

EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Membership

Provincial Representatives:

Dr. Navita Cummings James, *Chair*, 2015; Southwest Florida, IV
The Rev. Canon Dr. Angela Shepherd, *Vice Chair*, 2015; Maryland, III
The Rev. Patricia Steagall-Sánchez Millard, *Secretary*, 2015; Oregon, VIII
Ms. Carla Burns, 2015; New York, II
Ms. Lelanda Lee, 2015; Colorado, VI
The Rev. Cindy Nawrocki, 2015; Western Michigan, V
The Honorable Cornelius Perry, 2015; Houston, VII
The Rev. Ema Rosero-Nordalm, 2015; Massachusetts, I
The Most Rev. Katharine Jefferts Schori, *Ex Officio*, 2015
The Rev. Gay C. Jennings, *Ex Officio*, 2015
Ms. Jane Cosby, *Executive Council Liaison*,
and Joint Standing Committee on Local Ministry and Mission, 2015
The Rev. Angela Ifill, *Staff Representative Missioner, Black Ministries*

The current composition of the Executive Council Committee on Anti-Racism (ECCAR) was created by General Convention Resolution 2012-A161. Each province was directed to select a representative from one of its dioceses to serve on the Committee. With the exception of Province IX, all provinces were represented. Additionally, a representative of the Executive Council Joint Standing Committee on Local Ministry and Mission was a mandated member, and together with the Missioner for Black Ministries, they were appointed as Executive Council and staff liaisons, respectively, to the committee. Only one member carried over from the previous triennium.

Summary of Work

Mandate: To guide and monitor the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by overseeing and coordinating the efforts and activities for racial justice of The Episcopal Church (TEC), monitoring and evaluating anti-racism programming, recommending best practices for combating racism, collecting data on provincial activities to be submitted to Executive Council on an annual basis, developing criteria for the credentialing of certified anti-racism trainers, and monitoring compliance of anti-racism legislation passed by General Convention.

Reflecting Theologically: Anti-Racism Education as a Critical Part of Christian Formation and Church Leadership Development

We have reflected on how important it is for the Church to understand that anti-racism theology and training should be a central part of both Christian Formation and the development of Church leadership. Theologically, the House of Bishop's pastoral letter entitled, "The Sin of Racism: A Call to Covenant" (March 2006) identified racism as sin, which General Convention affirmed in Resolution 1994-D136, calling the Church to recommit to combat racism through a new covenant. In the Church's U.S. dioceses, racism, indeed, has been identified as our "original" sin.

We believe that this sin of racism — in ways known and unknown — continues to manifest itself in our inability to understand that racism tears at the very core of our personal relationships with Jesus Christ and, to paraphrase Archbishop Desmond Tutu, at the very heart and soul of the United States. We believe racism is a problem that extends beyond the United States, and that it exists in various forms in non-U.S. dioceses.

We recommended in a “reimagined church” that clergy and laity continue to be required to receive anti-racism training (Resolution 2000-B049). We recognize that there have been many challenges to the Church’s follow-through with this General Convention mandate; however, such challenges neither negate the mandate nor the need for church leaders to receive anti-racism training. Rather, these challenges call the Church to do better. It is through a well-educated and -formed clergy and laity that The Episcopal Church will provide servant leaders to help congregations and local communities to “respect the dignity of every human being” and meet the objective of Mission Mark 4: “to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.”

Monitoring and Evaluating Major Church-Wide Anti-Racism and Social Justice Activities

Over the past year and a half, the Committee and its members surveyed and participated in key church-wide efforts for racial justice — including an upcoming meeting in February 2015 with Episcopal clergy and others in Ferguson, Missouri concerning the August 9, 2014 police shooting of unarmed, Black teenager Michael Brown. These activities provided useful ways that help us gain insight into what is being done at the church-wide level, but it would be misleading to say the Committee “oversaw or coordinated” any of them.

