EPISCOPAL DIOCESE OF CONNECTICUT

THE TASK FORCE ON RACISM REPORT

Submitted on October 25, 1987

In Memory Of

THE REVEREND ERNEST C. WILLIAMS

March 31, 1922 - July 10, 1987
INTRODUCTION

"... all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God."

(An Outline of the Faith, BCP, p. 846)

The Task Force on Racism of the Episcopal Diocese of Connecticut aspires toward an order of human relations that reflects the values expressed in the Catechism of our faith. Racism is the antithesis of this order. Racism exists in this country and has permeated every segment of society, including our church. As a result, the 1982 General Convention requested that each diocese establish a Task Force on Racism. The Episcopal Diocese of Connecticut passed a resolution on June 13, 1984, to institute such a Task Force.

The Task Force was charged with the following responsibilities:

1. Developing and articulating a theological perspective on racism which will serve as the basis for diocesan response to racism within the church and society at large.
2. Recommending to the Bishop and Diocesan Executive Council (BDEC) a procedure by which the diocese undertakes a racial study (audit) of its various parts.
3. Reviewing and, if necessary, submitting to BDEC a revision of the diocese's affirmative action policy.
4. Recommending to BDEC an affirmative action plan designed to carry out the diocese's affirmative action policy.
5. Developing a strategy for education on racism which helps church members in the diocese understand the root causes of racism and which suggests ways in which they might confront racism in the various aspects of their life.
6. Recommending to BDEC ways in which the diocese can respond to racist practices as found in the society at large.
7. Recommending to BDEC a procedure for on-going monitoring and evaluations of diocesan strategy and programs concerning racism.
8. Researching imaginative ways of creating new job opportunities and recommending to BDEC ways in which diocesan institutions and individuals can be more effectively involved in this endeavor.
The Task Force deviated from this original charge in two respects. First, we went beyond the scope of Responsibility 2 by actually conducting a two-part racial study of the diocese on the reasoning that it is impossible to generate strategies for change without first ascertaining the present status of the institution. With the help of two consultants, the Task Force put together a survey of the attitudes of individual church members and an audit of the institutional structure of the diocese. These two documents form the basis for the recommendations of this report.

The second deviation from the original charge was that the Task Force did not address Responsibilities 6 and 8 which pertain to the wider society. We chose to focus on racism within the church in the hope that a successful struggle against racism in one institution would serve as a model for change in the society as a whole.

In addition to making these difficult decisions, the Task Force faced two other issues deserving of mention here. The first was occasioned by the racial composition of our group: One Latino, six Whites and five Blacks served as volunteers, assisted by a Black consultant and a Black diocesan staff liaison. With only blacks and whites sufficiently represented, we were reluctant to speak for any other group and felt better equipped to deal with relationships we knew first hand. Accordingly, in consultation with the Latino leadership of the diocese, the Task Force voted to focus on black/white relations with the following understandings:

1. That the task of any group addressing racism is to deal with multicultural issues.
2. That our work might serve as a model for other groups concerned with multicultural issues in the church.
3. That all data-gathering instruments be designed to collect data on all ethnic groups within the Episcopal Diocese of Connecticut.

The multicultural context of our work gave rise to the second difficult issue we faced - that of labeling groups in relationship to one another. In recognition of the symbolic value of language, we struggled with the relative merits of terms such as "non-white" versus "people of color" or "Latino" versus "Hispanic." We concluded that the choosing of labels inevitably results in alienating somebody unless the process is understood in this way: The naming of an oppressed group is tied to the goal of empowerment, and
thus the appropriate label will continually shift as changes occur in the group's perception of itself and of its place within the societal power structure. With empowerment as the dominant criterion, groups feel compelled to seek a unified identity in relation to the white world but then must contend with the cultural diversity within and among themselves, for which no one label is adequately inclusive. In light of these realities, the Task Force has chosen "people of color" as the most accurate, albeit imperfect, description for the large number of people affected by white dominance of American society.

In all these complex considerations that arise from human unlikeness, the Task Force perceives both the wonder and the tragedy of the human condition - so much richness and diversity, but also so much potential for conflict. We ask all who read this report to join with us in recognizing this paradox and in addressing it as St. Francis would have us do:

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

AMEN
THEOLOGICAL STATEMENT

We believe that perfection is unity with God; that sin is that which separates us from God. We believe that the Spirit of God dwells in all of us; that we are all children of God; that our unity with God is unity with each other.

When we see how we are all with God and in God, we see how we are similar, one to another. We see and love the Spirit of God in each of us. When we begin to make comparisons among ourselves, and to ascribe values to our differences, we break that unity and begin to separate ourselves from God. In segregating ourselves from each other, we break apart from God in defiance of Divine will.

Racism is a doctrine of ascribing false values to human differences. Therefore, it is inherently sinful. The true evil of racism is that it is doctrinal authority for the use of power to dominate others. It is the use of human separateness, symbolized by differences in skin color or language, to withhold the material, social, emotional, political and spiritual resources needed for the fulfillment of life.

But not without cost. Paul Tillich states, "The intrinsic claim in everything that is cannot be violated without violating the violator."\(^1\) The oppressor is eventually as destroyed by his acts as is the oppressed.

The implication of this fact is that racism is every single person's problem. There is a tendency for white people to see racism as a problem solely for people-of-color, an orientation which results in blaming and studying the victim. Conversely, there is a tendency for people-of-color to see racism as a problem solely for white people, an orientation which impedes trust, forgiveness and reconciliation.

Scripture gives us a way to exercise our mutual responsibility. Ephesians 2:13-16 is a statement of Christian human relations:

Your world was a world without hope and without God. But now in union with Christ Jesus you who once were far off have been brought near through the shedding of Christ's blood. For he is himself our peace. Gentiles and Jews, he has made the two one, and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between them; for he annulled

\(^1\) Tillich, Paul, Love, Power and Justice, p. 65.
the law with its rules and regulations, so as to create out of the two a single new humanity in himself, thereby making peace. This was his purpose, to reconcile the two in a single body to God through the cross, on which he killed the enmity.

As members of the church, we have been given a new identity, an identity which is defined by the pattern of Christ's life and which moves us to be a part of the Kingdom of God.

There is neither Black, White, Hispanic, but children of God seeking one spirit for the manifestation of the Word: "Love your neighbor as yourself" (Mark 21:31). The spirit of God, which is the abiding interior power of life in humanity, is also the power which enables us to rise to new heights of responsibility in denouncing sin.

