

## EXECUTIVE COUNCIL

### Membership

The Most Rev. Michael Curry, <i>Chair, Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Vice-Chair, Ex Officio</i>	Ohio, V	
The Rev. Canon Dr. Michael Barlowe, <i>Secretary, Ex Officio</i>	California, VIII	
Mr. N. Kurt Barnes, <i>Treasurer, Ex Officio</i>	New York, II	
Mr. Thomas Alexander	Arkansas, VII	2021
The Rt. Rev. Lloyd Allen	Honduras, IX	2021
The Rev. Devon Anderson	Minnesota, VI	2024
Dr. Liza Anderson	Minnesota, VI	2024
Ms. Julia Ayala Harris	Oklahoma, VII	2021
Ms. Diane Butler	Rio Grande, VII	2021
Ms. Jane Cislucyis	Northern Michigan, V	2021
The Rev. Matthew Cowden	Northern Indiana, V	2024
The Rev. Lillian Davis-Wilson	Western New York, II	2024
The Rev. Patty Downing	Delaware, III	2024
Canon Noreen Duncan	New Jersey, II	2021
The Rev. Canon Cornelia Eaton	Navajoland Area Mission, VIII	2024
Ms. Blanca Echeverry	Colombia, IX	2024
Ms. Alice Freeman	North Carolina, IV	2024
Ms. Pauline Getz	San Diego, VIII	2024
Mr. Louis Glosson	San Diego, VIII	2021
Ms. Mayra Liseth Gonzales Polanco	Honduras, IX	2021
The Rev. Angela Goodhouse-Mauai	North Dakota, VI	2024
The Very Rev. Mark Goodman	Rio Grande, VII	2024
The Rev. Charles Graves	Texas, VII	2021
The Rt. Rev. Scott Hayashi	Utah, VIII	2024
The Rt. Rev. Anne Hodges-Copple	North Carolina, IV	2024
The Rev. Anne E. Kitch	Newark, II	2024
The Rt. Rev. Dr. Edward Konieczny	Oklahoma, VII	2021
Ms. Alexizendria Link	Western Massachusetts, I	2021
The Rev. Mally Ewing Lloyd	Massachusetts, I	2021
Mrs. Andrea McKellar	South Carolina, IV	2024
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Rev. Dr. Steven Pankey	Kentucky, IV	2021
The Ven. Aaron Perkins	Maine, I	2024
Ms. Diane Pollard	New York, II	2024
Ms. Holli Powell Sturm	Lexington, IV	2021
Mr. Russell Randle	Virginia, III	2021

The Hon. Rose H. Sconiers	Western New York, II	2024
The Rt. Rev. Dabney Smith	Southwest Florida, IV	2021
The Rev. Geoffrey Smith	New Hampshire, I	2021
Ms. Sarah Stonesifer Boylan	Washington, III	2024
Mr. George Wing	Colorado, VI	2021
Mr. Warren Wong	California, VIII	2021

## Others with Seat and Voice

The Hon. Byron Rushing	Vice President of the House of Deputies
The Rev. Geoffrey Smith	Chief Operating Officer, DFMS
Mr. Kent Anker	Chief Legal Officer, DFMS (as of 12/2020 or 1/2021)
The Rt. Rev. Andrew Asbil	Anglican Church of Canada Partner 8/2019
The Rev. Joanne Engquist	Evangelical Lutheran Church in America Partner, 9/2019

## Changes in Membership

The Rev. Charles Graves was elected in October 2019 after the Rev. Jabrial Ballentine resigned in May of 2019. The Rev. Dr. Steven Pankey was elected in February of 2020 after the Rev. Canon Frank Logue resigned in February of 2020.

In addition, the Rev. David Burrows term ended as the Anglican Church of Canada Partner in December of 2018. He was replaced by the Rt. Rev. Andrew Asbil in August of 2019. The Rev. Will Voss's term as the Evangelical Lutheran Church in America Partner ended in August of 2019. He was replaced by the Rev. Joanne Engquist in September of 2019.

## Mandate

CANON I.4.1

CANON 4: Of the Executive Council Sec. 1

(a) There shall be an Executive Council of the General Convention (which Council shall generally be called simply the Executive Council, or the Council) whose duty it shall be to oversee the execution of the program and policies adopted by the General Convention. The Executive Council shall have oversight of the work done by the Domestic and Foreign Missionary Society in its capacity as its Board of Directors. The Council shall have oversight responsibility for the disposition of the funds and other property of the Domestic and Foreign Missionary Society in accordance with the provisions of this Canon and the resolutions, orders, and budgets adopted or approved by the General Convention. The Executive Council shall also have oversight responsibility for the work of the Office of General Convention and the Executive Officer of General Convention who shall report directly to the Executive Council. It shall also have oversight responsibility for the disposition of the moneys of the Office of General Convention. The Council shall adopt procedures it deems appropriate for approval of expenditures by the Domestic and Foreign Missionary Society and the Office of General Convention.

(b) The Executive Council shall be accountable to the General Convention and shall render a full, published report concerning the work of the bodies for which it has oversight responsibility to each meeting of the General Convention. The report shall include information on the implementation of all resolutions adopted in the previous General Convention calling for action by the Executive Council, the Domestic and Foreign Missionary Society, and the Office of General Convention.

(c) The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention, and between sessions of the General Convention may initiate and develop such new work as it may deem necessary. Subject to the provisions of these Canons, it may enact By-laws for its own government and enact procedures for its own committees.

(d) The Executive Council shall be composed (a) of 20 members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and 12 shall be Lay Persons who are confirmed adult communicants in good standing (two Bishops, two Presbyters or Deacons, and six Lay Persons to be elected by each subsequent regular meeting of the General Convention); (b) of 18 members elected by the Provincial Synods; (c) of the following *ex officiis* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Chief Operating Officer, the Secretary, the Treasurer of the General Convention, the Chief Financial Officer of the Domestic and Foreign Missionary Society, and the Chief Legal Officer of the Executive Council, all of whom shall have seat and voice but no vote. Each Province shall be entitled to be represented by one Bishop or Presbyter or Deacon canonically resident in a Diocese which is a constituent member of the Province and one Lay Person who is a confirmed adult communicant in good standing of a Diocese which is a constituent member of the Province, and the terms of the representatives of each Province shall be so rotated that two persons shall not be simultaneously elected for equal terms.

(e) The Executive Council shall appoint a committee from among its members to assist the Council to advise the Joint Standing Committee on Nominations and the Provincial Councils on what skills, gifts and experience are needed on the Executive Council to enable it to function with maximum effectiveness, and whether those skills are at that time represented on the Executive Council, and (ii) create a description of the skills, gifts and experience requisite for service on the Executive Council, including the value of cultural and geographic diversity on the Council and the value of including historically underrepresented voices in the governance of the Church.

(f) Of the Executive Council members elected by the General Convention, the Bishops shall be elected by the House of Bishops subject to confirmation by the House of Deputies, and the Presbyters or Deacons and Lay Persons shall be elected by the House of Deputies subject to confirmation by the House of Bishops.

(g) Except in the case of members initially elected for shorter terms in order to achieve rotation of terms, the terms of office of the members of the Council (other than *ex officiis* members) shall be equal to twice the interval between regular meetings of the General Convention. The terms of office of all members shall commence immediately upon the adjournment of the General Convention at which they were elected or, in the case of election by a Synod, upon the adjournment of the first regular meeting of General Convention following such election. The term of a member shall become vacant in the event of two absences from meetings of the Council in the interval between successive regular meetings of the General Convention unless excused by the Chair or Vice Chair for good cause. Members shall remain in office until their successors are elected and qualified. No person who has served at least three consecutive years on the Executive Council shall be eligible for immediate re-

election for a term of more than three years. After any person shall have served six consecutive years on the Executive Council, a period of three years shall elapse before such person shall be eligible for re-election to the Council.

(h) Should any vacancy occur in the Council through death, resignation, disability, or other reason, with respect to a member elected by the General Convention, the Council shall fill such vacancy by the election of a suitable person to serve until a successor is elected by the General Convention.

(i) Should any vacancy occur in the Council through the failure of any Provincial Synod to elect a member, or through the death, resignation, or removal from the Province of any such member, the Provincial Council of the Province shall appoint a suitable person to serve until the Provincial Synod shall by election fill the vacancy.

## Summary of Work

This was a triennium like no other for the Executive Council. Under the leadership of The Most Rev. Michael Bruce Curry and The Rev. Gay Clark Jennings, the Executive Council began their first meeting with an overview of the role of the Executive Council and an explanation of the committee structure. For the first five meetings, worship was planned and coordinated by The Rev. Canon Frank Logue. Upon his election as bishop and resignation from Executive Council, worship was coordinated by The Rev. Devon Anderson, assisted by Mr. Thomas Alexander. The Rev. Kurt Wiesner was appointed chaplain.

The Executive Council committed to spending time at each meeting on board development focused on implicit bias and inclusion. A highlight was the October, 2019 meeting in Montgomery, Alabama which included a pilgrimage to the Legacy Museum and the National Memorial for Peace and Justice. The last in-person meeting was in February, 2020. After that, due to the pandemic, all meetings were virtual. In response to unprecedented circumstances, the Executive Council held many more meetings than usual. Special meetings were held in April, May, July and November of 2020 in addition to regularly scheduled meetings. The Executive Council approved a budget of \$100,000 for Becoming Beloved Community Rapid Response Grants, authorizing a special grant cycle to address systemic racism and the racial disparities of the pandemic evidenced by the disproportionately affected people of color.

Upon the recommendation of the Presiding Officers, the Executive Council also voted to postpone the General Convention to July, 2022, for the health and safety of the participants.

To address their work more effectively, the Executive Council voted to change their structure to four Joint Standing Committees – Finance, Governance and Operations, Mission Within The Episcopal Church, and Mission Beyond The Episcopal Church. Reports of the Joint Standing Committees follow here.

## Proposed resolutions

### **A049 Host and conduct a second Building Beloved Community Conference by or before 2024**

*Resolved*, the House of \_\_\_\_ concurring, That the General Convention shall promote the gathering of leaders who are engaged in the work of racial reconciliation and racial justice throughout the Episcopal Church for the purposes of developing skills among leaders, growing a network of healers, justice makers, and reconcilers and igniting the church to live boldly into the Jesus Way of Beloved Community; and be it further

*Resolved*, That the Presiding Officers' Advisory Group on Beloved Community Implementation host a second Building Beloved Community Conference by or before July 2024. This gathering would accelerate the work of racial reconciliation by sharing stories, best practices, resources, and identifying needed action in each of the four areas of becoming Beloved Community; and be it further

*Resolved*, that the Domestic and Foreign Missionary Society allocate up to \$50,000 to fund this work for the implementation of this resolution, especially to ensure participation in the Summit by the widest representation of all God's People.

#### **EXPLANATION**

Hebrews 10:24-25 "24 And let us consider how to provoke one another to love and good deeds, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching."

The Presiding Officers' Advisory Group on Beloved Community Implementation scheduled the first Building Beloved Community Conference in Minneapolis, May 5-7, 2020, which had to be canceled due to COVID-19 concerns about large groups congregating. Instead, the POAG held the Beloved Community Conference by Zoom on July 28 – 30, 2020. The conference discussion followed three (3) tracks: Day 1 – Truth, Day 2 – Reconciliation, Day 3 – Healing, and conference registration and attendance far exceeded the expectations of the committee. Undoubtedly, the ability to attend the conference by Zoom increased attendance; yet, such massive registration and attendance numbers indicate the need for continuing these conversations.

## **A050 Support collaborative efforts with Equal Justice Initiative (EJI) to place historical markers**

*Resolved*, the House of \_\_\_\_ concurring, That this 80th General Convention of The Episcopal Church (“TEC”) hereby encourage participation in the Equal Justice Initiative (“EJI”) efforts to place Historical Markers at key sites throughout the United States (U.S.) that honor the lives and work of persons of color who suffered or were killed due to the historical effects of White Supremacy; and be it further

*Resolved*, That each province, diocese, parish, and institution conduct research and collaborate with the EJI in these efforts to place Historical Markers. TEC may, as its schedule, programming and budget and human resources permit, initiate its own efforts to place Historical Markers at key sites where People of Color, particularly Indigenous people and people of the African Diaspora, suffered or were martyred due to the historical effects of White supremacy; and be it further

*Resolved*, That the sum of \$25,000 be set aside for carrying out this work, to include costs per marker, cost of conducting research, cost of consulting experts, cost of paying stipends to interns, and cost of promoting and hosting the Marker Installation event.

### **EXPLANATION**

Joshua 4:4-7 “So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe; and Joshua said to them, “Cross again to the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel. Let this be a sign among you, so that when your children ask later, saying, ‘What do these stones mean to you?’

Then you shall say to them, ‘Because the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed the Jordan, the waters of the Jordan were cut off.’ So these stones shall become a memorial to the sons of Israel forever.”

As early as 1619, and perhaps before, Africans were brought to the U.S. to work as slaves, which was an occupation which wrought great suffering on the enslaved and frequently resulted in brutal and/ or untimely death. Further, due to the Doctrine of Discovery, European immigrants to the U.S pursuing a principle of White superiority persecuted, displaced, and killed Indigenous people in order to claim their land and convert it to the use of Europeans. Much of this brutal and genocidal history has remained hidden, and the majority of Africans and Indigenous who struggled, suffered, and died in these ways have never been recognized or honored. Supporting the EJI effort to place these Historical Markers, or choosing to place such markers on its own, would cause TEC to live into its covenants to “seek and serve Christ in all people” and to “strive for justice and peace among all people respect the dignity of every human being.”

