

The report of the Loving Presence Group

Toward a Vision of Anti-Racist Transformation in the Episcopal Diocese of Pennsylvania: A Revolution of the Heart Leading to a Discipline of Action

I. INTRODUCTION

We invite all members of this Church to respond to current and historic injustices by looking deep within to see and to acknowledge the impact of racism upon our common life. While those among us who are White and who have benefitted from racism, often unaware, have a particular responsibility to engage in personal reflection and self-examination, we are all called to work together to end racism by creating a more just and equitable society. It starts with a prayerful, Spirit-led revolution of the heart as an expression of our Baptismal Covenant which empowers a discipline of Christ-centered action. We begin by looking to the solid foundation of our faith in Jesus Christ, to our Anglican tradition, and to the Holy Scriptures for guidance and direction.

Historical Perspective

The histories of The Episcopal Church and our Diocese are inextricably linked to the history of the United States. In its structure, the Church employs many of the same democratic principles of governance instituted in the new nation by its founders. Nevertheless, the Church is also inextricably linked to the social structures that empowered and economically enriched many founders through the institution of African enslavement as practiced in the United States. This original sin is at the core of racism, bigotry, and untenable inequities and mistreatment, which continue to afflict people of color, especially African Americans. An early example of the Church's inequality towards African Americans is the mistreatment of The Rev. Absalom Jones, the Episcopal Church's first Black priest and the congregation he established, The African Episcopal Church of St. Thomas. For almost one hundred years after its incorporation, St. Thomas was denied the right to vote in Diocesan conventions due to the Church's position on race.

If we are all to enjoy the liberating promises of God in Christ and the freedoms provided in the foundational documents of the United States of America, African enslavement and its enduring legacy of oppression must be acknowledged and repaired. More than this, historic slavery and its attendant racism are the sins which must be confessed, reformed, and transformed, if we, as followers of Jesus Christ, are to give “serious consideration to what Christianity is and what the truths of the Gospels are.”¹

Scriptural Grounding

As we continue to look at the entwined histories of the Episcopal Church and the United States, the irony of grounding in Scripture and theology an Episcopal Diocesan program of dismantling

¹ *The Book of Common Prayer*, p. 11.

systemic racism must not go unnoticed. The Episcopal Church has a history of using Scripture to achieve opposite goals. At the start of the American Civil War, Scripture-based defenses of African enslavement were published by both John Henry Hopkins, Bishop of Vermont and Presiding Bishop, and Samuel Seabury, grandson of the first bishop of The Episcopal Church.

What they wrote must have seemed reasonable at the time to many White Christians: it cannot be denied that for all of the history covered by Hebrew Scripture and the Christian Testament slavery was an acceptable social and economic institution. It is also apparent in Paul's letter to Philemon that slavery in Greco-Roman culture was a fluid, negotiable institution, and not a permanent status assigned to particular racial groups. Still, the relationship of biblical slavery to any phenomenon we might identify in Scripture as "racism" is not evident, based on the Scriptural record.

However, the thick and intimate connections among slavery, racism, and White European imperialism as lived in contemporary American life could not be clearer. In the wake of the murder of George Floyd, those of us who needed reminding (and we tragically still exist in great numbers) had our attention drawn once again to the systemic cruelty perpetrated upon American citizens who are descendants of African slaves. We who follow the way of Jesus Christ must resolve to end this vicious cycle of racist oppression, and to ground that resolve in our faith and its sources.

While the Bible certainly provides many instances of implied prejudices against particular peoples, there are no easy analogs in Scripture to the specific evil of racism in the North American context. We must therefore look with a wider lens at salvation history as a whole, and recognize that we have, as often as not, *misread* ourselves into salvation history with evil consequences that betray our alleged faithfulness to the Word of God. In particular, the salvation history tropes of "the chosen people" and "the promised land," have misled believers time and again into delusions of exceptionalism and superiority—notably expressed as Whiteness and White supremacy.

As always when we read texts to flatter ourselves and justify our evil doings, we read them selectively. In the very account where the chosen people gain entry into the promised land, the book of Joshua, we are thoroughly familiar with the fall of Jericho but neglect the repeated statement that, once they have entered the land, the people of Israel do not reside there by themselves; conquest was not followed by occupation of an empty land: "Yet the Israelites did not drive out the Geshurites or the Maacathites; but Geshur and Maacath live within Israel to this day."² The same holds true of the conquest of the Americas by European powers.

Then we must notice that relatively little of the history of the children of Israel, God's chosen, is lived in an autonomous, ethnically pure homeland. Much of that history is lived under imperial domination—Babylonian, Persian, Greek, and Roman, in almost uninterrupted sequence—bringing with it the mixing of peoples through colonization, occupation, immigration, exile, and diaspora. Diaspora and empire, in fact, and not secure residence in a promised land, are the

² Joshua 13:13; see also 15:63 and 16:10

constant historical realities underlying salvation history. They are also the constant historical reality underlying today's global, post-colonial society.

Seen through this historical lens, the gradually unfolding realization in the Christian Testament is that God's people are ultimately all people, all of humanity. Jesus's encounters with the Syrophenician woman³ and with the Samaritan woman at the well⁴ give us hints of a growing realization that God's mercy and love are not confined to the select few. The Gospels are replete with stories of the outpouring of Jesus's love, sacrifice, and healing to transform and redeem a broken and sinful world. His care and inclusion of the marginalized in these stories point us to God's overarching concern to draw all of the creation to Godself in loving unity and gracious wholeness.

This abiding love of God for all humanity joined in beloved community is at the core of our faith. We draw this essential understanding from the Holy Scriptures and it informs how we respond faithfully in today's completely globalized world. Our world is fraught and complex with its massive movements of human bodies across national borders, a chaotic cyberspace that has become an alternate battlefield for international conflict, and weapons of mass destruction that can cross oceans and continents. We are all in each other's spaces, all the time. We must all gaze daily upon each other's faces. In light of this inescapable reality, we might ask, "What does God seek from us at this time?" We can expect that the answer will include loving inclusion and unity.

We receive a strong hint of that answer in the birth of the Church in the Pentecost moment, when the Holy Spirit removes the linguistic barriers that had seemed to restrict to a small Galilean movement God's intervention in the world's life, allowing all to hear the liberating message of "God's deeds of power."⁵

We hear further hints in Paul's recitation of the early baptismal formula, that in God's vision, God's dream, for the world, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."⁶

Paul also teaches us that we no longer regard a person's dignity or worth using the categories or structures of the world. Instead, we are to regard each one as a "new creation". Through Christ we have been reconciled to God and we must live into a ministry of reconciliation in the world.⁷ Our leadership, and the process of identifying, discerning, and equipping leaders must include ways to address one of the greatest sources of hostility and oppression in our times: systemic racism.