Scripture calls us to speak in concrete terms about today's sins of racial injustice and inequality. We should all be advocates for the eradication of racism in all aspects of life, especially our religious life. The effects of racism escape no institution, not even the church. We know that institutional racism can be conscious or unconscious. While the motivation of the institution or its members is important, it is the results of policy and/or practice that reflect whether the institution is racist.

The elimination of racism in the church cannot be equated with assimilation, but rather with unity-in-diversity. No one group may demand the unilateral surrender of another's culturally determined values as the price for full participation in the church community. In celebrating diversity, we manifest our oneness in Christ.

The church must raise the awareness to participate in the struggle against racism, which is not only a struggle for people-of-color, but for all who seek a more humane society. The raising of awareness, to be effective, must be based on concrete action. We must do some self-evaluation. We must analyze, educate, program, eradicate, proclaim and energize to be true witnesses of Christ against the oppressive power of racism that hinders the coming of the Kingdom.
ATTITUDINAL STATEMENT

Background

Acting on authorization from the Bishop, the Task Force on Racism of the Episcopal Diocese of Connecticut has undertaken to assess and make recommendations regarding the complex issue of racism as it affects diocesan activities. This attitudinal survey is but one of what has been a multi-faceted approach to this task. Working with the invaluable assistance of Donald Ferree, the culturally diverse task force designed and implemented a survey aimed at determining critical attitudes about racism amongst members of the diocese.

The survey sample was drawn in such a way as to include all types of parishes (e.g., rural, suburban, urban, large, small, multi-cultural, monocultural, affluent, less affluent, etc.), clergy and deanery coordinators. Approximately one thousand questionnaires were sent out to people, of which 483 were returned. The process which produced the questions on the data-gathering instrument included gathering information from process-oriented focus groups drawn from a cross-section of deaneries throughout the state. The feedback on racism gathered from these meetings was the basis for the content and focus of the questions which were part of the survey. In a very real sense, the content and thrust of the final questionnaire was primarily shaped by these deaneries.

The final sample was drawn from 33 parishes and deanery coordinators with, as noted above, an effort to provide a representative reflection of views throughout the diocese. With the relatively high level of response (48.3%), we believe that the results of this survey provide a useful insight into attitudes which Connecticut Episcopalians have regarding racism.

In reviewing these attitudes, the balance of this report is organized as follows:

A. Who Responded
B. Perceptions and Attitudes Regarding Racism
C. Race Differences and Christian Life
D. The Clergy
E. Conclusions
A. Who Responded

As noted above, approximately 1,000 surveys were sent out and 483 were returned. Ninety-one percent of the respondents were white, more than 8% were Black, less than 1% were Oriental/Asian or other. Most of the respondents (78%) were over 40 years old. Fifty-nine percent were male and 41% were female. Fifty-six percent of those who replied were Episcopalians from birth, with 44% having converted at some time during their life. Most respondents were laity (77%), with 23% being ordained. The majority of all respondents (72%) had been in their parish six years or more, with only 28% having been in their current parish five years or less. Sixty percent of respondents characterize themselves as very active in their local parish. The additional 25% who see themselves as somewhat active in their parish make the respondent group overwhelmingly (85%) composed of people who see themselves as active members of the faith.

Finally, it is important to note that 66% of the respondents belong to parishes which they perceive as "almost entirely of their own race." When you add this to the 27% who belong to parishes they believe to be composed of "mostly of your own race," we have a situation wherein 93% of the respondents belong to parishes which are predominantly their own racial group.

In comparing white and Black parishioners in this regard, the percentages are similar. When queried about whether their parishes were "almost entirely of your own race," 67% of whites and 62% of blacks answered affirmatively. However, when you add the percentages based on responses to "Mostly of your own race" (30% for white and 2% for black), the figures show that 97% of whites and only 64% of Blacks believe that the racial mix of their parish is mostly of their own race. Additionally, no white parishioners reported that their parish was composed "mostly of other races" and only 1% indicated belonging to parishes of "almost entirely of other races." On the other hand, 19% of Blacks reported that their parish was "mostly of other races," for a total of 31% of Black respondents reporting being in parishes composed of mostly other races.

B. Perceptions and Attitudes Regarding Racism

The survey revealed the following key findings regarding the respondents' views:
80% of Black respondents believe that racial minority groups are either "somewhat under-represented" (46%) or "very under-represented" (34%) in the diocesan leadership.

46% of white respondents believe that racial minority groups are "roughly fairly represented" in the diocesan leadership, with 22% believing them to be somewhat over-represented and 20% believing them to be somewhat under-represented.

64% of Black respondents believe that concerns of racial minorities are understated in the diocese.

59% of white respondents believe that concerns of racial minorities are fairly stated in the diocese.

82% of Black respondents believe that racial minority Episcopalians have too small a voice in the diocese.

61% of whites believe that racial minorities have an appropriate voice, with 35% believing that they have too small a voice.

95% of Blacks believe that the diocese should pay a lot more (50%) attention or somewhat more (45%) attention to the problem of racism.

79% of whites believe that the diocese should pay about the same amount of attention (39%) or somewhat more attention (45%) to the problem of racism.

95% of Blacks believe that the National Church should pay a lot more attention (58%) or somewhat more attention (37%) to the problem of racism.

73% of whites believe that the National Church should pay a lot more attention (18%) or somewhat more attention (45%) to the problem of racism, with 31% believing that about the same amount of attention should be paid.

39% of whites responding view "racism in the United States" as "very serious," while 77% of Blacks held this view. Similarly, only 19% of whites saw racism in their own community as very serious, while 35% of Blacks felt racism was a very serious problem in their own community.

In indicating their attitude toward affirmative action for racial minorities, 29% of whites "strongly favor", while 83% of Blacks "strongly favor."

When asked "Which comes closest to your view of what 'affirmative action' is in hiring of members of racial minority groups," the majority
of whites (64%) and Blacks (73%) either answered "Being careful not to discriminate against minorities" or "Making special efforts to find qualified minorities to apply for jobs."

- 51% of whites and 23% of Blacks believe that Blacks and whites are becoming more alike in terms of education and income. Most Blacks (78%) either believe that they are becoming less alike (36%) or staying about the same (41%).
- 75% of whites and 31% of Blacks either strongly agree or somewhat agree that "Our problems are not so much with racial differences as with differences in education and cultural background."
- All Blacks (100%) and most whites (94%) either strongly agree or somewhat agree that "Children should be taught to take pride in their racial or ethnic heritage."
- Most whites (98%) and all Blacks (100%) either strongly agree or somewhat agree that "We should make a special effort to learn from and appreciate other cultures and heritages."
- 90% of Blacks and 63% of whites strongly disagree with "All the concern about racism is really talking about a problem that has been basically solved."

