

Form Name: Inventory of Episcopal Racial Reconciliation and Justice Ministries, including Truth and Reconciliation Processes
Submission Time: August 17, 2021 2:54 pm
Browser: Safari 14.1.2 / OS X
IP Address: 104.48.183.189
Unique ID: 848813230
Location: 29.832300186157, -95.376502990723

Inventory of Episcopal Racial Reconciliation and Justice Ministries, including Truth and Reconciliation

Introductory Info

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Please identify whether you are answering this survey as a representative of an entire diocese or as a church or institution: Church or Institution

If Church or Institution, please identify which kind of Episcopal entity you represent: Congregation

Section One: Telling the Truth About Our Churches and Race, including Truth and Reconciliation Processes (TRUTH)

Check all the Truth-telling ministries with which your diocese, congregation or institution has engaged over the last 12 months:

- Historic study of diocesan and/or congregational participation in systemic oppression of Indigenous, Black, Latinx, Asian, Pacific Islander peoples and other people of color
- Intentional efforts to increase proportion of people of color among staff
- Intentional efforts to address racial disparities in treatment of leaders across the diocese, congregation or institution

Please describe the efforts related to the boxes checked above:

We have made specific efforts in our hiring practice to ensure people of color are invited to key positions in our staff. The same intentionality is practiced in other volunteer leadership roles. We place a high priority on representation and inclusion. All leaders are required to complete anti-bias/anti-racism awareness training. We also through regularly offered courses focus on theological learning that is rooted in justice, peace, and love.

Has your diocese, congregation or institution or entity in recent years engaged in a Truth and Reconciliation process, understood to be: (please check all that apply)

Investigating the organization's historic role in racial injustice;
Linking historic injustice in your organization with ongoing patterns of racial injustice
Committing to specific action to repent, heal and repair past and present injustices with which our organizations and members have been and/or are complicit (also known as "reparations").

Please describe these Truth and Reconciliation process efforts:

In our anti-bias/anti-racism awareness training, we explicitly name how the episcopal church as a whole has contributed to the historic patterns of racial injustice and the steps it has taken to begin to name and create paths or reconciliation. We invite participants into actionable steps to be anti-biased and anti-racist.

Has your diocese, congregation or institution organized a commission, working group or other regular meetings to work on a Truth and Reconciliation process?

No

Have Episcopal entities pursuing Truth and Reconciliation hosted events and webinars or produced any documents, testimonials, reports or other content?

No

If your diocese, congregation or institution has not begun to pursue a Truth and Reconciliation process, have leaders expressed interest in starting such work?

Yes

What assistance or resources would help you to take the next steps around Truth and Reconciliation?

A formalized training available for anti-racist competency beyond awareness.

Section Two: Proclaiming the Dream of Beloved Community (PROCLAMATION)

Check all the Proclaiming the Dream ministries with which your diocese, congregation or institution has engaged during the last 12 months: (check all that apply)

Participate in local or regional efforts to examine the history of race and racism
Participate in efforts to generate a local or regional vision for racial healing

Please describe the efforts related to the boxes checked above:

Two staff members participated in an ecumenical pilot program called "Building Transformational Congregational Leaders." The pilot was created by Project Curate a local non-profit. The program sought to impact local and regional contexts by convening a cohort of religious leaders, clergy, and or/lay leaders over a year to develop strategies and approaches to ministry that effectively respond to recurring issues of inequality and injustice inequity brought about by racialism and its damaging effects (i.e., anti-Blackness and other forms of xenophobia). The pilot was intended to consist of convenings and personal consultations that facilitated increased community and public engagement in ways that moved us into zones of collaborative and coalitional work towards more equitable and just realities for all.

Section Three: Practicing Jesus's Healing Way (FORMATION)

Check all the Practicing the Way ministries with which your diocese or entity has engaged during the last 12 months: (check all that apply)

Sacred Ground dialogue circles

Please describe the efforts related to the boxes checked above:

As a congregation, we offered one Sacred Ground dialogue circle through Zoom in 2020. We sought assistance from the Diocese for a trained Interracial facilitator, but none were available, so our pastor and one lay member co-facilitated. The lay member participated in most of the training webinars, which were available only after Session 3 was completed. We gained valuable lessons regarding course preparation for future dialogue circles or other courses with sensitive/controversial material.

What assistance or resources would help you to take the next steps around Practicing the Way?

Leadership guidance and best practices for leading future Sacred Ground dialogue circles.

Section Four: Repairing the Breach in Institutions and Society (JUSTICE)

Check all the church-wide Repairing the Breach efforts with which your diocese, congregation or institution has engaged during the last 12 months:

None of the above

At what levels is your diocese, congregation or institution engaging with "Reimagining Policing and Criminal Justice Reform"?

Learning

<p>At what levels is your diocese, congregation or institution engaging with “Prison Ministries or Re-entry Ministries,” that is, supporting persons re-entering community following incarceration?</p>	<p>Not yet engaged</p>
<p>At what levels is your diocese, congregation or institution engaging with “Refugee Ministries”?</p>	<p>Not yet engaged</p>
<p>At what levels is your diocese, congregation or institution engaging with “Immigration Reform”?</p>	<p>Not yet engaged</p>
<p>At what levels is your diocese, congregation or institution engaging with “Education Equity,” including support for Historically Black Colleges and Universities and partnering with under-resourced schools primarily serving students of color?</p>	<p>Learning Local engagement</p>
<p>At what levels is your diocese, congregation or institution engaging with “Housing Equity” for/with communities and People of Color?</p>	<p>Learning</p>
<p>At what levels is your diocese, congregation or institution engaging with “Economic Opportunity” for/with communities and People of Color?</p>	<p>Learning</p>
<p>At what levels is your diocese, congregation or institution engaging with “Environmental Racism and Eco-justice”?</p>	<p>Learning</p>
<p>At what levels is your diocese, congregation or institution engaging with “Reparations for Racial Justice”?</p>	<p>Learning</p>
<p>Please describe the efforts related to the boxes checked above:</p>	<p>At the beginning of the pandemic, as the country was faced with yet another racial reckoning, we implored our community to learn, pray and act. We provided resources for our community and others to actively learn and get on the same page with our whole church...for the long haul...once the hashtags have stopped trending-also, ways to educate themselves on the history of racial injustice and texts from theologians and activists. We also included ways for people to pray and act in actually helpful ways.</p>

In what other ways is your diocese, congregation or institution engaging with racial justice and Repairing the Breach?

We engage in the flourishing of the arts as a means for naming the realities of the past and present but also to help reimagine a new future. Through our partnerships with artists, they can guide us through their journeys and invite us into deeper involvement. The lack of imagination and hopelessness is the enemy of justice. Artists help us create a more just reality and future.

What assistance or resources would help you to take the next steps around Repairing the Breach?

Additional course material or text that is specific for training leaders in racial justice awareness and engagement.

Conclusion

Is there anything else you wish to share about your diocese, congregation or institution and its engagement with racial reconciliation and justice ministries, overall?

None.