³ Matthew 15:21-28; Mark 7:42-30

⁴ John 4:1-42

⁵ Acts 2

⁶ Galatians 3:28

⁷ 2 Corinthians 5:11-21

Lastly, we are led to envision a cosmic and all-inclusive society of God’s beloved community, where “saints from every tribe and language and people and nation” have become “a kingdom and priests serving our God.”⁸

The people of God, then, God’s beloved people, are all the people of the earth. It is the dignity of “every human being” that we pledge to respect in our Baptismal Covenant. The Enlightenment inventions of race, Whiteness, and European superiority which served to undergird the Trans-Atlantic slave trade, and the subsequent wholesale dehumanization of non-White and particularly African-descended persons, have been a deliberate and catastrophic renunciation of the Christian imagination and the Christian commitment to follow in the way of Jesus Christ.

And thus, in the context of the United States of America in the 21st century, we must conclude that our biggest challenge in following the light of Christ is to learn at long last how to share God’s space—resources, power, recognition, access to the means of life, personhood—equitably between White people, who have set themselves apart in a fortress of privilege, and people of color. Given the world as we have found it in this century, our faith in God’s Good News calls all of us to meet each other’s gaze with respect for the human dignity of all, and for the love of neighbor that Christ so urgently taught.

To do this we must undertake the daunting task of undoing the ideologies, systems, and structures of racism and White supremacy at every level. This proposal identifies ways of responding to the sin of racism in the Episcopal Diocese of Pennsylvania and our larger community—as church, as neighbors to our neighbors, and as a prophetic voice in southeastern Pennsylvania.

II. Recommendations and Hoped-for Signs of Change

We look to all Episcopalians to engage in a Spirit-led revolution of the heart that empowers us to join together in the disciplined, Christ-centered action necessary to dismantle racism. We recommend that the Bishop, Standing Committee, Diocesan Council, and Board of Trustees of The Episcopal Diocese of Pennsylvania hereby commit the Diocese to become an explicitly antiracist institution, as evidenced by the following goals and outcomes:

1. Every person within the Diocese make an express commitment to the goals of dismantling racism and be encouraged to engage in personal reflection and self-examination that is grounded in their Baptismal promises.
2. Resources of the Diocese of Pennsylvania be directed to identify, speak out against, and work to bring repair and healing to the sin of racism in the Church and the wider community.
3. An independent consulting organization be engaged to provide Diocesan-wide antiracism assessment, coaching, and training for institutional change.
4. The racist elements of the history of the Episcopal Diocese of Pennsylvania, and every parish within the Diocese, be acknowledged, explored, and studied.
5. Every discernment process in the Diocese be explicitly anti-racist.

⁸ Revelation 5:9-10

6. The “mission” churches of the Diocese be securely and reliably funded by the Diocese and its constituent parishes.
7. The significance of the history surrounding the ordination of The Rev. Absalom Jones and the development of his congregation, the African Episcopal Church of St. Thomas, and the subsequent establishment of historically Black parishes in the Diocese be widely taught, understood, recognized, and ultimately, celebrated among all members of the Diocese of Pennsylvania.
8. With the support of the Anti-Racism Commission, parishes and deaneries implement locally the Diocese’s antiracism commitment to “educate, advocate, and act to eliminate racism, discrimination and intolerance; to build loving relationships; and to restore and repair ourselves and each other. . .”⁹
9. Antiracism spirituality be developed through liturgy, liturgical formation, spiritual disciplines, and devotional practices.
10. The creation of a Committee for Diocesan Christian Formation to take leadership in encouraging and supporting Gospel-based Christian formation for all ages from an antiracist, non-White supremacist perspective of the Christian faith and the Church.

III. Elaborations and implementation

We know well that that none of this is possible without the grace of God through Jesus Christ in the power of the Holy Spirit. Carrying this work forward depends upon spiritual transformation within the full Body of Christ. We pray that opportunities for spiritual transformation will be profound for all, and especially for those who are liberated by these hoped-for signs of change.

We, therefore, pose, hold, and invite the following questions with the consideration of each recommendation for implementation:

- *What necessary spiritual transformations will need to take place and in which people, if we are to achieve this hoped-for change?*
- *What spiritual transformations will need to take place and in which people, as a result of achieving this hoped-for change?*

Please note, also, that each recommendation for implementation is notated as a short, medium, or long-term goal. By this we intend that implementation of short-term goals begin within a period of six months, medium-term goals within a period of six to twelve months, and long-term goals after a period of twelve months.

We recommend implementation of the following:

1. All members of the Diocese of Pennsylvania be invited to undertake the work of antiracism in accordance with their Baptismal Covenant. [see Appendix A]

⁹ This language reflects the mission statement of the Anti-Racism Commission, which “works within, across, and outside of our parishes to motivate and equip ourselves and our siblings in Christ, so that we can become a true example of Christ’s beloved community throughout the world.”

Every leader within the Diocese, including Bishop and Diocesan staff; all members of Standing Committee, Diocesan Council, and Board of Trustees; all clergy; and all lay leaders including vestry members of every parish, be required to undergo anti-racism training. This has been the stated policy of The Episcopal Church since September, 2001 (see General Convention Resolution B049, Appendix B).

As a condition of their membership, all clergy and lay serving on Commissions and Committees of the Diocese of Pennsylvania be required on an annual basis to participate in Anti-Racism training and to discern anew their commitment to antiracism through a prayerful reexamination of their Baptismal Covenant.

Diocesan anti-racism training henceforth contain an accountability component, which, for example, asks every leader to describe in their own words their understanding of systemic racism and how their commitment to the principles and objectives of dismantling racism in our Diocese and the community it serves has been or will be expressed in word and deed. Dismantling racism is necessary work, as we have covenanted to renounce “the evil powers of this world which corrupt and destroy the creatures of God.”¹⁰

Implementation

- a. Notify all parishes and all clergy of this new requirement **[short-term goal]**
 - b. Anti-Racism Commission and Diocesan staff to develop recording and tracking system to promote compliance **[short-term goal]**
 - c. Anti-Racism Commission and Diocesan staff to develop evaluation criteria and measurement tools to evaluate the impact of training on leadership behavior **[medium-term goal]**
2. Resources of the Diocese of Pennsylvania be directed to identify, speak out against, and work to bring repair and healing to the sin of racism in the Church and in our community.

