



**“Challenges and opportunities for achieving racial justice
through reparations mechanisms”**

Submission by The Episcopal Church

to the

UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance

June 30th, 2019

This contribution from The Episcopal Church is submitted by staff on behalf of the Most Reverend Michael Bruce Curry, Presiding Bishop and Primate of [The Episcopal Church](#), in response to the UN Special Rapporteur on Racism’s call for submissions for inclusion in her report to the Fall 2019 session of the UN General Assembly. It focuses on one of the thematic questions suggested by the Special Rapporteur, “Challenges and opportunities for achieving racial justice through reparations mechanisms.”

While this contribution focuses narrowly on reparations – given the focus of the Special Rapporteur’s report – it should be noted that The Episcopal Church is committed to racial reconciliation efforts to *Becoming Beloved Community* and *Repairing the Breach*, initiatives which are described below and which are felt to offer deeper, wider means to achieve the goals that some may suggest in calling for reparations.

The report provides an overview of The Episcopal Church’s historical and current engagements in reparations, which will demonstrate its experiences in the context of specific member states of the United Nations. Further, while the question phrased by the Special Rapporteur on Racism proposes analyzing “challenges and opportunities”, this report focuses primarily on opportunities. It also does not attempt an overarching discussion of the Church’s much broader engagement on race, racism and racial reconciliation, as this was considered to be beyond the scope of this report.

The Episcopal Church, its Christian values and its complicity with racial injustice

The Episcopal Church is a Protestant Christian denomination of nearly two million members in more than 15 countries and a member province of the worldwide Anglican Communion. Most Episcopalians are based in the United States. They are also present in Latin America & the Caribbean (Dominican Republic, Haiti, Cuba, Honduras, Colombia, Venezuela, Ecuador), Europe (France, Germany, Italy, Belgium, Switzerland) and Asia and the Pacific (Micronesia, Taiwan). The Episcopal Church is known at the United Nations as the “Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America” and is an ECOSOC-accredited non-governmental organization with special consultative status.

As Christians, Episcopalians believe that God created all humans equally, in God’s image. We believe that God created us capable of living lives worthy of dignity, blessed with adequate resources and to be in loving, liberating and life-giving relationship with God, one another and God’s creation. Our scriptures, Jesus’ Way of Love and our Baptismal Covenant call us to love one another as Christ has loved us, and to seek and serve Christ in all persons, regardless of race, ethnicity or any other distinguishing characteristic of our personhood.



Our Christian values are the reason our Church has affirmed national and international human rights frameworks and mechanisms calling for just and equal treatment of all people and the upholding of their rights. On the national level, The Episcopal Church's Office of Government Relations has worked to advocate for established policies to combat the legacies of direct legal racism and continued systemic problems that intentionally or unintentionally prevent full equality of opportunity and consideration under the law. On the United Nations level, these international agreements and Conventions include the Universal Declaration of Human Rights, the International Convention on the Elimination of all Forms of Racial Discrimination; the International Covenant on Civil and Political Rights and its Optional Protocol; the International Covenant on Economic, Social and Cultural Rights; the Convention on the Rights of the Child; the Convention on the Rights of the Persons with Disabilities and the Universal Declaration on the Rights of Indigenous Peoples.

Despite these Christian values, The Episcopal Church has a long history of complicity with racial injustice, and its moral responsibility to right the racial injustices of the past is rooted in this history. The Church's support for and benefit from slavery and racial injustice extends to its very beginnings in North America. As the successor of the established Church of England, The Episcopal Church, during British colonial times and subsequent American colonization efforts, was a moral and spiritual supporter of inherently sinful and exploitive systems.

The Doctrine of Discovery is such an example, the first document of which, a papal bull titled the *Inter Cetera*, dated 1493, gave encouragement to the King of Portugal to subdue and capture the Indigenous peoples of West Africa and "undiscovered" lands to the west. In this document the tragic aberration of slavery and the land theft and genocide of Indigenous American peoples began. The Doctrine of Discovery was the Church's official sanctioning of the colonization and enslavement of the Indigenous peoples of the new and "undiscovered" regions of the world, starting in Africa and extending to the Western Hemisphere. This resulted in the systematic dispossession of Native American Indians and indigenous tribes of their lands and the subsequent utilization of slavery to monetize that land for the economic benefit of Europeans at the expense of indigenous American and African people. Any discussion of reparations would need to consider calling upon governmental leaders to acknowledge these violations of treaties with Indigenous tribes and to honor such treaties.