## **A051 Improve recruitment, hiring, appointment, retention and representation of People of Color within The Episcopal Church**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 80th General Convention of The Episcopal Church (“TEC”) hereby commit to developing greater representation and retention of People of Color in all church positions; and be it further

*Resolved*, That TEC staff, in partnership with the Executive Council Committee on Anti-Racism & Reconciliation and others, be asked to complete the development and dissemination of a set of guidelines and best practices for recruitment, hiring, appointment, retention, and representation of People of Color in hired and appointed church positions; and be it further

*Resolved*, That all parishes, dioceses, and institutions will be encouraged to follow these guidelines and best practices reporting the results of their efforts through the annual parochial report.

### **EXPLANATION**

Recent research into the membership of the church has confirmed that there is a significant percentage of our membership who are People of Color. Yet People of Color are not equitably represented in the governance and operations of the church. In the Sermon on the Mount Jesus gives us what is commonly known as The Golden Rule “Do unto others as you would have them do unto you.” This is repeated in both Matthew 7:12 and Luke 6:31. Yet as a church, how can we do this if we as a church do not have appropriate visibility and representation in the leadership and operations of the church that would lead us to an understanding of ourselves?

While there is a desire to rectify this situation and have equitable representation of People of Color, research also indicates that many members involved in calling or hiring for church positions do not know how to reach People of Color or truly engage them in candidacy for positions.

This resolution will provide guidance necessary to help increase the numbers of People of Color toward a more appropriate representation in the church. It should also lead to more involvement and more membership of People of Color in the church.

## **A052 Revise the Mandate of the Executive Council Committee on Anti-Racism and Reconciliation**

Resolved, the House of \_\_\_\_ concurring, That the mandate for the Executive Council Committee on Anti-Racism & Reconciliation is hereby clarified as follows:

“This Committee is charged with supporting and monitoring the Church’s work in response to General Convention resolutions directed at dismantling racism and promoting racial healing, justice, and reconciliation in the Church by:

- a) helping the church recognize and develop its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation;
- b) supporting the work of Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Justice, and Reconciliation and other such initiatives the Presiding Officers, Executive Council, or Interim Bodies develop;
- c) recommending, in collaboration with staff and other church organizations, resources and best practices for dismantling racism and for promoting racial healing, justice, and reconciliation that can be adapted to different contexts;
- d) collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2018-A045 for providing anti-racism training;
- e) and sharing their findings with Executive Council on an annual basis.

Membership of the Executive Council Committee on Anti-Racism & Reconciliation shall be composed of:

one person named by the governing body of each province of this Church who has been trained in doing the work of dismantling racism and seeking to foster racial healing, justice, and reconciliation, has demonstrated experience in anti-racism/racial reconciliation work, has demonstrated the ability to make connections with people in their geographic area who do this work, and has demonstrated a commitment to make connections with people in the provinces who do this work;

one member of the Executive Council as appointed by the Chair and Vice-Chair of Executive Council;

one Bishop as appointed by the Presiding Officers;

members named who are from the racial or ethnic groups of black, Latino/a, Asian, Native American/Indigenous, and non-Hispanic white to ensure representation of diverse racial and ethnic voices on this Committee - if there are none, then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented racial or ethnic group;



a member named who is under 40, to ensure representation of multiple generations - if there are no members then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented generational group.

Members shall serve terms as follows:

Each Committee member shall serve one triennium beginning January 1 in the year following each General Convention until the December 31 following the next General Convention.

Members may be named to serve consecutive terms by their provinces.

In the event that a province fails to name a person to serve on the Committee by [sic] January 1, when each term begins, the Chair and Vice-Chair of Executive Council shall appoint a qualified person from that province to serve on the Committee.

Vacancies shall be filled in the same manner as the original members were named. Vacancies in excess of 30 days shall be filled by the Chair and Vice-Chair of Executive Council, and in the case of a Bishop vacancy, by the Chair of Executive Council.”

## EXPLANATION

The proposed resolution combines and eliminates conflict in the following resolutions:

2018-A043 Clarify and Update Mandate 2018-A044 Establishing an Anti-Racism/Racial Reconciliation Certification Framework: Building Capacity for Becoming Beloved Community  
2018-A045 Revision and Reminder of Anti-Racism Training Requirement  
2018-B004 Encouraging the Language of Dismantling Racism and Racial Healing, Justice, and Reconciliation

The changes are:

Replacing “eliminating the sin of racism” with “dismantling racism and racial healing, justice and reconciliation” as per resolution 2018-B004.

Replacing “recognizing and developing” with “helping the church recognize and develop” as it makes no sense to state that the committee needs to recognize that its work is fundamental. The greater church needs to recognize this.

Also, the grammar is odd in that the main paragraph ends with “the Church by...” indicating what follows is work it is doing – not that the committee should recognize that what it is doing is fundamental.

This change removes the restriction of the Committee to working only on the Becoming Beloved Community initiative.

This change removes mention of specific entities that may be obsolete over time. Removing them allows such changes to happen in organizational structure without having to change the mandate or have it cause confusion.

This change incorporates language from resolutions 2018-A044, 2018-A045, and 2018-B004 recognizing that resolution 2009-B049 has now expired.

This change provides guidelines for Committee membership. The most recent mandate for the Committee (GC 2018-A043) contains no membership guidelines. Experience has shown that the Committee, as do all groups, operates better when there is diversity. Also, as this Committee's purpose is to address racism, it is imperative that the Committee have representation from different races to truly know the experience of those races and gain insights into the ways that racial justice and healing can be achieved.

### **A053 Ensure the vital role of the Episcopal HBCUs in building The Beloved Community**

*Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention call upon dioceses, parishes and Episcopalians to marshal support for Saint Augustine's University and Voorhees College to ensure their continuing success.

#### **EXPLANATION**

The Beloved Community in the Episcopal Church has educational deep roots:

- In 1865, General Convention established a Freedman's Commission as an agency for the evangelization and education of former slaves;
- In 1868, St. Augustine's Normal School in Raleigh, NC, was founded following the call of twelve priests who travelled from North to South for that purpose;
- In 1883, in Lawrenceville, Virginia, the son of a former slave, James Solomon Russell, a newly ordained priest, started a Normal School for former slaves that became St. Paul's College, which closed in 2012;
- In 1893, Elizabeth Evelyn Wright, trained by Booker T. Washington at Tuskegee, opened a Normal School in Denmark, South Carolina that became Voorhees College.

The powerful Beloved Community legacy continues today through the mission of our two surviving Episcopal HBCUs. We recognize that the harvest is plentiful, but the laborers are few in this vulnerable ministry. By the nature of their service to a vulnerable, underserved population, our Episcopal HBCUs need ongoing external support that far exceeds what the church can appropriate. It is crucial to continue raising awareness of their distinctive mission and to challenge Episcopalians to provide needed support for their continuance.

## **A054 Create a Task Force on Senior Wellness and Positive Aging**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 80th General Convention authorize the creation of a Task Force on Senior Wellness and Positive Aging, among its goals to:

- Identify the major challenges to positive aging;
- Communicate with congregations, dioceses, and provinces to collect information about their approaches to these challenges;
- Explore networks in which the Task Force can be a meaningful partner;
- Coordinate with the Presiding Bishop's staff to ascertain facets of their ministries in which the Task Force might have a useful role to play;
- Review existing General Convention policy on aging and senior wellness to identify gaps and opportunities and consult with the Office of Government Relations to identify areas where political advocacy could be useful. Consider developing resolutions for Executive Council and General Convention that identify advocacy priorities for positive aging and senior wellness.
- Initiate conversation with leading non-profit senior care providers and advocates, particularly those affiliated with The Episcopal Church;

And be it further

*Resolved*, That the Task Force will produce a resource of best practices for congregations, dioceses and provinces to support their ministries to persons in the second half of life as they strive to participate meaningfully and creatively in life-long learning and to engage constructively in the communities in which they live; and be it further

*Resolved*, That this Task Force will report annually to The Executive Council and to the 81st General Convention; and be it further

*Resolved*, That this task force be appointed jointly by the Presiding Officers, with between 10 and 14 members, two to four of whom shall be bishops, two to four of whom shall be clergy, and not more than six lay persons, with the members having some professional, pastoral or medical background in senior care and wellness; and be it further

*Resolved*, That the General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$30,000 for the implementation of this resolution.

### **EXPLANATION**

In the midst of an enormous demographic shift in the number of people over 65 in the United States and the devastating impact of the COVID-19 pandemic on this segment of the population, our Baptismal Covenant's call to "strive for justice and peace among all people and respect the dignity of every human being" must be an urgent incentive to be a catalyst for dialogue, analysis, and change in the way society nurtures its older members.

There are daunting challenges that accompany the demographic shift that is taking place in the United States population, as well as that of most other developed countries, as the number of

adults over 65 years of age nearly doubles by the year 2050 (increasing from 43.1 million in 2012 to 83.7 million in 2050). All segments of the senior care system will be put under great stress as people in this demographic wave seek ways to age positively and ensure ongoing wellness.

We have witnessed the devastating impact that the COVID-19 pandemic has had on older individuals, exposing the vulnerability of those over 65 by highlighting questions surrounding long-term care communities, hospital preparedness, supply chains for critical medical equipment, the psychological and physical effects of isolation, and coordinated governmental response, as well as a host of other issues bearing upon senior wellness. Some 80% of COVID-19 deaths have been in people over 65 years old. Approximately 7% of all cases, and 40% of all deaths have been related to long-term care facilities, nursing homes particularly.

Faith communities have a vital role to play in being a powerful advocate for a holistic approach to senior wellness and positive aging, calling for the inclusion of spiritual, cultural, mental, intellectual, and social wellness alongside physical care. The Episcopal Church has taken an active role in older adult ministries historically. The Episcopal Society for Ministry to the Aging (ESMA) was active from 1970 to 2003. A Task Force on Older Adult Ministries was authorized in 2009, re-authorized in 2012, its work curtailed in 2015. This is an important time for The Episcopal Church to reengage in this vital area of ministry.

### **A055 Receive and Study Proposal of Ecumenical Dialogue with Presbyterians (PCUSA)**

*Resolved*, the House of \_\_\_\_ concurring, That this 80th General Convention receives with gratitude the proposal “Episcopal- Presbyterian Agreement on Local Sharing of Ministries,” which was prepared and distributed by The Episcopal Church-Presbyterian Dialogue; and be it further

*Resolved*, That this Convention encourages all Episcopalians to utilize the many resources available to understand the work of the Dialogue and this proposed Agreement to assist dioceses and local congregations in the interim sharing of ministers. Resources can be found on the websites of The Episcopal Church ([episcopalchurch.org](http://episcopalchurch.org)), the Episcopal Diocesan Ecumenical and Interreligious Officers ([edeio.org](http://edeio.org)), and [PCUSA Website: <https://oga.pcusa.org/section/committees/gaceir/>]; and be it further

*Resolved*, That this Convention encourages and supports prayerful consideration by all Episcopalians during the coming triennium of this significant step forward in response to our Lord’s fervent wish “that all may be one” (John 17:21).

### **EXPLANATION**

Please refer to the report to the 80<sup>th</sup> General Convention of the Presbyterian Episcopal Dialogue Committee (otherwise known as a “blue book” report) for the full document “Episcopal- Presbyterian Agreement on Local Sharing of Ministries” which has a full explanation and background. The reports to the 80<sup>th</sup> General Convention can be found on the General Convention website at <https://www.generalconvention.org/bluebook2021>.

# EXECUTIVE COUNCIL REPORTS

## Subcommittee Reports

Executive Council Joint Standing Committee on Governance and Operations

Executive Council Joint Standing Committee on Mission Beyond The Episcopal Church

Executive Council Joint Standing Committee on Mission Within The Episcopal Church

Executive Council Joint Standing Committee on Finance

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON GOVERNANCE AND OPERATIONS

## Membership

Ms. Jane Cisluycis, <i>Chair</i>	Northern Michigan, V	2021
Mr. Russell Randle, <i>Vice-Chair</i>	Virginia, III	2021
Dr. Liza Anderson, <i>Secretary</i>	Minnesota, VI	2021
Mr. Thomas Alexander	Arkansas, VII	2021
Ms. Diane Butler	Rio Grande, VII	2021
Ms. Pauline Getz	San Diego, VIII	2021
Mr. Louis Glosson	San Diego, VIII	2021
The Rt. Rev. Dr. Edward Konieczny	Oklahoma, VII	2021
The Ven. Aaron Perkins	Maine, I	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Mandate

Board governance and board development. Legal services, litigation and other legal matters. Copyright, trademark and intellectual property matters. Human Resources: approval of policies & Employee Handbook; compensation of officers; ministry review with Officers. Communications: branding; public relations & corporate image; website and other media. Information Technology. Physical plant, facilities, construction, leases, and policies. Archives. Parochial Report. per Canon I.6.1

## Summary of Work

The Joint Standing Committee on Governance and Operations met during all regular meetings of the Executive Council, as well as several electronic meetings throughout the triennium.

Throughout the triennium, we undertook significant work to improve the Executive Council's cohesion as a board, both through ongoing board development and through amendments to our bylaws to facilitate more work being done electronically in between regular meetings.

As a result of the shift to online meetings as a result of the coronavirus pandemic, we found that greater intentionality and planning was required to make sure that all members of the Executive Council were able to fully participate in meetings. Because informal conversations and relationship building are less likely to happen naturally in a virtual environment, we have found that it requires greater intentionality to facilitate relationships and to make sure that all voices are being heard.