- **Fifty Years Later: The State of Racism in America (November 2014)**

This two-day event held in Jackson, MS was proposed by Executive Council member Dr. Anita George. The first day included a live webcast to the Church. The second day was a face-to-face, on-site conference held in the Diocese of Mississippi. Both days included Civil Rights leaders and activists, leaders in The Episcopal Church, and scholars. ECCAR was involved in the planning of the second-day, on-site event, and committee members served as moderators and facilitators. Additionally, ECCAR offered a workshop, “Tools for Organizational Responses to Racism,” that included presentations on best practices by ECCAR committee members. Both the live webcast and the on-site conference were well received. Resources from this two-day conference are available on the Fifty Years Later: The State of Racism web page.

- **Interview Panel for Missioner on Racial Reconciliation (November 2013-June 2014)**

Two members of ECCAR served on the Interview Panel for the Missioner on Racial Reconciliation. In addition to hiring a Missioner for Racial Reconciliation, DFMS management also hired a Missioner for Social Justice and Advocacy Engagement from the pool of candidates to fill an open position that was reformulated (and was previously a Public Policy Engagement position).

- **Episcopal Divinity School (EDS) Absalom Jones Live Webcast — Dismantling Racism and Building Beloved Community: Sharing Hopes, Challenges, and New Visions (February 2014)**

Traces of the Trade workshop facilitators, Mr. Dain and Mrs. Constance Perry, worked with the Episcopal Divinity School and with Ms. Diane D’Souza to organize a live webcast. Their program included a panel of experts from across the country and who are involved in Episcopal Church anti-racism ministries. These experts joined a live audience in Boston via Google video conference. ECCAR was part of the web panel. Though there were weather challenges and some technical glitches, this program was an excellent prototype for future “cost-effective” uses of experts from multiple locations across the country to meet with live, on-site audiences during anti-racism programming.

- **The New Community Conference (March 2014)**

The New Community Conference is an ongoing project sponsored by the Office of Diversity, Social, and Environmental Ministries and brings together Black, Latino/a, Asian, Indigenous, and non-Hispanic white lay and clergy church leadership. Ms. Lelanda Lee, the Province VI member of the Committee, participated on the New Communities planning team. Navita Cummings James, the ECCAR Chair, presented workshop on the book, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. Among the specific “racial justice” issues addressed during the conference was the “school-to-prison” pipeline in the United States.

- **Executive Council Conversation on Race, Racism, and Racial Justice (October 2014)**

For the October 2014 meeting, Ms. Lelanda Lee, ECCAR member and Chair of the Joint Standing Committee on Advocacy and Networking for Mission, coordinated a discussion that brought together leadership in the Church — staff and others — whose primary charges included race, anti-racism, racial justice, racial reconciliation, and racial restoration. Along with the chair of ECCAR, newly appointed Missioner for Racial Reconciliation Ms. Heidi Kim; and Missioner for Social Justice and Advocacy Engagement Mr. Charles Wynder, Jr. were part of this first-time conversation about their and other race-related ministries in the Church. The Chair and Missioners met with Executive Council Joint Standing Committees on Advocacy and Networking for Mission and Local Ministry and Mission.

- **TEC Anti-Racism Web Resources**

The Office of Communication has posted web resources related to anti-racism ministries, most notably the aforementioned resources from “Fifty Years Later: The State of Racism in America” conference. The Episcopal Archives offers resources that can be useful in anti-racism programming. We are anticipating that a revised Church anti-racism web page will be forthcoming soon.

Based on the above, the Committee reports that The Episcopal Church is active at the church-wide level in “racial justice” ministry. The Committee acknowledges that in the current triennium, Ethnic Missioners, including our Committee staff liaison, The Rev. Angela Ifill; the Office of Public Affairs; COO and Director of Mission, Bishop Stacy Sauls; The Diocese of Mississippi (host of “Fifty Years Later: The State of Racism in America”); the Episcopal Divinity School (host of the Absalom Jones event webcast on dismantling racism); the Executive Council; and other church officers, committees, and commissions are among those who have provided staff and resources to support the church-wide ministry of “racial justice.”

