

## Reports from Bodies created by Executive Council, Reporting to Council and through Council to General Convention

### COMMITTEE ON ANTI-RACISM

[www.episcopalchurch.org/peace-justice/antiracism.asp](http://www.episcopalchurch.org/peace-justice/antiracism.asp)

#### Membership

The Rev. Dr. Sheryl A. Kujawa-Holbrook, <i>Chair</i>	Massachusetts
Mr. Hilario Albert	New York
Mr. Don Betts, <i>Member as well as EC Liaison</i>	Nebraska
The Rt. Rev. Carol Joy Gallagher	Southern Virginia
Dr. Anita George	Mississippi
The Rev. Canon John E. Kitagawa	Maryland
Ms. Harriet Kollin	Pennsylvania
The Rt. Rev. Edwin M. Leidel Jr.	Eastern Michigan
The Rt. Rev. John L. Rabb	Maryland
The Rev. Albert R. Rodriguez	Texas
The Rev. William H. Stokes	Southeast Florida
The Rev. Jayne Oasin	<i>Staff Consultant</i>

#### WORK SUMMARY

The Episcopal Church recommitted itself to eradicating the sin of racism in our churches and society at the 73<sup>rd</sup> General Convention. This report highlights the Anti-Racism Committee's work during this triennium. Jayne Oasin's dedicated work has been key in improving the anti-racism training programs. Her interaction on the provincial level and ecumenically has further encouraged dialogue in this arena. In today's post 9/11 society, this work has become more important. We are grateful for the continued support of the Presiding Bishop and the Executive Council.

Our present work begins at the 1991 General Convention when the Church committed itself to a three-triennial effort to overcome the "sin of racism." Little was accomplished in the initial six years because no specific group was given the task. Exceptions are the *racial audit* at the General Convention in 1991 and the House of Bishops' pastoral letter, "The Sin of Racism," in 1994. An ad hoc committee was formed to develop an effective training program for combating racism at all Church levels in 1996. Some of the results were:

- Publication of the Martin Luther King Day Dialogues Manual and initial training event.
- Training for the Executive Council, House of Bishops and Episcopal Church Center Staff.
- The then new Presiding Bishop shared his theological insights on this issue at the 1998 Episcopal Urban Caucus Assembly.
- Dioceses of Maryland, Massachusetts, Newark, Ohio and West Virginia took leadership in this first phase. Massachusetts assisted in the development of two videos, "*Eracism*" and "*In the Name of God.*"
- Church Divinity School of the Pacific and the Episcopal Divinity School hosted trainer events.

While no formal review of these first nine years exists, sufficient momentum was generated for the 2000 General Convention to renew the mandate for anti-racism work during the next three Triennia. The Executive Council established a committee with clear oversight, a budget and a staff position. Our work has been refined through the learnings of the last six years, including:

- Most people "get it" while finding the early training stages fun and instructive.
- A cadre of remarkable people desire further training for certification. We hope this group will become a network, responding to the needs of provinces, dioceses and other church organizations.
- Resistance increases with the deepening of the exposure to the evil of racism and its relationship to other oppressive systems.
- Trainers need greater skills to overcome heightened resistance existing when training is "mandated."

- Many potential trainers drop out at Level Three when the institutional reality of racism is confronted.
- Confusion exists around the relationship between class, culture and race, fueling confusion on the definitions of diversity and multiculturalism and their relation to race and class prejudice.

The balance of this report describes the committee's work in progress. A new manual and curriculum incorporating these will debut at the General Convention in Minneapolis.

By the fall of 2002, 61 dioceses have anti-racism committees while holding at least one training event. Other dioceses will begin the process by presenting training at clergy conferences. Most participating dioceses have sent committee members to national training events. Every province has a coordinator and are establishing their own network. By the end of the triennium every province will hold a training event. Training for national church boards has included the Executive Council, the Church Pension Fund and Program, Budget and Finance (PB&F).

We estimate 1,500 people have taken some type of anti-racism training. People trained at the parish level and in affiliated organizations are not included in this number. Fifty trainers will be certified by the time of General Convention.