Episcopalians continue to suffer, like many people around the world, from the nefarious impacts of racism and racial injustice characteristic of many of the countries in which our Church is found. The inequalities and social ills touch every racial and ethnic group, sector and culture in our societies, but its harshest effects disproportionately fall on low-income populations and people of color and their communities.

The Episcopal Church's historical and current engagements in reparations

The Episcopal Church's work and ministry to achieve racial justice and come to terms with its past is primarily concerned with caring for the soul and the spiritual, psychosocial and societal well-being of all God's people and their communities.

In this regard, the Church is committed to Becoming Beloved Community and Repairing the Breach, which are seen to offer a deeper way forward to achieve the goals that some



believe will be achieved by reparations. This overarching approach is described below in the section on current reparations initiatives, along with both historical and current, local reparations work.

Historical reparations efforts

For the purposes of this report, The Episcopal Church's Archives division compiled the research report below, outlining a history of reparations in the African American community in The Episcopal Church. See addendum for the Archives report and related links:

The Episcopal Church's exposure to the issue of reparations for slavery and exploitation of the African American community was first introduced in open forum at the 1969 Special General Convention. The demand for reparations made there, and the Church's response, occurred within the context of a movement in the Church to use its financial resources to redress social and economic injustice in America's urban centers. While there is evidence of some sympathy with the need for making restitution for racism and slavery, the sudden exposure to radical reparation demands in isolation from a broader societal consensus caught the Church's white leadership off guard and in a defensive mode. Moreover, the energy generated around this concept in the late 1960s faded quickly. Serious discussion of reparations did not arise again until the 2000s.

The backdrop for the reparations discussions of 1969 was the General Convention Special Program (GCSP), inaugurated following the 1967 General Convention. The GCSP was a dramatic re-alignment of the Church's funding and spending priorities toward domestic social issues and racial disparity. There was significant lobbying by black and white advocates within the Church (e.g. ESCRU, the Union of Black Clergy and Laity) for attention to racism and poverty in the African American community, the GCSP was the first effort to focus significant resources on organizations outside the Church in an attempt to repair in a materially significant way the fabric of race relations.

Very difficult discussions about race and equality reached a flash point in 1967 with the establishment of the General Convention Special Program at the call of Bishop Hines and a growing urgency about the plight of Black Americans, especially in urban centers where the Episcopal Church was most visible. Progressive Church advocates of the program, lay and clerical, created a convincing argument that the General Convention must respond forcefully, which it did by adopting a budget for the 1967-1970 triennium that allocated two million dollars annually, a considerable sum in that day, for programs directly related to the urban crisis and racial injustice, including \$500,000 in community grants. In addition, the Women of the Church responded to the moment with an impressive allocation of \$2,265,917.47 of the 1965-1967 United Thank Offering to fund the Crisis in American Life program. Formal grant application guidelines were entirely based on community self-determination and development needs.

On May 20, 1969, the *Black Manifesto* was brought forward by its author James Forman from the National Black Economic Development Conference (BEDC) of April 26, 1969 to Bishop Hines and from him to the Executive Council. The *Manifesto* demanded that white churches and synagogues pay \$500 million to the National Black Economic Development Conference as reparations for past exploitation. These events fed directly into the Special General Convention in August 1969, where reaction to James Forman's demands was dramatic. The Union of Black Clergy and Laity wrestled the microphone from a speaker at the first joint session of Convention and introduced Muhammed Kenyatta, a member of the BEDC, who demanded that the Convention address the issue of racism and reparations. As an immediate gesture of concern, the Convention voted to raise \$200,000 for economic development work in African American communities.

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Anticipating the impact of the reparations issue on the 1969 General Convention, Bishop Hines had created an Executive Council committee that shaped a unified Church response to the *Manifesto*'s call for reparations, later known as the "Coburn Committee." The committee presented their report to the 1969 General Convention and recommended that, "the Episcopal Church is to support and expand the operation and budget of the General Convention Special Program." The committee responded specifically to the *Manifesto*'s reparations demand with the following:

Resolved, That this Church, without concurring in all of the ideology of the "Black Manifesto", recognize that the Black Economic Development Conference is a movement which, at this moment, shows promise of being an expression of self-determination for the organizing of the black community in America.