Monitoring and Evaluating Anti-Racism Training Certification Programming

The Committee has begun its analysis of anti-racism certification and related programming in the Church, but this is a large undertaking. This process has included frank discussions about the strengths and weaknesses of the current Episcopal Church anti-racism certification training program, “Seeing the Face of God in Each Other”; and about problems using non-Episcopal Church training programs.

The Committee also addressed the interest of some dioceses and some in the larger Church in moving away from the language of “anti-racism” and instead focusing on “racial reconciliation,” “cultural competence,” and an understanding of “cultural diversity” and “multiculturalism.” We acknowledge that these approaches all are important and can be an indispensable part of both (1) clergy and lay Christian Formation and leadership development *and* (2) diocesan and provincial anti-racism related ministries. Most committee members agree, however, that any of these (racial reconciliation, cultural competency, cultural diversity, multiculturalism, etc.) as stand-alone programs are NOT anti-racism as mandated by General Convention.

Below we address the requirements we are considering using when we recommend that a program is acceptable for anti-racism training in The Episcopal Church, and we provide examples of current anti-racism programs being used for certification by dioceses.

- **Proposed Training Program Requirements**

The basic requirements the Committee is currently considering for a training program to be recommended for use in The Episcopal Church anti-racism certification or credentialing are:

- (a) A specified, required number of training hours that ordained and laypersons should complete;
- (b) Use of a *systematic* and *coherent* anti-racism training curriculum (e.g., “Seeing the Face of God in Each Other”);
- (c) Use of curricula that *directly* address racism and anti-racism within the training program;
- (d) Use of trainers trained in Episcopal Church-recommended or -approved “Train the Trainer” curricula;

(e) Recertification required every four years (cf. “Safeguarding All God’s People” recertification requirements)

- **Current Training Programs Used in The Episcopal Church**

The Episcopal Church has only endorsed for use in anti-racism certification training its own official program, but the Committee is aware that some dioceses are using other programs. There are concerns about how, if at all, some programs directly address racism and anti-racism. The certification training programs currently in use are:

- (a) “Seeing the Face of God in Each Other” (SFG). This is the official anti-racism training program.
- (b) “Seeing the Face of God in Each Other” (4th ed., 2010). This last version, for use by certified trainers only, might not have been widely distributed.
- (c) Other Train-the-Trainer and Anti-Racism Training Certification Programs. These include training programs — such as Crossroads, Kaleidoscope Institute, and Visions, Inc. — offered by other organizations.

Monitoring and Evaluating General Anti-Racism and Anti-Racism-Related Programming and Worship

The Committee places in a separate category non-certification programming and activities:

- **Anti-Racism-Related Instructional Programming and Workshops**

As illustrated in “best practices” and in many of the church-wide activities described in this report, the Committee acknowledges and endorses varied programming strategies that encourage thought and dialogue about race, racism, anti-racism, racial justice, racial reconciliation, and other related concepts. We caution, however, that one-to-three-hour informational workshops and programs that are not a part of a coherent curriculum normally should not be used to meet the General Convention mandate of anti-racism training and certification.

- **Racial Reconciliation and Repentance Services**

The Committee encourages the use of liturgies and worship as a vital part of anti-racism ministry. One such example is the 2008 Episcopal Church “Day of Repentance” service held at The African Episcopal Church of St. Thomas in Philadelphia, in part to atone for the sins of racism and slavery in which The Episcopal Church was complicit (see The Episcopal Archives for a copy of the service).

As encouraged by Resolution 2009-A143, individual dioceses have held services to atone for these sins or to focus on healing the pain caused by racial injustices and the Doctrine of Discovery (see Resolution 2012-A128). Additionally, we are aware that some dioceses and churches have held racial reconciliation services specifically addressing the Church’s direct or indirect relationship with Native Americans and descendants of Mexican, Chinese, and Japanese heritage, all of whom at one time were exploited during the U.S. westward movement.

