

THE PRESIDING OFFICERS' WORKING GROUP ON TRUTH-TELLING, RECKONING, AND HEALING

Membership

The Rev. Canon John E. Kitagawa, <i>Co-convener</i>	Arizona, VIII	2022
The Rt. Rev. Samuel S. Rodman, <i>Co-convener</i>	North Carolina, IV	2022
The Rev. Mary Margaret Wagner, <i>Secretary</i>	Iowa, VI	2022
The Rt. Rev. Ian T. Douglas	Connecticut, I	2022
The Rev. Canon Cornelia K. Eaton	Navajoland, VIII	2022
Ms. Blanca Echeverry	Columbia, IX	2022
Ms. Julia Ayala Harris	Oklahoma, VII	2022
The Rev. Edwin D. Johnson	Massachusetts, I	2022
Ms. Diane J. Pollard	New York, II	2022
The Hon. Byron Rushing	Massachusetts, I	2022
The Rt. Rev. Allen K. Shin	New York, II	2022
The Ven. Paul M. Sneve	South Dakota, VI	2022
The Rev. Dr. Elaine Ellis Thomas	Newark, II	2022
The Rev. Daniel Velez-Rivera	Virginia, III	2022
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Mandate

When he introduced the appointment of the Presiding Officers' Working Group to the Executive Council, Presiding Bishop Michael B. Curry recalled a formative experience. "Someone asked [theologian William Stringfellow], 'What is the deepest and most significant way that we can engage all of the manifestations of racism and bigotry? Personal, social, institutional. What is the best way to engage it?' And he answered, 'Baptism.'" Following a theological treatise on the meaning of baptism, Bishop Curry continued:

And last but not least, as many of you as have been baptized, you have put on Christ. Whether you were immersed under the water or whether a little dab would do you. If it was in the name of the triune God, you have put on Christ. For those who have put on Christ, there is no more male or female, no more slave or free, no more Jew or Gentile, no more Republican or Democrat, no more black, white, brown. No more divisions, no more segregation, no more separations, for all are one in Christ.

Oh, my brothers and sisters, that's what baptism is about. Following in the way of Jesus of Nazareth, his way of love, and that is a new way of life. Our work of truth and reconciliation is about that.

Like baptism, it is about facing truths of our past. Maybe even especially painful truths. But not to impose or wallow in guilt. Not for anybody to point fingers at anybody, but for us all together ... I want to say that again. For us all together, and I say that as a descendant of African slaves. I'm sitting right here in Raleigh, North Carolina, less than 100 miles from the plantations where my momma's ancestors worked for nothing. But this is an opportunity for all of us, no matter who we are, no matter who we descend from, to face the pain of the past, to confess it, and above all, to learn from it. To tell the truth in love, as the Bible says, so that we can learn love's more excellent way.

And having learned to turn, to repent, to turn in a new direction, in a new way, and to do that by righting old wrongs as best we can. To do that by repairing any breaches, as we are able, to help and to heal and to join hands together to make God's beloved community real.

Then, Bishop Curry concluded:

The Working Group of bishops and deputies is charged to develop proposals for the 80th General Convention that will foster and facilitate the convention's adoption of a plan and pathway for a process of truth and reconciliation in The Episcopal Church.

The proposals will include ways to:

1. Tell the truth about our collective racial and ethnic history and present realities.
2. Reckon with our church's historic and current complicity with racial injustice.
3. Make commitments to right old wrongs and repair breaches.
4. Discern a vision for healing and reconciliation that fosters God's dream of the Beloved Community and advances the reign of God's love, "on earth as it is in heaven."

To carry out this charge, the Presiding Officers' Working Group will:

1. Review the history and current state of truth and reconciliation processes, or their equivalents, in The Episcopal Church, the provinces of the Anglican Communion, and in the countries of The Episcopal Church and Anglican Communion to learn from work that's already been done already. What can we learn from South Africa? What can we learn from Rwanda? What can we learn from New Zealand?
2. Propose to General Convention a process for congregations, dioceses, schools, church-affiliated organizations, agencies and boards, and the DFMS (Domestic and Foreign

Missionary Society) itself to participate at both grassroots and grass-tops levels, in a church-wide truth and reconciliation process.

3. Propose to General Convention a plan and process for the curation, organization, and dissemination of practical resources, support, assistance, training, and networks for Episcopal entities, whether congregations, dioceses, schools, or seminaries, that are seeking to participate in the work of truth and reconciliation.
4. Propose to General Convention a budget for this work.

The Working Group will convene in September 2021 and submit its work in the form of General Convention resolutions, and if it elects, a memorial, to General Convention by March the first 2022.

We genuinely have an opportunity not just for the church, but for the sake of the world that God so loved that he gave his only son. We have an opportunity to be a witness in a society, here in the United States, but also in a world profoundly divided and dangerously polarized. We have an opportunity to witness how we can overcome our divisions and heal our hurts and find a balm in Gilead.¹

Summary of Work

Working Group Process

The Working Group began with the premise that The Episcopal Church has spent decades passing resolutions and developing programs to address the historic racism that infects our structures and systems, and that the people most oppressed by our collective failure to act in meaningful ways are uninterested in another effort that has no urgency, no requirements, and no consequences. The church has failed to respect the dignity of every human being.

At our first meeting, convened as the Presiding Officers' Working Group on Truth and Reconciliation, the members engaged in a lively discussion concerning the Working Group's title. All recognized and affirmed that reconciliation is a fundamental mission of the church, but there was agreement that there is a lack of clarity about the meaning of reconciliation in relation to white supremacy and racism. Of equal concern was the shared experience of the desire of some to move too quickly to reconciliation without facing and reckoning with the truths of our past — especially painful truths. From the discussion emerged a clear priority of “truth-telling,” with the corollary of “truth-hearing” as necessary for reckoning and healing.

Racial healing and Becoming Beloved Community have been central themes and foci of Presiding Bishop Michael Curry's ministry since his election in 2015. His sermons and talks have inspired the

groundswell of support for and work on matters of racial justice and reconciliation church-wide that emerged from the 79th General Convention. This, in turn, has energized grassroots movements and conversations on racial justice and healing during the COVID-19 pandemic, especially in the aftermath of the killing of George Floyd in Minneapolis in May of 2020. The convening of this Working Group and our recommendations are a timely response to this growing call for truth-telling, reckoning, and healing in The Episcopal Church.

The Working Group acknowledges and is grateful for much important and useful data gained and lessons learned from audits and inventories. We believe in the necessity for people to tell stories of their lived experiences with white supremacy and racism, and that there is an element of healing in the telling of these stories. Equally, the Working Group believes that collecting, disseminating, and listening to such stories is essential to the church's ability to reckon with its past and current systemic complicity with white supremacy and racism. As a result, the Working Group recommended a change of its title to better reflect its work. The Presiding Bishop and the President of the House of Deputies accepted the revised title: The Presiding Officers' Working Group on Truth-Telling, Reckoning, and Healing.

The Working Group mostly met virtually via Zoom each month, with one hybrid (in-person and virtual) meeting. Working Group meetings provided opportunities to reflect on data collected about racial justice and reconciliation work (including reparations, presently undertaken in the church) and personal follow-ups with selected dioceses, parishes, and institutions to en flesh that data. The review of and reflection on several documents led to lively discussion and debate ([Appendix A](#)). The Working Group's work was enriched and informed by guest presentations and discussions with leaders across the church and around the world who have been involved with truth, healing, and reconciliation processes ([Appendix B](#)). All of the Working Group's work was grounded and enveloped in prayer and worship.

We were guided by the promises we make in our baptism and affirm that demonstrating respect for the dignity of others working toward justice and peace demands the provision of significant financial, emotional, and spiritual resources by the church.

Grounded in Faith: We Believe in Jesus Christ, the Son of God

Core Questions: What does it mean to believe in Jesus Christ, the Son of God? What impact does this belief have upon our actions, behaviors, and relationships with God's children?

Systemic racism is not a theory. The history of oppression is real and increasingly well-documented. The pain and suffering caused by white supremacy can no longer be minimized or denied. The veil of continued complicity by society's institutions, including the church, is being lifted to expose festering wounds of generational trauma and internalized oppression. We have surveys and audits that expose what People of Color have known and experienced — the countless overt and subtle ways

that People of Color are discounted, ignored, overlooked, bypassed, and put down by Western-oriented and white-supremacist systems. So, it is reasonable to wonder why People of Color have not given up on the church and are still Christians.

The answer is simple and complex. Many People of Color have been, are, and will be Christians because of Jesus — even though images of Jesus have been predominantly of a White man, and the church has been shaped by Western, White, and colonial culture. People of Color know Jesus as the compassionate one who associated, identified with, and ministered to the poor, the dispossessed, the marginalized, and the outcasts. Jesus challenged religious authorities and the status quo in order to preach the Good News of God’s love, mercy, and grace. This refrain from a spiritual succinctly expresses an abiding and sustaining faith:

Nobody knows the trouble I’ve seen,
Nobody knows like Jesus,
Nobody knows the trouble I’ve seen,
Glory, hallelujah.²

Those with ears have heard and those with eyes have seen that in Jesus, the Kingdom has come very near. With Jesus’ love comes dignity and hope.

The Working Group believes the witness of People of Color is a neglected and underappreciated gift of the church. A growing appreciation of these expressions of faith must lead to challenges and changes to the structures, the governance, and the ways we do business. Until we reckon with the human impact and toll of our history of white supremacy, racial injustice, and colonialism, the authenticity of our work for racial justice and equity will be compromised, and the possibility for racial reconciliation will remain a dream.

Essential Learnings

As part of our charge to “review the history and current state of truth and reconciliation processes, or their equivalents” across The Episcopal Church and around the world, we sought out conversations with and information from, people involved in processes in a wide variety of contexts, and we listened for common elements and themes, challenges or roadblocks, and things that supported or helped their work. This is what we heard:

The Importance of Dealing With the Legacies of Colonialism and Imperialism

- The Episcopal Church stands in the legacy of colonialism. To work toward change, we need to examine the ways we mimic colonialism in our thinking and practices, in our architecture, art, and decor.

