

THE EPISCOPAL DIOCESE OF IOWA

A SEASON OF TRUTH AND HEALING

At the 168th Annual Convention of the Diocese of Iowa, delegates passed Resolution 168A calling for a “Season of Truth and Healing.” The resolution commits the diocese to taking “tangible and enduring actions towards healing the sins of slavery, indigenous genocide and displacement, and racism through earnest and sacrificial actions.”

As part of that commitment, each congregation is asked to review and share the history of Iowa’s and our churches’ part in benefiting from the legacies of enslavement, genocide and displacement.

This congregational guide is intended to support investigations into and conversations about that history. We hope that it will help congregations have active, truthful and loving dialogue about our racialized past; lead us into active discussions about our current experiences with race and racism in our congregation and community; and encourage courageous steps towards reconciliation and repair.

BECOMINGBELOVEDCOMMUNITY.ORG

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BELOVED COMMUNITY INITIATIVE

The Beloved Community Initiative is a mission of the Episcopal Diocese of Iowa that equips people for the lifelong work of growing as a community of reconcilers, justice-makers, and healers. The work for racial justice requires a long-term commitment to change in every aspect of our individual and public lives. Our programs encourage that lifelong work in the areas of truth-telling, proclaiming a vision of justice, practicing the way of love and repairing the systems and institutions that perpetuate injustice.



Researching the history of your church and community

It is important to preserve the heritage and history of your church. Some of our churches have their history well-recorded and written down, and others may point to boxes of papers in the church basement as their history. Some churches have a local church historian and others may not have an official name for it but have several people who function in that capacity. Our hope is that, as part of this work, all of our local church histories are well-preserved and documented and that those histories will nourish and inform the mission and ministry of the whole diocese.

Step 1 - Recruit a team

Do you have members with a love of history or experience doing genealogy? Members who could take time to scan and digitize records? Members who could capture oral or video histories from members? Outside of the church, who can be your partners in the community?

Step 2 - Gather whatever work has already been done on your church history

- Has any of the history already been written? Does it need an update? Even if a formal history of your church hasn't been written, often there will be short histories written for church anniversaries.
- Get access to your parish register, locate your parish vestry minutes - are they digitized or in hard copy somewhere? Can you get access to bulletins and newsletters?


Step 3 - Interview older members or former members that have knowledge of your church's history

- Depending upon the age of the members, you may be able to gather information up to 75 or so years in the past. Some people related to members that have passed away may have information passed down to them from their relatives.

Step 4 - Search local records (such as courthouse records and newspapers)

- Visit the courthouse, the library, and any local historical societies to look for mentions of your church and of important racial events in your community. Has a history of your community been written?
- Search the online archives of the African American Museum in Cedar Rapids (<https://blackiowa.pastperfectonline.com>).
- Look at what is already listed on the map of the history of race in Iowa for your community here: <https://becomingbelovedcommunity.org/raceiniowa>.
- Look for statements made by the church or church leaders in response to events related to race in your area in newspapers and church newsletters. Did the priest comment on the desegregation of Iowa schools in 1868? Did the church take a position on abolition? On other pivotal civil rights events in the community, state, or nation?
- Search the archives of the State Historical Society <https://iowaculture.gov/history/research>

Step 5 - Schedule and hold congregational and community conversations using the questions in this guide



I am the Lord who acts with kindness, justice, and righteousness in the world, and I delight in these things, declares the Lord.
- Jeremiah 9:24

BEGINNING THE CONVERSATION

Conversations about race can be challenging - bringing up feelings and memories we may not even know we have. They can also be transformational - making holy space to hear and appreciate each other. We suggest reviewing these ground rules and guidelines together before beginning and beginning and ending with prayer (see resources).

GUIDELINES

We are each responsible for ourselves

- Our primary commitment is to learn and achieve understanding from discussion facilitators, from each other, from materials, and from our work.
- We acknowledge that racism, sexism, ageism, ableism, classism, heterosexism, and other forms of oppression exist.

We will not blame or shame self or others

- Victims are not to be blamed for their oppression.
- We will not demean, devalue, or trivialize anyone or any group for their experiences or perspectives. We assume that people are doing their best to participate in dialogue and to behave in an antiracist way.
- We acknowledge that one of the consequences of racism is the systemic misinformation we have been taught about all groups of people.

We will appreciate how we are different

- We will be held accountable for repeating misinformation after we have heard and learned otherwise. We have an obligation to challenge the myths and stereotypes about our own groups and other groups.
- We will actively pursue opportunities to learn about all groups of people, yet not enter or invade another's privacy when unwanted.

