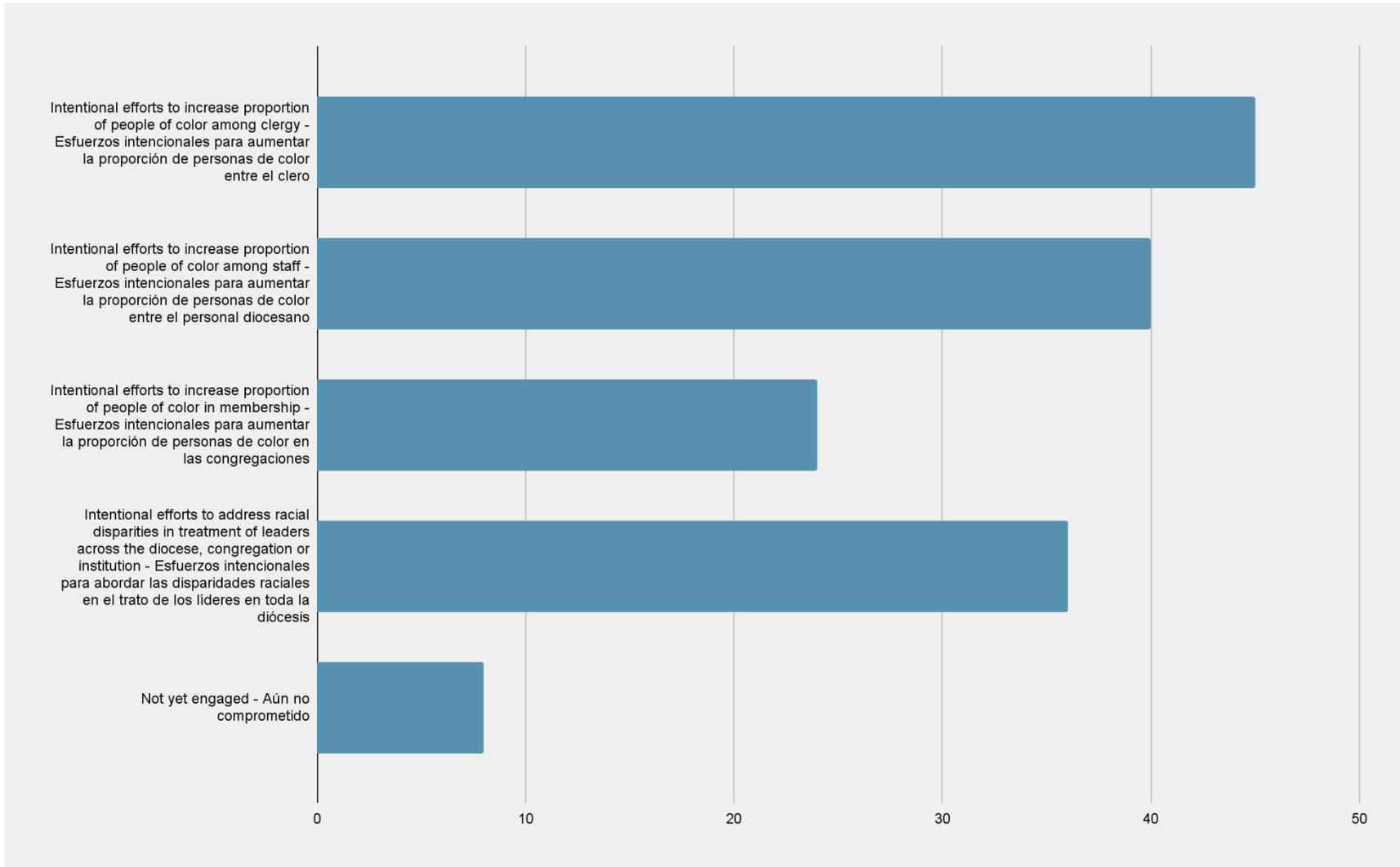
Section 1: Telling the Truth About Our Churches and Race, including Truth and Reconciliation Processes

Sección 1: Decir la Verdad Sobre Nuestras Iglesias y Nuestra Raza

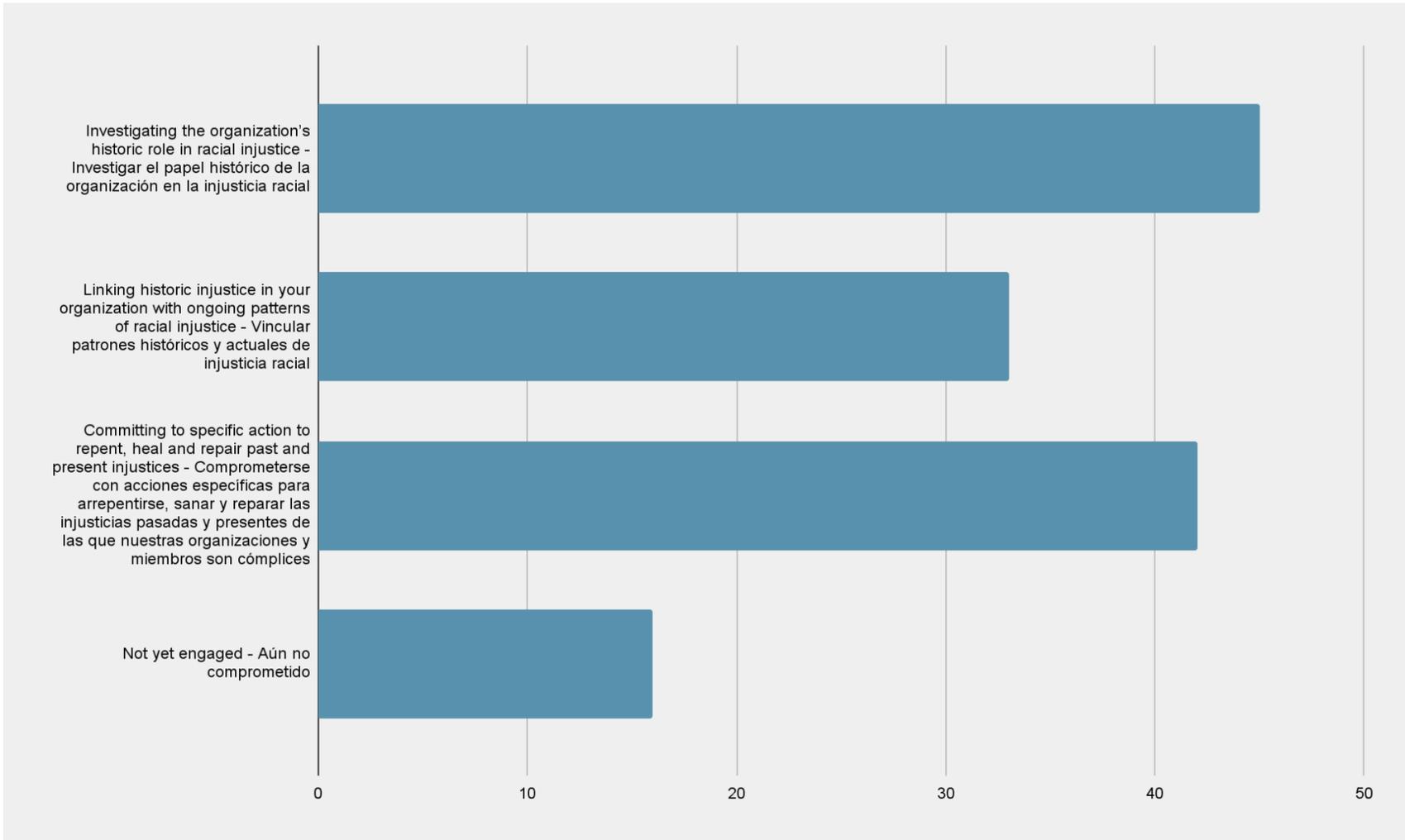
1.1.a: Check all the Truth-telling ministries with which your diocese, congregation or institution has engaged over the last 12 months (Chart 1 of 2) | Marque todos los ministerios de decir la verdad con los que su diócesis, congregación o institución se haya comprometido durante los últimos 12 meses:



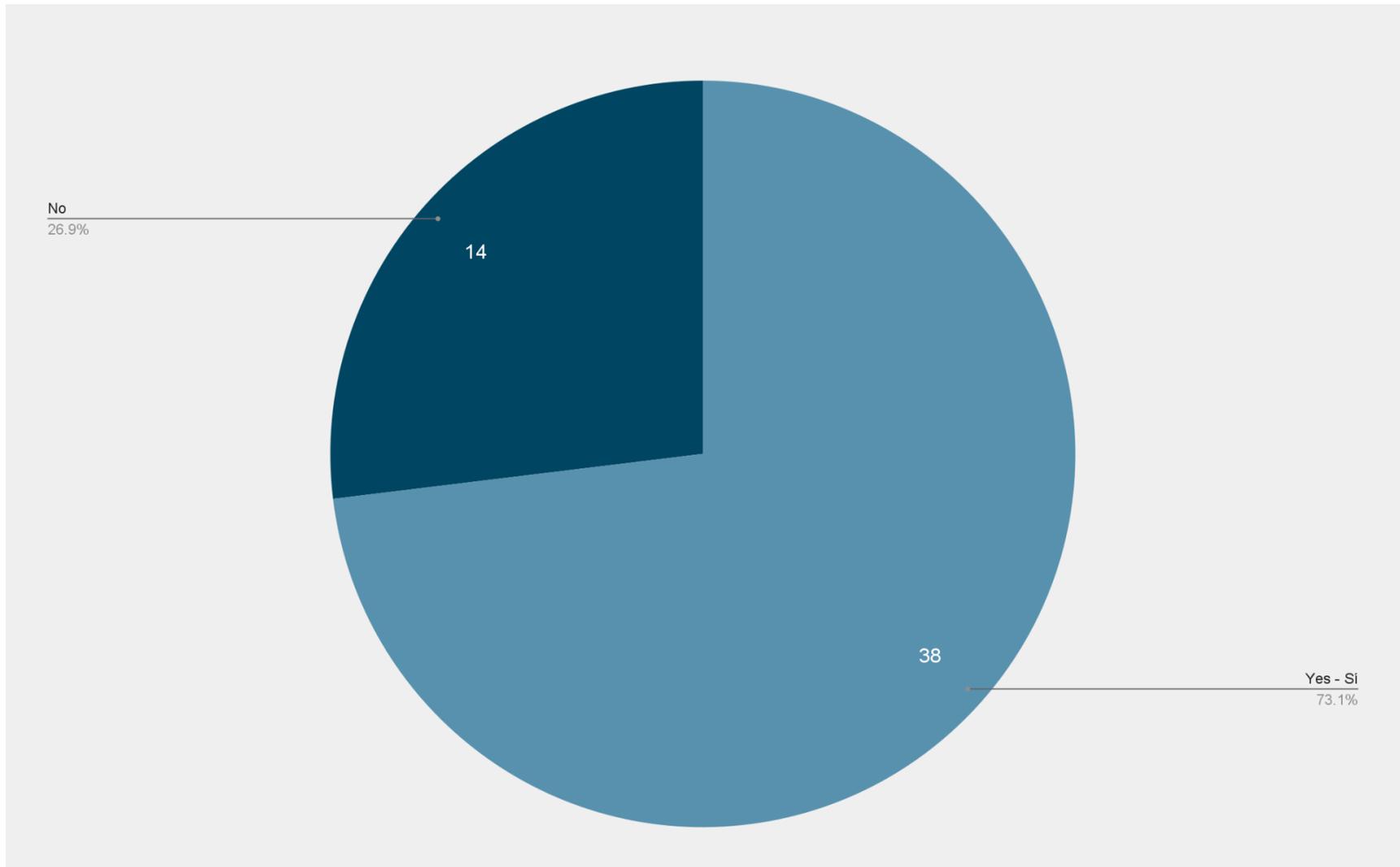
1.1.b: Check all the Truth-telling ministries with which your diocese, congregation or institution has engaged over the last 12 months (Chart 2 of 2) | Marque todos los ministerios de decir la verdad con los que su diócesis, congregación o institución se haya comprometido durante los últimos 12 meses:



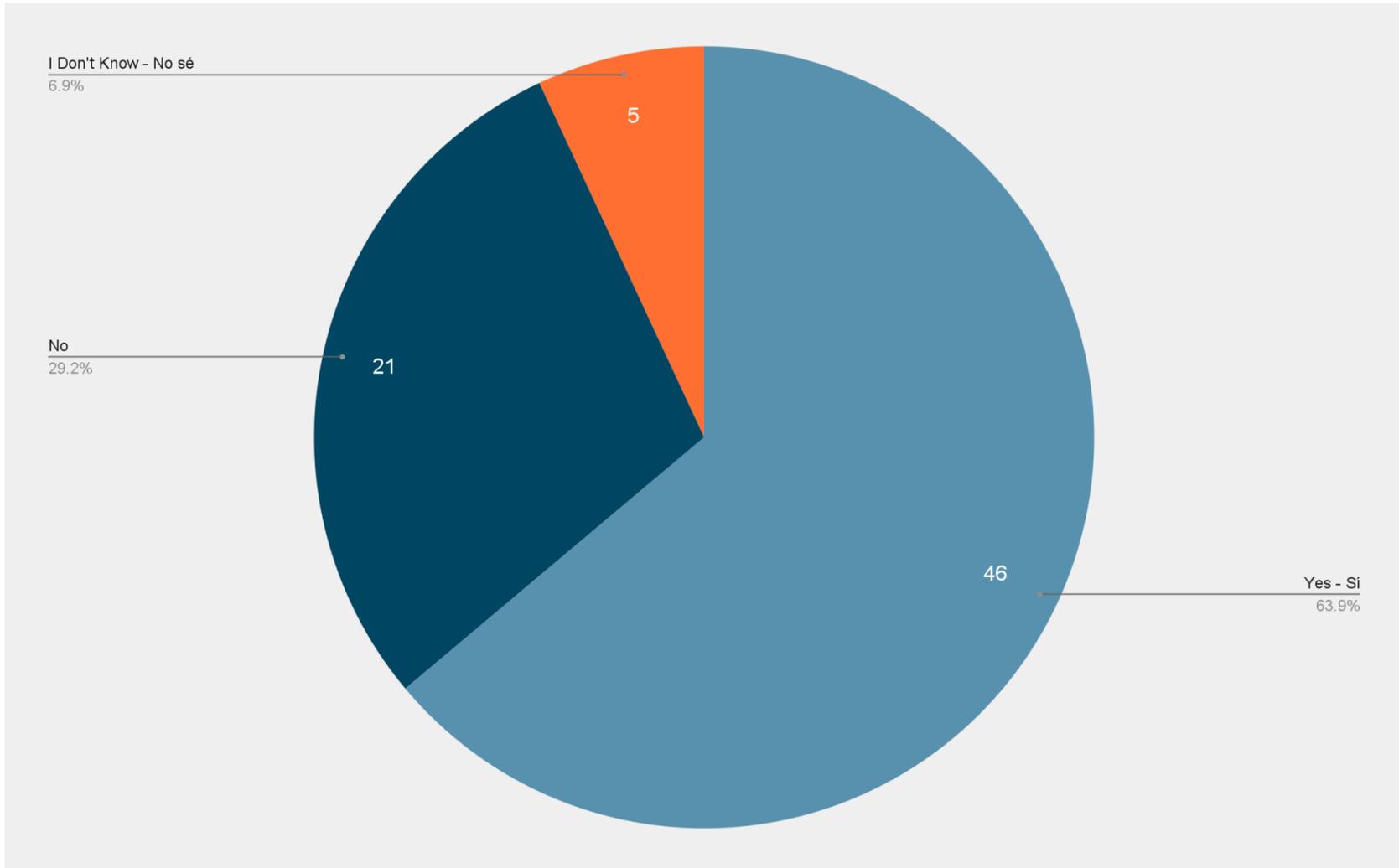
1.2: Has your diocese in recent years engaged in a Truth and Reconciliation process, understood to be: | ¿Ha participado su diócesis, en los últimos años en un proceso de Verdad y Reconciliación, entendido como?



1.3: Is there a staff person and/or volunteer who serves as point person for diocesan racial reconciliation and justice ministries? | ¿Hay algún miembro del personal y / o voluntario que sirva como persona de contacto para los ministerios diocesanos de reconciliación racial y justicia?

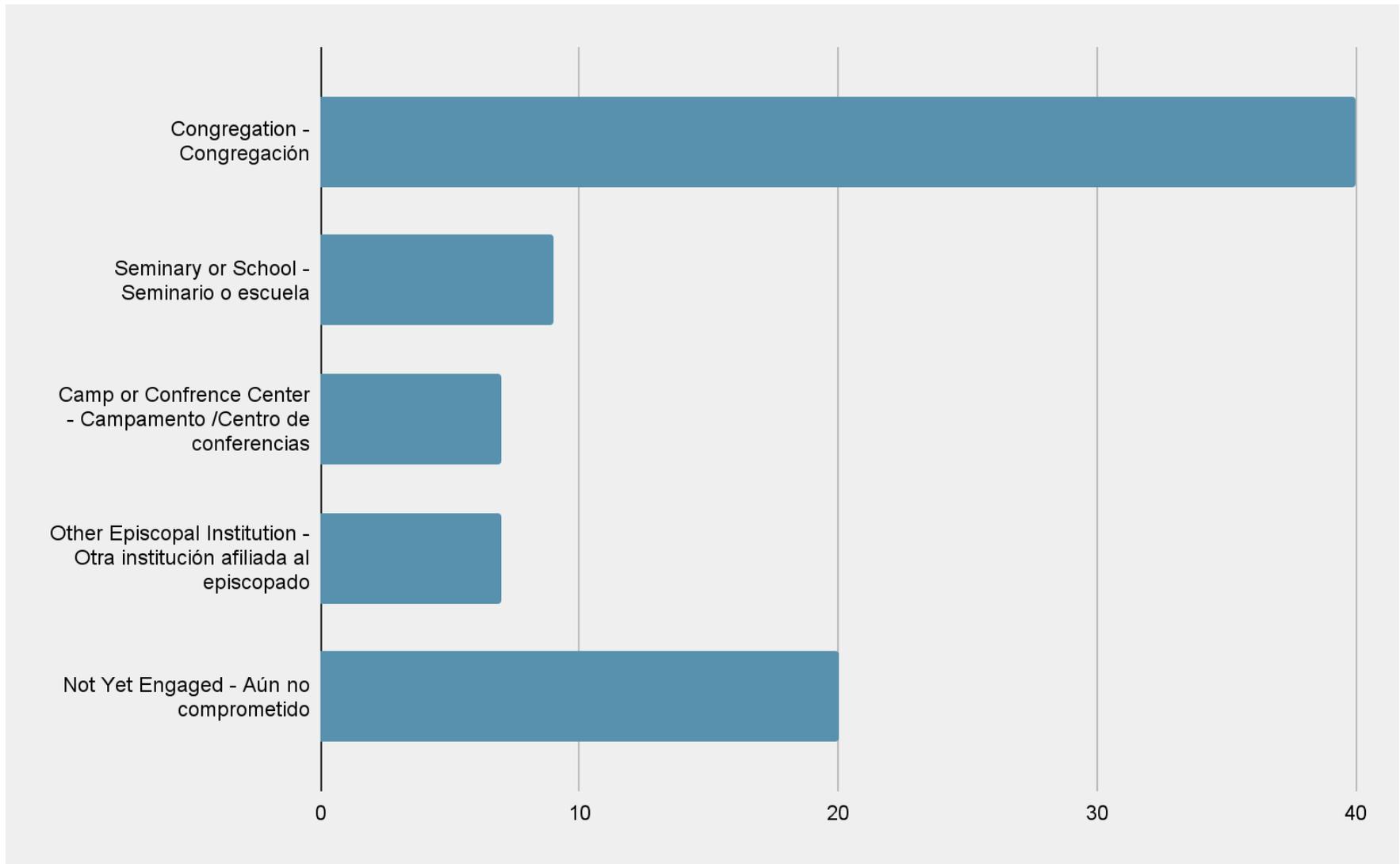


1.4: Has your diocese organized a commission, working group or other regular meetings to work on a Truth and Reconciliation process? | ¿Su diócesis ha organizado una comisión, grupo de trabajo u otras reuniones regulares para trabajar en un proceso de Verdad y Reconciliación?