- We must find ways to tell the hard truths of how we inherited our tradition and explore the cultural DNA of Anglicanism that can help or hinder truth and healing. For example, our decentralized structure in the Anglican Communion presents challenges in authentic ways to keeping our “bonds of affection” strong when we disagree, and that same structure presents us gifts as well.
- Because of colonialism and imperialism, we are a global communion, and that also means we do not have to do the work of anti-racism alone — we can learn from people around the communion and the provinces outside the United States. Because we are a comprehensive tradition that encompasses many cultural expressions, we can and should be bold and creative.
- Racism affects different racialized groups in both unique and similar ways across all the regions and nations where The Episcopal Church exists. There is a tendency within The Episcopal Church to flatten racism to a Black/White paradigm and view it through only United States history. “Although racism rooted in anti-Blackness is fundamental in the United States, that does not justify erasing the particularities of Indigenous, Asian, Latinx, and other Peoples of Color. This is why turning the mirror on White dominating culture is vital to anti-racism work: it takes away the wedge between oppressed groups of people and names the system that is responsible for (and benefits most from) the oppression.” ([Racial Justice Audit of Episcopal Leadership](#), p. 47)

The Urgency of Transparency About Our History

Missioner for Indigenous Ministries, the Rev. Brad Hauff, facilitated a panel composed of the Revs. Bude VanDyke, Shaneequa Brokenleg, and Mary Crist to bear witness to the legacy of the forced boarding schools for Indigenous children. The intent and purpose of the boarding schools may be summarized in the notorious phrase, “Kill the Indian, save the man.” Some of the ways this was implemented was the prohibition of cultural practices, language, and family connections, as well as forced Christian practices. Punishment was severe. Beyond these kinds of dehumanizing brutalities were abuses yet to be comprehensively understood. The panel testified to the trauma visited upon the children and to the ongoing generational trauma experienced across generations.

The panel’s truth-telling and dialogue with the Working Group underscored that People of Color have, to varying degrees, several things in common, though each has unique and specific experiences.

- People of Color are survivors of genocide.
- People of Color are victims of European colonization.
- The church is not only complicit, but in specific ways was also directly the source of suffering and oppression.
- None of this has been fully or adequately acknowledged and as a result remains largely invisible.

REPORTS TO THE 80th GENERAL CONVENTION

- Annihilation or assimilation was the intent.
- At the same time, the church has done some wonderful things, such as preserving languages, advocacy and support. At times, the church has been a friend and ally to People of Color, but such allyship would not have been needed if not for colonization.
- There may have been some good intent behind boarding schools, but the impact was forced assimilation into White dominant culture.

The presentation led to these important points of agreement:

- We need to fully acknowledge truths, educate, and raise consciousness about these issues broadly.
- We need to come to terms with our past, sit with it — process it — for a while, then pursue healing.
- Healing will not happen quickly.
- Healing involves cultural preservation, increased relationships, and learning to build trust.
- The church could learn much from Indigenous spirituality and practices.
- There is deep racism in the towns bordering reservations.
- We need to seek ways to form priests without furthering assimilation.
- A financial commitment to the repatriation of the remains of people who died at the boarding schools would be significant.
- We must be the Beloved Community that Christ intended for us.

The depth of interactions among the Working Group and guests showed the importance of creating safe space. It should be noted that conversations with Episcopalians in Latin America and the Caribbean about the church's complicity with colonialism echoed many of the points above. We also learned that the Convocation in Europe is increasingly populated by members from former colonies, and therefore similar dynamics and experiences exist in their context as have been summarized above.

Together, these conversations led the Working Group to highlight the urgency of transparency about our history as essential for an honest reckoning and as a key step in a healing process. Furthermore, the Working Group supports the commitment of significant funds, energy, and effort for addressing and healing of generational racial trauma and will support anticipated resolutions from Indigenous communities around healing and truth-telling.

The Critical Role of Trust and the Need for Long-Term, Mutual Commitment

- The Episcopal Church’s [Racial Justice Audit of Episcopal Leadership](#) pointed out that this work goes at the “speed of trust” and that both personal and systemic transformation are relational (p. 41). The audit reflects that patterns undermining trust must be exposed and challenged, or if too powerful and embedded, protected against and resisted (p. 45). We heard the same themes echoed across the church from congregations and dioceses that have engaged in truth and reconciliation work.
- A long-term, church-wide commitment to the work of truth-telling, reckoning, and healing will be essential, or we will risk greater harm to People of Color across the church and further loss of trust that would inhibit our ability to witness authentically among People of Color.
- How will the church hold itself accountable? Despite decades of resolutions and promises, we have continued to privilege White voices. We have given lip service to training and education, doing just enough to make ourselves feel better, and have jumped over truth telling, reckoning, and healing to get to premature reconciliation. We have cast our gaze outward for placing fault rather than cleaning our own house and making things right. Jesus reminds us in the Gospel of Matthew, “Why do you seek the speck in your neighbor’s eye, but do not notice the log in your own eye? Or how can you say to your neighbor, ‘Let me take the speck out of your eye, while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.’” (Matthew 7:3–5)
- “I am because you are” (ubuntu). We can never forget that we are in this together, that we need each other to be the Body of Christ, and that until we all are committed to the long, deep work of justice and reconciliation, progress will be thwarted. “If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you.” (John 15:10–12)
- There is both challenge and opportunity for the church to engage in truth-telling and reckoning in what is increasingly becoming a post-truth society and world, where it is possible (and common) to make assertions with no factual basis, and where there is a significant erosion of confidence in public institutions. “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.” (1 John 4:1)

Language and Words Are Important

“But now, says the Lord — the one who created you, Jacob, the one who formed you, Israel: Don’t fear, for I have redeemed you; I have called you by name; you are mine.” (Isaiah 43:1)

The Working Group notes that the usage of colors to name and define groups of people, as well as individuals, is inherently born out of racism and white supremacy. Further, the use of *People of Color*

continues to center Whiteness rather than the diversity of the people whom the term is intended to represent.

The Working Group discussed how we would go about using words and initials (POC, BIPOC, etc.) that effectively erase the individual dignity and worth of diverse racial and ethnic identities. We acknowledged that racial groups themselves are socially constructed within white supremacist systems. Additionally, these racial groups are also in many ways constructed and rooted in United States society and are not expressed in the same manner in other countries of The Episcopal Church.

Despite many of these concerns, we also recognized that we had to move forward with some common language, especially in the preparation of this report. The Working Group had a robust conversation about language and consulted Episcopal-related sources, including the names of the Church's Ethnic Ministries departments and the [Racial Justice Audit of Episcopal Leadership Appendix](#) as a reference for terms. Additionally, secular sources were considered, such as *The Diversity Style Guide*, the *Associated Press Style Guide*, the NAACP archives, and others. Based on these sources and the Working Group's discussion, we define the terms noted above as follows.

For this report, we will use the term *People of Color* as an inclusive and unifying term that encompasses all non-White people. We have chosen not to use POC and BIPOC. We have chosen to capitalize each group of color within our report and be as specific as possible about the groups of people to whom we refer ([Appendix C](#)).

The Working Group acknowledges that we are striving toward the goal of all people being equally acknowledged and honored as people of God. Further, the goal should not be how to find better ways to use these words; it should be the elimination of colors as descriptions and appellations for people altogether. Our goal is to understand race itself as a construct of power invented for the supremacy of some over others.

Truth-Telling, Reckoning, and Healing

“For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part, then I will know fully, even as I have been fully known.” (1 Corinthians 13:12)

The work of truth-telling, reckoning, and healing is a long-term commitment that will go on for generations within the church. For our purposes, we propose that every level of the church engage in the work of truth-telling, reckoning, and healing, by which we mean the following.

Tell the Truth

Develop, adapt, and share truth-telling opportunities that emphasize respect for and the sacredness of those who have experienced exclusion, oppression, and/or trauma at the hands of the church. Respect for those voices includes safety practices so that these persons are not subject to re-traumatization in the telling of their stories. This would include asking those responsible for causing harm or who have benefitted from harm done to others to examine and tell the truth about their behavior, actions, or inaction. It would also include dialogues with communities of color as well as multicultural, multiethnic, and multilingual communities to learn their perspectives on what healing might look like. In order to do this, we must grow trust and nurture relationships so that people feel safe to tell their stories.

We cannot overstress just how essential sacred conversation and storytelling are to this process. It is only through the deep and textured relationships and mutual knowing that can come through storytelling that we can address previous harms, establish new patterns, and build our muscle memory for equitable relationships based in love. In addition, given the long-term nature of this work, the conversations and storytelling also serve as the joyful and Spirit-filled fuel that will allow us to continue this work for the long haul.

Reckon With Our Past

“The church must have a deep reckoning of the marriage of theology and liturgy with the maintaining of dominance, normality, and racism. This reckoning must occur alongside boldly claiming the liberatory truth of a theology and liturgical practice that invites people into the heart of beloved community and freedom.” ([Racial Justice Audit](#), p. 43)

Conduct a fearless and searching corporate moral inventory of the harm caused by white supremacy and the legacies of colonialism and imperialism. Develop a set of accountabilities for amendment of life, including financial, emotional, spiritual, and moral restitution at every level of the church.

Work Toward Healing

Develop and adapt liturgical forms for amendment of life, spiritual practices of healing, and restitution that include ongoing steps to ensure that this process becomes part of our common life in becoming and building up the beloved community. These models should be made available to all dioceses, congregations, ministries and affiliate organizations, as well as all the interim bodies of The Episcopal Church.

The Role of Liturgy and Prayer

We are a denomination defined and bound together by our common prayer. We also recognize that our liturgies have embedded in them elements of racism, colonialism, and white supremacy. So, this work calls the church not only to develop new liturgies, but also to reform some of our existing

liturgical forms and prayers. Therefore, our work around the process of extricating ourselves, and our branch of the Anglican Communion, from the toxic legacy of white supremacy, racial discrimination, and oppression must incorporate worship, liturgy, prayer, and liturgical reform as part of our process.