We hope that as the work of the Executive Council goes forward, members will continue to feel more empowered to take proactive leadership and initiative, not merely responding to work that is given to us, but being forward thinking and visionary about the long range issues facing the church.

## **Board Governance and Board Development**

### **Dismantling Racism**

As part of board development, members of Governance and Operations planned sessions on dismantling racism at each regular meeting of the Executive Council. These included a workshop on implicit bias training, a pilgrimage to the National Memorial for Peace and Justice in Montgomery, Alabama, education about the Doctrine of Discovery and its impact on indigenous communities, and a pilgrimage to the Oklahoma City National Memorial and Museum. We have a commitment to furthering this important ongoing work as a Council as we seek to recognize and to dismantle racism in all its forms.

### **Response to 2018-D059: Evaluate Meeting Policies and Practices on Alcohol Misuse**

General Convention 2018 called for the Executive Council “to evaluate the policies and practices of its meetings and the meetings of its commissions, committees, and boards to make necessary changes that may contribute to a healthy environment with regard to alcohol and substance misuse and other forms of addiction.” Governance and Operations member Thomas Alexander chaired a subcommittee that developed a program around this theme for our October 2020 meeting. We see this as the first step in an ongoing culture shift, especially once meetings return to an in-person format, as we seek to create an environment that is safe, welcoming, and inclusive of all people.

### **Executive Council Operations**

We drafted several revisions to the Executive Council bylaws, which were passed in October 2020. These revisions permit more work to be done electronically, whether between regular meetings or if circumstances such as quarantine, natural disaster, or visa restrictions preclude a member’s attendance at a meeting. They also require resolutions to be posted well in advance to allow sufficient time for all materials to be translated into Spanish. By doing more of our work in advance

of each meeting, we hope to be able to use our time together for deeper discussion and discernment, as well as longer range visioning.

### **Episcopal Church Center Operations and Human Resources**

We heard reports from the Chief Operating Officer at each regular meeting of the Executive Council, with particular attention to the work of the communications team. This included extensive discussions about the translation needs and priorities of the church. We foresee ongoing work in discerning what the church's priorities are for translation, including determining what constitutes an official document that requires translation, and what other criteria should inform our translation priorities.

We also received regular updates on the physical plant at 815 Second Avenue and on work to migrate to a new computer server.

A subcommittee has been working to revise the section of the employee handbook on works for hire. We also approved a temporary new sick leave policy in response to the coronavirus pandemic.

### **Legal Services**

We received updates on the Episcopal Church's legal work at each regular meeting of the Executive Council.

A subcommittee drafted a job description for the position of Chief Legal Officer, and Kent K. Anker was named to the position in November 2020.

### **Archives of the Episcopal Church**

The Committee had extensive discussions about the need to identify an interim location for the Episcopal Church's archives. An appropriate facility in Austin, TX was identified and approved.

As directed by 2018-A088, a policy drafted by the archives for amending church records to reflect name and gender changes was reviewed and approved.

### **Governance**

A number of disparate matters related to the church's governance were attended to throughout the triennium. These included the following: formally approving the admission of the Episcopal Church in



Cuba as a diocese of the Episcopal Church, approving the 2020 Parochial Report, which included special questions related to the Covid-19 pandemic and dismantling racism, establishing a process for background checks for provincial nominees to Executive Council, reviewing the Executive Council job description, approving Louisville, KY as the site of the 2024 General Convention, reviewing reports submitted by the provinces of the Episcopal Church, and approving a process for populating the Provincial Court of Review.

We received a report from the Church Pension Fund in its role as recorder of ordinations about their plan to collect data on clergy compensation by race and gender, as requested by General Convention 2018. We also received regular updates from the Task Force to Develop Churchwide Family Leave Policies.

We received the report from the Task Force on the Church Pension Fund, which was directed by General Convention to study “the historical and current relationship of The Episcopal Church and The Church Pension Fund in order to achieve greater clarity on their respective roles, responsibilities and authority.” We anticipate further conversation about the report in 2021.

We also met regularly with representatives from the Joint Standing Committee on Finance to discuss the items within the budget that fell under our purview.

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON MISSION BEYOND THE EPISCOPAL CHURCH

## Membership

The Rt. Rev. Dabney Smith, <i>Chair</i>	Southwest Florida, IV	2021
The Rev. Lillian Davis-Wilson, <i>Vice-Chair</i>	Western New York, II	2021
The Rev. Matthew Cowden, <i>Secretary</i>	Northern Indiana, V	2021
Ms. Blanca Echeverry	Colombia, IX	2021
Ms. Alice Freeman	North Carolina, IV	2021
Ms. Mayra Liseth Gonzales Polanco	Honduras, IX	2021
The Very Rev. Mark Goodman	Rio Grande, VII	2021
The Rev. Charles Graves	Texas, VII	2021
The Rt. Rev. Scott Hayashi	Utah, VIII	2021
Mr. Warren Wong	California, VIII	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Changes in Membership

The Rev. Jabriel Ballentine of Province IV, who began the triennium as a member of the JSC on Mission Beyond TEC, resigned and was replaced by The Rev. Charles Graves, IV in 2019.

## Mandate

To assist the Executive Council in highlighting issues and in the development of ministry beyond The Episcopal Church. Special areas of focus include Global Partnerships, Anglican Communion, Covenant Committees and Bilateral Relationships, Episcopal Migration Ministries, Ecumenical and Interreligious Partnerships and Dialogues, Domestic Government Policy via the Office of Government Relations, International Policy and Social Justice work, and Episcopal Relief and Development.

## Summary of Work

### **The Joint Standing Committee name and mandate change from World Mission to the Joint Standing Committee on Mission Beyond The Episcopal Church**

Beginning in February of 2018, the Executive Council and The Joint Standing Committee on Governance and Administration for Mission (GAM) began discussing the number and function of joint standing committees of the Executive Council and the DFMS. Drawing on these discussions, the Officers proposed a revision to the By-Laws which created four joint standing committees that were

approved by Executive Council in October 2018. The officers were of a common mind that the four proposed joint standing committees would: a) enhance the functioning of Executive Council; b) make each committee slightly larger (since there would be four rather than five committees) thus enabling the creation of more subcommittees and spreading the work of each committee among more members; and c) align the work of Council more closely with the presiding bishop's staff structure.

The Joint Standing Committee on World Mission handled many aspects that were considered both within and without The Episcopal Church. Work was therefore divided and given to the Joint Standing Committee on Mission Within The Episcopal Church (Mission Within) and the Joint Standing Committee on Mission Beyond The Episcopal Church (Mission Beyond). The following work came under the auspices of Mission Beyond: Global Partnerships, Anglican Communion, Covenant Committees and Bilateral Relationships, Ecumenical and Interreligious Partnerships and Dialogues, Domestic Government Policy via the Office of Government Relations, International Policy and Social Justice, and Episcopal Relief and Development.

A summary of Mission Beyond's resolutions which were presented to and approved by the Executive Council are listed in below.

General reports for each of the areas listed in the mandate are as follows:

### **Global Partnerships**

Global partnerships engage missionaries all over the world to represent the Episcopal Church, engage in Christian fellowship, and form relationships of interdependence and mutual growth. This includes the Young Adult Service Corp, which sends up to 25 young adults as missionaries all over the world. This also includes Episcopal Volunteers in Mission, a similar program for older volunteers, and other types of mission engagement throughout the world. These relationships are especially important in ongoing relationships in the Anglican Communion. As this work is primarily about relationship and mutual growth, World Mission feels strongly that this is the work of The Jesus Movement in the world.

### **Anglican Communion**

The current budget structure outlines Mission Beyond as it relates to The Jesus Movement. While much of what is contained in this report is Mission Beyond, it bears mentioning the ongoing and critical work we engage in with our Anglican Communion partners. This includes our participation at the Anglican Consultative Council, Primates meetings, the Anglican Bishops in Dialogue initiative, among other programs. This area of work is also relationship-based, as we share in Christian community throughout the world and engage in the Anglican tradition of The Jesus Movement. Due to the evolving nature of politics and faith throughout the world, it is crucial to continue to build partnerships with our Anglican brothers and sisters. World Mission supports budgetary efforts that continue and strengthen this work.

## **Covenant Committees and Bilateral Relationships**

From The Episcopal Church's webpage on Bilateral and Covenant Relationships

([episcopalchurch.org/bilateral-and-covenant-relationships](http://episcopalchurch.org/bilateral-and-covenant-relationships)): “Throughout its history The Episcopal Church has had an evangelistic mission, not just within the United States of America, but also around the world. Over the years we have helped nurture the development and growth of The Anglican Communion through the establishment of Anglican/Episcopal communities in many locations around the world. Initially, many of these churches were a part of the Episcopal Church as International Dioceses and many remain so today, such as dioceses of Province IX (Honduras, Dominican Republic, Colombia, Ecuador Central, Ecuador Literal, Puerto Rico, Venezuela) and the Diocese of Taiwan. Some Churches went along a different path and became independent; some within other Provinces of the Anglican Communion, such as Liberia, and others became Provinces in their own right such as Mexico, Brazil, and the Anglican Church of Central America (IARCA). In their path towards autonomy and self-governance it was realized that some financial support would be needed during the transition. Covenant Relationships were developed for this purpose. They provide clarity to the ongoing interdependent relationship, and to the financial support given over a period of years. It is important to note that this separation from the Episcopal Church was and is never to be seen as a severing of relationships, but rather the growth of new relationships based on mutual interdependence within an autonomous structure. The Episcopal Church has Covenant Relationships with the Diocese of Liberia, the Province of the Anglican Church of Central America (IARCA), and the Province of Mexico, all of which have ongoing financial commitments of support from The Episcopal Church. When the financial agreements end, the Covenant Relationship transitions to a Bilateral Relationship, honoring the commitment to ongoing mutual support, but without a specific financial commitment. The Episcopal Church has bilateral agreements with the Episcopal Church of the Philippines and the Anglican Church of Brazil.”

During this triennium, La Iglesia Anglicana de Mexico moved from a Covenant to a Bilateral Relationship with The Episcopal Church, with Mission Beyond recommending ratification of this Bilateral Relationship. Of note, La Iglesia Anglicana de Mexico (IAM) is proud of the fact that it was founded by reformation of the church within Mexico, not by a missionary effort from outside. IAM joined with TEC in the late 1800s, and a Covenant was formed in 1994, including a commitment of financial support from TEC. Now that the Covenant has come to an end, the relationship moves to a bilateral relationship. The same relationship will continue but there will be no financial component aside from possible block grants. The Bilateral Agreement was ratified by IAM at their Annual Synod, and the Executive Council was asked to ratify it.

For a current list of membership in Covenant Committees, please refer to the addenda near the end of this report.

## **Episcopal Migrations Ministries**

Through Episcopal Migration Ministries, The Episcopal Church has been a partner with the U.S. Government in refugee resettlement program for many years, and during that time the church has assisted some 100,000 refugees to start new lives. With the presidential administration since 2016, the refugee resettlement program has become a shadow of itself. The ministries of EMM have been deeply and tragically affected by the policies of the current presidential administration, under which numbers of asylum seekers and immigrants has declined precipitously. In the year 2016 EMM had assisted 6,679

refugees. In the first year of the current administration (2017), that number dropped to 2,589, then to 1,537, and by the middle of the current year (2020) that number was 452. Before the pandemic, the number of refugees coming into the country was very low, and now it is even more profoundly reduced. The pandemic has changed the way EMM operates. The model of EMM is a social service model, working in the field with clients, but that model has had to adjust due to health and safety standards.

For the last two years EMM has been operating by government extension, leading to uncertainty for EMM work and our staff. Mission Beyond expresses its deep gratitude to the EMM staff for their resilience and dedication in the face of these conditions. Although the next triennium will likely see an increase in the U.S. Government for the refugee resettlement program under the incoming presidential administration, the rebuilding of the program will be slow.

### **Ecumenical and Interreligious Partnerships and Dialogues**

Mission Beyond's broad umbrella includes Global Partnership, International Policy, Ecumenical Partnerships, Episcopal Relief and Development, Interreligious Partnerships and Dialogues. Mission Beyond relies upon many people who diligently work on all of the above and regularly report to the Committee Members on the status of their work. The work on Interreligious Partnerships and Dialogues is overseen and managed by the Task Force to Coordinate Ecumenical and Interreligious Work. For information on the ongoing work of Interreligious Partnerships and Dialogues readers are directed to the report from the Task Force to Coordinate Ecumenical and Interreligious Work found in this Blue Book.

### **Domestic Government Policy via the Office of Government Relations**

From The Episcopal Church's webpage on the Office of Government Relation's ongoing work ([episcopalchurch.org/OGR/ongoing-work](https://episcopalchurch.org/OGR/ongoing-work)): "As part of our commitment to support the most vulnerable among us, The Office of Government Relations advocates for rights for those living with disabilities, and for restoring, sustaining, and empowering communities affected by the U.S. criminal justice system. We also support our non-U.S. dioceses and Anglican Communion partners through advocating to the U.S. federal government for policies designed to promote peace and justice everywhere."

In February, 2020 Mission Beyond presented and Executive Council passed a resolution on Misinformation and Elections which directed the Office of Government Relations to advocate for free and fair elections and support responsible, educated civic engagement around elections. Resources have been robustly implemented. OGR has created a "comprehensive host of resources for advocacy, the U.S. Election, and 2020 Census engagement. Central to election engagement are the "Vote Faithfully" resources built up over the course of several election cycles and in coalition with ecumenical partners. These resources are designed for use year-round, emphasizing messaging that is non-partisan and informed." For a complete list of resolutions related to OGR please see the table below in this report.