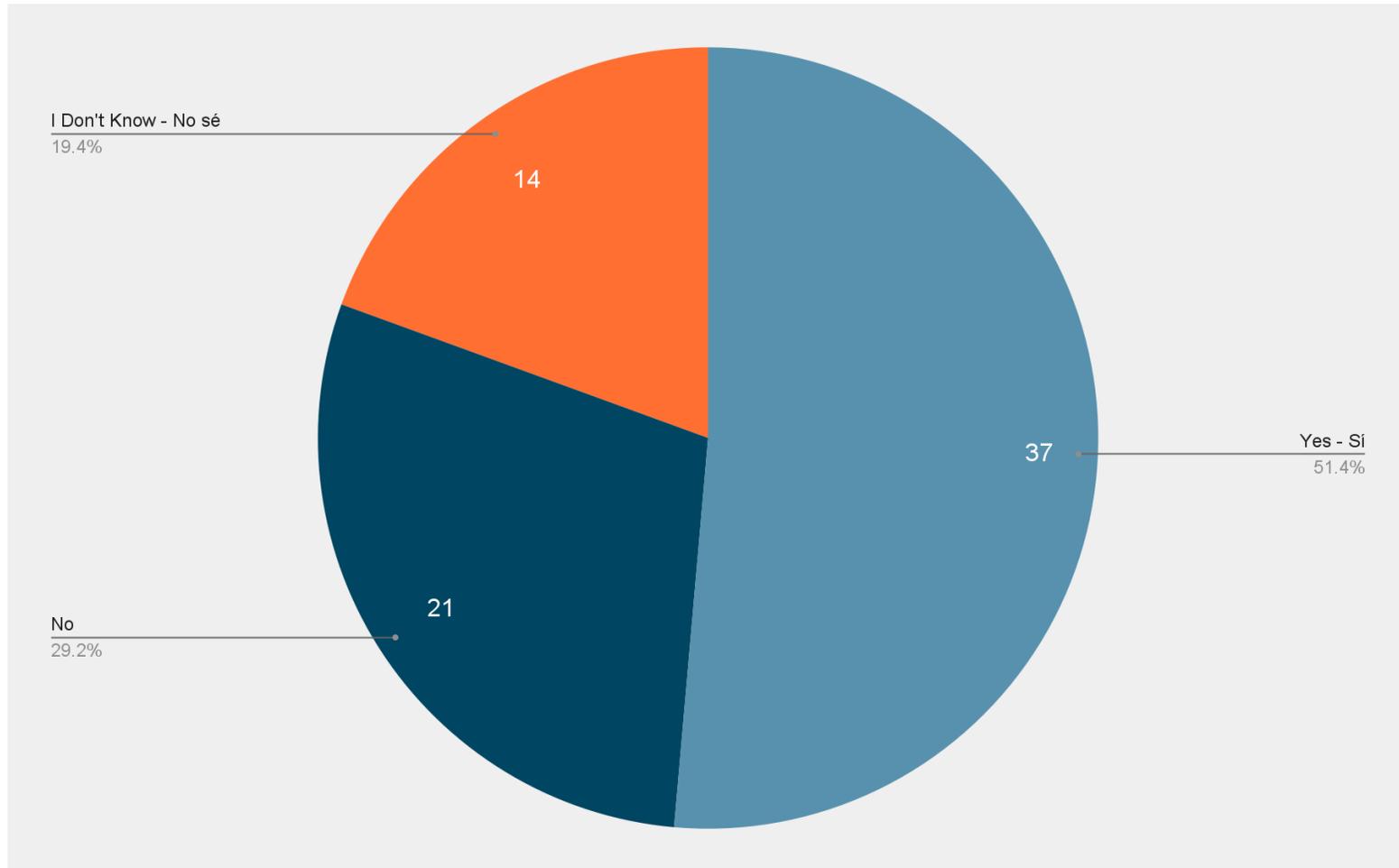


1.5: Please indicate the types of entities in your diocese that have engaged or are now engaging in a Truth and Reconciliation process:

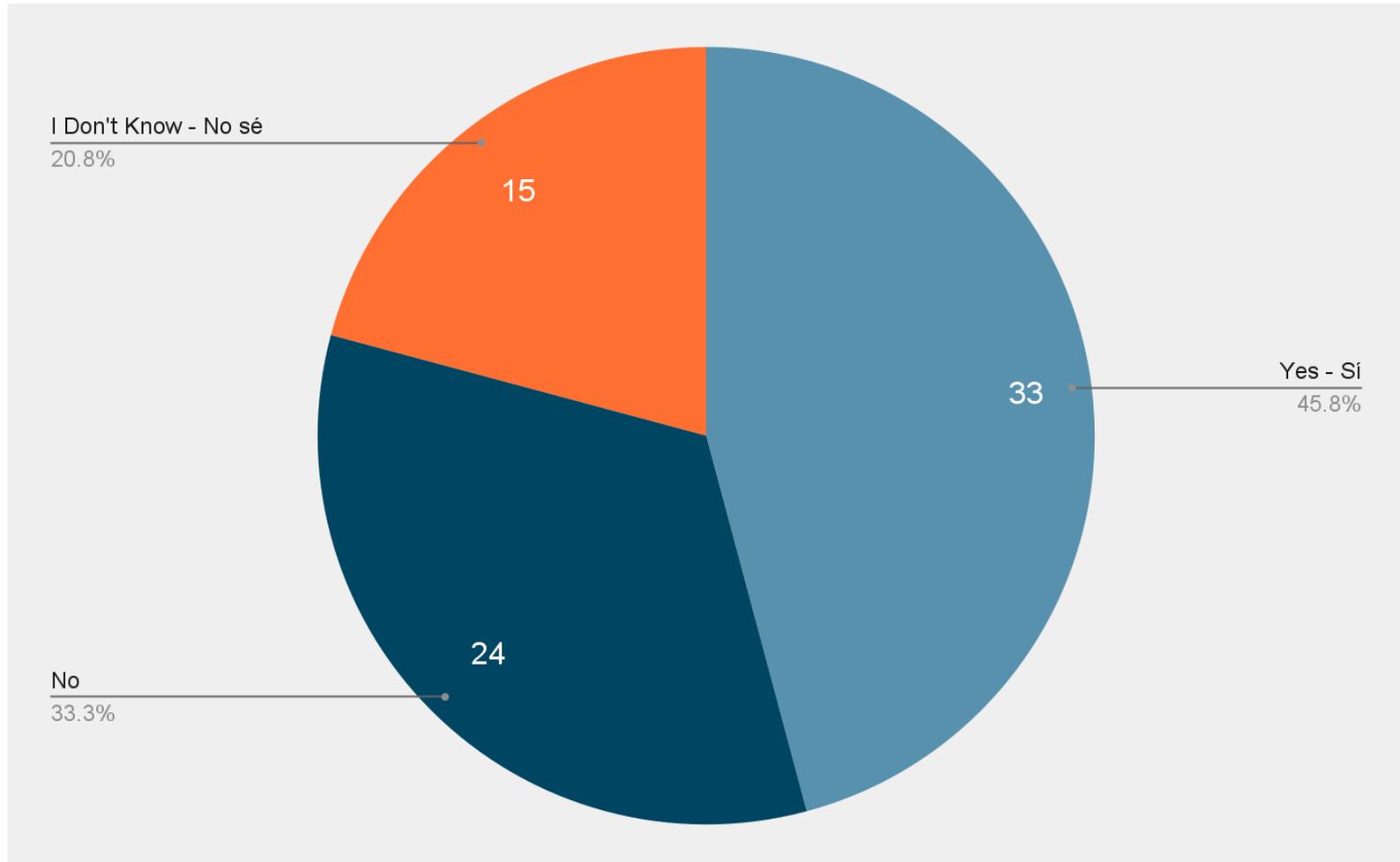
Por favor, indique los tipos de entidades en su diócesis que se han comprometido o están participando en un proceso de Verdad y Reconciliación:



1.6: If your diocese, congregation or institution has not begun to pursue a Truth and Reconciliation process, have leaders expressed interest in starting such work? | Si su diócesis, congregación o institución no ha comenzado a seguir un proceso de Verdad y Reconciliación, ¿los líderes han expresado interés en comenzar tal trabajo?



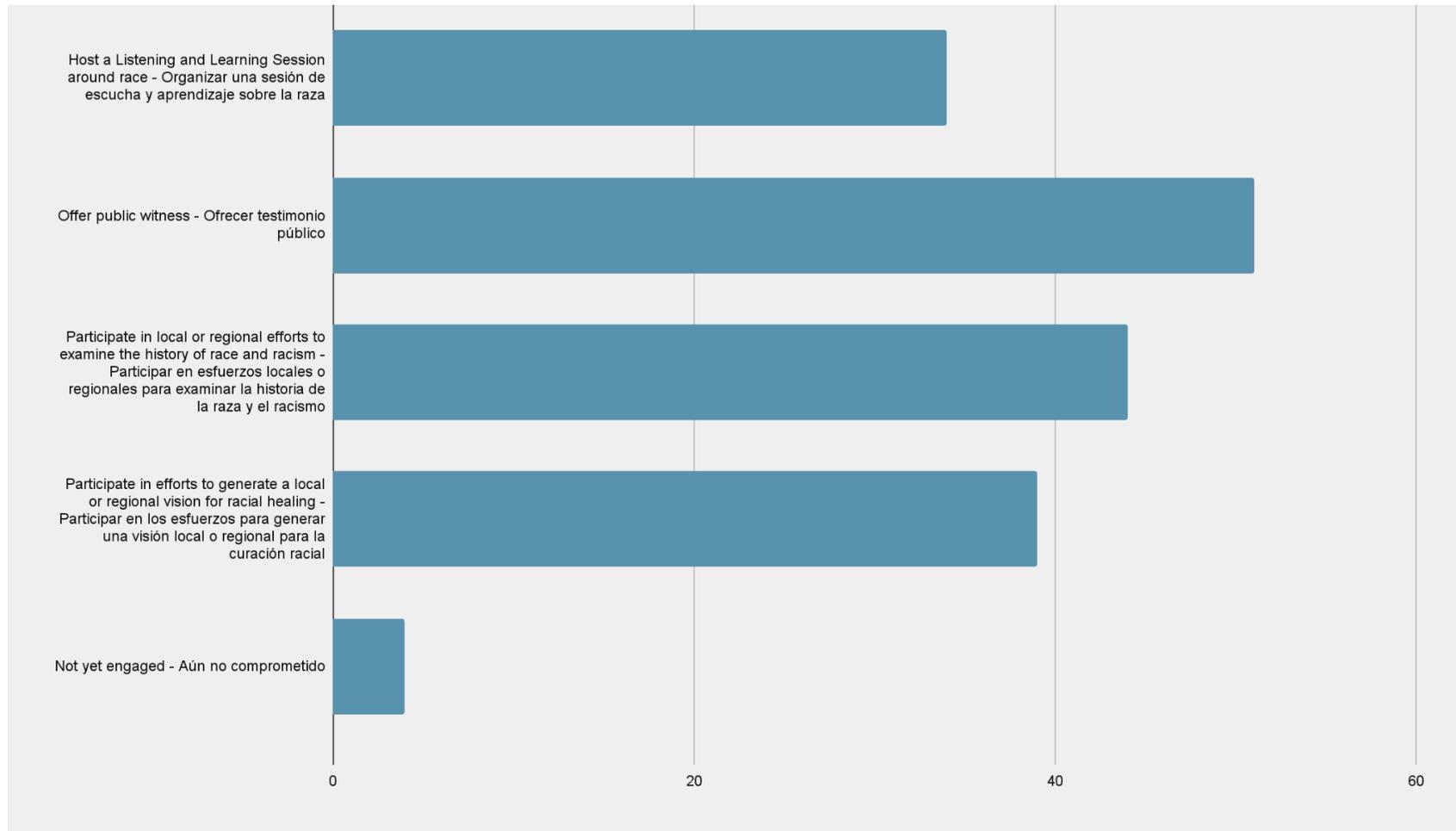
1.7: Have Episcopal entities pursuing Truth and Reconciliation hosted events and webinars or produced any documents, testimonials, reports or other content? | ¿Las entidades episcopales que buscan la Verdad y la Reconciliación han organizado eventos y seminarios web o han producido documentos, testimonios, informes u otro contenido?



Section 2: Proclaiming the Dream of a Beloved Community

Sección 2: Proclamando el Sueño de la Comunidad Amada

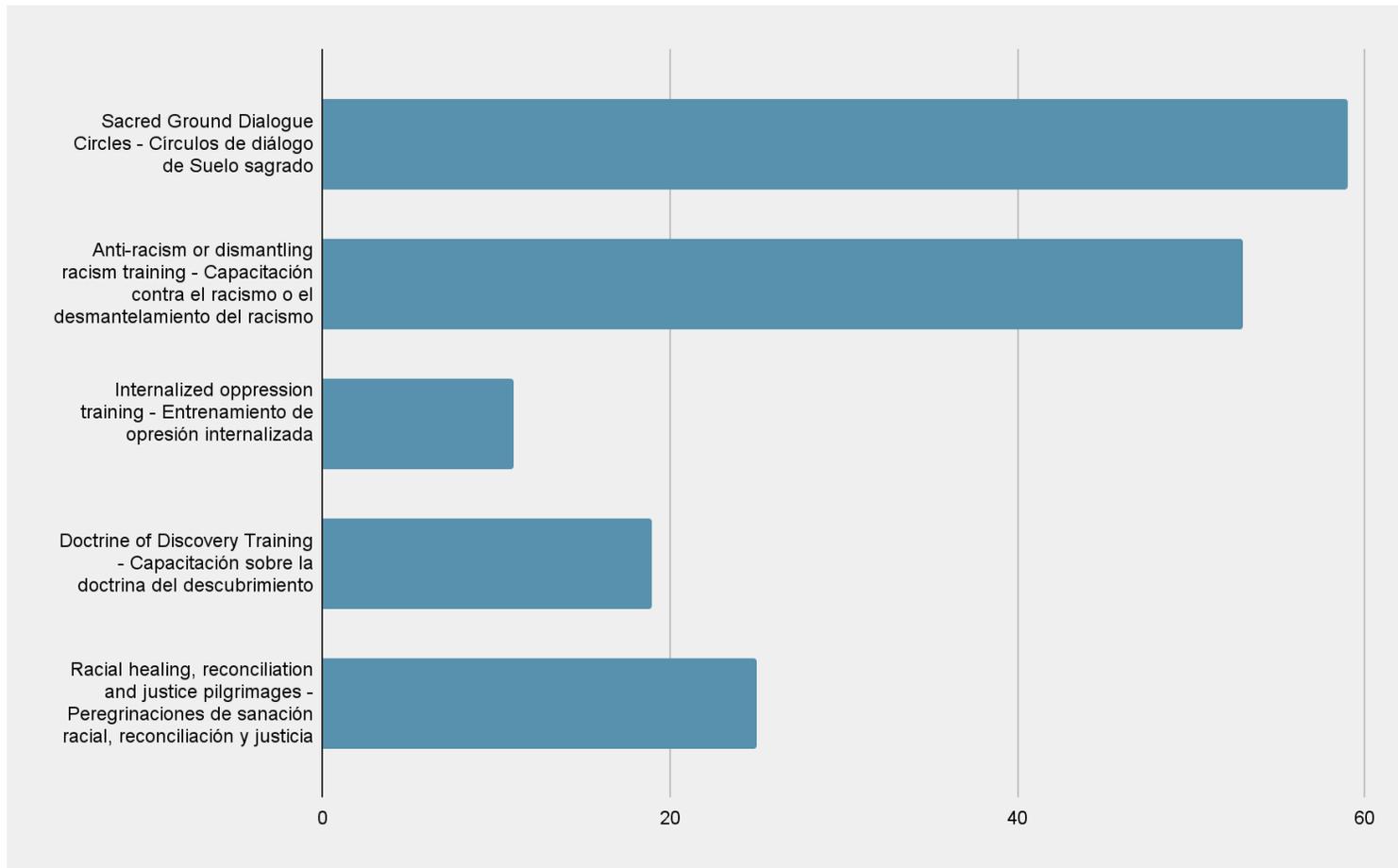
2.1: Check all the Proclaiming the Dream ministries with which your diocese, congregation or institution has engaged during the last 12 months: | Marque todos los ministerios que Proclaman el Sueño con los que su diócesis, congregación o institución se ha comprometido durante los últimos 12 meses:



Section 3: Practicing Jesus’s Healing Way

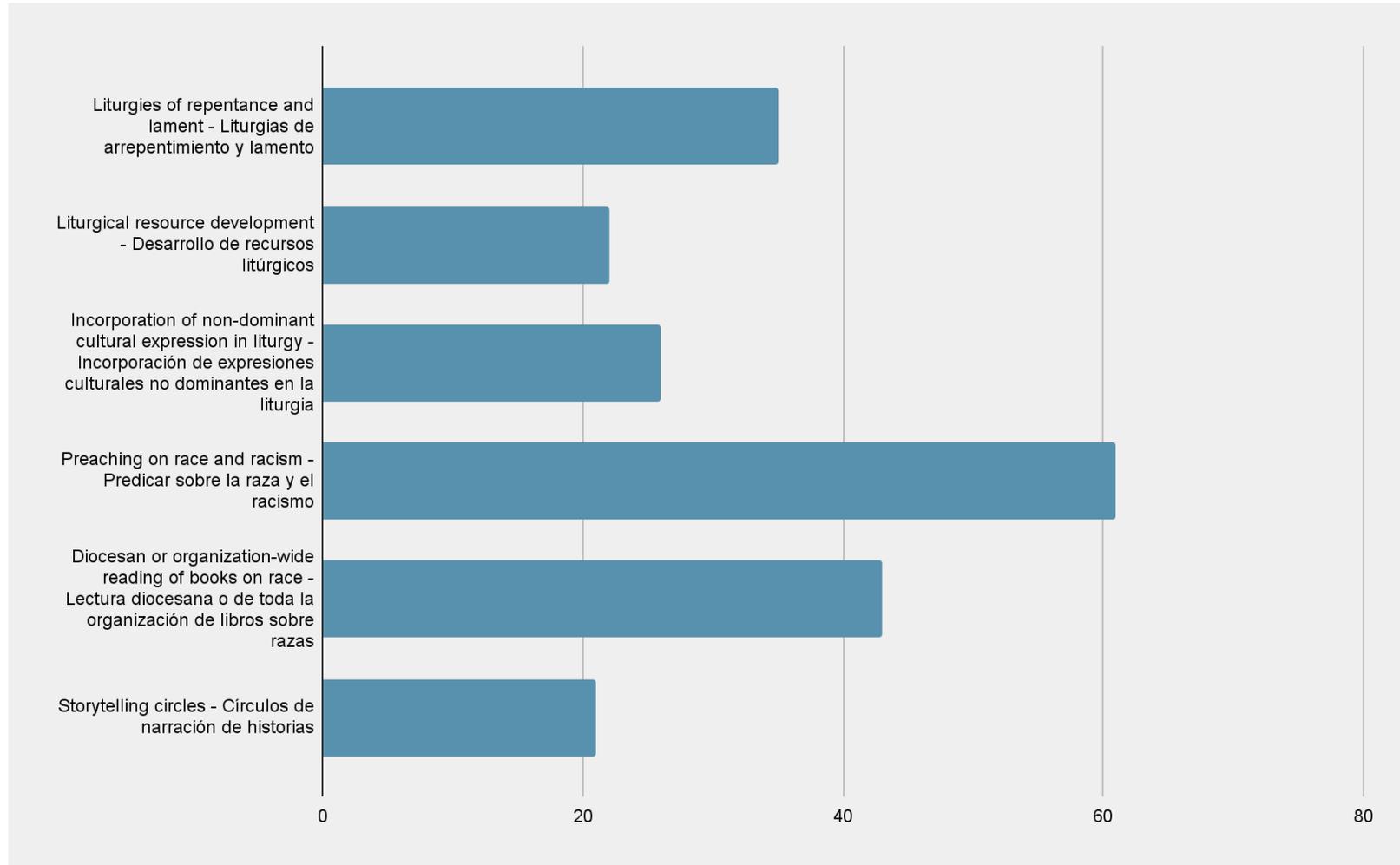
Sección 3: Practicando el Camino Sanador de Jesús

3.1.a: Check all the Practicing the Way ministries with which your diocese or entity has engaged during the last 12 months (Chart 2 of 2)|
Marque todos los ministerios de Practicando el camino con los que su diócesis, congregación o institución se ha comprometido durante los últimos:



3.1.b: Check all the Practicing the Way ministries with which your diocese or entity has engaged during the last 12 months (Chart 2 of 2) |

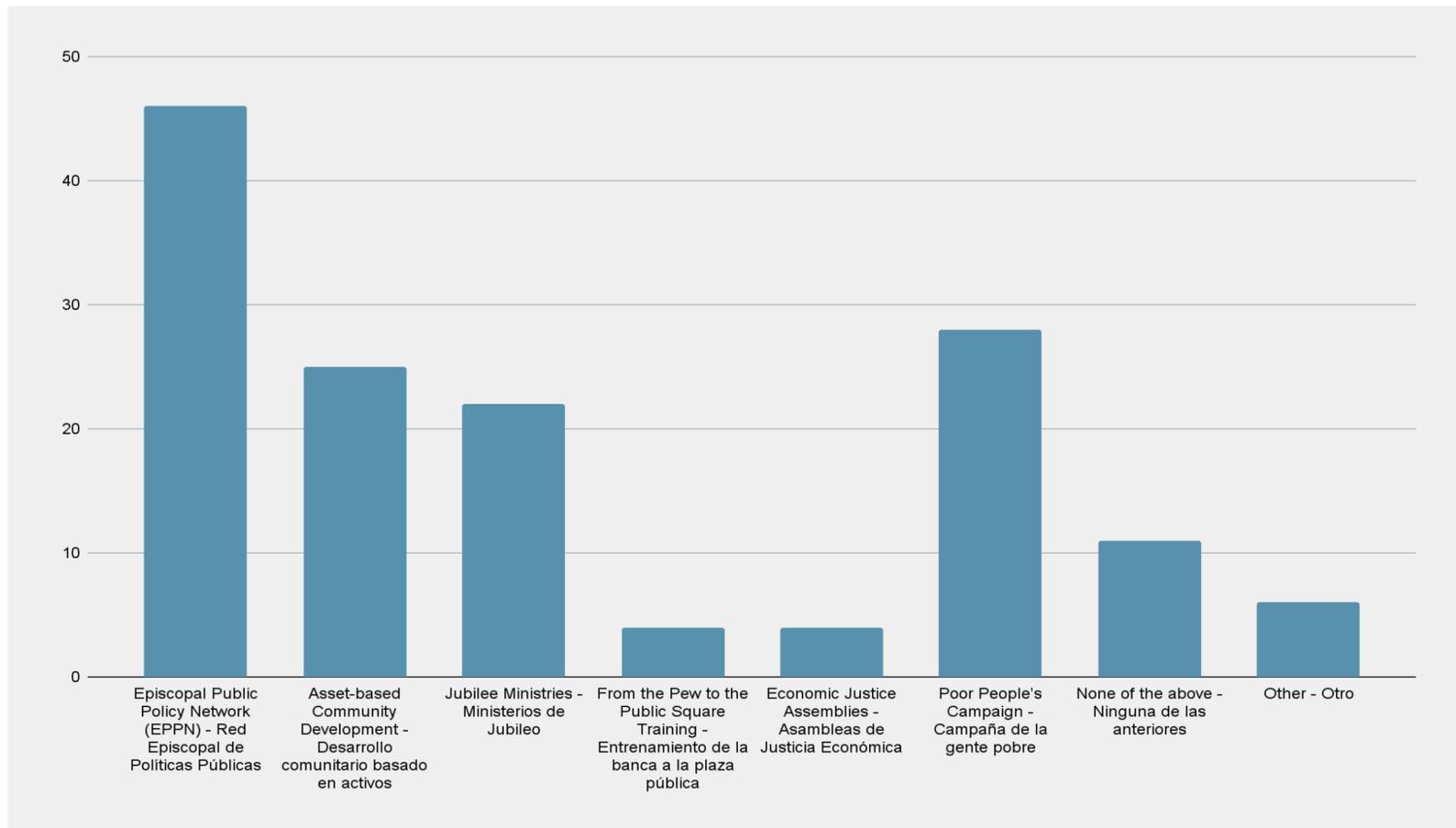
Marque todos los ministerios de Practicando el camino con los que su diócesis, congregación o institución se ha comprometido durante los últimos:



