

Testimony on Reparations Bill H.R. 40

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Before the U.S. House of Representatives Judiciary subcommittee on the Constitution, Civil Rights,
and Civil Liberties

June 19, 2019

Good morning. I am here today as a bishop of the Episcopal Church, representing for many a perspective of the faith community in favor of the proposed legislation on reparations.

The issue of reparations is mired in emotion; it is often mischaracterized and certainly largely misunderstood. It is a complex subject that involves economic, political and moral dimensions that are difficult to grasp without a willingness to engage more deeply than having a quick emotional response to the word. The issue highlights the racial divide among us, creates varying levels of resentment and suspicion, and accentuates a pain that has long plagued our country since its founding.

Everyone living in our great nation has inherited a mess created by the institution of slavery. None of us caused this brokenness, but all of us have a moral responsibility to fix it. For generations the bodies of black people did not belong to themselves, but were bred, used, and sold for the purpose of attaining wealth. Our nation prospered from this evil, and many of our institutions - including, sadly, the Church - profited as well. However, as we have learned from both builders and moral leaders, a structure with a broken foundation cannot hope to stand. It must be repaired.

Reparations, quite simply, means to repair that which has been broken. It is not just about monetary compensation. An act of reparation is an attempt to make whole again, to restore; to offer atonement; to make amends; to reconcile for a wrong or injury. It is NOT the transfer of money from white people to black people; it is what this generation will do to repair the broken pieces of the racial mess we have all inherited from the past.

This is a spiritual as well as a political wisdom. As it is written in Scripture from the ancient prophet Isaiah:

"If you remove the yoke from among you, the pointing of the finger, the speaking of evil...[then] The Lord will guide you continually, and satisfy your needs in parched places...Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in." (Isaiah 58:9-12)

Our own commitment to this vision of being "repairers of the breach" will require honest reflection and a devotion to reconciliation. Forgiveness alone is but one step in the long journey to reconcile our past with the present. As an African American who is a descendant of slaves who were never compensated for their centuries of involuntary servitude, I can honestly say to all white people: we've forgiven you. We forgave this country a long time ago, and we continue to forgive every day! But we are not *reconciled*. To reconcile means to join persons, things or relationships that are apart but that should be together. In order to do that, we need to *repair* the broken places and wounds that we have all inherited from the degrading treatment of our fellow human beings.

After the hard-fought abolition of slavery, there was a fateful denial in our nation of reparations for freed African American people for their centuries of undeserved bondage, even though in many instances white plantation owners received reparations in the form of compensation for the losses

they incurred from the Civil War and the end of slavery. Racism and greed fueled that basic injustice, and those attitudes have poisoned race relations ever since. From the implementation of Jim Crow laws, lynching, segregation, redlining, job discrimination and unequal public school education, we see that we have not fully reckoned with our past. We are not yet fully the beloved community that God intends for us to be and that Martin Luther King, Jr. spoke to in his dream for America.

We can all celebrate the tremendous strides that have been made in racial attitudes in our nation, and we are very proud of the accomplishments of the many black individuals who have overcome great odds to achieve success. But for the millions of descendants of slaves who are trapped in a pernicious cycle of hopelessness, poverty and rage due to their real experience of racial segregation, redlining, inferior schools and the like, the widespread assumption that everyone can pull themselves up by their own bootstraps is a lie. They know that the odds are against them on so many fronts: they cannot change their environment, and they cannot change the color of their dark skin.

All of these factors have played into creating a lack of power and a sense of hope for black and brown people. This lack is a social problem; it goes beyond an individual's character and will. Only a society committed to making reparation for these evils can heal these problems.

I am a Christian, and that means that I hold to the holy Scriptures of the Old and New Testament as my guidepost, and to the teachings of Jesus. The Bible mandates that leaders are to be held accountable for the fair and equal treatment of every inhabitant in the land. All of us have been taught to love everyone regardless of their race and human condition. **However, we must come to acknowledge that there can be no love without justice, and there can be no justice without some form of repairing an injustice.** I believe America is now at the point of being able to do this long-overdue work.

In 2006, The Episcopal Church at its triennial church-wide General Convention passed three resolutions that 1) apologized for its complicity in benefitting from and justifying the institution of slavery, and called for the redoubling of efforts to combat the evil of racism, 2) endorsed the principle of restorative justice in addressing these evils, and 3) affirmed its commitment to become a transformed, anti-racist church and urged the Church at every level to call upon Congress and the American people to support legislation to study proposals for monetary and non-monetary reparations to the descendants of the victims of slavery. *(See attached appendix.)*

I am here today to give witness to those actions. I also commend to you the good work of Katrina Browne, who worked tirelessly to get those resolutions passed. She is a descendant of a prominent New England family that benefitted directly from the African American slave trade. She also is appearing today to tell her story and give testimony in favor of reparations.