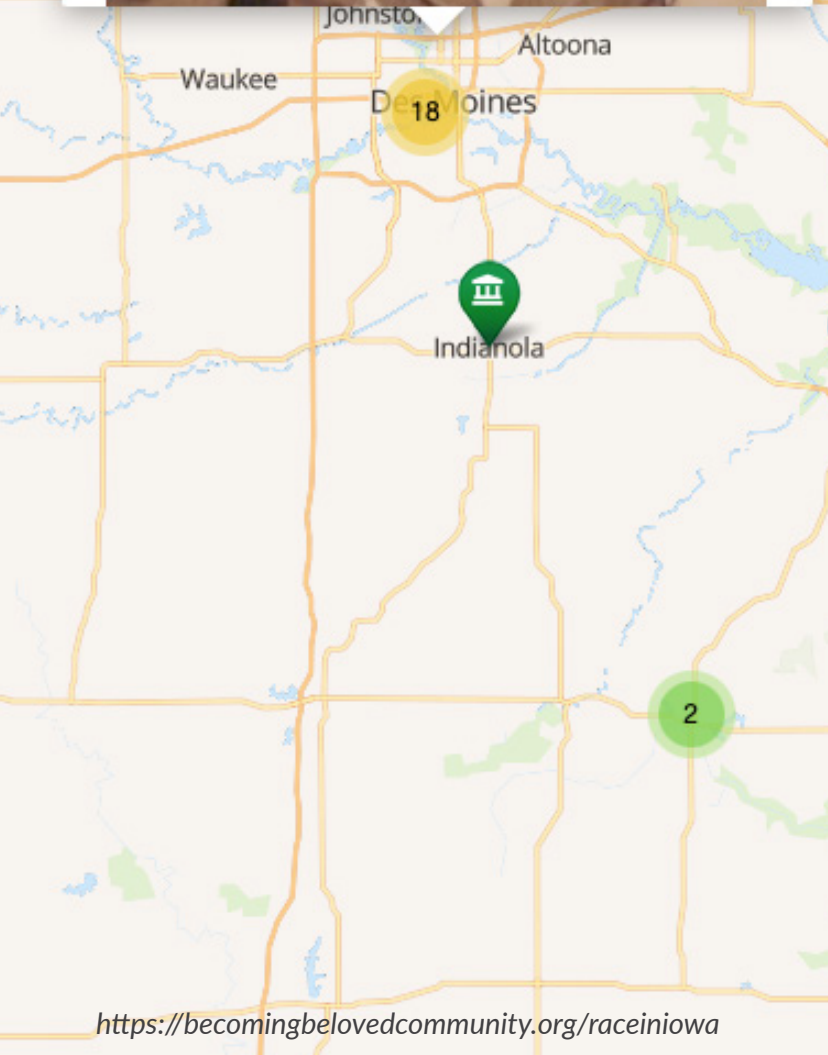
We will respect confidentiality

- We agree to respect confidentiality and to request it when needed.
- We will not repeat another's story without their permission.

Des Moines, Iowa, 1948:

Edna Griffin

Edna Griffin, an American civil rights pioneer and human rights activist, and others successfully sued Katz Drug Store in Des Moines for refusing to serve them an ice cream cone in 1948.



Guidelines for Dialogue vs. Debate

DIALOGUE

is the understanding of myself and others.

- I listen with the view of wanting to understand.
- I listen for strengths, so I can affirm and learn.
- I speak for myself from my own understanding and experiences.
- I ask questions to increase understanding.
- I allow others to complete their communication.
- I concentrate on others' words and feelings.
- I accept others' experiences as valid for them.
- I allow the expression of real feelings in myself and others.
- I honor silence.

DEBATE

is the successful argument of my position over that of my opponent.

- I listen in order to counter what I hear.
- I listen for weakness, so I can discount and devalue.
- I speak based on my assumptions about others' positions and motives.
- I ask questions to trip up or confuse.
- I interrupt or change the subject.
- I focus on the point I want to make next.
- I critique others' experiences as invalid.
- I express my feelings to manipulate others and deny their feelings are real.
- I use silence to gain advantage.

Conversation #1:
Sharing our stories

What did you learn from your family of origin about race and the history of racism in the United States?

What did you learn from teachers, fellow students and friends, and other adults in your life about race and the history of racism in the United States?

What in your life has either challenged or reinforced your understandings of race and racism?

NOTES:

Conversation #2:

The founding of your congregation

Visit the Beloved Community Initiative map (becomingbelovedcommunity.org or native-land.ca) to see whose ancestral homeland land your church is on.

How was the land the church is on acquired?

What were the major social and political events that occurred during the time your church was founded?

What were the stated reasons for the founding of the church?

Were there other reasons, unstated, that you think might have been a part of that decision?

What was the racial climate of the time?

In what ways do you think race influenced decisions that were made, such as location and leadership?

NOTES:

Conversation #3:

Major Events in the Life of the Congregation

What major events or decisions have influenced the life and history of your congregation?

Were any of these events influenced by race – either directly or indirectly?

Did members of the congregation as a whole participate or take a particular position on these events?

What actions or decisions on the part of your congregation are you most proud?

What do you wish had been done differently?

NOTES:

Conversation #4:

Racial events in your church & community

Identify if any of the following racial issues occurred during the life of your congregation (please add any other issues you discover - see the list of important events and decisions in Iowa in the resources section beginning page on 22).

- Slavery and the Civil War
- Reservation system begins
- Native American Boarding Schools
- Segregation
- Civil rights movements and activism
- School desegregation
- Demographic changes such as “white flight.”
- Racial unrest, conflicts or riots
- City and county urban planning and renewal
- Housing or neighborhood redevelopment
- Japanese internment
- Immigration and refugee resettlement
- Redlining and discriminatory lending practices
- Sundown towns or racist city/county codes

How did members of your parish respond to these events as they happened in your area or in the country? Did members take a position or participate in these events?

How was the Diocese of Iowa and/or the larger Episcopal Church throughout the USA involved in these events?

Of what actions/ decisions are you most proud?

What do you wish had been done differently?

NOTES:

Conversation #5: Current issues

What are the current demographics of your congregation?

What are the demographics of your community? (check datastorycloud.com/episcopal/publicviewer - find your church, select it and choose "Explore Neighborhood" on the pop-up window)

Do the demographics of your community match the demographics of your congregation?

Why do you think our churches remain largely segregated today?

What is the racial climate in your community today?

What actions are you/your congregation already taking in the area of racial justice, or to deepen your understanding of racial prejudice and racial justice?

How widespread is the knowledge of racial justice work in your congregation and community?

NOTES:

Conversation #6: Community-wide listening and learning

1. Organize a Listening and Learning Session (s) in partnership with neighbors, faith partners, justice groups, civic groups, foundations, schools, businesses, elders, young people, etc. With the help of elders and historians, examine the history of race and racism in the regional and local context, including the church's role.

2. Listen to the lived realities of race and racism in your context. All participants should be welcomed to share stories about their current and ongoing experiences of race and racism.

3. Invite individuals, congregations, dioceses, and organizations to share particularly innovative and meaningful local and regional work addressing race, racism, racial justice, healing, and reconciliation.

4. Discern the shape of Beloved Community. In a carefully facilitated session, participants should together make meaning of what they have jointly heard, seen, and witnessed during the Listening and Learning Session(s). Use these fruits to collaboratively shape a vision for what Beloved Community would look like in your shared context.

What would a diverse community of people growing to love their neighbors as they love themselves look and act like where you are?

Discern together what specific behaviors and commitments from individuals and groups in your wider community would be necessary to live into that vision.

5. Integrate worship and prayer appropriate to the full group of participants - with different groups taking turns leading with resources from their traditions. Liturgy, song, prayers, preaching should ground the experience of re-remembering and eventually rewriting our shared narrative around race.

6. Find ways to share the work you are doing—through social media, newspaper articles, newsletters—in order to expand and connect the Listening and Learning Session with others who are making the journey. This wider circle could support or learn from your experience.

NOTES:

Conversation #7:
Steps toward racial justice

What feelings emerge within your congregation when issues of racial justice are discussed? How do you address those feelings?

How are you/your congregation already engaged with people of other races and ethnicities in your community? How can you imagine those relationships expanding and deepening?