Implementation

- a. Diocesan leaders publicly confess and atone, acknowledging that the sin and evil of racism in the Diocese, historically and today, have been a deliberate and catastrophic renunciation of the Christian commitment to follow in the way of Jesus Christ. Their public action is followed by consideration of appropriate reparations. **[short-term goal]**
- b. Creation of a significant financial fund for antiracism ministry in the Diocese, including continuing education opportunities, and for additional financial and staff resources to be allocated to the Anti-Racism Commission as it responds to the increased demand for training for Diocesan members and the support of parishes. **[medium-term goal]**
- c. Diocesan leaders actively challenge the power constructs that have produced and sustained racism by partnering, planning, creating, resourcing, executing, and supporting practical initiatives and interventions to eradicate racism’s ongoing effects throughout the larger communities in which the Diocese is embedded. **[short-term goal]**

¹⁰ *The Book of Common Prayer*, page 302.

- d. Deanery-based Anti-Racism Working Groups be established to engage in dialogue and action with community groups, law enforcement agencies, and local government to dismantle instances of systemic racism. Trained and supported by skilled community organizer(s) and in close collaboration with the Anti-Racism Commission, they work to challenge and stop habits of systemic racism in local communities. **[medium-term goal]**
 - e. Focus attention and direct Diocesan resources to advocacy and action in the areas of criminal justice and policing reform, voting rights, treatment of immigrants, food insecurity, sexual trafficking, the impact of gentrification upon neighborhoods; and also addressing inequities in public education, health care, wages, housing, and transportation. **[short-term goal]**
 - f. Explore investment of a portion of diocesan endowment funds in property and community development in underserved neighborhoods of Philadelphia for the purpose of providing housing and revitalizing neighborhoods to avert gentrification. **[medium-term goal]**
 - g. Following the model of the Church of England’s successful program that replaces predatory lending in underserved neighborhoods with church backed, low interest loans, explore the creation of a diocesan credit union to make loans to people of color who are opening businesses or buying homes. **[medium-term goal]**
 - h. The creation of the Barbara Harris/Paul Washington Center for Racial Reconciliation to be located at the Church of the Advocate. **[long-term goal]**
 - i. Diocesan leaders authorize, resource, and participate in creating a system of metrics for determining racism-relevant strengths, gaps, and desired change priorities to drive required interventions, accountability, and course corrections. **[medium-term goal]**
3. An independent consulting organization be engaged to provide Diocesan-wide assessment, coaching, and training for individuals, groups, parishes, and Diocesan bodies undertaking the work of the antiracist transformation of the Diocese.

Implementation

- a. An experienced and knowledgeable group be appointed by the Bishop to identify, interview, and select an independent consultant organization. **[short-term goal]**
 - b. Funds to support the work of the consultant organization be allocated and restricted for this purpose. **[short-term goal]**
 - c. Clear direction and communication that all relevant persons and parties are to participate in the work of the consulting organization. **[short-term goal]**
 - d. Diocesan-wide communication and follow-up to the findings, recommendation, and offerings of the consulting organization be provided. **[medium-term goal]**
4. The racist elements of the history of the Episcopal Diocese of Pennsylvania, and every parish within the Diocese be acknowledged, explored, and studied. “Nothing is covered up that will not be uncovered, and nothing secret that will not become known.”¹¹

¹¹ Matthew 10:26

The Diocese, led and counseled by the Anti-Racism Commission and the Diocesan Commission on History, implements past resolutions to document diocesan and parochial complicity in the institution of African enslavement and in the subsequent history of segregation and discrimination. (see Appendices D and E)

After this comprehensive historical self-examination, the Diocese determines what actions of reparation in the present are called for; in addition, the Bishop determine what actions of public confession and atonement of the sin and evil done in the name of God’s one holy, catholic, and apostolic church. “Return to your stronghold, O prisoners of hope”¹² and “therefore confess your sins to one another, and pray for one another, so that you may be healed.”¹³ The Diocese will commit to and act for the goals of restorative justice and reparations set forth in Resolutions A127 and C011, both approved at the 77th General Convention in 2006 (see Appendix F).

Implementation

- a. Historical Commission engaged to advise and direct this work. **[short-term goal]**
 - b. Historians meet to discuss likely elements of historical racism to be found in parish histories--e.g., slave ownership by founders and/or clergy and ensuing wealth development; segregation or exclusion of African Americans from the congregation; the impact of urban planning practices, diocesan mission strategy, and movement of churches in conjunction with White flight and an urban/suburban divide. **[medium-term goal]**
 - c. Historians determine process and likely length of the average historical self-examination project, including working directly with parish members. **[medium-term goal]**
 - d. All parishes be invited to engage in historical self-examination with regard to systemic racism **[medium-term goal]**
 - e. Visits/consultations begin to be scheduled with initially willing parishes **[medium-term goal]**
 - f. Tracking system maintained by both Anti-Racism Commission and Historical Commission to measure continuous participation by all parishes. **[long-term goal]**
 - g. In the spirit of seeking truth and reconciliation, invite, interview, and record Episcopal people of color in our churches, especially our elders, listening to their stories of faith, racism, and resilience; create a database of such recordings. Invoke these stories to identify racial inequalities and past/present injustices and to promote healing. **[long-term goal]**
5. Discernment processes include those leading to ordination; those intended to call clergy to parish positions; and those to call new bishops.

Implementation

¹² Zechariah 9:12

¹³ James 5:16a

- a. Aspirants, postulants, and candidates for ordination be questioned in depth as to their understanding of the key concepts of anti-racism work, and to describe their current and future commitment to dismantle the systems, policies, and behaviors that support racism. Growth in this area through discernment and formation is expected. **[short-term goal]**
 - b. Parish search committees and vestries file with the Diocese a self-evaluation with the submission of their completed parish profile for approval, and then again upon submission of final candidate(s) for Bishop’s approval, detailing how anti-racism was explicitly incorporated into their discussions and deliberations. This self-evaluation be submitted to the Bishop and to the Anti-Racism Commission for evaluation and comment. Recommendations for incorporating explicit anti-racism discussion and behaviors in discernment and call processes be developed by the Anti-Racism Commission. **[medium-term goal]**
 - c. The Diocese commits that all future episcopal searches and elections proceed close to the guidelines specified in Appendix C. **[short-term goal]**
 - d. Anti-Racism Commission, Commission on Ministry, and other designated bodies collaborate on interview questions to be used at each stage of ordination process-- aspirant → postulant, postulant → candidate, pre-ordination. Questions will seek evidence of progress on the life journey of becoming anti-racist. **[medium-term goal]**
 - e. Anti-Racism Commission, Diocesan Staff, and/or other individuals or appointed bodies create format for parish self-reports on their discernment and search for new clergy leadership. **[medium-term goal]**
6. Rather than have support of the mission churches fall under the voluntary part of a parish’s diocesan contribution, that budget item be moved to the mandatory assessment part of the contribution, and the proportions of voluntary versus mandatory “ask” will be adjusted accordingly.