We also believe in the power for such ritual practices to form and shape us as individuals and as part of the Body of Christ, which we are called to become in our baptism. The link between baptism, as the initiating rite of our communion, and the promises of this covenant that speak to our responsibility — to strive for justice and respect the dignity of every human being and see the face of Christ in all people — is inseparable from the work we are called to do together. This is integral to our identity and mission to become beloved community. Simply put, there is no way forward without engaging in liturgy and spiritual practices that connect us in this work.

For example, at our in-person meeting in Maryland, we prayed together a [Liturgy of Remembrance and Truth-Telling](#), written by a team from the Seminary of the Southwest in Austin, Texas. Reflections after the liturgy included appreciations for the ways in which the liturgy spoke to the historical context of the seminary, and even though we are not part of that community, the liturgy inspired our work. The liturgy provided a sacred way to engage in their history and make a holy space to hold the good, bad, and ugly. It demonstrated the power of liturgy prayed in community and the ways in which poetry can help us face hard things.

We also recognize that liturgy has been misused at different times throughout our history as a weapon — to silence and repress, or as a temporary balm that has not led to real change. And yet, we return each week to the Eucharist as a foretaste of the heavenly banquet, confess our failings, and rest our hope in God alone to perfect our meager efforts.

Therefore, we see it as essential, at all levels of the church, to call for the development and revision of liturgical forms that will help us to find our prayer voices for the shaping of ourselves and our communities, and for the creation and adaptation of spiritual practices that prepare us and sustain us — body, mind, soul, and spirit — for this work.

Vision

The Working Group believes that [Becoming Beloved Community](#) calls the church to a seismic paradigm shift in the ways we make decisions and do ministry — not knowing exactly what this will look like, but knowing it will feel different, especially for People of Color.

The Working Group calls on the church to commit to the liberation and empowerment of communities of Color to renew and revitalize their unique identities, cultures, languages, and spiritual practices. We believe that it is essential for the beloved community to find ways for trust to develop so that we can begin to restore relationships with all of God's creation and humanity, and for truth-telling to occur. From these conversations, there will be some reckoning with the

oppression and trauma imposed by white supremacy and racism. We believe it necessary and we encourage Episcopalians of Color to initiate, engage, and build coalitions with White people to discern ways to create trust so that we can speak truth in love with one another.

The Working Group believes that trust leads to truth-telling, which is fundamental for the church to then reckon with the past and work to heal wounds and right wrongs as part of our baptismal promise to respect the dignity of every human being, seeking and serving Christ in all persons. This commitment requires offering communities of color significant spiritual, emotional, and financial resources. White people in our church must seek the engagement of these communities, with contrition and humility, to offer truth-telling with communities beyond their own, helping the church to reckon with our racist past and present, to heal wounds, to right wrongs, and to prevent perpetuation of racism into the future.

Furthermore, this commitment must lead to changes in our patterns of governance, the way we gather as The Episcopal Church, and our liturgical practices. We do not anticipate all this to happen in one triennium, but for it to become an ongoing priority of the church. Therefore, we call on the church to hold this time of unknowing in prayer, in hope, and in faith that the Holy Spirit will guide and inspire us as we move forward in new ways together.

Moving Forward: The Creation of the Episcopal Coalition for Racial Equity and Justice

To more fully move the church toward becoming the beloved community and to continue to build on the good work that has come before, we propose the creation of the Episcopal Coalition for Racial Equity and Justice. The Coalition would be a voluntary association of Episcopal dioceses, parishes, organizations, and individuals dedicated to the work of becoming the beloved community. The Coalition would welcome participation from all groups and individuals at every level of the church who faithfully engage in the work of truth-telling, reckoning, and healing for racial equity, justice, and the dismantling of white supremacy.

The Coalition would facilitate the ongoing curation, organization, and dissemination of practical resources, support, assistance, training, and networks for Episcopal entities seeking to participate in truth-telling, reckoning, and healing.

We feel that this work should be organized through a separate, but related, new organization in The Episcopal Church for four major reasons:

1. The current corporate structure of The Episcopal Church, like other corporate structures in the United States, has been influenced and shaped by white supremacy. In order to work toward radical change in our church and world, we need new structures to birth new possibilities.

2. Further, the particular history of what became the Domestic and Foreign Missionary Society as we now know it is deeply steeped in colonialism and imperialism. A new and different structure is needed to build trust and fully reckon with the ways that history has shaped our mission in all of the places The Episcopal Church exists.
3. Within our current structure, there is no space where all of the good work being done can fully come together and have a multiplying effect on the church and the world. The Presiding Officers and Racial Reconciliation staff have done momentous, groundbreaking, and prophetic work in developing programming and connecting groups across the church that are working to [Become Beloved Community](#) where they are — so much good work, in fact, that we believe it needs an expanded, broader coalition of groups working in solidarity.
4. This is lifelong work that will span generations. It can no longer be tied to the three-year funding cycle nor just be a programmatic priority subject to changes in leadership and the mind of any one General Convention. The Coalition would be an organization that would outlast the current dictates and resolutions of the Executive Council and the General Convention.

The History of Our Current Structure

The Episcopal Church, since before its founding as a church separate from the Church of England and even before there was an Anglican Communion, has been inextricably bound up in economies based upon the forced labors of enslaved peoples and the project of colonialization. The Society for the Propagation of the Gospel in Foreign Parts (SPG), the venerable missionary society of the Church of England founded in 1701 to spread the good news of Jesus Christ in the American colonies, was funded by profits from sugarcane production by the SPG-owned Codrington Plantation in Barbados. SPG missionaries, often revered as founding priests in many historic colonial parishes from Connecticut to the Carolinas, were directly supported by the income from the forced labor of enslaved peoples on Codrington Plantation.

The missionary activity of The Episcopal Church in the 19th and 20th centuries collaborated with and was similarly informed by white supremacist cultural assumptions basic to American colonial territorial expansion on the Western frontier of North America and around the world. One of the rationales for the founding of the Domestic and Foreign Missionary Society (DFMS) in 1821 was to provide assistance and missionary personnel for the American Colonization Society. The American Colonization Society had been formed in 1817 to send free African Americans to West Africa as an alternative to emancipation in the United States, resulting in the establishment of Liberia. The DFMS profited from United States' territorial expansion, often agreeing to governmental initiated parity arrangements with other Christian protestant missionary organizations in order to “civilize and Christianize” Indigenous peoples from the Philippines to the Western United States. While faithful individual missionaries often criticized American colonial efforts and worked to support Indigenous

peoples, at the institutional and cultural level the DFMS was party to, and an agent of, American imperialism.

The Episcopal Church's foreign and domestic missionary activities, especially under the auspices of the National Council (now the Executive Council) were motivated by a "national church ideal" that sought to spread the "benefits" of White American values and cultural assumptions through "good" schools, "good" hospitals, and "right-ordered" worship. For The Episcopal Church to become beloved community in Jesus as we aspire to be, we need to tell the truth of how our missionary structures have benefited from white supremacy and American colonialism. We also need to be open to new ways of organizing our participation in God's mission, unencumbered by the historical manifestations of racism.

How Would the Episcopal Coalition for Racial Equity and Justice Be Organized and Funded?

The Episcopal Coalition for Racial Equity and Justice would have its own board of directors, appointed by the Presiding Bishop and President of the House of Deputies. We envision the board to be a majority of People of Color who will take all initial organizational and legal actions necessary to constitute and oversee the Coalition.

The Coalition would be funded by the annual income (draw) of a tithe of 10 percent of the financial holdings of the Domestic and Foreign Missionary Society.³ In addition, the Coalition would have the ability to raise money independently for the furtherance of its mission and goals.

We have previously noted resistance to this difficult work. We have confessed broken promises and lack of meaningful action. Yet, as you will see in the next section, the work of [Becoming Beloved Community](#) has truly been taken up across the church at every level.

We believe a great potential strength of the proposed Episcopal Coalition for Racial Equity and Justice is that it could bring together all of the energized, engaged, and committed individuals as well as groups ready to lead the church and be a witness to the world.

Fostering Truth-Telling, Reckoning, and Healing at Each Level of the Church

Part of our charge was to put forth concrete proposals for steps and/or examples of initiatives that could foster truth-telling, reckoning, and healing at each level of the church — from grassroots to grass-tops. We have framed our recommendations and examples within each of the four quadrants of the Beloved Community labyrinth, rooted in our Baptismal Covenant. The examples provided are nowhere near an exhaustive list, but we have tried our best to include work that was funded in the last triennium through Becoming Beloved Community Grants ([2018-D002](#)), other examples of innovative work funded by individual dioceses or congregations, and examples from outside our denomination.



It is our hope that many of these proposals and examples would be moved forward and amplified by the Episcopal Coalition for Racial Equity and Justice, unless otherwise noted below, and that the examples given will inspire continued possibility and creativity across the church. The Working Group is also proposing a limited number of resolutions to advance the work of racial justice and equity whether or not the Episcopal Coalition for Racial Equity and Justice is established by this General Convention.

Telling the Truth

Baptismal Promise: We will persevere in resisting evil, and whenever we fall into sin, repent and return to the Lord.

Core Questions: Who are we? What have we done and left undone regarding racial justice and healing? What racial, cultural, and ethnic groups are in our church? Who is around us? What groups shape our common life, leadership, and worship? How have our congregations, dioceses, provinces, and The Episcopal Church excluded or embraced different racial, cultural, and ethnic groups over time? Who are we engaging to assist us in addressing our blind spots?

Church-Wide Recommendations

- Conduct a forensic audit of the Domestic and Foreign Missionary Society (DFMS) to identify the financial assets of the church that are directly tied to historical and current racial injustices and invite Church Pension Group to do the same. Provide funds for dioceses that cannot afford to do their own forensic audits ([Proposed Resolutions](#)).
- Dedicate human resources toward research in the Archives of The Episcopal Church to discover and share DFMS's history around race, including its involvement or complicity with chattel slavery and the forced removal and genocide of Indigenous peoples.