C. Race Differences and Christian Life

Respondents indicated the following attitudes in important areas of Christian life:

- White and Black respondents held very similar attitudes on the value of "the diversity of race and culture." Both Blacks (85%) and whites (84%) overwhelmingly view it as "a gift to be cherished," as opposed to the much smaller group which saw it as "a problem to be overcome."
- When asked "If your parish included a broader mix of racial backgrounds," Blacks (72%) felt that it would "build community," while whites were almost evenly split between "build community" (46%) and "not make much difference" (45%). Ten percent of whites and 3% of Blacks felt a broader mix would "hinder community."
- "There is such a thing as a distinctively Black spirituality" is a statement with which 76% of Black respondents and 65% of white respondents either strongly agree or somewhat agree.
- 61% of whites and 65% of Blacks either strongly agree or somewhat agree that "It's only natural for people to want to go to church with people who are like them."
"It is never appropriate for the church to take the race or ethnic background of people into account when making hiring decisions" had 49% of whites and 39% of Blacks answering strongly agree or somewhat agree.

77% of Blacks and 66% of whites either strongly agree or somewhat agree that "it is important for membership of church bodies to reflect the ethnic and racial diversity of church membership."

Most respondents (94% of whites and 95% of Blacks) use the 1982 Hymnal most regularly in worship. Only 28% of whites, as compared to 83% of Blacks have ever used Lift Every Voice and Sing containing music drawn from the Black tradition.

Encouragement of wide diversity in worship is seen as important by 58% of Blacks and 49% of whites, with the balance wanting to "be sure all services [are] basically similar."

Most Blacks (63%) and whites (62%) either somewhat disagree or strongly disagree with the statement "Racial or ethnic pride gets in the way of loving each other as God's children."

"A specific proportion of leadership positions should be reserved for members of racial minority groups" is a statement with which 65% of whites either somewhat or strongly disagree, while 65% of Blacks either somewhat or strongly agree.

D. The Clergy

The demographics of the clergy respondents were remarkably similar to those of the lay respondents (e.g., 91% of both the lay and ordained respondents were white). The opinions of the clergy tended to be more compatible with those of the opinions of Black lay respondents.

E. Conclusions

Based upon the above data, the Task Force reached the following conclusions:

- The respondents were mostly men over 40 years old who had been very active in parishes which they belonged to six years or more.
- Most respondents go to churches which are almost entirely of their own race.
White and Black respondents have essentially opposite views on the following:

- Issues of racial minority groups representation in diocesan leadership
  - Blacks perceive under-representation
  - Whites perceive fair representation

- Issue of how concerns for racial minorities are handled by diocese
  - Blacks perceive understatement
  - Whites perceive fair statement

- Issue of racial minority voice in the diocese
  - Blacks perceive too small a voice
  - Whites perceive an appropriate voice

- Issue of diocesan attention to racism
  - Blacks perceive need for more attention
  - Whites perceive need for same or somewhat less attention

- Issue of racism in the United States
  - Blacks perceive it as very serious
  - Whites perceive it as somewhat serious

- Issue of attitude towards Affirmative Action
  - Blacks strongly favor
  - Whites do not strongly favor

- Issue of whether Blacks and whites are becoming more alike in terms of education and income
  - Blacks disagree
  - Whites agree

- Issue of "Our problems are not so much with racial difference as with differences in education and cultural background"
  - Blacks disagree
  - Whites agree

- Issue of "A specific proportion of leadership positions should be reserved for members of racial minority groups"
  - Blacks agree
  - Whites disagree

White and Black respondents have essentially similar views on the following:

- Agree that the national church should pay a lot more attention to the problem of racism
- Agree that "We should make a special effort to learn from and appreciate other cultures and heritages."
- Disagree with the statement "All the concern about racism is really talking about a problem that has been basically solved."
- Agree that "diversity of races and cultures is a gift to be cherished."
- Agree that there is a distinctively "Black spirituality."
- Agree that it is only natural for people to want to go to church with people who are like them.
- Agree that it is important for church governing bodies to reflect the ethnic and racial diversity of church membership.
- Disagree with "Racial or ethnic pride gets in the way of loving each other as God's children."

Copies of the entire Questionnaire and the raw data generated by it are available through the Office of the Episcopal Diocese of Connecticut.
SECTION 1 - PROGRAM ISSUES

1. List the programs of the diocese which have a direct impact on fighting racism:
   A. Task Force on Racism
   B. Diocesan Peace and Justice Commission
   C. Bishop and Diocesan Executive Council: Personnel Policy Committee
   D. Development of Hispanic Ministries
   E. Good News (Diocesan Newspaper)
   F. Development of Jubilee Centers (will be called Metropolitan Centers)
   G. Divestment: South Africa
   H. El Misionero (Diocesan Hispanic Newspaper)
   I. Mission Development Committee
   J. Various Deanery Programs
   K. Programs of Episcopal Social Services
      1) Refugee Resettlement
      2) Community of St. Luke's
      3) Shepherd's Center
   L. Instituto Hispano Pastoral
   M. Ecumenical Groups
      1) Connecticut Interfaith Housing and Human Services
      2) Connecticut Impact
      3) Peace Center
   N. Leadership Training Academy - was set up to be inclusive, including in its curriculum work on cultural differences
   O. Junior High Youth Conference
   P. Video Library of Diocesan House

2. List the programs of the Diocese which should/could have a more direct impact on fighting racism.
   A. Bishop and Diocesan Executive Council
      1) Program and Budget Committee
      2) Education and Lay Training
      3) Ministry with the Aging
      4) Planning and Evaluation
   B. Parish Development consultants
   C. Ecumenical Commission (work with Black denominations)
   D. Mission Committee (Mission Development Fund)
   E. Cursillo
   F. Training Programs for Ordination
   G. Deployment (policies and consultants)
   H. Diocesan Liturgical Services (music)
   I. Episcopal Charities Drive
   J. Urban Caucus
   K. Education for Ministry (EFM)
   L. Personnel Policy Committee
3. What additional programs should the Diocese have which would have a more direct impact on fighting racism?
   A. Affirmative Action Plan
   B. Affirmative Action Monitoring Committee
   C. Race awareness training at all paid and volunteer levels
   D. Educational materials at all levels

4. What percent of the Diocese's annual budget has a significant effect on fighting racism?
   0.6% ($20,400 out of $3,232,000)

5. What actions or guidelines are there, if any, to insure that traditionally disenfranchised groups (e.g., Afro-Americans, Latinos, etc.) are given active consideration in the budget process?
   A. The diocesan annual budget is prepared by the Program and Budget Committee on behalf of the Bishop and Diocesan Executive Council (BDEC). This Committee presently has three Black members and one Hispanic member out of a membership of 19. Minority representation is a strong consideration in the selection of members to this Committee. The Committee membership is specified by Canon of the Diocese.
   