Planting and nourishing the church’s presence, witness, and mission in neighborhoods that could not possibly support in full a church community, no matter how large, is essential ministry for our Diocese. This support of the mission churches is fundamental to the Diocese’s identity as a functioning limb of the Body of Christ, particularly since our Diocese is centered around the poorest big city in the nation. As Paul describes our common life, “There are many members, yet one body ...the members of the body that seem to be weaker are indispensable ... if one member suffers, all suffer together with it; if one member is honored all rejoice together with it.”¹⁴

Implementation

- a. Leadership bodies including Standing Committee, Diocesan Council, the Board of Trustees, and the Finance Committee discuss how best to implement this change. They calculate the reallocation of parish giving between mandatory assessment and voluntary giving that would result if all support of mission congregations is moved to mandatory assessment. **[medium-term goal]**

¹⁴ 1 Corinthians 12:20, 22, 26

- b. Formal presentation be prepared in time for budget hearings leading up to 2021 Diocesan Convention. **[short-term goal]**
 - c. Resolution effecting this change be presented to Diocesan Convention 2021. **[medium-term goal]**
7. The significance of the history surrounding the ordination of The Rev. Absalom Jones and the development of his congregation, the African Episcopal Church of St. Thomas, and the subsequent establishment of historically Black parishes in the Diocese be widely taught, understood, recognized, and ultimately, celebrated among all members of the Diocese of Pennsylvania.

Implementation

- a. The Absalom Jones Committee and members of the African Episcopal Church of St. Thomas work together, with God’s help, to develop curricula, brochures, and other materials to be used as teaching tools for the Diocese and the Episcopal Church about Blessed Absalom and the parish that he founded, the African Episcopal Church of St. Thomas. **[short-term goal]**
 - b. The Absalom Jones Committee, the Diocese of Pennsylvania, and the Episcopal Church work together to erect a statue that honors the legacy of The Rev. Absalom Jones and his striving for justice and freedom in the Church and the United States. **[short-term goal]**
 - c. The Diocese form a task force of historians, lay members of color, and clergy to create a body of work that archives the origins of the historically Black churches that followed the institution of St. Thomas, highlighting their roles in the Diocese and respective communities. This body of work include current status, i.e., open, closed, merged. The second volume of work focus on churches that began with predominately White congregations, but are now predominately Black, illustrating the significance and history of White flight in our Diocese. **[long-term goal]**
 - d. The Diocese reaffirm the dignity, presence, cultural wealth, and liturgical practices of its Black congregations which follow in the legacy of Blessed Absalom by featuring them in all the visual media it employs to tell its story and share its vision. **[short-term goal]**
8. With the support of the Anti-Racism Commission, parishes and deaneries implement locally the Diocese’s antiracism commitment to “educate, advocate, and act to eliminate racism, discrimination and intolerance; to build loving relationships; and to restore and repair ourselves and each other. . .”¹⁵

Implementation

- a. Parish clergy and vestries commit to bringing antiracist practice to all facets of parish life in education, liturgy, and community action, as well as in their institutional and organizational practices. **[medium to long-term goal]**

¹⁵ This language reflects the mission statement of the Anti-Racism Commission, which “works within, across, and outside of our parishes to motivate and equip ourselves and our siblings in Christ, so that we can become a true example of Christ’s beloved community throughout the world.”

- b. Deaneries create communities of support for antiracism work so that member clergy can learn from and support one another. **[short-term goal]**
 - c. Deaneries establish ongoing partnerships among parishes with different racial and ethnic identities. Promote shared formation and service opportunities, as well as opportunities to hear each other’s stories and to worship together. **[medium to long-term goal]**
 - d. The Anti-Racism commission supports White parishes and deaneries in this work through:
 - 1. Training in how to implement antiracism practice in parish life **[short-term goal]**
 - 2. Tools to help discern appropriate points of entry for antiracism work in their context. **[short-term goal]**
 - 3. Resources that help parishes educate on antiracism; address racism, discrimination and intolerance in the parish, and advocate for racial justice and equity in their wider community. **[short-term goal]**
 - e. The Anti-Racism Commission supports parishes of Black, indigenous, and people of color (BIPOC) in the work of emotional, psychological, and spiritual healing from the effects of racism, offering and providing funding for retreats and other supportive gatherings. **[medium-term goal]**
9. Antiracism spirituality be developed through liturgy, liturgical formation, spiritual disciplines, and devotional practices.

Just as racism has a spiritual component, so our just and holy striving against racism must be rooted in spirituality. To stand, it must be firmly established in our faith in Jesus Christ, and organically flow out of the worshipping and praying life of the church. In order to see God’s will done on earth as in heaven, and to witness to God’s vision of reconciliation and healing for all people, the church must never forsake the life of worship, prayer that generates and sustains faithful action.

The spiritual dimensions of antiracism include worship, spiritual disciplines, and devotional practices that help us to unveil racism, to repent of racism, to lament its effects on all God’s creation, and to do spiritual combat against it, for “our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.”¹⁶

Implementation

- a. Create an antiracist intercessory prayer guild. Inspired by the prayer and devotional guilds of historic Anglicanism, the purpose of this Guild is to wrestle against the racist powers and principalities of this age, spiritual wickedness in high places, and the “evil powers of this world which corrupt and destroy the creatures of God.”¹⁷ **[Short to medium-term goal]**
 - i. Pray and fast against the spiritual dimensions of racism in a structured, committed way, including the formation of an Anti-Racist Rule of Life.

