

EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM & RECONCILIATION

Members

Mr. James McKim, Chair	New Hampshire, I	2024
The Rev. Yamily Bass-Choate, Member	New York, II	2024
Ms. Deb Brewer-Cotlar, Member	Iowa, VI	2024
The Rev. Jairo Chiran Quiñonez, Member	Litoral Ecuador, IX	2024
The Rt. Rev. Gayle Harris, Member	Massachusetts, I	2024
The Rt. Rev. Scott Hayashi, Member	Utah, VIII	2024
The Rev. Charles Kerschen, Member	Western Kansas, VII	2024
The Rev. Cn. Christine McCloud, Member	Maryland, III	2024
The Rev. Malcolm McLaurin, Member	Olympia, VIII	2024
Ms. Felicity Thompson, Member	Michigan, V	2024
Ms. Julia Ayala Harris, Ex Officio	Oklahoma, VII	
The Most Rev. Michael Curry, Ex Officio	North Carolina, IV	

Representation at General Convention

Mr. James McKim, Bishop Gayle Harris, and Bishop Scott Hayashi will be representing us at General Convention and are authorized to receive non-substantive amendments to this Report at General Convention.

Acknowledgements

The Committee would like to acknowledge the contributions of Rev. Miguel Bustos, our liaison, to the Presiding Bishop’s Staff. His efforts to engage the members in the efforts of the Presiding Bishop’s Office for Evangelism, Reconciliation, and Creation Care was remarkable. Even though he went through a significant surgery in early August, he still managed to be a great help in identifying people with whom we could collaborate on the resolutions which are included in this Blue Book Report.

Thanks to Christopher Hayes, Esq. Of the Constitution and Canon for providing guidance on our resolution regarding amending the Canon to use the language approved by the Church in 2018 around dismantling racism and achieving racial justice and healing.

Thanks, also, to Mr. Ryan Kusumoto of the Constituting Group for the Episcopal Coalition for Racial Equity and Justice for his thought leadership on the long-term structures necessary to carry the work of dismantling racism and achieving racial justice and healing forward.

Mandate

2022 - A052 Revise the Mandate of the Executive Council Committee on Anti-Racism and Reconciliation

Resolved, That the mandate for the Executive Council Committee on Anti-Racism & Reconciliation is hereby clarified as follows:

“This Committee is charged with supporting and monitoring the Church’s work in response to General Convention resolutions directed at dismantling racism and promoting racial healing, justice, and reconciliation in the Church by:

- a) helping the church recognize and develop its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation;
- b) supporting the work of Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Justice, and Reconciliation and other such initiatives the Presiding Officers, Executive Council, or Interim Bodies develop, and also the work of the Episcopal Coalition for Racial Equity and Justice;
- c) recommending, in collaboration with staff and other church organizations, resources and best practices for dismantling racism and for promoting racial healing, justice, and reconciliation that can be adapted to different contexts;
- d) collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2018-A045 for providing anti-racism training;
- e) and sharing their findings with Executive Council on an annual basis.

Membership of the Executive Council Committee on Anti-Racism & Reconciliation shall be composed of:

one person named by the governing body of each province of this Church who has been trained in doing the work of dismantling racism and seeking to foster racial healing, justice, and reconciliation, has demonstrated experience in anti-racism/racial reconciliation work, has demonstrated the ability to make connections with people in their geographic area who do this work, and has demonstrated a commitment to make connections with people in the provinces who do this work;

one member of the Executive Council as appointed by the Chair and Vice-Chair of Executive Council;

one Bishop as appointed by the Presiding Officers;

members named who are from the racial or ethnic groups of black, Latino/a, Asian, Native American/Indigenous, and non-Hispanic white to ensure representation of diverse racial and ethnic voices on this Committee - if there are none, then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented racial or ethnic group;

a member named who is under 40, to ensure representation of multiple generations - if there are no members then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented generational group.

Members shall serve terms as follows:

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.

In the event that a province fails to name a person to serve on the Committee by [sic] 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.

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.”