## **International Policy & Social Justice**

Mission Beyond considered several issues related to the fields of international policy & social justice. Mission Beyond acted through resolutions to the Executive Council to continue its implicit bias training and urged passage of a number of policing reforms to prevent abuse & misconduct. Mission Beyond also acted to draw attention to humanitarian crises in Venezuela and in the Amazon River Basin.

## **Episcopal Relief and Development**

According to Episcopal Relief & Development's bylaws, section 3.02, once the Board of Directors elects a director or directors, the election must be ratified by Executive Council. Mission Beyond's role, after reviewing biographical information on the nominees, is to make such a recommendation to the full Council. By unanimous vote, Mission Beyond was pleased to recommend approval, over the last two years, the names of The Rt. Rev. Mary Gray-Reeves, The Rt. Rev. Wilfrid Ramos Orench, Mr. Miguel Escobar, Dr. David Martin, Ms. Shirley Stover Allen, Dr. Robert McCouch, The Rev. Steven Paulikas, The Rt. Rev. Jennifer Baskerville-Burrows, Mr. Michael Carscaddon, Mr. Kenneth Jones, and Ms. Karen Longenecker. Ratification by the full Council was unanimous by consent.

Mr. Rob Radtke, the president of Episcopal Relief & Development, attends each Mission Beyond committee meeting, giving an update on the many programs, projects, and activities of which the agency is engaged. Mission Beyond is pleased to encourage and assist Episcopal Relief & Development in the incredible work being done around the world. Episcopal Relief & Development's approach to a community asset-based model, which provides assistance and guidance, allows local communities to "do it themselves" – an approach that is far more sustainable and effective in producing results. Episcopal Relief & Development is "on the ground" supporting local partners in a wide range of responses to world crises and needs.

For more information on Episcopal Relief & Development's worldwide responses to COVID-19, hurricanes and other natural disasters, children's health care, and much more, visit [www.episcopalrelief.org](http://www.episcopalrelief.org)

## **JSC on Mission Beyond TEC: Summary Table of Resolutions**

### **Oct 15, 2018 - Oct 18, 2018, Chaska**

MB 001      [Commending the Work of Episcopal Migration Ministries](#)

### **Feb 21, 2019 - Feb 24, 2019, Midwest City**

MB 002      [Approval of The National Council of Churches Interreligious Convening Table Appointment](#)  
MB 003      [Encouragement to the United Methodist Church, Meeting at a Special Session of General Conference](#)  
MB 004      [Pastoral Response on Venezuela](#)

Note: There were no resolutions MB 005 and MB 006.

### **Jun 10, 2019 - Jun 13, 2019, Linthicum Heights**

MB 007      [Appointments to Ecumenical Committee](#)  
MB 008      [Support Sustainable Peace in Burundi](#)  
MB 009      [Support for Multilateralism and the Work of the United Nations](#)  
MB 010      [Continue to Support and Expand Upon Implicit Bias Training](#)  
MB 011      [Vaccines](#)

### **Oct 18, 2019 - Oct 21, 2019, Montgomery**

MB 012      [Ratify Election of Board of Episcopal Relief & Development](#)  
MB 013      [Appointment to Lutheran Episcopal Coordinating](#)  
MB 014      [Committee Ratify Bilateral Agreement](#)

### **Feb 13, 2020 - Feb 15, 2020, Salt Lake City**

MB 015      [Antimicrobial Resistance \(AMR\)](#)  
MB 016      [Misinformation and Elections](#)

**Jun 8, 2020 - Jun 11, 2020**

MB 017	Policing Reform
MB 018	Executive Council Ratification of the Election of members of the Board of Episcopal Relief and Development
MB 019	Courtesy resolution for Young Adult Service Corps & Episcopal Volunteers in Mission participants
MB 020	Expression of Support for the Human Rights and Continued Existence of the Indigenous Peoples of Amazonia
MB 021	A Recognition of the Global Implications of the COVID-19 Pandemic

**Oct 9, 2020 - Oct 12, 2020**

MB 022	Current Need for Translation and Transcription Services for DFMS Staff
MB 023	Translation and Transcription Services for DFMS Staff for the 2022-2024 Triennium Budget

**CONCLUSIONS AND RECOMMENDATIONS**

The Executive Council's Joint Standing Committee on Mission Beyond The Episcopal Church, led by the Chair Dabney Smith, remained focused on the committee members' determination at the start of the triennium to responsibly manage its oversight and fiduciary roles. Mission Beyond adjusted its agenda as necessary while maintaining its mandate to committee specific concerns as well as overall board responsibilities general to Executive Council. In addition to the required and expected committee and subcommittee responsibilities, Mission Beyond committee members, for instance, met with staff during Executive Council meetings to consult with and for an explanation of budgetary and other financial matters, especially for budgetary realignment during the COVID pandemic.

The Executive Council Joint Standing Committee on Mission Beyond The Episcopal Church has been particularly grateful for the service of committee members Mayra Liseth Gonzales Polanco, Dabney Smith, and Warren Wong whose tenures end at the 80th General Convention.



## Supplemental Materials

Table of contents:

1. [Addendum: Membership of Covenant Committees](#)
2. [Addendum: Report of A Igreja Episcopal Anglicana do Brasil](#)
3. [Addendum: Report of the IARCA \(Iglesia Anglicana de la Región Central de América / Anglican Church of the Region of Central America\) Covenant Committee](#)

## Addendum: Membership of Covenant Committees

### Membership for Covenant Committee: A Igreja Anglicana do Brasil:

Ms. Diane Butler	Rio Grande, VII	2021
The Rt. Rev. Dr. Edward Konieczny	Oklahoma, VII	2021
The Rev. Lorraine Mills-Curran	Massachusetts, I	2024
The Rev. Adam Shoemaker	South Carolina, IV	2024

### Membership for Covenant Committee: La Iglesia Anglicana de la Región Central de América:

The Rev. Canon Dr. Lee Crawford, <i>Chair</i>	Vermont, I	2021
Ms. Blanca Echeverry	Colombia, IX	2021
The Rt. Rev. Alan Gates	Massachusetts, I	2024
Ms. Linda Watt	Western North Carolina, IV	2024

### Membership for Covenant Committee: La Iglesia Anglicana de Mexico:

The Rt. Rev. Lucinda Ashby, <i>Chair</i>	El Camino Real, VIII	2024
The Rev. David Ulloa Chavez	Arizona, VIII	2024
The Very Rev. Don Compier	Kansas, VII	2024
The Rt. Rev. Jeff Fisher	Texas, VII	2024
Ms. Pauline Getz	San Diego, VIII	2021
Mr. Jody Guerra	West Texas, VII	2024

### Membership for Covenant Committee: The Episcopal Church in Liberia:

The Rev. Dr. Wilmot Merchant, <i>Chair</i>	South Carolina, IV	2021
Dr. Liza Anderson	Minnesota, VI	2021
The Rt. Rev. Oge Beauvoir	Haiti, II	2024
The Rev. Canon Dr. J. Peter Pham	Chicago, V	2024

### Membership for Covenant Committee: The Episcopal Church in the Philippines:

The Rt. Rev. Robert Fitzpatrick, <i>Chair</i>	Hawaii, VIII	2021
The Rt. Rev. Diane M. Jardine Bruce	Los Angeles, VIII	2024
Mr. Louis Glosson	San Diego, VIII	2021
The Rev. Canon Robert Hino	Hawaii, VIII	2021

## Report of A Igreja Episcopal Anglicana do Brasil

### Membership

Ms. Diane Butler	Rio Grande, VII	2021
The Rt. Rev. Dr. Edward Konieczny	Oklahoma, VII	2021
The Rev. Lorraine Mills-Curran	Massachusetts, I	2024
The Rev. Dr. Adam Shoemaker	South Carolina, IV	2024

### Other participants include:

Mr. Pedro Andrade, The Rt. Rev. Francisco de Assis da Silva, The Very Rev. Dr. Gustavo Gilson Souza de Oliveira, The Rev. Magda Guedes, Ms. Janete Tavares, The Rev. David Copley, The Rev. Glenda McQueen

### Summary of Work

TEC committee members assembled for mutual introductions and program planning in January 2019. There was a commitment to revitalizing the relationship and hosting one in-person meeting, since one has not occurred since 2014. Glenda McQueen facilitated the set-up of a phone call for all members of the committee and the first bilateral meeting was held by Zoom in June 2019.

It was determined that the top priority was arranging for an in-person visit. Over the latter part of 2019, it was agreed to plan a visit of the Brazilian representatives to the U.S. Lorraine Mills-Curran undertook to get approval from Bp. Alan Gates of the Diocese of Massachusetts to host such a visit in Sept. 2020.

COVID-19 concerns interrupted these plans. In their May 2020 Zoom meeting the group acknowledged the necessity to cancel. A good deal of sharing of common challenges and worries brought into high focus that Brazil's experience with COVID was deeply hampered by infrastructure limitations. The IEAB was working imaginatively and cross-denominationally to address the situation.

The group then met for in June 2020 for a lengthy call, addressing developments in both countries concerning the church's response to the pandemic. All people across the globe were sharing the experience of an avalanche of issues without adequate resources to address them. Opportunities for new ways of accomplishing the church's task, and increased charity donations, were positive effects of the pandemic. The Brazilian members of the committee noted a desire to address possibilities for enhanced Christian and theological education, and the decision was made to address these issues in our next call.

There was some difficulty in convening a call, and the word was received that one of our members had died. Pedro Andrade was the son of a Brazilian bishop and well-known to our Brazilian members.

The group reconvened in Sept. 2020, and the Brazilian members asked for specific assistance with

various issues: 1) developing online theological education; 2) developing companion diocese relationships, and 3) assistance clarifying resources available from the United Thank Offering to Brazil. Bp. Ed will attempt to interest bishops in companion diocese relationships at the House of Bishops meeting; Bp. Ed and Lorraine Mills-Curran will put Brazilian Committee members in touch with on-line education providers with which they are familiar; and Glenda will facilitate a clarifying conversation with UTO.

The committee has met its goal of revitalizing the relationship, and warm relationships have begun to be developed. Despite the challenges of dealing with COVID in both countries, it is anticipated that the long-planned visit will take place when pandemic issues lessen. The committee will continue their work as described.

## **Report of the IARCA (Iglesia Anglicana de la Región Central de América / Anglican Church of the Region of Central America Covenant Committee**

### **Membership**

#### **TEC Members**

The Rev. Canon Dr. Lee Crawford, <i>Chair</i>	Vermont, I	2021
Ms. Blanca Echeverry	Colombia, IX	2021
The Rt. Rev. Alan Gates	Massachusetts, I	2021
Ms. Linda Watt	North Carolina, IV	2021

#### **IARCA Members**

The Rt. Rev. Juan David Alvarado	El Salvador
The Rev. Harold Dixon	Nicaragua
The Rt. Rev. Silvestre Romero	Guatemala
The Rt. Rev. Orlando Gómez Segur	Costa Rica
The Most. Rev. Julio Murray, <i>Primate of IARCA</i>	Panama
The Rev. Ramon Ovalle, <i>General Secretary</i>	Guatemala

### **Summary of Work**

During this triennium, the joint committees of IARCA-TEC did not meet, because our partners in the Anglican Church of the Region of Central America were engaged in important, internal work—work that will enable all to move forward in mission. The chair appreciates the members of the TEC panel for their forbearance and understanding of the rather unusual commitment they made by

joining this committee over two years ago. The chair also thanks the Rev. Glenda McQueen, TEC's Officer for Latin American and the Caribbean, for her assistance.

At the end of the previous triennium, and after the last IARCA-TEC covenant committee meeting in April 2016 in Guatemala, both sides of the committee hoped that a subcommittee of bishops from both provinces would create a new covenant of mission. At that long-ago meeting, both sides expressed a strong desire to create a document that would express a covenant of mutual mission so that our conversations would move beyond solely the financial aspects of the covenant.

As reported in the 2018 *Blue Book Reports to the 79th General Convention*,

We focused much time and conversation on a desire and need to revise the original Covenant, which was first adopted in July of 1997. We are halfway through the Covenant period and there have been changes, some small, many significant, in that time. Part of the revision work would be to create a glossary of pertinent terms in the Covenant and how we understand them. It would also be vital to ensure that the English and Spanish documents say the same thing. Finally, a revised covenant would include a description of the common life of IARCA (37-38).

This work had not come to pass during the previous triennium and there was no follow-up during this triennium. However, this outline of topoi can well serve as guidelines for future revision of a covenant of mission in the next triennium.

During this triennium, IARCA held its Provincial Council meeting in July 2019, at which the Rev. Glenda McQueen spoke with members about the on-going relationship between TEC and IARCA, since the formation of the province in 1997. The bishops of IARCA are particularly interested in having relationships with TEC House of Bishops, by invitation to the HOB meetings and by having TEC bishops meet with them.

Since the last joint IARCA-TEC covenant committee meeting in 2016 in Guatemala, the House of Bishops of IARCA has undergone a major change in membership. With the retirement of all TEC-consecrated bishops since 2016 (Guatemala, Costa Rica and Nicaragua), the now-complete IARCA-consecrated House of Bishops has needed this triennium to organize itself and work on internal matters. Not until its meeting in December 2020 did the IARCA House of Bishops appoint its liaison to this committee, the Rt. Rev. Silvestre Romero. Bishop Romero served on TEC's Executive Council prior to his consecration and will provide an excellent interpreter and contact with the IARCA panel members.

