



Racial Justice Audit

Phase II - The Episcopal Diocese of Northern California

The Mission Institute

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Introduction

On behalf of the Mission Institute, we extend our heartfelt gratitude for your steadfast commitment to the work of racial justice and healing. As we embarked on Phase II of the Racial Audit in the Episcopal Diocese of Northern California (EDNC), we did so with deep respect and a profound sense of sacred responsibility. The love and dedication shown to the people and ministries of our diocese have been both inspiring and palpable, and we are honored to have walked alongside our brothers and sisters in Christ in this vital endeavor.

Phase II of this audit builds on the groundwork laid by the initial audit, which was conducted with church leaders across the diocese. This ongoing work is further strengthened by the foundation established by the Commission for Intercultural Ministries (CIM). We commend the CIM for its courage and commitment, as it encourages individuals to open themselves to external scrutiny and to critically examine the presence of racism and white dominant culture within the diocese and broader community. We invite you to join us in this essential process of uncovering, learning about and addressing these layers of racism and white supremacy.

The Partnership between the Commission for Intercultural Ministries and Mission Institute

The Mission Institute met with members of the Episcopal Diocese of Northern California's (EDNC) Commission for Intercultural Ministries (CIM) for Phase II of the audit to determine the effectiveness and additional opportunities for CIM's programming regarding racial justice work in the diocese. CIM sought a comprehensive approach that evaluates both the current impact of programming as well as any unmet needs within the community or congregations.

CIM's mission "is to build the Beloved Community within the Episcopal Diocese of Northern California. With partners, we are identifying and prioritizing needs within the diocese and developing initiatives to address those needs, to make Beloved Community part of the culture and fabric of our congregations.

Examples of these initiatives include racial healing and reconciliation training; indigenous ministries and land acknowledgment; immigration and refugee resettlement; Latino/Hispanic ministries; the Rainbow Ministry, public policy advocacy; and the racial justice audit. As additional needs are identified, new ministries are developed to address them."¹

After several meetings between the MI and CIM multiple objectives were established including clearly defining the purpose and understanding of what the CIM's racial and social justice ministry has achieved over the past several years through programming (e.g., spiritual growth,

¹ <https://www.norcalepiscopal.org/site/commission-on-intercultural-ministries>

fellowship, education, outreach) as well as avenues for improvement. It was important for the commission to analyze the ministry not only from their own perspectives but as seen through the lens of program participants from various parishes across the diocese.

By continually assessing the effectiveness and needs of their programs, CIM can ensure that their initiatives are impactful, sustainable, and aligned with the continuing quest for *Beloved Community* within the Episcopal Diocese of Northern California (EDNC), and the wider church. Regular evaluation not only strengthens the existing programs but also helps create space for innovation and new ideas to flourish.

As a result, we chose to: (1) conduct a survey to have actual data regarding the impact and desire for racial and social justice work in the Episcopal Diocese of Northern California (2) to review the findings of this survey and, guided by the information received, to work with various parishes, deaneries and church bodies to bring about a culture of truth telling, repentance, reconciliation, and racial justice (3) to educate and inform the diocese about realities and consequences of racial discrimination in all their forms, (4) value and support parishioners who are drawn to the ministry of racial justice, (5) to strengthen programs and support networks to proactively reduce harm in the church and wider community and (6) develop resources that build capacity for increased learning and community building.

After several lengthy discussions between the Commission for Intercultural Ministries and the Mission Institute, we collaboratively determined the development, distribution, and review of the racial justice survey to be the foundational step. Throughout the Episcopal Church, Diocesan Conventions include the Bishop, resident clergy, and elected lay deputies from each parish or mission. In the EDNC, the number of lay delegates is based on congregation size to ensure fair representation, accountability, and effective governance. This proportional representation approach was also used to form a survey group depicting the diocese. Selected from the seven deaneries, the survey group mirrors the diocese's diversity in geography, congregation size, and roles, reducing bias and enhancing legitimacy. Both the convention and survey methods create a manageable, and representative cross-section of the community for efficient leadership and actionable feedback.

The survey was distributed on behalf of the CIM to vestry and mission committee members who govern their churches and several parishioners selected by each church to further explore interest and progress across the diocese. Gathering information on the experiences of racial discrimination and awareness was a key tool for truth-telling and acknowledging the history of the Episcopal Church's complicity in the sin of racism. CIM is inspired by the King Center philosophy to "envision the *Beloved Community* where injustice ceases and love prevails."

CIM recognizes that each person brings unique interests and experiences to ministry, and we

believe that embracing these differences helps create a stronger, more inclusive community where every individual is valued. We understand that not every project or initiative will spark passion in everyone. Whether you are deeply involved in another area of ministry, contributing in smaller ways, or offering support from afar, your role in building a Beloved Community is essential to our shared mission across the diocese. Our goal is not to convert or redirect your focus but to build upon the work already accomplished, engage in deeper dialogue, and establish support mechanisms for continued growth.

By acknowledging that not everyone will be interested in every aspect of CIM's mission, we foster an environment where each person feels comfortable contributing at their own pace, knowing that their efforts are truly appreciated. As Episcopalians, we are called to actively engage in ministry through direct service, sharing the gospel, and living out the love and teachings of Christ as we build our Beloved Community.

We also wish to share that the development and distribution of our survey took longer than anticipated. Administering the survey during the summer presented challenges, including overlapping with the Episcopal Church's 81st General Convention and increased family obligations, as well as navigating the complexities of politically charged discussions around identity politics and racism in the 2024 presidential election. These competing commitments resulted in fewer scheduled interviews; however, we are pleased to report that interviews were successfully conducted across each deanery.

Survey

A. Purpose of Survey

While surveys aren't without their limitations, they provide important benefits for ministries, organizations, and groups seeking to gather feedback and enhance their program offerings. CIM is aware of the challenges associated with surveys, including low response rates and questions that may be biased or suboptimally constructed. We also recognize that interpreting survey data can be complex, and relying solely on surveys might offer only a partial view of any given issue or interest. To address these challenges, CIM will integrate survey findings with other forms of feedback and maintain transparency in how the data is used, thereby informing future programming and resource allocation. In essence, the survey will function as an ongoing SWOT analysis for CIM.

- Strengths: What is working well in the program? Where are the successes or positive outcomes?
- Weaknesses: Where could the program improve, and what challenges does it face (e.g., lack of volunteers or interest, average age and size of congregations and logistical issues)?

- Opportunities: Are there unmet needs within the congregation or community that the program could address? Could it be expanded or adapted to serve a different group or a different purpose?
- Threats: Are there external factors (e.g., cultural shifts, economic challenges) that could affect the programming viability?

B. Survey Composition

The survey was developed through careful consideration of key topics and objectives relevant to the Commission for Intercultural Ministries to enhance programming. The questions were designed to capture diverse perspectives while remaining clear and accessible for volunteer participants from congregations and ministries of all sizes. Developed collaboratively by the Mission Institute and Commission for Intercultural Ministries then reviewed with diocesan staff. Below are the general categories of the questions included:

General Concept of Survey

Measures clergy, staff and congregants general readiness and openness to living fully into anti-racist work within their church or faith community.

Participants of Phase I Survey

Measures the dynamics between church leadership (those who have decision making power and/or are in supervisory roles) and staff/congregants as it relates to commitment to (and living into) anti-racist work.

Participants of Phase II Survey - Section 1

Invites members from church by deanery to respond as it relates to commitment to (and living into) anti-racist work.

General Demographics - Section 2

Section offered questions that provide general demographic information including parish, city/town, order of ministry, age, gender, sexual orientation, education level, socioeconomic class, physical ability, neurodivergence, religious background, years at parish, leadership roles, and ethnicity.

Racial Implications - Section 3

Although race has no genetic or scientific basis, the concept of race is important and consequential. These questions explore how race is showing up in your local church.

Buildings and Grounds - physical representation (racially diverse / multicultural) within your church; access to /from local community (can people use the church). - Section 4

The questions are designed to help explore the intricate relationship between buildings and cultural diversity, emphasizing the ways in which architecture and interior design serves as a medium for expressing and preserving the tapestry of different cultures.

General Perceptions of Racial Reconciliation work in churches - Section 5

These questions are designed to help explore how much awareness and readiness is present in a local church.

Pastoral Care - pastoral care across language; trauma training, spiritual direction. Survey takes in consideration some churches weren't large enough to have a "pastoral care team" - Section 6

These questions were designed to help explore the ways in which pastoral care in a church embraces and responds to cultural diversity, ensuring that the spiritual and emotional needs of all members are met with understanding and sensitivity.

Preaching and Liturgy - Sermons encourage us to align ourselves with the disempowered / power of the pulpit as an important component. - Section 7

These questions are designed to help churches assess and enhance the diversity in preaching and liturgy, fostering an environment where all members feel valued and represented in the worship experience.

Music - is culturally appropriate and diverse music utilized in my local church for worship - Section 8

These questions are designed to determine the level of cultural diversity used in the music in your local congregations.

Children and Youth - Varies from church to church / Christian formation for children and youth / mission trips / youth groups programming - Section 9

These questions are designed to identify how cultural diversity within your church and your community is reflected in Christian formation for children and youth while acknowledging some churches do not have a children/youth program.

Church Trainings - Section 10

These questions are designed to assess the utilization and effectiveness of racial justice training in the diocese.

Addressing Racial Harm - Section 11

These questions are to indicate ways to identify and address harm caused by racism.

Communications - Promoting and/or updating racial reconciliation in my local church and the diocese - Section 12

These questions are designed to gain insights into the effectiveness of current communications. Feedback designed to help churches and the diocese make informed decisions to improve methods of communication about racial reconciliation.

Ministries (Small Groups) - a way finding out who is called to do the work - Section 13

These questions are designed to help assess the specific advantages that small groups bring to your church.

Diversity and Equity in the Church - Section 14

These questions serve as a starting point for assessing the level of diversity and equity within your church community and identifying areas for improvement or enhancing racial reconciliation issues in the congregation.

Social Outreach and Services - current ministries in place - Section 15

These questions are designed to provide insights into the strengths and areas for improving local church social outreach efforts and measure if programs are making a meaningful and sustainable impact in the community.

Self Reflections - open / the end / what was the experience - Section 16

The self-reflection questions can assist a local church in translating survey data into meaningful insights and guide them toward purposeful actions that contribute to the continuous improvement of a local church community.

Individual Experiences - based on individual interviews - Section 17

Measures frequency of individual experiences with race, class, gender in the faith community focusing primarily on the past six months to two years.

C. Survey Results

The results and data of the Racial Justice Audit are detailed in slide presentations attached and embedded in this report according to each deanery.

The data categories included tables for 1). General Demographics , 2). Racial Implications, 3). Buildings and Grounds, 4). General Perceptions of Racial Reconciliation work in churches, 5). Pastoral Care, 6). Preaching and Liturgy , 7). Music , 8). Children and Youth, 9). Church Training, 10.) Addressing Racial Harm, 11.) Communications, 12). Ministries, 13). Diversity and Equity in the Church, 14). Social Outreach and Services , 15). Self Reflections and 16). Individual Experiences.

The last survey question allowed respondents to add anything else important to them including personal stories. After an initial review of the report, members of Mission Institute met with members of the Commission for Intercultural Ministries for an in-depth analysis and clarification of data results.

The survey results represent each of the seven deaneries 1). Alta Deanery, 2). Capital Deanery, 3). Central Deanery, 4). Semper Virens Deanery, 5). Sierra Deanery, 6). Russian Deanery, and 7). Wingfield Deanery.

Percentages were calculated from responses received by 1). Each parish compared to their total reported Average Sunday Attendance (ASA) and 2). Surveys emailed to parishioners from a provided list.

The Commission for Intercultural Ministries recommended that the vestry and mission

committee members, as governing members of their churches, and several parishioners selected by each of the churches, be offered the opportunity to voluntarily take the survey. The Commission provided the email addresses to the Mission Institute (MI) who contacted them with this opportunity. As a result only a limited number of responses were anticipated from each deanery. Based on a diocesan convention representation model, a 15% to 30% response rate within each deanery was targeted. The General Convention has 4 clergy, 4 lay leaders and 2 to 3 alternate deputies from each diocese equaling 100% convention floor representation but less than 1% of the actual Average Sunday Attendance (ASA) of each diocese. As a result the targeted ASA response rate in each deanery was between 3% - 9%. Both the overall deanery and ASA rates were attained through the survey.

Each parish in the deaneries is listed on the summary chart in presentations; however, only parishes with respondents are calculated in the percentage total from email addresses provided to the MI.

- Overall response rate was 33% of the 779 direct emails distributed

Deanery	Survey Responses	Reported ASA	Direct Emails	% of ASA emails	% of ASA responses	% of Direct email responses
Alta Deanery	24	251	85	34%	10%	28%
Capital Deanery	68	997	203	20%	9%	33%
Central Deanery	27	366	97	27%	7%	28%
Semper Virens	45	264	62	23%	17%	73%
Sierra Deanery	12	303	61	20%	6%	20%
Russian River	24	557	135	24%	6%	18%
Wingfield	60	583	136	23%	10%	44%
Total	260	3321	799	24%	8%	33%

The average response rates for independent, non commercial groups range from 6% to 16%, 6% for email surveys, 8% for website surveys and 16% for iOS SDK (mobile app) surveys.

Generally, companies report having response rates that fall between 20% and 30% for online surveys and 50% to 60% in person surveys.

Responses came from vestry and mission committee members and parishioners selected to receive the survey from all of the churches in the diocese (799 individuals total) compose 24% of the 3321 reported ASA of churches. Of this group of selected individuals, 33% responded.

Reasons people are often hesitant to share their emails or reluctant to respond to them include: privacy concerns, spam and unsolicited emails, security risks, scams, and maintaining control of their communication and time.