Summary of Work

To many, discussions about race seem to have become less civilized over the year since our last General Convention. While we have not returned to the physical lynchings of the past, there has seemed to be an increase in murders of innocent people of color by law enforcement. We have seen an increase in verbal abuse – in person and online. We have seen outright denial of the needs and dignity of people of color even in legislative bodies across the land where so-called “Divisive Concepts” and “Banned Books” have been passed. The usurping of the term “WOKE” has left many scratching their heads as to how we can ever come together and live in harmony.

As to be expected, the short time period between General Conventions made it challenging to get work accomplished. For ECCAR there was an additional challenge in that while other Interim Bodies were constituted at the end of 2022, our members were not confirmed named until February 2023. While it took the expected few months for us to officially come together, the Committee was able to fulfill much of its mandate.

We met once a month - eight (8) times in all. All meetings were over Zoom. Most were at 4:30 Eastern time as that seemed to be best for the majority of members. We provided translation in Spanish for all our agendas, meetings, and minutes.

During our discussions, it became clear that the short timeframe for our work would not allow us to continue the work from the previous triennium of:

- communicating with seminaries about their preparing students for the work of racial reconciliation
- developing guidance on Recruitment/Hiring/Retention of people of color within the Church
- better understanding Church demographics
- Creating supplements to the Framework for Anti-Racism/Reconciliation Training that would address the nuances of delivering training to different races.

We decided to focus on crafting resolutions for the upcoming General Convention and this Blue Book Report. Below is a breakdown of our work according to our mandate.

a) Helping the church recognize and develop its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation

Members of the Committee provided input to Rev. Miguel Bustos regarding the work of the Presiding Bishop's staff. We highlighted important announcements from the Presiding Bishop's staff back to our provinces.

b) Supporting the work of Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Justice, and Reconciliation and other such initiatives the Presiding Officers, Executive Council, or Interim Bodies develop, and also the work of the Episcopal Coalition for Racial Equity and Justice

Members of the Committee advertised the July 9 – 12, 2023 *It's All About Love Conference* within our provinces.

c) Recommending, in collaboration with staff and other church organizations, resources and best practices for dismantling racism and for promoting racial healing, justice, and reconciliation that can be adapted to different contexts

Rev. Charles Kerschen worked with the Operations and Communications staff of the Church to ensure that Racial Reconciliation material on the episcopalchurch.org website was translated into least Spanish.

Members of the Committee participated in discussions at the Absalom Jones Center for Racial Healing.

d) Collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2018-A045 for providing anti-racism training

Members of the Committee spread the word about responding to the Racial Justice Audit put forth by the Presiding Bishop's Staff to capture this kind of information. The Racial Justice Audit is usually published on the Episcopalchurch.org site's pages on the racial reconciliation ministry (<https://www.episcopalchurch.org/ministries/racial-reconciliation/>)

Proposed Resolutions

Resolution A027: Increase recruitment, hiring, appointment, retention, and representation of People of Color in church positions

Resolved, That the 81st General Convention of The Episcopal Church ("TEC") hereby commit to developing greater representation and retention of PoC in all church positions; and be it further

Resolved, That the 81st General Convention urges TEC staff in the Office of Racial Justice and Reconciliation, in partnership with the Executive Council Committee on Anti-Racism & Reconciliation and others, to complete the development of and dissemination of a set of guidelines and best practices to all parishes, dioceses, and institutions for the recruitment, hiring, appointment, retention, and representation of People of Color in hired and appointed church positions; and be it further

Resolved, That TEC strongly urges all parishes, dioceses, and institutions to follow these guidelines and best practices reporting the results of their efforts through the annual parochial report.

EXPLANATION:

Recent research into the membership of the church has confirmed that there is a significant percentage of our membership who are People of Color. Yet People of Color are not equitably represented in the governance and operations of the church. In the Sermon on the Mount Jesus gives us what is commonly known as The Golden Rule "Do unto others as you would have them do unto you". This is repeated in both Matthew 7:12 and Luke 6:31. Yet as a church, how can we do this if we as a church do not have appropriate visibility and representation in the leadership and operations of the church that would lead us to an understanding of ourselves?