Of the eight resolutions proposed by the Coburn Committee, all were passed except those directly relating to the Black *Manifesto* (i.e., the reparations clause). The concurred resolutions spoke to the intention of funding economic and social programs in the African American or minority communities.

The General Convention minutes are ambiguous as to precisely how the reparations clause was dropped from the concurred resolutions, suggesting conference committee amendments. Two related, but separately submitted, resolutions imply that the General Convention was seeking to avoid either accepting or rejecting the whole of the *Manifesto*, which was highly controversial and labeled by some as "ideological." Convention did, however, commend Executive Council's preparation and attempt to implement the spirit of the *Manifesto*, which was summarized in their statement that, "we recognize the continuing poverty and injustice in our society to which it speaks, but do not accept the *Manifesto* as it is presented."

Despite the reaction to the ideological approach of the *Manifesto*, there is little doubt that its stark language on reparations and the accompanying call for a substantial financial commitment from African American leaders (e.g. the Rev. Paul Washington) were instrumental in generating support for historic levels of social justice spending from the largely white Episcopal leadership in both Houses. One trade-off of the large funding allocations, however, was the *de facto* agreement to expunge mention or discussion of the *Manifesto* and reparations after 1969. The record shows no official mention of the idea of reparations again until 2003.

Brief, almost passing reference to reparations for slavery was made in late 1970s and 1980s Church discussions, but the concept started to appear regularly in a variety of print contexts, culminating in a popular *Witness* issue in December 2002 dedicated to the theme of reparations and focused on the Indigenous and African American communities. One particularly significant development in the 1990s leading up to this renewed interest in the issue may have been Kairos' 1992 call for reparations and reconciliation, as part of a process of acknowledging and atoning for the sin of oppression. Discussion continued in the 2002-2003 unofficial Church press and church networks. This appears to have been a response to various national movements for reparations for slavery, such as the impact litigation led by Charles Ogletree and the Chicago City Council's call for federal reparations.

Important side chapters affected the discussion of reparations as a legitimate avenue of social restoration. These included a General Convention's [1979-B058](#) resolution urging compensation for the violation of the rights of indigenous peoples in the Hawaiian Islands, a [1985-D064](#) General Convention resolution supporting "monetary redress" for Japanese Americans who were dispossessed and imprisoned during World War II, and a similar [2000-D032](#) resolution supporting Latin Japanese prisoners compensatory "redress," and General Convention's support in [1994-D008](#) for "reparations" to Koreans who were enslaved by the Japanese government in same war. Several of these resolutions were avidly debated. Finally, the Episcopal Church's Executive Council gave a sizeable gift of \$250,000 to the Anglican Church of Canada in 2004 to assist them in funding due to their legally binding financial obligations to the indigenous peoples for the cultural oppression of church boarding schools.

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However threatening to the status quo discussion of racism's effects, it is safe to say that by the mid-2000s, the idea of reparations was not as radical an idea as it appeared to be in 1969. However, its application to African Americans was not widely discussed and advocated. A notable absence of the language of reparations was also apparent in resolutions on the indigenous peoples in the US. Despite statements at nearly every Convention rejecting racism toward indigenous peoples and rejection of the Doctrine of Discovery, reparations to indigenous peoples were not mooted in the resolutions: [2009-D035](#), [2012-A128](#), and [2015-A024](#).

The 2003 General Convention brought forward [resolution C003](#) supporting US government reparations for slavery that was defeated in the House of Deputies. It was not until 2006 that the General Convention supported through a floor amendment reparations for enslavement of Africans in America and directly addressed the responsibilities of The Episcopal Church. [2006-A123](#), both apologized for involvement in slavery and asked Executive Council "to report...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." With notable exceptions in the diocese of Maryland and New York, the diocesan response was lackluster at best. The resolution was reaffirmed in [2009-A143](#), however, and some of this diocesan and parish-based work continues today.