   1) Nine of its members are elected by Convention. Those nine are nominated by a Convention Committee whose job it is to nominate all the candidates to be elected by the Diocesan Convention. It is appointed by the Bishop and is designed to have a balance of lay and clergy, male and female, who know a variety of people in the diocese. The current membership of the Nominating Committee is as follows:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>4</td>
</tr>
<tr>
<td>Hispanic</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
</tbody>
</table>

   2) Six other members are appointed to the Program and Budget Committee from Executive Council.
   
   3) Three members are appointed to this Committee from the Finance Committee. All members of the Finance Committee are elected by the deaneries (one member by each).
   
   4) The nineteenth person is the Chairperson.

   B. The Program and Budget Committee presents the budget to the Bishop and Diocesan Executive Council. Members of BDEC are elected by deaneries. The Bishop is authorized to appoint up to six members of BDEC and he uses these appointments to select underrepresented minority group members. Presently, there are two Black members and one Hispanic member on the BDEC.

   There is not a written policy that established the current practice of using these appointments to select underrepresented minority group members. It is the practice of our present bishop.
C. BDEC presents the budget to the Diocesan Annual Convention which adopts or amends the budget. Each parish and mission sends two delegates to the Diocesan Convention and each delegate is entitled to vote on the budget. These delegates are elected by the parishes.

D. There is not a written policy that establishes the current practice of including minority group members on the Program and Budget Committee.

SECTION 2 - MEMBERSHIP

1. How does the diocese define a parish?
   By membership.

2. How was this method of defining a parish determined?
   National Canons say this matter is left up to the diocese. Title 1, Canon 13, is attached. It states that defining boundaries, as well as establishing new parishes, is left up to Diocesan Convention.
   Diocesan Canon 1, Section 1, states that a new parish may be constituted by the bishop, with the advice and consent of the Standing Committee, on written application by not less than ten baptised persons.

3. What effect has this method had on the diocese's ability to fight racism?
   A. Positive impact. Each and all persons may attend where they wish, seeking an integrated parish if they wish, or a parish that ministers to their spiritual needs most effectively.
   A new parish may be started where there are special needs of any group of people.

   B. Negative impact:
      1) If churches are defined by members, the members may move into suburbs and no longer care about the neighbors and/or the neighborhood surrounding the church.
      2) If no parish has geographically defined boundaries, then no parish need reach out to geographically defined pockets of poverty or ghettos of one ethnic or racial group.
      3) If leaders are elected by the majority who live elsewhere, they may intentionally (or unintentionally) make decisions to exclude certain groups.
      4) In two cases in the past, new parishes have been formed to serve the white population that had moved, changing an integrated parish into two segregated ones. Since resources were split in the process, the result was two parishes having to be supported by the diocese where there had previously been one self-sufficient parish.

4. What are the criteria to start a congregation and to end a congregation?
   The criteria to start a congregation are found in the National Canons, Title 1, Canon 13, and in Diocesan Canon 1. The criteria to end
a congregation are found in Diocesan Canon 1, Section 12. A parish
may vote to terminate its parish organization by a two-thirds vote of
its members at an Annual Meeting, with the approval of the bishop
and the Standing Committee.

5. How were the criteria to start and end a congregation determined?
They were determined by vote of both General and Diocesan Conven-
tions.

6. What impact has this criteria had on the diocese's ability to fight
racism?
In the past five years the bishop and his staff have exercised the
authority to establish new congregations for Hispanic persons. Previous
to that time, there had been two situations where the formation of
new parishes resulted in segregation instead of integration. It seems
that the judgement of the bishop at the time very much affects what
happens.

7. List parishes that were started in the last 25 years.
Parishes that were started in the last 25 years are as follows:

<table>
<thead>
<tr>
<th>Date Begun</th>
<th>Name</th>
<th>Location</th>
<th>Size (Persons)</th>
<th>Racial Composition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1962</td>
<td>St. David's</td>
<td>Gales Ferry</td>
<td>313</td>
<td>100% White</td>
</tr>
<tr>
<td>1962</td>
<td>St. Peter's</td>
<td>South Windsor</td>
<td>265</td>
<td>100% White</td>
</tr>
<tr>
<td>1963</td>
<td>Resurrection</td>
<td>Norwich</td>
<td>264</td>
<td>100% White</td>
</tr>
<tr>
<td>1967</td>
<td>St. Timothy's</td>
<td>Fairfield</td>
<td>352</td>
<td>100% White</td>
</tr>
<tr>
<td>1981</td>
<td>Casa Batenia</td>
<td>Norwalk</td>
<td>72</td>
<td>100% Hispanic</td>
</tr>
<tr>
<td>1981</td>
<td>Divine Providence</td>
<td>Hartford</td>
<td>83</td>
<td>100% Hispanic</td>
</tr>
<tr>
<td>1983</td>
<td>Iglesia de la Ascension</td>
<td>New Haven</td>
<td>40</td>
<td>100% Hispanic</td>
</tr>
<tr>
<td>1983</td>
<td>St. James'</td>
<td>Fair Haven</td>
<td>74</td>
<td>100% Hispanic</td>
</tr>
<tr>
<td>1986</td>
<td>St. Paul's</td>
<td>Bridgeport</td>
<td>37</td>
<td>100% Hispanic</td>
</tr>
</tbody>
</table>

8. Parishes or missions that have ended in the last 25 years are as follows:

<table>
<thead>
<tr>
<th>Date Ended</th>
<th>Name</th>
<th>Location</th>
<th># Families</th>
<th>Racial Composition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>St. John's</td>
<td>Montvale</td>
<td>Under 20</td>
<td>100% White</td>
</tr>
<tr>
<td>1978</td>
<td>Christ's Church</td>
<td>East Hampton</td>
<td>17</td>
<td>100% White</td>
</tr>
<tr>
<td>1983</td>
<td></td>
<td>Harwinton</td>
<td>Under 20</td>
<td>100% White</td>
</tr>
</tbody>
</table>

9. There is a plan under consideration for establishing churches in the
future. It may be part of the Congregational Development Officer's
responsibility or the bishop's office's responsibility. It is not yet es-

established, but a meeting on this matter was held as recently as April
of 1987.