While there is a desire to rectify this situation and have equitable representation of People of Color, research also indicates that many members involved in calling or hiring for church positions do not know how to reach People of Color or truly engage them in candidacy for positions.

While the Transition office has some guidelines, they are not as robust enough and those existing guidelines only apply to clergy transitions.

This resolution will provide the guidance necessary to help increase the numbers of People of Color toward a more appropriate representation in the church. It should, also, lead to more involvement and more membership of People of Color in the church.

Resolution A031: Translate Reconciliation Resources into Spanish.

Resolved, That this 81th General Convention of The Episcopal Church (“TEC”) hereby strongly encourages Language Coordinator Services work with the Office of Ethnic Ministries, the Office of Racial Reconciliation, and the Executive Council Committee on Anti-Racism & Reconciliation to translate key racial reconciliation resources into Spanish that will further the Church’s efforts toward dismantling racism and achieving racial justice and healing; and be it further

Resolved, That the sum of \$50,000 be set aside for carrying out this work which is figured on a per-word basis.

EXPLANATION

1 Corinthians 14:9-13 says:

“9 So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. 10 There are doubtless many different languages in the world, and none is without meaning, 11 but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. 12 So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church. 13 Therefore, one who speaks in a tongue should pray that he may interpret.”

Why, indeed, should the Church speak to those for whom English is not their first language how will they know what we have said? How can we be one Church? As the passage says, we are called to interpret what we say.

Since English and Spanish are the most widely used languages without any doubt, their translations are incredibly crucial to the life of the Church. General Convention Resolution 1988-A035 Encourage Spanish-speaking Provinces to Translate Church Documents encouraged Spanish-speaking Provinces to Translate Church Documents. This has been found insufficient and unfair by the Church. Several General Convention Resolutions (including 2018-A070 Create New Translations of the 1979 Book of Common Prayer and 2018-C024 Propose a Process for Liturgical Translations) were passed with the aim of translating various liturgical resources into Spanish. Some of this has been accomplished. However, discussions with staff at Church Headquarters have revealed that funding is insufficient to complete these translations and that none of them provide funding to translate resources around dismantling racism and achieving racial justice and healing. This resolution asks that the Church stay true to God’s teachings and its commitment to translating key documents with a focus on those related to racial reconciliation so that the whole Church can do the critical work of dismantling racism and achieving racial justice and healing.

Resolution A032: Hire a Chief Equity Officer

Resolved, That the 81st General Convention of The Episcopal Church (“TEC”) hereby acknowledge that the work of dismantling racism and achieving racial justice and healing toward racial reconciliation is equity work requiring a constant focus regardless of who is in leadership positions of the Church; and be it further

Resolved, That TEC hire a Chief Equity Officer to assist in the establishment of greater representation and retention of PoC in all church positions and advise church leadership on equitable operational practices; and be it further

Resolved, That this Chief Equity Officer report to the Presiding Bishop; and be it further

Resolved, That TEC compensate this Chief Equity Officer on par with the compensation for Chief Equity Officers of organizations of similar size.

EXPLANATION:

In an era marked by increasing globalization, social awareness, and recognition of the intrinsic value of diversity, it is imperative that organizations reflect these principles in their leadership structure and operational strategies. The Episcopal Church, as a prominent institution with a rich history and significant influence, should proactively address the pressing need to promote diversity, equity, and inclusion within its ranks. To achieve this goal, hiring a Chief Equity Officer (CEO) is not just a forward-thinking move; it's a strategic necessity for several compelling reasons.

The proposal is for a Chief Equity Officer rather than just a Chief Diversity Officer to reflect the learning that diversity itself is not the goal and in and of itself is not sufficient. Equitable treatment and outcomes across diversity is the goal.

Upholding Christian Values of Love and Inclusivity:

Central to the teachings of the Episcopal Church is the message of love, compassion, and inclusivity that Christ exemplified. A CEO would play a pivotal role in ensuring that these core values are not only preached but also genuinely practiced within the Church's operations, policies, and interactions. This alignment between values and actions would resonate strongly with the Church's members and the wider community, fostering a more vibrant and welcoming spiritual community.