The 2006 General Convention also passed [2006-C011](#) (Support Legislation for Reparations for Slavery) that called on Congress "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." The resolution and debate received press coverage and generated discussion among members as a viable path to resolving persistent traces of harm experienced by African Americans. Following on this resolution, Bishop Tom Shaw of Massachusetts gave important testimony in 2007 on HR 40 on the Legacy of the Trans-Atlantic Slave Trade to the House Subcommittee on the Constitution, Civil Rights, and Civil Liberties. Shaw's testimony explicitly stated The Episcopal Church's endorsement of "the proposals for monetary and nonmonetary reparations to the descendants to the victims of slavery."

The 2015 General Convention took the Church to task on the slow progress of anti-racism and reconciliation efforts. The Diocese of Washington proposed resolution C019 originally addressing racial disparities in law enforcement and sentencing in the legal system. This resolution, while not explicitly on the subject of reparations, formed the basis of several 2018 resolutions that asked the Church to broaden its perspective on anti-racism with [notable reference](#) to Isaiah and the 2006-A123 resolution on "Repairing the Breach."

To expand further on the Archives report: in 2008, Presiding Bishop Jefferts Schori [issued an apology](#) for the Church's participation in the transatlantic slave trade during a solemn Service of Repentance in Philadelphia.

A more complete analysis is required, but unavailable at the time of this submission, to complement this African-American focus with the experiences of Native American and indigenous peoples, in the United States and elsewhere. However, we can note that in 2012, The Episcopal Church repudiated the Doctrine of Discovery by means of a [pastoral letter from then Presiding Bishop Jefferts Schori](#). We are prepared to expand our submission about the implications of this work with Indigenous communities if invited by the Special Rapporteur.

In summary, The Episcopal Church only publicly repented for its support of and benefit from slavery in 2006, when the Church's General Convention approved resolution [2006-A123](#) which acknowledged and apologized for The Episcopal Church's endorsement of slavery. The resolution formally recognizes the inherit sin of slavery and expresses the Church's



“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.” The General Convention also passed policies urging the creation of a national commission to study the ways that slavery and segregation continued after the Civil War through less overt legal and social systems that have resulted in de facto or de jour segregation through the current day.

Since 2006 the Church has worked at various levels to study, understand, and teach current generations how the Church was complicity in slavery and how current generations benefit from it. This work greatly accelerated in 2015 when the General Convention met shortly following the attack on Emanuel African Methodist Episcopal Church in Charleston, South Carolina in the United States.

Current reparations initiatives

Becoming Beloved Community and Repairing the Breach

In May 2017, The Episcopal Church turned an important corner. Together Presiding Bishop Michael Curry and President of the House of Deputies Gay Jennings issued a call for the whole church to join in Becoming Beloved Community, a long-term commitment to racial justice, healing and reconciliation. Their vision encouraged comprehensive formation action in four quadrants: Telling the Truth about Our Churches and Race, Proclaiming the Dream of Beloved Community, Practicing the Jesus Way of Healing, and Repairing the Breach in Society and Institutions.

While reparations as monetary compensation were explicitly not included in this church-wide vision, the Church’s leaders consciously chose to call for “Repairing the Breach,” understanding that the Episcopal Church has “a special vocation to examine our history, to say we are sorry, and to participate in the repair and restoration of communities and institutions that struggle to flourish because of systems built to privilege our Church’s historic membership. Put frankly, we cannot speak of reconciliation and healing without also speaking of justice and repairing what our Church has contributed to breaking.” To enact this commitment to healing what has been so tragically broken, Episcopalians have taken special interest in restoring the health of our Historically Black Colleges and Universities (HBCUs) and tackling criminal justice reform and post-prison ministries.

The Episcopal Church’s recent experience testifying to the United States Congressional hearing on reparations

The Episcopal Church was represented very recently by The Right Reverend Eugene Sutton, Bishop of Maryland at the first United States Congressional hearing on reparations in over a decade. [Bishop Sutton testified before the House Judiciary Committee](#) on Juneteenth (June 19th), 2019 to the theological and moral imperative to take actions to repair the harm an individual or society has done. His testimony noted that reparations are not only about living up to the ideals our nation claims, but that reparations are a critical part of repairing a



society. At the personal level we have all experienced that apologies are rarely enough for long-term behavior change, apologies must be accompanied by actions to repair the damage – at the societal level this requires repairing laws and systems designed to exclude and limit the success of black people. It is noteworthy that The Episcopal Church was the only faith group asked to testify at this hearing.