In a December 2020 Zoom conversation with Bishop Romero, the chair of this committee heard the desire of the IARCA covenant committee to resume the conversation where it left off almost five years ago. Bishop Romero reiterated the interest in reworking a covenant of mission where both provinces can come together to work in mission. He stated that there is great interest and enthusiasm on the part of the IARCA bishops.

Likewise, with the pandemic that has shut everything down, paradoxically it will be easier for the two provinces to meet together via Zoom, WhatsApp or other social networking platforms. A huge impediment for the IARCA covenant committee in the past has been the cost of in-person gatherings, particularly for clergy and lay members. Going forward, both sides might have more

freedom to meet virtually and explore new expressions of covenant. Both Bishop Romero and this chair believe there exist many possibilities for joint mission virtually and on-the-ground.

With the blessing and encouragement of the President of the House of Deputies, the Rev. Gay Jennings, the two panels will meet together virtually in February 2021 for the first of what is hoped-for many conversations. Given that COVID-19 has affected and disrupted all of our lives, we will talk about how the churches in IARCA and TEC alike have responded to the challenges of the pandemic, which will lead into deeper discussions about what a future covenant of mission might look like. While the work of the committee will fall outside the bounds of the reporting period of this *Blue Book*, the work on mission and covenant will not cease.

Covenants have their seasons and their ebb-and-flow. For the most of this triennium, the work has seemed to have lain fallow. However, our friends in Central America have quietly been sowing seeds, which will help our common mission in Christ to flourish with new energy and enthusiasm in the years ahead.

Report Submitted by

The Rev. Canon Dr. Lee Alison Crawford, *Chair*  
Vermont, I

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON MISSION WITHIN THE EPISCOPAL CHURCH

## Membership

Ms. Julia Ayala Harris, <i>Chair</i>	Oklahoma, VII	2021
The Hon. Rose H. Sconiers, <i>Vice-Chair</i>	Western New York, II	2021
Mr. George Wing, <i>Secretary</i>	Colorado, VI	2021
The Rt. Rev. Lloyd Allen	Honduras, IX	2021
The Rev. Devon Anderson	Minnesota, VI	2021
Canon Noreen Duncan	New Jersey, II	2021
The Rev. Angela Goodhouse-Mauai	North Dakota, VI	2021
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Rev. Dr. Steven Pankey	Kentucky, IV	2021
Ms. Sarah Stonesifer Boylan	Washington, III	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Changes in Membership

The Rev. Frank S. Logue left in February of 2020. Frank was replaced by The Rev. Dr. Steven Pankey.

## Mandate

Evangelism, Church Planting, Congregational Redevelopment. Racial Justice and Reconciliation. Care of Creation and Environmental Stewardship. Formation and Education. Public Policy and Social Justice. Relevant Grants Review.

## Summary of Work

Building on one of the themes from the past two General Conventions, GC78 and GC79 in Salt Lake City and Austin, Mission Within had racial reconciliation, evangelism, and care of creation as its primary focus for its work this triennium. At the first meeting for the triennium in October of 2018, Executive Council committed to keeping these priorities at the forefront of its work together as a Board of Directors. This led to agenda-setting activities in which time for reflection and connection around racial reconciliation was prioritized. The following themes emerge from the work of Mission Within during this triennium:

- **Racial Justice:** One of the most prominent ways that Mission Within tackled racial justice was to provide financial support directly to four dioceses in order to dismantle racism. This was done to send the message that this was not business as usual and that The Episcopal Church is invested in dismantling systemic racism in times of crisis, where and when it's needed most.
- **Impact of COVID-19 on Communities of Color:** For several meetings of Mission Within, we have reflected on the circumstances by which we found ourselves, amidst a global pandemic. We have noted the many ways in which the COVID-19 pandemic exposed long-standing inequalities from centuries of systematic oppression in communities of color across our country. Mission Within also took note that it is communities of color that felt a disproportionately negative impact from the COVID-19 crisis.
- **Becoming Beloved Community Rapid Response Grants:** Mission Within worked with the Presiding Officers' Advisory Group on Beloved Community Implementation to initiate two cycles of Becoming Beloved Community Rapid Response Grants in order to address the intersection of the twin-pandemics of Covid-19 and racism.
- **Police Violence:** Mission Within members discussed their grief over the deaths of Mr. George Floyd, Ms. Breonna Taylor, Mr. David McAtee, and all other victims of police brutality.
- **Model Vaccination Policies:** Mission Within worked with a cross-section of staff to develop a resolution that called for model vaccination policies for Episcopal entities.
- **Poverty:** Mission Within was faced with several issues related to poverty and wealth disparities during this triennium.
- **Collaboration with Interim and Grant-making Bodies:** Mission Within worked with several other interim bodies and committees in order to disperse grants throughout the church. These included such bodies as: the Task Force on Care of Creation and Environmental Racism, the Evangelism Grants Committee, the Task Force on Church Planting and Congregational Redevelopment, Presiding Officers' Advisory Group on Beloved Community Implementation, United Thank Offering, Roanridge Trust Grants, Constable Fund Grants, and Young Adult and Campus Ministry grants among others.



As a natural extension of its mandate, Mission Within exercises a prophetic role by calling the wider Church into courageous conversations about racial justice, evangelism, poverty, violence, criminal justice, and the institutions that support these systems. Mission Within has continued to press forward toward our dream of becoming a beloved community through resolutions, board development, personal storytelling, and training.

## Proposed resolutions

### **A054 Create a Task Force on Senior Wellness and Positive Aging**

# EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON FINANCE

## Membership

The Rev. Mally Ewing Lloyd, <i>Chair</i>	Massachusetts, I	2021
Ms. Diane Pollard, <i>Vice-Chair</i>	New York, II	2021
Ms. Holli Powell Sturm, <i>Vice-Chair</i>	Lexington, IV	2021
Mr. N. Kurt Barnes, <i>Treasurer</i>	New York, II	
The Rev. Patty Downing	Delaware, III	2021
The Rev. Canon Cornelia Eaton	Navajoland Area Mission, VIII	2021
The Rt. Rev. Anne Hodges-Copple	North Carolina, IV	2021
The Rev. Anne E. Kitch	Newark, II	2021
Ms. Alexizendria Link	Western Massachusetts, I	2021
Mrs. Andrea McKellar	South Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Acknowledgements

We would like to acknowledge the numerous contributions of the following staff: Mrs. Nancy Caparulo, Ms. Margareth Crosnier de Bellaistre, Mr. Patrick Haizel, Mr. T. J. Houlihan, and Ms. Cecilia Malm. We are also grateful to members of PB&F: The Rev. Canon Mike Ehmer, *P.B. & F. Chair*; The Rt. Rev. Jeff Fisher; Mr. William Fleener, Jr.; Ms. Tess Judge; and Mr. David Quittmeyer.

## Mandate

Oversight of the triennial budget and development of annual budgets. Development of the triennial General Convention budget. Oversight for the disposition of funds and other property of the DFMS. Development and Mission Funding. Review and recommend changes to the Audit Charter to Executive Council. Review Diocesan Financial Reports including Part II per Canon I.4.6(j). Monitor and review diocesan assessments.

## Summary of Work

**Work:** The Committee's goal is to facilitate the ministry of The Episcopal Church in partnership with staff and other Executive Council Joint Standing Committees; to maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance and the Joint Audit Committee of Executive Council and DFMS; and to support the work of the Office of the Treasurer.

**Meetings:** The Joint Standing Committee on Finance (FIN) met at every regular Executive Council meeting and 12 additional times by Zoom meeting. The Chair and other members of Program, Budget and Finance (PB&F) were invited to attend all Finance meetings. The Treasurer of DFMS, as well as additional staff from the finance office and the development office were present at most meetings. DFMS staff periodically visited FIN meetings to offer their expertise regarding financial implications of their areas of oversight.

The work of FIN, centered on managing the budget and being responsive to the changing needs of the Church, was profoundly affected by COVID 19 and the Black Lives matter movement. In the spring of 2020, the 2022-2024 budget process had to be delayed, the 2020 budget adjusted mid-year, and the 2021 budget re-worked to take into account not only the constantly shifting churchwide financial effects of the pandemic but also changing priorities. FIN worked closely with the staff of DFMS, who submitted multiple budget proposals for their areas as the situation continued to change.

Beginning in April of 2020, much of the FIN work related to responding to financial issues resulting from the COVID pandemic, which necessitated meeting via Zoom 12 times from May through October. This work included:

- Reviewing that Payment Protection Program loan/grant
- Working with the Budget Management Document adopted by Executive Council as guide for 2020 and 2021 budget revisions
- Reviewing and recommending 2020 budget adjustments
- Creating a responsive 2021 budget
- Revamping 2022-24 budget process and expanding the 2022-2024 budget committee to include members from other Joint Standing Committees
- Responding to changing needs of the church due to the pandemic
- Reviewing and recommending grants for racial reconciliation work awarded to the dioceses of Atlanta, Georgia, Minnesota, and Kentucky
- Reviewing and recommending Becoming the Beloved Community Rapid Response grants

It is Executive Council's responsibility to propose a budget for the 2022-24 triennium to the 80th General Convention. The 2022-2024 budget subcommittee of FIN developed a budget process, familiarized themselves with detailed aspects of the budget, and examined each area of the budget in light of General Convention priorities. Budget input was solicited from staff, members of joint standing committee, and the Church at large. In light of the delay of 80th General Convention to the summer of 2022, FIN began work on a 2022 budget process and continued to adapt the process for creating a 2023-2024 proposed budget, working with PB&F, and gathering input from staff, members of other joint standing committees, and information received via General Convention resolutions. FIN continued to work with the Jesus Movement budget framework developed prior to the 79th General Convention.

Areas of FIN's process review included but was not limited to:

- Reviewing the church's budget process, including hearing reports from and giving feedback to the Budget Process Task Force
- Reviewing the work of the Office of Development
- Reviewing periodic financial statements, Audit Committee reports, and statements of operation for DFMS.
- Receiving reports and recommendations from the Committee on Corporate Social Responsibility (CCSR)
- Reviewing Investment Committee recommendations and Policy
- Reviewing Economic Justice Loan Committee recommendations and process
- Review of funding for grants from the budget and trusts
- Review of DFMS policies, e.g. Travel, CCSR Scope of Work Plan, Investment Policy, Audit charter

In other areas, on behalf of the Executive Council, FIN's work included:

- Monitoring mission, governance, legal, and administrative expenses
- Monitoring and recommending adjustments to the 2019-2021 triennial budget adopted by the General Convention
- Creation of the process for preparing the 2022-2024 Budget
- Financial implications of Cuba rejoining the Episcopal Church
- First triennium of the Assessment Review Committee (ARC) and waiver process
- Recommendations for the establishment of custodial trust funds for various parishes and dioceses.
- Reviewing challenges faced by Historically Black Colleges and Universities (HBCUs)
- Reviewing financial implications of Sharing the Way of Love

- Receiving reports from the Archives and recommending financing for new interim location
- Creation of an ad hoc committee to review financial needs of the Diocese of Honduras
- Reviewing challenges and financial implications of Covenant relationships with other churches

As a final note, FIN thanks the DFMS staff who supported the work of FIN during the time of pandemic with grace, competence, reliability, and faithfulness. Staff put in extraordinary effort and hours at a time when their lives too were affected by the crisis. Their work was exemplary, and this committee is exceedingly grateful.

# EXECUTIVE COUNCIL REPORTS

## Committees Reporting Through Executive Council

Joint Audit Committee of the Executive Council and the DFMS

Assessment Review Committee

Executive Council Investment Committee

Executive Council Economic Justice Loan Committee

Executive Council Committee on Corporate Social Responsibility

Executive Council Conant Fund Grant Review Committee

Executive Council Constable Grant Review Committee

Executive Council Roanridge Trust Grant Review Committee

Scholarship Grant Committee

Executive Council Committee on Anti-Racism & Reconciliation

Executive Council Committee on HBCU

United Thank Offering Board

Anglican-Roman Catholic Dialogue in the USA

Moravian Episcopal Coordinating Committee

Presbyterian Episcopal Dialogue Committee

United Methodist Episcopal Committee

# JOINT AUDIT COMMITTEE OF THE EXECUTIVE COUNCIL AND THE DFMS

## Membership

Mr. Bryan Krislock, <i>Chair</i>	Olympia, VIII	2021
Dr. Delbert Glover, <i>Vice-Chair</i>	Washington, III	2021
Mr. G. William Haas	New York, II	2021
Ms. Tess Judge	East Carolina, IV	2021
The Rev. Mally Ewing Lloyd	Massachusetts, I	2021
The Rt. Rev. Phoebe Roaf	West Tennessee, IV	2021

## Mandate

### Canon I.4.3

Sec. 3 Upon joint nomination of the Chair and the Vice-Chair, the Executive Council shall elect an Audit Committee of the Council and the Domestic and Foreign Missionary Society. The Committee shall be composed of six members: one from the Executive Council committee with primary responsibility for financial matters; one from the Joint Standing Committee on Program, Budget, and Finance; and the remaining four from members of the Church-at large having experience in general business and financial practices. The members shall serve for a term of three years beginning on January 1 following a regular meeting of the General Convention or immediately following their appointment, whichever comes later, and continue until a successor is appointed, and may serve two consecutive terms, after which a full triennium must elapse before being eligible for re-election. Annually the Audit Committee shall elect a Chair of the Committee from among its members. The Audit Committee shall regularly review the financial statements relating to all funds under the management or control of the Council and the Domestic and Foreign Missionary Society and shall report thereon at least annually to the Council.