10. If such a plan exists, does any of it address the diocese's ability to
fight racism?
It does not yet exist.
### Total # Employees

<table>
<thead>
<tr>
<th></th>
<th>Bishops</th>
<th>Administrative</th>
<th>Program</th>
<th>Clerical</th>
<th>Service</th>
<th>Diocesan Consultants</th>
<th>Psych./Med. Consultants</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>FT</td>
<td>PT**</td>
<td>FT</td>
<td>PT</td>
<td>FT</td>
<td>PT</td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Black</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Latino</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
</tr>
<tr>
<td>Oriental</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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</tr>
<tr>
<td>American Indian</td>
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<td>0</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
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<td>5</td>
<td>8</td>
<td>9</td>
<td>0</td>
<td>2</td>
<td></td>
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<tr>
<td>Physically Disabled</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>Women</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>0</td>
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</table>

* Full-Time  
** Part-Time

### Salary/Wage Ranges

<table>
<thead>
<tr>
<th>Category</th>
<th>Bishops</th>
<th>Administrative</th>
<th>Program</th>
<th>Clerical</th>
<th>Service</th>
<th>Other</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>$29,512</td>
<td>$21,500</td>
<td>$17,500</td>
<td>$ 9,741</td>
<td>$12,600</td>
<td></td>
</tr>
<tr>
<td></td>
<td>to 45,345</td>
<td>to 39,907</td>
<td>to 25,497</td>
<td>to 27,300</td>
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</tbody>
</table>

**Fringe Benefits**

<table>
<thead>
<tr>
<th>Comments or Explanations</th>
<th>Bishops</th>
<th>Administrative</th>
<th>Program</th>
<th>Clerical</th>
<th>Service</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing</td>
<td>FICA</td>
<td>*</td>
<td>**</td>
<td>FICA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utilities, Pension</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel, Health &amp; Life Ins., Prof. &amp; Continuing Ed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discretionary Fund</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Same but no housing & util. for some  
** Same as bishop but no discretionary fund

---

1985 Diocesan Journal Budget
3. Does the racial composition of the staff reflect the racial diversity of the state?

The numbers of people on the professional staff of the diocese who are Black or Asian do correctly reflect the racial diversity of the state.

The numbers of women and Latinos on the professional staff do not reflect the diversity in the state.

The numbers of women on the support staff, however, when added to those on the professional staff, would then reflect the diversity in the state.

4. What methods are used to recruit new staff at each job level?

A. Job descriptions are written and distributed.
B. Clergy Deployment Office in New York
C. UBE and Hispanic Coalitions are notified
D. Bishops are screened by a Screening Committee and then elected by the delegates to Convention. These delegates are comprised of two elected lay delegates per parish and all the clergy in the diocese.
E. Program staff are screened by a committee especially appointed for the purpose. They present the top two or three candidates to the bishop.

5. What means are used to advertise staff openings (including media)?

A. Professional staff are recruited by:
   1) Personal contacts
   2) Diocesan media, i.e., Good News
   3) Letters to congregations
   4) Pass It On (four copies per congregation - one each to rector, senior warden, clerk of vestry and to the secretary/communications person)

B. Support staff are recruited by
   1) Personal contacts
   2) Notification of 30 area congregations
   3) Notification of 30 affirmative action agencies
   4) Newspapers
   5) Employment agencies

6. Does the training of diocesan consultants impede minority participation?

A. The time training is offered and the amount of time may do so. The Parish Development Course is offered on Tuesday mornings from 10:00 A.M. to 12:30 P.M. and Tuesday evenings from 7:00 to 9:30 P.M., for two years. The fee is $240.00. There are sources of funds for the training of lay persons which may be applied for. Minorities are recruited for these positions in the same ways as others are. A person may be recommended to be a parish consultant by another parish consultant or by their rector. All are chosen by the bishop.

7. What supports are given to staff at each job level to work for broader racial inclusiveness on the staff?

The Canon of the Ordinary sends a memo on all openings to the Hispanic and Black support groups. Several women clergy who are especially
interested are also notified. Employment agencies in Hartford that focus on minority candidates are notified. A special effort is made to let people know that minority applicants are welcome.

8. How are personnel practices arrived at? With the employed staff itself? At each job level?
   The Personnel Committee has become very active since the Spring of 1987. They have worked very closely with the Canon of the Ordinary to re-edit a manual of personnel practices previously put together by the bishop and staff. This draft has been sent to the lawyers for review before final consideration by BDEC.

9. Who makes employment and separation decisions? Does the diocese have an Affirmative Action Program?
   A. The supervisor makes employment and separation decisions, with the advice and consent of the bishop and Personnel Officer.
   B. The diocese has no Affirmative Action Program. The Task Force on Racism has developed one.

INSTITUTIONAL AUDIT

SECTION 4 - PARISH LEADERSHIP

1. How many rectors/vicars (assistants are included) are:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>White</td>
<td>187</td>
<td>30</td>
</tr>
<tr>
<td>Latino</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>225</td>
<td></td>
</tr>
</tbody>
</table>

   3.5% of the 225 rectors and vicars are minority persons. This compares to a minority percentage of the population of Connecticut of 12%. It is estimated that at the present rate of growth, the minorities in Connecticut will be 25% of the population by the year 2000.

2. How many non-parochial priests (retired not included) are:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>95</td>
<td>6</td>
</tr>
<tr>
<td>Latino</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td></td>
</tr>
</tbody>
</table>

3. How many vocational deacons are:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Latino</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>
4. What is the approximate cost of going to seminary and becoming an ordained priest?

At Yale it costs $15,000 a single person per year and $18,000 a family person per year.

5. How much personal time is the process of becoming ordained likely to involve?

It usually takes three full school years of study at a seminary, plus one quarter or one summer of clinical pastoral education.

6. Is the training and testing for ordination racially or culturally biased?

By and large, seminarians are trained to work in a white suburban congregation. Many schools recently have begun to offer electives in Black History and Culture. Certain seminaries have more than others. If you go to General Seminary (New York), you can take courses at the Instituto Pastorale that would prepare you to work with Hispanics. Otherwise there is very little for Latinos. In Connecticut, testing depends on writings. People who read these written works are usually white. Too much dependence on this type of measurement may be detrimental to Blacks and Hispanics who have a stronger oral tradition.