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- Conduct a comprehensive and complete investigation of the church's ownership and operation of Episcopal-run Indigenous boarding schools. Produce an educational video that can be used in trainings that tells the history of Indigenous boarding schools in the United States and the history of The Episcopal Church-run boarding schools ([Proposed Resolutions](#)).
- Produce educational videos and materials that illuminate more fully the experiences of all Persons of Color; historically, the White-Black binary focus has left many of our communities out of the conversation.
- Encourage the Standing Commission on World Mission to explore the impact of colonialism and white supremacy in The Episcopal Church's domestic and foreign missionary work and report back to General Convention 2024 with proposed steps toward healing and repair where needed ([A017](#)).
- Produce short videos that introduce the whole church to the breadth of ethnicities, locations, and contexts where The Episcopal Church exists and give an introduction to the local history of how those churches came to be, including honest reflections on the legacy of colonialism and missionary work in the church. Example: [The Convocation of Episcopal Churches in Europe](#)
- Set aside space in the General Convention Exhibit Hall for the racial and ethnic groups of the church to tell their faith stories through artistic, video, and other presentations. Support this with a group to advise and consult with contributors to develop a process to prepare such presentations, and later to coordinate the mounting of these exhibits.
- Following the General Convention, solicit, invite, and organize video and audio recordings of stories that tell the truth about the experiences of People of Color in The Episcopal Church at all levels of church involvement. Example: The Coalition could identify and send 36 teams of 2 (for a total of 72) to underrepresented communities who might not otherwise volunteer to tell their stories. The process could include training, development of culturally sensitive frameworks for eliciting testimony, culturally sensitive liturgical material, translation for languages including and other than Spanish, and basic video technology (where acceptable).
- Survey clergy, candidates, postulants, and aspirants of color about their discernment process toward ordination and any barriers they experienced in that process because of race, ethnicity, or culture.

Provincial Recommendations

- Uncover and explore the shared history with race in your province by hosting an online discussion panel with diocesan archivists and historiographers in your province.
- Host a provincial gathering of People of Color for mutual support and space for truth-telling and healing.

Diocesan Recommendations

- Invite the sharing of stories from clergy and lay People of Color across the diocese about their experiences with racism in the diocese and in the wider Episcopal Church. Example: [Diocese of Olympia](#)
- Review diocesan archives to discover and share the diocesan history around race, involvement or complicity with chattel slavery, and the forced removal and genocide of Indigenous peoples. Provide support to congregations who are ready to uncover their own histories with race. Examples: [Diocese of New York](#), [Diocese of Maryland](#), [Diocese of Virginia](#), [Diocese of North Carolina](#), [Diocese of Chicago](#), [Diocese of Iowa](#), [Diocese of Delaware](#)
- Provide opportunities to share and have conversation about [Native Voices: A Response to The Episcopal Church's History with Indian Boarding Schools](#) and [Native Voices: Speaking to the Church and the World](#).
- Provide opportunities to study and discuss the implications of The Episcopal Church's [Racial Justice Audit](#) report for your diocese. Do your own racial justice audit or assessment of your diocese.
- Research and share the full history of historically Black churches within your diocese. Examples: [Diocese of New York](#), [Diocese of Kansas](#), [Diocese of Washington](#), [Diocese of North Carolina](#)
- Work with [Equal Justice Initiative](#) to place historical markers at key sites throughout the United States that honor the lives and work of Persons of Color who suffered or were killed due to the historical effects of white supremacy ([A050](#)).
- Host diocesan-wide [Sacred Ground](#) circles online, so that members in smaller congregations or cities that cannot yet offer one can experience them. Develop other curricula and training for the deeper work of discipleship and dismantling racism.

Seminary/School/Other Institutional Recommendations

- Provide opportunities to study and discuss the implications of The Episcopal Church's [Racial Justice Audit](#) report for your institution. Do your own racial justice audit based on the one developed by Mission Institute or another assessment of your institution. Example: [Racial Justice Assessment](#)
- Investigate and transform curricula, structures, governance, community life, and administration to reflect the inclusion of all people in The Episcopal Church. Example: [Boston University School of Theology](#)

- Conduct a forensic audit to identify the financial assets of the seminary that are directly tied to historical and current racial injustices.
- Engage in a process to tell the truth about the school's history with race. Example: [The Roberson Project at Sewanee](#)

Congregational Recommendations

- Formation
 - CHILDREN: Offer [Tell Me the Truth About Racism](#), a Montessori-style story that frames racism through the lens of Christian faith for children aged 5–12, a curriculum funded in part by a Beloved Community Grant, or *Dismantling Racism* for grades K–5, created by the Absalom Jones Center for Racial Healing and the Diocese of Atlanta (anticipated Fall 2022 through Church Publishing).
 - YOUTH: Offer [Dismantling Racism: A Youth Curriculum](#) for grades 6–12, created by the Absalom Jones Center for Racial Healing and the Diocese of Atlanta.
 - ADULTS: Offer [Sacred Ground](#), [Becoming Beloved Community: Understanding Systemic Racism](#), or [My Work To Do](#).
- Identify your church's and your community's history with racial injustice and justice through interviews with elders, researching church and diocesan documents, newspaper accounts, partnerships with local historical societies and museums, and so on. Examples: [Memorial Church \(Maryland\)](#), congregational guides from [Iowa](#), [Missouri](#), [Southern Virginia](#)
- Compare your church's racial, ethnic, and cultural makeup to the local area's [demographics](#), and work to discern what historic or systemic barriers you would need to address to grow relationships with your neighbors.
- Rewrite your church's history to reflect your reflective work around race.
- Offer public opportunities for the wider community to learn about the congregation's and community's history with race. Example: [First Church in Cambridge \(Massachusetts\)](#)

Proclaiming the Dream

Baptismal Promises: We will continue in the Apostles' teaching and fellowship, in the breaking of bread, and in the prayers. We will proclaim by word and example the Good News of God in Christ.

Core Questions: What does the fellowship of the Beloved Community look like? How do we encourage and affirm the prayers of diverse communities within the fellowship? How do we exhibit the unity given in Jesus Christ? How can we publicly acknowledge things done and left undone? What behaviors and commitments foster truth-telling, reckoning, and healing?

Church-Wide Recommendations

- Direct the Standing Commission on Liturgy and Music to examine all the language of *The Book of Common Prayer* (BCP), *The Hymnal 1982*, and other approved liturgical material in regard to the colonialist, racist and white supremacist, imperialist, and nationalistic language and content as they carry out their revisions. As part of that work, we envision that they would convene a gathering of racially and ethnically diverse Episcopalians for a discernment process of cultural assumptions in current liturgical resources and practices that demean or marginalize our diverse communities ([Proposed Resolutions](#)).
- Commission timely and culturally sensitive liturgical materials for this period of struggle and movement toward [Becoming Beloved Community](#).
- Adapt the rubrics of the BCP to reflect a flexibility for inculturation. This would allow local congregations the opportunity to shape their liturgies to better reflect Indigenous theologies and incorporate Indigenous spirituality into the church.
- Commission artists, poets, liturgists, and musicians of Color to create new hymnody, prayers, and liturgies. Examples from the wider church of liturgical celebrations from diverse cultures and traditions include Martin Luther King Jr., David Pendleton Oakerhater, Florence Li Tim-Oi, Absalom Jones, Pauli Murray, and other holy People of Color.
- Call on General Convention to designate the third or fourth Sunday in Advent as a day to offer thanksgivings for the Abolition of Slavery in the United States.

Provincial Recommendations

- Offer province-wide pilgrimages to immerse members in the history and sacred spaces that have supported liberation and racial healing and/or that honor lives lost to racial injustice.

Diocesan Recommendations

- Dedicate funding for a staff position focused on the work of [Becoming Beloved Community](#).
- Based on historical research, develop liturgical materials that lift up the specific historical context of the diocese, provide people a sacred way to engage in that history, create holy space to hold the hard and uplifting truths, and lift up the vision of and path to [Becoming Beloved Community](#) ([A011](#)).
- Offer diocesan-wide pilgrimages to immerse members in the history and sacred spaces that have supported liberation and racial healing and/or that honor lives lost to racial injustice. Examples: [Diocese of Atlanta](#), [Diocese of Maryland](#), [Diocese of Alabama](#), [Diocese of Iowa](#), [Absalom Jones Center](#), [Diocese of Western New York](#)
- Offer diocesan celebrations of Martin Luther King Jr., David Pendleton Oakerhater, Florence Li Tim-Oi, Absalom Jones, Pauli Murray and other holy People of Color.

Seminary/School/Other Institutional Recommendations

- Based on historical research, develop liturgical materials that lift up the specific historical context of the institution, provide a sacred way to engage in that history, create holy space to hold the hard and uplifting truths, and lift up the vision of and path to Becoming Beloved Community. Example: [Seminary of the Southwest, Austin, Texas](#)

Congregational Recommendations

- Examine your art and architecture in light of your history with race. Was there separate seating at one time based on skin color? Do the windows and art reflect multiple races and ethnicities? If not, what changes can you make to better reflect the breadth of humanity and the historical reality of the skin color of Jesus and his followers? Examples: [St. Paul's, Richmond \(Virginia\)](#), [St. Luke's, Salisbury \(North Carolina\)](#), [Wrapped in Whiteness video \(Episcopal Church Foundation\)](#)
- Commission artists of color to create new art, icons, stained glass, liturgical vestments, and decorations reflecting the church's diversity of cultures, and host community viewings, discussions, and engagement around the intersection of faith, anti-racism, and art. Examples: [Washington National Cathedral](#), [St. Christopher's, Carmel \(Indiana\)](#), [St. Ambrose, Raleigh \(North Carolina\)](#)
- Based on historical research, develop liturgical materials that lift up the specific historical context of the congregation, provide a sacred way to engage in that history, create holy space to hold the hard and uplifting truths, and lift up the vision of and path to [Becoming Beloved Community](#).
- Preach and teach about race, truth, justice, and healing. Examples: [Prophetic Voices: Preaching and Teaching Beloved Community](#), [Roundtables on Race \(North Carolina\)](#), [Preaching Black Lives \(Matter\) from Church Publishing](#)

Practicing the Way of Love

Baptismal Promise: We will seek and serve Christ in all persons, loving our neighbors as ourselves.