Developing a Bank of Best Practices for Eliminating Racism

The Committee agrees that providing anti-racism “best practices” for the Church is a desirable objective, and we are identifying such practices. We do have concerns about how to make that information available to the Church and are considering how to use the upcoming, revised Anti-Racism web page for this purpose.

Currently, we are structuring our collection of best practices in two categories: those used in certification training or credentialing and those used for informational purposes. Examples of the Anti-Racism Certification Training (ARCT) include dioceses having annually scheduled training workshops (8-20 hours); dioceses collaborating together to seek funding and offer joint trainings; dioceses’ expanding units in The Episcopal Church curriculum, “Seeing the Face of God in Each Other,” as warranted by the needs of specific populations within a diocese (e.g., internalized oppression); and dioceses’ adding content to their certification curricula to address the General Convention resolutions on the “Doctrine of Discovery.”

The latter category of best practices, Anti-Racism Related Programming (ARRP), includes utilizing films and documentaries to generate conversations — e.g., *Traces of the Trade*; book discussions utilizing bestsellers such as *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2010/2012) by Michelle Alexander;

YouTube conversation-starters, such as “What Kind of Asian are You?” and “How to Tell Someone They Sound Racist”; and targeted, anti-racism, informational, one-three-hour workshops for vestries, diocesan and parish search committees, youth groups, and more.

Surveying the State of Anti-Racism (Ministries) in the Provinces and the Church

The Committee determined that the best way to ascertain the current status of anti-racism ministries in The Episcopal Church is to conduct a thorough survey of the dioceses and provinces of TEC to get baseline data and to gain an understanding of how provinces and dioceses have been enacting anti-racism certification training and ministries since the closing of the Office of Social Justice. Current plans are to administer a survey, modeled on one previously used by Province III, to dioceses in January/February 2015. As with many other recent church surveys, the anti-racism diocesan survey will be administered through Survey Monkey. Survey results will be shared with the Executive Council in early 2015. Plans are also to post results on the Church’s revised Anti-Racism web page.

Developing Criteria for the Credentialing of Certified Anti-Racism Trainers

The mandate on credentialing trainers is necessarily linked to what is required in anti-racism training for ordained persons and lay leadership (see above). We are interested in knowing how dioceses and diocesan bishops view the certification requirement of anti-racism trainers.

Recommendations for credentialing anti-racism trainers currently being considered are:

- (a) Credentialed trainers should undergo a minimum number of hours of training.
- (b) Credentialed trainers should be trained in an approved anti-racism curriculum or curricula.
- (c) Credentialed trainers should receive facilitation training.
- (d) Credential trainers who are trained in non-Episcopal anti-racism approved curriculum may be required to take an additional three-six hours of training on Episcopal Church anti-racism theology, church history, and practice.
- (e) Credentialed trainers should “stay current” on anti-racism-related, church-wide, and societal trends and issues.
- (f) Trainers trained in The Episcopal SFG curriculum should be “grandfathered” and credentialed current as of 2015.

Relatedly, there is no current, central list of certified trainers in The Episcopal Church. There was no record of how long certification was intended to last or when recertification should begin. Our Committee is essentially starting over with identifying the existing and available Episcopal Church-certified trainers. Similarly, we are working on developing criteria for certification and recertification. Determinations must also be made about when and how to accept persons who have been trained in non-Episcopal Church, race-related training programs. Finally, we have concerns about how, once populated, this list of trainers should be maintained and made available within the Church.

