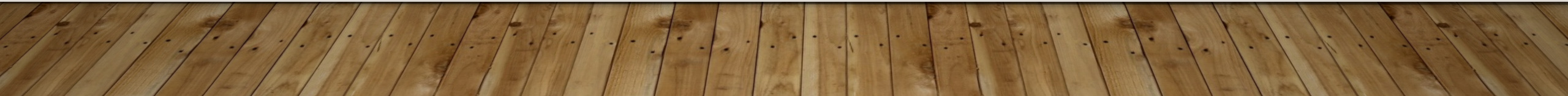


**RACIAL JUSTICE
AUDIT OF
EPISCOPAL
LEADERSHIP**



WHY NOW?

- “In 2018 The Episcopal Church contracted with the Mission Institute to complete a racial justice audit of church leadership, in response to General Convention resolutions and to the first discipline of the Becoming Beloved Community framework: Telling the Truth about the Church and Race.”

**CENTRAL
QUESTIONS**

Who comprises the leadership of The Episcopal Church?

What is their experience of race and racism in their leadership roles?

LEADERSHIP BODIES SURVEYED

House of Bishops

House of Deputies

Executive Council

Churchwide Staff (Episcopal Church Center)

Diocesan Leaders (28 Dioceses in 9 Provinces)

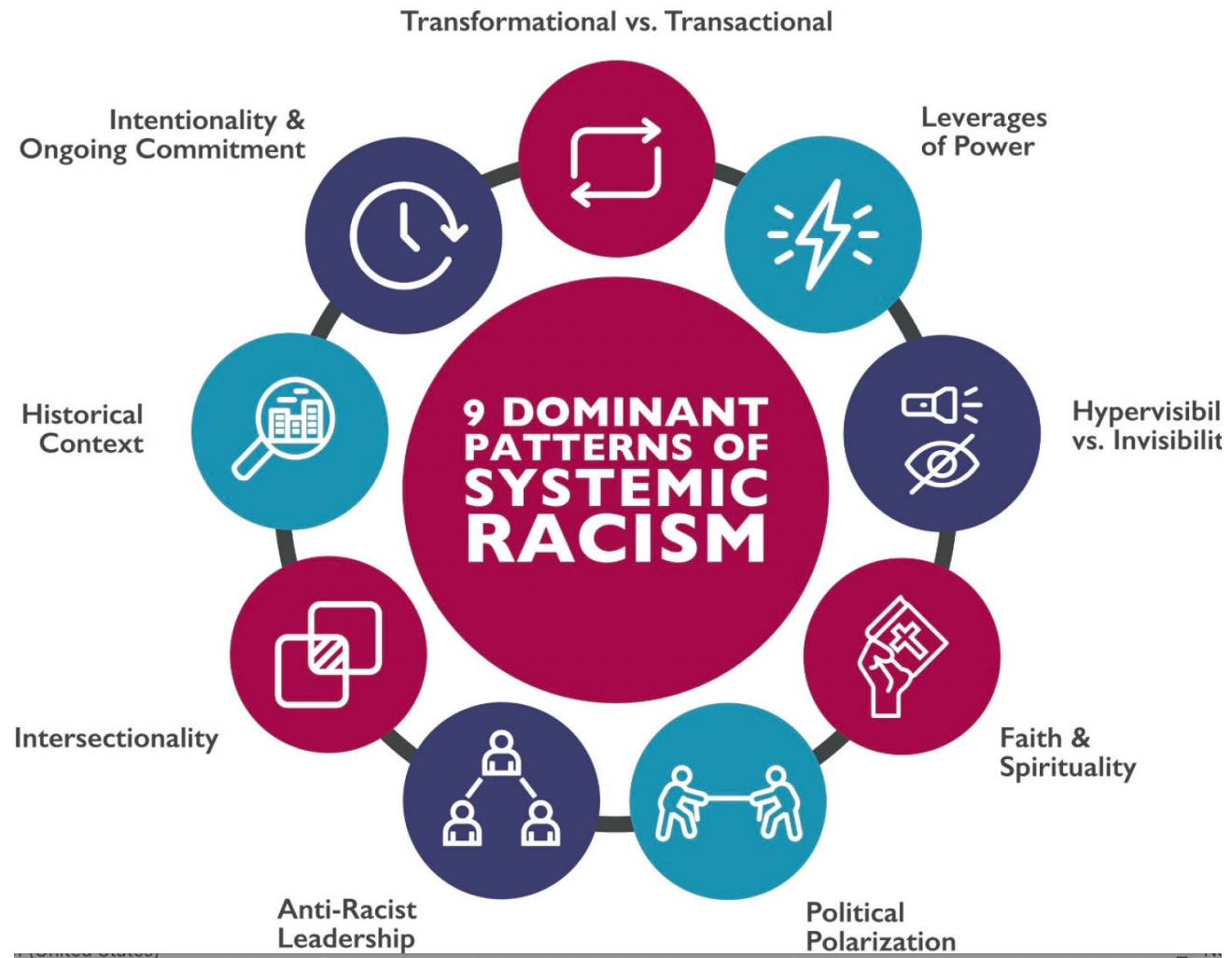
- Staff
- Diocesan Council
- Standing Committee
- Commission on Ministry
- Trustees