Core Questions: How will we grow as reconcilers, healers, and justice-bearers? What activities, practices, learning, and experiences would (trans)form us? How will we share and receive stories, grow relationships across dividing walls, and seek Christ in each other?

Church-Wide Recommendations

- Commission a diverse group to develop and disseminate teaching materials placing the work of [Becoming Beloved Community](#) into a renewed theology and practice of baptism.

- Develop small-group curricula building on the House of Bishops' Theology Committee's work: "[White Supremacy, the Beloved Community, and Learning to Listen](#)" (2020), "[Reparations and Beloved Community](#)" (2021), and on the Doctrine of Discovery (coming 2022), especially its emphasis on our baptismal theology as foundational to this work.
- Gather curriculum writers to develop different modes of anti-racism training and truth-telling, reckoning, and healing that address all the ethnic identities in the church, and ensure that they are available in different languages.
- Model a culture, at all levels of the church, of admitting our faults, apologizing, and committing to and following through on a new direction.
- Develop forms and practices that address healing of the trauma caused by racism and that support wellness.

Provincial Recommendations

- Host regular online gatherings and networks of people interested in dismantling racism, exploring diversity, and nurturing cultural competency. Examples: Province I, Province V

Diocesan Recommendations

- Provide regional healing circle conversations (virtually or in-person) to address the spiritual and mental health needs of People of Color, including clergy, laity, and community members. Examples: [The Episcopal Church in Navajoland](#), [Diocese of Olympia](#)
- Provide an ongoing variety of learning opportunities, well-facilitated training, and resources appropriate to your diocesan context in the areas of a) cultural competency, b) racism and resisting/dismantling racism, and c) ethnic and multicultural ministries. Provide key leaders in the diocese with individual coaching based on any needs identified through an intercultural assessment tool such as [Intercultural Development Inventory](#) ([Proposed Resolutions](#)).
- Build a core of trained facilitators to lead courageous conversations across the diocese about dismantling racism and white supremacy. Examples: [The Mission Institute, Courageous Conversation](#)
- Train diocesan leaders in "[Healing from Internalized Oppression](#)," developed by the Episcopal Office of Black Ministries ([Do05](#)).
- Offer learning opportunities and camps to equip young people with needed skills to approach problems peacefully and create their own solutions to the injustices they see in the world. Examples: [Diocese of Northern Michigan](#), which has also partnered with the Great Lakes Peace Center to create a new curriculum and toolkit that incorporate the "Seven Grandfather Teachings" found in North American Indigenous cultures for use in their pilot Peace Camp; [Beloved Community Initiative \(Iowa\)](#), [Office of Black Ministries](#)

- Go beyond land acknowledgement statements to seek and develop meaningful relationships with descendants of the original inhabitants on which the diocese is located.
- Commit to community/school partnerships to support youth leadership development as agents of change in your community. Example: [Episcopal City Mission \(Massachusetts\)](#), [Beloved Community Initiative \(Iowa\)](#)

Seminary/School/Other Institutional Recommendations

- Go beyond land acknowledgement statements to seek and develop meaningful relationships with descendants of the original inhabitants of the land where the institution is located.
- Establish centers of learning to explore different cultural learning styles.
- Encourage seminaries to acknowledge Indigenous spirituality as being authentic without promoting cultural and spiritual appropriation.
- Commit to having a teaching staff that is representative of the students and the church at large.

Congregational Recommendations

- Intentionally diversify leadership and increase the percentage of People of Color on your vestry.
- Go beyond land acknowledgement statements to seek and develop meaningful relationships with descendants of the original inhabitants of the land where the church is located.

Repairing the Breach

Baptismal Promises: We will strive for justice and peace among all people and respect the dignity of every human being.

We will cherish the wondrous works of God and protect the beauty and integrity of all creation.

Core Questions: What parts of creation and which social institutions and systems most clearly bear the signs of racial injustice and brokenness? How could we participate in the repair, restoration, and healing of people, institutions, systems, and creation?

Church-Wide Recommendations

- Widen our methods of theological education for everyone, adapted for cultural context, especially in places where communal discernment and formation may look different than in primarily White spaces. Examples: [Beyond These Walls: Theological Education for All](#), [Waiolaihui'ia Center For Ministry](#), and [Iona Collaborative](#)
- Create new paths to ordination, including for non-English speakers, Indigenous aspirants, and undocumented aspirants.

- Determine how Church Pension Group might support the livable pensions of clergy and laity in dioceses outside of the United States.
- Encourage a whole-church effort to address the inequities raised in the [Racial Justice Audit](#), including remedies for the systemic inequities and issues in relationship to the ordination process and leadership development ([D016](#)).
- Encourage the development of model hiring, workplace, and committee/commission/ board practices that intentionally increase equitable hiring and access to leadership positions for People of Color and that promote healthy work environments within the church ([Proposed Resolutions](#) and [A051](#)).
- Revisit and adapt all grant processes to reflect our breadth of cultures and to reduce barriers to access funding ([D006](#)).
- Commit to ongoing funding of the Deputies of Color In-Person Pre-General Convention Meeting ([D018](#)).

Provincial Recommendations

- Coordinate and mutually support racial justice advocacy efforts among dioceses.
- Share effective media, messaging strategies, and talking points for reaching out to legislators on legislation regarding racial equity and justice.

Diocesan Recommendations

- Engage conversation across the diocese on reparations and the best ways to address and repair the historical and current injustices particular to your context. Examples: [Diocese of New York](#), [Diocese of Maryland](#), [Diocese of Massachusetts](#)
- Partner and invest in funds that prioritize closing the racial wealth gap, have demonstrated racial equity hiring and compensation policies, and are owned and operated by People of Color.
- When church buildings are closed and sold, donate a percentage of the sale to the Indigenous nations that once occupied the land and/or to regional Indigenous ministries.
- Acknowledging that systematic racism is context driven, we urge each diocese to conduct an audit similar to the [Racial Justice Audit](#) and begin immediate remedies for the systemic inequities and issues in relationship to the ordination process and leadership development.
- Allow for more flexibility in theological education access for all postulants, supporting online and remote learning where needed and education in different languages. Encourage the establishment of diocesan groups to seek out potential individuals to begin vocational formation.

- Commit to equal opportunity and diversity in hiring practices. For example, the [Diocese of Connecticut](#) has a policy that “all searches for diocesan staff positions include at least two People of Color, or one if there are fewer than four people in total, among the final candidates interviewed” ([Proposed Resolutions](#)).
- Work with search committees to ensure they have completed dismantling racism training before developing a profile and advertising for candidates.
- Share open positions in the diocese across the networks of People of Color in The Episcopal Church, such as [UBE](#), [Nuevo Amanecer](#), [Indigenous Ministries](#), and [Asiameica Ministries](#).
- Establish a process for financial reparations that seeks to repair the harms done in your geographical area. For example, the [Diocese of Maryland](#) has set aside \$1 million in a reparations fund that will be paid out in grants to any organization within the diocese that has a proven history of doing the work of restoring African American and Black communities, as well as start-ups whose mission and goals are the same.
- Financially commit to repatriating the remains of people who died at boarding schools in your diocese.
- Recruit a paid or volunteer lobbyist to register work with state legislators on issues of racial justice in your state on legislation regarding racial equity and justice. Collaborate with interfaith alliances and other organizations with similar goals on strategy and effective messaging.
- Commit to ongoing financial support for Episcopal and/or local Historically Black Colleges and Universities (HBCUs) ([A053](#)).

Seminary/School/Other Institutional Recommendations

- If your institution enslaved people or used labor from enslaved people, identify them to the best of your ability and locate any descendants as you are able. Provide scholarships or direct payments where appropriate. Examples: [Virginia Theological Seminary](#), [Society of the Sacred Heart \(Louisiana\)](#).
- Contract with external facilitators skilled in diversity, equity, and inclusion work in religious communities to help you identify long-term steps to address racism within your institution and provide ongoing training for staff and administrators.

Congregational Recommendations

- Commit to paying a “land tax” to the Indigenous nations that once occupied the land your building is on. Examples: [First Congregational Church of Oakland](#), [Honor Native Land Tax](#)
- Establish community partnerships to address racial inequity in health care locally. Examples: [Middleham and St. Peter’s \(Maryland\)](#), [St. Paul’s Community Clinic, Camden \(New Jersey\)](#)

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- Begin a “greenlining” campaign to address historical housing inequities and redlining practices. Example: [All Saints’, Chicago](#)
- Form a community partnership to address needed reforms in the criminal justice system and the challenges people face after incarceration. Examples: [Church of the Incarnation, Ann Arbor \(Michigan\)](#), [Cypress House Bakery \(Pennsylvania\)](#), [Reimagining Policing \(Absalom Jones Center for Racial Healing\)](#)
- Offer community meeting space at no cost to communities of Color, liberation-orientated organizations, or community groups with whom you are in relationship. Examples: [Beloved Community Initiative \(Iowa\)](#), [St. Nicholas/San Nicolás Episcopal Church \(Minnesota\)](#)
- Join ecumenical or community partnerships to address the racial wealth gap, poverty, and homelessness. Example: [Chaplains on the Harbor \(Washington\)](#)
- Establish a fund for local reparations. Example: [Memorial Episcopal Church, Maryland](#)
- Host community conversations and collaborative action to address race and the environment. Examples: [All Saints’ Atlanta \(Georgia\)](#), [St. Ambrose, Raleigh \(North Carolina\)](#)