## Summary of Work

As we draft our report in the waning weeks of 2020, we draw attention to the impact COVID-19 has had on our traditional ways of functioning throughout most of this year. And even as the distribution of the vaccine begins, we note with gratitude the immediate and caring response of leadership throughout the Church for the wellbeing parishioners, staff, clergy and a host of others with whom we are in relationships of mutual responsibility and accountability.

The Executive Leadership Team, including the Presiding Bishop and the President of the House of Deputies and many others have taken steps to cancel and/or reduce physical worship services and in-person meetings. In full compliance with this directive, the Audit Committee was able to conduct and complete its work without interruptions.

The Audit Committee provides oversight of the financial reporting process, the audit process, the system of internal controls, and compliance with laws and regulations on behalf of Executive Council. New York State law, and industry best practices, recommend (and in some cases require) that an organization appoint an audit committee comprised of independent, non-employee members to provide oversight of the organization.

To exercise this oversight, the committee is given broad authority to discuss issues of concern with staff members, employees, board members, and other individuals as needed.

The Audit Committee and the Executive Council and the Domestic and Foreign Missionary Society engage an independent Certified Public Accountant firm to audit annually all accounts under the management or control of the Council and Domestic and Foreign Missionary Society. The Committee may, with the approval of Executive Council, also hire such independent investigators and firms as may be necessary to review allegations that come to the Committee's attention.

The Audit Committee uses the findings of the annual audit to recommend to the Council and the Domestic and Foreign Missionary Society the action needed for any matters identified in the annual audit and accompanying management letter.

The Committee met six (6) times during the years 2018, 2019 and 2020— three (3) times each year—usually at the Church Center. However, beginning in March, 2020, all meetings were conducted virtually. Virtual meetings allowed us to conduct our affairs with minimal inconvenience and no interruptions. We were able to continue our practice and with senior staff members in executive session to ensure that candid conversations could occur regarding any legal, financial, or other risks to the organization and receive regular updates on pending litigation.



The Committee also continued to monitor reputational risks to the organization.

According to its chartered responsibilities, the Committee reviewed:

- Quarterly and annual financial statements and the judgments and assumptions underlying them;
- The adequacy of the Society's internal controls especially for cybersecurity
- The performance, and subsequent recommendation for the appointment, of the external auditing firm;
- The nature and scope of the proposed audit with the independent auditing firm;
- The final audit report of the Society's financial statements and the independent auditors' recommendations to management for improvements in any areas of weakness; and,
- In cooperation with the Society's legal counsel, any potential liability exposure that could directly affect the Society's financial statements.

Unqualified opinions were received from the independent auditing firm Grant Thornton for the 2018 and 2019 financial years. The Executive Council accepted these reports upon recommendation from the Audit Committee.

### **Major Projects in This Triennium Include**

#### **1. The Annual Review of the Audit Committee Charter and our Self Appraisal**

The Committee reviewed its charter and recent changes to New York State Law—where the DFMS is incorporated—on the role of the Audit Committees in Corporate Governance. After conducting the review, the Committee recommended changes to the Charter that included responsibility for reviewing the DFMS's risk management program, reputational and other, non-financial risks to the organization. The Executive Council accepted the recommended revisions to the Audit Committee's charter.

#### **2. The Appointment of the External Auditor**

In 2017, the Audit Committee conducted a comprehensive request for a proposal process for the selection of a new auditor for the 2018-2021 triennium. The selection criteria were prepared and firms were invited to submit proposals. The firms were evaluated by criteria such as price, capability, financial stability, expertise, staff turnover, and industry reputation. Given the international nature of the church, with operations in multiple countries, the ability of a firm to handle international issues was a priority.

Five (5) firms submitted proposals and based upon the selection criteria, they were invited to prepare and present to the Committee. The Committee then reviewed the proposals and recommended Grant Thornton, LLP. This recommendation was forwarded to and approved by the Executive Council.

### 3. Internal Auditor and Enterprise Risk Assessment

The Committee continued a discussion regarding the need for an Internal Auditor for the DFMS. It has been the past practice for there to be an Internal Auditor, an employee of the DFMS who reported to the Treasurer and the Audit Committee to review specific areas of concern or risk to the organization. For example, if the Committee members were concerned about abuses involving travel expenses and the travel policy or compliance with the terms and conditions grants awarded by the Executive Council, the Internal Auditor would review and report findings to the Audit Committee.

After consulting with the independent audit firm, the Audit Committee decided that an Enterprise Risk Assessment was necessary to identify what areas of risk to the organization may exist. This step is necessary to understand how an internal auditor may help reduce those risks to the organization and would help provide a job description for this. The Committee is working with the Chief Operating Officer and that process is underway.

### 4. Development of Policy and Procedures Manuals

We previously observed that neither the Executive Council nor the General Convention maintains a codification of the policies and procedures adopted by the General Convention and Council. As a result, there is a significant risk that adopted policies and procedures will be lost, misremembered, or forgotten. Included within this policy manual would be an updated whistleblower policy, travel policy, conflict of interest policy, and other operational policies. We are continuing those conversations about the value of this recommendation.

### 5. Succession Planning

There are currently several long-term, key staff who contain significant institutional knowledge about the operations of the DFMS. In addition, key elected and volunteer positions have regular turnover due to the nature of their terms and positions. The Committee has recommended the creation of succession plans for key positions to ensure that in the event of an unexpected, or expected turnover, there is a strong transition plan in place.

#### 6. Internalized Strategic Planning

In conducting its audit and review of the staff , the Committee reviewed the current operations and decision-making processes. As a consequence of this review, the Committee recommends that the current structure and governance procedures of the board be evaluated to ensure that there is a regular review of the strategy to ensure decisions to allocate resources are done based upon this plan. This is an ongoing review.

## ASSESSMENT REVIEW COMMITTEE

### Membership

The Rev. Mally Ewing Lloyd, <i>Chair</i>	Massachusetts, I	2021
Mr. N. Kurt Barnes, <i>Treasurer</i>	New York, II	
The Rev. Patty Downing	Delaware, III	2021
The Rt. Rev. William Klusmeyer	West Virginia, III	2021
Ms. Nancy Koonce	Idaho, VIII	2021
The Rt. Rev. Mark Lattime	Alaska, VIII	2021
The Rt. Rev. Gregory Rickel	Olympia, VIII	2021
Canon Rosalie Simmonds Ballentine	Virgin Islands, II	2021
The Rev. Dr. James Taylor	South Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Acknowledgements

Nancy Caparulo, Treasurer's Office Staff, *Secretary to the committee*

"The Assessment Review Committee wishes to thank Nancy Caparulo for her excellent and timely minutes." - the Rev. Mally Ewing Lloyd, Assessment Review Committee, Chair

### Mandate

#### 2015-FFM 074 Create Diocesan Assessment Review Committee

The following is a true copy of a Resolution adopted by the Executive Council at its meeting from January 9-11, 2015 at which a quorum was present and voting.

*Resolved*, That Executive Council, meeting in Linthicum Heights from January 9-11, 2015, approve the creation of a Diocesan Assessment Review Committee, under the oversight of the Joint Standing Committee Finances For Mission (FFM), to work with dioceses that do not commit to pay their full assessment to The Episcopal Church in any year, to talk with diocesan leaders about the reasons for

not paying the full amount, including reviewing diocesan financial statements, and to encourage and work with such dioceses to create a plan for reaching the full assessment amount; and be it further

*Resolved*, That the Presiding Bishop and the President of the House of Deputies shall appoint the members of the Committee; and be it further

*Resolved*, That the Diocesan Assessment Review Committee have the authority to recommend that Executive Council grant a full or partial Waiver of Assessment to any diocese, allowing it to pay a lower assessment amount than levied in The Episcopal Church's budget, based on financial hardship, an appropriate plan for reaching the full assessment over time, or other factors; and be it further

*Resolved*, That Executive Council has the authority to consider the Diocesan Assessment Review Committee's recommendations and determine whether a Waiver of Assessment shall be granted; and be it further

*Resolved*, That any diocese that does not plan to pay its full assessment amount, and has not received a Waiver of Assessment be asked to account in writing to Executive Council and the wider church for that choice; and be it further

*Resolved*, That a diocese that does not pay its full assessment in any year, and has not received a Waiver of Assessment, shall not be eligible to receive any grants or loans from the Domestic and Foreign Missionary Society.

FFM is responsible for further practical details/refinement at the March meeting.

## Summary of Work

Meetings: The Assessment Review Committee met once face-to-face and had six Zoom meetings through December 2020.

In January 1, 2019, assessments of dioceses to support the Episcopal Church budget became mandatory. The Assessment Review Committee began in the fall of 2016 to develop and publicize to the church the process for applications for assessment waivers. The first waivers were granted in October 2018 for the 2019 assessment year. Dioceses failing to commit to or pay their 2019 assessment were ineligible for DFMS grants or loans in 2020.

Waiver application forms were posted on the finance Office webpage so the application process is completely on line for 2021 applications. An application, statement of financial hardship, current

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## REPORTS TO THE 80th GENERAL CONVENTION

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budget, diocesan report, and audit are required from each applicant. Executive Council adjusted deadlines between 2017 and 2020 as dioceses became familiar with the process. Beginning in 2021 and moving forward, the deadline for regular applications will be January 31 of assessment year. Dioceses may apply anytime when beset by unforeseen financial hardship. Dioceses are ineligible for grants and loans in the year following a year when no waiver was granted or their payment of assessment was below the assessment total.

The goal of the committee was to build relationships with dioceses facing financial hardship by understanding their ministries and hearing stories of challenges and successes and to help develop financial security by focusing on partnership vs. punishment. In addition, the goal of General Convention in reducing the assessment over time was to make it possible for more dioceses to participate fully in the life of the Episcopal Church. The following chart shows the increased diocesan participation as the assessment percentage decreased and waivers became available:

Year	2013	2014	2015	2016	2017	2018	2019	2020 as of 9/14/2020
Asking% Assessment	19%	19%	19%	18%	16.5%	15%	Assessment 15%	Assessment 15%
Dioceses at Full Asking	44	47	45	56	61	75	86 ? at 15% 19 ? waivers 4 ? no waivers	79* ? at 15% 12-waivers 5? no waivers

\*13 no commitment form as of June 2020

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## REPORTS TO THE 80th GENERAL CONVENTION

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The following charts show waiver applications, dioceses ineligible for grants and loans in 2020, and pending applications for 2021 waivers as of November 30, 2020:

Diocese	Waiver granted	Year(s)	Terms
Alabama	Y	2019	2019 - 12.5% (2020 will be at 15%)
Arizona	Y		Forgive past due assessments; at 15% in 2019
Central Gulf Coast	Y	2019-2021	2019 - 12%; 2020 ? 14%; 2021 ? 15%
Colombia	Y Y	2019 2020	\$1500, 1 year waiver; keep talking \$0, 1 year waiver; keep talking
Colorado	Y	2019-2021	2019 - 10%; 2020 ? 12%; 2021 ? 13.5%
Convocation of Churches in Europe	Y	2019,2020	12.5% of 80% of income; keep talking for 2021 (technically not a diocese)
Dallas	Y	2019, 2020	2019 ? 6.1%; 2020 ? 12.1% (2021 ? 15.0%)
Dominican Republic	Y Y	2019 2020	\$15,000, 1 year waiver; keep talking \$8500, continue discussion for 2021
Ecuador Central	Y	2019,2020	2019 - \$2,063; 2020 - \$3,500; keep talking
Fond du Lac	Y	2019,2020	2019 - 11.9%; 2020 ? 12%; 2 year waiver, keep talking
Haiti	Y	2019-2021	Will move from \$5000-\$11,000 over the triennium
Honduras	Y	2019	\$1500, 1 year waiver; keep talking
Minnesota	Y	2019	\$33,379, due to overpayment of 2018 assessment by that amount
Mississippi	Y	2019-2021	2019 - 10%; 2020 ? 12%; 2021 ? 13%
Puerto Rico	Y	2019-2021	full waiver for triennium; will pay something if they can (Hurricane Maria)
Taiwan	Y	2019	\$3000, 1 year waiver; keep talking
Venezuela	Y	2019	\$1500, 1 year waiver; keep talking
Virgin Islands	Y	2019-2021	full waiver for triennium; will pay something if they can (Hurricane Maria)
West Texas	Y	2019-2021	2019 - 12%; 2020 ? 13%; 2021 ? 14%

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## REPORTS TO THE 80th GENERAL CONVENTION

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Diocese	
<b>Dioceses Ineligible for grants or loans in 2020</b>	
Albany	
Florida	
Rio Grande	
Springfeld	

Diocese	Terms
<b>Applications pending for 2021</b>	
Colorado	
Easton	
Honduras	
Mississippi (no app on file)	11/30/2020

### Budget

The Budget of \$20,000 was more than adequate to cover the cost of the committee's work. Much of our work can be accomplished by Zoom. One or two face to face meetings and an opportunity to travel to dioceses in financial hardship would be a bonus.

### Continuance recommendation

Since the waiver process is required by canon, The Assessment Review Committee should continue in the next triennium.