7. How many members of the Clergy Selection Committee are:

<table>
<thead>
<tr>
<th>Committee 1</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Latino</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Committee 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afro-American</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Latino</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Committee 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afro-American</td>
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<td>0</td>
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<tr>
<td>White</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Latino</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

8. Are the processes for encouraging people to seek ordination designed to be racially inclusive?

Yes. The National Church has expended much energy and effort to recruit Blacks. In Connecticut we are working to encourage Latinos to enter the ministry. However, the number of Blacks entering the ministry has dropped off radically in the last 20 years. Most Blacks entering the Episcopal ministry are converts from other denominations.
9. Is there financial support available for people from diverse racial backgrounds pursuing ordination?

Yes, more so than if a person was white. It depends on the diocese involved, however. Virginia has funds, Berkley has funds and Diocese of Connecticut has funds. The Institute helps Latinos to prepare (80% of Black Episcopal congregations are located in the larger northeast-middle east corridor).

SECTION 5 - VOLUNTEER LEADERSHIP

1. How many members of the Diocesan Executive Council are:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>White</td>
<td>28</td>
<td>7</td>
</tr>
<tr>
<td>Latino</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

(Plus 2 white males that have voice only)

2. How is the membership on the Diocesan Executive Council determined?

A. Each of the 14 deaneries elect two representatives, one of whom is a clergy person and one is a lay person
B. There are seven ex-officio members, three of whom are bishops.
C. There are six members at large who are appointed by the bishop.

3. What impact has this selection process had on the diocese's ability to fight racism?

A. Since all of the deaneries are mostly white, they elect from their own group. Actually, they could elect anyone from any parish, but in reality this seldom happens, because they don't know them.
B. Five of the seven ex-officio members are white and two are Black.
C. The present Diocesan Bishop uses the six members at large to provide this body with minority representation. This decision is in his hands.

4. What are the processes for selecting members to other decision-making bodies?

There are three kinds of decision making bodies: Commissions, Program Committees and internal committees.

A. Commissions: Members are appointed by the bishop with input from other persons. After the group meets, they are asked for suggestions of other persons.
   1) The Finance Committee is elected by the deaneries (one person from each).
B. Program Committees: Same as above - appointed by the bishop with input from staff.
C. Internal committees: Appointed by the bishop with input from staff.
5. What impact have these processes had on the diocese's ability to fight racism?

Although this process is very open, allowing people to submit names from a variety of places, the fact that there is any minority representation on these groups is dependent on the wishes of one person, the Diocesan Bishop. At the present time, great care is taken to provide this representation.

6. What reimbursement is available for volunteer expenses?

Any volunteer can apply for and receive mileage. Sometimes dinners are provided free of charge.

7. Are committee chairpersons selected in a way to insure racial inclusiveness?

The bishop appoints the chairperson. There is nothing written that insures racial inclusiveness, but his own inclinations.

8. How does the Executive Council insure that it is working on behalf of racial justice?

A. There are three Black members and two Hispanic members of the Council.
B. There is a Task Force on Racism now in existence.
C. There is no other insurance.

SECTION 6 - COMMUNICATIONS

1. Are any special methods of communications used to keep in touch with the non-white community?

The Hispanic Mission people put out a communication all over the United States and even overseas called El Misionero. The editor is Nildya Lora of Norwalk.

2. What percentage of articles in Good News is devoted to fighting racism?

There are eight editions published a year. In every issue there were articles related to Black and Hispanic concerns. Two complete issues were devoted to minority concerns - one on Black concerns and one on Hispanic concerns this last year (1986). All of these things happened because of staff decisions, not by means of written policy. There is a Communications Committee of eight to ten people who act as advisors to Good News. There is a written editorial policy which related to Good News only, and not to any other diocesan publications (the chairman is currently Laird Mortimer).

3. Do diocesan publications (e.g., newspapers, newsletters, pamphlets, etc.) contain materials (e.g., logos, photographs, drawings) which are racially inclusive?

The Task Force examined all the publications we were able, and found them to be racially inclusive or neutral. None were objectional.

4. Are teaching materials (e.g., Foundations of the Christian Faith) racially inclusive?

In the five books in the series that have been checked thus far, there is neither the word Black, Hispanic, Minority, nor Ethnic in any index.
However, on Page 133 of The Christian Moral Vision, there is a page on the Black Experience, and Page 135 is devoted to Ethnic Groups. In the sixth book, Christian Believing, "Black oppression, Christian responsibility for" is found in the index. On Page 41, there is one sentence that deals with this topic.

5. Is there anything in diocesan printed materials or advertising formats (e.g., all white figures, and white facial features, whites in all positions of authority) which made the diocese appear not to be racially inclusive?

Easter ads that were designed this year were made inclusive by intention. There is no written policy.

SECTION 7 - FINANCES

1. Where does the diocese do its banking?
   At the Connecticut Bank and Trust it has checking accounts. It has no savings accounts.

2. Are the diocesan banks affirmative action employers (i.e., with a plan or program that ensures racial inclusiveness)? Explain if and how the diocese monitors this.
   Yes, CBT is an affirmative action employer with a written plan which is on file in Jack Spaeth's office.

3. What is the diocese's yearly budget?
   $3,232,000 in 1986.
   A. For goods (materials and supplies of all kinds)
      $13,500 - supplies
      $11,000 - equipment
      $20,000 - postage
      $13,099 - supplies related to Diocesan House
      $22,000 - computer cost and maintenance TOTAL $79,599

   B. For services (including program and building services)
      $51,055 - heat
      $10,483 - utilities
      $759,360 - salaries and all related benefits, including insurance benefits
      $880,000 - National Church Missions
      $1,000,000 (roughly) - Deaneries, mission support, programs
      $21,000 - Miscellaneous

4. Who does the purchasing of goods and services?
   Jack Spaeth

5. What percentage of the diocese's goods and services are purchased from vendors owned by Afro-Americans ___ Latinos ___ Other ___
   Whites 95% or more

The estimate of non-white ownership is less than 5%. Answer not known for sure.
6. How much money is used to invest in programs aimed at improving the socio-economic situation of people-of-color?

$880,000 goes to the National Church. One half ($440,000) of this amount is used for administration. Perhaps one third of the total goes to Third World countries or to directly help the socio-economic situation of Blacks or Hispanics ($293,333).