Sending a Significant Signal:

Having a Chief Diversity Officer reporting to the head of the organization sends a signal to those inside and outside the church that TEC believes and practices the commitment to respect the dignity of every human being as described in the Baptismal Covenant.

Reflecting the Congregations and Society We Serve:

As a diverse body of believers with a presence across different communities and regions, the Episcopal Church has a responsibility to be reflective of the varied backgrounds and experiences of its congregants. By hiring a CDO, the Church can ensure that its leadership composition better mirrors

the diversity it serves, thereby making it more relatable and accessible to all members. This approach enhances credibility and fosters a sense of belonging among all parishioners.

Addressing Systemic Inequities:

The presence of a CDO can help the Episcopal Church identify and address historical and systemic inequities that might exist within its structure. By conducting thorough assessments, implementing tailored diversity initiatives, and monitoring progress, the CDO can help dismantle barriers that hinder full participation and representation of marginalized groups within the Church. This commitment to rectifying past wrongs aligns with the principles of justice and reconciliation.

Driving the Work:

Best practices in successful anti-racism and diversity initiatives call for the assignment of someone to drive efforts on a daily basis rather than assuming that everyone will see the work as a priority compared to all their other daily work. This resolution provides for someone who will ensure a daily focus at the highest levels that signify that the work is of the highest priority.

Enhancing Decision-Making and Innovation:

Diversity has consistently fostered creativity, innovation, and more effective decision-making. When a wide range of perspectives, experiences, and voices are considered, the outcomes are richer and more well-rounded. A CDO can guide the Church in embracing this diversity-driven approach to strategic planning, program development, and problem-solving, leading to better outcomes and a more adaptable organization.

Responding to Contemporary Challenges:

In a rapidly evolving world, issues related to diversity and inclusivity are at the forefront of societal discourse. By appointing a CDO, the Episcopal Church demonstrates its willingness to engage with these issues thoughtfully and proactively. This not only aligns with the Church's commitment to social justice but also positions it as a thought leader who can contribute constructively to broader conversations on these topics.

Strengthening Outreach and Evangelism:

A diverse leadership team, championed by a CDO, can significantly impact outreach efforts. Diverse leadership reflects the diverse world we live in, making the Church's message more relatable and its outreach efforts more effective. A CDO can offer insights into how different communities perceive the Church, helping tailor messages and approaches to resonate with a broader audience.

Conclusion:

In a time when diversity, equity, and inclusion are not just aspirational goals but essential components of a just and thriving society, the Episcopal Church must take a leading role. Hiring a Chief Diversity Officer is a strategic investment that aligns with the Church's values, enriches its leadership, and positions it as a beacon of inclusivity in a world hungry for meaningful connections and genuine

acceptance. By taking this step, the Episcopal Church reaffirms its commitment to walking the path of love and unity that Christ exemplified.

Resolution A033: Renew ECCAR

Resolved, That the 81st General Convention of The Episcopal Church (“TEC”) reaffirm the importance of the work of the Executive Council Committee on Anti-Racism and Reconciliation (ECCAR) to support the Church to live into existing General Convention resolutions starting with the 70th General Convention toward becoming a church committed to ending institutional and other forms of racism which necessitate the acceptance of abandonment of privilege and the sharing of power within our polity, within our society, and throughout the world; and be it further; and be it further

Resolved, That the Episcopal Church recognizes that the work of dismantling racism and achieving racial justice and healing has made progress in improving the awareness of the sin of racism in the Church and that the work of dismantling racism and achieving racial justice and healing is far from completed; and be it further

Resolved, That the 81st General Convention of The Episcopal Church recognizes no entity of the Church has been identified to carry on the efforts currently in the mandate of Executive Council Committee on Anti-Racism and Reconciliation; and be it further

Resolved, That the 81st General Convention of The Episcopal Church continue the existence of the Executive Council Committee on Anti-Racism & Reconciliation for another nine years.