Finally, I know that justice can take a very long time. We've been at this issue of racial justice since our nation's birth. Today, making restitution is our generation's task. We look to you, our legislators, to lead us in this journey. Please do not fail us again. Thank you.

Appendix B - Biblical and Theological Views of Slavery

Speaking to God's People who had long been dispossessed and in exile, the prophet Isaiah was called to offer the people God's message of hope:

Is not this the fast that I choose:

to loose the bonds of injustice,

to undo the thongs of the yoke,

to let the oppressed go free,

and to break every yoke?

Is it not to share your bread with the hungry,

and bring the homeless poor into your house;

when you see the naked, to cover them,

and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,

and your healing shall spring up quickly;

your vindicator shall go before you,

the glory of the Lord shall be your rearguard.

Then you shall call, and the Lord will answer;

you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you,

the pointing of the finger, the speaking of evil,

if you offer your food to the hungry

and satisfy the needs of the afflicted,

then your light shall rise in the darkness

and your gloom be like the noonday.

The Lord will guide you continually,

and satisfy your needs in parched places,

and make your bones strong;

and you shall be like a watered garden,

like a spring of water,
whose waters never fail.

Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

Isaiah 58: 6-12

God's people were not being called to a pious fast to repent, but instead, they were called to repair their relationships, and to amend the responsibilities they had long neglected. The hope was that if they would commit to freeing the oppressed, to sharing with those who had nothing, and to quit their grumbling and judgment, their lives would be renewed. They would be called "repairers of the breach."

We're also told by the prophets that Israel had become exiled because they had not cared for those who were most vulnerable in their society; all they had been given as signs of God's promises to Israel was lost to them because they had not cared for those who needed it most. There were many places in their society that had been neglected, broken and breached, which desperately needed mending.

In his book *The Prophets*, the late, Civil Rights era advocate Rabbi Abraham Heschel gives us some context for the depth of concern that we hear from God's prophets. Heschel points out that the problems that the prophets were overwrought about were things that seem like such minor issues to us today. He even muses about whether or not God's indignation and anger, which the prophets communicated, was disproportionate to the cause of the anger. However, Rabbi Heschel is quick to add out that we are witnesses to the "callousness and cruelty of man," but that our hearts try to forget and to silence our consciences so we don't have to feel guilty over the weight of its burden. Prophets feel fiercely; they feel the silent agony so many in our society suffer; they give the poor a voice; they make us hear God's deep anger and sadness at our lack of care for one another.

Maybe it seems unconscionable that the Church could be complicit, if not an active agent, in the institution of slavery. And yet the Church, the Episcopal Church included, was often a source for the justification and perpetuation of slavery. Through particular biblical teachings and the maintenance of the social norms of the day, the Church supported and greatly benefited from the institution of slavery. Given the message of liberation and justice that we find echoed throughout the Gospels and the rest of Scripture, we may wonder how this complicity was, and in many ways, remains possible.

We must look to both the Old and New Testaments to gain a better understanding of the difference between biblical slavery and institutionalized slavery as we know it from our country's history. People have cited slavery's presence in the scripture as justification for the institution; however, it is important to take the time to discern the different types of slavery described in scripture versus the heinous and deplorable type of slavery perpetrated by Europeans and Americans.

Slavery was not a part of God's original plan or creation order. Instead, slavery can be seen as a product of the fall of man; man's disobedience to God, His law, and His word. The law given to Moses included ordinances that provided parameters for the treatment of slaves, which were for the benefit of both master and slave. Ultimately, God desires that all his people and nations are liberated. Biblical slave laws reflect God's redemptive desire to this extent.

We know that Mosaic law permitted some types of voluntary slavery:

- Voluntary servitude or indentured servants: These were individuals who needed assistance, could not pay their debts or needed protection. Under biblical law, they were allowed to become indentured servants. (Ex. 21:2-6; Deut. 15:12-18)
- Voluntary permanent slaves (bondservant): An indentured servant could choose to become a permanent slave. The law recognized that some people wanted the security of being taken care of and allowed this provision. (Ex. 21:2-6; Deut. 15:16-17)
- A thief or criminal making restitution: A thief or criminal who did not have the means to make restitution could be sold as a slave and remain in servitude until enough work was done to pay for the amount it was determined he owed. (Ex. 22:1,3)
- Foreigners (unbelievers) from neighboring nations could be made permanent slaves (Lev. 25: 44-46). However, biblical slave laws protected and eventually redeemed these slaves. Since they were allowed to become part of the covenant and a part of the family, this even gave them opportunity to receive an inheritance.