Section 4: Repairing the Breach in Institutions and Society

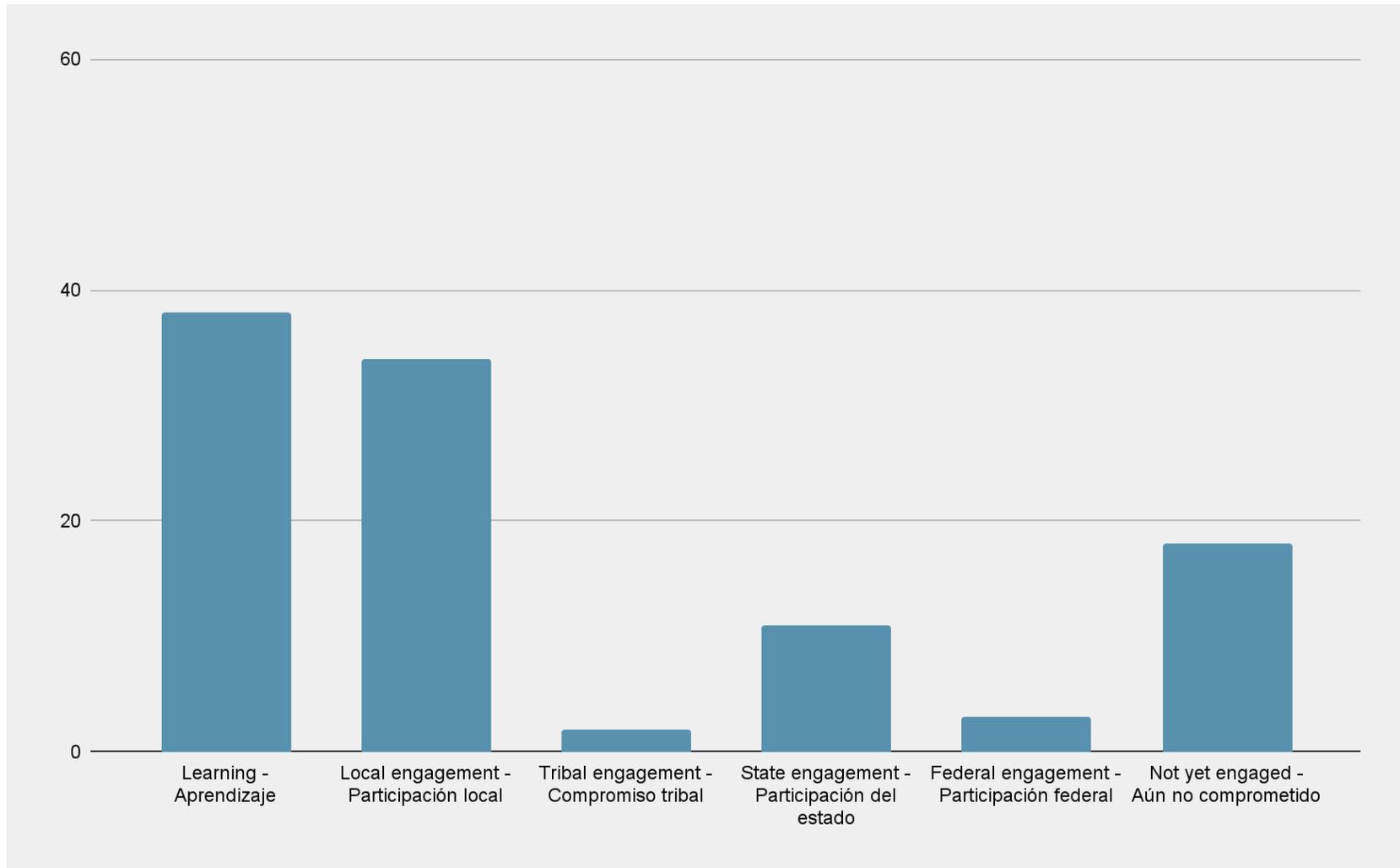
Sección 4: Reparación de la Brecha

4.1: Church-wide Repairing the Breach efforts with which diocese survey respondents engaged during the last 12 months:

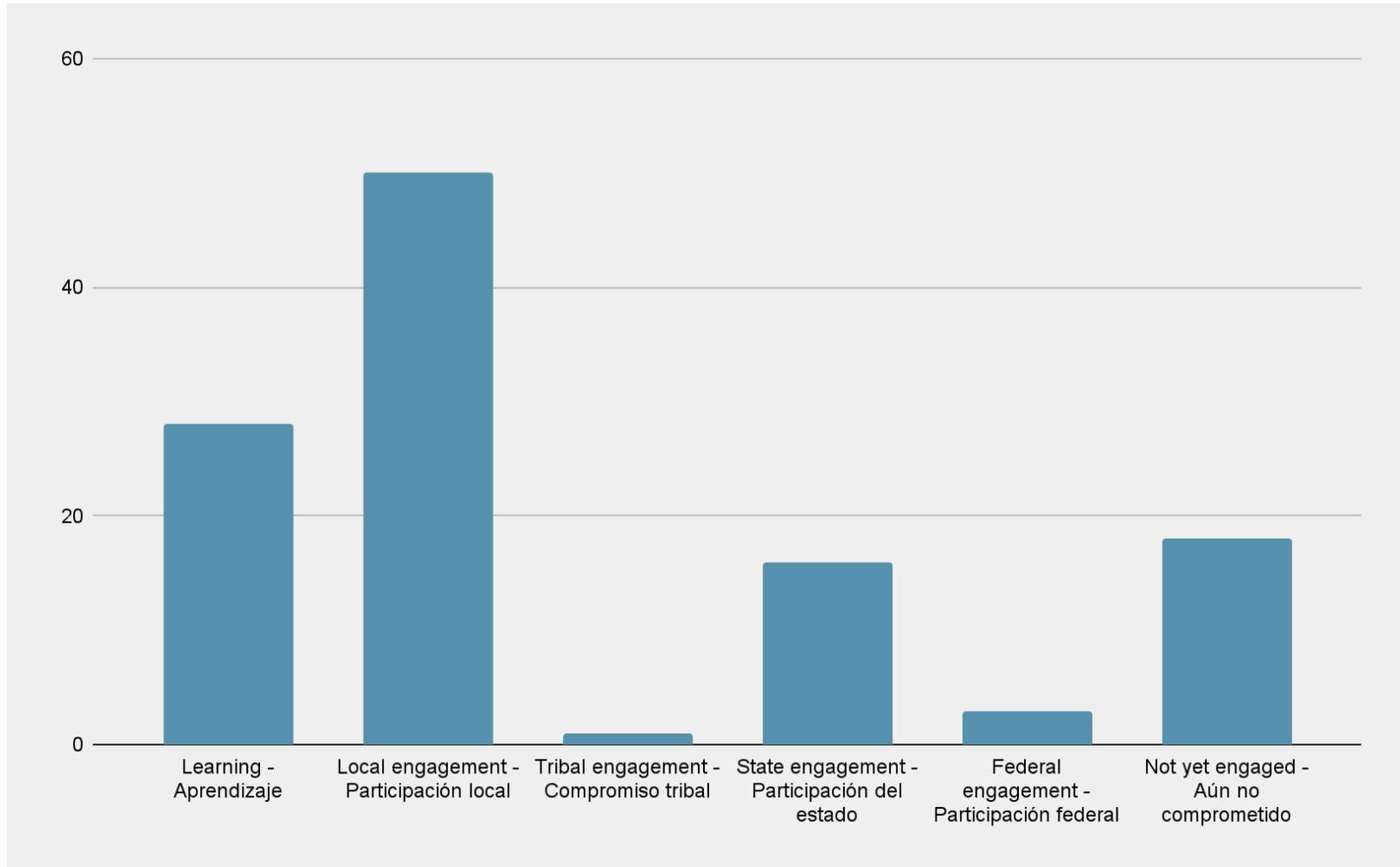


4.2: Levels at which diocese survey respondents are engaging with the following efforts:

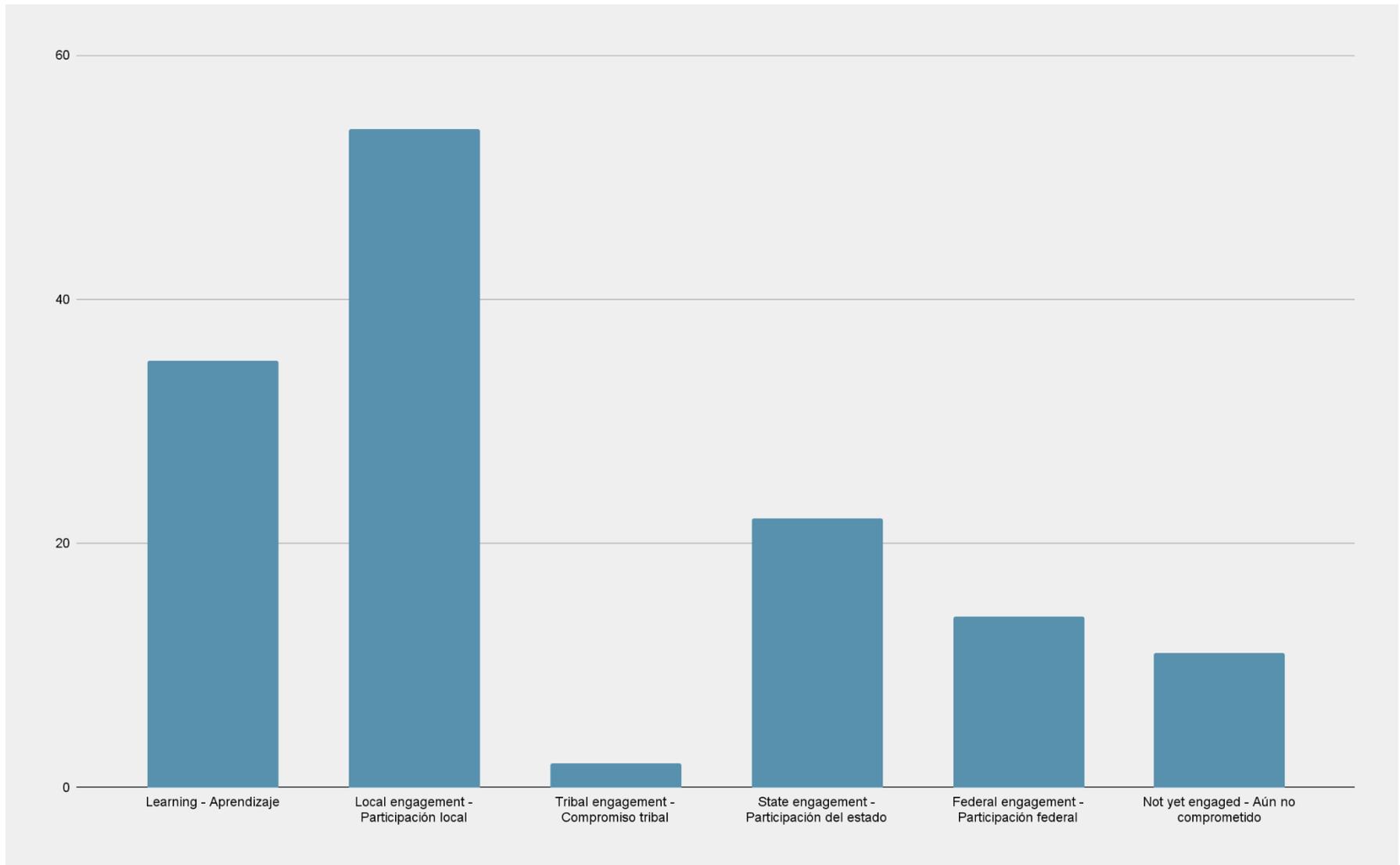
4.2.a. “Reimagining Policing and Criminal Justice Reform” / “Re-imaginación de la Reforma de la Policía y la Justicia Penal”:



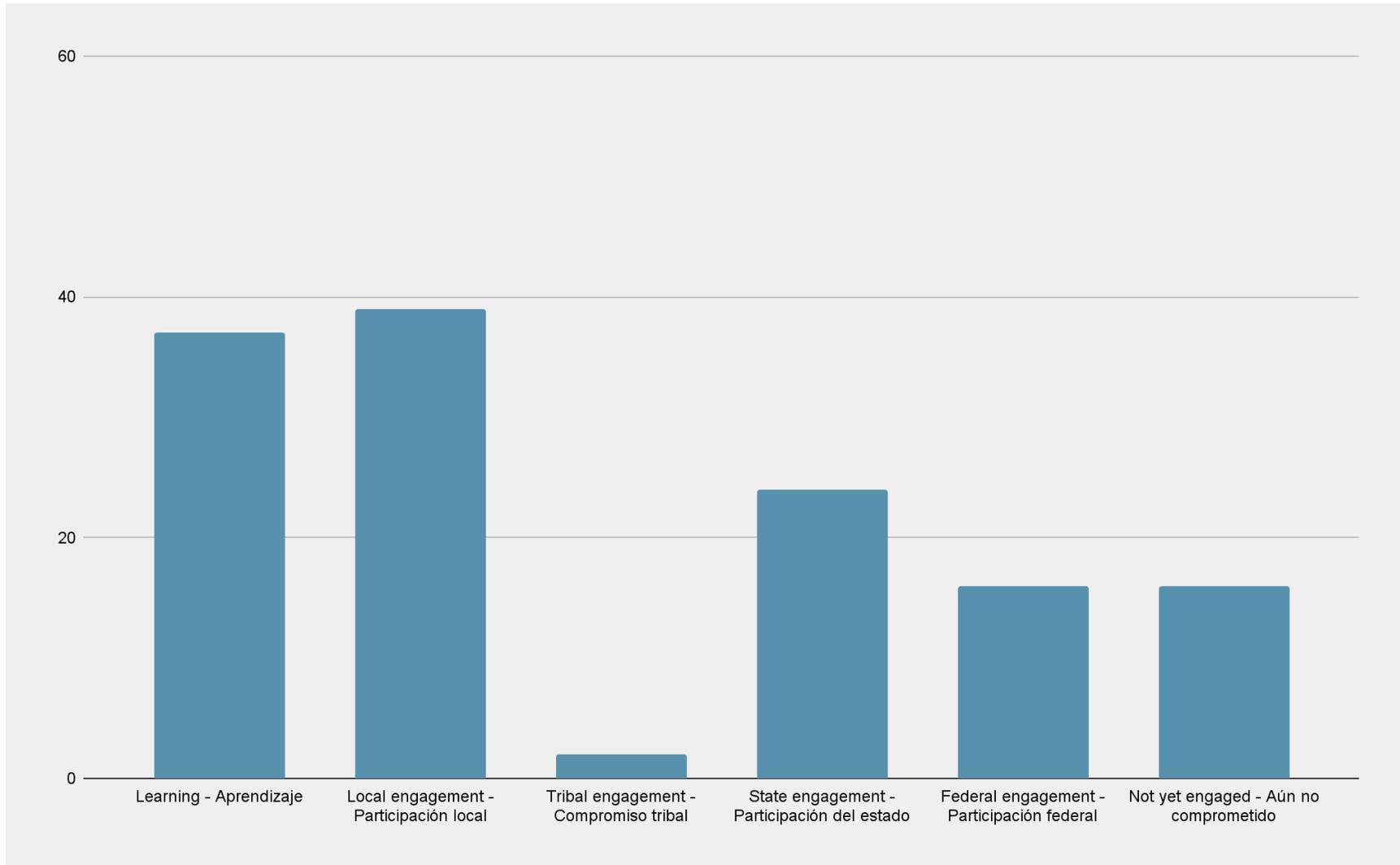
4.2.b. “Prison Ministries or Re-entry Ministries,” that is, supporting persons re-entering the community following incarceration/ “Ministerios de Prisiones o Ministerios de Reingreso”, es decir, apoyando a las personas que reingresan a la comunidad después del encarcelamiento



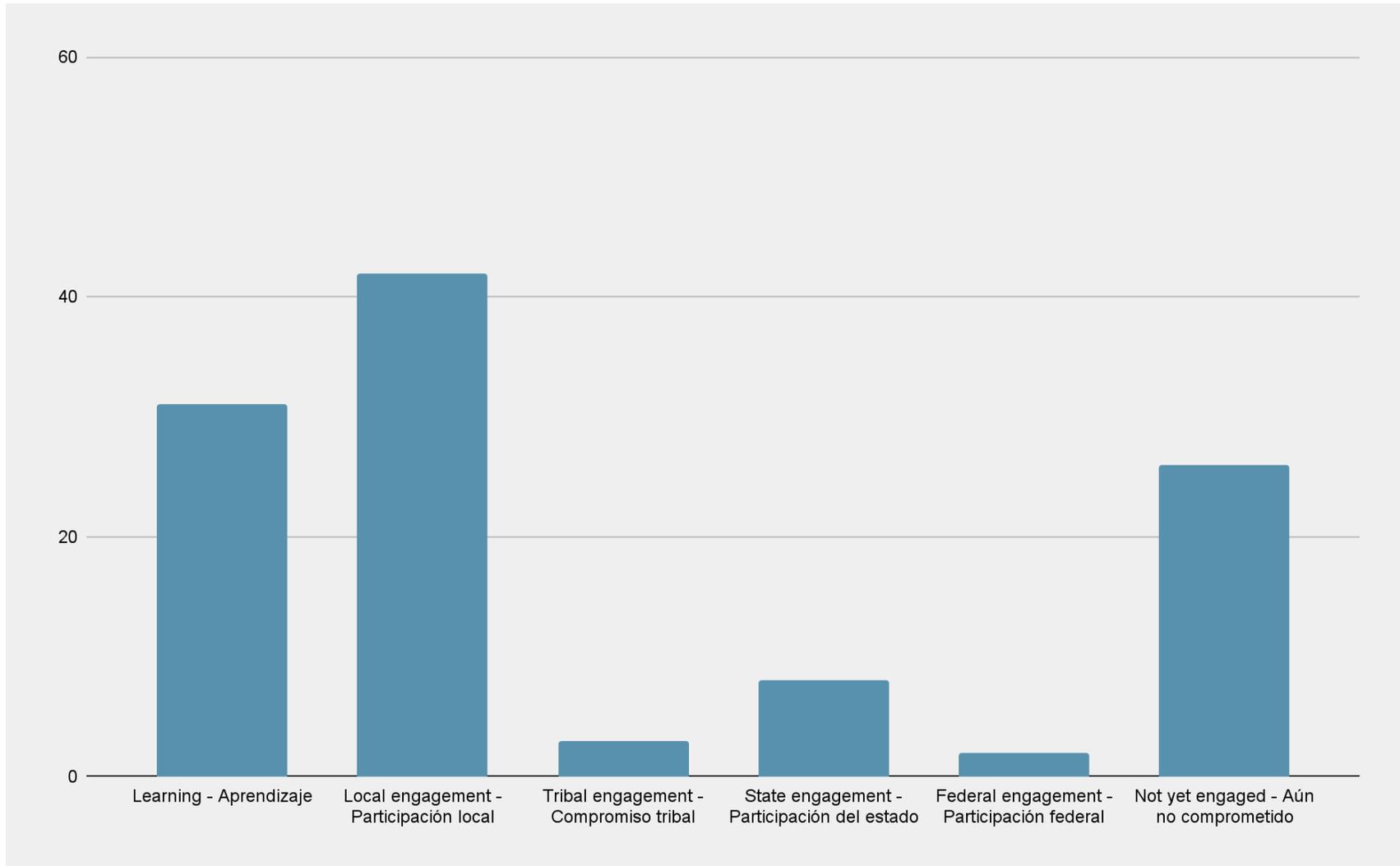
4.2.c. "Refugee Ministries" / "Ministerios para Refugiados":



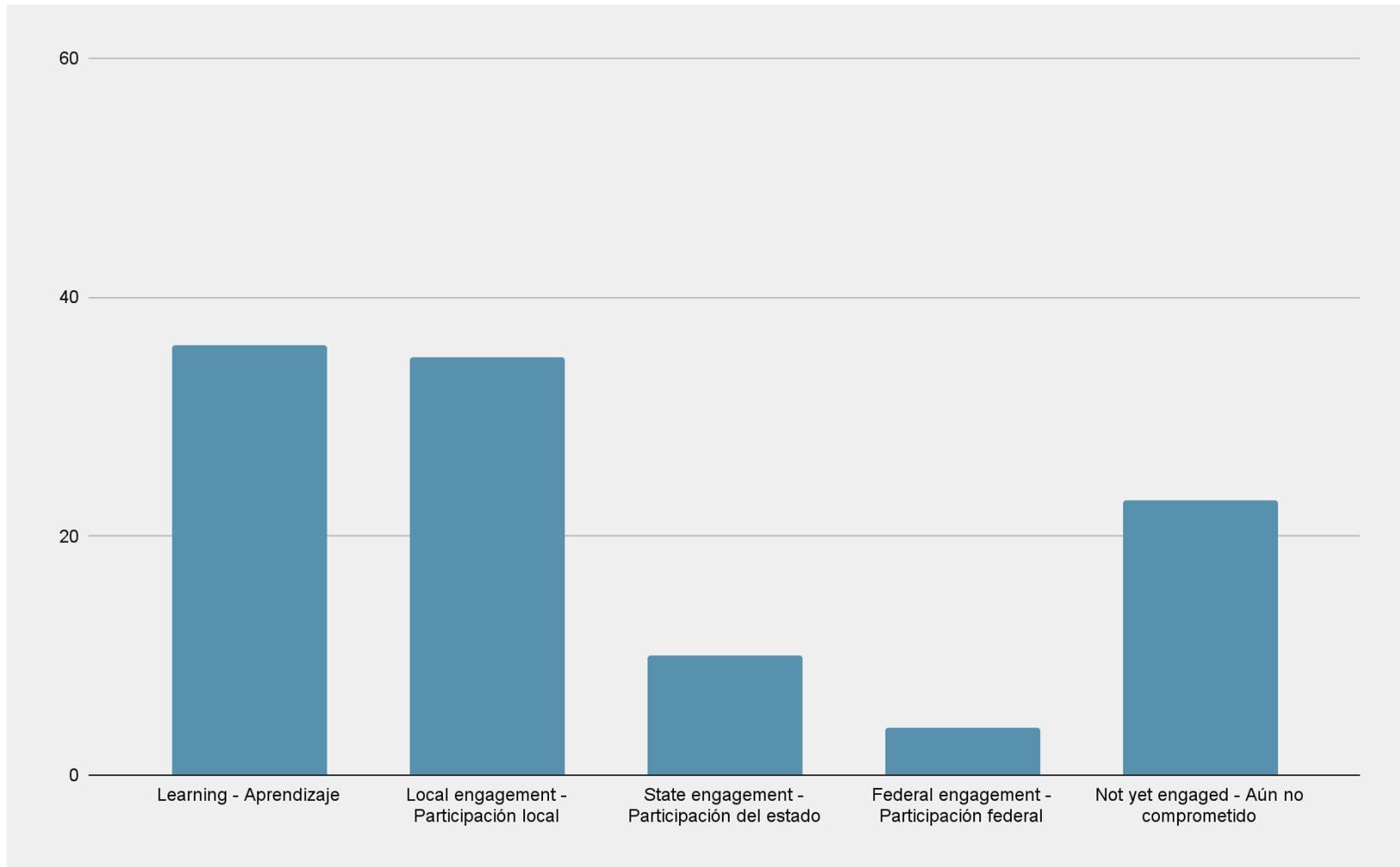
4.5: "Immigration Reform" / "Reforma Migratoria"