¹⁶ Ephesians 6:12

¹⁷ *The Book of Common Prayer*, page 302 and Ephesians 6:12

- ii. Pray for the victims of White supremacy (“pray their names”) on a regular basis, along with the litany, the rosary, and other devotions.
 - iii. Pray for those who remain silent and complicit in the face of injustice.
 - iv. Organize regular prayer walks in communities and neighborhoods most affected by racism.
 - v. Organize the regular celebration of the Eucharist with the intention of praying for ending racism and White supremacy in our country.
- b. Equip and support all those who preach in the Diocese in interpreting and proclaiming the Word of God in antiracist ways and invite persons of color to preach in White parishes. **[medium-term goal]**
- c. Promote the respectful incorporation of multicultural music and tradition in the liturgical life of more parishes in the Diocese. How might White congregations be encouraged to engage African American musical resources in ways that honor this tradition of music and do not appropriate this tradition without coming to terms with the complex and difficult history intertwined with the songs?
[medium-term goal]
- i. Find/create resources and opportunities to build relationships and musical competencies with Black and Hispanic churches with the goal of learning to better and more appropriately utilize culturally diverse music in our parishes.
 - ii. Encourage diocesan liturgy and music committees to study liturgical and musical inculturation.
 - iii. Work toward providing expanded resources for current, culturally diverse musical resources for use in the Diocese and in the Episcopal Church.¹⁸
- d. In conjunction with the ongoing Diocesan and church-wide process of studying liturgical renewal and re-vision: **[short to medium-term goal]**
- i. Study the creation of liturgical resources, Propers, etc. for the observance of Juneteenth/Jubilee Day.
 - ii. Within the richness of the Anglican tradition and biblical imagery, create, curate, and use litanies of repentance and lament for racism in conjunction with other responses in this “document;” advocate for and collaborate on a new volume of *Enriching Our Worship* that compiles from across The Episcopal Church such litanies with other prayers and liturgies devoted to antiracism.
 - iii. Affirm the need of dynamic and accurate translations of the BCP into Spanish and indigenous languages, particularly those arising from worshipping communities that speak those languages themselves.
- e. Find and sustain ways to connect our lives to our liturgy—particularly lifting up the baptismal emphasis of the 1979 Prayer Book and how our baptismal identity can shape and form us toward antiracism. One way this can be done is through the Loving Presence covenantal work that seeks to connect the baptismal liturgy

¹⁸ The *Lift Every Voice and Sing II Hymnal* of the Episcopal Church, 1993, was developed through the leadership of The Rev. Dr. Harold Lewis, the then director of The Episcopal Church Office of Black Ministries, and was not approved by the General Convention due to racial tensions concerning Black hymnody and Episcopal liturgy.

with how we live our daily lives against racism. (see Appendix A) **[short term goal]**

10. The creation of a Committee for Diocesan Christian Formation to take leadership in encouraging and supporting Christian formation for all ages from an antiracist, non-White supremacist perspective of the Christian faith and the Church.

Implementation

- a. Share the loving, including stories of the Gospels of Jesus Christ which reveal God's love, care, and concern for justice and the welfare of all of humanity and call each one of us to do the same.
- b. Enable Christian education from a non-White supremacist perspective by fostering an understanding of the non-European identities of the peoples of the Holy Scriptures, early Christianity, and the wider Anglican Communion. **[medium-term goal]**
- c. Serve as a resource for parishes by sharing writing, other materials, and curricula of Christianity and faith from non-White Episcopal and Anglican theologians and teachers, i.e. parish library starter kit. **[medium-term goal]**
- d. Review existing materials for bias and recommend anti-racist perspectives in curricula for formation and preparation for Rites of Initiation in the Church, i.e. Baptism, Confirmation and Reception. **[medium-term goal]**
- e. Promote multi-generational understanding by attending to generational differences in experience and understanding of antiracism work in formation offerings. **[medium-term goal]**
- f. Provide deeper opportunities for reflection for clergy and lay by offering retreats, speakers, and other formation opportunities through collaboration with the Anti-Racism Commission, the Philadelphia Theological Institute, and other Diocesan organizations and bodies that promote antiracist and non-White supremacist understandings of Christianity and the Church. **[short-term goal]**
- g.

IV. Conclusion

As followers of Jesus Christ, we in the Diocese of Pennsylvania are called at this critical juncture in the life of our nation, just as those who went before us at the inception of The Episcopal Church were called, to give “serious consideration to what Christianity is and what the truths of the Gospels are.”¹⁹ With those questions before us, we seek God's grace and mercy to assist us in bringing the lasting healing and change necessary to dismantle racism in our Diocese and our community. This transformation begins with the conversion of individual hearts and minds from genuine confession and reformation in those who profess to love Jesus Christ, and who know themselves loved and forgiven. It is a revolution of the heart through which we enter into unity with God, where God's heart becomes our heart, and God's loving intention through Christ is actualized for us and for every child of God. In the power of Christ's healing and redeeming love, we will find the will to follow and the courage to bring the vision of the just and beloved community which he set before us in his life, death, and resurrection. May it be so.

Prayerfully and respectfully submitted by the members of the Loving Presence Group:

The Rev. Jordan F. Casson, Co-Chair
The Very Rev. Judith A. Sullivan, Co-Chair

The Rev. Yesenia “Jessie” Alejandro
The Rev. Barbara Ballenger
The Rev. Thomas Eoyang
The Rev. Phillip Geliebter
The Rev. Asha George-Guiser
The Rev. Charles L. Howard
The Rev. Sean Lanigan
The Rev. Isaac Miller
The Rev. Daniel Moore
The Rev. Samuel Murangi
The Rev. Winston Smith
The Rev. James Stambaugh
The Rev. Deirdre Whitfield

The Rev. Canon Betsy Ivey, Diocesan Staff Liaison
The Rev. Canon Toneh Smyth, Diocesan Staff Liaison

August 14, 2020

**APPENDIX A: Living Our Baptismal Promises:
A Revolution of the Heart Leading to a Discipline of Action**

***A SPIRITUAL DISCERNMENT TOOL FOR INDIVIDUALS AND PARISHES
IN ADDRESSING RACISM***

The death of George Floyd and other recent violent events targeting persons of color have demonstrated that racism is pervasive in our country. We acknowledge that this original sin, present from the foundation of our nation, infects all aspects of our common life, including the community of the Church. We denounce racism in all its forms and uphold the dignity of every child of God made in the image of the Creator. Through God’s grace and mercy, we seek the lasting healing, change, and justice, that begins with the conversion of individuals hearts and minds. We offer ourselves as agents of the loving and just vision of the reign of God which Jesus set before us through his life, death, and resurrection.