EXPLANATION

General Convention Resolution 2015-A023, Authorized Continuation of the Executive Council Committee on Anti-Racism & Reconciliation through 2023. The time limit was put in place in the hopes that the Church would have established a permanent entity or role to institutionalize the work of dismantling racism and achieving racial justice and healing. While groups such as the Consulting Group for the Episcopal Coalition for Racial Equity & Justice, the Task Force on Redefining Social Justice, and the Presiding Officers’ Advisory Group on Beloved Community are working toward such a permanent focus for the Church, discussions with the leaders of those Committees have brought us to the agreed-upon conclusion that none have yet crystallized to a point the Committee feels is sufficient to truly carry out the work the Executive Council Committee on Anti-Racism & Reconciliation has been mandated to perform. This resolution would continue the Committee and the work providing other entities more time to complete their work while maintaining a focus on the work identified in the Executive Council Committee on Anti-Racism & Reconciliation mandate.

The Committee is pleased that Presiding Bishop Curry made racial reconciliation one of the three main foci of his Episcopate. With his term ending, the Committee wishes to ensure the work of racial reconciliation remains a major focus for the Church regardless of the priorities of the incoming Presiding Bishop.

Resolution A034: Promoting Equitable Formation for Future Church Leaders through Dismantling Racism and Achieving Racial Justice and Healing Education in Seminaries and Schools of Theological Education

Resolved, That the 81st General Convention of The Episcopal Church (“TEC”) recognize that the formation of future church leaders through seminary and schools of theological education holds immense potential to create lasting change in promoting justice, inclusion, and healing; and be it further

Resolved, That TEC strongly urge all Episcopal seminaries and schools of theological education to incorporate dismantling racism and achieving racial justice and healing education into their curricula based on tenants passed by the Church in resolution 2018-A044 Set Essential Components of Anti-Racism and Racial Reconciliation Training and described in the Framework for Anti-Racism and Reconciliation Training; and be it further

Resolved, That TEC urge that seminaries and schools of theological education regularly assess and review the effectiveness of their dismantling racism and achieving racial justice and healing education programs and provide annual reports to the Episcopal Church indicating progress, challenges, and adjustments made to enhance the impact of the training; and be it further

Resolved, That TEC encourage dioceses and provinces to support their seminaries and schools of theological education in implementing dismantling racism and achieving racial justice and healing education; and be it further

Resolved, That All Episcopal seminaries and schools of theological education are strongly encouraged to integrate the required dismantling racism and achieving racial justice and healing education into their curricula within the next academic year following the adoption of this resolution; and be it further

Resolved, That TEC institute a requirement for certification of seminaries and schools of theological education that the institution provide education on dismantling racism and achieving racial justice and healing set forth by the Church in resolution 2018-A044 Set Essential Components of Anti-Racism and Racial Reconciliation Training and described in the Framework for Anti-Racism and Reconciliation Training.

EXPLANATION

Acknowledging the profound and urgent need to address systemic racism and promote dismantling racism and achieving racial justice and healing within the Episcopal Church and the wider society, we recognize that the formation of future church leaders holds immense potential to create lasting change. As a Church, we are called to embody the teachings of Christ by promoting justice, inclusion, and healing. To further these goals, we propose the implementation of dismantling racism and achieving racial justice and healing training as a requirement in seminaries and schools of theological education.

We request the Presiding Bishop and the President of the House of Deputies to establish a task force comprising theological educators, experts in anti-racism work, and representatives from diverse communities within the Church. This task force will collaborate with seminaries and schools of theological education to develop comprehensive dismantling racism and achieving racial justice and healing curricula that are theologically sound, contextually relevant, and culturally sensitive.

We urge seminaries and schools of theological education to regularly assess and review the effectiveness of their dismantling racism and achieving racial justice and healing training programs. Seminaries and schools of theological education shall provide annual reports to the Episcopal Church indicating progress, challenges, and adjustments made to enhance the impact of the training.

We encourage dioceses and provinces to support their seminaries and schools of theological education in implementing dismantling racism and achieving racial justice and healing training. Dioceses are encouraged to allocate resources, both financial and human, to aid in the development and sustained execution of these programs.