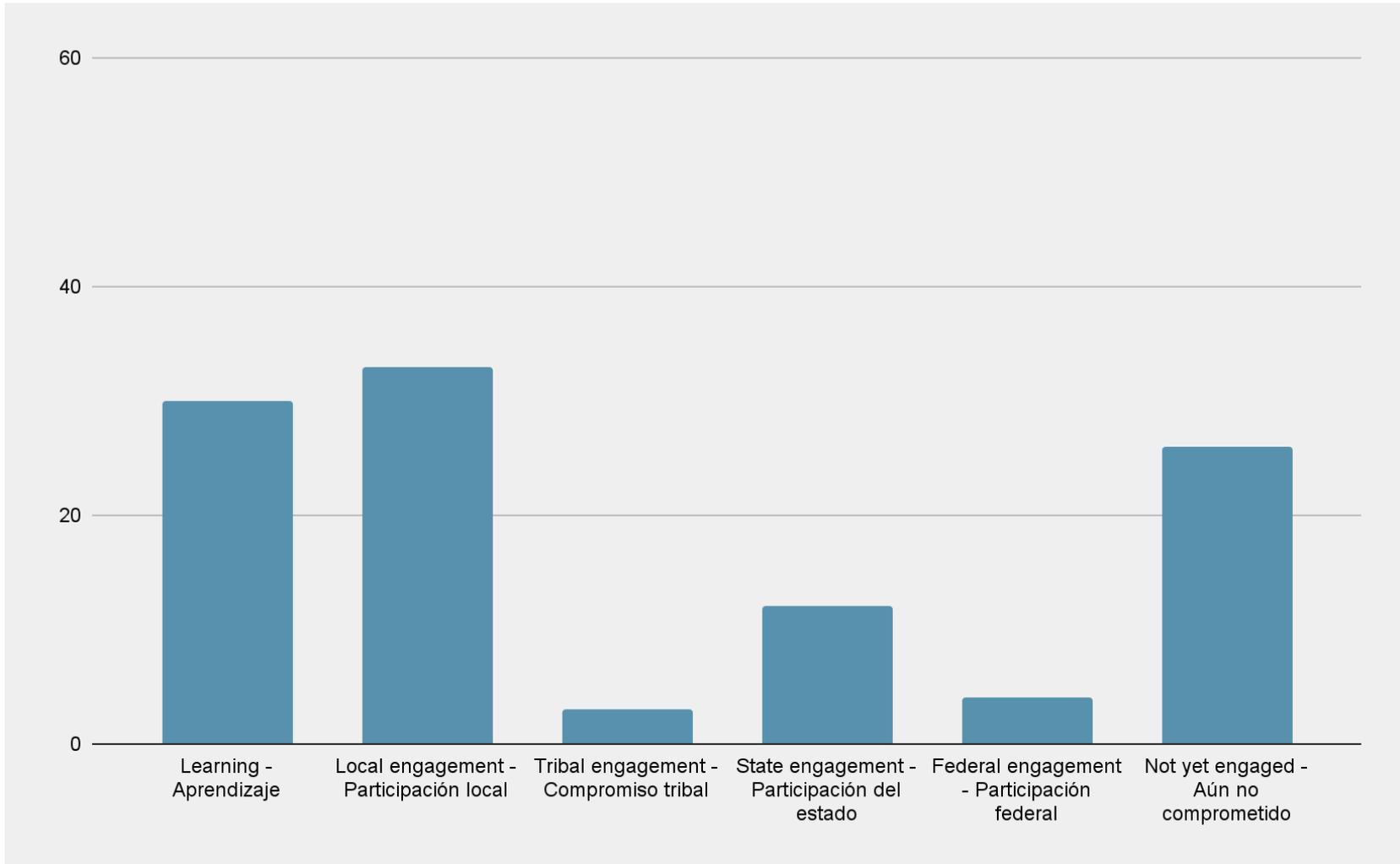
4.2.d. “Education Equity,” including support for Historically Black Colleges and Universities and partnering with under-resourced schools primarily serving students of color / “Equidad en la Educación”, incluido el apoyo a las universidades y universidades históricamente negras y la asociación con escuelas de escasos recursos que atienden principalmente a estudiantes de color:



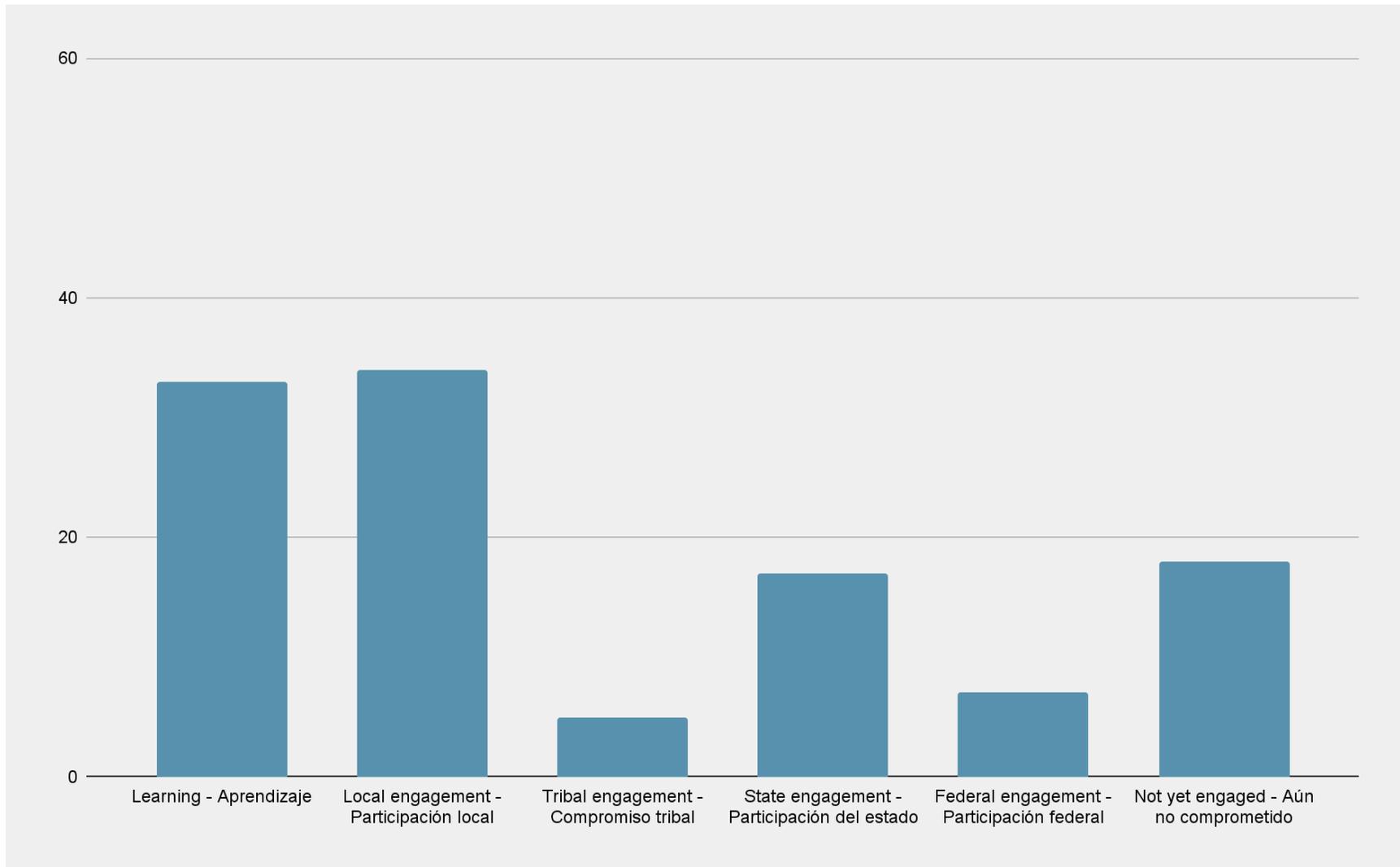
4.2.e. “Housing Equity” for/with communities and People of Color / “Equidad de la Vivienda” para /con las comunidades y las personas de color:



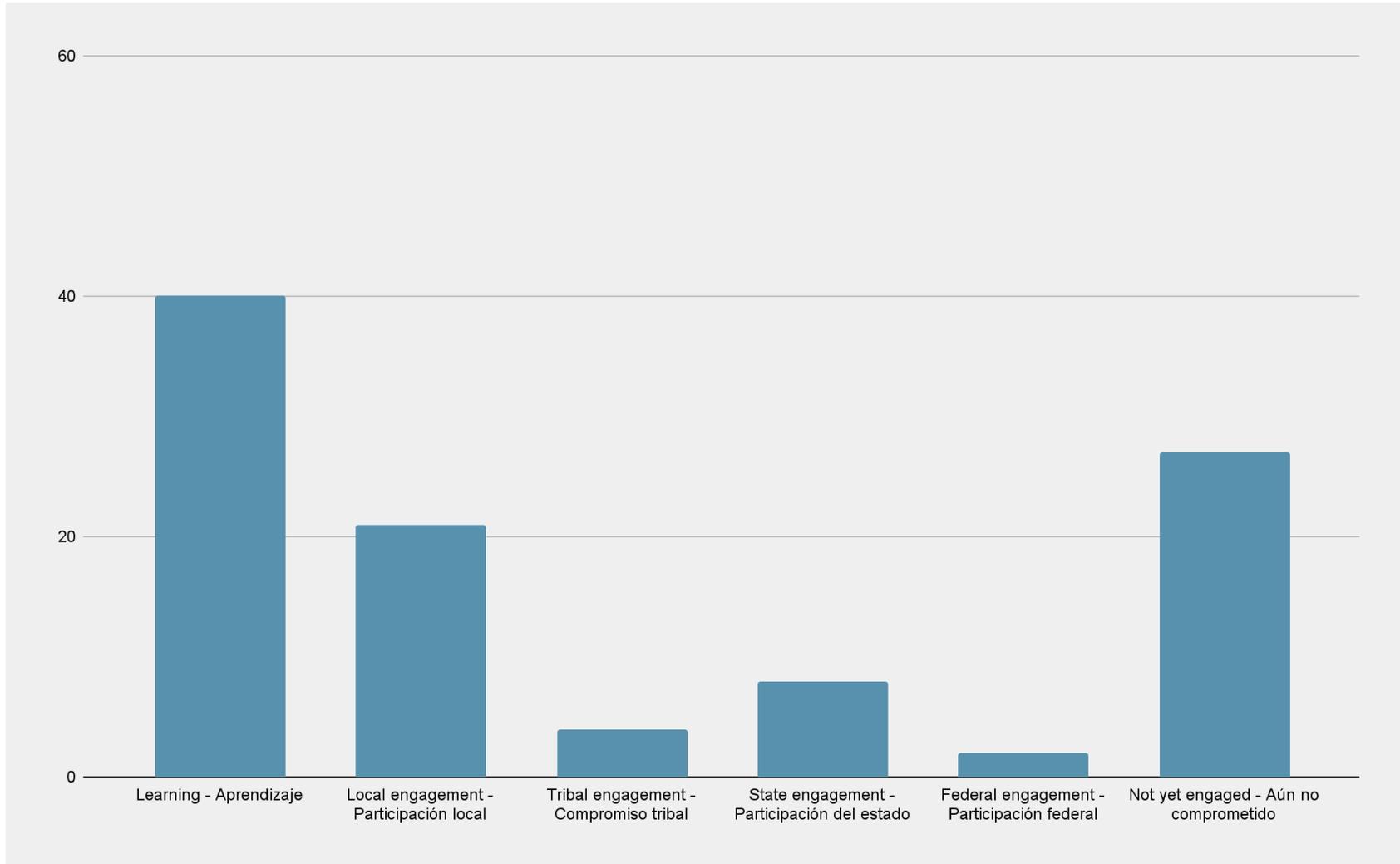
4.2.f. "Economic Opportunity" for/with communities and People of Color / "Oportunidad Económica" para /con las comunidades y las personas de color:



4.2.g. "Environmental Racism and Eco-justice" / "Racismo Ambiental y la Justicia Ecológica":



4.2.h. "Reparations for Racial Justice"/"Reparaciones":



Appendix: Detailed Inventory, Organized by Survey Question/Ministry Area with Lists of Dioceses and Select Comments

Section 1: Telling the Truth About Our Churches and Race, including Truth and Reconciliation Processes

Sección 1: Decir la Verdad Sobre Nuestras Iglesias y Nuestra Raza

1.1: Check all the Truth-telling ministries with which your diocese, congregation or institution has engaged over the last 12 months: *Marque todos los ministerios de decir la verdad con los que su diócesis, congregación o institución se haya comprometido durante los últimos 12 meses:*

1.1.a. Racial Justice Audit of Episcopal Leadership (produced by Mission Institute, published January 2021) or other survey of experiences of diocesan leadership around race and racism:

1. Arizona
2. Atlanta
3. Bethlehem
4. Central Gulf Coast
5. Central New York
6. Central Pennsylvania
7. Connecticut
8. East Carolina
9. Georgia
10. Indianapolis
11. Iowa
12. Kentucky
13. Long Island
14. Los Angeles
15. Maryland
16. Massachusetts

17. Minnesota
18. New Hampshire
19. New York
20. Newark
21. North Carolina
22. North Dakota
23. Northern California
24. Northern Michigan
25. Northwestern Pennsylvania
26. Ohio
27. Oklahoma
28. Rhode Island
29. San Diego
30. San Joaquin
31. South Dakota
32. Southwestern Virginia
33. Spokane, Washington
34. Vermont
35. Virginia
36. Western Massachusetts
37. Western North Carolina
38. West Tennessee

Select comments:

"Early work on an audit of race in the diocese of Georgia has looked at the demography of geographic communities within the diocese. Oral histories with Black parishioners and clergy, and historical research to provide context, has touched on diocesan participation in systemic oppression of Black people."

-- Diocese of Georgia

"We have several diocesan groups reviewing the findings from the RJ Audit and we are preparing our own diocesan version of the audit we hope to launch this fall."

- Diocese of Iowa

"In addition to participating in the Episcopal Church audit, we have intentions of creating an audit process for ECMN that allows us to take stock of our current situation and develop goals based on what is illuminated. That work has already begun with tilling the ground through conversations with those in leadership in ECMN."

- Diocese of Minnesota

1.1.b. Demographic study of congregations, including racial and ethnic make-up.

1. Arizona
2. Arkansas
3. Central Gulf Coast
4. Central Pennsylvania
5. Colorado
6. Dallas
7. Hawaii
8. Long Island
9. Los Angeles
10. Massachusetts
11. New Hampshire
12. New York
13. North Carolina
14. North Dakota
15. Northern Michigan
16. Ohio
17. Olympia, Washington
18. Southern Virginia
19. Spokane, Washington

20. Virginia
21. Washington, DC
22. West Virginia
23. Western Louisiana

Select comments:

"At Bishop Taylor's direction and through the leadership of Bishop Bruce, in early 2020 we completed a detailed historical and demographic study of New Community ministry in the diocese with the goal of identifying the resources we will need to serve our rapidly changing multicultural, poly-lingual six-county neighborhood in the years ahead. Leaders in Black, Latinx, Indigenous, and EAM ministries participated by sharing their history, current needs, and dreams."

- Diocese of Los Angeles

"Recently completed VISIONS, INC. report on Multicultural Organizational Assessment."

- Diocese of North Carolina

1.1.c. Demographic study of geographic communities within the diocese, including racial and ethnic make-up:

1. Arkansas
2. Central Gulf Coast
3. Colorado
4. Dallas
5. Georgia
6. Hawaii
7. Long Island
8. Los Angeles
9. Maryland
10. Massachusetts
11. Michigan
12. New Hampshire

13. New York
14. North Carolina
15. Northern California
16. Northwestern Pennsylvania
17. Rochester
18. San Diego
19. San Joaquin
20. South Dakota
21. Southern Virginia
22. Spokane, Washington
23. Texas
24. Virginia
25. Washington, DC
26. West Texas
27. Western Louisiana

Select comments:

"The diocese, at the diocesan convention, has taken what we call 'table time' for each congregation to look at the demographics of the communities in which they are located and to compare community demographics to church demographics, and determine why they differ."
- Diocese of Arkansas

"The Diocese offers workshops by parish and by regional convocation which includes demographic studies of racial and ethnic make-up for every parish. (In the church and in the geographic community.)"
-- Diocese of Dallas

"EDLI has commissioned Data Story to give us a complete demographic study of the congregations of the Diocese with special emphasis on structural racism and its impact on our congregations and people."
- Diocese of Long Island

"Since 2019, parishes have participated in Renewal Works and have received information about their spiritual and racial demographics and how those demographics compare to similar studies within the Episcopal Church, other denominations, and local communities. Parishes are also participating in the ECF vitality survey that was developed in partnership with Faith X and ECF."

- Diocese of New Hampshire

We are aware of the racial mix in our state and consequently in our diocese. We are a predominantly white state and diocese. Awareness is the early step toward action and our CORD (Committee on Racism and Diversity) is working to bring local conversations to local action."

- Diocese of West Virginia

1.1.d. Historic study of diocesan and/or congregational participation in systemic oppression of Indigenous, Black, Latinx, Asian, Pacific Islander peoples and other people of color:

1. Arizona
2. Arkansas
3. Central New York
4. Chicago
5. Connecticut
6. Dallas
7. Eastern Oregon
8. East Tennessee
9. El Camino Real
10. Fort Worth
11. Georgia
12. Indianapolis
13. Iowa
14. Kentucky
15. Long Island
16. Los Angeles
17. Maine
18. Massachusetts

19. Michigan
20. Missouri
21. New Hampshire
22. New Jersey
23. New York
24. Newark
25. North Carolina
26. Northern Michigan
27. Northwestern Pennsylvania
28. Ohio
29. Olympia, Washington
30. Rhode Island
31. Rochester
32. Southwestern Virginia
33. Tennessee
34. Texas
35. Utah
36. Vermont
37. Virginia
38. Washington, DC
39. Western North Carolina
40. Wyoming

Select comments:

"We have been engaged in studying our participation in systemic oppression of Indigenous people, as well as early stages of other systemic oppression as a diocese and have encouraged individual parishes to also explore their roles in systemic racism. Individual parishes have researched their ties to indigenous land which we now occupy and have been in contact with local indigenous organizations."

- Diocese of Central New York

"Diocesan archivist in collaboration with RHJR Network and individual congregations have begun to study historic complicity in slavery and racism. Individual communities of faith are required to engage in self-study per diocesan resolution."

- Diocese of Connecticut

"We are adding a full-time archivist to our Diocesan Staff, beginning in January 2022. This archivist, who is a person of color, will guide our storytelling process for Becoming Beloved Community, as well as additional archivist duties. We are also raising up two persons of color in our ordination process."

- Diocese of East Tennessee

"Oral histories with Black parishioners and clergy, and historical research to provide context, has touched on diocesan participation in systemic oppression of Black people. | I recently joined the Diocesan staff as a part-time Missioner for Racial Justice. My primary work right now is research and education around how churches can advocate for local policy change that reduces police violence and other abuses in the criminal justice system. This involves studying local and national history and working to address racial disparities in communities across the geographic region of our diocese."

-- Diocese of Georgia

"As a Task Force, we have been studying our history as a Diocese and inviting the folks of the Diocese into talking / learning circles to discuss what racism looks like here. We are planning the Diocesan Education Day with two notable speakers, Professor Jon Okamura and Dr. Akiemi Glenn, both of whom will speak about the history of race in Hawaii and some current issues / injustices."

- Diocese of Hawaii

1.1.e. Intentional efforts to increase proportion of people of color among clergy:

1. Alaska
2. Arizona
3. Arkansas
4. Bethlehem
5. Central New York
6. Chicago

7. Connecticut
8. Dallas
9. East Carolina
10. Eastern Oregon
11. El Camino Real
12. Hawaii
13. Indianapolis
14. Kentucky
15. Long Island
16. Los Angeles
17. Maryland
18. Massachusetts
19. Michigan
20. Missouri
21. Montana
22. Nebraska
23. New Hampshire
24. New Jersey
25. New York
26. Newark
27. North Carolina
28. North Dakota
29. Northern California
30. Northern Michigan
31. Northwestern Pennsylvania
32. Ohio
33. Olympia, Washington
34. Rhode Island
35. Rochester
36. San Diego

37. San Joaquin
38. South Dakota
39. Southern Virginia
40. Southwestern Virginia
41. Spokane, Washington
42. Tennessee
43. Virginia
44. Washington, DC
45. West Texas
46. Western Louisiana
47. Western North Carolina
48. Wyoming

Select comments:

"We are deliberate about selecting diocesan leaders who are people of color, although we still have a significant way to go as the ratios are constantly changing. We have had difficulty recruiting clergy of color, although we are in early stages of an intentional plan in this regard."

- Diocese of East Carolina

"Our Transitional Officer has joined other Transition Officers in predominantly white dioceses discussing how we might increase the number of people of color among clergy, staff, and membership. The Transitional Officer also attended a two-day Bias facilitator training offered by the Transitional Ministry Conference (TMC)."

- Diocese of New Hampshire

"Since 2013, the Diocese of New Jersey has striven to be intentional about increasing the ranks of clergy of color and about resourcing and strengthening churches that serve communities of color. We have an active antiracism training program that is widely recognized and which focuses on systems and structures of racism and injustice. This past year a Reparations Task Force was formed by resolution of diocesan convention and has begun its work."

- Diocese of New Jersey

"The Canons to the ordinary are now an African American man and an Abeniki woman, the first ever in this diocese. Additionally, she is the only Abeniki priest in the diocese. This is her first full time work in the church. We are now meeting with one of the Abeniki chiefs. The Bishop and canons have spent time and continue to work into their schedule study of the Abeniki language and culture."

- Diocese of Vermont

1.1.f. Intentional efforts to increase proportion of people of color among staff:

1. Alaska
2. Arizona
3. Bethlehem
4. Central Pennsylvania
5. Chicago
6. Colorado
7. Connecticut
8. East Carolina
9. Eastern Oregon
10. East Tennessee
11. El Camino Real
12. Georgia
13. Hawaii
14. Indianapolis
15. Kentucky
16. Long Island
17. Los Angeles
18. Maryland
19. Massachusetts
20. Michigan
21. Nebraska
22. New Hampshire
23. New Jersey

24. New York
25. Newark
26. North Carolina
27. North Dakota
28. Northern Michigan
29. Northwestern Pennsylvania
30. Ohio
31. Olympia, Washington
32. Rhode Island
33. San Diego
34. San Joaquin
35. Southern Virginia
36. Tennessee
37. Utah
38. Vermont
39. Virginia
40. Washington, DC
41. Western North Carolina
42. West Tennessee
43. Wyoming

Select comments:

"Each of these topics form a part of regular conversation, raising awareness in congregations and throughout the diocese. More importantly, there have been dedicated efforts on the part of the Transition Ministry and Bishop to recruit persons of color--especially Latinos and Latinas to parishes and staff positions."

-- Diocese of El Camino Real

"Our Diocesan House is located in Kinston, North Carolina. In our community, as I understand it, African Americans represent a majority of our community. Of ten staff positions, we currently have three African Americans and one Hispanic person, with a fourth African American having been offered an open position. Five years ago, all staff members were Caucasian."

- Diocese of East Carolina

"Active initiatives focused on increasing proportion of people of color at all levels of the work and witness of the Diocese of Los Angeles and economic equity include:

- Lift up lay and ordained New Community ministers for leadership in program groups, committees, and diocesan offices and on the diocesan staff.
- Active recruitment and support of New Community candidates for ordination; attention to our discernment process and the COM's work to remove barriers to non-white vocations
- The Instituto de Liderazgo provides lay leadership training in Spanish.
- The Li Tim-Oi Institute provides lay leadership training in Mandarin.
- A task force continues its work on pay and benefits equity for lay and ordained employees in all our institutions."

- Diocese of Los Angeles

"We recently hired a POC on the staff and consistently give preference to racial and other diversity when all else is equal. Approx 1/3 of our diocesan staff are POC (including the bishop diocesan, two priests and one archdeacon). For what it's worth, we also have 4 LGBTQ folks on staff (almost 20%)."

- Diocese of Montana

"After about 1 year of intensive Anti-Racism work among the staff of the Bishop's Office and Governing Bodies we are reorganizing our staffing and resourcing to better support BIPOC members of congregations and clergy."

- Diocese of Olympia, Washington

1.1.f. Intentional efforts to increase proportion of people of color in membership:

1. Alaska
2. Arizona
3. Arkansas

4. Bethlehem
5. Central New York
6. Dallas
7. East Carolina
8. Eastern Oregon
9. El Camino Real
10. Indianapolis
11. Long Island
12. Los Angeles
13. Missouri
14. New York
15. North Carolina
16. Olympia, Washington
17. San Diego
18. San Joaquin
19. Southern Virginia
20. Virginia
21. West Texas
22. West Virginia
23. Western Louisiana
24. Western Massachusetts
25. Wyoming

Select comments:

"We received a New Community grant to begin a congregation focused on Native Americans in Tucson, led by a Native American priest; We added a line item for 'Black Ministries' to the 2022 budget."