Alta Deanery

24 respondents from 85 surveys sent through direct email yielding a 28% return

Church	Responses	Surveys Sent	Response Rate
All Saints (Redding)	5	14	36%
Holy Trinity (Willows)	1	8	13%
St. Andrew's Episcopal Church (Corning)	1	4	25%
St. Barnabas (Mount Shasta)	4	11	36%
St. John the Evangelist (Chico)	6	20	30%
St. Michael's Episcopal Church (Anderson)	4	9	44%
St. Nicholas (Paradise)	1	8	13%
St. Peter's (Red Bluff)	2	11	18%
Total	24	85	28%

Capital Deanery

68 respondents from 203 surveys sent through direct email yielding a 33% return

Church	Responses	Surveys Sent	Response Rate
All Saints Memorial (Sacramento)	4	16	25%
Church of Our Saviour (Placerville)	2	12	17%
*Faith Episcopal Church (Cameron Park)	9	20	45%
St. Clement's Episcopal (Rancho Cordova)	4	10	40%
St. Luke's (Galt)	6	10	60%
St. Mary Episcopal Church (Elk Grove)	3	10	30%
St. Matthew's Mission (Sacramento)	5	10	50%

St. Michael's (Carmichael)	7	11	64%
St. Paul's (Sacramento)	4	15	27%
St George's (Carmichael)	9	26	35%
Trinity Cathedral (Sacramento)	9	35	26%
Trinity Episcopal Church (Folsom)	4	22	18%
Trinity Sutter Creek (Sutter Creek)	2	6	33%
Total	68	203	33%

Central Deanery

27 respondents from 97 surveys sent through direct email yielding a 28% return

Church	Responses	Surveys Sent	Response Rate
Grace Church (Wheatland)	1	1	100%
St. Augustine of Canterbury (Rocklin)	5	12	42%
St. James Church (Lincoln)	2	9	22%
St. James of Jerusalem (Yuba City)	3	11	28%
St. John's Episcopal Church (Roseville)	6	20	30%
St. John's (Marysville)	2	11	18%
St. Paul's (Oroville)	1	11	9%
St Stephens (Colusa)	4	9	44%
St. Timothy's (Gridley)	3	13	23%
Total	27	97	28%

Semper Virens Deanery

45 respondents from 62 surveys sent through direct email yielding a 73% return

Church	Responses	Surveys Sent	Response Rate
Christ Episcopal Church (Eureka)	18	25	72%

Faith Episcopal Church (Cameron Park)	1	1	NA
St. Alban's (Arcata)	15	17	88%
St. Francis Episcopal Church (Fortuna)	6	11	55%
St. Paul's Episcopal Church (Crescent City)	5	8	63%
Total	45	62	73%

Sierra Deanery

12 respondents from 61 surveys sent through direct email yielding a 20% return

Church	Responses	Surveys Sent	Response Rate
Emmanuel (Grass Valley)	3	15	20%
Good Shepherd Episcopal (Susanville)	1	5	20%
Holy Trinity (Nevada City)	5	15	33%
Saint Michael's (Alturas)	3	7	43%
St. Luke's (Auburn)	0	19	NA
Total	12	61	20%

Russian River Deanery

24 respondents from 135 surveys sent through direct email yielding a 18% return

Church	Responses	Surveys Sent	Response Rate
Church of the Incarnation (Santa Rosa)	9	19	47%
Good Shepherd (Cloverdale)	1	13	8%
Holy Trinity (Ukiah)	2	10	20%
Shepard by the Sea (Gualala)	0	7	NA
St. Francis (Willits)	0	7	NA
St. John's (Lakeport)	0	5	NA
St. John's Episcopal Church (Petaluma)	4	17	23%
St. Michael and All Angels (Fort Bragg)	2	8	25%
St. Patrick's (Kenwood)	3	19	16%
St. Paul's (Healdsburg)	1	18	6%

St. Stephen's (Sebastopol)	0	0	NA
Trinity (Sonoma)	2	12	17%
Total	24	135	18%

Wingfield Deanery

60 respondents from 136 surveys sent through direct email yielding 44%

Church	Responses	Surveys Sent	Response Rate
Ascension Episcopal Church (Vallejo)	1	14	7%
Church of the Epiphany (Vacaville)	11	15	73%
Grace (Fairfield)	9	17	53%
Grace (St. Helena)	2	19	11%
St. Luke's (Calistoga)	0	0	NA
St. Luke's (Woodland)	11	17	65%
St. Martin's (Davis)	17	22	77%
St Mary's (Napa)	4	14	29%
St. Paul's (Benicia)	5	18	28%
Total	60	136	44%

D. Reflections on the Audit - SWOT

Elements from grounded theory, community-based participatory research, and complex adaptive systems theory informed the analysis of the collected data. The Mission Institute's SWOT analysis, based on survey responses, is summarized below. The Commission for Intercultural Ministries (CIM) has reviewed this analysis and will formulate strategies to share the insights for each deanery to continue its work.

Strengths

- Growing interest in the concept of "*Beloved Community*."
- A strong commitment to racial justice and reconciliation in line with Episcopal Church values.
- A diverse range of white experiences within the diocese.
- An established Commission for Intercultural Ministries dedicated to this work.

Weaknesses

- Limited awareness of racial issues in predominantly white communities.
- A disconnect from lived and shared experiences across racial lines due to geographic and regional differences.
- Varying levels of interest and understanding of racial issues across deaneries.
- An aging demographic and declining membership in the Episcopal Church.

Opportunities

- The potential to pilot innovative programs and test new ideas.
- The possibility of developing more inclusive, churchwide resources with multiple entry points.
- An opportunity to update materials to reflect diverse aspects of anti-racism work.
- The chance to increase dialogue and further examine survey results.

Threats

- Resistance to change and new awareness from certain groups.
- The perception of race and racism as distant or non-issues in some communities.
- The risk of undermining collective efforts by those dismissive of past harms.
- The long-term nature of the work, which requires sustained commitment over decades.

This SWOT analysis offers a comprehensive framework for understanding the current state of racial justice efforts in the Episcopal Diocese of Northern California and can guide future strategic planning and decision-making.

E. Survey Patterns and Themes

Conducting both interviews and surveys is crucial because each method has its own distinct strengths and limitations. When combined, they can provide a more holistic and nuanced understanding of the issues at hand. The Mission Institute began by distributing a survey to obtain quantitative data about both the demographic makeup of deaneries and to capture how race and racism have manifested in individual experiences within the diocese. Following the survey, the Mission Institute collected personal stories detailing experiences of racism or marginalization within parishes and across the diocese. These interviews were subsequently transcribed and analyzed to identify recurring patterns and themes:

1. Connection to faith: Most link their anti-racism efforts and commitment to their Christian faith and values.
2. Evolution of understanding: Many describe a personal journey from limited awareness to a more nuanced understanding of racial issues. This is aligned with theories of white identity development.

3. Recognition of complexity: There's an acknowledgment that racism is not just a black and white issue, but involves various ethnic groups and intersects with other forms of discrimination. The complexity can become frustrating as people grow in their own knowledge, navigate differences in understanding and struggle to find effective ways to communicate across differences of identity, social location and political viewpoints.
4. Emphasis on systemic nature: Those interviewed with a more nuanced understanding stressed the institutional and structural aspects of racism rather than just individual prejudice.
5. Internal and external work needed for racial justice: Self-reflection was a common theme of examining one's own biases and privileges. Instead of just being aware, action-oriented approaches were emphasized as a need for concrete actions and programs for addressing racial issues.
6. Contextual challenges: Interviewees from different geographic and demographic contexts face varying challenges. Because the audit covered a wide and varied geographical area, there were major differences in how people encountered and understood issues of race, racism and racial justice.
7. Conflicting perspectives: Depending on proximity to issues of race and racism, there were widely varied perceptions of its relevance and importance to predominantly white, and often segregated, parishes. This has caused some tension between progress and persistent issues. Although acknowledging progress, there's also frustration with the persistence of racial problems.
8. Importance of representation: Many stress the need for greater diversity in church leadership and membership.

For the executive summaries of each deanery in this report, MI applied the Complex Adaptive Action Planning process, a continuous process and method designed to help organizations adapt to change.

Demographics of the diocese

The seven deaneries that comprise the Northern California diocese reveal a unique mosaic of diversity within the white experience even in a predominantly white region. This diversity is evident in economic conditions, historical backgrounds, community sizes and demographics, geographical landscapes (rural and urban), and the composition of non-white populations across various communities.

These demographic realities present challenges for any substantial cultural shift within both the Episcopal Church and the Northern California diocese. Key factors include age, ethnicity, and socioeconomic status; notably, the average member of the Episcopal Church is older than the average U.S. citizen.

As social changes prompt a reexamination of past norms and behaviors, everyone is being called to confront transformation. While many embrace this evolution, others resist the emerging awareness and change. Some groups may even dismiss efforts to address and repair past harms, hindering collective initiatives to foster a Church culture that acknowledges historical wrongs.

Amid this diversity, a common thread emerges: many white individuals in these communities view race and racism as distant concerns. This perspective often stems from the relative homogeneity of their immediate environments, which can lead to a disconnect from the lived experiences of historically racialized groups.

However, at the same time, within the Diocese, there is a growing interest in the concept of the "*Beloved Community*" - a vision of inclusivity and justice that includes and transcends racial and cultural boundaries.

This vision is often motivated by various factors, including:

1. Personal experiences with diverse friends, family and community members
2. Membership in diverse congregations
3. A desire for greater diversity within some very segregated white churches
4. Alignment with the Episcopal Church's commitment to racial justice and reconciliation

The deaneries addressing racial issues range from those who are antagonistic or have limited interest in this work, to those with a basic interest inspired by their faith tradition and the leadership of the Rt. Reverend Michael Curry, 27th Presiding Bishop of the Episcopal Church, to individuals with a more comprehensive understanding of systemic racism. This latter group recognizes that racism is not solely about the experiences of racialized groups but also about how white people are shaped by and maintain a "whiteness consciousness."

This "whiteness consciousness" often leads to a limited perspective that fails to consider the broader structural issues shaping communities and individual realities. Consequently, many white individuals may not recognize how racism has influenced their lives and communities, especially in areas with minimal racial diversity.

The impact of this limited perspective is far-reaching, affected by:

1. Historical patterns of racial segregation in communities
2. Laws and policies that reinforce racial divisions
3. Class disparities that intersect with racial dynamic
4. Economic structures that use racism to avoid addressing broader systemic inequalities

Those who have and want to cultivate more awareness of this consciousness and its limitations for most "people regardless of race, work very hard to help people to become aware of this barrier to *Beloved Community* and at the same time to nurture and support their shared faith across differences."²

² <https://www.religion-online.org/article/martin-luther-kings-vision-of-the-beloved-community/>

F. Survey Presentations Results to bodies of The Episcopal Church

The CIM will explore avenues to share the data with various bodies throughout the diocese based on interest and collective planning. The survey is serving as a resource to:

i. Determining Areas of Focus

While gathering factual information regarding racism and discrimination is an important initial step to facing the history and legacy of the sin of racism in the Church, this information will lead to additional forms of reflection and ministry.

ii. Developing more churchwide resources that includes various points of entry and advancement of racial reconciliation ministry.

Although past training has received positive reviews overall, the need for variations of experience and support were articulated.

iii. Updating materials to reflect different aspects of the work including working to develop common understandings and behaviors within the Church

Mission of the Commission for Intercultural Ministries

Some participants hope the racial justice audit will discover challenges that face the diocese and be applied to other forms of discrimination. The CIM will continue the work by increasing dialogue and further examining survey results to understand more fully the scale and impact of past injustice-within the diocese as well as ways to move forward.

Foundational to the truth and reconciliation process are personal stories. The personal stories obtained through the survey that remain confidential may prove to be a valuable resource. CIM will also be exploring ways for other personal stories to be shared, as well as a path for various forms of healing and reconciliation.

The realization is it will take years to address the breadth and scope of racial justice work in the Episcopal Church. The CIM is vividly aware that everyone does not have the same level of interest in racial and social justice.

The work will take a substantial amount of time and effort to make significant inroads into creating new approaches and systems that value racial equality within the Church. Racial parity in leadership opportunities, equality in wages, and attention to structures and cultures that value diversity are significant goals of CIM that will certainly take time.

However, CIM is committed to the work and has successfully begun the journey, knowing that we are all called by our baptismal covenant and faith in Jesus to strive for justice and dignity among all people in the Episcopal Church and beyond.

We also note that the Commission will need time for further discussion and evaluation of the survey results. They plan to share the findings with interested parties throughout the diocese reflecting on the information in the survey. These reflections include but are not limited to the following:

Pilot Programming and Adjustments

- **Pilot Programs:** Before making broad changes, test new ideas or modifications through smaller programs. This allows for initial feedback and adjustments.
- **Continuous Improvement:** Encourage a culture of routine evaluation and improvement within parishes and deaneries, where programs are regularly assessed, refined, and adapted to meet evolving needs.
- **Ongoing Leadership and Support:** Leadership development and resources for those committed to this ministry.

Decision-Making: Continuation and Adjustments

- **Adjustments:** If the program is effective but needs refinement, identify areas for adjustment (e.g., content, structure, or outreach methods) based on parish context.
- **New Programming:** If there is a demonstrated need that is not being met, CIM can consider introducing new programs or initiatives to address that gap.
- **Evaluate:** Whether the program is still effective, relevant, or aligned with the mission, and redesigning, ending or merging with others initiatives or efforts.

Now that the information has been received, the Commission for Intercultural Ministries (CIM) may seek to create and support processes that would invite and guide churches within the diocese and deaneries to chart their own ways forward to justice, restoration, and reconciliation.

Individual Survey Data Results with Respondent Comments

- 1) [Alta Deanery](#)
- 2) [Capital Deanery](#)
- 3) [Central Deanery](#)
- 4) [Semper Virens Deanery](#)
- 5) [Sierra Deanery](#)
- 6) [Russian River Deanery](#)
- 7) [Wingfield Deanery](#)

Guidance Based on Survey Responses

The following guidance is intended for the team (e.g., CIM and stakeholders) tasked with advancing racial justice and healing within the Episcopal Diocese of Northern California. This team might include the Commission for Intercultural Ministries (CIM) collaborating closely with diocesan employees, or the diocese itself may take the lead while engaging CIM for support.

Because each parish is unique with its own characteristics, needs, and context, the suggestions from the Mission Institute should be adapted to fit the specific situation of each community. Any changes or decisions arising from these ideas should be made by the parish, taking into account its own capacity, resources, and priorities.

This approach emphasizes that while guidance is offered, the ultimate direction and implementation of any changes depend on the parish's individual context and choices.

Buildings and Grounds - physical representation (racially diverse / multicultural) within your church; access to /from local community (can people use the church). - Section 4

- Land recognition/honoring in printed materials, artifacts and verbally

General Perceptions of Racial Reconciliation work in churches - Section 5

- Find additional ways to measure ongoing impact of racial equity training and dialogue
- Exit interviews with church members
- Recording diversity numbers in ASA if applicable
- Educational opportunities and support on “what does it mean to be welcoming from a racial lens”

Pastoral Care - pastoral care across language; trauma training, spiritual direction. Survey takes in consideration some churches weren't large enough to have a "pastoral care team" - Section 6

- Opportunity for trauma training, including introspective work

- Opportunity for the collective church to support the particular pastoral needs of the congregation
- Better tracking on folks who visit but don't return...why people leave and additional follow through

Music - is culturally appropriate and diverse music utilized in my local church for worship - Section 8

- Audit songs for messages promoting empire and marginalization
- Appreciation vs appropriation - provide dialogue and information by announcing songwriters and composers and selections of hymns
- Share culturally appropriate music across the Diocese for worship. Include a list for all churches to access. "Inclusive Christian Music for Worship"

Children and Youth - Varies from church to church / Christian formation for children and youth / mission trips / youth groups programming - Section 9

- Research culturally diverse curriculums. Make possible recommendations to local churches

Church Trainings - Section 10

- Continue ongoing trainings, provide feedback forms and ask for request and interest for different delivery models or new workshops

Addressing Racial Harm - Section 11

- Continue to actively educate members about this history of racism in the Episcopal Church, invite diverse leadership and encourage centering the voices and experiences of historically marginalized people

Communications - Promoting and/or updating racial reconciliation in my local church and the diocese - Section 12

- Website audits offered to local churches
- Invite guest speakers from marginalized groups throughout the year not just for cultural events

Ministries (Small Groups) - a way of finding out who is called to do the work - Section 13

- Study opportunities led by the Intercultural Commission and others in the diocese. Areas of focus: reading Bible from the Margins, participatory bible studies, etc.
- Review your short-term mission organizations that the church supports. Are they problematic?
- Audit/education outreach committees

Diversity and Equity in the Church - Section 14

- Specific commitment of the White church to marginalized clergy and church members
- Use vendors and businesses owned by historically marginalized groups
- Is there opportunity for the Diocese to create grants for local churches in the area of Racial Equity?
- Recommended financial investment to regions/local churches who serve marginalized groups
- Dissemination of racial equity resources- how is it done today? Is there room for improvement? Track usage?