Reporting and Sharing Best Practices

We request the task force established in Section 2 to compile and share best practices, resources, and case studies related to dismantling racism and achieving racial justice and healing training. This information shall be disseminated through official Episcopal Church channels to facilitate learning and collaboration among seminaries and schools of theological education and dioceses.

Implementation Timeline

All Episcopal seminaries and schools of theological education are strongly encouraged to integrate the required dismantling racism and achieving racial justice and healing training into their curricula within the next academic year following the adoption of this resolution.

We affirm our commitment to eradicating racism within the Episcopal Church and beyond. By requiring dismantling racism and achieving racial justice and healing training in seminaries and schools of theological education, we reaffirm our dedication to nurturing clergy and lay leaders who are equipped to lead with compassion, justice, and an unwavering commitment to dismantling systemic racism.

Resolution A035: Establish Model Policies for Anti/Racism/Racial Reconciliation Work

Resolved, That the 81st General Convention of The Episcopal Church (“TEC”) recommit itself to the work of the Church as articulated first in the 70th General Convention in Resolution D-113 which called the Church to address racism inside our church, within society, and in our world; and be it further

Resolved, That TEC acknowledge that the times and circumstances demand that the Church better articulate a clear and firm commitment to Dismantling Racism, Racial Healing, and Justice and

Reconciliation in a manner similar to how the Church addresses the protection of children and youth (commonly referred to as “Safe Church”); and be it further

Resolved, That the Presiding Bishop and the President of the House of Deputies, not later than March 1, 2025, jointly appoint a Special Task Group of five to seven persons with experience in the use and development of Model Policies for Racial Reconciliation and Healing to create a set of Model Policies for Dismantling Racism, Racial Reconciliation, and Healing that addresses the following:

- A screening and selection process for all clergy, lay employees, and lay leaders that requires training on racial reconciliation according to the Church’s teachings
- The articulation of behavioral standards for clergy, lay employees, and lay volunteers considering:
 - a. The prohibition of offensive language or actions to people of color
 - b. The prohibition of any racially derogatory materials (magazines, cards, videos, films, clothing, etc.) on the Church premises or at Church events
- Education and training for all clergy, lay employees, and lay leaders considering:
 - a. Training be completed every 3 years to keep knowledge and skills top of mind.
 - b. Specialized training for those who recruit, screen, or select persons to leadership positions
 - c. A mechanism to certify that clergy and lay leaders have the knowledge specified at least at the Awareness level specified by the Framework for Anti-Racism/Reconciliation Training document as approved by the Church in Resolution 2018-A044
 - d. Criteria for the certification of Seminaries and schools of theological education that ensures they provide training specified at least at the Awareness level specified by the Framework for Anti-Racism/Reconciliation Training document as approved by the Church in Resolution 2018-A044
 - e. Guidelines for delivering anti-racism/reconciliation training to different racial audiences as begun by the Executive Council Committee on Anti-Racism and Reconciliation as supplements to the Framework for Anti-Racism & Reconciliation Training - engaging the Office of Ethnic Ministries to develop Ethnic-oriented Supplements to the Framework for Anti-Racism Training
- Making the current Racial Justice Audit a permanent effort
- Identification of a diocesan Racial Reconciliation Officer who will track and possibly coordinate racial reconciliation efforts across the diocese
- Guidelines for accountability describing consequences when responding to concerns of:
 - a. Discriminatory behavior toward people of color
 - b. Lack of adherence to existing racial reconciliation resolutions; and be it further;

and be it further

Resolved, That the creation of these Model Policies for Racial Reconciliation and Healing be completed by September 31, 2025; and be it further

Resolved, That the Model Policies for Racial Reconciliation and Healing be promulgated after they are approved by the Special Task Group; and be it further

Resolved, That the Episcopal Church Center appoint a knowledgeable person to serve as a point of contact for dioceses to obtain information about complying with the Model Policies for Racial Reconciliation and Healing; and be it further

Resolved, That not later than June 30, 2026, Guidelines for Racial Reconciliation and Healing be created by each diocese to conform to the Model Policies for Racial Reconciliation and Healing with due regard to applicable local laws on the subject matters of the Model Policies for Racial Reconciliation and Healing; and be it further

Resolved, That all dioceses annually confirm, in writing or by email or through a survey mechanism, to a designated office in the Episcopal Church Center, that the diocese's Guidelines conform to the Model Policies for Racial Reconciliation and Healing.