- Diocese of Arizona

"Bishop George Sumner and the Standing Committee have made an intentional commitment to increasing people of color among the clergy. This includes offering diocesan formation in Spanish and seeking to plant in diverse ethnic communities. In recent years we have launched church plants in the Bhutanese, Nigerian, Iranian and Latinx communities. We are also deeply committed through prayer networks, worship services, children's work, educational opportunities, schools, and food outreach in the Southern Sector of Dallas which is primarily African American."

- Diocese of Dallas

"Long Island is a very diverse diocese, all evangelism materials are presented in English and Spanish and cross cultural/cross racial is encouraged in our training.

- Diocese of Long Island

"The Gathering is a ministry to APAs in Los Angeles and beyond designed to gather 1.5, second, and third generation APAs to the church. In 2020, The Gathering hosted "Who Is My Neighbor?", a panel conversation on racism and micro-aggression experienced by Asian-Americans, **and** (in partnership with Stop AAPI Hatred) a panel entitled "Being Asian American in the Age of the Coronavirus." It also hosted the development of immersion experiences enabling white churches and church members to understand their Chinese, Korean, Filipino, and Japanese neighbors. The One in the Spirit initiative focuses on increasing our diocesan community's capacity to expand relationships and deepen connections across divisions of prejudice and misunderstanding rooted in race, ethnicity, orientation, identity, age, and socio-economics. In 2020 in response to the murder of George Floyd, recognizing and acknowledging white privilege was prioritized as a key component of the initiative."

- Diocese of Los Angeles

"The diocese, as a part of its mission strategy, is studying growth areas within the diocese, specifically new African American and Latino communities with a focus on how to serve those growing areas."

- Diocese of North Carolina

"We are now meeting with one of the Abeniki chiefs. The Bishop and canons have spent time and continue to work into their schedule study of the Abeniki language and culture."

- Diocese of Vermont

"Bishop Folts has been regularly meeting with reservation church leaders as well as nonreservation churches to explore ways to increase and improve Native Ministries."

- Diocese of South Dakota

1.1.g. Intentional efforts to address racial disparities in treatment of leaders across the diocese, congregation or institution:

1. Alaska
2. Central Gulf Coast
3. Chicago
4. Connecticut
5. Dallas
6. East Carolina
7. Eastern Oregon
8. El Camino Real
9. Georgia
10. Hawaii
11. Indianapolis
12. Iowa
13. Kentucky
14. Long Island
15. Los Angeles
16. Massachusetts
17. Michigan
18. Missouri
19. Montana
20. New Hampshire
21. New York
22. Newark
23. North Carolina
24. Northern California
25. Northwestern Pennsylvania
26. Ohio
27. Olympia, Washington

28. Rochester
29. San Joaquin
30. South Dakota
31. Southern Virginia
32. Southwestern Virginia
33. Upper South Carolina
34. Utah
35. Virginia
36. Washington, DC
37. West Virginia
38. Western Louisiana
39. Western North Carolina
40. Wyoming

Select comments:

"We have a Racial Healing and Justice Ministries Group that I did share the racial audit with. They are doing listening sessions with leaders of all of our traditionally African-American congregations."

- Diocese of Georgia

"There is an intentional effort to expand decision-making capacity at the funding level that includes people of color who have been historically disenfranchised. The diocesan council decided that in an effort to address racial disparities across the diocese, they declared a moratorium on the closing of any African American churches and that priority has been given for special funding for technology and emergency assistance, particularly during the COVID pandemic through conversations and deliberate attention to reality."

- Diocese of North Carolina

"The Commission for Racial Justice in the Diocese of Ohio is in the process of establishing a 'safe space' for persons of color (1) who are somewhere in the ordination process; and (2) who have experienced some kind of human resources 'incident' (from micro-aggressions to trauma) in their churches."

- Diocese of Ohio

"We have engaged in a process of companionship with Ethnic Ministries Circles of Color, organized first by the Rev. Rachel Taber Hamilton. Circles of Color has gathered BIPOC members from throughout the Diocese for mutual support and to resource congregations and the Diocese to support ethnic ministries.

As a part of these efforts, we offered truth-telling liturgies and presentations at our last Convention as a beginning. We also offered an Indigenous-themed Diocesan Liturgy followed by conversation on race open to all members of the Diocese (about 500 participated). After about 1 year of intensive Anti-Racism work among the staff of the Bishop's Office and Governing Bodies, we are reorganizing our staffing and resourcing to better support BIPOC members of congregations and clergy."

- Diocese of Olympia, Washington

1.2.a. Diocese survey respondents that have engaged in the Truth & Reconciliation process of investigating the organization's historic role in racial injustice.

1. Central New York
2. Chicago
3. Connecticut
4. Dallas
5. East Carolina
6. Eastern Oregon
7. El Camino Real
8. Georgia
9. Iowa
10. Kentucky
11. Long Island
12. Los Angeles
13. Maine
14. Maryland
15. Massachusetts
16. Michigan
17. Minnesota

18. Montana
19. New Hampshire
20. New Jersey
21. New York
22. Newark
23. North Carolina
24. North Dakota
25. Northern Michigan
26. Northwestern Pennsylvania
27. Ohio
28. Oklahoma
29. Olympia, Washington
30. Rhode Island
31. Rochester
32. San Joaquin
33. Southern Virginia
34. Southwestern Virginia
35. Spokane, Washington
36. Tennessee
37. Vermont
38. Virginia
39. Washington, DC
40. Western North Carolina
41. West Virginia
42. Western Massachusetts
43. Wyoming

Select comments:

"We have formed a Racial Healing, Reconciliation and Justice Commission which is investigating our diocese's parishes and diocesan-wide historical racial injustice. We are encouraging parishes to engage in truth-telling and parish historical investigations. We are also working with a group of city-wide ecumenical partners through Reconcile Dallas to explore our city-wide and regional systemic injustices."

- Diocese of Dallas (Texas)

"We are engaged in a Diocese wide investigation of our historic engagement with racism and racial injustice. Our studies so far include the colonial period, the Civil War era, Jim Crow, KKK presence in Long Island, red lining, white flight, sundown towns and race covenants of the 1950's and forward."

- Diocese of Long Island

"The current focus has been on our Camp which resides on traditional Flathead land (within the reservation bounds) and was homesteaded by a Flathead woman when the land was taken. We have been working with tribal leadership to find out more of the land's history and story."

- Diocese of Montana

"We also are investigating the establishment of a Center for Racial Justice patterned on the Absalom Jones Center for Racial Healing model, but focused on historic and present racial injustice directed at minority populations present in the Pacific Northwest, particularly Indigenous People and Asian American Pacific Islanders."

- Diocese of Olympia, Washington

"This is an ongoing process. Already portraits of the first bishop have been removed in various settings. The removal from a prominent place in our high school was ceremonial, and a statement produced. As we research our (Bishop Booth's) involvement with the eugenics movement, we are developing information to share and removing his name from a camp and conference center building. We are still in the process of deciding how we will repent, and have reparations."

- Diocese of Vermont

1.2.b. Diocese survey respondents that have engaged in the Truth & Reconciliation process of linking historic injustice in their organization with ongoing patterns of racial injustice.

1. Chicago
2. Colorado

3. Connecticut
4. East Carolina
5. Eastern Oregon
6. El Camino Real
7. Georgia
8. Hawaii
9. Iowa
10. Long Island
11. Los Angeles
12. Maryland
13. Massachusetts
14. Michigan
15. New Hampshire
16. New Jersey
17. New York
18. Newark
19. North Carolina
20. North Dakota
21. Northern Michigan
22. Oklahoma
23. Olympia, Washington
24. Rhode Island
25. San Joaquin
26. Southern Virginia
27. Vermont
28. Virginia
29. Washington, DC
30. Western Louisiana
31. Western North Carolina

Select comments:

"We have a historiographer and archivist who have very publicly called-out the historic racial injustices in the Diocese, as well as the things "left undone." This history has been presented before Diocesan Conventions, and we held a pilgrimage to historically black congregations that made clear the lack of resources that have been available to them. The diocese has launched a committee specifically aimed at reviewing and addressing racial disparities across the diocese inclusive of historic white congregations and their participation in past patterns of white supremacy. We have had a couple of programs in which we told the stories of our Black congregations and the impact of systemic racial injustice on those communities that continues to the present. As the diocese discusses reparations as a way to address past and present injustices, there is a call for historic white churches to examine their histories and participate in truth-telling. This must happen before healing can truly begin.

- Diocese of North Carolina

"We spent time as part of our truth-telling efforts for the 100th year remembrance of the Tulsa Race Massacre working to link historical injustice with ongoing patterns of racial injustice. We have also started the process of investigating the role of the Episcopal Church in Oklahoma as it relates to indigenous schools."

- Diocese of Oklahoma

"We are beginning to respond to the rift caused by the abuse discovered in Indigenous Boarding schools. We will focus on this during our next Diocesan Convention and a project is underway to allow people to share their stories through our website."

- Diocese of South Dakota

1.2.c. Diocese survey respondents that have engaged in the Truth & Reconciliation process of committing to specific action to repent, heal and repair past and present injustices with which our organizations and members have been and/or are complicit (also known as "reparations").

1. Alaska
2. Atlanta
3. Central Gulf Coast
4. Central New York
5. Connecticut
6. Dallas

7. East Carolina
8. Eastern Oregon
9. East Tennessee
10. Hawaii
11. Indianapolis
12. Iowa
13. Kentucky
14. Long Island
15. Los Angeles
16. Maryland
17. Massachusetts
18. Michigan
19. Minnesota
20. Montana
21. New Hampshire
22. New Jersey
23. New York
24. North Carolina
25. Northern Michigan
26. Ohio
27. Olympia, Washington
28. Rochester
29. San Joaquin
30. South Dakota
31. Southern Virginia
32. Texas
33. Vermont
34. Virginia
35. Washington, DC
36. West Virginia

37. Western Louisiana
38. Western North Carolina
39. Wyoming

Select comments:

"2018 Convention proclaimed an initial 2-year Season of Racial Healing, Justice and Reconciliation. 2020 Convention resolution extended that indefinitely, originally titled Acknowledging and Confronting Systemic Racism, White Supremacy, and Anti-Black Bias in Our Nation and The Episcopal Church in Connecticut: Continuing the Season of Racial Healing, Justice and Reconciliation. The resolution calls upon the Bishops to create a Task Force on Reparations, which was constituted in April 2021."

- Diocese of Connecticut

"Working on land project native restoration with local First Peoples, and in support of cultural education efforts. We have dedicated 80 acres of our land to habitat and indigenous cultural and first foods restoration. We are incubating a non-profit focused around indigenous cultural revitalization."

- Diocese of Eastern Oregon

"We are investing new dollars in East Knoxville to support educational efforts, affordable housing, and anti-gun violence, all directed towards communities made up primarily of persons of color."

- Diocese of East Tennessee

"In 2020, the Episcopal Diocese of Iowa passed a resolution at its annual convention calling for a Season of Truth and Healing during which we will take tangible and enduring actions towards healing the sins of slavery, indigenous genocide and displacement, and racism through earnest and sacrificial actions. One of those actions is to review and share the history of Iowa's and our churches' part in benefiting from the legacies of slavery and indigenous genocide and displacement. The digital, interactive mapping project is part of that work. We have formed a Reparations Task Force that is charged with leading a multi-year effort to examine how the diocese can work to repair the damage caused by racism, recommend changes that combat systemic racism in our structures, and suggest specific ways that we might make emotional, spiritual, and financial reparations in this diocese."

- Diocese of Iowa

"In the Fall of 2020 we had trainings in presenting and engaging Sacred Ground groups and Healing from Internalized Oppression participation. We had approximately 40 Sacred Ground groups during 2020/21. The Data Story makes historical and present racial inequity clear. We have started an Indaba process, convening congregations from our four counties to enter into conversation with one another. Two workshops were held to assist members to enter into deeper dialogue: the Becoming Beloved Community Storysharing Workshops, and the Hosting a World Cafe training for people to have conversations on what steps/actions to take next."

- Diocese of Long Island

"Trails of Souls (<https://trailofsouls.org/>), reparations workshops, book studies and dialogues, and extensive anti-racism training."

- Diocese of Maryland

"A resolution passed (overwhelmingly) at our November 2020 Diocesan Convention calling 'all parishes, missions, diocesan council, convocations, and episcopal schools to commit to taking up a collection that supports the study of and leads to actions for reparations and reconciliation, and supports efforts creating a conference on reparations that addresses legislation, education, access to health-care, economics, and other needed areas of action.' In September the Digital Mission and Reconciliation Commission will host a dialogue about Reparations: what they are, what they are not, and what it means living faithfully in right relationship."

- Diocese of New Hampshire

"By resolution of the Diocesan Convention, the Diocese of New Jersey called for the creation of a Reparations Task Force in the fall of 2020. The Task Force formed and began its work 2021. This work will continue to explore the history of racial injustice in the Diocese and the State of New Jersey, make recommendations and lead to the creation of a more lasting Reparations Committee following the next convention."

- Diocese of New Jersey

"The Diocese began a three-year process in 2018 of "A Year of Lamentation"; "A Year of Apology"; and "A Year of Reparation" - a pattern which we hope will be established as repeatable and ongoing. During the time, one of our clerics: the Rev. Chuck Kramer, wrote a play: "A New York Lamentation" - that was seen widely at Diocesan Convention and in various parishes. A resolution proposed at the 1860 Diocesan Convention opposing slavery as evil - which was tabled at that Convention - was taken off the table and revisited at our Convention of 2019, allowing the entire Diocese to learn a part of our complicit history and allowing the current Convention to express its opposition to slavery and racism. We continue the work of learning, dismantling white supremacy, and LISTENING to stories that many of us have never before heard, giving voice to those who heretofore have not had their voices heard."

- Diocese of New York

"Our Diocesan Convention passed several resolutions in 2020 that included funding a BIPOC ministry fund to support underpaid BIPOC ministers in ethnic congregations. The resolution requires 2% of operating expenses be allocated to this fund."

- Diocese of Olympia, Washington

"Many of our congregations are looking at how their churches have benefitted historically from racial oppression and are taking steps to right the wrong (removal of offensive statues, erection of commemorative plaques that "tell the story.") The Diocese publicly refused to participate in The Corbin Trust scholarship (a scholarship fund whose founding documents specified recipients must be white) and invited other participating bishops to refuse. Began taking steps to donate the amount of money the diocese has received from this trust over the years to historically black colleges and universities as a form of reparation."

- Diocese of Southern Virginia

"The Diocese as a whole has engaged in a reparations process and at least one member of our area congregations is a leader in that effort. On the local level, as congregations have engaged with sacred ground and/or engaged with local history, they are seeking ways to redress wrongs through partnerships with other organizations or one congregation set up its own scholarship fund. One Congregation is working to establish a zip code in a historically African American Community. One congregation is doing a timeline/story telling project with their whole town."

- Diocese of Texas

"In 2021, we have started the intentional process of studying reparations and what that would look like in our diocese. We are studying this process to include not just repentance for our treatment of African peoples and their descendants, we are also studying how to repent for our treatment of Indigenous peoples."

- Diocese of Virginia

1.2.d. Diocese survey respondents that have engaged in another process of Truth & Reconciliation or made additional comments:

Select comments:

"...several of our clergy are part of The Circle of Clergy, a group of Black clergy and several white clergy allies working to unite in the community across racial lines in the wake of the tragic death of Miss Atatiana Jefferson on October 12, 2019. The trial of the police officer who shot her is

soon to be scheduled (they are saying in September now) and tensions are high in the city. This group is working to build trust and open lines of communication with the police department, the city, and the county in anticipation of that trial and its outcome."

- Diocese of Fort Worth (Texas)

"We are beginning this process especially as it concerns the genocide and oppression of the Indigenous people of the area - The Abenaki. This will examine the issues of land appropriation, residential school abuse, and the Eugenics Movement. An examination of the land acknowledgement question. The Diocese has received a Creation Care grant to support an Indigenous Food Sovereignty program."

- Diocese of Vermont

"We are in the beginning stages of figuring out how to best engage in a Truth and Reconciliation process."

- Diocese of Bethlehem (Pennsylvania)

"Much of this work has been talking to folks in an effort to raise awareness, and opening spaces for folks to talk to one another about their experiences. Hawaii doesn't operate in a black / white paradigm, which can mean that racism goes unseen / unaddressed."

- Diocese of Hawaii

1.3. Diocese survey respondents that have a staff person and/or volunteer designated who serves as the point person(s) for diocesan racial reconciliation and justice ministries:

Diocese	Contact (information provided upon request)
Arizona	Monica Whittaker (volunteer) David Chavez (staff)
Atlanta	Dr. Catherine Meeks (staff)
Bethlehem	Sandy Milien (volunteer) Rev. Dale Grandfield (volunteer)

Central New York	Karen Anderson (volunteer) Stephanie Nevels (volunteer)
Chicago	Miguel Briones (volunteer) Robert Purcell (volunteer)
Connecticut	The Rev. Canon Ranjit Mathews (staff)
Eastern Oregon	The Rev. Roy Green (volunteer)
East Tennessee	
Eau Claire	Rev. Canon Tanya Scheff (staff)
Georgia	Rev. Guillermo Arboleda (staff) Karen Cote (volunteer) John Hayes (volunteer)
Indianapolis	Kristin White (staff) Jay Douglas (volunteer)
Iowa	Meg Wagner (staff) Rev. Kim Turner Baker (volunteer)
Kentucky	Jan Scholtz (volunteer) The Rev. Valerie Mayor (staff)
Los Angeles	Melissa McCarthy (staff) Susan Russell (staff)

Maine	John Hennessy (staff) Emily Kenniston (staff)
Massachusetts	
Michigan	The Rev. Veronica Dunbar (staff) Jo Ann Hardy (staff)
Minnesota	Rachel Babbitt (staff)
New Hampshire	James McKim (volunteer) Gail Avery (staff) Rev. Zachary Harmon (volunteer)
New York	Mary Glasspool (staff) Carla Burns (volunteer)
Newark	No name provided (volunteer)
North Carolina	Kathy Walker (staff) DeDreana Freeman (volunteer)
Northern California	Lynn Zender (volunteer) Miriam Casey (volunteer)
Northern Michigan	Great Lakes Peace Center (volunteer) Marna Franson (staff)
Northwestern Pennsylvania	Gabrie'l Atchison (staff) Twila Smith (staff)

Ohio	Margaret D'Anieri (staff) Denise Caywood (volunteer)
Rhode Island	Dena Bartholomew (staff)
Rochester	Melanie A Duguid-May (volunteer) Nicole Hercules (volunteer)
San Diego	Deann Rios (staff) Troy Elder (staff)
San Joaquin	
South Dakota	
Southern Virginia	Lynn Farlin (staff) Willis Foster (staff)
Southwestern Virginia	Pattie Ames (staff) Marissa Sifontes (staff)
Spokane, Washington	
Tennessee	Bill Gittens (volunteer)
Vermont	Walter Brownridge (staff) CJ Spirito (volunteer) Auburn Watersong (staff)

Washington, DC	Hazel Monae (staff), Peter Jarrett-Schell (volunteer)
West Texas	Flor Saldivar (staff) Dorcas Sampson (volunteer)
West Virginia	Kim Webster (volunteer) John McGee (volunteer)
Western Louisiana	Joy Owensby (staff)
Western Massachusetts	Lee Cheek (volunteer) Rev. Harvey Hill (volunteer)
Western North Carolina	

1.4. Diocese survey respondents that have organized a commission, working group or other regular meetings to work on a Truth and Reconciliation process:

Diocese	Commission/Group name & information
Atlanta	<i>Absalom Jones Center for Racial Healing</i>
Bethlehem	<i>Diocese of Bethlehem Racial Justice and Reconciliation Task Force.</i> Co-chairs: Sandy Milien and Rev. Dale Grandfield
Central Gulf Coast	<i>Racial Justice and Reconciliation</i> Gary Moore, Joe McDaniel

Chicago	<i>Anti-Racism Commission.</i> Co-Chairs: Miguel Briones and Robert Purcell
Connecticut	<i>Racial Healing Justice and Reconciliation Ministry Network</i> a network led by lay and clergy volunteers to promote racial justice at the local, regional and diocesan level. Leaders: The Rev. Rowena Kemp and Dr Suzy Burke <i>ECCT Reparations Task Force</i> , established by 2020 resolution. Co-conveners: Cheryl Sharp, Esq. and The Rev. Dr. Donald Hamer
Dallas	<i>Episcopal Diocese of Dallas Racial Healing, Reconciliation and Justice Commission.</i> Chair: Deacon Jennifer Smith, Staff Contact: Canon Carrie Headington,
East Carolina	<i>Racial Healing Commission</i> Rachel Williamson
Eastern Oregon	The Rev. Roy Green We have created a committee to create a resolution to Repudiate the Doctrine of Discovery. This was passed by the Council and will be presented at the Convention in October. This committee will then evolve to enact the words of the resolution through reparation.
East Tennessee	Our new archivist will guide this work, which has already begun, but with limited success, so far.
El Camino Real	<i>"A Storied Pilgrimage with Race"</i> Bishop Lucinda Ashby
Fond du Lac	<i>Mosaic Task Force.</i> Co-chairs are the Rev. Christopher Wilkerson and Martina Mims

Georgia	<p><i>Racial Justice and Healing</i> ministry: Right now we are in the truth-gathering, truth-uncovering stage. We are a diocesan-wide institution with members from a variety of churches. The <i>Diocesan Commission on Racial Healing</i> is currently conducting interviews with parishioners from historically Black parishes to expose racism in the Diocese's history.</p>
Hawaii	<p><i>Racial Reconciliation Task Force</i> Rev Jazzy Bostock convener</p>
Indianapolis	<p><i>The Diocesan Union of Black Episcopalians</i> chapter introduced two resolutions at Diocesan Convention 2020 that established a commitment to truth-telling about historic congregational complicity in systemic racism. Mariann Scott is the President of the Union of Black Episcopalians</p>
Iowa	<p><i>Reparations Task Force</i> - contact: Rev. Kim Turner Baker</p>
Kentucky	<p><i>Commission of Racial Healing</i>. Contact Jan Scholtz, chair. West Louisville Now, a capital drive to repair two congregations where the majority of parishioners are people of color. The money raised for overdue repairs constitutes reparations for those two congregations that have just gotten by financially for years. Contact Valerie Mayo. <i>Urban Partnership</i> mission and ministry in Louisville among congregations Contact Canon Jason Lewis <i>Becoming Beloved Community</i>, an endowment created by Christ Church Cathedral, Louisville. Contact Dean Matt Bradley</p>
Long Island	<p><i>Racial Justice and Reconciliation Commission of the Standing Committee of the Diocese of Long Island</i>: Contact: Canon Claire Woodley</p>
Los Angeles	<p>These take place in many different forms. There are multiple working groups looking at these issues from every point of view. New community leaders, senior staff conversations, educational opportunities, immersion experiences, affinity groups, and more.</p>