What are you doing individually to carry out or continue to carry out this mission “to restore all people to unity with God and each other with Christ?” *Book of Common Prayer* p. 855

The Baptismal Covenant informs our call to work for racial justice How is your congregation fulfilling those promises together?

How might your church's mission explicitly include racial justice and address the issues that have been shared by the community?

What voices are missing from your congregation? How might you begin to include those voices in your discernment and decision making around mission and ministry?

What are you willing to set aside for work for justice?

What are you willing to pick up to work for justice?

What unique gifts and talents will you bring to the church as we practice the way of love together? Are there capacities or gifts you personally hope to grow? How will you bring your own spiritual practices of compassion and presence to the work of listening, learning, and healing?

NOTES:

RESOURCES:

Important dates for Iowa

- pre-1800s** The land that would eventually be called Iowa was the ancestral home of several Indigenous peoples including the Ho-Chunk (Winnebago), Ioway, Missouria, Ojibwe, Kaw, Omaha, Osage, Ponca, Hidatsa, Mandan, Santee Sioux, Yankton Sioux, Arikara, Pawnee, Kickapoo, Mascouten, Meskwaki (Fox), Sauk, Wyandot, Potawatomi, Ojibwe, Odawa, Illini, Algonquin,. Visit the map at native-land.ca and enter your church's address to see whose land it was built on.
- 1788** Julien Dubuque, a French-Canadian fur trader, was the first permanent white settler in Dubuque.
- 1832** In retaliation for Black Hawk War, the U.S. government required a "cession of a tract of Sac and Fox country" along a line drawn 50 miles westward from the Mississippi into what would become Iowa, opening about 1/6th of Iowa to White Europeans. The ceded land included the Dubuque lead mines that the Meskwaki had controlled for decades.
- June 1, 1833** The Black Hawk Purchase opens more land up to white settlement.
- 1836** Bishop Jackson Kemper made his first visit to "Iowa" and made Dubuque a Missionary Station.
- 1838** Iowa is established as a territory
- 1839** The Iowa Territorial legislature adopted a set of "black codes" that restricted "blacks and mulattos" from voting, serving on juries, testifying in court, serving in the state militia, or attending public schools. Free black people were permitted to live in the state if they could provide adequate documentation that they were free. In addition, each free black person was required to post a bond of \$500 against being convicted of a crime.
- Also in 1839, Iowa's first Supreme Court case, *Montgomery v. Ralph* decides in favor of Ralph, who had been enslaved by John Montgomery in Missouri. Montgomery had permitted Ralph to work in the Dubuque lead mines to earn money to buy his freedom and after five years sent catchers to retrieve him. The Iowa Supreme court ruled that Ralph had been rendered free because he lived in a free territory and that the runaway slave laws did not apply because Ralph had not run away.
- 1840** The Iowa Territorial legislature prohibits interracial marriage
- 1842** Under the Treaty of 1842, all Sauk and Meskwaki were to leave Iowa by 1845, to be removed to Osage County, Kansas. Many of the Meskwaki choose to stay in Iowa anyway or return from Kansas.
- 1840** U.S. Census lists Iowa's Black population as 172 free blacks and 16 who were enslaved.
- 1844** Iowa's Constitutional Convention continues the "black codes" and adds that only white males can serve in the legislature (which would remain until 1880).
- 1840's-1850s** Abolitionists in Iowa develop stations on the Underground Railroad to move people who had been enslaved in Missouri to freedom in Illinois and Canada. Chief among them were Congregationalists, Quakers, Seceders, and Presbyterians.
- 1846** Iowa admitted to the Union
- 1850** Fugitive Slave Act passes in the U.S. Congress - The act required that enslaved people be returned to the people who had kept them enslaved, even if they were in a free state. The act also made the federal government responsible for finding, returning, and trying people who escaped enslavement.

- 1851** Iowa's State Legislature adopts a law forbidding black and mulatto settlement into Iowa, although current residents were permitted to stay and keep any property they owned. "Strangely, the final legislation required that the bill would become law only if its text was printed in a Mt. Pleasant newspaper published by an abolitionist, which it never was."¹ As a result, the law was not published in the 1851 Iowa Code.
- 1853** August 17, 1853 The Primary Convention of the Diocese of Iowa is held in Muscatine and the diocese was admitted into union with the General Convention of the Protestant Episcopal Church in the United States of America in October, 1853.
- 1854** The first bishop of the Diocese of Iowa is consecrated, the Rt. Rev. Henry Washington Lee,
- 1855** A groups of "Colored citizens of Muscatine County" petitioned the legislature for repeal of the 1851 black exclusion law. Among them was Alexander Clark, whose parents had been emancipated. Sixty percent of the legislature voted to table the petition.
- 1856** The Iowa General Assembly adopted legislation permitting the Meskwaki to remain in Tama County. The Meskwaki pay \$1,000 for eighty acres of land in Tama Country. Because they were not considered citizens, they could not purchase the land directly but Governor Grimes agreed to accept the tribe's money and buy the land on their behalf, holding it in trust for them.
- July 13, 1856 Bishop Lee preaches to members of the Omaha and Pawnee tribes near Council Bluffs, using interpreters.
- 1857** A public referendum that would grant black men the right to vote, from another petition by Muscatine's African Americans, was resoundingly defeated.
- The U.S. Supreme Court established in *Dred Scott v. Sandford* that Black people had no rights that white people needed to recognize and that under no condition did Dred Scott have the legal right to request his freedom.
- 1860** The U.S. Census reports Iowa's African American population as 1,069, Native American as 62, white as 673,779.
- 1861-1865** American Civil War
- 1861** The Episcopal Church took no position, as a whole, on the issue of enslavement. Bishop Lee of Iowa instructed clergy to refrain from discussing the issues of the controversy in the country in the pulpit or in private conversations. He is quoted in the journal of convention in 1863, "Our Church has ever and wisely stood aloof from entangling alliances and unholy intermeddling with political parties and party politics..."
- 1862** The Iowa Democratic Party convention proclaims that, "This is the Government of white men and was established exclusively for the white race; that negroes are not entitled to, and ought not to be admitted to political or social equality with the white race."
- 1863** The Emancipation Proclamation
- 1864** Iowa legislature formally permits Black people to live in the state.
- 1865** Iowa's African American population is listed at 3,608.
- 1867** Alexander Clark files a lawsuit when his daughter was not allowed to attend public school in Muscatine where a separate school had been set aside for African-American children. The Iowa Supreme Court ruled in Clark's favor in 1868, declaring that Iowa schools could not bar children because of their race, nor establish separate schools by race. Other school districts in Iowa maintain their segregated schools.