Social Outreach and Services - current ministries in place - Section 15

- Opportunity to connect with combined efforts across social services in town, city and diocese

Self Reflections - open / the end / what was the experience - Section 16

- Active re-examine your own beliefs and consider ways biases can show up
- Understand that challenges required collective efforts and rest when needed

Interview Data

In addition to the survey, we conducted interviews across the deaneries to gather qualitative insights that enhance and clarify the quantitative data. By combining these methods, we captured both overall trends and individual perspectives, leading to more comprehensive and actionable findings.

To balance meaningful data analysis with protecting individual privacy, we grouped interviews from the seven deaneries into two larger clusters. This approach minimizes the risk of identifying individuals while also strengthening the reliability of our statistical analysis and reporting by safeguarding anonymity.

Interview Summary for Alta, Capital and Central Deaneries

To protect the privacy and confidentiality of all participants, we have combined the responses from Alta, Capital, and Central deaneries. This collective approach ensures that individual identities remain secure while still offering a comprehensive perspective on the issues discussed.

Please note that not every detail, quote, or piece of data is included in this report. Some content was omitted due to length or redundancy, as it did not contribute new insights to the key findings. Nevertheless, each interview played a direct role in shaping the summary presented here, which features only the most relevant and unique information from the Alta, Capital, and Central deaneries.

Interview Synopsis

Our interviews in the Alta, Capital, and Central deaneries paint a picture of a church community that is both passionate about growth and dedicated to inclusivity, even as it navigates the challenges brought on by cultural and demographic shifts locally and across the country. Many participants shared heartfelt reflections about the church's desire to be a welcoming and unifying space no matter their race or background, and felt seen and valued. At the same time, these conversations also uncovered the reality of subtle, unspoken racism that can sometimes seep into the church environment. While there has been notable progress in embracing outward diversity, there remains an underlying complexity in racial dynamics, where biases often unintentional can influence behavior.

The findings underscore the need for purposeful, active engagement to address these challenges. Several interviewees emphasized the importance of diversifying leadership roles, especially by promoting more people of color into decision-making positions. This change is viewed not only as essential for building a more equitable church but also as a powerful way to transform inclusivity from an abstract value into a lived experience. Programs like "*Sacred Ground*", "*I Will, With God's Help: Journey Toward Racial Healing and Justice*" and other training were frequently mentioned as vital resources that offer spaces for deep reflection and dialogue on race and privilege, helping to raise awareness and set the stage for more meaningful, transformative anti-racism efforts spearheaded by the Commission for Intercultural Ministries.

However, the interviews made it clear that more progress is needed. Some participants expressed a lingering fear of change especially among long-time members who feel uneasy about the pace and direction of efforts toward greater diversity and inclusion. This anxiety, along with generational differences, can sometimes make it hard for the church to confront complex racial issues head-on, even as society around us evolves. The challenge, then, is for the church to bridge these gaps and create an environment where everyone feels heard and included.

The interviewees also called for greater transparency in how the church addresses these challenges, emphasizing that progress must be more than just talk. While steps like increasing the visibility of people of color in leadership roles and providing ongoing education on racial issues are important, many believe these measures alone are not enough. They want to see the church move beyond superficial gestures and implement deep, systemic changes in attitudes and practices. With a continued commitment to humility and determination, the Episcopal Diocese of Northern California has a unique opportunity to live out its mission to follow Jesus Christ in the Anglican way as part of The Episcopal Church and to partner with God in mission both locally and globally.

Drawing on these insights, the Commission can use this information to promote open, educational dialogue within congregations. By facing uncomfortable truths about historical injustices, privilege, and inequality, and by engaging marginalized groups whether through

LGBTQ+ inclusivity initiatives or outreach programs for the homeless and refugees, the Commission sets a strong example of meaningful action on social issues. This support is especially crucial for churches in deaneries with aging congregations, helping them embrace openness, self-reflection, and real, lasting change.

Interview Quotes from Alta, Capital and Central Deaneries

Awareness and Resistance to Change:

- “We need to make certain that issues get to that level of attention and that people, the delegates, know what this is... they’re a voice and they have to know what this is.”
- “There’s at least a couple other interracial couples. So I’m thinking there might be some common ground there.”
- “We need to talk about [the negative things we find]. And it needs to be open and public... There's nothing at this year's convention, which is disappointing.”
- “I feel like the country’s in actually a very scary place right now that we’ve really fallen backwards.”
- “I think the only thing that we can keep doing is try to keep bringing awareness to it because the system is going to naturally reset itself.”
- “They don't want to change because if they do change, what does that tell them about the rest of their life? How they've lived their life up to this point. And I think they're afraid.”
- “It's really interesting because I am in a pretty much entirely white parish, and so it's interesting to me that what I've noticed, especially really going through the process of this racial justice audit, is that there's a lot of, honestly, it manifests in a lot of apathy, really. There's a lot of like, well, this isn't really a problem for us that we have to deal with because we're all white, so we don't, and that's honestly been a little bit of, I kind of found there was some pushback on the importance of doing this at my parish level because of that, just because, well, why bother? This isn't an issue that affects us.”

- “I wish the Episcopal church would be more Methodist... engage with people completely different from our own experience.”
- “Not a lot has been said to everyone like that convention about what the audit has found. That’s really going to be important. I mean, if we don’t do that, this is a waste of time.”
- “I think there is a lot of times a sense that initiatives that come from the diocese are burdensome or that they're just, I've yet another thing for overtaxed smaller churches to have to do.”
- “We have this sort of romanticized, idealized idea of our history and what we’ve been through and what we’ve done to other people. And when I say we, I’m a white Anglo-Saxon Protestant male, not affluent, but I’m very comfortably upper middle class, I’d say. And I’ve enjoyed a ton of advantages in my upbringing that I wasn’t really aware of.”
- “I actually find that progression may be more optimistic than our ability to, for political and social change...it may come through the back door just because of the generation of people that are coming forward.”
- “...whenever there’s economic stress of any type, you demonize the newcomers or people that don’t look like you. That’s part of the American experience.”
- “I think some of the folks have a great deal of trouble understanding white privilege and what that means. I think I would call it kind of benign ignorance... No malice intended, I think, but just ignorance.”
- “I think that's the factor I see more than anything else. It's just fear and not fear of another person, but the fear you have that, have I been wrong for the past 60 years? And yes, they have been, but that's not something that's easy for people to face.”

Changing Demographics within the Church and Local Area:

- “Roseville probably has a population of maybe 150, 160,000 now. So it's changing. And the people moving in are moving in from more diverse areas”
- “The Episcopal church has never met something they wouldn't mind funding. But the doing part is an area for growth for the Episcopal church. Step one is to realize that we need to do, not give.”

- “We have a rector who recently retired who had a very strong social justice agenda and that attracted some people to the church. And it also is a concern what will happen to that social justice...Will the next rector have that same agenda?”
- “When they built that [subsidized housing], there were a lot of complaints about that. And people were actually saying, 'There's gangs and there's drugs.' I said, 'It's a 65-year-old plus community.’”
- “We lay aside our partisan differences when we are in church... That's not really the point. We do people and with people.”
- “I love California because of the mix of people...every skin color imaginable is walking out of that elementary school.”
- “There's a large white, probably the dominant culture would be white, but there is certainly a strong, pretty large Latino community here in California. There is a large Asian community. There's a very large Sikh community.”
- “We are a growing community, so we're getting a lot of new members. Our church is very much on board with the idea of equity.”
- “It’s a pretty white campus, if I’m being honest with you.”
- “Yes, it's very different from my country and it's very important for me... I can speak, I can listen, I can learn American tradition because it's sometimes my slave thinking and understanding of situations. I know racism from my country and learning racism in this country.”
- “It's a very open and welcoming church. But on the other hand, it's not a racially mixed church.”
- “Our community is probably, I'd say at least 40% Latino, and we have no real outreach or engagement, unfortunately, with most of our Latino community, which I think is a big loss for us in many ways.”
- “Property values were not sinking when it only went up and housing costs only went up. But the same thing is happening here, and I think it is because we're becoming more diverse.”

- “We've got good representation. The past few years, we've had several black members of the parish, a couple of Latino. We've got an Asian gentleman who attends regularly.”
- “I think we only have perhaps a couple of African-American members and some Native Americans, some Hispanic, but predominantly white Anglo-Saxon Protestant.”
- “Huge numbers of new houses, a lot of new people moving in. That’s probably our salient characteristic amongst all the rest of the communities that the deanery is involved with.”
- “One of the challenges is that people our age don't like to drive at night and because of the heat and summertime, they don't always come out during the day.”
- “There’s not a lot of affordable housing here. There’s not a lot of multifamily units.”
- “New industries moving in. Amazon has a huge distribution plant location here. This high tech stuff coming in, the FBI headquarters for the Central Valley is here in Roseville.”

Changing Perspectives Within the Episcopal Church:

- “The Episcopal church has gone into a direction that is very, I think, very supportive of reaching out and working with everybody. That's been my experience.”
- “We've gained parishioners because of the social justice component we've had.”
- “We have our own very complicated history about race and treatment of racial minorities that stems back hundreds of years. But the one thing that I do appreciate about the Episcopal Church is that we're willing to look at it. We're willing to stare, look at it face to face and look at it honestly, and see what work we need to do now to reconcile as best we can with the injustices.”
- “Social justice is not meant to be an evangelical thing, but at least you have the comfort and you have some coexisting and maybe it enriches the church.”

- “There is a small group of people who think that somehow it's being forced on them. They're being forced to deal with people of different ethnicity, race or whatever. They think they're more important than everyone else and. they're not anymore.”
- “Newcomers... they don't seem to be so stuck in the past. Newcomers, they're open to listening to things.”
- “My hope is that we'll be more attractive nationally as a church for all racial groups, that people will feel comfortable and happy coming to an Episcopal church.”
- “Yeah, we were, as far as I know, one of the first churches to... allow anybody to be married to whoever they love. And that work still continues. We have a lesbian priest... who is very well loved.”
- “I feel that social justice is an important part of the church. It allows people to understand what the Episcopal church is and who they are, but also maybe, I don't know if you could bring people in who resist it.”
- “It is a generation that's passing. They used to be in charge and they're not anymore, thank God. So I just see things slowly changing as people change.”
- “When I was Roman Catholic in San Francisco, I used to refer to the Episcopal church as Republicans at prayer, but it's not that way anymore. That's changed. And it is a good thing.”
- “I've enjoyed visiting Anglican and Episcopal churches in other areas that are much more diverse.”
- “I'm pretty positive on the direction the national church is going... Having Presiding Bishop Michael Curry for numerous years helped immensely. But from what I've heard about the new guy, he's on the same plane.”

Church Ministry and Outreach:

- “We have an organization here in Placer County called The Gathering End. And it is to work with homeless people. Mexican people are fed and housed... And it was the leadership of a Latino family running this much needed and successful program for our church.”

- “People love Habitat. It is a feel-good experience and you're working together. You get to know people better, you benefit families. And that works.”
- “Our church has had a deep interest in the community... We have a community garden next door. We have a pantry program which provides food for those in need in the community... We've had other kinds of outreach programs.”
- “The food pantry is good, but the food pantry is not enough. You have to explore why there's a need for a food pantry in the first place, not just that you're providing food. Giving out food every week is great, but maybe you could set up medical community health navigators.”
- “It’s a life-changing experience. And then some of those people when they get back on their feet, or even if they don’t, they still have a positive experience of the church.”
- “I'm part of the Rotary Club, which is a great group of folks, one of the more active clubs here. And so it's always good to be in fellowship with people trying to do good in their community.”
- “We have a food bank which caters to the homeless population and immigrant Afghani and immigrant Russian and Ukrainian populations.”
- “We have a connection to a Central American church and maybe that might be a bridge into a more multicultural experience in our church.”
- “One of the things we're proud of in the garden is that many of those who use the garden come from Mexico or Central America. They like to grow crops they can't plant in the local markets. We ask the gardeners to give 10% of what they grow to our food pantry so we can distribute fresh food.”
- “I think we need to think about how to use professional skills of the parish for social justice and have a vision that is not a dole out vision... a stronger vision, a more articulated vision for solving some of these tougher problems. We could bring in navigators or you could bring in... I like the idea of looking more holistically... using those professional skills to try to expand the services.”

Definitions and Expressions of Racism:

- “Racism is unfortunately still with us...there was this sort of maybe complacency or delusion that a lot of racial issues had been resolved and they clearly have not.”
- “Institutional racism is really the big problem. And it's very pernicious and it's very hard to uproot.”
- “Racism... would be judging or depriving another group of rights that you enjoy and based solely on perhaps where their ancestors came from or what they may look like.”
- “There are institutes that are racist that don't even realize...well-intended institutions that don't even acknowledge there is institutional racism. They don't know what they don't know.”
- “It gets conflated with economic disparities, it gets conflated with a lot of social issues.”
- “Race is a human constructed thing. It's not biological or whatever... By the 17th century, it did not exist, and then it has been constructed since that point in time.”
- “I define race really as a sociological construct built around skin tone... My definition of racism is the notion that somebody is different or usually inferior based on something like their skin tone.”
- “It's almost impossible to define race from a genetic perspective...there are no pure breeds.”
- “My definition of race? I guess it would be certain biological conditions of our appearance and our general health diseases that we are subject to where our ancestors came from in a particular geographic area perhaps.”
- “So you can't define race easily, define race from a scientific genetic perspective. So it's a social construct.”

Impact of Sacred Ground and I Will, With God's Help: Journey Toward Racial Healing and Justice (IWWGH):

- “There's not a single person except the one black guy who has not taken *Sacred Ground*, who's on the vestry. Everybody there... We are requiring people to take

either the one day workshop, *I Will, With God's Help: Journey Toward Racial Healing and Justice*” or “*Sacred Ground*.”