Deanery programs that are aimed at improving the socio-economic situation of people are as follows:

A. Danbury Refugee Resettlement
   Refugee Resettlement/St. James Church
B. New Haven-Welfare Reform Project
   Interfaith Vol. Caregivers
C. Hartford
   Tutoring Program-St. Monica's Good Shepherd
   Bellevue Sq. Girls' Club
   Center City Churches
D. New Haven
   Tutoring St. Luke's
   Adopt an Apartment
   Life Haven-Pregnant Teens
   Ascension Church Outreach Prog.
   St. Andrew's Elderly Prog.
   Wider City Parish Summer Rec.
   Sage Services of Connecticut
   Jobs for Elderly
E. Bridgeport
   St. Luke's Food Coop
   Prison Chaplaincy
   Deanery Spring Convocation
   Social Advocacy
   Sacred Heart Univ. Panel
   Ethics & Business Practices

7. Does the diocese have investments:

   Yes, all with CBT.

   A. Stocks and Bonds?

   Stocks $15,600,000  Bonds $10,200,000

   B. Real estate?

   $391,000,000 total value (includes value of all parishes)
   $ 50,000,000 is value excluding value of all parishes

   1) Bishop's residence  Hartford
   2) Residence  West Hartford
   3) Residence  Hartford
   4) Sixteen missions  All over state
   5) Clergy retirement homes  Litchfield
   6) Camp Washington  Morristown
   7) Church Homes of Hartford  Hartford
8) A Home for Episcopal Women Hartford
9) Retreat Ave. Home for Elderly Women Hartford
10) Retreat Center Morris
11) Sixteen acres of land Bristol
12) Hispanic Mission (in planning) Hartford

C. Other - $1,000,000 is invested in short term cash.

8. Are there policy guidelines which are followed when making investments?
   Yes, in the area of South African divestments only.

9. Are non-whites included in the decision making process?
   No, not in reality. Bishop Coleridge is a member of the Board of Donations and Bequests for Church Purposes (D and B), but seldom comes to a meeting. Most decisions are made by CBT employees. Mr. Spaeth has not ever met one who was not white. Short term investment decisions are made by Jack Spaeth and Bill Fellows, the accountant, both of whom are white.

10. How much money is invested in enterprises owned by
    Afro-Americans 0  Latinos 0  Whites 100% Other non-whites 0

11. Has the diocese adopted guidelines relating to social action criteria to the investment of funds?
   A. Divestment of funds in South Africa is the only guideline now.
   B. The Social Responsibility Committee has looked at other issues but has not made any other decisions in the past six years. Previous to that time they had decided to recommend divestment of funds in a company making poison gas.

12. Does the diocese advise parishes on investment matters?
   A. Yes, when asked. Any parish is allowed to invest in a state or federal bank or a diocesan fund or corporation. For other investments they are required to ask permission. If the investment is sound and well managed, the diocese would give approval.
   B. Two Black parishes presently have requests in to invest in other than specified areas.
   C. When total divestment is carried out, the diocese loses its ability to attend a stockholders' meeting and register opinions or influence the course of events.
EQUAL EMPLOYMENT AND OPPORTUNITY POLICY
and
AFFIRMATIVE ACTION PLAN
of
THE EPISCOPAL DIOCESE OF CONNECTICUT

As Christians, we believe that perfection is unity with God; sin is that which separates us from God. We believe that the Spirit of God dwells in all of us, we are all children of God, and that our unity with God begins with our unity with each other. We are called to act in concrete terms to eradicate the sin of separation, person from person and each from God. We celebrate our unity-in-diversity in our oneness in Christ.

The Episcopal Diocese of Connecticut affirms this call to action in establishing this equal employment opportunity policy statement for the diocese and encourages all parishes to follow the same principles.

"It is the policy of the Episcopal Diocese of Connecticut to provide equal employment and volunteer services opportunities to all persons without regard to race, color, age, sex, religion, sexual orientation, national origin or ancestry, qualified handicapped, or veteran status; in all employment matters, including hiring, training, compensation, promotions, transfers, terminations, or retirement practices; except with respect to those bona fide instances which require active Episcopal Church membership. Further, this policy shall apply, as appropriate, to appointments to all Boards and Commissions."

In order to make this policy a reality, good-faith efforts will be taken through a positive, continuing Affirmative Action Plan (AAP). The Bishop of the Diocese of Connecticut will have direct oversight of the Plan and be assisted in its implementation by the appropriate ecclesiastical bodies and the Directors of Program and Administration and the Bishop's Assistant for Clergy Deployment. The AAP will contain:

- Implementation Responsibilities
- Monitoring Committee Guidelines
- Dissemination Guidelines
- Identification of Jobs
- An Analysis of the Workforce
- Goals
Implementation

- The Bishop shall be primarily responsible for the implementation of the Diocesan AAP and be assisted by any other Bishops of the Diocese.
- The Bishop may appoint another person as Affirmative Action Officer to carry out the day-to-day operation of the AAP. However, this person shall report to the Bishop for guidance and counsel.
- The Director of Administration, the Director of Program and the Bishop's Assistant for Clergy Development as appropriate, shall be responsible for Affirmative Action in his/her area of operation.
- All persons reporting to the Bishop, the Directors of Program and Administration, and the Bishop's Assistant for Clergy Development shall be responsible to ensure that their own actions comply with AAP and the Diocesan Equal Employment Opportunity Policy.

Monitoring Committee

- The Bishop shall appoint an AAP Monitoring Committee whose function will be to review the goals and accomplishments of affirmative action on an ongoing and annual basis.
- This Committee shall also serve as a Complaint Review Board to hear grievances and to make recommendations for corrective action.

Dissemination

The EEO Policy and Affirmative Action Plan of the Diocese will be communicated in writing, to all members of the diocesan staff, all parishes and missions, all the clergy and laity, and to vendors, as well as to the National Church Office. A copy shall be kept at Diocesan House within easy access for visitors to read.

Identification of Jobs

The Bishop shall cause an annual updating of a listing of all current stipendary positions within the Diocesan House. Each position shall carry:
- Position Title
- Major duties of the position
- Major skills needed to qualify
- Statement as to whether on-the-job training (OJT) can help qualify a person
Also, all notices of vacancies on Boards and Commissions shall carry sufficient information about duties and requirements to encourage all qualified persons to offer themselves for appointment.