1. Connerly, Charles E., *Green, Fair, and Prosperous: Paths to a Sustainable Iowa*, University of Iowa Press, 2020

- 1868** Iowa grants Black men the right to vote, at the time a right only available in 5 other states.
- 1870** Iowa's African American population is listed at 5,762. 44.7% of those residents lived in Lee, Henry, Polk, and Scott counties. The white population is 1,188,207.
- 1873** In *Emma Conger v. North Western Union Packet Company*, the Iowa Supreme Court rules in favor of Conger, daughter of a white father and Black mother, establishing that Conger was entitled to the same rights and privileges as a white person, affirming the principle of equality in Iowa's constitution.
- Also in 1873, the Consolidation Coal Company establishes the town of Buxton, Iowa. By the 1905 census, the town would report 2,700 African American and 1,991 white residents. The town supported African-American doctors, lawyers and other professionals, and an African-American YMCA with a gymnasium, an indoor swimming pool and many programs for Buxton residents. The town was proud of its baseball team, the Buxton Wonders. White residents included immigrants from Sweden and elsewhere, and they existed peacefully with the African-American residents throughout the community's history.
- 1875** Two Black mothers sue the school district in Keokuk, which had one of the largest populations of Black people in the state, to gain entry to the white schools for their children. Both the lower courts and the Iowa Supreme Court rule in their favor and by 1876 the Keokuk schools were integrated.
- 1884** Iowa legislature approved a civil rights law that prohibited discrimination in a variety of public accommodations, which was limited in both application and enforcement.
- 1896** The U.S. Supreme Court in *Plessy v. Ferguson* rules that states can allow racial segregation as long as facilities are "separate but equal."
- 1900** The U.S. Census reports 29 Mexicans living in Iowa, 111 Asian Americans, 12,698 African Americans, 382 Native Americans, and 2,218,667 white people.
- 1914-1918** World War I
- 1915** The Iowa chapter of the NAACP begins
- 1916** A Des Moines movie theater shows *The Birth of a Nation*, which showed the first Ku Klux Klan organizing against blacks, especially men.
- 1920** The U.S. Census reports the Mexican population in Iowa as 2,560. About 1,000 of them lived in five barrios in eastern Iowa—Holy City in Bettendorf, Cook's Point in Davenport, and El Cometo, La Yarda, and La Istafiate in Ft. Madison where the Santa Fe Railroad employed them as *traqueros* to lay and maintain track.
- The Klu Klux Klan begins organizing in Iowa and gains followers in Davenport, Sioux City, Waterloo, Ottumwa and Des Moines. The peak KKK membership year was 1926 with about 40,000 members. Rallies and gatherings were also reported in Cedar Rapids, Perry, Manly, Centerville, Indianola, and others.
- 1939-1945** World War II
- 1940** Iowa's African American population is now 07% Black, with the largest concentration in Des Moines and Waterloo.
- 1948** Edna Griffin and 2 other African Americans were refused service at Katz Drug Store and were told by employees that the drugstore did not serve African Americans. Griffin and her colleagues

filed charges against Maurice Katz for violating Iowa's Civil Rights Act. Griffin also organized pickets, sit-ins, and boycotts against the drugstore. Katz was found guilty and appealed to the Iowa Supreme Court. Griffin also filed a suit for damages. In December 1949 Katz agreed to pay Griffin \$1,000 and cease discrimination.

- 1950s-70s** Des Moines enters a period of "urban renewal" like other cities in the country. White leaders identified blighted neighborhoods (that had been under-resourced due to the practice of redlining) that they could demolish to make way for new investment, including the \$60 million I-235 freeway.
- 1954** Brown v. the Board of Education reverses the standard of "separate but equal" and declares that school segregation is unconstitutional.
- 1968** Mary Rhem and Charles Knox organize the Black Panther Party of Des Moines, providing social services and speaking out against police actions against their community.
- 1969** A bomb destroys the Black Panther headquarters in Des Moines and they cease to operate.
- 1975** Iowa Governor Robert Ray uses his executive authority to help 1,000 Tai Dam refugees from Vietnam settle in Iowa, mostly in Des Moines. He also sponsors an additional 1,500 Vietnamese refugees to settle in Iowa. They are joined by other refugees from Southeast Asia.
- 1980** The U.S. Census reports Iowa's population as 11,577 Asian American & Pacific Islander, 41,700 Black, 25,526 Hispanic, 2,823,342 white.
- 1990s** Cross burnings in the front yards of some Black families occur in Dubuque. Dubuque had tried to diversify its population by soliciting Black families to come to town.
- 1996** Federal agents raid the Swift pork processing plant in Marshalltown, detaining 148 undocumented workers.
- 2000** The U.S. census reports the population of Iowa as 82,500 Hispanic, 61,853 Black, 8,989 Native American, 36,635 Asian American & Pacific Islander, 2,710,344 white
- 2006** On December 12, I.C.E. raids 6 Swift plants, including the one in Marshalltown, deporting or detaining 90 workers there.
- 2007** Iowa's incarceration rate for African Americans is the highest in the nation—13 times higher than White Iowans.
- 2008** 329 workers, mostly Guatemalans and Mexicans, were detained or deported in the raid on Agriprocessors kosher meat processing plant in Postville.
- 2010** The U.S. Census reports the population of Iowa as 151,544 Hispanic
- 2018** The Sentencing Project reports that Iowa is third in the nation in the rate African Americans are imprisoned relative to whites—a ratio of 11 to 1.
- A raid on a concrete plant in Mt. Pleasant led to the arrest and detention of thirty-two men from Mexico and Central America. Around the same time, federal officials detained 25 other individuals from across the state, most originally from Mexico.