End Notes

1. Opening Remarks from Presiding Bishop Curry to Executive Council, June 2021, <https://www.episcopalnewsservice.org/pressreleases/presiding-bishop-michael-currys-opening-remarks-for-executive-council-june-25-2021/>.
2. *Lift Every Voice and Sing II: An African American Hymnal*, New York, Church Publishing, 1993, #175.
3. Currently, DFMS controlled funds are \$413 million. A 10% (tithe) of the holdings would be \$41,300,000. A 5% draw on that tithe would be \$2,065,000. This means that there will be approximately \$2,000,000 less annually (at current levels) to support the Executive Council budget that would be set aside to fund the Episcopal Coalition for Racial Equity and Justice. Source: Financial Audit for 2020 and 2019, <https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/07/2020-DFMS-Audit-1.pdf>.
4. Currently, DFMS controlled funds are \$413 million. A 10% (tithe) of the holdings would be \$41,300,000. A 5% draw on that tithe would be \$2,065,000. This means that there will be approximately \$2,000,000 less annually (at current levels) to support the Executive Council budget that would be set aside to fund the Episcopal Coalition for Racial Equity and Justice. Source: Financial Audit for 2020 and 2019, <https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/07/2020-DFMS-Audit-1.pdf>.
5. US Indian Boarding School History” <https://boardingschoolhealing.org/education/us-indian-boarding-school-history/>
6. “Indigenous leaders lament intergenerational trauma inflicted by boarding schools, some with Episcopal ties” by David Paulsen, posted Oct 12, 2021, <https://www.episcopalnewsservice.org/2021/10/12/indigenous-leaders-lament-intergenerational-trauma-inflicted-by-boarding-schools-some-tied-to-episcopal-church/>
7. “Statement on Indigenous boarding schools by Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings,” July 12, 2021, <https://www.episcopalchurch.org/publicaffairs/statement-on-indigenous-boarding-schools-by-presiding-bishop-michael-curry-and-president-of-the-house-of-deputies-gay-clark-jennings/>

Proposed Resolutions

A125 A Resolution Extending and Furthering the Beloved Community

Resolved, the House _____ concurring, That the 80th General Convention of the Episcopal Church affirms that striving to become the beloved community of Jesus is central to our baptismal vocation in God's mission, and every Episcopalian is called to a lifelong vocation of racial justice and equity and the dismantling of white supremacy; and be it further

Resolved, That the Convention establishes an Episcopal Coalition for Racial Equity and Justice as a voluntary association of Episcopal dioceses, parishes, organizations, and individuals dedicated to the work of becoming the Beloved Community; and be it further

Resolved, That the Episcopal Coalition for Racial Equity and Justice be charged with facilitating, coordinating, encouraging, supporting, and networking The Episcopal Church's work in racial justice and equity and the dismantling of white supremacy; and be it further

Resolved, That the Presiding Bishop and President of the House of Deputies appoint a Board for the Episcopal Coalition for Racial Equity and Justice who will take all organizational and legal actions necessary to constitute and oversee said Coalition; and be it further

Resolved, That the Coalition be empowered to secure appropriate funding to support its work including, but not limited to, income (draw) of a tithe of 10 percent of the financial holdings of the Domestic and Foreign Missionary Society of the Domestic and Foreign Missionary Coalition set aside annually for the support and work of the Episcopal Coalition for Racial Equity and Justice.

Explanation

We feel that this work should be organized through a separate, but related, new organization in The Episcopal Church for four major reasons:

1. The current corporate structure of The Episcopal Church, like other corporate structures in the United States, has been influenced and shaped by white supremacy. In order to work toward radical change in our church and world, we need new structures to birth new possibilities.
2. Further, the particular history of what became the Domestic and Foreign Missionary Society as we now know it is deeply steeped in colonialism and imperialism. A new and different structure is needed to build trust and fully reckon with the ways that history has shaped our mission in all of the places The Episcopal Church exists.
3. Within our current structure, there is no space where all of the good work being done can fully come together and have a multiplying effect on the church and the world. The Presiding

Officers and Racial Reconciliation staff have done momentous and groundbreaking prophetic work in developing programming and connecting groups across the church that are working to Become Beloved Community where they are — so much good work, in fact, that we believe it needs an expanded, broader coalition of groups working in solidarity.

This is lifelong work that will span generations. It can no longer be tied to the three-year funding cycle, nor just be a programmatic priority subject to changes in leadership and the mind of any one General Convention. The Coalition would be an organization that would outlast the current dictates and resolutions of the Executive Council and the General Convention.

The History of our Current Structure

The Episcopal Church, since before its founding as a church separate from the Church of England and even before there was an Anglican Communion, was inextricably bound up in economies based upon the forced labors of enslaved peoples, and the project of colonialization. The Society for the Propagation of the Gospel in Foreign Parts, (SPG) the venerable missionary society of the Church of England founded in 1701 to spread the good news of Jesus Christ in the American colonies, was funded by profits from sugar cane production by the SPG owned Codrington Plantation in Barbados. SPG missionaries, often revered as founding priests in many historic colonial parishes from Connecticut to the Carolinas, were directly supported by the income from the forced labor of enslaved peoples on Codrington Plantation.

The missionary activity of The Episcopal Church in the 19th and 20th centuries were similarly informed by and collaborated with white supremacist cultural assumptions basic to American colonial territorial expansion on the western frontier of North America and around the world. One of the rationales for the founding of the Domestic and Foreign Missionary Society (DFMS) in 1821 was to provide assistance and missionary personnel for the American Colonization Society. The American Colonization Society had been formed in 1817 to send free African Americans to west Africa as an alternative to emancipation in the United States resulting in the establishment of Liberia. The DFMS profited from United States territorial expansion often agreeing to governmental initiated parity arrangements with other Christian protestant missionary organizations in order to “civilize and Christianize” Indigenous peoples from the Philippines to the western United States. While faithful individual missionaries often criticized American colonial efforts and worked to support Indigenous peoples, at the institutional and cultural level the DFMS was party to, and an agent of, American imperialism.

The Episcopal Church’s foreign and domestic missionary activities, especially under the auspices of the National Council (now the Executive Council) was motivated by a “national church ideal” that sought to spread the “benefits” of white American values and cultural assumptions through good schools, good hospitals, and right ordered worship. For The Episcopal Church to become the beloved

community in Jesus that we aspire to be, we need to tell the truth of how our missionary structures have benefited from white supremacy and American colonialism. And we also need to be open to new ways of organizing our participation in God's mission unencumbered by the historical manifestations of racism.

The Coalition would be funded by the annual income (draw) of a tithe of 10 percent of the financial holdings of the Domestic and Foreign Missionary Society.⁴ In addition, this resolution would give the Coalition the ability to raise money independently for the furtherance of its mission and goals.

Precedents for Separate, Related Organizations to Advance a Specific Goal

There are important precedents in The Episcopal Church for the creation of separate boards that are connected to The Episcopal Church and that have the ability to raise additional money to further a specific goal. These Boards propose policy within the guidelines of General Convention mandate, oversee operations, and report to Executive Council. The staff and assets of the entities under care are owned by the Domestic and Foreign Missionary Society (the Church's corporate entity). Records of the boards and their operating bodies are held by the Archives.

Episcopal Relief and Development (ERD): ERD was originally organized as the Presiding Bishop's Fund for World Relief in 1940 to assist refugees fleeing Europe during World War II. After the war, the agency's efforts expanded to include additional humanitarian assistance, focusing mostly on disaster relief. In 2000, the Fund was renamed Episcopal Relief and Development to emphasize its disaster relief work and its increased programmatic focus on integrated community development. Two years later, Episcopal Relief and Development was incorporated as an independent, 501(c)(3) organization.

Forward Movement: In the midst of the Great Depression the Joint Commission on the Forward Movement was established in 1934 by the General Convention with the general charge to point the Church "forward." Forward Movement's first publications came out in 1935 including the first issues of Forward Day by Day, a daily devotional guide. Authorized each triennium by the General Convention, Forward Movement Publications operates with the Presiding Bishop as its chair, and has published key ecumenical documents affecting The Episcopal church as well as other works of historical and biographical importance. Its range of materials expanded in the period after 1986 with the closing of Seabury Press, which was the national Church's publishing company.

United Thank Offering (UTO): Established in 1889 as the United Offering by the Women's Auxiliary to the Board of Missions, the United Thank Offering (UTO) is a special fund-raising initiative within the Church. Since its inception, the UTO has been a form of grass-roots, self-organized participation by women in a leadership role that is historically intertwined with the history of women and their role in the Episcopal Church and continues to be a vehicle for lay women's participation in Church life.

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Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

1 March 2022

The Rt. Rev. Michael B. Curry, Presiding Bishop
The Rev. Gay Jennings, President of the House of Deputies

815 Second Avenue
New York, New York 10017

Dear Michael and Gay,

On behalf of the Presiding Officers' Working Group on Truth-Telling, Reckoning, and Healing, we present to you our Report and Resolutions. We believe we are offering the church ways to take significant steps in the long journey to racial justice and equity. As we state in the report, this is a long-term project that will extend beyond our lifetimes and beyond our current visions. We note that we are building on a great deal of good and faithful work around the church. We believe the proposed Episcopal Coalition for Racial Equity and Justice will help gather, coordinate and encourage all the existing energies and spirit into more impactful actions and transformation.

You will note that we are offering a limited number of resolutions. This is because we believe the Coalition will commend, encourage, organize, and fund many of the significant actions listed under the sections mirroring the four quadrants of Becoming the Beloved Community. Should the Coalition resolution fail, we are prepared to offer resolutions covering these areas.

In closing, every member of the Working Group, including ourselves, thanks you for the opportunity to serve our church and all its people in this manner. You assembled a magnificent team, blending "veterans" with younger talent. Our shared commitments to and visions of a more just and equitable church kept us focused and energized. We hope the fruit of labors will not only impact the church, but also help us to be more authentic witnesses to a divided and hurting society.