- “The rector is committed to *Sacred Ground*. He facilitates himself, in fact, with this group, I'm with him teaming with him because we have two facilitators for each circle. We have three circles. And he allowed us to move ahead a little bit to go into a deeper dive.”
- “My biggest struggle is just overcoming that sense of apathy, showing why, yes, this is work, but it's important work.”
- “It was a very open, and I have to say trust-filled group. You could say things that maybe you wouldn't say elsewhere that perhaps you were ashamed of or worried about or didn't understand.”
- “We went through a *Sacred Ground* and I participated in that... a number of folks in our congregation did. And that was really a good experience. I think people were really open to listening and exploring their own ancestry and the cultural norms that were passed down to them, perhaps unknowing, that they had assimilated those.”
- “Most of the people in our group did not know that the GI Bill was denied to African-American servicemen and their families after World War II, and until fairly recently, they were aware of segregated units in the service, but not much else beyond that.”
- “I've encouraged our members to look into some of the educational offerings through the Episcopal Church, like *Sacred Grounds*, other training as well that are available to us... But it's just, again, it's an apathy. It's overcoming the apathy barrier. That's the biggest struggle in really anything we do.”
- “I'd call *Sacred Ground* anti-racism training for white people. It's like racism 101, beginning to teach people the truth about history, where all this came from.”

Invitation to Involve People In Church Life / Inclusivity:

- “We have to... not just welcome people of color into the church, but get them involved, make them feel that they are visibly part of making church, church.”
- “What the church needs to do is when people of color come into the church, invite them to be involved right away... By getting involved in ministry, that made

people's attitudes toward me change.”

- “And it is not just about blacks and whites. It is a very much broader sort of thing.”
- “I'm not from this country and I was welcomed. There are maybe 20 people in my church. It's my second family now because I have problems when I see many people but it's a little church and I know all the people and we spend messages and we live one life and we meet all Sundays.”

Subtle Racism, Marginalization and Uncomfortable Comments:

- “What you do hear is things like, 'Why did they burn down things in their own neighborhoods,' those kinds of things you hear all the time. And people don't find any racism in that comment, but it is there just the phrase, 'their neighborhood.’”
- “They're nice, quiet, polite Episcopalians. And so they don't fight back or argue with you. They change the subject.”
- “I was told there were people saying, it is okay for me to be in church as a gay man, but I shouldn't be in leadership.”
- “I was really kind of caught off guard... there's still a lot I need to learn about the people in this parish.”
- “Because of how my wife looks she was asked questions about where she was from. And so that's just one of the many experiences that really kind of opened my eyes to what other people who look differently have a lot different experiences in America than what I grew up with.”
- “I had a tall, nice elderly gentleman come up to me at church and he said, ‘Do you think he was elected bishop just because he was black? It's that kind of a feeling.’”

Suburban Churches and Diversity:

- “There are certainly other churches I've been to... but there are also some small parishes, especially when you get further out in the suburbs that are all white. And there's a difference there. Again, it's subtle, but since they're really happy the way things are, I want to tell them it is going to change folks.”

- “I know that in instances where the rector has encountered some negativity, his reactions have been immediate and strong. I mean, he is not throwing anyone out of the church, but he's telling them how they need to behave.”

Interview Summary for Semper Virens, Sierra, Russian River and Wingfield Deaneries

Interviews were conducted across multiple deaneries, including Semper Virens, Sierra, Russian River, and Wingfield Deaneries. Findings from the deanery interviews are synthesized in the report below. To protect the privacy and confidentiality of the participants, the responses are blended across the four deaneries, providing a collective overview of the churches' roles in addressing racial and social justice issues while safeguarding the identities of those interviewed.

Please note that this report doesn't include every detail, quote, or excerpt from the interviews. Some responses were left out because they were either too long or repetitive, and they didn't offer any new insights beyond our key findings. Nonetheless, every participant's input helped shape the overall summary, and we've retained only the most relevant and unique contributions to keep the report clear and focused.

Interview Synopsis

A series of conversational interviews across the Semper Virens, Sierra, Russian River and Wingfield Deaneries reveal a wide range of insights regarding the church's outreach, the socio-economic and demographic characteristics of the communities, and the ongoing challenges and aspirations surrounding inclusivity and racial equity. The conversations reflect a deep engagement with these issues, showcasing the complexities of both individual and institutional responses to race, identity, and the church's role in addressing racial and social justice concerns.

A recurring theme in the interviews is the church's ongoing efforts in outreach, particularly in addressing mental health, homelessness and other social needs. Many respondents highlighted the church's commitment to serving marginalized groups, often in collaboration with local organizations. These efforts, while impactful, are tempered by the limitations of the towns they serve and churches they attend, which may have smaller, predominantly white populations. Despite this, the churches are working hard to engage in the community by fostering partnerships, providing meals, and offering support to those in need. Several participants also noted that the church's ability to effect change is not solely dependent on its resources but on how well it engages with the broader and unique social justice issues facing their communities.

While the church's outreach is seen as a positive aspect, many interviewees acknowledged the ongoing challenge of addressing the complexities of race and historical privilege within their congregations. The church's culture, though generally welcoming, often falls short in confronting the deeper, structural issues of racial inequality. Some respondents spoke of their personal

experiences in realizing how racial privilege plays out both within their own lives and within the life of the church. These reflections highlight a complex relationship with the church's culture, where members appreciate the comfort and spiritual growth the church provides but also struggle with the need for greater awareness and action on issues of racial justice.

A key component of the church's internal journey toward racial reconciliation is its involvement in programs like "*Sacred Ground*", and "*I Will, With God's Help: Journey Toward Racial Healing and Justice*" which aims to educate congregants about the history of racism and its ongoing effects. Many interviewees praised the program for its potential to facilitate important conversations, though they acknowledged that not all participants are at the same level of awareness or readiness to confront these uncomfortable truths. The *Sacred Ground* initiative and other educational programs like *IWWGH: Journey Toward Racial Healing and Justice* were seen as essential tools for fostering a deeper understanding of institutional racism and for encouraging church members to move beyond surface-level inclusivity to more meaningful engagement. However, there remains a recognition that these efforts must be sustained and actively integrated into the church's broader mission of justice and reconciliation.

The interviews also highlighted the challenges of navigating race and inclusion within predominantly white congregations, especially in rural or less diverse areas. In many deaneries, there is a noticeable tension between the progressive ideals espoused by church leadership and the slower pace of change within the wider congregation. Several interviewees expressed frustration that while there is broad support for racial justice, actual changes in attitudes and behaviors can be slow. Additionally, some church leaders acknowledged the difficulty of creating space for people of color within these predominantly white communities. The desire for more intentional outreach to Latino communities and better integration of Latino ministry was a consistent theme, with some respondents suggesting that bilingual services and bilingual leadership could help bridge gaps in understanding and engagement.

The intersection of racial and socio-economic dynamics is also a key point of focus. In towns with fewer historically marginalized groups, the church's outreach often falls short of engaging diverse communities meaningfully. One interviewee emphasized the importance of recognizing not just the demographic makeup of the congregation, but also the socio-economic challenges that people of color may face, especially in relation to institutional racism. Church leaders in more diverse areas, such as those near the San Francisco Bay area, spoke about their successful efforts in bilingual ministry, but acknowledged that such efforts were not as easily replicated in other parts of the Diocese where the population is less diverse. This disparity reflects the broader challenge of making racial equity a lived reality in all church communities, regardless of their demographic makeup.

Despite these challenges, the overarching sentiment in the interviews was one of hope and commitment to continued growth. Church leaders and members expressed a clear desire to move

beyond token gestures of inclusivity and towards deeper, more structural changes. The need for more intentional outreach to marginalized communities, the continued integration of racial justice work into the church's mission, and the creation of more inclusive spaces were identified as key goals moving forward. Ultimately, while the journey towards true inclusivity and racial reconciliation is ongoing, the interviews highlight a church committed to this process, one that is grappling with its past and present while striving to create a more just and equitable future for all of its members and the Commission for Intercultural Ministries will be able to utilize the information from the interviews to improve programming and support ministry efforts in the diocese and deaneries.

Interview Quotes from Semper Virens, Sierra, Russian River and Wingfield Deaneries

Bilingualism and Church Services:

- “Kind of like what I see here, to minister to both, but at different times. It's not trying to integrate both most of the time.”
- “The colors and the songs... we'd see a wider variety in things. Yeah, I don't know how to say it, but we get so stuck in our own little patterns that we are missing so much in this beautiful world.”
- “We use some of the Spanish prayers... but we haven't done much as far as the Asian culture.”
- “We say the Lord's Prayer each week in both Spanish and English, and I think people accept that that's just what we do, and they don't really question it. And so I think that's useful.”

Church Ministry and Outreach Efforts to Marginalized Communities:

- “Our two congregations are actually involved in something similar to that, making sack lunches on Monday morning at the Lutheran Church... we hand those out to people in need.”
- “We've been participating in a pride in the park celebration in June... we have a booth every year... we also do a literacy ministry... a little free library...”
- “Ministry is very important to me, and that's just an integral part of my life.”
- “We provide showers and overnight stays for distant cyclists now. In the same space pre-COVID, we did a once-a-week shower with breakfast that was ecumenical with the Methodists. They provided some younger people to help us.

We were worn out and shorthanded, they were a huge support.”

- “It was really interesting, because she is a woman of Asian background, and she was very sensitive to her own experiences and yet, in the way she asked the questions, I didn't feel she was being sensitive to others' interests.”
- “We host 12 Step meetings. We have three to four 12 Step meetings there every day.”
- “There is a prison about 15 miles away which is highly populated, from the best of my knowledge, by a black, white and Mexican population but we don't do any ministry there.”
- “Primarily what they do is they've got one group that works with a homeless shelter, provides meals and a lot of addiction work. That's one side. And then the other is there's an outreach that's an ecumenical group here in town, which it's not a food bank, it's a personal care product bank.”
- “Homelessness is our largest ministry. It has doubled in the last couple of years... it always seemed like if it was under a hundred, we could get a handle on that. And now it's getting... harder to deal with.”
- “We do this Friday night dinner... it's open to anybody who needs a meal for whatever reason... It's always been open to people who just want to come have a community meal with people.”
- “Our homeless ministry is inspired by a little church across the line that has this huge and well known homeless ministry. They fought the city to continue feeding the homeless as an exercise of their religion and won.”
- “Our church did one day a week of a roving shelter... there is a homeless population here, and our church has put forward effort to serve the homeless.”
- “There's so many Hispanic folks in our state and in our part of the state too that we should be reaching out to them more.”
- “We have a very strong Creation Care ministry, and we're working to have the parish be net zero. We've installed electrical appliances and taken out gas appliances in the process of installing heat pumps. We have solar panels that we put in, I think about 2019 or 2018. And it's sort of reflective of the community

that there's a really strong focus on the environment, because I would say that the main political motivation for most of the people up here is environmental..."

- "Our biggest ministry right now is the sandwich ministry for the homeless. The official homeless count in town is 600 which means there are a lot more than 600."
- "There is the historic black Baptist church here in this town. And the two congregations have a long history together... they developed a real relationship, not just a friendship. They've been without a pastor for about a year or two. And so the relationships kind of fell apart. There isn't too much emphasis on keeping it together, and that bothers everybody."
- "I do feel like everybody can benefit from spiritual space in their life."
- "One of the things that came up early on was when immigration was more of an issue... and I really pressed as the new person learning the culture of the two places. Is that really true here? And they had gone through a lot, both as far as welcoming gay, lesbian folks and also people of other races."
- "It is... not like in a city or Sacramento, but there is a homeless population here, and our church has put forward effort to serve the homeless."
- "I don't think it would take much here at all. I think they're ready to do the work. They've done the work on L-G-B-T-Q inclusion. They really did a lot of work and it's a very welcoming place here."

Definitions of Race and Racial Equity:

- "Racism is a system of institutional and individual advantage, that's premised upon perceived racial superiority."
- "I would think we'd need to do a lot of work around what do we mean by that? It's easy to say, but you need to define it. And that would be a lot of conversation, which would be good conversation."
- "I think we're all racist at some level because all we really know, I mean, is our own experience."
- "It comes out of the background of white people and white privileged people... there's a lot of just sort of baked into the system, things we don't even think

about.”

- “Racism would be the belief and the action on that belief that your tribe’s better than another tribe and so therefore you are entitled to preferential treatment or to ignore somebody else.”
- “Race is a person's basic identity. Who they are, what type of culture they've grown up in, and how they're, how they're able to fit into the larger society and how, how that impacts their identity.”
- “I think of it more as an experience, rather than being able to define it in legal terms.”
- “My definition of race... I know it's not biological, it's sociological, I would say. Yeah. So it is more as a perceived difference in or perceived classifications of human beings into different groups.”
- “To classify everyone in that tribe as being of that tribe and not seeing individual differences of people in that other tribe, whereas you see them in your own.”
- “As a white woman, it probably has a lot to do with skin color.. racism is structural and it's the denying of rights to people whose skin color is different.”

Desired Outcome and Vision for the Church:

- “The end result would be congregations that feel comfortable with all sorts of expressions of faith... that we are so secure in it that we can then walk into somebody else's expression of their faith and know we belong.”
- “We need to hear from all sides and to really try to understand one another. But do it civilly.”
- “We just have to get beyond being a racist society, which I know is gonna be an incredible challenge.”
- “I think we should try to be more diverse, whatever that means. And I think we try, but I don't think people, I mean, I don't know what to do. So I guess you just make mistakes. You just blurt things out and get told that's a stupid idea and try something else.”

- “I do believe that there's still that underlying responsibility... there's still that work to be done in reconciliation.”
- “It would counter the public feeling of the Episcopal church being the Republican party at prayer, as we used to say.”
- “The first thing is becoming aware and getting yourself educated... raising your awareness is the number one thing I think white people need to do.”
- “Our community certainly is very open and very inviting. But I don't think we're actively searching for diversity.”
- “Even though our church is affluent... I still think we can make a difference.”
- “I would like to think we could [identify as an anti-racist diocese], but I also know we've got churches in parts of California that don't see racial injustice of any kind and probably never will.”

Diocese's Treatment of Churches in Rural Areas:

- “I think much of the larger parts of the Diocese sort of write off churches on the southern end, because we're still majority white, but we're in the part of the state that reliably votes for progressive candidates.”
- “There are diverse churches closer to the San Francisco Bay area in the diocese, but they're fairly small. There are more diverse churches in the Wine Country. I think, in part, because they have rectors who are bilingual and devoted to Latinx ministry.”

How Marginalization is Defined, Experienced or Witnessed by Those Interviewed:

- “Well, I guess a bias against people of other races known or unknown.”
- “I think through ignorance sometimes. I know a person who was in our church would hear people say things like, 'I don't even notice that you're black. Things like that are ignorant, I think.’”
- “I know what I've heard from people here before, and I've heard it actually in my secular job too, from things coming from the East coast is that a lot of the racial issues here are not black and white. They're asian, white, and there isn't always a

box or a conversation starter around that.”