RESOURCES: Diocesan Resolutions

RESOLUTION 168A (2020) SEASON OF TRUTH AND HEALING

RESOLVED, that in order to continue the work of Racial Justice, Healing and Reconciliation, the Episcopal Diocese of Iowa commit to a “Season of Truth and Healing” from Epiphany 2021 until Easter 2022 during which we will take tangible and enduring actions towards healing the sins of slavery, indigenous genocide and displacement, and racism through earnest and sacrificial actions, and, during this season,

BE IT FURTHER RESOLVED, that to ensure that efforts to help heal these sins include thought, word, and deed, a Reparations Task Force be appointed by the Bishop in consultation with the Beloved Community Initiative Advisory Council, and to begin a multi-year effort to examine how the diocesan community might take leadership in repairing the effects of generations of racism in our own context, with responsibilities to include but not be limited to:

- Identifying a working definition of “reparation” to be used in this diocese
- Identifying and recommending changes that combat systemic racism in the structures of this diocese
- Reviewing and sharing the history of Iowa’s and our churches’ part in benefitting from the legacies of slavery and indigenous genocide and displacement
- Exploring the ramifications of slavery and indigenous genocide and displacement, including the need for emotional, spiritual and psychological reparations for generations of injustice visited upon Black and Indigenous communities; and examining how in terms of financial implications, the Diocese of Iowa could join other episcopal institutions such as the Dioceses of New York, Texas, and Maryland and Virginia Theological Seminary in designating significant funds to provide for financial reparations in the form of investments in scholarships, affordable housing, business and financial institutions ownership by Black and Indigenous people and/or other investments in Black and Indigenous communities
- Working in close partnership with the Advisory Committee of the Beloved Community Initiative, will provide a quarterly progress report to the Diocesan Board of Directors

BE IT FURTHER RESOLVED, that in addition to providing dismantling racism training for every church leader, each parish will submit an annual report to the Diocesan Convention describing how they have engaged in racial justice conversation, study, and action designed to heal the sins of slavery and indigenous genocide and displacement.

RESOLUTION 155-A (2007) SIN OF RACISM

BE IT RESOLVED that the Episcopal diocese of Iowa and its members reaffirm their commitment of combating the sin of racism in all its forms, both within our church and within the larger communities in which we live; and

BE IT FURTHER RESOLVED that this convention condemns the factors in our society which have resulted in institutionalized racism and insists that the State of Iowa take necessary steps to end all forms of discrimination: and

BE IT FINALLY RESOLVED that copies of this resolution be sent to the Governor of Iowa, the Lieutenant Governor of Iowa, the President of the Iowa Senate, and the Speaker of the House of Representative.

RESOLUTION 154-J (2006)
EPISCOPAL CHURCH'S COMPLICITY IN THE INSTITUTION OF SLAVERY
(From GC 2006 Resolution A123)

BE IT RESOLVED, that the 75th General Convention of the Episcopal Church declared 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 in the Diocese of Iowa acknowledges the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; we repent of this sin and ask God's grace and forgiveness; and

BE IT FURTHER RESOLVED, that the 154th Convention of the Diocese of Iowa urge the Multi-Cultural Commission to collect and document during the next triennium detailed information in Iowa on

a) The complicity of the Episcopal Church, if any, in the institution of slavery and in the subsequent history of segregation and discrimination and

b) The economic benefits, if any, the Episcopal Church derived from the institution of slavery; and

BE IT FURTHER RESOLVED, that this information be sent to the Executive Council's Committee on Anti-Racism; and

BE IT FINALLY RESOLVED that the Diocese of Iowa requests each congregation to hold a Service of Repentance on the Day of Repentance designated by the Presiding Bishop.

AMENDED RESOLUTION 153-D (2005)

BE IT RESOLVED, that the 2005 Diocesan Convention of the Episcopal Diocese of Iowa

1) Acknowledges the complicity of our institution and its members in the tragic history and continued presence of systemic racism in our church and society,

2) Commits renewed energy and resources to work to end all forms of racism within the church, and to provide leadership in the struggle to dismantle systemic racism and other systems of oppression in society;

3) Calls up the Diocesan Board of Directors to establish a Committee on Multi-cultural Diversity, the role of said committee to provide leadership for the Diocese in this work of dismantling racism and other systems of oppression in the Diocese of Iowa;

4) Calls upon the Diocesan Board of Directors to lead by engaging intensive multi-cultural/anti-racism training for its members, facilitating plans to make it available to all other lay and clergy leadership in the Diocese, and working with Diocesan staff to establish the most effective administrative procedures to implement those General Convention resolutions.

RESOLUTION XXII (1995)

WHEREAS, Racism is a complex evil that pervaded all structures in both church and society, and

WHEREAS, the Bishops of the Episcopal Church, in 1994, issued a pastoral letter condemning the sin of racism, and

WHEREAS, the 1991 General Convention and the Presiding Bishop mandated that dismantling racism be the church's priority for the next triennium periods [1991 through 2000]; and

WHEREAS, Bishop Epting and the Anti-Racism Commission have engaged Dreamworks as an ongoing process for the dismantling of institutional racism, and

WHEREAS, the Dreamworks process has already begun in the Diocese and 11 ordained and laypersons have been trained through the Dreamworks process and are available as resources to assist in the process of dismantling racism in the Diocese of Iowa,

THEREFORE BE IT FURTHER RESOLVED, That this 143rd Convention of the Episcopal Diocese of Iowa strongly urge all parishes and missions, committees and commissions of the Diocese to reaffirm the Baptismal commitment “to work for justice and peace among all people, and respect the dignity of every human being” [BCP, p. 305] to commit themselves to the process of dismantling the sin of racism in our church, and to contact the available trainers through the diocesan Anti-Racism Commission and consider Dreamworks as a process of dismantling institutional racism.

RESOURCES:

Key General Convention Resolutions

1976 - A064 Investigate Racial Inequities in Clergy Deployment Practices

“...That Provinces, Dioceses, Parishes and other church agencies be urged to review their own employment practices to determine if there exist any racial inequities...”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=1976-A064

1991 - D113 Call to Address Institutional Church Racism in the Following Three Triennia

“That the Episcopal Church spend the next three triennia addressing institutional racism inside our Church and in society, in order to become a Church of and for all races and a Church without racism committed to end racism in the world, and that greater inclusiveness become one of the Episcopal Church’s primary strategies for evangelism.”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=1991-D113

2000 - A047 To Continue the Work Begun & Recommit

“...that each diocese and congregation recommit itself the work of overcoming the sin of racism [and] continues its work to overcome the historic silence and complicity of our church in the sin of racism...”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=2000-A047

2006 - A123 Slavery and Racial Reconciliation

Explicitly acknowledged and regretted the Episcopal Church’s support of the inhuman system of chattel slavery and how the Bible was used to justify a sin that dehumanized a people created in the image of God. Calls on every diocese to collect and document racism histories.

“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...”

<https://www.episcopalarchives.org/anti-racism/2006-A123>

2006 - A127 Endorse Restorative Justice and Antiracism

“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..”