Diocesan and local reparations efforts

In addition to General Convention resolutions establishing churchwide policy, local and diocesan reparations efforts are another reparations response mechanism. Often, these initiatives occur organically at the grassroots level. It is not possible, for the purposes of this brief submission, to comprehensively survey and catalogue the countless reparations efforts underway. Nevertheless, the two prominent examples mentioned in the Archives report are highlighted here, from the Dioceses of Maryland and New York.

Episcopal Diocese of Maryland

The Diocese of Maryland has been undertaking reparations work for many years, detailed in the [Truth and Reconciliation](#) section of its website. As noted above, the Right Reverend Eugene Sutton, Bishop of Maryland testified before Congress in mid-June. He also issued [Bishop Sutton's Pastoral Letter on Reparations](#) to the people of the Diocese in May 2019, calling on them to join him “in studying the issue of reparations and prayerfully consider how all of us in the Diocese of Maryland – of whatever race, background or national origin – can together embark on this journey of repairing the breach we’ve all inherited from our nation’s past.” The letter provided resources on a history of the legacy of slavery in the diocese, a look at biblical and theological views on slavery, a description of the psychological ramifications of the powerlessness created by slavery and a series of reflection questions. The letter anticipates that a number of workshops will be held by the diocesan Reparations Committee in Fall 2019.

In June 2019, the Diocese of Maryland passed unanimously a resolution on Racial Reconciliation which, among other points, “directs the Diocesan Council to continue fostering formational conversations around the definition and understanding of reparations and other acts of racial reconciliation in the context of the diocese and its communities, especially including the diocesan Truth and Reconciliation Commission and diocesan Pauli Murray Chapter of the Union of Black Episcopalians”.

Prior to this more recent work, in 2014, the Episcopal Churches of Maryland commemorated the 150th anniversary of the official abolishment of chattel slavery in Maryland on All Saints’ Day, Nov. 1, 2014, with a pilgrimage, the [Trail of Souls: Truth and Reconciliation Pilgrimage](#).

Additional educational resources can be found on the Diocesan website.

According to a Diocese of Maryland church official who was consulted for this submission, “The Reparations Committee discovered early on that money was both a necessary part of the conversation as well as the most distracting. We also recognize that the process and the pace of the process is as important as the outcome. This is a tangible manifestation of the



Way of Love in the Diocese of Maryland, especially in one of the oldest colonial dioceses in a border state.”

Episcopal Diocese of New York

The New York Diocesan Reparations Committee was created by the 330th Diocesan Convention in 2006, in response to the three 2006 General Convention resolutions calling on dioceses to respond to the Transatlantic Slave Trade and its aftermath of segregation and discrimination. Its mission and subsequent work over the last thirteen years has been to collect and document information on the complicity of the Diocese of New York in the institution of slavery and its subsequent history of segregation and discrimination – including economic benefits, the establishment of separate chapels for Africans, the seating of Africans in balconies of churches, the construction of churches by enslaved people, the ownership of slaves by early church founders, rectors and vestrymen or the work of church abolitionists. The Committee has been considering the benefits the Diocese of New York derived from the institution of slavery and collecting, through documentation and storytelling, information on historical and present-day privilege and under-privilege in order to discern a process toward restorative justice. The Committee’s findings will help to determine whether the Diocese is called to conduct a truth and reconciliation process regarding the legacies of racial discrimination and oppression.

The Committee has undertaken several activities to meet its mission. To facilitate the storytelling and documentation by congregations, it produced a DVD, *The Diocese of New York Examines Slavery: Talking About Reparations, Repair and Reconciliation*, which congregations could view and use as a guide to help them examine their churches’ history and connection to the Transatlantic Slave Trade and its aftermath of segregation and discrimination. The Committee also has sponsored educational visits and pilgrimages to memorials and historical sites connected to the Transatlantic Slave Trade, resistance and abolitionists, archival workshops for congregations, annual trips to view the [Ma’afa Suite at St. Paul’s Community Baptist Church](#) in Brooklyn, New York, annual Committee retreats, and more. The Committee communicates its mission, activities and news via the [Episcopal Diocese of New York’s Reparations Committee on Slavery webpage](#), [Facebook page](#) and [EDNY Reparations prayer blog](#), fostering community via story-telling, memory sharing, historical narrating, fact-finding, meditating and praying.