Monitoring Compliance of Anti-Racism Legislation Passed by General Convention

Part of our strategy for monitoring compliance is first educating ourselves and the Church on what this body of legislation is, and then making that legislation easily accessible. Our initial search of the Episcopal Archives resulted in the identification of a minimum of 58 racism and anti-racism General Convention Resolutions passed since 1976. We know that there are more. Our Committee is in the process of preparing a coherent presentation of all anti-racism resolutions. Once completed, we plan to post these on the revised Episcopal Church Anti-Racism web page.

We are currently beginning to track dioceses’ compliance with resolutions that require or encourage the formation of anti-racism committees and resolutions that require ordained persons and lay leadership to have undergone and been certified as completing mandated anti-racism training.

PROPOSED RESOLUTIONS

AO22: AMEND MANDATE AND MEMBERSHIP OF THE EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Resolved, the House of _____ concurring, That the mandate and membership for the Executive Council Committee on Anti-Racism is hereby amended to read as follows:

This Committee is charged with guiding and monitoring the Church's work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

Recognizing and developing its anti-racism work as a fundamental and requisite part of Christian formation; monitoring and evaluating anti-racism and anti-racism related ministries and programming of The Episcopal Church and, when feasible, contributing to the oversight and coordination of said ministries and programming; recommending best practices for eliminating racism; collecting data on provincial anti-racism activities to be submitted to Executive Council on an annual basis; developing criteria for the credentialing of certified anti-racism trainers; and monitoring compliance of anti-racism legislation passed by General Convention.

Membership of the Executive Council Committee on Anti-Racism shall be composed of one person trained in anti-racism, named by the governing body of each province of this Church, plus one member of the Executive Council Joint Standing Committee on Advocacy and Networking for Mission and one Bishop.

(a) Each Committee member shall serve one triennium beginning January 1 in the year following each General Convention until the December 31 following the next General Convention. Members may be named to serve consecutive terms by their provinces.

(b) In the event that a province fails to name a person to serve on the Committee by the January 1, when each term begins, the Chair and Vice Chair of Executive Council shall appoint a qualified person from that province to serve on the Committee.

(c) The Chair and Vice Chair of Executive Council shall appoint the member from the Joint Standing Committee on Advocacy and Networking, and the Chair shall appoint the Bishop member.

(d) Vacancies shall be filled in the same manner as the original members were named. Vacancies in excess of 30 days shall be filled by the Chair and Vice Chair of Executive Council, and in the case of a Bishop vacancy, by the Chair of Executive Council.

(e) To ensure representation of diverse racial and ethnic voices on this Committee, if there are no members named who are from the racial or ethnic groups of Black, Latino/a, Asian, Native American/Indigenous, and non-Hispanic White, then the Chair and Vice Chair of Executive Council shall appoint a member at large from each unrepresented racial or ethnic group.

EXPLANATION

The Executive Council Committee on Anti-Racism believes articulating the work of anti-racism to be a fundamental and requisite part of Christian Formation that honors our Baptismal Covenant to “seek and serve Christ in all persons, loving our neighbor as ourselves,” and lives into Anglican Mark of Mission 4 “to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.” Such an understanding of anti-racism work also strengthens the Church's and our individual commitment to be anti-racists if we are, indeed, to be followers of Jesus Christ.

In the 2013-2015 triennium, the Executive Council Committee on Anti-Racism has performed work that is better characterized as “monitoring and evaluating” than as “overseeing and coordinating.” Oversight and coordination are normally tasks that require the presence of staff working with adequate budgets and are not tasks assigned to committees composed of volunteers without adequate budgets to carry out the work.

Racial justice is an aspirational concept of the world that we strive for while we do the work of interrupting and dismantling racism today. Both the name of the Committee and its actual work indicate that describing its work as “monitoring and evaluating anti-racism and anti-racism related ministries and programming” is accurate and factual.