Our understanding of the word slavery in light of the American historical context comes from a race-based, chattel slavery system in which the slave was the property of a master and lacked any legal rights. This type of slavery is not supported biblically. In fact, Mosaic laws strictly forbade involuntary servitude and/or slavery.

Exodus 21:16 / Deuteronomy 24:7 / Deuteronomy 23:15-16

The Greek word *doulos* can be translated slave, sometimes servant or bondservant, and it often referred to people who had a surprising level of legal and social status in the 1st

Century, Greco-Roman period. Most weren't slaves from birth or for their entire life. It was also not because of their race.

Further evidence of the difference between biblical slavery and American slavery:

- Hebrew slaves were to be freed after 6 years (Ex. 21:2).
- Most freed slaves were released with liberal pay (Deut. 15:12-15).
- Runaway slaves were to go free (Deut. 23:15-16).
- Excessive punishment of slaves was forbidden (Ex. 21:26-27; Lev. 24:17).
- Slaves could be brought into the covenant and then partake of the Passover meal (Ex. 12:43-44 / Gen. 17:12-1). They could also eat of "holy things" (Lev. 22:10-11).
- Slaves had some rights, position in the home and could share in the inheritance (Gen. 24:2 / Prov. 17:2).
- Slaves were to rest on the Sabbath (Ex. 20:8-11)
- There were slave laws for the protection of females (Exodus 21:4-11).

APPENDIX C - Power and Powerlessness - Psychological Ramifications and the Future

The descendants of the slaves in our country, as a group, still live today without power. There are a number of dynamics that underlie this powerlessness but a particularly important one is the way white people walk in the world. In general, there is an assumption that white people can go almost anywhere; that they will be accepted almost anywhere; and that white customs and norms are the ones to adhere to. All of those feelings give white Americans a sense of power – a sense of being comfortable in the world. Perhaps, there is not an awareness of this power because white people have lived with it since Europeans' began settling on this continent. The reality is that the very whiteness of the dominant culture in our country creates a power inequality between the races.

The concepts of power and powerlessness have strong emotional impact for each of us. Most of us experience one or both during our lifetimes. The ability to have control of our lives can give us a general sense of security and well-being, while the inability to control our lives leads to a sense of powerlessness, to insecurity, to depression and anger. There are consequences to constantly feeling powerless; when we have limited agency, it is incredibly hard to build a life of success, security, and love. Repeated exposure to trauma can lead to post traumatic stress disorder, which only enhances the feeling of powerlessness, as well as further social isolation.

The natural human condition that leads to fear when we are exposed to something, or someone, that we believe threatens our way of life creates divisions among people. The part of the brain that leads to fight or flight fires up and causes us react to protect ourselves. The person, the unknown culture/race, or misunderstood situation can lead to discomfort and fear. The only way to change the situation is to develop relationships with each other.

It is relationship that leads us to vulnerability, understanding, love, and reconciliation. It is relationship that moves the powerless to a place of power and levels the playing field. Until we build those relationships, that community of love, there will continue to be a divide in this country that will only grow the disparity between those who have power and those who do not. Do we truly want to live in a country that continues the power struggle and injustice for black people? Do we continue to avoid the conversations and acts needed to make a difference in our world? Is it the way that Jesus wanted us to live? Hopefully, the answer to the first two questions is NO. We know that the answer to the latter question is a resounding NO.

It is the responsibility of a just society to recognize and repair the breach between those who have security and those who do not. As followers of Christ, we understand that to recognize all people as brothers and sisters is the beginning of creating the *Beloved*

Community. It is by working to listen to one other, to know one other, and to love one other that we can begin to set the firm foundations of holy equity.

And yet, the means to beginning such a sacred conversation requires immense trust and a kind of goodwill that has historically been anemic, if not empty. But if we are serious about the real work of reconciliation - of repair - then a kind of bravery and spiritual fortitude will be required of us that has, perhaps, been rarely seen in previous generations. I believe that we are very brave.

The term reparations has certainly become a “trigger word” for people when applied to matters concerning racial equity and justice. It is a term which conjures images of the Reagan-era “Welfare Queen,” and ungrateful, unrepentant, and undeserving recipients of handouts. This stigma is set against the long held mythology of the “noble American worker,” which has been idealized since Post-WWII America and taps into our sentiments of opportunity, self-reliance, and self-actualization that are part of the American ideal.