- “I think both of our denominations have really pushed hard to not be seen that way. And even though there are pockets of it in both denominations...”
- “I’ve also had the experience of being in immigrant congregations and being challenged in beautiful ways by some of the most loving people.”
- “It doesn’t come from a bad place, it just comes from an unfiltered place.”
- “One of the things I see is that we are a church, that it really requires a level of education that not everybody has... it’s one of the systemic failures of us as a church.”
- “You have a Hispanic last name, but you don’t look Hispanic. And I thought, well, what, what does that say about me, and what does that say about that person?”

"I Don't See Race" Attitude:

- “My overall impression is that much of the lay members of the Diocese believe that they don’t see race and that some of the clergy are trying to sort of bring them along to moderate their views, and it’s a slow process.”
- “This is the ‘I don’t see race’ attitude I think, it takes place among some of the leadership as well.”
- “Do I think of that person as a person, rather than as a person of color? I’d like to think so but I’m not sure if I do and if it is really possible.”
- “I never saw any racial animosity, but I think it was more about politics.”

Impact of *Sacred Ground, I Will, With God’s Help: Journey Toward Racial Healing and Justice* (IWWGH) and Other Trainings:

- “We’ve been offering the *Sacred Ground* circles... I think it’s just been really, really good.”
- “I do *Sacred Ground*. I am a *Sacred Ground* facilitator.”

- “I guess I would find it helpful to have more instruction on ways we can reach out and be more anti-racist... maybe more specifics about do this and don’t do that.”
- “It's a real gift, and that they've been able to develop their ministry and move on to leadership.”
- “I think education is still important because then when you have a conversation... people just weren't aware of [racial housing discrimination] issues.”
- “I encourage people, especially white people, to take *Sacred Ground*. It’s eleven sessions... about two to three hours of homework... it’s a commitment, but it’s really well done and it’s worth taking that dive.”
- “Maybe trying to figure out how to link evangelism and... *Sacred Ground*... maybe more blatantly.”
- “There were people in that group who identify, well, one example was this man who said he had been raised with quite a lot of hatred and racism as a white man. He was trying so hard and was open to education.”
- “I still feel like, who am I to say? Although I do subscribe to the idea that white people need to educate themselves and not depend upon the one black person in their church that people tend to want to do that.”
- “The two black women did say hurtful statements were made by other members in the training.”
- “I do remember, during our *Sacred Ground*, a person felt that we were not bringing or doing enough to encourage more diversity, or feeling that we were not understanding and supporting Asian backgrounds at our church.”
- “It was just one of the most touching experiences for me to learn what the history has been, not just politically, but in the church.”
- “I’ve co-facilitated several *Sacred Ground* trainings and for the most part people are pleased, however some feel forced to participate.”

Intersectionality of the Socio-Cultural Makeup of the Community (town, city, etc.) and Church:

- “A lot of agricultural products. So you've got a lot of farmers and then you've got canneries. And one of the big ones right now is warehouses. We've got a ton of warehouses for Amazon and Walmart and all that kind of stuff.”
- “We had our insurance not renewed because they considered us in a higher fire risk area. And we've had to go into the state pool for fire insurance and then separate insurance.”
- “Fort Bragg is becoming more and more Hispanic. And that's mostly evident in the school districts. I think in the churches. The Catholic church is very strong and a lot of the Hispanic folks go there...”
- “My parishes are both more white, but we do have more Hispanic and some even Oriental people going to both of them.”
- “El Dorado County is a rural county, and it's not always accepting of people.”
- “Mental health and... substance abuse... I am starting to hear more about people who just can't afford... they lose their home for whatever reason.”
- “The challenge with the Episcopal church is it is still a rich white man's church still, there's remnants of that.”
- “We got a lot of white homeless people. I'm sure we have black homeless people, but most of the ones I see are white.”
- “Traditionally, the industries around here had been timber and fishing, and both of those, the timber died back in the seventies and early eighties. There's just very little going on. And fishing is, you know, they've had their challenges too with closures. Economically, not well off.”
- “We have a prison nearby. I would suspect it would be a lot of Hispanic and black... just given the criminal justice system.”
- “It's still predominantly white, but there's more biracial people in that homeless population, I think, than in the general population.”

- “We have maybe a handful of young people in their thirties and twenties.”
- “There’s definitely a population [of homeless people]. It used to be in this country... people could just live on the land or they had an old trailer on their parents' property.”
- “We do it in Davis... the Islam, Jewish, and Christian communities... we do round table discussions about the differences and our similarities.”
- “We have a large Native American community and we have a number of different tribes here.”
- “I’m a cradle Republican, Episcopalian and want to address inequities”
- “We’ve got a big Hispanic community. We have about 10% to 12% of the population is black... in 1990, we were the seventh most diverse county in the United States.”
- “The town is primarily Latino and then white. And then there are lots of others, of course... but it was now white wealthy.”
- “We’ve definitely lost members through people moving and dying, and so we’ve never gotten back our pre-COVID numbers, but I think it’s only partially just the church demographics that have changed too.”
- “We have a sprinkling of college professors... A lot of retired people.”
- “The town is religiously diverse. We have a Muslim population. We have a Muslim prayer center in town... We’ve got a Jewish... congregation meets in this one spot... We’ve got a population from India...”
- “I served a congregation, not in this diocese, but nearby, which was a small congregation, maybe 40 people. And it was like we had one of everybody and it was just so fabulous because no matter what I said, I was being challenged by all these different cultural assumptions and everything else.”
- “This is probably the most diverse church I’ve ever been in... we’ve got at least one Filipino family... a family from Belize... we’ve got a Japanese American... a couple of people in the L-G-B-T-Q community.”

- “Right? I mean, that's just the Episcopal church, overwhelmingly white, although not completely. And we are very happy that it's diverse, but we don't see much of it. So that's kind of my experience.”
- “The Native American population is five or 6%. ... The Hispanic population is a growing Hispanic population, 10%. ... African American representation is under 5%. ... Asian representation is probably under 5%.”

Lack of Awareness Regarding Historical Oppression:

- “So while I think that people are very accepting, they don't understand how they've benefited in the past, or they haven't put two and two together in ways that I don't completely understand.”
- “We kind of glossed over it. And I know we did in my secondary education. I'm also a teacher. We didn't learn these things in school.”
- “For example, a parishioner who had gone through the *Sacred Ground* at some point, a few months after that, we don't know what hidden groups lived here, and I said, well, that's not true. They helped to provide the landing acknowledgment that we print in the bulletin each week, we know perfectly well who they are.”
- “Let's face it, people of color have been denied a lot of that ability to access literacy... they probably have family members who even a generation or two earlier weren't able to access that sort of education level.”
- “They need to have an understanding of institutional racism. I think they need to understand that economically, that white folks have benefited from other races, who were excluded economically or had their property, land, and heritage taken from them.”

Lack of Space for Affinity Groups:

- “I've been a delegate (to diocesan convention) multiple times, when the delegates of color see each other, we sort of wave and nod and sort of go, 'Oh, good, you're here too.' And I would like to have a breakout session for affinity groups that might include the delegates of colorBut each time I've sort of broached that, it's well, we already have things planned and we don't have the time or the space to do that.”
- “We tend to be an overwhelmingly white group.”

Interview Analysis

Interviews across the Alta, Capital, Central, Semper Virens, Sierra, Russian River, and Wingfield deaneries depict a church community dedicated to growth and inclusivity amid significant cultural, demographic and political shifts. Participants expressed a strong desire for the church to be a welcoming space where everyone feels seen and valued, while also acknowledging the persistence of subtle, unspoken racism and resistance to change among some long-standing members. Guidance includes diversifying leadership, particularly by promoting more qualified people of color into decision-making roles, and providing more educational opportunities like “*Sacred Ground*”, “*I Will, With God’s Help: Journey Toward Racial Healing and Justice, (IWWGH:JTRHJ)*” to foster honest dialogue on race and privilege. Additionally, outreach efforts addressing social issues such as mental health, homelessness, and support for marginalized communities were highlighted as essential, despite resource challenges. Overall, the interviews call for deeper systemic changes and greater transparency to transform inclusivity from an ideal into a lived reality.

Conclusion

The Episcopal Diocese of Northern California has advanced its commitment to racial justice through ongoing efforts led by the Commission for Intercultural Ministries (CIM). Phase II of the audit is dedicated to critically examining and addressing racism and the influence of white dominant culture within the diocese and its community. CIM will combine survey data with an awareness of its limitations (such as low response rates and potential biases) with additional feedback to better shape future programs and resource allocation. Interviews conducted across the deaneries indicate that the EDNC is a welcoming and spiritually enriching community actively “*Making Disciples, Raising Up Saints, and Transforming Communities for Christ*”. At the same time the church continues to grapple with deeper, systemic issues of racial inequality and historical privilege.

Moving forward, the diocese and CIM may leverage these insights to implement tangible changes. This could include revamping structures for diversity, reallocating resources and enhancing educational initiatives. By translating these findings into actionable strategies and goals, parishes and deaneries can move from reflection to transformation, ensuring that its mission of inclusivity and justice is fully realized in practice, bringing the EDNC firmly grounded in the experience of *Beloved Community*.



Executive Summaries
of the Racial Justice Audit
2024 - 2025

Phase II Racial Justice Audit for the Episcopal Diocese of Northern California



The Episcopal Diocese of Northern California Executive Summary

The Mission Institute (MI) expresses sincere gratitude to the Episcopal Diocese of Northern California (EDNC) for its steadfast commitment to racial justice and healing. As we embark on Phase II of the Racial Justice Audit, we build on Phase I's exploration of racism and white-dominant culture in church leadership to evaluate current racial justice initiatives, identify gaps, and craft sustainable programs that advance the Episcopal Church's vision of a "Beloved Community." This collaborative effort with the Commission for Intercultural Ministries (CIM) relied on voluntary participation from diocesan ministries, congregations, and individuals. The survey was distributed using the EDNC Diocesan Convention delegate model which is symbolic of the survey's representative structure. The survey was offered to vestry members, mission committee members, and select parish members by email addresses provided to the MI for distribution. A 15% to 30% response rate within each deanery was targeted and achieved by directly contacting leaders throughout the church. The General Convention has 4 clergy, 4 lay leaders and 2 to 3 alternate deputies from each diocese equaling 100% representation on the convention floor but less than 1% of the actual Average Sunday Attendance (ASA) of each diocese. As a result the targeted ASA response rate in each deanery was between 3% - 9% and was attained.

Phase II Overview

Objectives:

- **Survey Data Collection:** Assess the impact of existing racial justice programming and measure interest for future initiatives.
- **Truth-Telling and Reconciliation:** Encourage open dialogue and healing within parishes and deaneries.
- **Educational Outreach:** Provide insights and resources to deepen understanding of racial inequities.
- **Strengthening Networks:** Expand support for parishioners eager to learn and engage in reconciliation efforts.
- **Resource Development:** Enhance community learning and engagement while respecting individual choices to participate.

Survey Insights & Regional Overview

The survey developed in collaboration with CIM and diocesan staff offered a critical snapshot of current racial justice efforts by examining:

- **Demographics & Cultural Dynamics:** How race influences local church life and community interactions.
- **Church Environments:** The cultural inclusivity of church spaces, worship practices, and pastoral care.
- **Training and Resources:** The reach and effectiveness of racial justice programs.

Regional Variations:

Northern California's deaneries reflect distinct urban, rural, coastal, and inland characteristics. These differences inform how congregations engage with racial justice, with response rates varying from 20% to 73%. Key barriers to participation included privacy concerns and time constraints, underscoring that engagement remains a personal choice.

Adaptive Action Planning Approach

MI employed a continuous, adaptive framework to guide this audit:

- **What?** Gather data and identify patterns within the diocese.
- **So What?** Analyze findings to understand their implications across diverse congregational contexts.
- **Now What?** Implement actions, measure their impact, and refine strategies for continuous improvement.

This iterative process has enabled us to capture dominant themes such as:

- **Faith-Driven Commitment:** Many link their racial justice efforts directly to their Christian values.
- **Growing Awareness:** Participants describe evolving from limited understanding to nuanced perspectives on racial issues.
- **Complexity & Systemic Focus:** A recognition that racism is multi-layered and requires addressing both individual biases and systemic inequities.
- **Diverse Challenges:** Variations in regional demographics and contexts shape different experiences and approaches to racial justice.

Key Findings and Next Steps

Strengths

- **Rising Interest:** There is growing enthusiasm for racial justice and reconciliation initiatives, particularly among ministries focused on healing.
- **Institutional Alignment:** Efforts are in tune with the Episcopal Church’s broader racial justice mission.
- **Dedicated Leadership:** CIM continues to be a vital resource for intercultural ministries and racial justice programming.

Challenges

- **Volunteer Engagement:** Some parishes face hurdles in sustaining engagement.
- **Representation:** Enhancing diversity in leadership, worship, and ministry remains an ongoing discussion.
- **Regional Variability:** Differences in understanding and commitment require tailored approaches across the diocese.

Opportunities & Future Actions

- **Expand Training & Resources:** Use survey insights to refine and broaden educational offerings such as the “*Sacred Ground*” and “*I Will With God’s Help: Journey Toward Racial Healing and Justice*” programs.
- **Cultivate Inclusive Worship:** Encourage parishes to incorporate diverse cultural traditions that resonate with their communities.
- **Foster Small-Group Dialogue:** Support pilot initiatives that promote intimate, community-based reconciliation efforts.
- **Ensure Sustainability:** Develop accountability measures and support systems that empower parishes to continue advancing racial justice, all while emphasizing that participation is voluntary.

Conclusion

Phase II of the Racial Justice Audit has laid a robust foundation for understanding and improving racial equity efforts within EDNC. The insights gathered point to both significant progress and areas in need of further attention. As the diocese moves forward, the Commission for Intercultural Ministries (CIM) will continue to champion truth-telling, healing, and reconciliation, providing the necessary resources and opportunities for those committed to this vital work.

EDNC is well-positioned to advance its journey toward a truly Beloved Community and one that honors justice, healing, and inclusion while respecting the unique calling of every individual and congregation. We invite all members to review these findings, reflect on their implications, and join us in shaping a future of transformative racial justice.

Alta Deanery Racial and Social Justice Audit



Alta Deanery Executive Summary:

This report summarizes a survey on EDNC's racial reconciliation and inclusion in the Alta Deanery. Direct outreach achieved a 15% to 30% response rate per deanery, mirroring diocesan convention delegate representation. Although the General Convention's 4 clergy, 4 lay leaders, and 2 - 3 alternates per diocese ensure full representation on the floor, they represent less than 1% of the ASA. Consequently, a 3% - 9% ASA response rate was also met.

Survey Overview:

The Alta Deanery encompasses eight Episcopal churches: All Saints (Redding), Holy Trinity (Willows), St. Andrew's Episcopal Church (Corning), St. Barnabas (Mount Shasta), St. John the Evangelist (Chico), St. Michael's Episcopal Church (Anderson), St. Nicholas (Paradise), and St. Peter's (Red Bluff). The reported Average Sunday Attendance (ASA) of the deanery is 251 parishioners. The survey was emailed to 85 members, as not all parishes had available contact information for each member. Follow-up efforts included phone calls and additional emails, though no in-person surveys were conducted.