In 2017, the Reparations Committee led the Diocese of New York in adopting, at its Diocesan Convention, the Committee’s proposal of a three-year spiritual pilgrimage of *Lamentation* (Nov 2017- Nov 2018), *Apology* (Nov 2018 – currently in process) and *Reparations* (foreseen for 2020) to recognize the Diocese’s role and complicity in the history of slavery, and to study whether and how reparations might be necessary. The Year of Lamentation, in 2018, took the Diocese through a year-long panoply of events, study groups, films, book readings, original theatrical presentations, concerts and individual parish events to study the effects of slavery and ask, *For what do we lament? And why?* In November 2018, Diocesan Convention passed a resolution, *Next Steps for the Diocese of New York After Lamentations*, calling for the Diocese of New York to admit the consequences of slavery and the heroic action that will mandate an apology from the Diocese of New York, to participate in Diocesan conversations in work groups, blogs, podcasts and other forms of inquiry, and to use the findings of all of the studies as the basis for a formal act of apology in



2020 by the Episcopal Diocese of New York. An amendment to the resolution encouraged churches to research their histories — especially in terms of finding out if their building structures were built by enslaved Africans, and, based on their complicity, to create a plaque to be placed on or near their buildings to be displayed publicly in 2020. Thus far in 2019, the Year of Apology, the Reparations Committee has led a retreat on Apology and is planning several more. It is also planning a series of podcasts based on the five stages of apology (Name the Sin, Take Responsibility, Express Remorse, Make Amends, Commit to Living Differently).

Fortuitously, the Reparations Committee had an opportunity to reflect on the Special Rapporteur on Racism’s thematic question, “Challenges and opportunities for achieving racial justice through reparations mechanisms”, at its annual retreat in June 2019. It recognized many challenges to this work: white privilege/accountability; reshifting of power dynamics; open/honest discussions around race/ism; acknowledgement that the content is emotionally charged and reveals individual feelings of guilt/embarrassment and shame; breaking down barriers and defensiveness; personal vs. institutional/systemic structures; pathway to redemption; that the process is ongoing as the effects are pervasive and the attitudes are generative; that there is no instant “fix”; and that coming to terms with the nation’s origin story/DNA, more often than not, is met with resistance to truthful history. The Committee also recognized that reparations work offers opportunities to create spaces for discussion, exposure and inspiration leading to understanding; that it is important to share/gather stories; offer direction for ongoing self- and diocesan-wide education; encourage creative forms of expression; and craft resolutions to engage churchwide action. The Committee thanks the Special Rapporteur for this opportunity to participate directly in the report.

Footnote: The Episcopal Church’s broader efforts to achieve racial justice

As previously noted, this submission has focused on the specific aspect of reparations mechanisms to achieve racial justice, and the fact that the Church is currently pursuing an overarching, deeper path of Becoming Beloved Community and Repairing the Breach, which goes beyond what might be considered as a narrower focus on reparations.

A few additional highlights can be added about the Church’s efforts to eradicate racism and achieve racial justice and reconciliation. The 111 Dioceses of the Episcopal Church have established anti-racism training as a requirement for their clergy and parishes, including discussions of local history as well as engagement for the future. Racial reconciliation has been one of three priorities of The Episcopal Church since 2015, with [several significant pathways, resources and major partners in the ministry of racial reconciliation, justice and healing](#). One notable resource, mentioned previously, is [Becoming Beloved Community](#). The Episcopal Church also works with Ecumenical and Interreligious partners, such as the National Council of Churches and its 2018 campaign Act to End Racism and Churches Uniting in Christ, a multiracial body, seeking to expose the history of racial division in its work for unity.

Thank you for this opportunity to contribute to the Special Rapporteur on Racism’s report on reparations to the UN General Assembly this Fall. In doing so, the Special Rapporteur

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enables Episcopalians to bear witness to The Episcopal Church's priorities of racial reconciliation, *Becoming Beloved Community* and *Repairing the Breach*, the realities of racial inequality and disharmony in which we have lived and still live as Episcopalians, and the experiences and means by which we, collectively as a Church and also individually as citizens of our respective countries, have been and continue to live into the dialogue and actions of reparations.

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