Faithfully yours,



The Rev. Canon John E. Kitagawa



The Rt. Rev. Samuel S. Rodman

Co-convener

Co-convener

A126 A Resolution Supporting a Comprehensive Review of the Book Of Common Prayer, The Hymnal 1982, and other approved liturgical material

Resolved, the House _____ concurring, That this 80th General Convention instruct the Standing Commission on Liturgy and Music to examine all the language of the Book of Common Prayer, The Hymnal 1982 and other approved liturgical material in regard to the colonialist, racist and white supremacist, imperialist and nationalistic language and content as the Commission carries out their revisions,

Resolved, That in order to accomplish this review it is authorized to convene gatherings of Episcopalians of Color and of a wide variety of ethnicities and from all the countries where The Episcopal Church is gathered, for this review and for the discernment of cultural assumptions in these resources and materials, and be it further

Resolved, That the Standing Commission on Liturgy and Music communicate its learnings ongoing and widely throughout the next two years.

Explanation

"We are becoming a new and re-formed church, the Episcopal branch of the Jesus Movement— individuals, small gathered communities and congregations whose way of life is the way of Jesus and his way of love, no longer centered on empire and establishment, no longer fixated on preserving institutions, no longer shoring up white supremacy or anything else that hurts or harms any child of God. By God's grace ...we are becoming a church that looks and acts like Jesus." (Presiding Bishop Curry)

This resolution seeks to address the ways in which, as Episcopalians, we are formed by the words we pray together in worship. In order to truly become a new and re-formed church, we must examine the ways in which our formation in worship has been steeped within a larger culture of colonialism, imperialism, nationalism, and white supremacy. This calls for a thorough and complete scholarly examination of the words and practices in our liturgical materials to identify and address those legacies.

Across the Church there has been energy for revision of our liturgical materials and this resolution seeks to make sure that the leadership and voices of People of Color across the Church are widely included in those revisions.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

A127 Resolution for Telling the Truth about The Episcopal Church’s History with Indigenous Boarding Schools

Resolved, the House _____ concurring, That this 80th General Convention direct the

Executive Council to conduct a comprehensive and complete investigation of the church’s ownership and operation of Episcopal-run Indigenous boarding schools; and be it further

Resolved, That the Archives of The Episcopal Church be encouraged to hire one or more research fellows to work with dioceses where Episcopal-run boarding schools were located to find and share records from those schools; and be it further

Resolved, That the Archives be directed to share all relevant records with the Indigenous Ministries of The Episcopal Church and the National Native American Boarding School Healing Coalition for inclusion in their growing resource database; and be it further

Resolved, That the Archives be directed to work with the Office of Indigenous Ministries to support the production of an educational video that can be used across the church to share the history of Indigenous boarding schools in the US and the history of The Episcopal Church-run boarding schools.

Resolved, That the Joint Standing Committee on Program, Budget and Finance allocate \$125,000 for this work.

Explanation

From the National Native American Boarding School Healing Coalition:

“Beginning with the Indian Civilization Act Fund of March 3, 1819 and the Peace Policy of 1869 the United States, in concert with and at the urging of several denominations of the Christian Church, adopted an Indian Boarding School Policy expressly intended to implement cultural genocide through the removal and reprogramming of American Indian and Alaska Native children to accomplish the systematic destruction of Native cultures and communities. The stated purpose of this policy was to “Kill the Indian, Save the Man.”

Between 1869 and the 1960s, hundreds of thousands of Native American children were removed from their homes and families and placed in boarding schools operated by the federal government and the churches. Though we don't know how many children were taken in total, by 1900 there were 20,000 children in Indian boarding schools, and by 1925 that number had more than tripled. The U.S. Native children that were voluntarily or forcibly removed from their

homes, families, and communities during this time were taken to schools far away where they were punished for speaking their native language, banned from acting in any way that might be seen to represent traditional or cultural practices, stripped of traditional clothing, hair and personal belongings and behaviors reflective of their native culture. They suffered physical, sexual, cultural and spiritual abuse and neglect, and experienced treatment that in many cases constituted torture for speaking their Native languages. Many children never returned home and their fates have yet to be accounted for by the U.S. government.”⁵

In October 2021, Episcopal News Service reported:

“The National Native American Boarding School Healing Coalition, a nonprofit based in Minneapolis, Minnesota, has [identified at least 373 schools](#) that were part of that system, many of them run by Christian denominations. At least nine were thought to have Episcopal Church connections, though the dearth of churchwide records has made it difficult to fully account for the church’s role in the schools.”⁶

In July 2021, Presiding Bishop Michael Curry and President of the House of Deputies Rev. Gay Clark Jennings issued a statement⁷ committing to making right relationships with our Indigenous siblings an important focus of the work of Executive Council and the 80th General Convention including earmarking resources for independent research in the archives of The Episcopal Church, options for developing culturally appropriate liturgical materials and plans for educating Episcopalians across the church about this history, among other initiatives.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

A128 Resolution for Healing Surrounding The Episcopal Church’s History with Indigenous Boarding Schools and Other Forms of Oppression

Resolved, the House _____ concurring, that this 80th General Convention acknowledge the intergenerational trauma caused by genocide, colonialism, the Doctrine of Discovery, the operation of Indigenous boarding schools, and other systems based on white supremacy that have oppressed Indigenous people; and be it further

Resolved, That this 80th General Convention direct Executive Council to follow the lead of Indigenous communities and invest in community-based spiritual healing centers that will work to address the

effect of intergenerational trauma by providing mental health and substance abuse counseling, traditional forms of healing, and other services desired by the local community; and be it further

Resolved, That the Joint Standing Committee on Program, Budget and Finance allocate \$300,000 for this work with ongoing support as needed.

Explanation

To address the impact of historical trauma rooted in racism and white supremacy since 1492 perpetuated by the colonization of manifest destiny and Doctrine of Discovery to civilize the Indigenous peoples of North America through assimilation processes, namely boarding schools by the U.S. Government and churches.

The intended outcome of these centers is to help bring a sense of healing and harmony to a community grieving and traumatized by generations of harm and injustices to Indigenous peoples.

Additional outcomes include creating and supporting stronger communities, which act as prevention against negative consequences related to spiritual and mental struggles, turning to substance abuse to cope as wounds re-emerge, and to help when trauma is re-awakened. It is through prayer in sacred circles, as grounded in both Indigenous and Christian spirituality, to restore hope, faith, and to facilitate the ongoing spiritual endurance and healing.

Truth-telling, Reckoning, and Healing is a priority in the Jesus Movement, supporting the spiritual needs to cope and heal from historical traumas is the Way of Love.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

A129 Resolution for a Forensic Audit of the Funds of the Domestic and Foreign Missionary Society

Resolved, the House _____ concurring, That this 80th General convention directs the Executive Council and the Presiding Officers of the Domestic and Foreign Missionary Society conduct a forensic audit of the financial assets of the church that are directly tied to historical and current racial injustices and to report the results to the Executive Council prior to the 81st General Convention, and be it further

Resolved, That this 80th General Convention urges the Church Pension Group to conduct a forensic audit of its financial assets, and to report the results to its constituents, and be it further

Resolved, That this 80th General Convention urges each diocese to conduct its own forensic audit of their financial assets, and be it further

Resolved, That this 80th General Convention directs the Executive Council to make financial resources available to aid dioceses who may be financially unable to conduct such forensic audits of their finances.

Explanation

This resolution is part of our reckoning with our church's participation in and complicity with historical and current racial injustices. Forensic audits of other institutions have revealed the depth and breadth of this direct involvement and complicity. This kind of audit will produce data that will make a measure of healing old hurts and righting old wrongs possible.

The General Convention does not have the authority to require dioceses and other Episcopal institutions to follow suit with their own forensic audits. However, if passed, this resolution will carry moral authority in commending a piece of reckoning to the dioceses and other institutions who have not yet done such an audit. If passed, the Executive Council will be obligated to provide some financial assistance to dioceses that need it in order to comply with the intent of the resolution.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

A130 Resolution for the Development of Best Practices in Hiring and Developing Organizational Cultural Competencies

Resolved, the House _____ concurring, That this 80th General Convention direct Executive Council to develop model hiring, workplace, and Committee/Commission/Board practices that intentionally increase equitable hiring and access to leadership positions for People of Color and that promote healthy work environments within the church. And be it further

Resolved, That as the Executive Council implements this resolution, it seeks the wisdom and leadership of the Communities of Color within our church, professional associations, and external expert advisors as needed. And be it further

Resolved, That once developed and approved by Executive Council, those policies be implemented within the human resources department of Domestic and Foreign Missionary Society. And be it further

Resolved, That each diocese and congregation be encouraged to actively engage in addressing the ways that white supremacy culture has shaped its own structures, policies, and practices and work toward deepening their cultural competency, including, but not limited to the following:

1. Seeking out external coaching where necessary to help leaders address their own biases and to help examine the culture of the diocese and its leadership.
2. Ensuring Search Committees at every level of the church complete Dismantling Racism Training.
3. Seeking out or creating support systems for clergy and leadership of Color to address the challenges and stress of being the first or the only Person of Color doing this work in a mostly White context, especially when and where the deeper work of cultural transformation has not yet begun or is in its early stages.
4. Committing to intentionally sharing open positions across the networks of People of Color that already exist across the Church.
5. Providing professional development money for diocesan Transition Officers to continue to develop their understanding of structural and systemic racism, including the expansive gifts of underrepresented groups derived from non-traditional systems of learning.
6. Working towards equity in evaluating, hiring, and compensating candidates formed outside of traditional residential seminaries.

Explanation

Over the last triennium, the Presiding Bishop, the President of the House of Deputies, and the Executive Council have taken deliberate steps to address equity in our church's structures and increase participation and access to leadership positions in the church for People of Color. This resolution encourages that work to continue and to include the development of hiring and workplace best practices that could be adapted and used throughout the church.

Intentionally putting in place policies that seek to diversity the church's leadership has already proved to be effective in increasing the representation of women in the House of Bishops. There is a proven record that you have 2 or more women candidates on the slate, this means that women would be more likely to be elected.