“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...”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=2006-A127

2009 - A143 The Episcopal Church’s Response to the Call for Repentance and Study

Extended A123 and called for each diocese to “name a Day of Repentance and on that day hold a Service of Repentance” and to report results to the 77th and 78th General Conventions.

<https://www.episcopalarchives.org/anti-racism#:~:text=Chair-,Resolution%202009-A143,-Resolution>

2009 - D035 Repudiate the Doctrine of Discovery

To repudiate and renounce the Doctrine of Discovery and tell the truth of our history, policies

“Resolved, That The Episcopal Church review its policies and programs with a view to exposing the historical reality and impact of the Doctrine of Discovery...”

“Resolved, That each diocese within The Episcopal Church be encouraged to reflect upon its own history, in light of these actions and encourage all Episcopalians to seek a greater understanding of the Indigenous Peoples...”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2009-D035

2015 – C019 Work for Racial Justice and Reconciliation

“The 78th General Convention affirms as a top priority of The Episcopal Church in the upcoming triennium the challenging and difficult work of racial reconciliation through prayer, teaching, engagement, and action...”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-C019

2015 - A182 Address Systemic Racial Injustice

“..direct the Church at every level for this triennium to commit to increase the use of study, education, research, anti-racism training, liturgies, and Christian formation instruction that specifically address systemic racial injustice...”https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2015-A182

2018 - D002 Request Funding for Racial Reconciliation Initiative – Beloved Community Initiative is Founded

“That such monies shall be utilized exclusively to make grants to agencies and dioceses and other affiliated entities of The Episcopal Church for the establishment of such programmatic activities aimed at addressing the issue of Racial Reconciliation”

https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2018-D002

RESOURCES:

PRESERVING YOUR CHURCH'S DOCUMENTS, RECORDS & PHOTOGRAPHS

1. Physical Custody of the Collection

- Church bodies are legal entities that have a continuing historical identity in the wider community. The archives are the evidence of legal standing. The archives should always be available and accessible to every generation of the corporation and the community.
- The normal expectation of any business operation is that the records and archives be maintained at the place of business whenever possible.
- If the congregation decides it cannot maintain its archives on-site, it should consult with the diocese or The Archives of the Episcopal Church for guidance when seeking other storage alternatives, especially external, non-Church repositories.
- Under no conditions should a congregation give away its records to an outside agency or external, unrelated secular body. A deposit agreement should always cover a relationship with a third party archival repository.
- Regardless of the terms of any deposit agreement, the congregation should maintain legal title to its archives even if they are housed under the care of a third party entity.

2. Electronic Records: Basic Steps for Retention and Storage of Electronic Data.

- Locate important documents on computers or computer networks. Identify documents and sets of files that have long-term administrative and historical importance (e.g., minutes, annual reports, newsletters, official acts, and membership records). Make these records your priority to achieve early results rather than become bogged down in too much data.
- Be sure to identify the most comprehensive, complete, and updated version of the data.
- Work with your administrative and technology staff or volunteers to create a separate “Archives Directory” – a logically separate space on your computer network. Your computer administrator can set this space up as a read-only environment with access permissions that act as a security layer to protect individual privacy and internal communication.
- Use the Archives Directory to deposit records which will separate them from everyday operational records on the main data server, workstation drive, or in the cloud.
- Create at least two copies of the Archives Directory on durable, redundant storage devices or environments that combine hard drive space, RAID file server systems, external drives (e.g. solid state drives, DVDs or Blu-ray discs), and/or cloud storage.
- Record data in industry accepted and generally supported data formats (e.g., doc, xls, pdf, wpd, odt, wav, tiff, avi).
- Create a common folder structure within the Archives Directory that reflects the important functions/activities you have identified as your priorities (see first bullet). For example, create a Vestry Folder for vestry minutes and vestry annual reports; create a Publications Folder for parish newsletters and parish bulletins; create a General Folder for occasional documents that do not fit neatly in an obvious category.
- Identify a coordinator who will act as the records custodian. This person will oversee the Archive Directory and folders, remind record creators to make regular deposits into the Archives Directory, and conduct an occasional review of the contents to be sure they are readable and have not been corrupted.

3. Digitization of Records

- Records can be digitized for at least two purposes: for quick retrieval of information, and/or for preservation of the record. Digitization for simple retrieval of information usually does not take into consideration long term archival retention.
- Digitization for both access and preservation is costly because it requires careful preparation of the source material, high data conversion standards, quality control checking, electronic storage protocols, and multiple storage options. Digitization for use and preservation is the best long term investment, but it adds a layer of management to monitor access and data integrity.
- Digitization is a preservation strategy and not a replacement for important original records such as vestry minutes, sacramental records, or photo images. Do not throw away important original records after digitization.

4. Retention of Records: Minimum Standards for Keeping and Disposing of Records

- Safe and legal destruction of obsolete records should always take place according to a congregation-approved retention schedule. See <https://www.iowaepiscopal.org/documents-forms> for a guide to records management for congregations.
- Retention schedules also identify the records that have long-term or permanent value to the congregation or diocese. These records should be set aside for keeping in the archives.
- When destroying records identified as obsolete on the retention schedule, a log should be kept to demonstrate due diligence and a normal destruction practice rather than an arbitrary house cleaning. Keep the log in the archives.
- Never destroy records that are the subject of any pending or existing litigation.
- When in doubt, ask for advice before destroying records that are not clearly identified on the retention schedule.

5. Storing Paper Archives

- Identify a clean, dry and relatively stable space in your building. Basements that are historically dry and above the flood plain may be a good choice for keeping materials cool, but overhead, pressurized water pipes and rooms that are traditionally damp should be avoided. Unfinished attics are not a good choice because of the radical seasonal temperature change.
- Converting a general purpose room, closet, office space, or a basement room may require that the area be reinforced with gypsum board, use of fire proof safes, secured and covered windows, and a metal access door. A concrete or stone building is highly preferable to a wood-frame Church building.
- The ideal temperature environment is one that sits within the range of 50-65° F and varies little (±5-7° F) throughout the year. It is most important to avoid radical seasonal swings in temperature and humidity, which especially affects audio and visual materials.
- The storage room will require metal shelving, a handling/staging table, and adequate lighting.

6. Security and Access

- An archives implies limited access to the original materials in order to prevent unauthorized access to information, damage or loss. Some protocols and oversight are essential but these can be low impact in terms of cost and time.
- A person (e.g. the records coordinator) officially designated by the Vestry, should be assigned responsibility for giving access to the archives, monitoring temporary borrowing for duplication, and ensuring accurate, timely return of borrowed items.