Maine	<i>Racial Justice Commission</i> John Hennessy and Emily Kenniston
Maryland	<i>Truth and Reconciliation Commission</i> Contact: the Rev. Pan Conrad
Massachusetts	The <i>Racial Justice Commission</i> is required to regularly report to the Diocesan Council and Diocesan Convention
Michigan	<i>Diocesan Reparations & Reconciliation Research Group</i> The Rev. Sister Veronica Dunbar <i>Reparations Task Force</i> Marc Robinson, Chair
Minnesota	We are currently building a team of folks from across ECMN to develop a racial justice and healing curriculum that all Episcopalians in the state will walk through. Heidi Kim (key point person) Rachel Babbitt
New Hampshire	<i>Reconciliation Commission:</i> Chair, The Rev. Nancy Vogele Reconciliation Commission members: The Rev. Canon Gail Avery, Staff Liaiso, The Rev. Zackary Harmon, The Rev. Betsy Hess, The Rev. Hays (Hank) Junkin, Susan (Sooky) Lassen, James McKim, (also chair of ECCAR, president of the Manchester Chapter of the NAACP, and managing partner of Organizational Ignition-a consulting firm that improves organizational performance through diversity, equity, & inclusion), Betty Lane, Jacqueline Weatherspoon Michael Reinke, The Venerable Derek Scalia, The Rev. Dr. Nancy Vogele, Chair, The Rev. Teresa Gocha, The Rev. Sarah Rockwell, President, Granite State Organizing Project, The Rev. Jason Wells, past ED, NH Council of Churches

North Carolina	<p><i>Racial Justice and Reconciliation Committee.</i> The chairs are DeDreanna Freeman and Chris Coby</p> <p><i>Restitution Committee</i> Led by Canon Rhonda Lee, Reconciliation Committee, the Rev. Monnie Riggin</p>
North Dakota	<p><i>Reconciliation Committee</i> Addresses racial justice issues along with other dividing issues within the diocese</p>
Northern California	<p><i>Commission for Intercultural Ministries</i></p>
Northern Michigan	<p><i>Rayford Ray Becoming Beloved Community Team</i> Arlene Gordanier, Kathy Vanden Boogaard, Deb Nedeau, Marna Franson, Pamella Vincent Jenkins, and Rick Stanitis.</p> <p><i>Bishop and Justice and Peace Committee.</i> Working diligently statewide (collaborating) with Indigenous led organizations.</p>
Northwestern Pennsylvania	<p><i>Commission to Dismantle Racism and Discrimination.</i> The Rev. Matt Lincoln, Chair</p>
Ohio	<p><i>Diocese of Ohio Commission for Racial Justice</i> Mrs. Deborah Likins-Fowler The 2020 Diocesan Convention restructured the Commission for Racial Justice, which had been reconstituted and is working in collaboration with the Diocesan Council.</p>
Oklahoma	<p><i>The Becoming Beloved Community Commission of the Episcopal Diocese of Oklahoma.</i> Kate Bond, Director of Faith Formation and Discipleship</p>
Olympia, Washington	<p>The Bishop's Office is working with the <i>Ethnic Ministries, Circles of Color, on specific endeavors</i> to repair the breach by supporting and revitalizing ethnic congregations in our diocese. The Rev. Rachel Taber-Hamilton</p>

Rhode Island	<i>The Center for Reconciliation</i> The Rev. Canon Dena Cleaver-Bartholomew
Rochester	<i>The Racial Reconciliation, Healing and Justice Circle.</i> Its objectives have been threefold: celebration of diversity; education; antiracism training. Nicole Hercules and Melanie Duguid-May, Co-convenors
San Joaquin	<i>Anti-Racism Commission</i> The Rev. Canon Anna Carmichael
South Dakota	We are organizing.
Southern Virginia	<i>Repairers of the Breach</i> Currently convened by Canon Lynn Farlin. The group is in the process of identifying a chair. They are charged with three tasks: education, anti-racism training, and action.
Southwestern Virginia	<i>Diocesan Becoming Beloved Community Guiding Team</i> Rev. Nina Salmon, chair
Spokane	We have a <i>Beloved Community working group</i> that is just starting its work.
Tennessee	See other information about this diocese.
Utah	<i>Peace and Justice Committee</i> It is in the process of forming. That should be done in September.
Vermont	<i>The Episcopal Diocese of Vermont Anti-Racism Working Group.</i> Antiracism action is led by CJ Spirito, head of Rock Point School, with assistance from the Rev. Canon Walter Brownridge.

Virginia	<i>The Ministry for Racial Justice and Healing.</i> Chair: Ms. Caroly Lanier
Washington, DC	<i>Racial and Social Justice Committee.</i> Enid Lagesse and David Wacaster,) Co-Chairs <i>Equity & Justice Steering Committee</i> <i>Reparations Task Force</i>
Western Louisiana	Joy Owensby can provide contact info
Western North Carolina	For over 30 years we have had a Commission to <i>Dismantle Racism</i> . The commission leadership spent all of 2020 re-visioning new goals and objectives for the next decade. We have partnered with the Absalom Jones Center and updated our training to include a refreshed "Level 1" training and then worked with clergy and lay leaders to be available to offer a "level 2" training utilizing Sacred Ground. We have and will continue to offer diocesan wide book studies with our bishop. The CDR committee is also collaborating to provide a robust resource team to assist interested clergy and parishes in exploring racial justice, truth and reconciliation more deeply.
West Virginia	<i>Committee on Racism and Diversity</i> Its monthly meetings along with our web presence to bring resources to our diocese are bearing fruit as our parishes reach out for assistance in discussions and activities. Kim Webster - Chair, Johnny McGhee, Vice chair.

Section 2: Proclaiming the Dream of Beloved Community

Sección 2: Proclamando el Sueño de la Comunidad Amada

2.1.a. Hosted a Listening and Learning Session around race in partnership with neighbors, faith partners, civic groups, schools, etc.

1. Arizona
2. Arkansas
3. Bethlehem
4. Central Gulf Coast
5. Central New York
6. Chicago
7. Connecticut
8. Dallas
9. East Carolina
10. Eastern Oregon
11. East Tennessee
12. El Camino Real
13. Fond du Lac
14. Fort Worth
15. Georgia
16. Indianapolis
17. Iowa
18. Los Angeles
19. Maine
20. Massachusetts
21. Minnesota
22. New Jersey
23. New York
24. Newark

25. Northern Michigan
26. Ohio
27. Rochester
28. San Joaquin
29. South Dakota
30. Southern Virginia
31. Southwestern Virginia
32. Spokane
33. Vermont
34. Virginia
35. Western Massachusetts
36. Western North Carolina
37. West Texas
38. West Virginia

Select comments:

"Held a four-week learning session during Black History Month led by community leaders. Offered prayer services (Livestreamed) led by the diocesan racial justice and reconciliation task force."

- Diocese of Bethlehem

"The ARC also hosted a panel discussion focusing on COVID-19 and the disproportionate health impact on racial minorities. Over 200 persons participated in this conversation that included diocesan representatives, church-wide experts, and local community experts."

- Diocese of Chicago

"We participate in monthly city-wide listening and learning sessions with ecumenical partners around race."

- Diocese of Dallas

"We have parishes in discussion with other churches, predominately black, in their area on race relations."

- Diocese of Southwestern Virginia

"A number of congregations have hosted or are hosting classes or discussion groups focused on race, racism and reconciliation."

- Diocese of West Texas

2.1.b. Offered public witness (editorials, public speaking, protests and vigils)

1. Arizona
2. Arkansas
3. Atlanta
4. Bethlehem
5. Central Gulf Coast
6. Chicago
7. Colorado
8. Connecticut
9. Dallas
10. East Carolina
11. East Tennessee
12. El Camino Real
13. Ft. Worth
14. Georgia
15. Idaho
16. Indianapolis
17. Iowa
18. Kentucky
19. Long Island
20. Los Angeles
21. Maine
22. Maryland

23. Massachusetts
24. Michigan
25. Milwaukee
26. Minnesota
27. Nebraska
28. New Hampshire
29. New Jersey
30. New York
31. Newark
32. North Carolina
33. North Dakota
34. Northern California
35. Northern Michigan
36. Northwest Texas
37. Northwestern Pennsylvania
38. Ohio
39. Olympia, Washington
40. Rochester
41. San Diego
42. San Joaquin
43. South Dakota
44. Southern Virginia
45. Southwestern Virginia
46. Spokane
47. Upper South Carolina
48. Utah
49. Vermont
50. Virginia
51. Washington, DC
52. Western Louisiana

53. Western Massachusetts

Select Comments:

"We accompanied local Black leaders to the Governor's office to deliver letters of protest; we have marched for voting rights; clergy have published op-eds; and our Arizona Faith Network has done a number of listening sessions over zoom."

- Diocese of Arizona

"Members of Bishop's staff and representatives from different congregations participated in marches and protests during the summer of 2020 following the murder of George Floyd."

- Diocese of Chicago

"Marchas y protesta con el abuso policial con la gente de color."

- Diocese of Colorado

"ECCT congregations and ECCT-wide initiatives are actively engaged with the wider community in promoting racial justice awareness, advocacy and grassroots efforts including legislative and institutional changes at the local, state and national levels. We are also actively engaging with other faith communities and social justice advocates around the state and beyond to create a synergy among and between all allies, secular and religious. Several action groups were developed as a result of 'World Cafe' discussions at Convention, which led to further collaboration with state-wide advocacy groups promoting racial and social justice."

- Diocese of Connecticut

"I took part in a protest with Savannah area clergy and the clergy in the Brunswick area (where Ahmaud Arbery was killed) took part in protests in their area. The Rev. Guillermo Arboleda is the Rector of St. Matthew's Savannah and works part-time for the Diocese as our Missioner for Racial Justice. He is putting together a webinar style clergy conference for the Episcopal Dioceses of Atlanta and Georgia and the Georgia clergy of the ELCA Southeast Synod to educate clergy on issues in policing and how to engage with it in their contexts. | The 9 members of our group (Racial Justice and Healing ministry) are recording video statements about why they are involved in the work of racial justice. Some of the videos are already on our YouTube channel, and all will be featured on the website we are building. | I have published an editorial on voting rights (and racist policies that make it more difficult for BIPOC to vote) and have spoken on similar topics in virtual press conferences. I am currently developing a worship for clergy on racist police violence and public policy advocacy for churches."

- Diocese of Georgia

"We have and continue to work with interfaith partners across the state to be a public witness for racial justice legislation. This past legislative year that has meant creating advocacy tools for some pieces of legislation and against others (graphics, talking points, etc.). We worked with the Interfaith Alliance to encourage faithful voting. Our bishop and clergy were active in marches, protests, and in virtual speaking engagements around issues of racial justice in the state. We have led or been active participants in services of healing and remembrance."

- Diocese of Iowa

"As Louisville was where Breonna Tylor was killed, clergy and laity have engaged in acts of witness and protest, engaged political and civic leaders, and encouraged congregational conversations and studies."

- Diocese of Kentucky

"We have done World Cafe trainings for congregations who have completed Sacred Ground to begin to articulate next steps based on the learning they have done. In the coming year we will have a month-long Preaching Residency for our clergy on Preaching and prophecy in racial justice and reconciliation held at our Cathedral of the Incarnation in partnership with Mercer School of Theology. We will have five preachers on five consecutive weeks teaching preaching skills for prophetic preaching for the clergy of the Diocese. This Fall as part of our First And Fresh Program we will be teaching clergy the art of writing editorials to local and City publications."

- Diocese of Long Island

"EDLA has been a sanctuary diocese since 2016. Episcopal Sacred Resistance is the diocese-funded focal point for activism on behalf of the dignity of every human being. One in the Spirit and New Community continue to work in close collaboration on behalf of anti-racism and equity. Bishop Taylor collaborates actively with Sacred Resistance as well as CLUE (Clergy United for Economic Justice) and LA Voice. He has hosted and participated in ongoing interfaith meetings with ICE in LA. Diocesan staff and other clergy and lay leaders attended were active in the protests following the murder of George Floyd. Bishops Taylor and Bruce are lifetime UBE members. Bishops Taylor and Bruce and Canon McCarthy advocate regularly in pastoral messages, social media, and sermons for racial justice, the acknowledgment of white privilege, immigration reform, voting rights, and other issues. | Sanctuary Task Force and the Bishop's Commission Gospel Justice and Community Safety. Also, beginning a commission on climate change."

- Diocese of Los Angeles

"Countless vigils and protests related to the murder of George Floyd and the fight for racial justice. 'What Would Whipple Do' has also been a space of public witness and protest related to the detention of migrants at a federal building named after the first Episcopal Bishop in Minnesota."

- Diocese of Minnesota

"We have an active prison reform ministry (Balancing the Scales of Justice) which began as a ministry focused on death penalty abolition. Their scope has now increased to include other issues related to mass incarceration and racial justice."

- Diocese of Nebraska

"The Bishop has been recognized as a public voice on issues of racial justice and had an op-ed published in New Jersey newspapers calling for the creation of a statewide Task Force to study issues of racial justice and reparations. Congregations have been involved in Black Lives Matters and participated widely in demonstrations for racial justice."

- Diocese of New Jersey

"We have a public policy group that advises the Bishops, and they regularly issue public statements about various unjust situations. Over the past few years, people from the Diocese have participated in public protest under either the Diocese's banner or their own congregation banner. The Diocese provides subsidies for members to attend anti-racism workshops and encourages further work within the congregations. | Our bishops and diocese have written editorials for local newspapers and have participated in vigils. We have also supported congregations in peaceful protests and provided communication tools. | Individual congregations have offered witness."

- Diocese of North Carolina

"The No-DAPL/Water protectors brought awareness of many issues being addressed today."

- Diocese of North Dakota

"We have met with various Indigenous groups including Native Justice Coalition supporting earth care efforts, building relationships with Anishinaabe people(tribes), Michigan Interfaith Power and Light. Contacts with Northern Michigan University, Michigan Technical University, KBIC, Sault Ste Marie Tribe, Bay Mills, Pottawatomi-Hannahville Community."

- Diocese of Northern Michigan

"Because we feel like there is a lot of trust to rebuild in our organization by victims of racism and perpetrators, we are just beginning to cast a vision based on the stories we are sharing. For many years, our Bishop and other leaders have engaged in Anti-Racism in the public square and encouraged/modelling political action."

- Diocese of Olympia, Washington

"The bishop has been a strong advocate for these concerns in the state as well as members who have taken an active role in advocacy before the legislature and mobilizing people to influence leaders who are responsible for the utilization of funds from the American Rescue Plan. To this end, working alongside others in the community with United Today Stronger Tomorrow a statewide effort was undertaken to get input from almost all of the zip codes in Utah. What was well known was the way that COVID impacted communities of color at a higher rate than any other community. The information and mobilization of people led to some victories."

- Diocese of Utah

"Various churches held sessions with non-Episcopal churches, especially around the witness to events of the summer of 2020. BLM banners were displayed on at least one church in the diocese, which generated published letters of support from other clergy and other leaders of Episcopal churches (in Berkshire County). We have one representative from our BCC on the Province I Indigenous Peoples Justice Network."

- Diocese of Western Massachusetts

2.1.c. Participated in local or regional efforts to examine the history of race and racism

1. Alaska
2. Arizona
3. Atlanta
4. Central Gulf Coast
5. Central New York
6. Connecticut
7. Dallas
8. Eau Claire
9. East Carolina
10. East Tennessee
11. El Camino Real

12. Fort Worth
13. Indianapolis
14. Iowa
15. Kentucky
16. Long Island
17. Los Angeles
18. Michigan
19. Missouri
20. Montana
21. Nebraska
22. New Hampshire
23. New Jersey
24. New York
25. North Carolina
26. Northern California
27. Northern Michigan
28. Northwestern Pennsylvania
29. Oklahoma
30. Rochester
31. San Joaquin
32. South Dakota
33. Southern Virginia
34. Southwestern Virginia
35. Spokane
36. Texas
37. Upper South Carolina
38. Vermont
39. Virginia
40. West Virginia
41. Western Louisiana

42. Western North Carolina
43. Wyoming

Select Comments:

"Many of our congregations are looking at how we occupy indigenous lands and are working at both congregational and diocesan level to make a statement about how we occupy the traditional and current lands of indigenous people."

- Diocese of Northern California

"Research on Native and African American history in the Upper Peninsula."

- Diocese of Northern Michigan

"Worked with the Greenwood Massacre remembrance committee on events."

- Diocese of Oklahoma

"Rock Point School (our private non-religious high school) studied Bishop Hopkins' book. The students and staff responded by writing a statement about their beliefs that he should not be honored, arranging a ceremonial removal of his portrait, and hanging a BLM flag on the building which has his name etched in stone. The Diocesan study on Hopkins included some community members. Besides the Diocese, these efforts include certain parishes such as: Stephen's Episcopal Parish - Middlebury, VT; St. James' Episcopal Parish - Essex Junction, VT; Good Shepherd Episcopal Parish - Barre, VT; St. Paul's - Vergennes, VT."

- Diocese of Vermont

2.1.d. Participated in efforts to generate a local or regional vision for racial healing

1. Arizona
2. Arkansas
3. Atlanta
4. Central New York
5. Colorado
6. Connecticut

7. Dallas
8. East Carolina
9. East Tennessee
10. El Camino Real
11. Ft. Worth
12. Idaho
13. Indianapolis
14. Iowa
15. Kentucky
16. Los Angeles
17. Maryland
18. Nebraska
19. New Jersey
20. Newark
21. North Carolina
22. North Dakota
23. Northern California
24. Northern Michigan
25. Ohio
26. Rhode Island
27. Rochester
28. Southern Virginia
29. Southwestern Virginia
30. Spokane
31. Texas
32. Upper South Carolina
33. Vermont
34. Virginia
35. Western North Carolina
36. West Virginia

Select Comments:

"The Circle of Clergy, a group of Black clergy and several white clergy allies working to unify the community across racial lines in the wake of the tragic death of Miss Atatiana Jefferson on October 12, 2019, have an ongoing effort."

- Diocese of Ft. Worth

"This has been largely within the task force, and the individual connections that members are making with the community - such as with the prosecuting attorney's office, or as chaplain at 'Iolani School."

- Diocese of Hawaii

"Individual congregations have organized healing services to address the sin of racial injustice. Our Asian immersion programs have deepened understanding across barriers of difference and prejudice."

- Diocese of Los Angeles

"We are engaged in talks with indigenous peoples around the issues of land acknowledgements and tribal customs. We have signed on to the Matoaka Covenant. We are working in some areas with local civic leaders."

- Diocese of Southern Virginia

"In Bryan College Station, clergy have formed a group to share about particular topics in relation to race including education and transportation. We are partnering with the Episcopal Health Foundation to do a poverty transformation cohort. Poverty in our rural context may be a more effective entry point to conversations about race."

- Diocese of Texas

"Mission Farm is engaged with the Abeniki people building relationships, hosting a seed bank (the Abenaki Land Link project in collaboration with NOFA, and food outreach with an Abeniki baker."

- Diocese of Vermont

Section 3: Practicing Jesus's Way of Healing Love

Diocese survey respondents that have engaged in the Practicing the Way Ministries in the last 12 months:

3.1.a. Sacred Ground dialogue Circles

1. Alaska
2. Arizona
3. Arkansas
4. Atlanta
5. Bethlehem
6. Central Gulf Coast
7. Central New York
8. Central Pennsylvania
9. Chicago
10. Colorado
11. Connecticut
12. East Carolina
13. Eastern Oregon
14. Eau Claire
15. Fond du Lac
16. Ft. Worth
17. Georgia
18. Indianapolis
19. Kentucky
20. Long Island
21. Los Angeles
22. Maine
23. Michigan
24. Minnesota

25. Montana
26. Nebraska
27. New Hampshire
28. New York
29. Newark
30. North Carolina
31. North Dakota
32. Northern California
33. Northwestern Pennsylvania
34. Ohio
35. Oklahoma
36. Rhode Island
37. Rochester
38. San Diego
39. San Joaquin
40. Southern Virginia
41. Southwestern Virginia
42. Tennessee
43. Texas
44. Upper South Carolina
45. Utah
46. Vermont
47. Virginia
48. Olympia, Washington
49. Washington, DC
50. West Texas
51. Western Louisiana
52. Western Massachusetts
53. Wyoming

Select Comments:

"Several congregations and many individuals have joined Sacred Ground groups. These have been the best attended, and most positively rated, anti-racism efforts in the diocese."

- Diocese of Eastern Oregon

Participation in Sacred Ground curriculum with other faith communities:

- Diocese of Minnesota

- Diocese of New Hampshire

"25 Sacred Ground groups. At the annual diocesan "Bending Toward Justice Day" in January, we invited Stephanie Spellers to be the keynote speaker and BCC convened a breakout group where we asked several Sacred Ground leaders to share their experiences as well as providing other examples of parish level work and viewing this as life-long spiritual formation."

- Diocese of Western Massachusetts

3.1.b. Anti-racism or dismantling racism training

1. Alaska
2. Arizona
3. Atlanta
4. Central Gulf Coast
5. Central New York
6. Central Pennsylvania
7. Chicago
8. Colorado
9. Connecticut
10. Dallas
11. East Carolina
12. Eastern Oregon

13. El Camino Real
14. Fond du Lac
15. Ft. Worth
16. Georgia
17. Indianapolis
18. Iowa
19. Kentucky
20. Long Island
21. Los Angeles
22. Maine
23. Maryland
24. Montana
25. Nebraska
26. New Hampshire
27. New York
28. Newark
29. North Carolina
30. Northern California
31. Northwestern Pennsylvania
32. Ohio
33. Oklahoma
34. Rhode Island
35. Rochester
36. San Diego
37. San Joaquin
38. South Dakota
39. Southern Virginia
40. Southwestern Virginia
41. Texas
42. Upper South Carolina

43. Vermont
44. Virginia
45. Washington, DC
46. West Texas
47. West Virginia
48. Western Louisiana
49. Western Massachusetts

Select Comments:

"We are working on trying a new effort in the area of dismantling racism that offers a new approach rather than doing the same thing that has been done over and over with no/little result. The core group (an appointed commission of 12 white people) are working in partnership with the People of Color in our diocese - at the POC's invitation- to develop a new approach. It is a painful and good story to tell about how some of the POC in our diocese got fed up 2 years ago and told us that they were walking away from the work, that it was the white people's work to do, and that when they developed a plan to return to the POC for dialogue. We are making slow and steady headway. Many of our congregations in rural white PA are not in agreement that racism is a 'problem.'"

- Diocese of Central Pennsylvania

"3 Intro to Systemic Racism online training with Crossroads (60 participants). 3 Critical Cultural Competency online training with CrossRoads (60 participants)."

- Diocese of Chicago

"The Bishops and Canons along with the RHJR Network leadership participated in a 3-day Anti-Racism training with the People's Institute for Survival and Beyond. Per the 2020 resolution, all ECCT staff, and all paid staff, governing lay leaders of parishes and worshipping communities and intentional Episcopal communities, along with those appointed or elected to any diocesan-wide office are required to complete an approved anti-racism training course within the first year of service following election or appointment."

- Diocese of Connecticut

"Encouraging and supporting individuals (clergy and lay) to engage in dismantling racism training at the Absalom Jones Center (online)."

- Diocese of Oklahoma

"Developing Anti-racism training curriculum."