Of the 85 vestry and mission committee members and selected parish members contacted, 24 participated, yielding a 10% response rate from the ASA and 28% from the direct emails. Every church in the deanery was represented among the respondents; however, as the survey focused on racial and social justice, those uninterested in these topics were less likely to respond. The average respondent age was 60 or above, and response rates were generally proportional to congregation sizes across the deanery.

Notable Observations:

- Respondents were primarily aged 60 and above.
- Participation was proportional to congregation size, ensuring a balanced representation across churches.
- Follow-up efforts (phone calls, emails) helped improve response rates, though no in-person surveys were conducted.

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Alta Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

Adaptive Action Plan for Advancing the Beloved Community in the Alta Deanery

The “Sacred Ground”, “I Will, With God’s Help: Journey Toward Racial Healing and Justice” and other training provided valuable insights into racial justice, inclusivity, and cultural awareness within the deanery. To sustain and deepen this work within the Alta Deanery each parish should consider tailoring goals and objectives to their unique contexts.

WHAT? – Key Findings:

1. Impact of Racial Reconciliation Training

- **Increased Awareness:** Many participants gained a deeper understanding of racial injustice, but engagement varied by personal interest and parish demographics.
- **Empowerment & Growth:** Some participants felt encouraged to take action, while others remained unsure how to implement Beloved Community principles.
- **Challenges in Homogeneous Contexts:** Congregations with limited racial diversity sometimes saw racial justice work as less relevant.

2. Engagement Summary of Key Challenges

- **Perception of Polarization:** Some felt racial justice discussions were politicized rather than being framed as theological and moral imperatives.

- **Lack of Structured Follow-Up:** Without clear action plans, some churches struggled to maintain momentum and translate learning into concrete initiatives.

These patterns highlight both the enthusiasm for change and the barriers that must be addressed for deeper engagement.

SO WHAT? – Analyzing the Data & Exploring Its Significance

- **A need for ongoing learning and dialogue:** Many participants expressed interest in continued discussions and deeper historical context, particularly on localized racial justice issues.
- **Tailored approaches are necessary:** Congregations differ in size, demographics, and levels of interest, meaning a one-size-fits-all plan will not work.
- **Churches require practical tools for engagement:** Some parishes are eager to apply what they've learned but need structured support, resources, and concrete action steps.
- **Sustained commitment is essential:** Without ongoing reflection and action, any training's impact may fade, leading to missed opportunities for meaningful growth or change.

These insights emphasize the need for flexible, parish-driven objectives that align with the unique realities of each church while maintaining collective momentum within the deanery.

NOW WHAT? – Action Steps for Future Engagement

Moving forward, churches within the Alta Deanery may explore the following adaptive steps based on their specific needs and interests:

1. Expanding Learning & Dialogue

- **Offer case studies with local context** to make discussions more relevant to parishioners' lived experiences.
- **Provide additional educational resources** (books, films, guest speakers) tailored to congregational interests.
- **Create small discussion groups** for ongoing reflection, using the Beloved Community framework as a guide.

2. Encouraging Congregational Reflection & Application

- **Develop self-assessment tools** for churches to evaluate their progress on racial justice and inclusivity efforts.

- **Foster internal conversations** about how each church can embody Beloved Community principles within its specific context.

3. Building Relationships & Community Engagement

- **Encourage partnerships with diverse communities** at a pace comfortable for each church.
- **Support collaborative initiatives** with local organizations focused on justice and equity.
- **Promote service opportunities** that align with the Episcopal Church's commitment to racial healing.

4. Addressing Challenges & Resistance

- **Frame racial justice as a theological and spiritual issue** rather than a political one, helping participants see it as part of the church's mission.
- **Provide training for church leaders** on facilitating conversations about racial justice in ways that are respectful, constructive, and faith-centered.

5. Measuring Engagement & Impact

- **Encourage informal check-ins** to track how churches are applying Beloved Community principles.
- **Celebrate small wins** and share stories of progress across the deanery to inspire continued participation.

Conclusion

The “*Sacred Ground*”, “*I Will, With God’s Help: Journey Toward Racial Healing and Justice (IWWGH:JTRHJ)*” and other training provided a strong foundation, but the future of this work depends on continuous reflection, adaptation, and engagement within each parish. Setting objectives based on the Adaptive Action Plan ensures that racial justice and inclusivity efforts remain dynamic and responsive to the needs of individual churches, fostering an authentic, church-driven, and sustainable path forward. At the same time, not all congregations or individuals see this work as relevant to their church life, and participation will vary accordingly.

Moving forward, there is a clear desire for continued engagement, deeper educational opportunities, and a long-term commitment to fostering a truly inclusive and transformative community within the Alta Deanery.

Rather than imposing a singular vision, the future of this work within the deanery will depend on individual parish interest and capacity. These insights and possibilities serve as guiding points for

those who wish to continue the conversation, ensuring that engagement remains authentic, church-driven, and sustainable within the diverse realities of each congregation.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

SMARTIE - definitions

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
MEASURABLE	Includes standards by which reasonable people can agree on whether the goal has been met (by numbers or defined qualities).
AMBITIOUS	Challenging enough that achievement would mean significant progress, a “stretch” for the parish or deanery.
REALISTIC	Not so challenging as to indicate lack of thought about resources, capacity, or execution; possible to track and worth the time and energy to do so.
TIME-BOUND	Includes a clear deadline.
INCLUSIVE	Brings traditionally marginalized people (if possible) particularly those most impacted into processes, activities, and decision/policy-making in a way that shares power.
EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Capital Deanery Racial and Social Justice Audit



Capital Deanery Executive Summary:

This report integrates survey insights from the Capital Deanery: a survey assessing racial and social engagement and the racial and social justice training programs, specifically *Sacred Ground and I Will, With God's Help: Journey Toward Racial Healing and Justice (IWWGH:JTRHJ)* . The Commission for Intercultural Ministries aims to foster a deeper understanding of racial and social justice while enhancing community engagement. The following sections summarize key findings, challenges, and recommendations for future growth.

Survey Overview:

A survey conducted across 13 churches within the Capital Deanery collected 68 responses, representing a 33% response rate from 203 distributed surveys. Of the 203 vestry and mission committee members and selected parish members contacted, 68 participated, yielding a 20% representation from the ASA, 9% response rate of the ASA and 33% from the direct emails. The target percent was 15% to 30% representation, mirroring the delegate proportions at the diocesan convention. Actual response rates varied widely from as high as 64% to as low as 17% yet both figures fell within the broader expected range. These differences suggest that factors such as church size, community outreach, and engagement strategies influenced participation.

The demographic breakdown of survey respondents closely mirrors the general attendance patterns of the deanery, offering a glimpse into the region's social and racial dynamics. The 33% response rate indicates a moderate and relevant level of engagement and reveals opportunities for improvement, particularly among larger churches where participation rates were lower compared to the Average Sunday Attendance (ASA).

Notable Observations:

- Survey Response Rate: 33% overall, with significant variability across churches.
- Demographics: The responses reflect the attendance patterns and offer insight into the region's racial and social justice awareness.
- Church engagement is moderate but can improve. Future efforts should incorporate tailored communication strategies and offer immediate post-training feedback to further engage participants and address potential barriers.

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Capital Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

Adaptive Action Plan for Advancing the Beloved Community in the Capital Deanery

The survey and interviews yielded critical insights into racial justice, inclusivity, and cultural awareness across the deanery. In-depth interviews, in particular, provided nuanced information that will enhance efforts within the Capital Deanery. As a result, each parish should consider tailoring its goals and objectives to its unique context.

WHAT? – Key Findings:

1. Training Insights:

- **Historical Engagement:**
 - Participants gained a deeper understanding of the historical roots of racism.
 - Discussions on colonialism, white privilege, and truth-telling resonated strongly.
- **Emotional and Intellectual Growth:**
 - Many experienced personal and communal growth.
 - Increased comfort in discussing racial issues led to a strengthened faith and broader perspectives on systemic inequities.
- **Tension and Conflict:**
 - Discussions sparked disagreements and emotional conflicts.

- Persistent deep-seated biases were revealed, challenging the integration of racial justice within church communities.
- **Audience Concerns:**
 - Training was perceived as more geared toward white participants.
 - Marginalized communities felt their experiences were underrepresented, questioning the training's overall relevance.
- **Instances of Racial Harm:**
 - Reports of microaggressions, dismissive attitudes, and harmful language (e.g., “All Lives Matter”) highlighted ongoing issues of exclusion and the need for further cultural awareness education.

Additional Observations:

- Some participants viewed the training as an obligation rather than an opportunity.
- There is a desire for more sustained and deep engagement beyond a one-time session.

SO WHAT? – Analyzing the Data & Exploring Its Significance

Impact of Findings

- **Positive Impacts:**
 - **Awareness and Education:** Increased historical and systemic awareness is a critical first step toward addressing racial injustice.
 - **Personal and Communal Growth:** Enhanced comfort in discussing racial issues can empower communities to challenge systemic inequities.
- **Challenges Highlighted:**
 - **Deep-Seated Bias:** The emergence of tension and conflict signals that unaddressed biases continue to influence interactions and discussions.
 - **Perceived Exclusion:** When marginalized communities feel underrepresented, it undermines the inclusivity and effectiveness of the training.
 - **Sustainability Issues:** Resistance and a sense of obligation among some participants point to a need for more engaging, continuous, and supportive programming.

Significance for Future Action:

- The insights demonstrate a clear need to:
 - Refine some training content to be more inclusive and locally relevant.
 - Address internal cultural barriers and biases within the parish or deanery.
 - Build on the initial momentum by creating ongoing opportunities for dialogue and relationship building.

NOW WHAT? – Action Steps for Future Engagement

Moving forward, churches within the Capital Deanery may explore the following adaptive steps based on their specific needs and interests:

1. Expand and Localize Content:

○ Integrate Local/Regional Case Studies:

- Use examples like redlining or immigration policies to ground the discussion in participants' lived experiences.

2. Enhance Inclusivity and Representation:

○ Co-creation with Marginalized Communities:

- Involve diverse voices in planning and delivering content to ensure training is relevant and representative.

3. Foster Personal Insight and Empowerment:

○ Self-Awareness Initiatives:

- Implement modules that encourage self-reflection and personal accountability.

○ Resource Provision:

- Offer follow-up materials and support for continued engagement in racial and social justice work.

4. Create Opportunities for Ongoing Dialogue:

○ Scheduled Follow-Up Discussions:

- Develop a series of community-based conversations to sustain engagement.

○ Feedback Loops:

- Regularly collect and analyze participant feedback to refine the program continuously.

5. Address Racial Harm and Microaggressions Directly:

○ Cultural Awareness Training:

- Provide additional training focused on inclusive language and recognizing subtle forms of bias.

○ Safe Spaces for Discussion:

- Establish forums where participants can safely address and learn from incidents of racial harm.

6. Measure Impact and Adapt Strategies:

○ Impact Assessment:

- Implement tools to measure behavioral and attitudinal changes over time.

○ Iterative Refinement:

- Use ongoing data collection (similar to the Mission Institute's approach) to adjust strategies and address emerging challenges.

Conclusion

The Capital Deanery’s training initiatives have boosted racial justice awareness and community engagement. The survey captured church participation and highlighted outreach opportunities, while the training programs exposed challenges with inclusion and engagement. Moving forward, we must embrace empathy, acknowledge past and ongoing injustices, and create spaces for reconciliation, healing, and action.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
MEASURABLE	Includes standards by which reasonable people can agree on whether the goal has been met (by numbers or defined qualities).
AMBITIOUS	Challenging enough that achievement would mean significant progress, a “stretch” for the parish or deanery.
REALISTIC	Not so challenging as to indicate lack of thought about resources, capacity, or execution; possible to track and worth the time and energy to do so.
TIME-BOUND	Includes a clear deadline.
INCLUSIVE	Brings traditionally marginalized people (if possible) particularly those most impacted into processes, activities, and decision/policy-making in a way that shares power.
EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Central Deanery Racial and Social Justice Audit



Central Deanery Executive Summary:

This report synthesizes insights from the survey evaluating the racial reconciliation and inclusion within the Central Deanery. The objective was to achieve an overall response rate of 15% to 30% which mirrors the EDNC's diocesan convention delegate process. Although the General Convention deputations include 4 clergy, 4 lay leaders, and 2 to 3 alternates per diocese, it's less than 1% of a diocese ASA. Within that model, a ASA response rate between 3% and 9% of the deanery was expected and successfully reached.

Survey Overview

The survey was distributed to the vestries, mission committees and selected parishioners modeling the selection process and composition of delegates to the diocesan convention.

- Survey sent to 97 vestry and mission committee members and selected parishioners of the 366 ASA via direct email, yielding a 28% response rate.
- 27 respondents, representing 7% of 366 Average Sunday Attendance (ASA).
- Responses provided insights into:
 - Effectiveness of training programs on racial reconciliation and inclusion.
 - Understanding of the *Beloved Community*.
 - Challenges smaller congregations face in engaging with these issues.

Notable Observations

- **Varying Response Rates:** Some congregations had over 30% response rates, likely due to focused outreach efforts. While others had 9% - 30%, suggesting that limited email information and disinterest may have reduced participation. While some parishes rates were low due to various ministry interests and time constraints of congregation members.

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The **Mission Institute** applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Central Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

WHAT? – Key Findings

1. Impact of Racial Reconciliation Training

- Many participants reported increased awareness of systemic racism and historical injustices.
- Some found the training powerful and thought-provoking, while others felt it reinforced existing beliefs rather than introducing new insights.
- Lack of participation and limited recollection indicate gaps in engagement and follow up.

2. Understanding of the Beloved Community

- Widely recognized as a welcoming, inclusive space fostering justice, equity, and reconciliation.
- Some responses emphasized theological and ethical dimensions, linking it to Martin Luther King Jr.'s vision and the Episcopal Church's Baptismal Covenant.
- Several respondents were unfamiliar with the term, highlighting a need for greater education and outreach.

3. Engagement Summary of Key Challenges

- **Effectiveness and Relevance of Training:** While some found the training impactful, others felt it did not introduce new insights, leading to varying levels of effectiveness.
- **Engagement and Participation:** Low or uneven participation in congregations with various ministries and outreach or among those less interested in racial justice work.
- **Resource Constraints in Smaller Congregations:** Aging or small congregations often lack the resources and outreach capacity to drive sustained change.