- Personnel and confidential records should be marked as “closed” or “confidential”. Whole series of such records should be stored in locked file cabinets or kept in a visibly distinct place in the archives room to help the coordinator monitor their restricted access.
- An archives room should normally be locked. An archives space for electronic records should be password protected with a read-only status applied to the files. The records coordinator must be a trusted employee or agent and should have access along with designated congregational or diocesan leadership.
- Create approved policies on who gives access to which records, and how the policy applies to internal information needs and to public requests.
- Consider that some records contain information that is private and should only be made available on a need to know basis, (e.g.: sacramental records, pledge records, biographical data, membership records, payroll, etc.)

7. Protective Care of Archival Records

- Non-acidic boxes and file folders are preferred for storing permanent paper records. In lieu of these costly supplies, use metal file cabinets.
- Keep papers covered and away from light and dust.
- Use standard archival supplies to store magnetic media, film, and photo images. Consult
- existing standards to match the different formats (try a Web search).
- Particularly rare and historically valuable images and recordings should be considered for digitization projects.

8. Organization of Archival Records

- Observe the internal order of the records and do not engage in elaborate re-organization of files that already make pretty good sense.
- Consult the guide from The Archives of The Episcopal Church, Records Management for Congregations located at <https://www.iowaepiscopal.org/documents-forms>.
- If possible, keep a high-level master index or inventory to the boxes and directories stored in the archives room and/or the archives data storage space. An index or inventory can be a simple list giving the title, date ranges, and location of the material in the archives.
- The best arrangement of electronic records is by using directories and folders that represent major structures, functions or activities of the parish or diocese.

Source: The Archives of The Episcopal Church

RESOURCES:

Prayers and liturgical resources

Opening Devotion

L: In the name of the most holy, glorious, and undivided Trinity. Amen.

All: Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen

L: God is with you

R: And also with you

L: Let us pray

(Silence)

O God you made us in your own image and redeemed us through Jesus Christ your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations, tribes and peoples may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. **Amen.**

God of grace, we know we are your beloved children. You have blessed us and asked us to be your caretakers and your disciples. On this pilgrim journey, still our souls, free our minds, make us open to the Spirit and to each other. Be present as we look back at the truth of our past remembered; enable us to discover new truths and to enter new trails that may lead us from our present fears and insecurities, towards paths of love and trust. Help us to live into our baptismal promise, to strive for justice and peace among all people, and to respect the dignity of every human being. **Amen**

All: Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Kindle in us the fire of your love,
As we confront our past,
Embrace the present,
and travel towards
Truth and Healing. Amen.

- adapted by Nora Boerner from *A Trail of Souls: Day of Repentance and Reconciliation*

A Prayer for Healing and Hope

O Great Spirit, God of all people and every tribe, through whom all people are related;
Call us to the kinship of all your people.

Grant us vision to see through the lens of our Baptismal Covenant,
the brokenness of the past;

(Here may be inserted specific, local prayers for the brokenness of the past.)

Help us to listen to you and to one-another,
in order to heal the wounds of the present;

(Here may be inserted specific, local prayers for the brokenness of the past.)

And, give us courage, patience and wisdom to work together
for healing, and hope with all of your people, now and in the future.

(Here may be inserted specific, local prayers for the brokenness of the past.)

Mend the hoop of our hearts and let us live in justice and peace,
through Jesus Christ, the One who comes to all people
that we might live in dignity. Amen.

- Source: *Exposing the Doctrine of Discovery: A Call to Healing and Hope from The Episcopal Church*

Prayer for Humankind

God of all humanity

You call us to bring about healing and wholeness for the whole world –

for women and men of all races and cultures and creeds.

Help us to respond to a world that is groaning under the weight

of injustice

and broken relationships.

Remind us that differences are a gift,

And interdependence a strength from the same creative God.

Strengthen us to resist the forces that encourage polarization and competition

rather than understanding and cooperation.

We know that your reign is not built on injustice and oppression,

but on the transformation of hearts –

new life, not just reordered life.

Teach us forgiveness, O God.

Bring us reconciliation. Give us hope for the future.

We pray in Jesus' love. Amen

—Sheryl A. Kujawa-Holbrook, *Seeing the Face of God in Each Other: The Antiracism Training Manual of The Episcopal Church*

A prayer for addressing white supremacy

God, though we may be quick to pray for your justice to roll down like waters, we can be slow to accept what that may require of us.

We struggle - is justice sweeter than security, than survival, than power, or comfort?

When our hearts are stubborn, grounded more deeply in protecting what is [probably unjustly] ours than in the commitment to collective well-being, soften us.

When our legs shake with fear because we have been trained in maintaining the peace, not rocking the boat, or choosing to get along even when it means upholding harm, give us the courage to act anyway.

When we tremble because our words proclaiming the dignity of our own people or that of others may cost us, steady us.

When we are seduced by theories of change that protect the harmful at the neglect of the harmed, teach us through your prophets.

When we are arrogant or patronizing towards those we have power over, presuming we know their struggles and what it will take to see liberation better than they do, convict us.

When we wonder if we are powerful enough. If we are smart enough. If we are brave enough. If we are strong enough. If we are gentle enough. Assure us, O God, that together, we have everything we need to rise, to rally, to proclaim, to create, to feed, to dream your will into life.

On this day, and always, wherever white supremacy rears its ugly, evil head, in rallies, in words, in norms, in prayers, in institutions, in relationships, let nothing take precedence over our commitment to Love - Love that overturns evil, Love that protects, Love that lays down its life for its friends, Love that acts in solidarity, Love that refuses to compromise on the belovedness of your people, Love that confronts, Love that heals, Love that looks inward, Love that shuts down hatred.

May our prayers for your justice be enfolded in our minds, our bodies, our hearts, our commitments. Amen.

- from [enfleshed](#)

Litany of Repentance

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

In the assurance of our forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

Silence is then kept for a time, all kneeling.