## EXECUTIVE COUNCIL INVESTMENT COMMITTEE

### Membership

The Rev. Andrew Walter, <i>Chair</i>	Washington, III	2021
Mr. John Talty, <i>Vice-Chair</i>	New York, II	2021
Mr. Dale Akinla	New York, II	2021
Ms. Marion Austin	San Joaquin, VIII	2021
Mr. N. Kurt Barnes	New York, II	
Ms. Janet Brown	California, VIII	2021
Mr. Gordon Fowler	Pennsylvania, III	2021
Ms. Holli Powell Sturm	Lexington, IV	2021
Mr. James Simon	Ohio, V	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Mandate

#### Executive Council By-Laws Article VIII Sec. 4

#### Joint Committees Created by the Executive Council

##### *(a) Duties*

- i. There shall be a Joint Investment Committee whose charter shall be adopted by the Council.
- ii. The Joint Investment Committee's charter shall be reviewed annually by the Joint Investment Committee and the Council and renewed annually by the Council.

##### *(b) Membership and Term*

- i. The Investment Committee shall consist of the Treasurer of the Council, along with at least six, but no more than nine additional members. At least one of the additional members shall be a member of Executive Council's Joint Standing Committee on Finances for Mission.

ii. Members of the Investment Committee shall be nominated jointly by the Chair and Vice Chair of the Council and elected by the Council.

iii. Members shall serve for a term of three years or until a successor has been elected. Members may serve two consecutive terms, after which three years must elapse before the member may be reelected.

## Summary of Work

In accordance with Executive Council By-Laws, the Investment Committee has all the authority of the Council and Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS, or the Society) under the law to act on the investment and reinvestment of institutional funds or assets of The Episcopal Church, the General Convention, the Council, and the Society, as well as any other funds or assets held by the foregoing for investment.

The Investment Committee recommends investment objectives designed to provide a sustainable and increasing level of income to support the ministries of The Episcopal Church in accordance with the wishes of the donors or owners of those funds, while preserving the real (inflation-adjusted) purchasing power of the funds. It also develops and regularly updates Investment Policies that assist the Committee in effectively supervising, monitoring and evaluating the investment of the Endowment's assets.

The Committee establishes strategies and policies for the management of the investment portfolio, which includes the trust funds of the official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and other Episcopal entities who wish to co-invest with the DFMS.

The portfolio is diversified and continues to be focused on equities, with approximately 63% invested in equities, 18% invested in fixed income, and 19% in hedge fund-of-funds and real estate. The Committee continues to evaluate the portfolio return while maximizing risk protection by reducing US equity allocation and increasing non-US equity and alternative investments.

Long-term performance of the trusts has been exceptional, with annual returns, after all fees and expenses, of 9.4% for the 10 years ending September 30, 2020. The current one (1) year net return ending September 30, 2020 reflects a 13.2% gain. Over the one (1), three (3) and five (5) year periods, the portfolio's performance has been ranked in the top fifteen (15) percent of foundations with assets between \$250 million and \$1 billion. Since inception of the portfolio in February of 1993, the

annualized net performance has been 8.7%. Since September 30, 2015, the market value of the portfolio has grown from \$346 million to \$518 million, as of September 30, 2020.

The DFMS endowment portfolio consists of the following three types of funds:

- Endowment funds, held and managed by DFMS and benefiting DFMS
- Funds owned and benefiting other Episcopal and Anglican entities in the United States and abroad, for which DFMS is the trustee
- Custodial funds held and managed by DFMS, but owned by and benefiting other Episcopal and Anglican entities in the United States and abroad

There are nearly 1,100 trust funds maintained in a common portfolio, managed by 15 investment managers and participating on a pro-rata basis in all returns of that portfolio. The Society is also trustee for 19 charitable trusts, which are separately invested and managed, but are not commingled with any other fund, as required by law. The Treasurer's Office publishes an annual trust fund book, and the Committee reports regularly to the Executive Council.

The Investment Committee continues to work closely with the Committee for Corporate Social Responsibility and the Economic Justice Loan Committee, with liaisons to each of those committees. The Investment Committee continues to be well-served by Mr. Kurt Barnes and a very dedicated staff from the Episcopal Church Center, as well as by our investment consultants at Mercer.

The Investment Committee meets four times each year to review performance and discuss current investment issues. The expenses of the Committee are charged to the income of the endowment.

# EXECUTIVE COUNCIL ECONOMIC JUSTICE LOAN COMMITTEE

## Membership

The Rev. Will Mebane, <i>Chair</i>	Massachusetts, I	2021
Mr. Timothy Gee	El Camino Real, VIII	2021
The Rt. Rev. Anne Hodges-Copple	North Carolina, IV	2021
The Rev. Andrew Walter	Washington, III	2021
Mr. Warren Wong	California, VIII	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Changes in Membership

The Rev. Paula Jackson (resigned 3/2020)	Southern Ohio, V	2021
Ms. Lindsey Parker (resigned 9/2019)	Massachusetts, I	2021

## Representation at General Convention

The committee representatives at General Convention are Bishop Anne Hodges-Copple and Deputy Warren Wong.

## Acknowledgements

Mr. Kurt Barnes, *DFMS Treasurer and Chief Financial Officer*  
Ms. Margareth Crosnier de Bellaistre, *Director of Investment Management and Banking*  
Mr. Tanie Oconer, *Assistant Controller*  
Mrs. Nancy Caparulo, *Staff Liaison*  
Mr. Casey Clark, *Corporate Social Responsibility Liaison*

## Mandate

### 2015 - AN/FFM 007

The following is a true copy of a Resolution adopted by the Executive Council at its meeting from November 15-18, 2015 at which a quorum was present and voting. Resolved, That the Executive Council, meeting in Linthicum Heights from November 15-18, 2015, establish the Executive Council Economic Justice Loan Committee to be responsible for overseeing the assets set aside by General Convention and Executive Council for loans that support greater economic justice by enhancing people's ability to improve their economic well being and empowering the powerless and oppressed. The Economic Justice Loan Committee is to be made up of a minimum of five persons nominated by the Presiding Officers and appointed by the Executive Council, from the Investment Committee and Committee on Corporate Social Responsibility and other appropriate persons at large. The Committee will report on its work to Executive Council at least once annually through the Committee on Corporate Social Responsibility or the Investment Committee. Loan criteria are to be approved by Council.

## Summary of Work

The Episcopal Church has committed \$7 million of its assets for economic justice initiatives around the globe and in the United States. The Executive Council Economic Justice Loan Committee (EJLC) administers this \$7 million in TEC endowment funds as a loan portfolio. The funds in the portfolio are used on a revolving basis to provide loans, indirectly, to organizations, institutions and individuals that may not qualify in the regular credit markets but have worthy community economic justice development programs and projects. The principal, upon repayment to TEC, is re-loaned by TEC to others. All the loans pay interest, and that interest income is used to support TEC's program budget.

During the 2019-2021 triennium, EJLC has met six times, and will continue to meet once each quarter, to review potential borrowers.

EJLC loans generally range in size from \$100,000 to \$300,000 and may be as large as \$500,000. EJLC makes no loan unless the appropriate diocesan bishop approves in advance. The most recent loan portfolio is posted on the Finance Office website at <https://episcopalchurch.org/fles/pi.july20.pdf>

The EJLC program does not lend directly to the end users of the funds but only to financial intermediaries such as community development loan funds or community development credit unions. These intermediaries, commonly called Community Development Financial Institutions

(CDFIs), themselves re-lend the monies provided by TEC to groups, organizations and individuals with needs to finance community economic justice development programs and projects. Many CDFIs operate in the United States, and many operate globally.

Examples of investments made through the program overseen by EJLC include:

- Support of community economic development in the Holy Land, TEC has made a \$500,000 deposit with the Bank of Palestine, earmarked by TEC for creating and supporting small businesses in the Palestinian community, especially businesses owned by women.
- Support of community economic development among Native Americans, TEC has made a \$200,000 loan to Four Directions Development Corporation(FDDC), a community development corporation organized and operated in Maine by the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet, and the Aroostook Band of Micmac. Principally, FDDC serves the community financial needs of members of these tribes and their families.
- Support of community economic development in South Africa, TEC has made a loan of \$300,000 to Shared Interest, a U.S. based fund that guarantees loans by South African banks to members of low-income communities in South Africa to enable them to construct houses, launch small businesses and create jobs.

## **Portfolio Composition and Risk Performance**

The EJLC triennial period runs from January 1, 2019 through December 31, 2021. As of January 1, 2019, \$5,850,000 of the allocation was funded into 15 loans and two-term deposits with an average annual yield of 3.4%.

Through December 1, 2020, eight loans and two term deposits expired over the past 23 months totaling \$2,850,000 with an annual average yield of 3.3%. At the same time five new and two renewal loans plus a new term deposit were funded equal to \$2,550,000 at an average annual yield of 3.2%, while two new loans and a renewal totaling \$650,000 were approved and await year-end funding with a projected annual yield of 2.5%.

We anticipate \$6,200,000 of the \$7,000,000 EJLC portfolio allocation to be funded by December 31, 2020 at an annual average yield of 3.2% -- a rate that is reasonable relative to Treasury yields while providing below market rates to our borrowers.

## EXECUTIVE COUNCIL COMMITTEE ON CORPORATE SOCIAL RESPONSIBILITY

### Membership

The Rt. Rev. Douglas Fisher, <i>Chair</i>	Western Massachusetts, I	2021
The Rev. Canon Brian Grieves, <i>Vice-Chair</i>	Hawaii, VIII	2021
Mr. Casey Clark	New York, II	2021
The Very Rev. Mark Goodman	Rio Grande, VII	2021
Mr. Paul Neuhauser	Iowa, VI	2021
Ms. Diane Pollard	New York, II	2021
The Hon. Byron Rushing	Massachusetts, I	2021
The Rev. Kirsten Spalding	California, VIII	2021
The Rt. Rev. John Harvey Taylor	Los Angeles, VIII	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Acknowledgements

The committee would like to acknowledge Ms. Janet Brown, the Liaison to the Investment committee, as a regular participant in our meetings. The committee is indebted to Mercy Investment Services for its consulting expertise led by Ms. Pat Zerega and her team. The committee is also indebted to the Heartland Initiative for its guidance on implementing a human rights Investment screen and the Church's No Buy policy on military contracting. Volunteer consultant and past member of CCSR, Mr. William McKeown, Esq, provided many hours of support to the work of the committee, especially in implementing two 2018 General Convention resolutions, 2018-B007 on investing in gun manufacturers and 2018-B016 on developing a human rights investment screen relative to the Israeli/Palestinian conflict. The committee also salutes the Church Pension Group for its active involvement with CCSR in the areas of climate change, human trafficking and board diversity, and especially in joint work on 2018-C021 from the 2018 General Convention. Finally, last, but by no means least, the committee heartily thanks the Treasurer, Mr. Kurt Barnes, the Director of Management and Banking, Margareth Crosnier de Bellaistre, the Director of Government Relations, Ms. Rebecca Linder Blachly, and the staff of the General Convention Office for their unfailing staff assistance, without whom the committee simply could not function.

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## Mandate

### 2015 - AN/FFM 008

*Resolved*, That the Executive Council, meeting in Linthicum Heights from November 15-18, 2015, establish the Executive Council Committee on Corporate Social Responsibility to be responsible for researching the social responsibility records of corporations whose stock is held in DFMS portfolios and recommending appropriate courses of action based on the positions established by General Convention and Executive Council. The procedures for this committee will be as follows: With the approval of Council, it will be responsible for developing shareholder resolutions on social justice issues to be submitted to companies in which the Church invests its funds. CCSR will also review similar resolutions being offered by other churches or advocacy groups and recommend whether the Episcopal Church should support them. These recommendations will be forwarded to the Executive Council through the Standing Committee on Advocacy and Networking. As new issues come up during the triennium, CCSR will forward its recommendations to the next meeting of Executive Council. Membership will consist of nine members, including at least one bishop, one priest or deacon and one lay person; one member of FFM, one member of the Investment Committee, and one member of A&N. Members will be nominated by the Presiding Officers of the Executive Council jointly and elected by Executive Council.

## Summary of Work

CCSR is responsible for reviewing DFMS's investment portfolio and applying ethical criteria developed by the Church through its General Convention and Executive Council. This has been so over its 50 year history. The work of CCSR for the current triennium included corporate advocacy, reviewing of No Buy Lists (divestment), and three mandated assignments from the 2018 General Convention calling for development of a human rights investment screen, development of an investment plan in gun manufacturers and retailers, and a joint effort with the Church Pension Fund to advocate for climate expertise on corporate boards of directors. All are addressed in this summary of work.

Acronyms commonly used:

TEC: The Episcopal Church

DFMS: The Domestic And Foreign Missionary Society, the corporate entity that owns and manages property for TEC

CCSR: The Executive Council's Committee on Corporate Social Responsibility

ICCR: The Interfaith Center on Corporate Responsibility, the ecumenical and interfaith body of which TEC is a founding member. Most shareholder activity by CCSR is coordinated through ICCR

SEC: Securities and Exchange Commission which sets regulatory shareholder guidelines



## **ADVOCACY SHAREHOLDER ENGAGEMENTS**

CCSR's advocacy work consisted of multiple engagement methods including company dialogues, filing shareholder resolutions, sending letters raising concerns, and participating in sign on letters. For the 2019 proxy year (July 2018 – June 2019), CCSR participated in 25 engagements at 23 different companies, including the filing of six shareholder resolutions, while in the 2020 proxy year (July 2019 – June 2020) there were 27 engagements at 25 different companies, and seven shareholder resolutions. For the 2021 season (July 2020-June 2021) there are 38 engagements among 36 companies and and potential for filing 8 shareholder resolutions as this report is written. This report provides a summary of activity for the 2019 and 2020 proxy years, and listing the companies engaged for 2021, including those actions taken on our behalf by Mercy Investment Services, Inc., our contractor for socially responsible advocacy efforts. CCSR resolutions are filed by the Domestic and Foreign Missionary Society (DFMS), the owner of the shares. The DFMS is the corporate entity that owns and manages property for the Episcopal Church, sometimes written as TEC. The subject areas of engagement as described below are Human Rights, Health and Safety, Care of Creation and Corporate Governance and Accountability (Board Diversity).