The subject of reparations is mired in emotion; it is often mischaracterized and certainly largely misunderstood. It is a complex issue that involves economic, political, and sociological dimensions that are difficult to grasp without a willingness to engage more deeply than having a quick emotional response to the word. The issue highlights the racial divide among us, creates varying levels of resentment and suspicion, and accentuates a pain that has long plagued our country since its founding.

Reparations, at its base, means to repair that which has been broken. It is not just about monetary compensation. An act of reparation is the attempt to make whole again, and/or to restore; to offer atonement; to make amends; to reconcile for a wrong or injury.

Isn't that our work in this broken world? As the Church, our primary mission is *“restoring all people to unity with God and each other in Christ”* (BCP, p. 855). This is our primary call and charge, and we take on this responsibility by praying, worshipping, proclaiming the Gospel and promoting justice and love. Our mission is further met by understanding and living out our Baptismal Covenant (BCP, p. 416), not only with one another, but in the world as witnesses to God's love for all of God's people.

With reference to the passage from Isaiah, then, I believe that the work of reparations (with regard to racial equity and justice) will require claiming/reclaiming a clear understanding of the word's meaning, as well as engaging some of the fears and anxieties which make such work and exploration complicated.

This is a task far too big for one person. Instead, I would like to offer a brief reflection on part of the Isaiah passage (see Appendix B), and then offer a few possibilities for engaging in some of this work.

In the passage from Isaiah, we read a message of hope to a people who have spent ages in exile. Israel is no longer a people who are their own. They have no ‘place;’ they have no sign

of God's promises; their identity has been plundered. However, into this history the prophet speaks of repairing the "breach." And while the signs and means of repair are works of mercy, equity, and compassion...all of us as readers of the message are left to infer what the "breach" actually is, and what caused it.

For those of us considering this idea of reparations, it would seem that we are given a multitude of ways to do works of mercy, justice, and compassion. And while this is an aid to the repair work to the breached wall, it doesn't seem to fully close the breach, and in many cases can leave workers frustrated, and even burned out. This, of course, is to say nothing of the problems of sustainability and the resources needed for such works.

And yet, all of this begs a question. "What exactly is the breach we are trying to repair?"

This passage from Isaiah is the scriptural foundation upon which the study of reparations is based. Isaiah reminds us that we, as people of faith, are called to meet the expectations and commandments of God; that as people of faith, we are baptized to keep God's covenant, which calls us to uphold and respect the dignity of all God's people; that as people of faith, we are called to be the "repairers of the breach" – any breach that separates and divides us from the love of God.

If the breach is labeled as simply racial injustice and racism, we already know that there would be those who would deny, and even detract from, the validity of such problems. So, the breach remains because people cannot agree that a breach exists. On the other hand, for those who would deny the breach, it might be assumed that their denial is related to the fact that they have rarely experienced the breach. It may well be that the denial of the disparity of racial equity is either too far from their personal experience, or relates to their own fear of addressing such a large problem.

Our discipleship with Christ calls for us to do much. Discipleship isn't always comfortable and it's certainly not without cost. It's the tension between the way we live our faith and the ideal to which we give witness. As faithful disciples, we are called to do more than just spread and share the Good News. We are also called to enter into the suffering of others and to help bear the weight of that suffering. The matter of reparations is not only weighty, but it bears many ugly heads that have long gone untamed and unchallenged.

Beloved, it will be by our lives and actions with regard to racial reconciliation that we will speak most prophetically to the world. In this way, we are writing an Epistle to the whole Church. This holy missive was begun through the action and dedication of our forebears in the Civil Rights era who were convicted by the Gospel imperative of Love and Justice. For as we know there can be no love without justice, and the followers of Jesus are called to love. But this is an imperative that finds its roots in that long-awaited hope that God had dreamed, even at the foot of Mount Sinai, where a battered bunch of freed slaves were becoming the called people of God. Through prayerful and inspired study, I believe we can do the work of repair. Through reparation, we can be leaders in the long-awaited process of

reconciliation that can lead to that dream that God has dreamed for us, a truly *Beloved Community*.

How do we look at reparations from a religious and/or Christian point of view?

How, then, do we as a diocese continue a genuine process of remembering, repairing, restoring, and reconciling ourselves to one another and to God? Primarily, we must be willing to study and dialogue on the theology, history and the multi-faceted issues associated with the highly-charged subject of reparations as it relates to the longstanding effects that the legacy of slavery has and continues to have in our country.