The committee identified and established the following criteria for effective Anti-Racism Training programs for dioceses and other agencies that comply with the anti-racism mandate:

#### **Anti-Racism Training Program Elements**

- Scriptural, doctrinal and Episcopal/Anglican foundations naming racism as sin.
- Training with didactic and experiential modules including:
  - Clear definition of racism as prejudice plus power, bias, discrimination and other forms of exclusion.
  - Culture and ethnicity discussions with explicit connects between racism, exclusion and oppression.
  - Activities focusing on individual, institutional and systematic racism.
- Strategies for implementing a comprehensive antiracism program.
- An approach which encourages an understanding of the Anglican Communion, ecumenism, interfaith connections, and the civil society beyond the church.

#### **Compliance Standards**

By the end of an anti-racism training, attendees should:

- Be aware and appreciate cultural differences.
- Understand one's own ethnocentrism.
- Be empowered as an agent of change individually and corporately.
- Know resistance to change is normal and it is easier for most people to deny cultural, ethnic and racial differences.
- Be comfortable in presenting their understanding of race, culture, prejudice and racism including those with differing opinions.
- Define racism as prejudice plus power, and state the inter-relationships between racism and other types of oppression.
- Willingly participate in a visionary planning for a comprehensive anti-racism program with goals and objectives.

#### **New Initiatives**

1. National Hearings on racism were conducted in conjunction with the Rev. Carmen Guerrero, Jubilee Ministries Staff Officer. A video with special film clips will be presented at General Convention. It will be a promotional tool during the next triennium with an accompanying curriculum. These themes emerged offering guidance in the Church's life:
  - The Church must stand as a witness against racial injustice and hate instead of mirroring society's racism. Its ministry includes recognizing and eliminating all forms of stereotyping.
  - All are constantly called to live the Gospel by respecting those who have been traditionally marginalized and by recognizing the skills and contributions offered by people of color.

- Cultural and historical barriers exist to the recruitment, training and deployment of people of color for ordained and lay professional ministries.
  - The Church must set leadership models for people of color that are non-traditional and reflect liturgical, cultural, racial and ethnic diversity and remember that tokenism is not a substitute for diversity.
  - The National Church's anti-oppression work deserves increased support, especially for new immigrants and the rural poor of all races.
2. A new **One-day Training model** (six hour) focusing on multi-cultural competence in today's church and society was developed.
  3. A study of racism in the ordination process has been initiated with the Anti-Racism Committee of the House of Bishops under the leadership of Bishop Rabb. He will survey commissions on ministry and other church offices on the call, discernment, ordination and deployment of persons of color. This report will be presented to the 2006 General Convention.
  4. 20/20 Initiative Conversations. We are hoping to have complimentary and not redundant resolutions for action that respect the focus of each group.
  5. Follow up on the hearings leading toward a dialogue among the various peoples of color in the Episcopal Church. This is especially important in light of the key themes that emerged from the hearings and relate to the obstacles that this training has encountered.

### **Recommendations and Next Steps**

Although much has been accomplished in the last three years the Committee feels strongly, that we enter the Second Triennium of our three triennial mandate with much more to do, such as:

- Developing a coherent and effective network of anti-racism trainers in the Provinces and Dioceses who provide prompt response to training requests.
- Recognition that while the spirit of "mandating this training" gives it appropriate status it sets up a deeper resistance. Further, the purpose of the training is not to get a piece of paper, but rather, to identify targets for change leading to a Church without racism and inclusive of all people.
- Reconciliation of the any methodologies, not all compatible, available for engaging this issue. Even with established criteria for training programs, we find no common language. For example, differing definitions tax our untangling of the matrix of race, class, religion and other oppressive systems.
- Developing appropriate evaluation tools for measuring our progress in eradicating racism.
- Holding hearings, like those recently concluded, dramatize the need for training in dioceses, agencies, seminaries and urban areas.