**Workforce Analysis**

The Bishop shall cause an annual evaluation of each functional area to be made to determine:
- The number of persons in each functional area
- The make-up of each group by sex and race
- The compensation of each employee
- The types of positions in each area

**Goals**

Based upon the Workforce Analysis, annual goals shall be established to:
- Provide for upward mobility or transfers
- Provide equitable utilization of the various ethnic groups and women of the church
- Assist in long-range planning

**Recruitment**

- Because of the uniqueness of many positions in the diocese, the knowledges, skills, and abilities (KSA) needed shall be communicated throughout the diocese and church
- Special interest groups, such as UBE, shall be encouraged to refer qualified persons for all positions
- All recruitment notices shall carry the information that the Diocese of Connecticut is an equal opportunity employer (M/F/H/V)

**Purchasing**

- Vendors shall be required to practice equal employment opportunity
- Efforts shall be made to attract bids for products and services from minority owned enterprises

Ernest C. Williams
for the
Task Force on Racism

6/5/86
FINAL RECOMMENDATIONS

STRUCTURAL

1. Adoption of the Task Force on Racism "Theological Statement".
2. Adoption of the Task Force on Racism "Affirmative Action Plan" by June of 1988. Once the Plan is adopted, the Task Force recommends that it be disseminated to all parishes and that a technical assistance program be developed to offer parishes techniques and procedures found to be successful in the recruitment of people-of-color.
3. By April, 1988, formation of a committee "To Continue the Work of the Task Force." Responsibilities of such a committee would include:
   a. Periodic update to BDEC of the diocese's progress in implementing other recommendations of the Final Report.
   b. Consultation to any body or person trying to implement the recommendations of the Final Report.
   c. Collection of relevant data on Afro-Americans, Latinos and Asians in the diocese on a yearly basis.
   d. Seeking out appropriate sources of funding for programs aimed at generating ideas and efforts for structural change.
   e. Preparation of a questionnaire based on black respondents' answers to Questions 23-27 on the Attitudinal Survey. The questionnaire will be sent to parishioners of Black and Latino churches in the diocese to solicit ideas as to how people-of-color could have a larger voice in diocesan life. The questionnaire would include a request for volunteers to serve on various diocesan bodies.
   f. Investigation of other pertinent issues and updating of the recommendations as necessary.
4. By June, 1988, a weekend retreat for Task Force members, BDEC and all diocesan staff on how to make the Theological Statement a reality by developing a model for institutional change.
5. That every diocesan training program (e.g., parish consultants) include a unit on the understanding of and implementation of the Theological Statement.
6. That the diocese pursue the following strategy for education on racism:
a. That the Bishop be requested to disseminate widely the Theological Statement and recommend its consideration to parishes in whatever forum he deems appropriate.

b. That "The Committee to Continue the Work of the Task Force" be asked to put together a Speakers' Bureau of lay people who would be willing to share their knowledge about racism with parishes or deaneries that asked for follow-up to the issues raised by discussion of the Theological Statement. The strengths of the different speakers could be matched to the type of group making the request.

c. That the Urban Mission Officer be requested, in consultation with The Committee to Continue the Work of the Task Force, to devise a workshop on the subject of diversity, including the following issues:

1) The discrepancy between churchgoers' open attitudes toward cultural diversity as expressed in the Attitudinal Survey and their actual behavior, including the issue of the preponderance of single-race parishes.

2) Conflict management when two legitimate cultural identities are in opposition one to the other.

3) The meaning of "unity-in-diversity."

4) The ambivalence of churchgoers between a uniform worship experience and one that tolerates many different styles (see Attitudinal Survey).

SPECIFIC

1. That BDEC establish written policies to assure multicultural representation on the following bodies by June, 1988:
   a. Nominating Committee for Diocesan Convention
   b. Program and Budget Committee
   c. Finance Committee
   d. Bishop and Diocesan Executive Council (BDEC)
   e. Episcopate Screening Committee
   f. Program Staff Screening Committee
   g. Clergy Selection Committee
   h. Social Responsibility Committee
   i. Commissions, Program Committees, Internal Committees
   j. Committees One, Two and Six of the Commission on Ministry
   k. Mission Development Committee
2. That the diocesan psychiatric consultants who examine candidates for priesthood include one Afro-American, one Latino and one woman. Qualified psychologists and social workers should be asked to serve, as well as psychiatrists, in order to assure that this goal is realizable.

3. That the person who oversees the purchasing of all diocesan goods be encouraged to purchase a minimum of 25% of those goods from minority owned firms by 1989, and 50% by 1991.

4. That a minimum of 10% of diocesan funds be invested in enterprises owned by Afro-Americans, Latinos and Asians by June of 1989.

5. That the Finance Committee and the Peace and Justice Committee review diocesan investments to ensure that none are antithetical to the mission of the church.

6. That when a plan is formulated for the establishment of new parishes, it be in consultation with The Committee to Continue the Work of the Task Force, in order to assess the plan's impact on the poor and on people-of-color.

7. That the Communications Committee be asked to establish a written policy on racial inclusiveness in content and pictures that would cover all diocesan publications. The editor of each publication would be invited to participate in this and be informed of the resulting policy in writing by June of 1990.
TITLE I
CANONS 13.

CANON 13.

Of Parishes and Congregations

Sec. 1. Every Congregation of this Church shall belong to the Church in the Diocese in which its place of worship is situated; and no Minister having a Parish or Cure in more than one jurisdiction shall have a seat in the Convention of any jurisdiction other than that in which he has canonical residence.

Sec. 2 (a). The ascertainment and defining of the boundaries of existing Parishes or Parochial Cures, as well as the establishment of a new Parish or Congregation, and the formation of a new Parish within the limits of any other Parish, is left to the action of the several Diocesan Conventions.

(b). Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or the establishment of new Parishes or Congregations within the limits of existing Parishes, shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee thereof, and, in case of there being no Bishop, of the Ecclesiastical Authority.

Sec. 3 (a). Where Parish boundaries are not defined by law, or settled by Diocesan Authority under Section 2 of this Canon, or are not otherwise settled, they shall be defined by the civil divisions of the State as follows:

Parochial boundaries shall be the limits as fixed by law, of a village, town, township, incorporated borough, city, or of some division of any such civil district, which may be recognized by the Bishop, acting with the advice and consent of the Standing Committee, as constituting the boundaries of a Parish.

(b). If there be but one Church or Congregation within the limits of such village, town, township, borough, city, or such division of a civil district, as herein provided, the same shall be deemed the Parochial Cure of the Minister having charge thereof. If there be two or more Churches of Congregations therein, it shall be deemed the Cure of the Ministers thereof.

(c). This Canon shall not affect the legal rights of property of any Parish or Congregation.