“Jesus said, ‘I came into this world for judgment so that those who do not see may see’ . . .” (John 9: 39) Like the community blind to the healing of the man whose sight Jesus restored in John’s Gospel, we often have difficulty comprehending the extent of our internalized racism. Though we long to end our blindness and to see more clearly, most of us have been formed, through no fault of our own, within a culture seeped in implicit bias and false, inequitable racial distinctions. White people, as the majority group, are often unaware of how deeply they have been conditioned by the majority culture around them and of their blindness to racism. Just as the Pharisees could not accept Jesus’ healing of the man’s sight, the necessary transformation of hearts and minds can be met with resistance, particularly by those who have benefitted from preferential injustice and who hold institutional authority. Jesus sees our blindness to racial injustice and offers us a path to healing, wholeness, and sight if we are willing to risk being changed and to follow his example of radical and loving inclusion.

We begin by intentionally recalling ourselves to the promises of our Baptismal Covenant at the core of our faith. We proclaim by word and example the gospel of Jesus Christ, respect the dignity of every human being, strive for justice and peace among all people, and seek and serve Christ in all persons. With God’s help, we commit ourselves to an ongoing, honest, and rigorous process of self-examination by which we:

- rely prayerfully upon the gracious and saving love of God in Jesus to heal the limits of our sight as we seek together to dismantle racism in ourselves, our communities, and the Church
- confess, grieve, and ask forgiveness for our blindness to and complicity in the sins of individual and structural racism
- determine specific means by which we may reform and amend our actions, attitudes, systems, and structures
- hold ourselves and one another accountable for the genuine and sustained change that affirms a clear, not superficial, vision of the reformation and transformation of individual and structural racism
- look for opportunities to share and implement this process of transforming spiritual blindness more widely within our larger communities

**Recalling our Baptismal Covenant:
A Revolution of the Heart Leading to a Discipline of Action**

To be meaningful, this process must be intensely personal and specific for each person. Therefore, each covenant statement will be different. Below is a sample covenant statement, conflating the responses of several participants. This is only a model. A separate covenant statement with space for an individual's discerned responses will be provided.

PRAYER: How may I engage more deeply in my prayer life as I invite God's presence in identifying, confessing, and reforming my own racist attitudes and behaviors?

1. Do you believe in God the Father? I will:
 - affirm my faith in God the Father, Creator of heaven and earth, which means that I must recognize that all human beings are created in the image of God.
 - acknowledge that racism is incompatible with the belief in and worship of our one holy and living God.

2. Do you believe in Jesus Christ, the Son of God? I will:
 - prepare to take up my cross and to offer my life in this struggle for Christ's sake by fostering a sure hope in the resurrection.

3. Do you believe in God, the Holy Spirit? I will:
 - recognize that racism is a spiritual evil with which I must contend in the power of the Spirit.
 - listen with deep attention to discern what the Spirit is saying to me and to us.

4. Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and the prayers? I will:
 - renew my commitment to joining in this work with fellow clergy and laity
 - renew my commitment to priestly vows and trusting in the teaching and guidance of the Church as given to this tradition
 - renew my commitment in examining structures and practices in the Church which contribute to racism and hurt all persons
 - renew my commitment to sacramental life and daily prayer
 - renew my engagement in prayer, fasting and personal devotion that form us in anti-racism.

CONFESSION: What behaviors and blindness do I see in myself that I will stop and/or change? For White persons, this means a renunciation of the idolatry of Whiteness, the idolatry of privilege, and the idolatry of a false security and a false peace.

5. Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord? I will:
 - stop denying that racism is daily killing people of color and harming me and white communities that remain silent
 - stop any kind of minimization of Black and Brown lives and culture
 - renounce any sense of superiority of white culture or the ways in which I have entered into and benefitted from systems of white supremacy
 - stop ignoring the injury that I bring upon myself and others by ignoring the evil of racism

- stop blaming the victim
- respond no to desolation and yes to sacraments, daily prayer, consolation, yearly retreat, working out, good sleep, hygiene, healthy eating.

REFORMATION: How will I demonstrate my expanded vision of racial equity in my life and wider community?

6. Will you proclaim by word and example the Good News of God in Christ? I will:
 - preach, whenever possible, to draw attention to promises of the Baptismal Covenant and identifying white privilege and responsibility to change
 - call out racist behavior and remarks when I encounter them.
7. Will you seek and serve Christ in all persons, loving your neighbor as yourself? I will:
 - reform where I spend my money, what I read, what music and literature I use in preaching and liturgy
 - challenge racist wealth inequity
 - challenge racist inequities in education and health care delivery
 - fight for reforming police discipline and advocating treatment for police with untreated trauma before re-entry to policing
 - examine power dynamics and work toward authentic relationships while also taking concrete action toward seeking and serving

TRANSFORMATION: How will God’s vision of a just and loving society be reflected in my own actions and attitudes to bring change?

8. Will you strive for justice and peace among all people, and respect the dignity of every human being? I will:
 - use my privilege to help educate other white people who do not know and who are insulated from the harmful effects of racism in all our lives
 - lift my voice for implementation of anti-racist practices in all institutions with which I am associated
 - actively address issues of mass incarceration by working to change the prison system, police system, judicial system so that those who are mentally ill and homeless receive social services and not policing
 - bring attention to and work to change occurrences of police brutality, support changes in police training, and support changes in how policing is funded
 - work to transform mandatory sentencing regulations
 - renew my support of clergy colleagues of color
 - listen actively and follow leadership of color
 - work intentionally and relentlessly in my parish toward antiracism, toward awareness of our complicity in racism, and through that long process open ourselves toward healing, forgiveness, and reconciliation.
 - recognize, honor, and not trample on the dignity and agency of people of color
 - listen deeply to all voices, being present to the histories of pain and suffering
 - witness to the remarkable resilience, dignity, and agency of people of color
 - support reparations, done in such a way as to preserve the dignity of every human being

Appendix B: Anti-Racism Training in The Episcopal Church

from page 603 of

**Journal of the
77th General Convention
of the
Protestant Episcopal Church in the United States of America
otherwise known as
The Episcopal Church
2000**

DENVER MEETING

HOUSE OF DEPUTIES

Education

The House of Deputies Committee on Education presented its Report #15 on House of Bishops Message #80 on B049 (Required Anti-Racism Training) and moved concurrence.

Debate followed on Resolution B049.

The question was called to terminate debate on Resolution B049.

**Motion carried
Debate terminated**

A vote was taken on Resolution B049.

The House concurred
(Communicated to the House of Bishops in HD Message #180)

Final Text of Resolution:

(B049)

Resolved, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training; and be it further

Resolved, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

Resolved, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

Resolved, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions.