EXPLANATION

Church-wide work toward racial healing begun in the 70th General Convention in Resolution D-113 has seen several resolutions at subsequent General Convention resolutions affirming the work and encouraging training of all leaders, ordained and lay. Data gathered by ECCAR as part of its mandate and by the Presiding Bishop's staff in the form of the Racial Justice Audit have found many entities within the Church doing this work. But it has, also, found many not living into those resolutions.

Knowledge and capabilities around racial reconciliation should be as important as knowledge and capabilities around the Protection of Children and Youth (commonly referred to as “Safe Church”). If the Church is really serious about eliminating racism and healing, we should not allow anyone to be appointed or elected to a position in the Church without having the knowledge agreed upon as the Church’s teachings as described in Resolution 2018-A044 Set Essential Components of Anti-Racism or Racial Reconciliation Training. Many of the Church’s leaders such as Catherine Meeks from the Absalom Jones Episcopal Center for Racial Healing are frustrated by the lack of accountability for adhering to the many resolutions that have already been passed but have not been lived into. This resolution would put structure to the call for the entire church to live into these resolutions thus building the capacity of the church to truly dismantle racism and bring healing to the world. This resolution is modeled after resolutions 2003-B008 Protect Children and Youth from Abuse and 2015-A073 Update Model Policies for Protection of Children and Youth and would help hold the Church accountable for the work we have said over and over again we wish to do.

The Church has broadened its focus beyond just anti-racism to racial reconciliation as described in Resolution [2018-B004](#) Urge Common Terminology to Describe Anti-Racism Work. This resolution moves the Church toward that broader focus.

Clergy are trained at seminaries across the country. Most seminaries have not provided sufficient training on dismantling racism, racial reconciliation, justice, and healing. Thus many clergy do not start their careers with the knowledge they need to have to support this work. This resolution would set a minimum standard for racial reconciliation training provided by seminaries at which clergy are educated.

The Episcopal Church Canon Article III requires that clergy must complete what is considered the Church's "training on anti-racism". This means one could claim that simply by watching a half-hour online video about racism they have met this requirement. Experts in this work agree that this "one and done" approach is not sufficient to move the church forward in dismantling racism and achieving racial justice and healing. This resolution addresses this issue by requiring that the required training be more comprehensive and that training should be repeated every 3 years to maintain an appropriate level of knowledge.

The Episcopal Church Canon Article III applies only to clergy. But as identified in multiple General Convention resolutions such as 2000-B049 Require Anti-Racism Training, 2018-A045 Reaffirm and Report on Anti-Racism Training, and 2018-A015 Direct Interim Bodies to Undergo Anti-Racism Training we also need all lay leaders to have the knowledge of the Church's training on anti-racism and racial reconciliation toward dismantling racism and achieving racial justice and healing, especially those at the parish level, if we are to truly make progress. This resolution would make that requirement apply not only to clergy but also to lay leaders across the Church.

Resolution A036: Amend Canons to Use Approved Common Terminology to Describe Anti-Racism Work

Resolved, That the 81st General Convention of The Episcopal Church ("TEC") acknowledge the expansion of its focus beyond anti-racism to racial reconciliation as confirmed in resolution 2018-B004 Urge Common Terminology to Describe Anti-Racism Work; and be it further

Resolved, That Canon Title III.6.5 .g.4 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

4. the Church's teaching on dismantling racism and achieving racial justice and healing;

<Proposed amended resolution text showing exact changes being made:>

4. the Church's teaching on ~~racism~~ *dismantling racism and achieving racial justice and healing*;