- **Survey Design:** A couple respondents raised concerns about bias or limitations in the feedback mechanisms used.
 - **Sustaining Long-Term Commitment:** Maintaining engagement in racial justice, diversity, and inclusion requires ongoing dialogue, resources, and actionable steps.
-

SO WHAT? – Analysis and Key Insights

- **Training Impact Was Uneven:** While some respondents found the training transformative, others did not recall attending or found it redundant to existing knowledge.
 - **Participation Gaps Exist:** Larger congregations struggled with engagement, possibly due to limited outreach efforts or lack of perceived relevance.
 - **Need for Continued Dialogue:** Many participants expressed a desire for follow-up discussions to deepen engagement and make the training more interactive and practical.
 - **Challenges for Small Congregations:** Limited resources in aging or smaller churches make sustained engagement difficult, requiring additional support.
-

NOW WHAT? – Action Steps for Future Engagement

1. Enhance Training and Follow-Up Opportunities

- **Expand on Specific Case Studies:** Future training could include detailed case studies on historical redlining in the EDNC and California immigration policies to illustrate long-term impacts of systemic inequality.
- **Provide Follow-Up Discussions:** To sustain engagement, churches could implement:
 - Regular listening sessions for continued reflection.
 - Community-based dialogue groups to connect training with real-life experiences.
 - Interactive workshops that go beyond one-time training.

2. Create Inclusive and Safe Learning Spaces

- **Emphasize Personal Insight:** Highlight personal growth and empowerment in training sessions to make the learning experience more engaging and relevant.
- **Respect Different Levels of Engagement:** Recognize that not everyone may feel called to racial justice work, ensuring all perspectives are valued.

3. Build and Sustain Community Engagement

- **Foster Long-Term Relationships:** Strengthen cross-congregation partnerships through joint ministries, service projects, and interfaith collaborations.

- **Encourage Open Dialogue and Feedback:** Use surveys, discussion forums, and listening sessions to ensure continuous learning and improvement.

Conclusion

The Central Deanery’s racial reconciliation work has sparked valuable discussions and raised awareness. While some are deeply committed to this journey, others do not see it as central to their ministry. Moving forward, ongoing opportunities for education, dialogue, and action for those called to racial justice will be offered, while respecting and including diverse perspectives within the Beloved Community. The Episcopal Diocese of Northern California is well-positioned to continue its journey toward racial equity, reconciliation, and the realization of a truly *Beloved Community* that upholds justice, healing, and inclusion while respecting the personal discernment of each individual and congregation.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
MEASURABLE	Includes standards by which reasonable people can agree on whether the goal has been met (by numbers or defined qualities).
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REALISTIC	Not so challenging as to indicate lack of thought about resources, capacity, or execution; possible to track and worth the time and energy to do so.
TIME-BOUND	Includes a clear deadline.
INCLUSIVE	Brings traditionally marginalized people (if possible) particularly those most impacted into processes, activities, and decision/policy-making in a way that shares power.
EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Semper Virens Racial and Social Justice Audit



Semper Virens Executive Summary:

The audit reveals varied perspectives on racial and social justice, as well as on the *Beloved Community* concept. While many deanery members did not participate because racial justice is not their primary ministry, the survey highlighted that “*Sacred Ground*” and “*I Will, With God’s Help: Journey Toward Racial Healing and Justice*” training increased participants' awareness of personal biases, historical oppression, and the need for inclusion. However some participants felt the content was already familiar.

Semper Virens Deanery conducted a direct email survey, sending out 62 surveys to vestry and mission committee members and selected parishioners receiving 45 responses, which resulted in an overall response rate of 73%. The varied response rates highlight differing levels of engagement across the deanery’s congregations. An overall response rate of 15% to 30% from the mailing was targeted by modeling the diocesan convention delegate process. A 17% ASA response rate was generated from the survey and within the targeted range of 3% to 9% ASA.

Survey Overview

- Total Surveys Sent: 62
- Total Responses Received: 45
- Overall Response Rate: 73%
- Reported Average Sunday Attendance (ASA): 264
- ASA Response Rate: 17%

Church	Responses	Surveys Sent	Response Rate
Christ Episcopal Church (Eureka)	18	25	72%
Faith Episcopal Church (Cameron Park)	1	1	NA
St. Alban's (Arcata)	15	17	88%
St. Francis Episcopal Church (Fortuna)	6	11	55%

St. Paul's Episcopal Church (Crescent City)	5	8	63%
Total	45	62	73%

**Faith Episcopal is located in Capital Deanery; however, was listed by a respondent in Semper Virens.

Notable Observations:

- Limited number of direct email contacts imply that there are varying levels of digital engagement.
- The survey reached a small subset of the deanery.
- Direct emails available vary considerably by church, ranging from 5 to 25.
- Differences in record-keeping or communication preferences across the deanery.

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Semper Virens Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

WHAT? – Key Findings:

- **Participation and Training Impact:**

- Many deanery members did not participate in racial justice initiatives because it is not their primary ministry.
- Among those who engaged, the *Sacred Ground* and “*I Will, With God’s Help: Journey Toward Racial Healing and Justice*” training increased awareness of personal biases, historical oppression, and the need for inclusion though some felt the content was redundant.
- **Barriers to Diversity and Inclusion:**
 - Comments highlighted that the weight of tradition and the influence of older leadership may impede the inclusion of diverse voices and the sharing of leadership roles.
 - Outreach in predominantly white, rural communities raises concerns about cultural insensitivity, given historical grievances linked to past church injustices.
- **Community Reflections and Engagement:**
 - Responses ranged from strong commitments to inclusivity (across race, LGBTQIA+, and creation care) to criticisms that the process was self-indulgent, “navel gazing” or irrelevant.
 - One respondent highlighted a concern about the role categorization on the survey as an area of procedural improvement.
 - The congregation’s racial and ethnic makeup tends to mirror the surrounding community, potentially limiting internal diversity and shaping outreach strategies.
- **Perspectives on Racial Healing and the Beloved Community:**
 - Opinions vary on whether symbolic acts (collective laments) or concrete, action-oriented measures are necessary to address past and present inequities.
 - While the vision of a *Beloved Community* is defined by unconditional love, justice, and inclusivity and widely embraced, its practical implementation remains challenging.
 - Engagement with racial justice efforts is uneven; in some cases, church leadership is more active than the general membership. A few respondents emphasized the need for additional information and clarity on activities.

SO WHAT? – Analysis of the Data & Exploring Its Significance

- The varied participation indicates that insights primarily reflect those already engaged in racial justice work, underscoring a need to reach a broader segment of the deanery.
- Traditional leadership and practices may be inadvertently stifling diverse perspectives and hindering progress toward more inclusive outreach.

- The tension between symbolic gestures and actionable steps reveals a gap that must be bridged to effectively address historical and ongoing inequities.
- The challenges in translating the vision of the *Beloved Community* into practice highlight the need for clearer strategies and resources that support concrete actions.

NOW WHAT? – Measure Impact, and Refine Strategies

Moving forward consider exploring the adaptive steps as guidance based on the specific needs and interests of each parish or collectively across the deanery:

- **Broaden and Diversify Engagement:**
 - Offer varied training formats (e.g., online sessions, abbreviated modules) to accommodate different levels of familiarity and commitment.
 - Foster open, peer-led discussions that encourage diverse perspectives and help break down traditional barriers (in person or online meeting spaces).
- **Deepen the Beloved Community Concept:**
 - Provide accessible resources and create safe spaces for ongoing dialogue on how to translate theological ideals into concrete actions.
 - Develop clear, actionable pathways for implementing inclusivity initiatives.
- **Promote Tangible Actions:**
 - Strike a balance between symbolic gestures (like collective laments) and practical measures that address both historical and current inequities.
 - Tailor outreach efforts to be culturally sensitive and reflective of the community's demographics and history.
- **Enhance Communication and Procedural Clarity:**
 - Actively involve a broader range of voices including those from administrative roles to address concerns related to tradition and leadership.
 - Clarify procedures to ensure that all members feel included, even if racial justice is not their primary ministry.
- **Measure and Refine:**
 - Continuously assess the impact of the objectives or initiatives that the parish or deanery establishes, reflect on feedback, and adjust strategies accordingly to ensure that the deanery's efforts remain effective and inclusive.

Conclusion:

The Semper Virens Deanery can build on its progress in raising awareness and fostering dialogue around racial and social justice, while also highlighting enduring challenges such as traditional barriers, uneven engagement, and the need for more actionable steps.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

SMARTIE - definitions

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
MEASURABLE	Includes standards by which reasonable people can agree on whether the goal has been met (by numbers or defined qualities).
AMBITIOUS	Challenging enough that achievement would mean significant progress, a “stretch” for the parish or deanery.
REALISTIC	Not so challenging as to indicate lack of thought about resources, capacity, or execution; possible to track and worth the time and energy to do so.
TIME-BOUND	Includes a clear deadline.
INCLUSIVE	Brings traditionally marginalized people (if possible) particularly those most impacted into processes, activities, and decision/policy-making in a way that shares power.
EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Sierra Deanery Racial and Social Justice Audit



Sierra Deanery Executive Summary:

This report integrates survey insights from the Sierra Deanery: the respondents define justice in biblical terms. They see it as a spiritual commitment to care for the marginalized, advocate for the oppressed, and ensure everyone experiences God's love and dignity. The following sections summarize key findings, challenges, and guidance considerations for future growth.

A survey of 5 Sierra Deanery churches showed low engagement compared to the Average Sunday Attendance (ASA) of 303. A total of 61 email addresses for vestry, mission committee members and selected parishioners were available, with 12 responses yielding a 20% rate and achieving the targeted rate of 15% to 30% from mailings which is comparable to diocesan convention delegate representation. The respondents mirror the deanery's social profile. The ASA percentage is within a 3% to 9% rate and symbolic of the wider church model.

Survey Overview

- Total Surveys Sent: 61
- Total Responses Received: 12
- Overall Response Rate: 20%
- Reported Average Sunday Attendance (ASA) = 303

Church	Responses	Surveys Sent	Response Rate
Emmanuel (Grass Valley)	3	15	20%
Good Shepherd Episcopal (Susanville)	1	5	20%
Holy Trinity (Nevada City)	5	15	33%
Saint Michael's (Alturas)	3	7	43%
St. Luke's (Auburn)	0	19	NA
Total	12	61	20%

Adaptive Action Planning and the Mission Institute's Approach: is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Sierra Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

WHAT? - Key Findings:

- **Historical Awareness & Personal Growth:**
 - Respondents learned about past practices (e.g., sundown laws and redlining) that they were previously unaware of.
 - These revelations spurred reflection on prejudice and the need to see everyone as made in God's image, while emphasizing all in need of redemption.
- **Faith, Inclusivity, & Shared Christian Identity:**
 - There is a strong, albeit informal, commitment to Jesus' teachings particularly "love your neighbor as yourself."
 - Members say their identity is rooted in worshiping Jesus rather than a focus on race. One noted their multi-racial family is united by shared faith.
 - The Episcopal Church's ethos that "everyone is beloved" resonates with respondents, reinforcing an inclusive community.
- **Application & Language of Racial Justice:**
 - Some respondents voiced discomfort with the term "racial justice," arguing that biblical justice is universal and should not be segregated by race.
 - There is a sentiment that emphasizing race can sometimes feel artificial in a predominantly white church context.
- **Biblical Justice & Broader Implications:**

- Respondents view justice as a holistic, spiritual mandate to care for the marginalized, defend the oppressed, and ensure everyone experiences God's love.
 - Contextualizing Efforts:
 - Justice and inclusion initiatives must be tailored to each context, especially for churches that differ in demographics, resources, and opportunities.
-

SO WHAT? - Implications and Analysis:

- Deepening Awareness:
 - New historical insights prompt introspection, revealing how past injustices shape current views on prejudice and inclusion.
 - Unity Through Faith:
 - Shared Christian identity is key; members view worship and commitment to Jesus as a unifying foundation beyond race and culture.
 - Shared Christian identity reinforces that justice should be seen as a universal principle that challenges the framing of “racial justice” as a distinct category.
 - Language and Framing of Justice:
 - Criticism of the term “racial justice” reflects a broader debate within the community about how best to discuss and implement justice initiatives.
 - Respondents suggest biblical justice language guide conversation, emphasizing universal care over racial divisions.
 - Context Matters:
 - Different response rates across congregations reveal varying levels of engagement, priorities or capacities to address issues of justice.
 - Each church should tailor justice initiatives to their unique contexts rather than adopting models designed for larger, urban environments.
-

NOW WHAT? - Next Steps:

- Informed Action:
 - Develop strategies that honor the universal biblical mandate for justice while respecting the unique demographic and cultural context of each congregation.
 - Consider targeted training or outreach aligned with the church's mission "to know Christ and make him known," ensuring faith-based and contextual initiatives.
 - Foster ongoing learning and adaptation by regularly revisiting survey data and community feedback to refine approaches to justice and inclusion.
- Enhance Communication:
 - Reassess internal language to ensure it reflects community values and avoids divisive labels.

- Emphasize that justice, as described in the Bible, is an inclusive, holistic principle that calls for the care of all people regardless of race.
- Contextual Adaptation:
 - Recognize and honor the differences among congregations by tailoring initiatives to each context, ensuring efforts that are sustainable and impactful.
 - Leverage the shared Christian identity to create unifying programs that bridge diverse experiences and foster a cohesive community.

Conclusion

The survey shows a community reflecting on history and personal prejudice while committing to biblical justice. Though opinions differ on formal actions, most agree that justice is a spiritual mandate and not a racially divided one. Feedback highlights the need for initiatives tailored to local demographics and values. By emphasizing shared Christian identity, parishes are encouraged to adapt efforts to embrace diversity while united in the call to live out the Gospel.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

SMARTIE definitions

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
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EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Russian River Deanery Racial and Social Justice Audit



Russian River Executive Summary:

This report synthesizes participant feedback on racial justice training such as “*Sacred Ground*” and “*I Will, With God’s Help: Journey Toward Racial Healing and Justice*” alongside their views on the Episcopal Church’s efforts to foster a more inclusive, just, and reconciled community. The responses offer a multifaceted perspective on the training’s impact, the church’s role in societal issues, the evolving concept of the *Beloved Community*, and the persistent emotional and practical challenges associated with racial and social justice.

Survey Overview:

A total of 135 surveys were emailed to vestry and mission committee members and selected parishioners from the churches, yielding 24 responses for an overall response rate of 18% which is within the 15% to 30% projected rate from the mailing. The findings were both insightful and valuable. The reported Average Sunday Attendance (ASA) is 557 and yielded a 24% ASA.

Church	Responses	Surveys Sent	Response Rate
Church of the Incarnation (Santa Rosa)	9	19	47%
Good Shepherd (Cloverdale)	1	13	8%
Holy Trinity (Ukiah)	2	10	20%
Shepard by the Sea (Gualala)	0	7	NA
St. Francis (Willits)	0	7	NA
St. John’s (Lakeport)	0	5	NA
St. John's Episcopal Church (Petaluma)	4	17	23%
St. Michael and All Angels (Fort Bragg)	2	8	25%
St. Patrick's (Kenwood)	3	19	16%
St. Paul’s (Healdsburg)	1	18	6%
St. Stephen’s (Sebastopol)	0	0	NA

Trinity (Sonoma)	2	12	17%
Total	24	135	18%

Notable Observations:

- **Wide Variation in Response Rates:** One site achieved a 47% response rate, several others ranged from 6% to 25% with some parishes having no responses.
- **Challenges with Email Distribution:** Direct emails may have been overlooked, filtered into spam folders, or lost among other communications.
- **Sensitive Subject Matter:** The survey topics might be perceived as challenging or sensitive, potentially deterring some recipients from engaging.