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today. **Have mercy on us.**

A SEASON OF TRUTH AND HEALING

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body. **Have mercy on us.**

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice. **Have mercy on us.**

We have harmed one another and the earth through negligence, greed, and self-interest. **Have mercy on us.**

We have failed to condemn discrimination that leads to unrest. **Have mercy on us.**

We have decried violence, while overlooking inequity and frustration from which it rises. **Have mercy on us.**

We have practiced injustice for economic gain and have oppressed others to make a false peace. **Have mercy on us.**

We have sought comfort in advantage for ourselves at the cost of injustice for others. **Have mercy on us.**

We have welcomed solace over conflict and ignored the cries of those harmed by our comfort. **Have mercy on us.**

We have grasped for this world's goods, and been arrogant toward those who have little. **Have mercy on us.**

We have not shared the good things we have been given, and blamed the poor for their poverty. **Have mercy on us.**

We have been fearful and distrustful of those who are different from us. **Have mercy on us.**

We have divided ourselves from others, and refused to listen to or believe their experience. **Have mercy on us.**

We have been indifferent to the pain and suffering of our sisters and brothers. **Have mercy on us.**

We have held in contempt those who need our help, and not loved them with our whole hearts. **Have mercy on us.**

We have been self-satisfied in our privilege, and denied our oppression of others. **Have mercy on us.**

We have preferred order over justice, and isolation over the struggle for peace. **Have mercy on us.**

We have quietly held good intentions, and kept silent the message of reconciliation. **Have mercy on us.**

We have failed to act with courage for the sake of love. **Have mercy on us.**

Lord have mercy.

Christ have mercy.

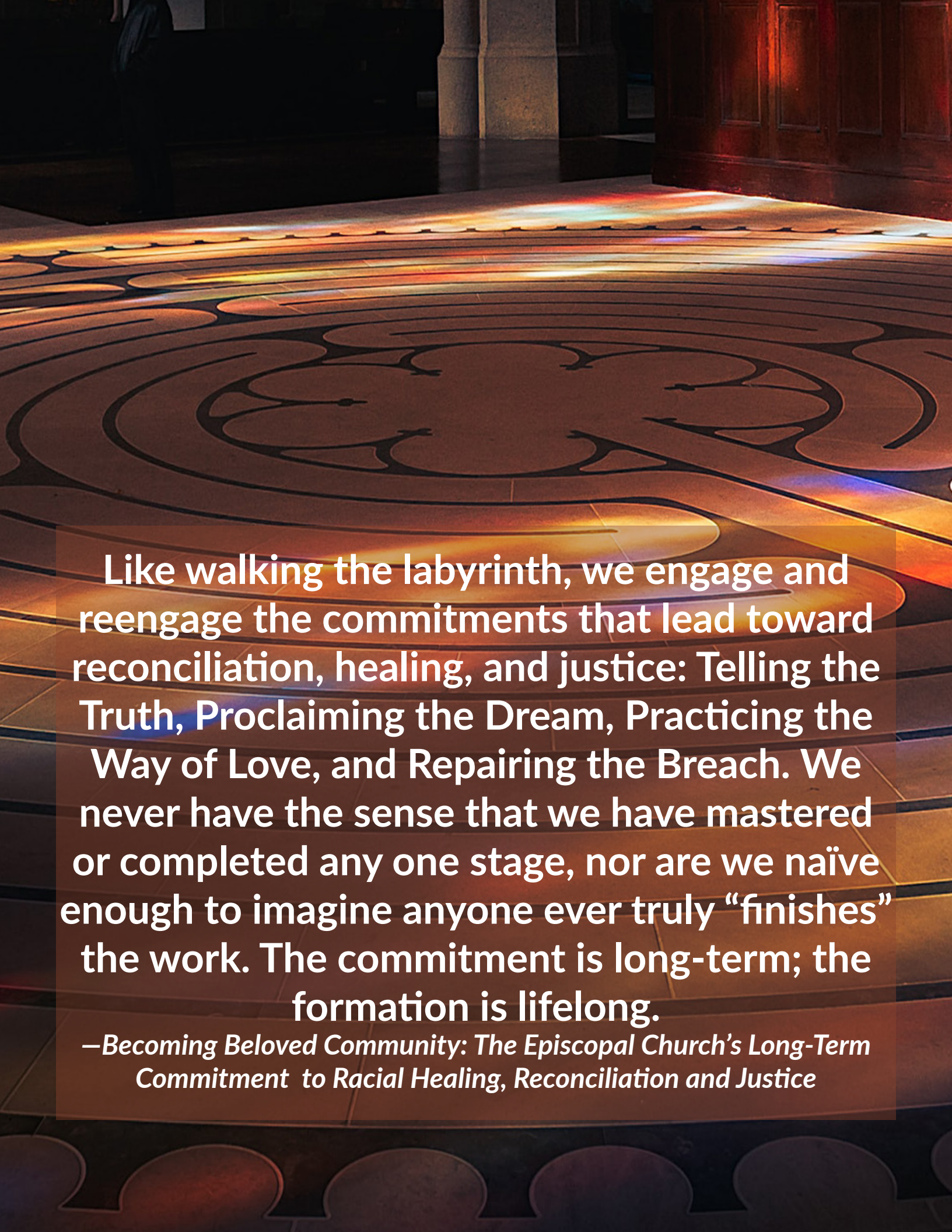
Lord have mercy.

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. **Amen.**

- from The Episcopal Church's [Standing Committee on Liturgy and Music](#)

**“THE CHURCH MUST MODEL WHAT IT
MEANS TO TELL THE TRUTH IN ORDER TO
BE SET FREE FROM THE LEGACY OF WHITE
SUPREMACY, SO TO LIVE INTO A NEW REALITY.
REPENTANT TRUTH-TELLING IS NOT ABOUT
SELF-SERVING ADMISSIONS OF GUILT SO TO
BE EXONERATED FROM AN INHUMANE PAST.
RATHER, IT IS ABOUT TAKING RESPONSIBILITY
FOR THAT PAST. THIS MEANS NAMING THE
WAYS THE CHURCH HAS BEEN SHAPED BY AND
CONTINUES TO BENEFIT FROM THE COMPLEX
REALITIES OF WHITE SUPREMACY – AND THEN
MOST IMPORTANTLY DOING THAT WHICH IS
NECESSARY SYSTEMICALLY, CULTURALLY AND
EVEN THEOLOGICALLY TO FREE THE CHURCH
FROM IT.”**

-THE REV. DR. KELLY BROWN DOUGLAS



Like walking the labyrinth, we engage and reengage the commitments that lead toward reconciliation, healing, and justice: Telling the Truth, Proclaiming the Dream, Practicing the Way of Love, and Repairing the Breach. We never have the sense that we have mastered or completed any one stage, nor are we naïve enough to imagine anyone ever truly “finishes” the work. The commitment is long-term; the formation is lifelong.

—*Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Reconciliation and Justice*