And be it further

Resolved, That Canon III.7.11.a.2 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and dismantling racism and achieving racial justice and healing trainings;

<Proposed amended resolution text showing exact changes being made:>

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and ~~anti-racism~~ *dismantling racism and achieving racial justice and healing* trainings;

And be it further

Resolved, That Canon III.8.5.h.4 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

4. the Church's teaching on dismantling racism and achieving racial justice and healing;

<Proposed amended resolution text showing exact changes being made:>

4. the Church's teaching on ~~racism~~ *dismantling racism and achieving racial justice and healing*;

And be it further

Resolved, That Canon III.9.13.a.2 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and dismantling racism and achieving racial justice and healing trainings;

<Proposed amended resolution text showing exact changes being made:>

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and ~~anti-racism~~ *dismantling racism and achieving racial justice and healing* trainings;

And be it further

Resolved, That Canon III.10.1.c.4 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

4. training regarding the Church's teaching on dismantling racism and achieving racial justice and healing;

<Proposed amended resolution text showing exact changes being made:>

4. training regarding the Church's teaching on ~~racism~~ *dismantling racism and achieving racial justice and healing*;

And be it further

Resolved, That Canon III.12.8.a.2 be amended to read as follows and voted on at the 81st General Convention:

<Amended text as it would appear if adopted and concurred. Scroll below the line of asterisks (***) to see the version showing all deleted and added text.>**

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and dismantling racism and achieving racial justice and healing trainings;

<Proposed amended resolution text showing exact changes being made:>

2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and ~~anti-racism~~ *dismantling racism and achieving racial justice and healing* trainings;

EXPLANATION

In 2018, the Episcopal Church made a significant shift in its language and approach to address issues of racial justice and equality. This change involved moving from the use of the term "anti-racism" to the term "dismantling racism and achieving racial justice and healing" as outlined in resolution 2018-B004 Urge Common Terminology to Describe Anti-Racism passed at the General Convention of the Episcopal Church and the Episcopate of Bishop Michael Curry. This shift reflects a nuanced evolution in the understanding of addressing racial inequalities and promoting inclusivity within the context of the church and society as a whole. Our Canons need to reflect this change as a way to make it widely known that the Church is committed to living into this broader work.

Resolution [2018-B004](#) recognizes that the term "anti-racism" has been widely used to describe efforts aimed at dismantling systemic racism and prejudice. However, it was recognized that the term could sometimes carry connotations of opposition or confrontation, which might not fully capture the holistic and transformative nature of the work needed to address racial disparities.

The adoption of the term "dismantling racism and achieving racial justice and healing" signifies a broader and more encompassing approach to addressing racial issues. "Dismantling racism and achieving racial justice and healing" implies not just combating racism, but actively working towards healing, understanding, and creating a sense of unity among diverse communities. This approach acknowledges the painful history of racial oppression and seeks to engage in a process of acknowledgment, repentance, forgiveness, and healing.

The shift to the term "dismantling racism and achieving racial justice and healing" also aligns with the Episcopal Church's understanding of its mission and values. The church sees itself as a community of faith that is called to promote justice, compassion, and reconciliation in the world. By using the term "reconciliation," the church underscores its commitment to fostering mutual understanding, dialogue, and collaboration among individuals and communities that have been historically divided by racial disparities.

Resolution [2018-B004](#) signifies the Episcopal Church's desire to move beyond surface-level activism and confront the deeper roots of racial injustice. The adoption of the term "dismantling racism and achieving racial justice and healing" highlights the church's dedication to addressing historical injustices, promoting healing, and building relationships of trust and respect among all its members.

It is worth noting that this change in terminology does not negate the importance of actively opposing racism. Instead, it emphasizes that the work of addressing racial disparities involves more than just opposing racism; it entails fostering genuine relationships, acknowledging shared humanity, and seeking common ground for the sake of a more just and inclusive society.

Supplementary Materials

See the Racial Justice Audit usually published on the Episcopalchurch.org site's pages on the racial reconciliation ministry (<https://www.episcopalchurch.org/ministries/racial-reconciliation/>)