This resolution serves to enhance the way the Committee was populated in the triennium 2013-2015, which was the first time the Executive Council Committee on Anti-Racism had been composed of members named as provincial representatives. Provincial representation has worked well for gathering information on the anti-racism work done throughout the Church. However, Province IX and the Native American/Indigenous group were not represented. Since the Committee’s work falls within the mandate of the Joint Standing Committee on Advocacy and Networking for Mission (with a focus on advocacy on the church-wide level: public policy, justice, and peacemaking; anti-racism; poverty; health care, public education; prisons; and care for the Earth), it would be more appropriate for a representative from that Committee to serve on the Anti-Racism committee for reporting and information-sharing purposes. Naming a Bishop to the Committee would enhance the theological work of the Committee to build upon the 1994 House of Bishops’ Pastoral Letter, “The Sin of Racism,” and the subsequent 2006 House of Bishops’ Pastoral Letter, “The Sin of Racism: A Call to Covenant.”

A023: CONTINUE THE EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM

Resolved, the House of _____ concurring, That the 78th General Convention of The Episcopal Church continue the existence of the Executive Council Committee on Anti-Racism for another nine years; and be it further

Resolved, That the General Convention affirm the importance of the work of the Executive Council Committee on Anti-Racism to support the Church to live into existing General Convention resolutions mandating anti-racism training for clergy and lay leaders of the Church, which includes meeting in person to review, recommend, and endorse anti-racism curricula for use by the Church; and to plan and prepare for at least one church-wide “Train the Trainer” workshop in the next triennium; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation for the implementation of this resolution.

EXPLANATION

The Episcopal Church, through numerous General Convention resolutions dating back decades, has committed the Church to be anti-racist and to raise up anti-racists through anti-racism training and other formation activities. The Executive Council Committee on Anti-Racism has been steadfast since its inception in monitoring, evaluating, and supporting anti-racism and anti-racism-related ministries and programming of the Church; and in supporting compliance with General Convention anti-racism resolutions. Now is the time to reaffirm the Church’s commitment to making anti-racism work a fundamental part of the Church’s Christian Formation activities.

In the 2013-2015 triennium, the budget allocated to the committee was only \$2,000, which was insufficient to do any work that required an in-person meeting. Conversations on race, racism, and anti-racism are complex, nuanced, and unsuited to only web conference and teleconference communications. Allocation of a budget of \$30,000 would allow the Committee to conduct one Train the Trainer workshop and one in-person committee meeting to work on sorely needed curricula development.

A024: DIRECT DIOCESES TO EXAMINE THE IMPACT OF THE DOCTRINE OF DISCOVERY

Resolved, the House of _____ concurring, That the 78th General Convention of The Episcopal Church, in accordance with our Baptismal Covenant and in the spirit of being inclusive, reaffirm and renew the directive to all dioceses, made by the 76th and 77th General Conventions, to examine the impact, including acts of racial discrimination, racial profiling, and other race-based acts of oppression, that the Doctrine of Discovery, as repudiated at the 76th General Convention, has had on all people, especially on people of color.

EXPLANATION

The Executive Council Committee on Anti-Racism calls for a renewed effort by dioceses to do this work of self-examination on the impact of the Doctrine of Discovery. Not all dioceses have engaged this work, and the need for learning, growing in faith, and repenting through the process of self-examination is as important today as when General Convention repudiated the Doctrine of Discovery in 2009 at the 76th General Convention. The Episcopal Church Native American/Indigenous leaders have taken this work to other groups, including to other churches and the United Nations, and it is important that the Church's dioceses also engage this work faithfully.

Budget

The Committee budget of \$2,000 for the current triennium does not cover the cost of any face-to-face meetings. Consequently, all meetings thus far have been held via teleconference. At the writing of this report, the Committee commits its \$2,000 budget to an attempt to have a face-to-face meeting in spring 2015. Additional funds are being sought from other sources. For the 2016-2018 triennium, ECCAR is requesting a minimum budget of \$30,000 for one face-to-face meeting; for a "Train the Trainer" workshop; and for resources to facilitate the reviewing, analyzing, and endorsing of anti-racism training curricula.