- Diocese of Rhode Island

3.1.c. Internalized oppression training

1. Central Gulf Coast
2. Chicago
3. Indianapolis
4. Long Island
5. Los Angeles
6. Michigan
7. New Hampshire
8. Southern Virginia
9. Virginia

"We have an active Union of Black Episcopalians which is actively recruiting folks to participate in internalized oppression training and are seeking to offer that training within the diocese."

- Diocese of Southern Virginia

3.1.d. Doctrine of Discovery training

1. Alaska
2. Arizona
3. Eastern Oregon
4. Idaho
5. Iowa
6. Los Angeles
7. Maine

8. Michigan
9. North Dakota
10. Northern California
11. Northern Michigan
12. Rhode Island
13. Rochester
14. South Dakota
15. Southern Virginia
16. Utah
17. Vermont
18. Virginia
19. Wyoming

Select Comments:

"We have read books related to the Repudiation of the Doctrine of Discovery."
- Diocese of Eastern Oregon

"Native American parish offers Doctrine of Discovery trainings to parishes."
- Diocese of Idaho

"We have a traveling (and now also online) resource for congregations on the Doctrine of Discovery (<https://becomingbelovedcommunity.org/doctrine-of-discovery>)."
- Diocese of Iowa

"Doctrine of Discovery Training Workshops (six) i.e. interactive, how to be in right relationship with Indigenous relations."
- Diocese of Northern Michigan

"Trainers engaged in racial pilgrimage and Doctrine of Discovery training."
- Diocese of Rhode Island

"Through our participation in the Matoaka Covenant, we are engaging in training on the Doctrine of Discovery."

- Diocese of Southern Virginia

3.1.e. Racial healing, reconciliation and justice pilgrimages

1. Central Gulf Coast
2. Central Pennsylvania
3. Connecticut
4. El Camino Real
5. Georgia
6. Indianapolis
7. Kentucky
8. Long Island
9. Los Angeles
10. Maryland
11. Nebraska
12. New Hampshire
13. New York
14. North Carolina
15. Northern California
16. Rhode Island
17. San Diego
18. Southern Virginia
19. Tennessee
20. Texas
21. Vermont
22. Virginia
23. Washington, DC
24. Wyoming

Select Comments:

"The RHJR Network has led two pilgrimages (one to Rhode Island, the other to Washington, D.C.). A planned 2020 pilgrimage to Alabama was postponed due to COVID."

- Diocese of Connecticut

"We have been planning a racial healing pilgrimage centered around the life and ministry of Episcopal saint Deaconess Anna Alexander. The pilgrimage begins on her feast day, September 24, and continues through the weekend, in Glynn and McIntosh counties on the Georgia coast. This first pilgrimage will be composed of our nine members, but we will make it an annual event, open to anyone in the diocese."

- Diocese of Georgia

" We have hosted two pilgrimages to sites in our own Diocese including Point Comfort where the first enslaved Africans landed on our shores 400 years ago."

- Diocese of Southern Virginia

"Under the leadership of the Rev. Canon Walter Brownridge, a few clergy attended a virtual pilgrimage, hosted by the Absalom Jones center. They are now planning several events, including a pilgrimage, which will engage the diocesan and wider community."

- Diocese of Vermont

3.1.e. Liturgies of repentance and lament

1. Bethlehem
2. Connecticut
3. Dallas
4. Eastern Oregon
5. Ft. Worth
6. Iowa
7. Kentucky
8. Long Island

9. Los Angeles
10. Maine
11. Michigan
12. Milwaukee
13. Minnesota
14. Montana
15. New Hampshire
16. New York
17. Newark
18. North Carolina
19. Northern California
20. Northwestern Pennsylvania
21. Ohio
22. Rochester
23. Tennessee
24. Texas
25. Utah
26. Vermont
27. Virginia
28. Olympia, Washington
29. West Virginia
30. Western Massachusetts

Select Comments:

"The RHJR Network, in cooperation with the Bishops and Canons, have held two services of lament via ZOOM in the wake of the George Floyd killing. During the 2021 and 2022 cycles of parish visitations, the Bishops are making racial justice the focus of their visitations. In addition, in order to maintain good standing in the diocese, each congregation or worshipping community must submit annually, along with a copy of their parochial report, an addendum detailing efforts made at the congregational level to further the goal of addressing system racism, white supremacy and anti-Black bias."

- Diocese of Connecticut

"Planned and organized multi-diocesan service of lament remembering Mr. George Floyd (May 2021)."

- Diocese of Michigan

- Diocese of Minnesota

"Various congregations have used the Lament/Covenant from Bishop Johnson in their liturgies and in their formation curriculum."

- Diocese of Montana

"Liturgies have been produced for Diocesan Convention that offered a means for Lamentation/Apology/Reparations."

- Diocese of New York

"A morning prayer zoom service commemorating the life of Barbara Harris and a Juneteenth morning prayer zoom service. Both of these involved many musicians, clergy, and lay leaders across the diocese."

- Diocese of Western Massachusetts

3.1.f. Liturgical resource development

3. Connecticut
4. Indianapolis
5. Iowa
6. Long Island
7. Los Angeles
8. Minnesota
9. New York
10. North Dakota
11. Northern Michigan
12. Ohio
13. Oklahoma
14. Rochester

15. San Diego
16. Tennessee
17. Texas
18. Virginia
19. Olympia, Washington
20. West Virginia

Select Comments:

"At St. Alban's, the Rev. Kevin Johnson wrote: 'Last summer we developed Becoming Mark 12:31, an ongoing experience of exploring, recognizing, and addressing racial bias within ourselves and our community. Becoming Mark begins with self-study. We supplied a curated annotated bibliography of resources using a variety of media and presentation styles for individuals to engage with over the summer months. We began with self-study thinking that this would provide a context of less combative curiosity. During this period the vestry wrote and adopted A Statement on Racial Justice, which is posted on our website. Following the self-study period we created small group conversation opportunities, using the Living Room Conversation format. Each three-session group was hosted and facilitated by a trained lay leader. We paid Linda Taylor to do the training and develop the topic questions. The leader selected a conversation starter document, such as "Uncomfortable Conversations with a Black Man." Part III was a large group conversation. We did this in combination with Trinity's Lent program. We also brought in Dr. Jason Shelton, the director of the Center for African American Studies at UTA and Sherron Richard from Arlington's Unity Council to talk with us about equitable housing. This conversation was a major impetus towards our commitment to include attainable housing in our Gathering Project, an action beyond the words... We're going to have an all-parish event with a private group tour of the Arlington Art Museum's 30.

3.1.g. Incorporation of non-dominant cultural expressions in liturgy

1. Alaska
2. Arizona
3. Central New York
4. Chicago
5. Connecticut
6. Dallas

7. East Carolina
8. Indianapolis
9. Kentucky
10. Long Island
11. Los Angeles
12. Michigan
13. North Carolina
14. North Dakota
15. Northern California
16. Northern Michigan
17. Northwest Texas
18. Rochester
19. San Diego
20. South Dakota
21. Vermont
22. Olympia, Washington
23. Washington, DC
24. Wyoming

Select Comments:

We are working on greater sensitivity to non-dominant cultural expressions in liturgical texts and hymns, for example incorporating the Spanish language into diocesan level liturgies.

- Diocese of Kentucky
- Diocese of Michigan
- Diocese of East Carolina
- Diocese of Northern California (incorporating Spanish and Tagalog languages into diocesan level liturgies)

"Use of Indigenous prayers. Land Acknowledgements."

- Diocese of Northern Michigan

3.1.h. Preaching on race and racism

1. Arizona
2. Arkansas
3. Atlanta
4. Bethlehem
5. Central New York
6. Central Pennsylvania
7. Chicago
8. Colorado
9. Connecticut
10. Dallas
11. East Carolina
12. Eastern Oregon
13. Eau Claire
14. El Camino Real
15. Ft. Worth
16. Georgia
17. Hawaii
18. Indianapolis
19. Iowa
20. Kentucky
21. Los Angeles
22. Maine
23. Maryland
24. Michigan
25. Minnesota
26. Montana
27. New Hampshire

28. North Carolina
29. Northern California
30. Northern Michigan
31. Northwest Texas
32. Northwestern Pennsylvania
33. Ohio
34. Rhode Island
35. Rochester
36. San Diego
37. San Joaquin
38. South Dakota
39. Southern Virginia
40. Southwestern Virginia
41. Tennessee
42. Utah
43. Vermont
44. Virginia
45. Olympia, Washington
46. Washington, DC
47. West Virginia
48. Western Louisiana
49. Western Massachusetts
50. Wyoming

Select Comments:

"From Palm Sunday, March 28, 2020, until Epiphany, 2021, the Diocesan Communication Staff teamed with several of our clergy to produce weekly online worship services through Facebook and YouTube in support of our smaller congregations that did not have the resources to produce their own online services. At these services, the clergy regularly preached intentionally and powerfully on race and racism. We also

featured Bishop Wm Barber's sermon preached at the National Cathedral on June 14, 2020, on issues of racism in America. These services are all available at <https://www.youtube.com/c/EpiscopalChurchNorthTX>"

- Diocese of Ft. Worth

"Bishops and other clergy preach against racism both at those services and regularly on other occasions. | I regularly preach sermons about races and racism. These topics are so important and I firmly believe that if we are sincere about becoming a Beloved Community, we have to talk about the life God envisions for all of God's people."

- Diocese of North Carolina

"Some rectors and priests-in-charge in our diocese are willing to preach on race and racism; others are not."

- Diocese of Ohio

"During Diocesan convention 2020 which was entirely on Zoom, co-chairs Lee Cheek and Harvey Hill led the Bible study on the first evening with an emphasis on the complicity of Christianity in white supremacy, information about our commission and a call for clergy to bravely lead and preach anti-racism and help their parishes to become Beloved Community. Diocesan Confirmation Class on Zoom: BCC co-chairs led an evening on the social justice structures of TEC, including EPPN, stressing that social justice is life-long spiritual formation and discipleship."

- Diocese of Western Massachusetts

3.1.i. Diocesan or organization-wide reading of book(s) on race

1. Arizona
2. Bethlehem
3. Central Gulf Coast
4. Central New York
5. Central Pennsylvania
6. Chicago
7. Connecticut
8. Dallas
9. East Carolina
10. Eastern Oregon

11. El Camino Real
12. Fond du Lac
13. Ft. Worth
14. Georgia
15. Idaho
16. Indianapolis
17. Los Angeles
18. Maryland
19. Michigan
20. Minnesota
21. New Hampshire
22. North Carolina
23. North Dakota
24. Northern Michigan
25. Northwest Texas
26. Northwestern Pennsylvania
27. Ohio
28. Rochester
29. San Joaquin
30. South Dakota
31. Southern Virginia
32. Utah
33. Vermont
34. Virginia
35. Washington, DC
36. West Virginia
37. Western Massachusetts
38. Wyoming

Select Comments:

"Read together as a Diocese *Rediscovering the White Church* by David Swanson (weekly small group zoom discussion) and had him speak to our diocese. This discussion included storytelling. We will continue book readings this fall."

- Diocese of Dallas

"At St. Luke's in the Meadow, Fort Worth: Their rector began learning more about racism and they started weekly book studies. They have read and discussed deeply the following books: *White Fragility*, *Just Mercy*, *His Truth is Marching On: John Lewis and the Power of Hope*, *Dear Church*, and *Between the World and Me*. They have also watched and discussed many TED Talks on topics of racism and anti-racism. St. Luke's joined Trinity's race studies during the season of Lent this year."

- Diocese of Ft. Worth

"At St. Martin's-in-the-Fields, 20 intrepid souls signed up to read and discuss *White Fragility*: why it's so hard for white people to talk about racism. Our conversations were substantive and meaningful. We do not all share the same perspectives, but we do all share mutual respect and we are learning to talk about difficult subjects like racism. The following week, we began reading and discussing Presiding Bishop Curry's newest book, *Love is the Way*. Bishop Curry offers us insight about his life in America: black, a preacher's kid, and, eventually, Episcopal priest. His writing is anecdotal and theological. During the season of Epiphany we tackled a more challenging read, one that invited us to understand why humans are divided-in religion, in politics, and so forth. It sought to explain why humans commit violence in the name of God. DJ Mitchell has facilitated our *White Fragility* conversations gracefully and he will return to the role of facilitator for *Not in God's Name: Confronting Religious Violence*. This is a timely read, authored by Rabbi Jonathan Sacks. From Rabbi Sacks' book, we transitioned to Christian authorship with The Rev. Barbara Brown Taylor's *Speaking of Sin: The Lost Language of Salvation*. We marveled at the connections between Sacks and Brown, and we began to intersect the secular writing of *White Fragility* with our understanding of sin and human flourishing. Finally, we conclude the year one track of Human Flourishing with an important offering from Shannon Craigo-Snell & Christopher J. Doucot-- *No Innocent Bystanders: Becoming an Ally in the Struggle for Justice*. This book intersects with our previous readings, and it helps us become more self-aware as we begin to imagine ourselves as allies. We will conclude this book with a lecture from The Rev. Danielle Tumminio-Hansen, PhD."

-- Diocese of Ft. Worth

"Diocesan wide book studies: *Caste* by Isabella Wilkerson, *Radical Welcome* by the Rev. Stephanie Spellers."

- Diocese of Michigan

"We launched the Bishop's Book Club and 4 books were on racism topics and several other faith communities have started book clubs on books relating to racism and specifically racism in MN."

- Diocese of Minnesota

"The Rev. Canon Stephanie Spellers also provided a diocesan-wide webinar discussion on her book, *The Church Cracked Opened*."

- Diocese of New Hampshire

"A Book Study examining the book written by the 1st Bishop Vermont offering a biblical defense of slavery in sympathy towards diocese in the slave-holding states. A Social Justice Bible Study."

- Diocese of Vermont

3.1.j. Storytelling circles, including Beloved Community Story Sharing

1. Bethlehem
2. Connecticut
3. East Carolina
4. Ft. Worth
5. Hawaii
6. Los Angeles
7. Michigan
8. Minnesota
9. New Hampshire
10. North Carolina
11. Northern California
12. Northern Michigan
13. Southwestern Virginia
14. Texas
15. Olympia, Washington
16. Washington, DC

17. Western Louisiana

18. Wyoming

Select Comments:

"Organized a video series sharing the stories of people of color across our diocese."

- Diocese of Bethlehem

"Cost of Covid Truth-telling educational zoom which included truth-telling and stories of systemic racism in our region."

- Diocese of Dallas

"Through our Weekly Newsletter and the Bishop's intro to that Newsletter, we have shared stories from around MN on Beloved Community."

- Diocese of Minnesota

"We formed a zoom group focused on the skills of "sitting a spell" and "listening to stories" to lay aside our own agendas and listen."

- Diocese of Texas

"We fund the Ethnic Ministry/Circles of Color efforts at story-telling and mutual support in safe spaces."

- Diocese of Olympia, Washington

Section 4: Repairing the Breach in Institutions and Society

Sección 4: Reparación de la Brecha

4.1. Church-wide Repairing the Breach ministries with which diocese survey respondents engaged during the past 12 months:

4.1.a. Episcopal Public Policy Network (EPPN) or the Office of Government Relations

1. Arizona
2. Arkansas
3. Atlanta
4. Central Gulf Coast
5. Central New York
6. Central Pennsylvania
7. Chicago
8. Connecticut
9. Eastern Oregon
10. Eau Claire
11. El Camino Real
12. Fort Worth
13. Georgia
14. Iowa
15. Kentucky
16. Long Island
17. Los Angeles
18. Maine
19. Maryland
20. Massachusetts
21. Michigan
22. Michigan

23. Minnesota
24. Montana
25. Nebraska
26. New Hampshire
27. New Jersey
28. New York
29. Newark
30. North Carolina
31. Northern California
32. Northern Michigan
33. Northwest Texas
34. Ohio
35. Rhode Island
36. San Diego
37. San Joaquin
38. Southern Virginia
39. Southwestern Virginia
40. Spokane, Washington
41. Utah
42. Vermont
43. Virginia
44. Washington, DC
45. Western Massachusetts
46. Western North Carolina
47. Wyoming

4.1.b. Jubilee Ministries

1. Alaska
2. Central Pennsylvania

3. Chicago
4. Colorado
5. Connecticut
6. Dallas
7. East Tennessee
8. Iowa
9. Kentucky
10. Long Island
11. Los Angeles
12. Maine
13. Maryland
14. Missouri
15. Montana
16. New Jersey
17. New York
18. Northern California
19. Northwest Texas
20. Ohio
21. San Diego
22. San Joaquin
23. South Dakota
24. Spokane
25. Virginia
26. Western Louisiana

4.1.c. Asset-based Community Development

1. Arizona
2. Central Gulf Coast
3. East Carolina

4. El Camino Real
5. Georgia
6. Indianapolis
7. Kentucky
8. Long Island
9. Los Angeles
10. Minnesota
11. Montana
12. New Hampshire
13. New Jersey
14. North Carolina
15. North Dakota
16. Northern California
17. Ohio
18. Rhode Island
19. San Joaquin
20. South Dakota
21. Southern Virginia
22. Spokane
23. Texas
24. Vermont
25. Virginia
26. Washington, DC
27. West Virginia
28. Western Louisiana
29. Western North Carolina

4.1.d From the Pew to the Public Square Training

1. Fort Worth

2. Georgia
3. Maine
4. Northern Michigan
5. San Joaquin
6. Western North Carolina

4.1.e. Economic Justice Assemblies

1. Kentucky
2. Los Angeles
3. Maine
4. Maryland

4.1.f. Poor People's Campaign

1. Arizona
2. Bethlehem
3. Central Gulf Coast
4. Central New York
5. Central Pennsylvania
6. Chicago
7. East Carolina
8. El Camino Real
9. Georgia
10. Indianapolis
11. Iowa
12. Kentucky
13. Long Island
14. Los Angeles
15. Maine

16. Michigan
17. Milwaukee
18. New Hampshire
19. New Jersey
20. New York
21. North Carolina
22. Northern Michigan
23. Ohio
24. Olympia, Washington
25. San Joaquin
26. Southwestern Virginia
27. Spokane
28. Upper South Carolina
29. Virginia
30. Washington, DC
31. Western Massachusetts
32. Western North Carolina

4.2. Select Comments About Repairing the Breach engagements:

"Congregations and Diocesan ministries support: 'Housing First' programs; Prison ministry and transitional housing; we continue to support efforts to confront carbon-based economic systems and to advocate for policy that supports indigenous subsistence economic systems and local/indigenous stewardship of resources."

- Diocese of Alaska

"Programs take place in local congregations, with what is taking place varying widely."

- Diocese of Arkansas

"Clergy working closely with the Poor People's campaign, marching alongside students, teachers, and religious leaders to demand equal funding for predominantly black schools. Local parishes are working together to create care groups and leading learning gatherings."

- Diocese of Bethlehem

"We have some active Community Organizing groups in the urban centers of our diocese where Episcopal Clergy and laity are engaged in efforts around racial justice, economic and education justice as it relates to race, and also issues of fair housing and policing practices. These efforts are taking place in Lancaster and Harrisburg."

- Diocese of Central Pennsylvania

"1. Jubilee Ministry- Establish a park and community center in an underserved area of Dallas which serves primarily people of color- after school programs, community policing, summer programming, employment training. 2. Reimagining Policing - Held city-wide prayer gathering post police brutality in Dallas. Also participated in city-wide protest against police brutality. 3. Re-entry - work with ecumenical partners in South Dallas on re-entry employment through the Greater Dallas Coalition. Hold a summer camp at Gainesville State Prison where we help incarcerated youth and provide help in re-entry. Also very active in Kairos ministry in many prisons and jails in our region. 4. Education - Dallas Champions Academy - EDOD supports a summer camp for underserved South Dallas serving primarily children/youth of color. Provides year-round mentoring and college placement. We help place 50 students of color living in poverty to attend college annually. We have a college retention specialist who works with the college students. We have served over 2,500 students in the past 12 years."

- Diocese of Dallas

"Our Episcopal Farmworker Ministry staff leads in many areas relative to immigration reform and in meeting the needs of this segment of people of color present within our diocese. We are home to the Interfaith Refugee Ministry, which settles refugees in a number of our communities and which advocates on behalf of refugees. Again, this is mostly localized work."

- Diocese of East Carolina

"Our Diocese is engaged with Bridge Refugee Ministries, both in Chattanooga and Knoxville. We have also begun funding new initiatives to support educational, housing, and anti-gun violence in communities primarily comprised of persons of color."

- Diocese of East Tennessee

"We have a congregation within a prison and clergy that serve this congregation. We have a partnership with the sheriff's office and family and drug court to provide camp scholarships to kids whose parents are incarcerated (makes up about 1/3 of our camp attendance)."

- Diocese of Eastern Oregon

"Our clergy are actively working with Black clergy to reimagine policing and criminal justice reform in the state of Texas, locally with the Circle of Clergy, and on the state level along with several lay people in supporting Texas Prisons Community Advocates [TPCA], especially their continuing efforts to mandate air conditioning in Texas prisons, 70% of which are not air conditioned -- in a state where summer temperatures often exceed 100 degrees. Lobbying the State Legislature on improving prison conditions is an ongoing effort. St. Christopher, Fort Worth has an active ministry to support those recently released from prison as they transition back into the community. We have no local Historic Black College, but in the Fort Worth Independent School District, many schools serve largely Black and other People of Color. Several congregations have on-going ministries to support these schools through such things as the collection of school supplies, tutoring, and reading books to elementary school students. At the University of Texas in Arlington (UTA), our St. Alban's congregation offers a weekly food pantry aimed at meeting specific food needs of the many foreign students studying there, for whom food insecurity is a big issue. They make a point of offering foods appropriate for the many Muslim students and work to fill specific requests from students. St. Alban's is also in a discernment process with the City of Arlington, the Urban Land Institute, and UTA in finding ways their new building could be part of a complex that includes affordable housing, incubation pods for innovation, and art and music venues as well as a food pantry and worship space, all part of the Downtown Arlington Vision. This also included opportunities for economic development among the Black residents of Arlington. Through all of this, we are learning how to offer reparations that are meaningful to real people in our community right now. Some involve small amounts, such as congregations offering tuition assistance to Black and other students of color. Others involve more substantial amounts, such as money spent on repairing houses of people of color in neighborhoods around our congregations."

- Diocese of Fort Worth

"The Rev. Leeann Culbreath is a priest of this Diocese engaged at the local, state, and national level and was much in the news in the past year related to issues with healthcare for women in detention in Georgia. She is not alone in that work here, but is a point person. I already mentioned the work the Rev. Guillermo Arboleda is doing with policing. He is also our connection to DART and keeping our clergy connected to the community organizing with other ecumenical partners. | At this stage we are merely in the loop of learning, with group members circulating news from the EPPN and the Poor People's Campaign. We also hear periodic reports from the priest in our diocese who is engaged in Re Imagining Policing work (collaboratively with the Diocese of Atlanta). | I am working on policing and criminal justice reform education and advocacy both locally and state-wide. A cohort of ecumenical faith communities (including several Episcopal parishes) in Savannah are working on criminal justice and housing reform through JUST, our local DART Center affiliate (faith-based community organizing network)."

- Diocese of Georgia

"One parish supports ordained ministers at state women's prison. Special emphasis on keeping mothers connected to children and re-entry issues and needs. Boise is home to a refugee resettlement agency sponsored by EMM. Bishop supports the Agency for New Americans with publicity and advocacy."