Our work has assumed enhanced significance because of September 11, 2001 and the developing internal and external situation. There is an increased emphasis on internal security and proactive military action. Pre-existing prejudices, stereotypes and bigotry based on race, religion, and national identity have been exacerbated by this reality. Racial profiling, abuse of police powers, abridgment of human rights and resorting to rhetoric rather than reason make the work of anti-racism increasingly difficult.

A principal reason for oppressive systems is the combination of ignorance and fear of the "*Other*." This in turn is compounded by the primary obstacle to overcoming racism: unearned white skin privilege. This last year has been a tendency to revert to classic nationalism, both at home and abroad, which has been inherently racist and detrimental to the welfare of the "two-thirds world." The "*Other*" has born the consequences of decisions which advantaged the few at the expense of the many. The question "why do they hate us?" masks the deeper fear of these historic inequities. Asking such questions may help those who wish to understand the implications of racism in its broadest terms. They gain a clearer understanding of what must be given up by those who have reaped the benefits of these inequities. This is the place where true anti-racism work begins and ends.

**Resolution A010 Continue Anti-Racism Mandate**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That the Executive Council continue the anti-racism program  
2     with appropriate staffing and budget, under the mandate as defined by the committee recommendation  
3     regarding compliance; and be it further  
4     *Resolved*, That the emerging provincial network of anti-racism trainers be recognized as an important  
5     resource, its utilization commended to the several provinces, dioceses and affiliated organizations of the  
6     Church; and be it further  
7     *Resolved*, That the 74<sup>th</sup> General Convention extend its appreciation to the organizers and participants of the  
8     anti-racism hearings and calls upon the anti-racism committee to implement a program that responds to the  
9     issues raised at the hearings, as appropriate; and be it further  
10    *Resolved*, That all persons seeking election or appointment to the several standing commissions, other  
11    committees of Executive Council, related boards and auxiliary organizations should have had the  
12    mandated anti-racism training as prescribed by this General Convention; and be it further  
13    *Resolved*, That the the Office of Peace and Justice be commended for its “Stop the Hate” Campaign and  
14    encourage it to develop similar programs that address the issues of racial profiling and other abuses of the  
15    criminal justice system that have emerged in this post 9/11 environment; and be it further  
16    *Resolved*, That the Anti-Racism Committee of Executive Council be directed to prepare a report for the  
17    other standing committees and commissions of the Church that inform them of the several issues emerging  
18    from the anti-racism hearings and specify what actions each might take to ameliorate the impact of racism  
19    in their area of concern.

**ECONOMIC JUSTICE LOAN COMMITTEE**

**Membership**

W. B. McKeown, Esq., <i>Chair</i>	New York
Mrs. Joyce Phillips Austin	New York
Mr. Alfred C. Jones III	<i>Investment Committee Representative</i>
Mrs. Toni H. McGauley	East Tennessee
Ms. Lindsey W. Parsons	Massachusetts
Ms. Iris E. Harris	<i>Council Liaison</i>

**WORK SUMMARY**

In 1998 the Executive Council created the Economic Justice Loan Committee (EJLC) to combine and oversee two predecessor programs. EJLC meets twice yearly and several times by telephone conference to consider loan applications and conduct other business.

Seven million dollars of investment assets of DFMS had been set aside by separate actions of the General Convention in 1988 and Executive Council in 1989. These assets are loaned by DFMS to support greater economic justice. "Economic justice" refers to enhancing peoples' ability to improve their economic well being and empowering the powerless and oppressed.

DFMS loans its loan fund assets to community development financial intermediaries. They re-lend the assets to groups with appropriate economic justice development programs. Many intermediaries operate in the United States and globally making loans to organizations involved in community economic development, affordable housing, micro-enterprise lending, job creation, and the provision of social services.

The 2000 General Convention passed a resolution (B037) with the intent of increasing the DFMS loan fund to \$24 million in the future. This triennium, in addition to continuing to make loans, EJLC has focused on improving the administration of the program to support possible expansion. EJLC searched for an organization to assist DFMS with 1) evaluation and due diligence of new loan applications; 2) monitoring loans in the portfolio; and 3) assessment of the portfolio's impact. DFMS and the National Community Capital Association (NCCA), the leading industry group for community development financial