Reparations is more than just a matter of justice; it is a path that leads us to a place of truth with one another and with God. The Church, both nationally and right here in the Diocese of Maryland, continues to struggle, sometimes mightily, with acknowledging, repenting, or apologizing for its complicity in the legacy of slavery. Historical documents show how The Episcopal Church helped not only to establish but also to sustain systemic and institutionalized racism within the United States. The call of the Church today has to be a full commitment to becoming a transformed, anti-racist Church and to work towards healing, reconciliation, and providing a means of restoration of wholeness for all of God's people.

When we look at reparations in its simplest form, without any rhetoric attached, and we remind ourselves of the mission of the Church and how we are called to carry it out, we find that we are looking at a matter of justice. Justice requires that we seek and speak the truth with one another.

How might we look at providing reparations in a meaningful way that acknowledges our sinful past? While we can never fully repair the damages that have directly and indirectly impacted the black community, there are sure and positive steps that can be developed and implemented to help bring about wholeness and speak to our genuine desire for reconciliation.

The Sutton Scholars® High School Enrichment Program is a good example of a type of reparations. This program is designed to help inner city youth, particularly black youth. Its aim is to make their high school years a successful venture and to not allow them to fall prey to the many traps that confront them, or to live into the prevailing belief that they are "less than" others in our society. Programs such as this have proven to offer a significant contribution to helping young black youth stay out of the criminal justice system. These kinds of programs are invaluable in helping to repair the brokenness.

Other possibilities are:

- Improve existing housing assistance programs that help Black Americans move towards purchasing homes.

- Develop mixed-use housing that helps create communities of various socio-economic groups and not just low-income housing that creates communities that become alienated and labeled.
- Invest in existing communities by bringing desperately needed services such as grocery stores that are affordable; urgent care centers; community centers for not only youth, but all ages; pharmacies; green spaces/community gardens.
- Develop and implement meaningful job training programs that are partnered with corporations and local businesses for actual job placement. These programs must also include social services, such as case management and financial literacy programs, to increase opportunities for long-term employment and successful personal money management.
- Encourage seminaries to have at least a 30% ratio of faculty of color. As well, develop and implement non-traditional paths for ordination for black students who have been denied entry into seminary because of lack of undergraduate degrees but have the capacity for ministry. Finally, offer free or significantly reduced tuition for seminary training.
- Provide free tuition at community colleges for black Americans and reduced tuition at undergraduate schools and graduate programs.

These are some suggestions and you will have others. Is there a ministry you are passionate about that helps repair the inequalities in our society of the legacy of slavery? Do you work with organizations outside the Church that are doing this work? Do you have ideas for new ministries that would help build the *Beloved Community*?

Questions for Reflection:

1. With reference to the passage from Isaiah in Appendix B, the work of reparations (with regard to racial equity and justice) will require claiming/reclaiming a clear understanding of the word's meaning, as well as engaging some of the fears and anxieties which make such work and exploration complicated. What are your immediate emotional and intellectual responses to the word reparations? What is your understanding of the word and what other understandings might arise as you take time to explore its meaning biblically and more deeply?
2. What role do our Christian faith and the teachings of Jesus play in your answers to the above questions?
3. What do you think Jesus really meant when he commanded us to love our neighbors as ourselves? Be specific in your personal or group reflection.

4. Have you yourself or anyone in your family experienced the ripple effects of abuse from generations before? How has it affected you or your family in the present? If not a family member, do you know someone whose life has been made difficult because of psychological trauma stemming from past generations? Do you think there is a parallel to the effects of slavery on present generations? Why or why not?
5. Have you or anyone you know ever had your identity stolen or denied in any way? How does that make you feel? Have you ever been in a position where you thought you were not as good as the others around you? Has that been pointed out? How did that make you feel?
6. What is your first memory or experience of injustice in your life or the life of the world?
7. Do you think it is the responsibility of a just society to recognize and repair the breach between those who have security and those who do not? Why or why not?
8. Do you believe that as faithful disciples, we are called to do more than just spread and share the Good News?
9. As disciples, are we also called to enter into the suffering of others and to help bear the weight of that suffering? Why or why not? What do you think Scripture has to say about this?



Resolution Number: 2006-A123
Title: Study Economic Benefits Derived from Slavery
Legislative Action Taken: Concurred as Amended
Final Text:

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.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 664-665.



Resolution Number: 2006-A127
Title: Endorse Restorative Justice and Anti-Racism
Legislative Action Taken: Concurred as Amended
Final Text:

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

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 665-666.



Resolution Number: 2006-C011
Title: Support Legislation for Reparations for Slavery
Legislative Action Taken: Concurred as Amended
Final Text:

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.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), p. 666.