- Diocese of Idaho

"We are learning as we engage in work and ministry. Building the plane as we fly it. Louisville is a major settlement hub for immigrants, and we have a long history of working with Episcopal Migration Ministry and Kentucky Refugee Ministry."

- Diocese of Kentucky

"Through support and engagement with Rural and Migrant Ministries and our Vicar for Social Justice we are engaged in public witness and action on the local, state and national level. Utilizing EPPN we have built state and national engagement. We have engaged Asset Based Development and Jubilee Centers throughout Episcopal Ministries of Long Island, both funding and providing training and ongoing support for the social justice work in the parishes of the Diocese."

- Diocese of Long Island

"Working in collaboration with the Diocesan Justice Commission (Maine Episcopal Public Policy Network, Racial Justice Council, Climate Justice Council, Committee on Indian Relations, Episcopal Peace Fellowship) and our leadership role in the Maine Council of Churches, we have offered public testimony on more than 40 pieces of legislation during the past session. The majority of the bills we supported passed and were signed by the Governor. The majority of the bills we opposed were defeated in the legislature."

- Diocese of Maine

"The Episcopal City Mission is engaged in this work, particularly in providing workshops and grants to agencies within and beyond diocesan structures of this diocese and the Diocese of western Massachusetts. The Creation Care and Justice Network also works closely with their counterpart in the diocese of western Massachusetts. There is a diocesan prison ministry network. Finally, a portion of the above is within the portfolio of the Canon for Multicultural and Immigrant Ministries."

- Diocese of Massachusetts

"Financial support of EPPN and the Poor People's Network. Diocesan-wide educational event planned on Youth and the Criminal Justice System... Following research results [from the Reconciliation and Reparations Research Team], plans will be made on beginning diocesan-wide education on the subject of reconciliation. | Engaging in state-wide expungement "fairs"; letter-writing campaigns against voter suppression;

Reparations Task Force focusing on historical redlining, and the destruction of black neighborhoods and inherited wealth through the urban renewal and transportation policies of the 60s and 70s."

- Diocese of Michigan

"Episcopal Public Policy Network (EPPN) or the Office of Government Relations: Several parishes have participated in EPPN's "Make Me an Instrument of Your Peace: A Guide for Civil Discourse."

Asset-based Community Development: The Venerable Derek Scalia and The Rev. Canon Gail Avery took part in the "Call to Transformation" curriculum for participants and facilitators, a program offered jointly by ERD and the Iona Collaborative. To date, 2 parishes and the diaconal cohort in The Diocese of NH have benefited from the training.

Poor People's Campaign: We work in collaboration with The NH Council of Churches, NH the Poor People's Campaign in their National Call for a Moral Revival and addressing today's issues in NH: Unemployment, underemployed and raising the minimum wage; Racial and social justice; Immigration detention, deportations, and zero-tolerance policies; disability rights and fair treatment in healthcare; unhoused, affordable housing.

Reimagine Policing and Criminal Justice Reform: Involved in NH's Committee on Criminal Justice Reform (CCJR) that submits House Bills to our legislators. Also, support the ACLU petition asking our lawmakers to stop the harmful policing of our students.

Prison Ministries or Re-entry Ministries: We have a diocesan Prison Concerns Committee that prays and offers pastoral care to those incarcerated and to employees of the system, advocates in the areas of mental health and the penal system, and educates the Church, breaking down the walls of fear. Looking for greater parish involvement for those re-entering our communities following incarceration. We also support Dismas Home of NH-a re-entry home for women, a prison arts program, CHIPS Christmas gifting program for children of incarcerated parents, eucharist services at prisons, and visitation of those in Strafford County jail waiting for deportation.

Refugee Ministries: Some of our churches are members of the Immigration Solidarity Network, helping refugees who have declared sanctuary. We also testify at state hearings and connect with our state Senators for refugee support and polity changes.

Immigration Reform: Attending vigils and testifying at state hearings and connecting with our state Senators to support policy changes.

Education Equity: Testifying at state hearings regarding the opportunity gap with our youth across the state. Established an "Our Kids" commission within our Diocese that supports mentoring and helping disadvantaged youth. Conversations continue with Bishop Hirschfeld and 'Our Kids' Commission how the highly resourced Episcopal schools within our state might partner with our under-resourced public schools.

Housing Equity: Involved in the Endowment of Health Race and Equity working groups that address housing issues within our state. Bishop Rob Hirschfeld, along with sixty other local faith leaders, signed a letter asking Governor Sununu to improve and expand the NH Housing Relief Fund, as well as restore and strengthen the statewide eviction moratorium that was in place earlier in the pandemic. Last September, Christ Church in Exeter was awarded \$25,000 by the Hillsborough County Emergency Food and Shelter National Program (EFSP) Board as part of the Phase

CARES, a program to help meet the needs of hungry and homeless people throughout the U.S. by allocating federal funds for the provision of food and shelter.

Economic Opportunity: Involved with and the support of NAACP, Endowment of Health talks, ACLU, and Granite State Organizing Project who keep the gap of Economic Opportunities for People of Color, disabilities, and the marginalized foremost in our preview.

Environmental Racism and Eco-justice: Our Earth Care Commission has granted \$4,000 to the Solar Saints initiative providing with LED lightbulbs to parishes, Sustainability Grants provided through the Diocesan Advance Fund, parishioners participating in Sustaining Earth Our Island Home, Church of the Woods, Province One Climate change conversation with ERD. The Revs. Revs. Carolyn Stevenson, chair of the NH Earth Care Commission, Steve Blackmer, founder of Kairos Earth and Church of the Wood, are members of Province One Regional Consultative Group for Creation Care. Bishop Rob is a member of the Episcopal Church's Creation Care taskforce.

Reparations for Racial Justice: A resolution was passed at our November 2020 Diocesan Convention calling "all parishes, missions, diocesan council, convocations, and episcopal schools to commit to taking up a collection that supports the study of and leads to actions for reparations and reconciliation, and supports efforts creating a conference on reparations that addresses legislation, education, access to health-care, economics, and other needed areas of action." Efforts in co-sponsoring a Reparation conference that includes community partnership was initiated. A working group hopes to reconvene sometime next year. Digital Mission dialogue around reparations is scheduled for September."

- Diocese of New Hampshire

"While there are often diocesan-wide conversations about many of the issues of racial justice indicated above, the diversity of the diocese often results in some areas being more responsive than others which is why 'local participation' is prevalent in the responses above. There is, however, an intentional effort underway to create more unified diocesan response to this, primarily through the work of the Reparations Task Force and other diocesan advocacy efforts such as the creation of Episcopal Community Services of the Diocese of New Jersey which is intended to work at the intersection of human need and injustice as well as a newly formed Urban Revitalization Task Force which is primarily directed at the justice issues and inequities in our urban communities."

- Diocese of New Jersey

"In addition to all the ways in which the Diocese of New York learns and participates in these issues listed above, we participate in the New York State Council of Churches which advocates for state-wide issues concerning immigration; prison reform; equal pay; housing equity; and educational opportunities."

- Diocese of New York

"All of these topics have been part of our educational opportunities. At the parish level, local parishes have engaged these issues in various ways. Although I didn't list state engagement for most of them, the Bishops have issued statements that would at least apply statewide. We are working very closely with the Public Policy Network as we continue to shape local policies around systemic racism, including issues of health disparities in our minority communities, housing, and environmental justice. We have established a committee to begin the work of examining the oppression and racist behaviors dating back to the time of enslavement and looking at current issues as well. We will continue to work with those who have been harmed by racist attitudes and treatments to determine what reparations or restitution will ultimately look like. We have a public policy committee that works very closely with our communications team and the bishops. I believe that they collaborate on occasion with EPPN. We have a prison ministry team that has been present in the diocese for several years. I am a member of the restitution steering committee and we have been meeting monthly to discuss historical information as it relates to black congregations and the impact of historical diocesan policies and established norms from the past. We are still in the process of reviewing how that continues to influence growth and vitality for our African American churches."

- Diocese of North Carolina

"Community sustainability grant, which included solar panels, sewing machine, backhoe. to reduce energy costs, and provide some income to the diocese for native ministries. curriculum being developed on American Indian history, and a local prison ministry."

- Diocese of North Dakota

"Some of these apply better to our context than others. We are interested in this work but recognize that in Oklahoma we are battling uphill with respect to the political landscape and differences of opinion with respect to race and racism (especially the importance of engaging this work) within our own congregations. Learning seems to be the most important part of this work for us right now to get people to a place where we can take the next steps. That being said, there is a strong desire to engage the work further with those that have already done an incredible amount of learning."

- Diocese of Oklahoma

"The Diocese of Olympia has a robust Refugee Resettlement Ministry and has two congregations formed by refugee communities. Our local engagement on economic opportunity is rather self-centered. We are working on equity in compensation for church workers and clergy of Color. A member of a local congregation with significant organizing experience in environmental movements is helping our diocese incorporate Environmental Racism concerns into the work of caring for God's Creation."

- Diocese of Olympia, Washington

"We are very involved with border ministries and with refugee ministries (two different issues). We have done extensive work in both of these areas and are working closely with Episcopal Migration Ministries."

- Diocese of San Diego

"Lakota people are the majority in our Diocese and we have 9 tribes with 9 histories. We recognize the importance of reparations but we need to assess the degree of our trauma before we can assess what would be appropriate for reparations."

- Diocese of South Dakota

"Matoaka Covenant and our Camp and Conference Center, we are engaging with local tribes. We are actively working with historically black colleges in our diocese to keep them sustainable."

- Diocese of Southern Virginia

"Most of these activities are happening at the local congregational level. We have to figure out methods for how to get congregations collaborating across broader geographic areas."

- Diocese of Texas

"Some individual congregations are involved in prison ministry, housing ministry, refugee resettlement. Our diocesan Environmental Stewardship Committee has worked with statewide groups to learn about and address climate issues."

- Diocese of Upper South Carolina

"These efforts tend to be within the context of Episcopal parishes, and individuals (including the Bishop, Canons, and other clergy) participating in Vermont Interfaith Action, which is the Statewide Faith-Based Community Group. Also the Social Equity Caucus of the Vermont State Legislature, legislator and Citizen Forum."

- Diocese of Virginia

"Our diocese is ground zero for immigration and refugee ministries. We have necessarily redirected resources (human, time and money) to respond to pressing human needs. This is being done at both diocesan and congregational levels. Beyond that, we are working with the single historically black college within the diocese (founded by the diocese) to reconnect in creative and life-giving ways to the mutual benefit of students and our churches."

- Diocese of West Texas

"Staff member Margaret Bullitt Jonas is a state and National leader in Creation Care. That work includes environmental racism and eco-justice. |EPPN was highlighted at the Catechumen class mentioned above. The western Massachusetts coordinator of PPC is a member of the BCC and our Social Justice Commission. The diocese has an active chaplain at the Chicopee Women's Correctional Facility. The Rev. Margaret Bullitt-Jonas is Creation Care Missioner and is engaged in all levels of eco-justice and visits parishes and hosts engagements and learning--but most parishes (I am guessing) have not realized their own role in this issue. Before COVID several congregations had trained volunteers doing ICE accompaniments. "

- Diocese of Western Massachusetts

4.3. Other ways that diocese respondents are engaging with racial justice and Repairing the Breach (beyond those already mentioned):

"We are grateful for the leadership and witness of our Alaska Native elders and leaders. We continue to work on indigenous language preservation and revitalization. We are developing our understanding of the process of Truth and Reconciliation with particular emphasis on the Church's role with boarding schools, mission hospitals, and residential facilities."

- Diocese of Alaska

"We have established a 3 pronged approach to the work and divided it into 3 areas: 1. Formation and education; 2. Worship/ Liturgy; 3. Action and Advocacy."

- Diocese of Dallas

"Hiring Guillermo has been done thanks to a grant from the Executive Council to find ways to directly engage in response to the broad injustices exposed further in Ahmaud Arbery's killing. In addition, the Diocese paid \$10,000 toward a \$30,000 ecumenical initiative in Glynn County, where the killing occurred. We assisted the local clergy to contract with a facilitator who was also working with the school system to assist them in having honest conversations about race and the reports are that it has been life giving. I keep getting notes from clergy of varying denominations grateful for what is happening now. Our clergy in the five Episcopal churches in the county are engaged in this work."

- Diocese of Georgia

"For a diocese of 8,000 we are engaged. As bishop I am immensely proud of how the laity and clergy are walking the way of love."

- Diocese of Kentucky

"Our Youth and Young Adult program has piloted affinity groups for racial awareness networking with other Youth and dioceses."

- Diocese of Long Island

"Continuing to tell our story as we keep uncovering it. Advocating publicly, especially in Baltimore, but also in more rural areas through local congregations' initiative."

- Diocese of Maryland

"Parish and regional conversations are leading to more in-depth exploration of root causes of current problems."

- Diocese of Newark

"As the missioner for Black ministries, much of my work is related to racial justice and repairing the breach. I am working with a historical church that was closed several years ago and nearly sold. We are now in the process of repurposing that space for a different kind of ministry. I have been quite vocal about the need for clergy presence in our Black churches that have not had a permanent priest for a long while. Several programs have been offered to children and youth to address social justice ills, including indigenous people, African Americans, Latinos, and members of the LGBTQIA communities."

- Diocese of North Carolina

"General conversation and generating local interest."

- Diocese of North Dakota

"Our work with the Becoming Beloved Community and the Great Lakes Peace Center has enabled us to be engaged in the work of racial justice and Repairing the Breach with engagement, awareness, etc. We are strong in lifting or supporting Missing and Murdered Indigenous Women, girls and 2 Spirit. We have been supporting local and statewide engagements-active and engaged as Water Protectors, State and local conferences focused around social justice and healing."

- Diocese of Northern Michigan

"Our Executive Board has appointed a special committee to help raise \$1 million toward reparations and to study what reparations could look like within our diocese."

- Diocese of Virginia

"We pray our educational activities and resources will begin a movement for engagement and change. We wanted to engage early but found we were reinventing what was and had been happening already in our communities. we have learned to listen, learn, and then engage."

- Diocese of West Virginia

4.5. Other Comments that diocese survey respondents shared about their engagement with racial reconciliation and justice ministries, overall:

" We still have much work to do. The 'red' clay soil in our region has been hardened by years of not being tilled. We are trying. We have a VERY active commission. And I am deeply grateful to them and for them."

- Diocese of Central Gulf Coast

"This is slow work. We have worked in the past with a model that was too insular and confined to those who "get it." There is a dire need to reach those in our rural diocese who have a lot to learn and understand about systemic racism and who do not see how it applies to them."

- Diocese of Central Pennsylvania

"We need help to know where to begin in this work and tackling the unique challenges and history of racism in a western state."

- Diocese of Colorado

"This is challenging work and ways to help care for those on the frontlines of this work will be helpful."

- Diocese of Connecticut

"We have a long way to go, to be certain. That said, there have been times when some/many folks in East Carolina speak of being put off by the ways in which The Episcopal Church leads in these important ministries, or disconnected from the priorities. As with many other parts of our country, there is great political division here and many try to avoid engaging in work that would be perceived to be controversial or divisive. Like I said, we have a long ways to go!"

- Diocese of East Carolina

"We will continue to utilize all of the many incredible resources that are coming out of the Episcopal Church and its ministries. We are grateful to be part of these movements."

- Diocese of Eastern Oregon

"Our congregations are so committed to this work that even a worldwide pandemic and a ten-day long cold spell that was so severe the entire Texas power grid failed, resulting in broken pipes and flooded homes, could not stop them. Then on February 22, 2021, came the news that the US Supreme Court declined to hear our cases, ... As a result, six of our congregations were forced to move out of their buildings and find new places to worship and carry out their outreach and other ministries -- as well as continue their racial justice work. ... There is so much work to be done on race and racial justice. With all we have done, we know we have barely begun."

- Diocese of Fort Worth

"Beyond what I list, we have some individual congregations doing good work. Notable among these efforts is All Saints on Tybee Island who have been real leaders on the island. We do have more plans for a post-pandemic world, including placing lynching memorials and holding liturgies together with sessions to debrief on that occasion and offer resources for positive engagement for change. These are on hold for now."

- Diocese of Georgia

"BLM, racial reconciliation, and economic justice are 'national' issues for most Idahoans. With very small BIPOC populations, a common perception is that Idaho has avoided these inequities/disruptions.

Out of population of 1.7M, Idaho is

Black - .9%

AAPI - 1.8%

Indigenous - 1.9%

Hispanic - 12.8%

white - 82%

Needed here? Material and local leadership to broader perspective and responsibility."

- Diocese of Idaho

"Clergy and laity (paid and volunteers) are exhausted due to racism, Covid, deep political division, and the manifold needs their neighbors are facing. And yet these followers of Jesus press on, which is inspiring, but also troubling because I see how tired they are. Financial resources are shrinking, and these servants also have their own personal and family realities that they are coping with. Promoting mental health and self-care

is harder than ever. I am torn between wanting to do more in every area of diocesan ministry including racial healing, while also wanting people to take time to chill, say their prayers, tend to their most important relationships, and not over-work or over-volunteer. Thanks very much."

- Diocese of Kentucky

"Yes! We have named staff members who are point people for the racial justice work but in reality, this ministry is first and foremost led by Bishop Bruce, our (soon to be leaving us) Bishop Suffragan and also Bishop Taylor has made this a priority of his episcopate. Both Bishops and the Canon to the Ordinary regularly attend, listen, learn, advocate, preach, write, and engage in these ministries across our diocese and across TEC. While we have now named 4 of us on Diocesan staff (two staff, two bishops), please know this is a major focus for all of our staff and also widely at the congregational level."

- Diocese of Los Angeles

"As interest and participation in racial reconciliation and justice ministries continues to grow it is very easy to become overwhelmed and frustrated. Representing one of the whitest dioceses in the country, I appreciate all efforts to curate a compelling and timely program to help us work with our churches and congregations. The question we hear from almost every participant in Sacred Ground, for example, is what's next?"

- Diocese of Maine

"As much as we consider ourselves pioneers, there is still a huge mountain to climb."

- Diocese of Maryland

We will continue to seek opportunities to learn more about how we can be impactful in advocacy surrounding discriminating practices in housing, education, voting rights, food insecurity and economic development in our diocesan communities."

- Diocese of Michigan

We appreciate all that the Episcopal church has offered as a resource, your prophetic focus on this work, and the accountability you're offering."

- Diocese of Minnesota

"Montana is 89% straight European. The next group are the Indigenous populations which are split across several tribes/reservations. Remember the Little Big Horn was fought in Montana. One hundred years ago, it was not illegal to murder an Indigenous person who left the reservation. We are also a mining state with all its challenges around superfund sites and worker safety. Pollution was focused on the white ranching culture as victim. The Indigenous populations were pushed to areas that did not have mineral resources; their challenge has been water

access. We do have a tiny Chinese ancestry population from the railroad being brought across. Our Black population was reduced drastically during the Jim Crow era. That is worth some investigation by Montana! The Hispanic influx has been small and focused on cattle/sheep ranches. But not to worry, we have so many white supremacy groups, that our churches have been targeted because of our overt LGBT support and inclusion."

- Diocese of Montana

"We are involved in Addiction and Recovery ministries. Also, support abolishing the Death Penalty and reducing Gun Violence."

- Diocese of New Hampshire

"As bishop, I have been intentional in making issues of racial justice and reconciliation a central part of our community work together."

- Diocese of New Jersey

"The Diocese of New York has a growing awareness of the many Native Tribes which lived on the land in which the Diocese of New York exists. We are trying to make Racial Justice, Reconciliation, and Reparation part of everything we do."

- Diocese of New York

"We have only just begun a systematic effort to end racism and white supremacy in Northern New Jersey. Our history is one of starting projects such as this and either declaring them complete after a few years or neglecting them after a few years until they fade away.

Our hope is to put systems and processes in place that will adjust as needed over time until we reach our goal of ending racism and white supremacy."

- Diocese of Newark

"There is a recognition that this is necessary and difficult work. the Episcopal Diocese of North Carolina is committed to dismantling painful systems that prevent all members of this church from feeling fully included. We have also recently begun a podcast to have deep, meaningful conversations about race and various facets of our lived experiences. Roundtables on Race is a powerful program that engages the listeners in going deeper into social issues and helping to find some common ground in order to help us all move forward. | The Diocese of North Carolina is fully engaged in the work of racial reconciliation at all levels. We have a lot of work to do but there is a real commitment to investing time and financial resources to correcting some of the past wrongs. We also continue to look at the big picture of restitution and to imagine what a fully inclusive Episcopal church will ultimately look like."

- Diocese of North Carolina

"Reconciliation committee is currently working with a consultant on a plan of action in the areas of reconciliation, racial justice."

- Diocese of North Dakota

"It's a long term commitment. We have Missioners who are engaged and we have widened the circle. Our vision is to have a Missioner for Healing and Reconciliation within the diocese, but that is only a vision at this point. In process now with adding a Knowledge Keeper-Indigenous as part of our life and mission. We have been committed to supporting the Great Lakes Peace Center and its ongoing commitment to healing and reconciliation financially, time, etc."

- Diocese of Northern Michigan

"There is a LOT of work for white people to do, and this is 'hard and holy work.'"

- Diocese of Ohio

"We are working hard to support:

1. Individual leaders in identifying their part in replicating racist systems and changing their behaviors.
2. Congregations in gathering tools for understanding the impact of Racism on their lives and ministries.
3. Systemic changes including: Budget allocation, membership in critical leadership groups (Commission on Ministry, Diocesan Council, etc.)
4. Episcopalians of Color, lay and ordained who need spaces to talk about how they have experienced racism in the church and how they might articulate God's dream for our beloved community."

- Diocese of Olympia, Washington

"In Southern Virginia where so much racial injustice happened historically, we are uniquely situated to engage in all of these areas. We feel we have only just begun but we are glad to have begun."

- Diocese of Southern Virginia

"Becoming Beloved Community is a priority of our Diocese as seen in the Bishop's Mission Action plan. Our Diocesan Convention speaker in January focused on racial reconciliation and being allies in that process. The Bishop established a Guiding team with representatives from every convocation to curate resources, go to parishes to talk about programs that they can participate in and design programs and/or pilgrimages for

the Diocese. We are also working with the Rev Masud Syedullah, Roots and Branches, on a program for the Diocese entitled "My Neighbor: A Gift of God"."

- Diocese of Southwestern Virginia

"Our Diocese is in the process of hiring its first Minister for Racial Justice and Healing. It is an inaugural and full-time role. The person will begin in Fall 2021."

- Diocese of Virginia

"We are engaging in work with the Diocese of Massachusetts regarding reparations. | We've worked hard to increase the visibility and importance of this work in the diocese especially with spotlighting the Bishop's full support of addressing this issue and its many manifestations in our society. Now that so many Sacred Ground groups have been taking place across the diocese, it is getting a little easier for clergy to preach and engage this issue more with lay support in their parish. Our current challenges are (1) connecting those who have participated in Sacred Ground circles; (2) finding a way to let all parishes know when other parishes are doing so as to inspire and motivate to look at their own context anew; (3) how to move from learning to action; (4) breaking the passivity of thinking we have nothing to do with what's wrong here.

"Thank you to all for your work and partnership with every diocese, parish and Episcopal institution."

- Diocese of Western North Carolina