In addition to equitable recruitment and hiring practices, this resolution encourages dioceses and churches to do the hard and deep work of examining and addressing their organizational culture and structures. It asks that they take steps to make needed changes to promote healthy, psychologically

safe environments where all people can show up as their most authentic self, with the fullness of their God given gifts and abilities.

From the [Racial Justice Audit of Episcopal Leadership](#):

“White dominant spaces are excited about diversity and intellectual engagements (book studies, workshops, video series, etc.), but these don’t often result in transformation of the white dominant culture. This pattern pressures leaders of Color who serve on committees, are hired on staff, elected bishop, or sit on the Executive Council to assimilate or leave parts of themselves at the door. If not, People of Color often speak of being perceived as too bossy, aggressive, playing the race card, or loud. In essence, leaders of Color are asked to restrict who they are in order to placate and pacify the white dominant system, to survive and to remain employed. Leaders of Color and a few white leaders spoke about experiencing retribution (or the fear thereof) for speaking truth about systemic racism and personal experiences of racism.” p. 39

“White culture paradoxically elevates and marginalizes People of Color. It places them on a pedestal, holds them to high expectations, and passes them the responsibility for naming, calling out, and confronting racism. This directly correlates with a sense of burden and burn out.” p. 52

Dioceses and churches across The Episcopal Church would benefit from the development of such policies that could be adapted for local context and use.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

A131 Resolution Regarding Language

Resolved, the House _____ concurring, that the 80th General Convention establish the phrase *People of Color*, when making references to communities in our church, that do not exclusively identify as White. Official documents, resolutions, and other messages of the church from here on should utilize this term and where appropriate, previous documents may be modified. And be it further,

Resolved, That when referring to a smaller group of people that share a historical, cultural, or ethnic identity, we commit to using the specific terms and names that those groups have widely embraced for themselves in our documents and church communications.

Explanation

With the white-centric society in the United States and elsewhere in the West and Europe non-white persons have been referred to using a wide variety of names. Some of them have been imposed and pejorative while others chosen. While different ethnicities and nationalities are best distinguished from each other it has been important for movements of justice and solidarity for groups to come together under common terms. Recently, the acronym *BIPOC* (*Black, Indigenous, People Of Color*) has become a common term in organizing communities in the United States. As that term is not fully embraced and we are seeking a future where whiteness is not centered we believe establishing *People of Color* in the time being as common language to be the best way forward.

Supporting Document

Co-conveners Letter Presenting Resolutions to Michael Curry and Gay Jennings

<https://extranet.generalconvention.org/staff/files/download/31485>

Supplemental Materials

APPENDIX A: IMPORTANT REFERENCES

- The Episcopal Church, “[Becoming Beloved Community: The Episcopal Church’s Long-term Commitment to Racial Healing, Reconciliation, and Justice](#),” 2017
- The Episcopal Church, “[Becoming Beloved Community Where You Are: A Resource for Episcopal Individuals, Congregations & Communities Seeking Racial Healing, Reconciliation and Justice](#),” 2017 (updated 2020, 2021)
- House of Bishops Theology Committee, “[White Supremacy, the Beloved Community, and Learning to Listen](#),” 2020
- House of Bishops Theology Committee, “[Reparations and Beloved Community](#),” 2021
- House of Bishops Theology Committee, “The Doctrine of Discovery,” coming in 2022
- Mission Institute and The Episcopal Church, “[Racial Justice Audit of Episcopal Leadership](#),” 2021
- The Episcopal Church Office of Indigenous Ministries, “[Native Voices: Speaking to the Church and the World](#),” 2021
- The Episcopal Church Office of Indigenous Ministries, “[Native Voices: A Response to The Episcopal Church’s History with Indian Boarding Schools](#),” 2022
- Archives of The Episcopal Church, “[A Guide for Researching the Impact of Slavery on Church Life and African Americans](#)”
- The Convocation of Episcopal Churches in Europe, “[Unfolding our Story of Race: Who We Are as the Beloved Community in Europe](#),” 2021
- Kwok, Pui Lan, “[Presentation at the Working Group on Truth and Reconciliation](#),” 2021
- [Absalom Jones Center for Racial Healing](#)
- The Episcopal Church and Justice & Sustainability Associates, “[2021 Diocesan Racial Justice & Truth & Reconciliation Ministries Inventory](#),” 2021
- Presiding Officers’ Advisory Group on Beloved Community Implementation, [Becoming Beloved Community NOW webinars](#), 2020
- The Episcopal Church, “[Beloved Community StorySharing Guidebook](#),” 2018

APPENDIX B: SHARED WISDOM

The Working Group is deeply grateful for the depth of wisdom, experience, trust, bold vision, and vulnerable sharing from Episcopal leaders across the church. In compiling our report, we drew extensively on the gifts offered by the following:

The Most Rev. Michael B. Curry, Presiding Bishop of The Episcopal Church

The Rev. Gay Clark Jennings, President of the House of Deputies

Dr. Catherine Meeks, Executive Director of the Absalom Jones Center for Racial Healing

The Very Rev. Dr. Michael Battle, Director of the Desmond Tutu Center at General Theological Seminary

The Rev. Edwin Arrison, Development Officer at Desmond & Leah Tutu Legacy Foundation (South Africa)

Dr. Kwok Pui Lan, Dean's Professor of Systematic Theology at Candler School of Theology

Mr. David Copley, Director of Global Partnerships and Mission Personnel

Ms. Glenda McQueen, Partnership Officer for Latin America and the Caribbean for The Episcopal Church

The Rev. Canon Chuck Robertson, Canon to the Presiding Bishop on Ministry beyond the Church

The Rev. Canon Stephanie Spellers, Canon to the Presiding Bishop for Evangelism, Reconciliation, and Creation Care

The Rev. Dr. Brad Hauff

The Rev. Shaneequa Brokenleg, Staff Officer for Racial Reconciliation

The Rt. Rev. Mark D. W. Eddington, Bishop-In-Charge, The Convocation of Episcopal Churches in Europe

Mr. David Case, President of Council of Advice/The Convocation of Episcopal Churches in Europe

The Rev. Bude VanDyke

The Rev. Dr. Mary Crist

Mr. Don Edwards and Mr. Josh Babb, Justice and Sustainability Associates

Canon David Porter, Chief of Staff and Strategy to the Archbishop of Canterbury

The Rev. Michael Lapsley, SSM, Founder of the Institute for Healing of Memories, Cape Town

We also drew heavily on the deep theological work done by the House of Bishop's Theology Committee, comprised of the following:

The Rt. Rev. Allen Shin, *Chair*

The Rt. Rev. Thomas Breidenthal

The Rt. Rev. Laura Ahrens

The Rt. Rev. Larry R. Benfield, D.D.

The Very Rev. Kelly Brown Douglas, Ph.D.

The Rev. Sathianathan Clarke, Th.D.

Dr. Stephen Edward Fowl

The Rt. Rev. R. William Franklin

Dr. Charles T. Mathewes

Dr. Beverly Mitchell

The Rt. Rev. Prince G. Singh

The Rt. Rev. George Wayne Smith

Dr. Kathryn Tanner

The Rt. Rev. G. Porter Taylor

The Rev. Canon James F. Turrell, Ph.D.

And among the many dioceses/organizations who engaged with us in conversation about the work they are doing, we would like to acknowledge the following:

Diocese of Central Gulf Coast

Diocese of Connecticut

Diocese of Hawaii

Diocese of Iowa

Diocese of Maine

Diocese of Massachusetts

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Diocese of Missouri

Diocese of New Hampshire

Diocese of New York

Diocese of Newark

Diocese of North Carolina

Diocese of Olympia

Diocese of Oklahoma

Diocese of South Dakota

Diocese of Vermont

Diocese of Virginia

Bexley-Seabury

The Convocation of Episcopal Churches in Europe

Navajoland Area Mission

In addition, the Working Group is grateful for our editor, [Ms. Karen Nichols](#), Diocese of Iowa, for the final preparation of this report

APPENDIX C: LANGUAGE

People of Color: For the term *People of Color*, we draw directly from the Mission Institute's Racial Justice Audit Addenda.¹

*The term 'People of Color,' as defined in the glossary, emerged in the late 1970s as an inclusive and unifying term which encompasses all non-White people ... While we have chosen to use People of Color in this report, we could have used either, and this choice has remained a very live tension throughout the research and writing process. At the time of writing, People of Color is the more widely used term across The Episcopal Church, and we have chosen to remain consistent with this preference. We encourage readers to grapple with both the power and the limitations of each term. How might they create a sense of monolithic People of Color identity, where in fact there is vast diversity? How does it feel to hear the terms People of Color and BIPOC? What impact have slavery and Native genocide had on the fabric of racism in the United States? Does BIPOC erase the experiences of other non-Black and non-Indigenous POC, such as Asian-American people, Latinx people, and others? Is there a discomfort we feel in naming Blackness directly?*²

POC: POC is the acronym for *People of Color*. The Working Group elected not to use this acronym in this report due to the erasure nature of the acronym, as noted previously.

BIPOC: Mission Institute notes that “the term ‘Black, Indigenous, and People of Color’ (BIPOC) emerged during the 2010s and seeks to emphasize the particular ways in which racism targeting Black and Indigenous folks is foundational to the development of white supremacy in the United States.”³ BIPOC became more prevalent in May 2020 during the protest movements against police brutality and institutional racism sparked by the killing of George Floyd in Minneapolis. While BIPOC is commonly used by activists, it is not universally embraced. Some consider it redundant and others, such as Latinos and Asians, oppose BIPOC because they feel that it erases them from the term entirely.

White vs white: The Working Group considered the various rationales for the capitalization of *White* versus the lower case *white*. Upper case *White* is used for the purposes of this report when referring to people, and lowercase when it refers to the color within a term such as *white supremacy*.

End Notes

1. *Racial Justice Audit of Episcopal Leadership Addenda*, p. 57. https://www.episcopalchurch.org/wp-content/uploads/sites/2/2021/04/RR-Racial-Justice-Audit-Report_ENG.pdf

2. Ibid.

3. Ibid.