METHODS

- Quantitative
 - Surveys
- Qualitative
 - Interviews

SAMPLE CHARACTERISTICS

- Self-selected
- 1326 surveys completed (45% of those sent out)
 - 77% identify as white
 - 22% identify as People of Color
 - 51% laypeople
 - 49% clergy (of total 9% bishops, 34% priests, 6% deacons)
- 64 participants interviewed
 - 73% People of Color
 - 25% white



HYPERVISIBILITY VS. INVISIBILITY

“People of Color report being simultaneously hyper-visible and invisible. They are often tokenized or pigeonholed into work that revolves around diversity, anti-racism, or global mission, while they are often overlooked for certain positions or assumed to be ‘new’ Episcopalians unfamiliar with the church’s culture and systems.”

TRANSFORMATION VS. TRANSACTION

“White dominant culture and leaders tend to address racism with disconnected transactions (episodic change), assuming that “If I do (or read or watch) this, I will get (or be) that.” The transactional approach relies on one-off book studies, workshops, service projects, protests, and the like. These become transactional if they are disconnected from a comprehensive effort and if they don’t lead to examining and transforming white dominating culture.”

LEVERAGES OF POWER

“People of Color report varying degrees of ease and difficulty navigating Episcopal power structures. Their ability to navigate this system is a point of survival, and many rely on other People of Color for guidance and support. In general, the church often uses money to either harm or help anti-racist efforts, by withholding funding for certain work, paying People of Color less for comparable work, or measuring clergy of Color by how much money they bring in, not if their ministries are thriving.”

FAITH AND SPIRITUALITY

“People lift up theology, liturgy, and spiritual practices as leaven for this ministry. At the same time, they note how these elements of our faith are often used to actively maintain white supremacy culture and racism.”

POLITICAL POLARIZATION

“Because racism has become so politicized and polarized, especially among white people, there is both urgency around anti-racism and anxiety about how to navigate it. Likewise, leaders of Color interviewed after the murder of George Floyd mention an uptick of instances of blatant racism within The Episcopal Church.”

ANTI-RACIST LEADERSHIP

“Leaders of Color have great self-confidence combined with a deep commitment to their church and to addressing racism. They confidently bring their perspectives and experiences to leadership. They also name the stress of being the first or the only Person of Color in mostly white contexts. White culture often places leaders of Color on a pedestal and holds them to unreasonable expectations. It also holds them primarily responsible for naming, calling out, and confronting racism.”

INTERSECTIONALITY

“Leaders of Color note the complexity of internalized racism among People of Color and racial tensions among and between other groups of People of Color. Such issues can be taboo and tough to explore openly, but there is also deep wisdom about the intersection of power (or powerlessness) and privilege (or disadvantage) across racial groups or within them.”

HISTORICAL CONTEXT

“The key to unlocking current racial dynamics is often found in a location’s racialized history. There is a deep longing and commitment to telling the whole historical truth of how The Episcopal Church financially benefited from, participated in, and perpetuated white supremacy and racist practices and beliefs, and how it continues to benefit from, participate in, and perpetuate racism to this day.”

INTENTIONALITY & ONGOING COMMITMENT

“There are no single, accidental, or quick solutions to racism. Many people recognize that antiracism, racial justice and healing requires long-term commitment, lifelong learning, deep intentionality, accountability, financial redistribution (reparations, to name one example), and powerful and courageous leadership.”

RECOMMENDATIONS

→ Prioritize racial justice and healing within, between, and for People of Color, including resources, gatherings, and funding

→ Continue to educate all-white or predominantly white congregations about racialization and about the story/history of whiteness in their lives and communities

→ Systematize internal racial audits for leadership bodies. Conduct racial audits every 5 years on a churchwide level. Provide resources and tools to conduct racial audits for dioceses and congregations.

→ Explore and discern a system of accountability to ensure deep systemic change (culture, policy, decision-making, education, finance, liturgy, etc.)

→ Institute reparations on the churchwide level for communities directly affected by the exploitation of or profiting from the labor and resources of Black and Indigenous people

→ Expand the current audit report into a living, interactive, theological resource for the church

→ Use theological resources to deepen commitment for the long-haul of transformation, antiracism, and Beloved Community

→ Design effective interventions for communities at different points along the Becoming Beloved Community labyrinth or along the continuum from exclusive club to anti-racist organization