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Russian River Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

Adaptive Action Plan for Advancing the Beloved Community in the Russian River Deanery

This approach fosters a continuous cycle of learning, reflection, and adaptation, ensuring that the Episcopal Church not only acknowledges its historical challenges but also takes deliberate, measurable steps toward a more equitable and compassionate future. Each parish should consider tailoring its goals and objectives to its unique context.

WHAT? – Key Findings

Training Impact and Awareness

- **Increased Awareness:** Many respondents reported that training such as “*Sacred Ground*” and “*IWWWGH: Journey Toward Racial Healing and Justice*” deepened their understanding of the Episcopal Church’s historical involvement in slavery, oppression, and systemic racism.
- **Self-Reflection:** Participants noted that the training promoted personal introspection regarding how cultural, societal, and institutional forces shape their beliefs and practices.
- **Diverse Experiences:** While some individuals found the training material eye-opening and educational, others indicated that the content was not new to them. Logistical challenges (e.g., distance, limited access) and issues with clarity in terminology were also noted.

Understanding of the Beloved Community

- **Inclusive Vision:** Respondents described the *Beloved Community* as a space founded on inclusivity, unconditional love, justice, and reconciliation, where every individual is valued.
- **Varied Interpretations:** There was a range of familiarity with and clarity about the concept, with some respondents expressing uncertainty or a desire for further education on its meaning and practical application.

Collective Lament, Repentance, and Racial Healing

- **Need for Historical Education:** Many emphasized that meaningful racial healing requires a firm grounding in historical accountability and education before engaging in collective lament or acts of repentance.
- **Dual Focus:** There was strong sentiment that both personal reflection and institutional change are needed to address and repair historical injustices effectively and appreciation for the Commission for Intercultural Ministries (CIM) contributions to the diocese.

SO WHAT? – Analysis

Insights into the Church’s Current State

- **Growing Recognition of Systemic Issues:** The data reveals a collective awakening among participants regarding the church’s role in perpetuating historical and systemic racism. This increased awareness is a critical first step toward genuine change.

- **Emotional and Practical Complexity:** Responses underscored a mix of hope and discomfort. While some feel empowered to take on new responsibilities, others feel marginalized by long standing issues such as homogeneity, gender bias, and age disparities in their parishes.
- **Need for Clarity and Consistency:** Uncertainty about terms (like the *Beloved Community*) and mixed messages from church leadership point to a need for clearer, more consistent educational materials and communication.

Why It Matters

- **Foundation for Change:** Insights shared by respondents demonstrate that awareness and self-reflection are emerging, yet insufficient, catalysts for change without concerted follow-up actions.
- **Risk of Performative Acts:** Collective actions such as lament, repentance, and reparation may become symbolic gestures if lacking a deep understanding of historical injustices and genuine relationship-building with marginalized communities. Therefore, these efforts may fail to achieve the transformative change necessary for lasting healing and justice.

NOW WHAT? – Define Strategies

Possible Next Steps

1. **Enhance Educational Resources:**
 - **Clarify Terminology:** Develop accessible materials that clearly define concepts such as the Beloved Community and articulate the church’s historical roles and responsibilities. This could happen through the CIM, deanery, diocese or parish.
 - **Expand Training Content:** Integrate more detailed historical education and case studies that illustrate both systemic issues and successful initiatives for racial healing and reconciliation.
2. **Foster Inclusive Outreach and Relationship-Building:**
 - **Engage Diverse Communities:** Embark on intentional relationship-building with marginalized communities, ensuring outreach is collaborative rather than hierarchical. The engagement can be pursued through partnerships with organizations and isn’t limited to current or prospective church members.
 - **Tailor Initiatives:** Recognize the unique challenges of smaller, aging congregations by designing scalable and context-specific programs that still address systemic inequities as well as personal growth and insight.
3. **Strengthen Leadership and Communication:**
 - **Consistent Messaging:** Ensure that diocesan and local leadership share a unified commitment to racial justice training and awareness. Clearly communicate all

expectations and requirements, emphasizing the church's role in recognizing the face of God in every individual.

- **Ongoing Feedback:** Establish mechanisms for continuous feedback, reflection, and adjustment of strategies, using tools like focus groups to measure impact and refine approaches.

4. **Institutionalize Collective Practices:**

- **Structured Lament and Repentance:** Create frameworks for collective lament, prayer, and repentance that are informed by robust historical education and are aimed at initiating meaningful change.
- **Track Progress:** Develop metrics and accountability structures to assess the impact of the parish / deanery ministry (e.g., food pantry, offerings) ensuring that the church's efforts lead to tangible outcomes in reconciliation and inclusivity.

Collective Call: An Invitation

The researchers encourage all stakeholders to reflect on these identified patterns:

- **Assess:** Do these patterns reflect your experiences and observations in your community? Are you able to prioritize those who feel called to this work while respecting the choices of those who are not?
- **Reflect:** What underlying factors contribute to these patterns, and why do they persist?
- **Act:** Consider how you and your community can contribute to meaningful change by embracing these insights and working together toward a more just and inclusive church.

Conclusion

The survey responses indicate that the Episcopal Church increasingly recognizes the need for historical accountability, cultural humility, and systemic change. Although current training initiatives have ignited valuable reflection and provided a framework for understanding concepts of the *Beloved Community*, significant work remains. Moving forward, efforts might include prioritizing clarification of educational materials, refining communication across the deanery, expanding outreach, and continuing to cultivate an environment where every church member can actively contribute and benefit from a truly inclusive community. Moreover, responses and lack of response underscore the importance of respecting those who do not feel called to this ministry or who hold differing views on the church's role in affirming the equal dignity of all people as God's children.

The Mission Institute recommends objectives are placed in the SMARTIE format (Strategic, Measurable, Ambitious, Realistic, Timebound, Inclusive and Equitable)

STRATEGIC	Reflects an important dimension of what you seek to accomplish (programmatic or capacity-building priorities).
MEASURABLE	Includes standards by which reasonable people can agree on whether the goal has been met (by numbers or defined qualities).
AMBITIOUS	Challenging enough that achievement would mean significant progress, a “stretch” for the parish or deanery.
REALISTIC	Not so challenging as to indicate lack of thought about resources, capacity, or execution; possible to track and worth the time and energy to do so.
TIME-BOUND	Includes a clear deadline.
INCLUSIVE	Brings traditionally marginalized people (if possible) particularly those most impacted into processes, activities, and decision/policy-making in a way that shares power.
EQUITABLE	Seeks to address systemic injustice, inequity, or oppression.

Wingfield Deanery Racial and Social Justice Audit



Wingfield Deanery Executive Summary:

This summary is not intended as a directive but rather as a resource for parishioners, church leaders, and community stakeholders, offering guidance to deepen content, tailor learning modules, and enhance leadership support. By examining data patterns, reflecting on their broader implications, and outlining practical next steps, this report seeks to foster continuous improvement and transformative change as part of the ongoing process of building an inclusive *Beloved Community* in the Wingfield Deanery

Survey Overview:

A select group from the vestry and mission committee members, as governing members of their churches, and several parishioners selected by each of the churches, were presented with the opportunity to take the survey. As a result only a limited number of responses were anticipated from each deanery. Response rates varied significantly by congregation, ranging from 7% to 77%. The deanery reported an Average Sunday Attendance (ASA) as 583 from which 136 emails were part of the email distribution. Out of these 136 emails, 60 responses were received, resulting in an overall deanery response rate of 44% and above the 15% to 30% projected rate.

Notable Observations:

- Notable Extremes: Some groups had minimal responses (including one with 0%), while others achieved notably high rates of 73% and 77%.
- Only a limited number of responses were anticipated from each deanery.
- Wide Variation: Congregational response rates varied significantly, ranging from as low as 7% to as high as 77%.

Church	Responses	Surveys Sent	Response Rate
Ascension Episcopal Church (Vallejo)	1	14	7%
Church of the Epiphany (Vacaville)	11	15	73%
Grace (Fairfield)	9	17	53%
Grace (St. Helena)	2	19	11%

St. Luke's (Calistoga)	0	0	NA
St. Luke's (Woodland)	11	17	65%
St. Martin's (Davis)	17	22	77%
St Mary's (Napa)	4	14	29%
St. Paul's (Benicia)	5	18	28%
Total	60	136	44%

Adaptive Action Planning and the Mission Institute's Approach

Adaptive Action Planning is a continuous process designed to help organizations respond to change through three steps:

- **What?** – Gather data and identify patterns.
- **So What?** – Analyze the data and explore its significance.
- **Now What?** – Take action, measure impact, and refine strategies.

The Mission Institute applied this process by:

- Identifying patterns across the deanery. (What?)
- Reflecting on their meaning and impact. (So What?)
- Offering insights for next steps based on the Wingfield Deanery responses. (Now What?)

The researchers invite readers to:

- Assess if the patterns resonate with their experiences.
- Reflect on why these patterns exist.
- Consider how they can contribute to meaningful change.

This approach fosters ongoing learning and adaptation for continuous improvement.

WHAT? – Key Findings

Key Patterns from Participant Feedback:

- **Enhanced Racial Awareness and Historical Education**
 - Participants reported a significantly deeper understanding of systemic racism and the historical roots of racial injustice.

- The training’s use of films, readings, and discussions was frequently highlighted as “eye-opening” and effective for uncovering hidden layers of racism.
- **Mixed Reactions and Diverse Learning Needs**
 - Many respondents appreciated the well-designed structure and practical examples used during the training.
 - Some participants critiqued the one-day format as too superficial or academic, with some calling for more actionable strategies and tools.
 - There was a noted concern that the training might appeal predominantly to those with a higher education background, potentially limiting broader engagement.
- **Understanding and Vision of the Beloved Community**
 - Respondents consistently defined the *Beloved Community* as a space grounded in love, inclusion, and acceptance where every person is valued, reflecting the church’s commitment to the baptismal covenant.
 - Many emphasized the ongoing nature of building such a community, while also acknowledging that this is a non-linear journey requiring continual growth.
- **Emotional Impact and Community Experience**
 - The vast majority of participants expressed feeling safe and accepted within their congregations and shared notable diocese advancement on LGBTQ+ inclusion.
 - However, some recounted instances of microaggressions and subtle exclusion, suggesting that while overt discrimination may be rare, there is room to improve awareness and inclusivity.

SO WHAT? – Analysis of Data and Its Significance

Interpreting the Patterns:

- **Bridging Awareness and Action:**
 - The increased awareness and ongoing debate surrounding racial issues highlight the need for training programs that not only educate but also offer practical, actionable steps for those who are inspired to drive change. Data reveals a balance between imparting historical context and offering actionable strategies is desired.
- **Diverse Needs Demand Tailored Approaches:**
 - The mixed responses show that while some excel with an academically rigorous approach to training, others feel excluded when advanced education is assumed. This disparity underscores the need to develop multiple entry points or modules

tailored to different levels of familiarity with racial justice issues.

- **Vision of Community vs. Practical Realities:**
 - Although the *Beloved Community* is embraced as an aspirational ideal centered on unconditional love, the journey to achieve this vision is fraught with challenges. This highlights a tension between the idealized concept and practical steps needed to enact measurable change.

- **Emotional Resonance and the Need for Ongoing Support:**
 - Emotional responses ranged from feelings of belonging to instances of subtle harm. This demonstrates that while many are inspired by the training, there is a critical need to address lingering issues of microaggression and provide ongoing support for both individuals and congregations.

NOW WHAT? – Identify Strategies

Possible Next Steps:

1. **Deepen and Diversify Content:**
 - **Identify and Expand Actionable Strategies:** Integrate follow-up sessions, workshops, or modules that focus on practical tools and strategies for addressing racism in everyday contexts.
 - **Offer Tiered Learning:** Develop separate tracks or sessions tailored to different educational knowledge and awareness to ensure broader and more effective engagement.

2. **Enhance Clarity and Communication:**
 - **Differentiate Initiatives:** Clearly distinguish between related programs (e.g., *Sacred Ground, I Will With God's Help: Journey Toward Racial Healing and Justice*” and etc.) to avoid confusion and align expectations.
 - **Refine Messaging:** Use clear, inclusive language that resonates with both academic and non-academic audiences, ensuring that all participants feel empowered to contribute.

3. **Strengthen Leadership and Structural Support:**
 - **Engage Clerical and Lay Leaders:** Secure committed leadership to set strategic goals for racial justice and to support continuous training improvements.
 - **Regular Feedback and Adaptation:** Implement systematic methods (e.g., follow-up, focus groups) to measure the impact of changes and refine strategies.

4. Invite Broader Reflection and Participation:

- **Assess Resonance:** Encourage community members to reflect on whether these patterns resonate with their experiences and to share further insights.
- **Foster Open Dialogue:** Create safe spaces for ongoing conversations about why the patterns exist and how the church can contribute to meaningful change.
- **Promote Continuous Learning:** Embrace an ongoing process that welcomes adaptation as new challenges and opportunities for racial healing emerge.

Conclusion

The Commission for Intercultural Ministries' diocesan charge and training in the deanery has raised systemic racism awareness. Yet, the survey data expressed a compelling desire to transition from awareness to actionable change. By deepening content, tailoring approaches to diverse needs, and enhancing leadership support, the Episcopal Church can continue to evolve based on parishioners interest. The adaptive action process of learning, reflection, and action can assist parishes in fostering measurable progress in reconciliation and community building.

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O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.³

Dear Sibling in Christ,

We are grateful that you have chosen to engage with this report.

This work is not the product of our efforts alone. It stands on the shoulders of countless saints throughout history who, driven by their love for God and Church, have worked tirelessly to promote racial justice. We honor those who recognize that the Church, too, is affected by the racism of our world. It is a wound that cuts even deeper in this community of God, where every person is meant to be known and loved.

Within these pages, you will find the culmination of nearly two years of research. This report is not meant to serve as an academic paper or scientific study; rather, it is an effort to express some of the many truths that reside within the Church. It is also a form of narrative record, honoring Christianity's rich tradition of storytelling passed down through the generations.

We firmly believe that our calling is to know with our minds, our bodies, and our hearts. We invite you to embrace your full being, confident that God has endowed each of us with vast and profound understanding.

Remember, this report is not a final destination but a stepping stone on the journey toward a Beloved Community. We share the opportunity and the duty to co-create a realm of Love, one where what was once cast down is being raised, where what has grown old is being renewed, and where everything is being brought to perfection.

May God bless you abundantly on this iterative journey.

In God's abundant blessing,

Zena Link and Donna Bivens
The Mission Institute

³ https://episcopalchurch.org/files/book-of-common-prayer-2006_0.pdf