Appendix C: Thoughts on an Antiracist Process in Bishop Discernments and Elections

*Proposal offered to the leadership of the Diocese of Pennsylvania
By Thomas Eoyang, December 2014*

COMMITMENT TO CONDUCT AN ANTIRACIST PROCESS FOR THE DISCERNMENT AND ELECTION OF THE BISHOP OF PENNSYLVANIA

We, the Diocesan Council, the Standing Committee, the Antiracism Commission, along with other leadership bodies of the Episcopal Diocese of Pennsylvania charged with contributing to the discernment and election of the next Bishop Diocesan, agree to hold ourselves and each other accountable for the following commitments, to ensure that the entire process of discernment, election, and seating of the new bishop will proceed with the goals of dismantling racism in our diocese and its constituent region ever-present in our minds, our hearts, and our actions.

1. We commit that all members of the Bishop Search Committee and the subsequent Election/Transition Committee are documented as having undergone the Diocesan Antiracism Training. Should additional or focused trainings be thought necessary during the discernment process, they will be funded, scheduled, and held as expeditiously as possible so that every member of both committees has been through the training before any serious business has begun.
2. We commit that issues of racism and dismantling racist oppression in the Diocese of Pennsylvania and its constituent region be clearly addressed at every level of questioning of applicants, nominees, and candidates. These questions will be at increasing levels of specificity and challenge as the discernment process unfolds. We will ask that the Antiracism Commission be closely involved in developing the interview questions having to do with racism.
3. We commit that at each moment of critical decision-making the discerning leadership body involved will explicitly explore the likely impact of the decisional alternatives on the antiracist work of the Diocese of Pennsylvania among its people, parishes, structures, and in its constituent region.
4. We commit that at frequent and clearly stated intervals those charged with discerning the call and election of our next bishop will re-examine their processes, actions, and words to ensure that the values of antiracism are being served.
5. We commit to the understanding that in calling our next bishop we hope to call a leader who, among many other daunting responsibilities, will lead us toward that part of God's kingdom made manifest by the identification, analysis, and, ultimately, the elimination of racism in all its incarnated expressions—personal, ecclesial, social, institutional, and governmental.

Appendix D: Commission on History, Episcopal Diocese of Pennsylvania

History Committee Overview

Mission

The History Committee exists to preserve the history of the Diocese and promote a deep understanding of it. It acts as a resource for any official, parish, or organization in the Diocese that wants to discover and/or celebrate its history. It fosters mutual understanding and reconciliation among our diverse membership by calling attention to our participation in or failure to oppose all forms of racism, discrimination, and injustice. It encourages the preservation of relevant diocesan, parish, and personal records and artifacts.

Background

Founded in 1784, the Episcopal Diocese of Pennsylvania is the oldest in the United States. It has played a leading role in the church, the state, and the nation ever since. It has been the subject of many books, including *A History of the Diocese of Pennsylvania of the Protestant Episcopal Church in the United States, 1784-1968* by Wesley Twelves (1969) and *Spanning Four Centuries: Pages of Parish Histories of the Episcopal Diocese of Pennsylvania* (1997). A Parish History Project Committee produced *Spanning Four Centuries* in advance of the General Convention that met in Philadelphia in 1997. Led by the diocesan historiographer at the time, the Rev. F. Lee Richards, the History Committee began work shortly thereafter. Under Dr. Sheldon Hackney, once the president of the University of Pennsylvania, it oversaw the team of ten historians who wrote *This Far by Faith: Tradition and Change in the Episcopal Diocese of Pennsylvania*, David Contosta, ed. (2012). Today the History Committee sponsors educational events, provides advice on parish records management, and undertakes research projects. Among its achievements are: an oral history project that has preserved the memories of more than thirty people with intimate knowledge of the history of the Diocese; an annual forum on parish history that features the relationship between a parish and its community; and workshops devoted to such topics as the diocesan archives, parish records management, and the care and preservation of historic church properties.

Membership

Loretha Badger, St. Luke's, Germantown	Libby Browne, St. Peter's Philadelphia
David Contosta, St. Martin-in-the-Fields	Jane Cosby, St. Luke's Germantown
William Cutler (chairman), Church of Our Saviour	James Duffin, St. Luke and The Epiphany
Ann Greene, St. Timothy's Roxborough	Clark Groome, St. Paul's Chestnut Hill
Nancy Iredale, Church of Our Saviour	Debbie Klak, All Saints' Torresdale
Michael Krasulski, St. Luke and The Epiphany	The Rt. Rev. Edward Lee
Arthur Sudler, The African Episcopal Church of St. Thomas	Ex officio: Peter Moak, Diocesan Archivist

Contact Information

William Cutler Email: wcutler@temple.edu or william.cutler911@gmail.com

Cell: 267 303 0232

from the Diocesan website 07/07/2020

Appendix E: Slavery and Racial Reconciliation

Resolution on Slavery and Racial Reconciliation in the Episcopal Diocese of Pennsylvania

Resolved that the 223rd Diocesan Convention urge the Diocese of Pennsylvania and every parish within the diocese to conduct such collection and documentation of detailed information and personal testimony, as specified by Resolution A123 of the 75th General Convention of The Episcopal Church, concerning Diocesan and parochial complicity in the institution of slavery and in the subsequent history of segregation and discrimination, including but not restricted to such topics as (a) sources of personal and family wealth from activities related to the slave trade; (b) segregation of African-Americans or other persons of color within a parish; (c) exclusion of African-Americans or other persons of color from Diocesan and parochial leadership based solely on race; (d) the establishment of mission parishes for the primary purpose of deflecting African-Americans or other persons of color away from a given parish.

Resolved that the 222nd Diocesan Convention urge every parish within the diocese to work collegially with other parishes and with the Antiracism Commission of the Diocese to compile this information in a timely and coherent manner.

EXPLANATION

The 75th General Convention of The Episcopal Church, in Resolution A123, has declared that the institution of slavery in the United States and elsewhere is a sin that continues to plague our common life; has acknowledged its own history of participation in this sin; has expressed regret both for its support and justification of slavery based on Scripture and for its support of de jure and de facto segregation and discrimination; and has apologized for its complicity in the injury done by slavery and its aftermath; and

The 75th General Convention of The Episcopal Church, in Resolution A123, has further urged every Diocese to collect and document detailed information on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits to The Episcopal Church derived from the institution of slavery, be it therefore

As one of the oldest dioceses in The Episcopal Church, as the diocese that includes Philadelphia, an important early economic and political center of the United States, and as past and present home and refuge to a large African-American population, the Diocese of Pennsylvania should provide a rich witness to the effects of the sin of slavery and its aftermath of racial segregation and discrimination as reflected in the life of the Church. The Diocese of Pennsylvania should therefore be a leader in the implementation of General Resolution A123 in all its aspects.

The full text of Resolution A123 as passed by the 75th General Convention (2006) is as follows.

*** FINAL VERSION - Concurred**

Resolution A123

Title: Slavery and Racial Reconciliation

Topic: Reconciliation

Committee: Social and Urban Affairs

House of Initial Action: Bishops

Proposer: Executive Council

Resolved, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on “ownership” of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved, a sin that continues to plague our common life in the Church and our culture; and be it further

Resolved, That The Episcopal Church acknowledge its history of participation in this sin and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

Resolved, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, the Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

Resolved, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath; we repent of this sin and ask God’s grace and forgiveness; and be it further

Resolved, That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of the Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further

Resolved, That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2008, which in turn will report to the 76th General Convention, on how the Church can be “the repairer of the breach” (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further

Resolved, That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.

EXPLANATION

Other institutions have addressed their failures in various respects with regard to slavery and its aftermath, including an apology issued by the U.S. Senate for not having enacted federal anti-lynching legislation during the post-Civil-War period. The United Methodists in Alabama recently led a walk to a Birmingham church as part of a service to repent of racial injustice and

to pledge to be more inclusive. In addition some dioceses, such as, Chicago, Maryland, and Newark have undertaken a study of the concept of reparations. It is important to recognize that much of the U.S. economy was built on the basis of slave labor. There are plenty of data that prove beyond doubt that African Americans are a disproportionate part of the nation's poor. No one who is paying attention can fail to recognize that race discrimination is still very much part of the fabric of life in our nation and in our Church. Sometimes it is subtle, sometimes it is inadvertent, but it is plainly there. This resolution complements anti-racism training and other activities that are promoting justice and racial reconciliation in the Episcopal Church.

Resources

Lewis, Harold T. *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church.* (Valley Forge, Pennsylvania: Trinity Press International, 1996).

Kesselus, Kenneth, John E. Hines: *Granite on Fire.* (Austin, Texas: Episcopal Theological Seminary of the Southwest, 1996).

Robinson, Randall. *The Debt: What American owes to Blacks.* (New York: Penguin Putnam Inc., 2000).

Shattuck, Jr., Gardiner H. *Episcopalians and Race: Civil War to Civil Rights (Religion in the South).* (Lexington, Kentucky: University Press of Kentucky, 2000).

Winbush, Raymond. *Should America Pay?: Slavery and the Raging Debate on Reparations.* (New York: HarperCollins Publishers, Inc., 2003).

* The final language, as well as the final status of each resolution, is being reviewed by the General Convention office. The *Journal of the 75th General Convention* and the *Constitution and Canons* will be published once the review process has been completed.

Submitted by the Antiracism Commission of the Episcopal Diocese of Pennsylvania
The Rev. Renee MacKenzie-Hayward, *Chair*
The Rev. James Littrell, *Vice-Chair*
The Rev. Thomas Eoyang, *Secretary*

Resolution A123 (GC 2006) from pages 664-665 of

Journal of the
77th General Convention
of the
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otherwise known as
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2006

Social and Urban Affairs

The House of Deputies Committee on Social and Urban Affairs presented its Report #11 on HB Message #134 on Resolution A123 (Slavery and Racial Reconciliation) and moved concurrence.

Deputy King of Western New York moved the previous question.

A vote was taken to terminate debate.

Motion carried
Debate terminated

A vote was taken on Resolution A123.

The House concurred
(Communicated to the House of Bishops in HD Message #203)

Final Text of Resolution:

(A123)

Resolved, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on "ownership" of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved, a sin that continues to plague our common life in the Church and our culture; and be it further

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COLUMBUS MEETING

HOUSE OF DEPUTIES

Resolved, That The Episcopal Church acknowledge its history of participation in this sin and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

Resolved, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

Resolved, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath; we repent of this sin and ask God's grace and forgiveness; and be it further

Resolved, That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further

Resolved, That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2005, which in turn will report to the 76th General Convention, on how the Church can be "the repairer of the breach" (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further

Resolved, That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.

Appendix F: Restorative Justice and Reparations

From pp. 665-666 of

**Journal of the
77th General Convention
of the
Protestant Episcopal Church in the United States of America
otherwise known as
The Episcopal Church
2006**

Resolution A127: Restorative Justice

The House of Deputies Committee on Social and Urban Affairs presented its Report #13 on HB Message #179 on Resolution A127 (Restorative Justice) and moved concurrence.

The House concurred
(Communicated to the House of Bishops in HD Message #204)

Final Text of Resolution:

(A127)

Resolved, That the 75th General Convention of The Episcopal Church endorse the principles of restorative justice, an important tool in implementing a

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NINTH DAY

neutral articulation of the self-examination and amendment of life that is required to fulfill our baptismal covenant; and be it further

Resolved, That the 75th Convention, in support of and to enhance Resolution A123, call upon the Anti-Racism Committee of Executive Council to design a study and dialogue process and materials in order to engage the people of The Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant; and be it further

Resolved, That in the spirit of inclusion, dioceses also be invited to determine whether their call is to conduct truth and reconciliation processes in regard to other histories and legacies of racial discrimination and oppression that may be applicable in their geographic area, while not diminishing the strong call to focus on the history and legacy of slavery; and be it further

Resolved, That the dioceses will give a progress report to the Anti-Racism Committee. The Anti-Racism Committee will report their findings and recommendations to the Standing Commission on National Concerns and to Executive Council and to the 76th General Convention; and be it further

Resolved, That the Church hold before itself the vision of a Church without racism; a Church for all races.

Resolution C011: Church Responsibility in Reparations

The House of Deputies Committee on Social and Urban Affairs presented its Report #12 on HB Message #180 on Resolution C011 (Church Responsibility in Reparations) and moved concurrence.

Deputy Chapman of Minnesota moved the previous question.

A vote was taken to terminate debate.

Motion carried
Debate terminated

A vote was taken on Resolution C011.

The House concurred
(Communicated to the House of Bishops in HD Message #205)

Final Text of Resolution:

(C011)

Resolved. That the 75th General Convention, affirming our commitments to become a transformed, anti-racist church and to work toward healing, reconciliation, and a restoration of wholeness to the family of God, urge the Church at every level to call upon Congress and the American people to support legislation initiating study of and dialogue about the history and legacy of slavery in the United States and of proposals for monetary and non-monetary reparations to the descendants of the victims of slavery.