### **COVID-19 Impact on Engagements in 2020 Onward**

With the beginning of the COVID-19 pandemic in early March 2020, the “normal” proxy year as well as everyone’s “normal” world shifted. Face-to-face meetings with companies shifted to video format, conferences were cancelled, and discussions began on how to engage with companies on this new and continually evolving topic. Various industry and/or topical subgroups within ICCR developed targeted COVID letters specific to that area. In addition, ICCR developed two COVID-19 investor statements, one that called on the business community to step up as corporate citizens, and recommending measures corporations can take to protect their work forces, communities, businesses and markets as a whole. Another letter was on best practice guidelines for virtual annual general meetings (AGMs) and investor rights. In addition, dialogues were often postponed as companies dealt with the immediacy of the COVID crisis for their business, and dialogues that did continue often included a change of focus, shifting to issues surrounding the pandemic.

### **Impact of Securities and Exchange Commission New Rules (September 2020) on Advocacy Processes**

On September 23, 2020, the Securities and Exchange Commission (SEC) announced new rules regarding regulation of DEF14(a)8, which governs shareholder resolutions submitted to companies. The new regulations impose severe limitations on shareholder rights, and CCSR, through the Interfaith Center on Corporate Responsibility, and our Office of Government Relations have written to the SEC expressing opposition to certain changes. This will be an ongoing area of advocacy for CCSR.

## Human Rights

<i>Objective – Sex and Labor Trafficking</i>	<i>The Episcopal Church (TEC) Policy</i>
Engage travel companies such as hotel, airline and trucking companies on compliance with best practice standards to mitigate labor trafficking, and child and women sexual trafficking.	Resolutions: <ul style="list-style-type: none"> <li>oÁ 2012-Do42 Fight Human Trafficking</li> <li>oÁ 2009-A167 Support Actions to Protect Victims of Human Trafficking</li> <li>oÁ 2018-Co32 Against Human Trafficking and support Code of Conduct for the Protection from Sexual Exploitation in Travel and Tourism” adopted by ECPAT (End Child Prostitution and Trafficking)</li> </ul>

## Delta Airlines

Delta Airlines continues its multi-year efforts in bringing awareness to the issue of human trafficking. In 2019, it began using End Child Prostitution and Trafficking (ECPAT ) training with its employees, training 61,000 staff. Two Delta employees who had received training won the ECPAT 2019 Rescue Award for knowing the signs of trafficking and responding as trained. The company also launched an in-seat video on its aircraft about human trafficking. In 2020, Delta received COVID-19 related letters from the Interfaith Center on Corporate Responsibility (ICCR), our ecumenical partner. No response received as of this report.

## Marriott International

In 2019, Marriott joined a Sourcing Freedom event in Washington, D.C., where trafficking and Marriott’s response was discussed. The human trafficking training policy approved in 2018, including all properties, was rolled out with training implemented across the system. This made Marriott the first chain to train in all franchise operations. In addition, the hotel launched its first PSA focused on trafficking. Marriott reported that since the Starwood merger, 1/2 million staff have been trained. Marriott earned ECPAT’s 2019 Visionary Award for its training efforts. At the urging of shareholders, Marriott publicly stated it would refrain from using its hotels for hosting families taken by ICE officials in immigration raids. In 2020, Marriott supported the ECPAT training guide for legislators, a resource guide encouraging legislators to have public conversations in their districts on human trafficking and followed up by co-hosting a sample training that 100 Congressional staff attended. Investors sent an email in March 2020 regarding news reports of several major hotel chains, including Marriott, being sued for alleged inaction to stop human trafficking occurring on their premises. Investors asked the company to provide information on how it is addressing the issues raised by the lawsuits, including evaluating any gaps in its processes to identify and report instances of trafficking. The COVID-19 communication sent also highlighted the potential risk for increased instances of human trafficking resulting from high economic stress and unemployment and asked how the

company will work to strengthen its trafficking prevention efforts. Staff changes and COVID-19 have slowed company responses.

### **United Airlines**

United reported training all flight attendants on human trafficking (54,000) in 2019 and noted employees were raising suspected cases appropriately. On labor trafficking, contracts with high-risk suppliers now contain language with 'no fees' and the company reported there was a process for restoring recruitment fees. After the company did not respond to several requests for dialogue in 2020, DFMS (Episcopal Church's corporate name), and ICCR partners filed a resolution requesting a report assessing the feasibility of integrating objective sustainability metrics into performance measures, performance goals or vesting conditions that may apply to senior executives under United's compensation incentive plans. Sustainability is defined as how environmental and social considerations, and related financial impacts are integrated into corporate strategy over the long term. In a call, investors discussed concerns about the company's management and oversight of Environmental, Social and Governance (ESG) risks. Company agreed to continue dialogue and discuss ESG metrics further and stated its compensation and nominating/governance committees would further review investors' proposal and recommendations. Investors withdrew the proposal with this commitment. At the annual general meeting, investors asked how the company plans to continue efforts to reduce its emissions as it works to recover from the current drop in business due to the COVID-19 pandemic. CEO Scott Kirby noted his personal commitment to sustainability and his belief that customers will prioritize sustainability following the universal experience of the pandemic. The company announced in early July 2020, it plans to lay off up to 36,000 U.S. employees in October.

<i>Objective – Human Rights</i>	<i>TEC Policy</i>
Engage companies on efforts to ensure compliance with human rights standards in their own workforce, supply chains, including outsourced labor brokers, requirements in subcontractor contracts, compliance audits and performance /improvement measurement.	<p>Resolutions:</p> <ul style="list-style-type: none"> <li>○ A994-D015 Reaffirm Support for Human Rights: “civil rights and political freedom are the universal bedrock of any meaningful scheme of human rights”</li> <li>○ A2012-A012 Urge Governments to Follow Principles in Adopting Trade Policies: “That trade should respect and enrich rather than undermine local economies, cultures and peoples”.</li> <li>○ A2012-A131 Express Solidarity with Indigenous Peoples: “make protection of the rights of Indigenous Peoples a high priority in its advocacy about United States foreign policy, including advocacy about trade agreements, human rights advocacy, and international environmental protection”</li> <li>○ A2018-B026 Embracing the United Nations Sustainable Development Goals</li> </ul>

## Kraft Heinz

In 2019, a letter was sent to the company calling out poor scores in the Corporate Human Rights Benchmark and Know the Chain reports. Investors decided to file a resolution on human rights and forced labor. DFMS co-filed the resolution which requested the board of directors report on the company's process of identifying and analyzing potential and actual human rights risks in operations and its supply chain. The company responded with a call to discuss the resolution and provide information on its plans to address human rights concerns. It planned to release a standalone human rights policy in 2019 and was looking to stakeholders for examples of best practices/case studies. Because of this forward movement, the resolution was withdrawn. The company planned to look at specific commodities, auditing processes, and processes for remediation. Materiality analysis was reported in the recent corporate social responsibility report and the company planned to conduct saliency assessment before completion of the human rights policy. In June 2019, the company adopted and publicly shared its human rights policy, which outline the guiding principles the company will follow to respect human rights, the scope of the policy, how it will be administered and who has oversight, and the components of human rights due diligence that the company will implement. DFMS was represented by Mercy Investments at the AGM in Fall 2019 and made a statement on behalf of investors who filed and later withdrew the human rights resolution. Following the AGM, investors had a call which included the topic of the company's work on addressing human rights risks. The company reported that it had met with Elevate and planned to hire the organization for assistance in conducting a human rights risk assessment. Kraft Heinz noted that Elevate will provide the assessment and recommended actions by the end of 2019 and the company will follow it up with training for managers and suppliers. The company agreed to schedule a follow-up call with investors in early 2020 to discuss the findings of the human rights impact assessment, but investors have been unable to secure a date from the company.

<i>Objective – Israel/Palestine</i>	<i>TEC Policy</i>
Engage companies operating in areas of civil and/or labor strife or racial disparagement (e.g., Democratic Republic of Congo, Israel/Palestine, Peru, Indonesia, and U.S.) on due diligence processes and/or enhancing their capacity to deal with potential human rights violations, in either case to help assure they are not directly or indirectly financially benefiting armed groups or engaged in repressive practices impacting indigenous peoples. Develop Human Rights Screen for Israel/Palestine and all occupied areas as well as areas of conflict.	<p>General Convention Resolutions:</p> <ul style="list-style-type: none"> <li>oÁ 2018-B016 Join ELCA and Develop Human Rights Screen in Israel/Palestine conflict</li> <li>oÁ 2018-Do68 Develop Procedures for deciding to engage or establish No Buy List (divest) from companies</li> <li>oÁ 2003-Do08 Urge Israel to End Policy of Demolition of Palestinian Homes</li> <li>oÁ 2003-Do81 Oppose Construction of the Israeli Security Wall</li> <li>oÁ 1997-A107 Recognize Jerusalem as the Capital of Both Israel and Palestine</li> <li>oÁ 1994-Do65 Recognize Illegality of Israeli Settlements in Gaza and the West Bank</li> </ul>

### ***Bookings Holdings***

Work began with the company in 2018 when a letter was sent requesting information on how the company identifies and manages human rights risk in its supply chain, specifically with respect to its rental properties in Israeli settlements in the West Bank. It also requested the opportunity to meet to discuss these issues. In response to the AirBnB announcement that it would remove listings from Israeli settlements, Bookings signaled it would not follow the example by saying “all accommodation providers worldwide to list on our platform as long as they are in compliance with applicable laws.” DFMS filed a resolution in December 2018 asking the company to assess and report to shareholders on the company’s policies and procedures to address the human rights-related risks associated with business activities in conflict-affected areas, including occupied territories. Company met with shareholders on developing a conflict zone human rights policy. It indicated it was a fast-growing company that had been decentralized by product and was just starting to look at establishing a set of principles. The lead filer withdrew the resolution and in exchange, the company agreed to convene an investor meeting with CEO Fogel and representatives of Booking Holdings and Booking.com. There it was announced that the company had selected BSR to assist in crafting a global human rights policy. The selection of BSR, the ambitious timeline of their compliance officer, and the enthusiastic participation of Fogel, demonstrate a seeming seriousness of intent. If the company successfully develops a robust global human rights policy, with particular attention paid to conflict-affected areas, it would establish itself as the industry leader (based on the weak/non-existent policies of its competitors). In April 2020, investors met with company to get an update on the status of the policy. The company does feel it will come out on the other side of the pandemic, but did lose 85% of its business from the prior year. As for human rights, BSR was engaged to do a scan of human rights risk. Following its report, a draft has been written and is being vetted at each of the business units. There was no resistance, but it is a slow process due to the impact of the virus. Company committed to share a draft with the group for input. Board knows of project but has not signed off on it yet. In September 2020, again reviewed with the company the current status of its policy for conflict areas. It did see conflict areas as high risk and was developing plans for how to address. The company did not commit to leaving these areas. The company hoped to have a full policy by December 2020.

### ***Caterpillar, Israel Discount Bank, Motorola Solutions***

DFMS filed a shareholder proposal in December 2018 requesting Caterpillar assess and report to shareholders on the company’s approach to mitigating the risks associated with business activities in conflict-affected areas other than areas already addressed through its conflict minerals policy. A dialogue with the company after the filing focused on human rights impact assessments (HRIA) and investors asked for more disclosure and information on how it is looking at conflict-affected areas in its HRIAs, but the company refused. The resolution went to vote and received 7.8% votes in favor, sufficient to continue shareholder future filings. Israel Discount Bank did not respond to a request to meet in 2018/2019 after initially agreeing to do so. The bank is a major investor in Israeli settlements.

Motorola Solutions does business in countries with human rights challenges including China, Singapore, Middle East, Israel and occupied Palestinian territories. Human rights expertise at both management and board levels is critical to company success. DFMS filed a resolution with the company in November 2018 requesting it to identify and nominate an independent director with human rights expertise. The resolution received 8.87% votes in favor, sufficient to refile the resolution again.

In October 2019, the Executive Council, having noted CCSR's evaluation of its efforts over multiple years to engage with multiple companies in the Domestic and Foreign Missionary Society portfolio, and in order to implement Executive Council's Finance Committee's resolution (FIN-061), "directs that Caterpillar Inc., Motorola Solutions and the Israel Discount Bank be, and they hereby are, placed on the DFMS Human Rights No Buy List, and Council further hereby directs DFMS's money managers to sell DFMS's holdings in these companies." See further explanation below in the B016 resolution from the 2018 General Convention.

### **Facebook**

The original work by the lead filer on this issue, begun in proxy year 2019, changed to work on gender pay gaps and diversity. CCSR continues to monitor Facebook for human rights implications and other ethical behavior.

### **TripAdvisor**

DFMS, as primary filer, filed a resolution in December 2018 requesting TripAdvisor assess and report to shareholders on the company's policies and procedures to address the human rights-related risks associated with business activities in conflict-affected areas, including occupied territories.

Shareholders met with the company to discuss policies in conflict zones. Company was closely watching what was going on with AirBnB for the impact of its decisions, but was open to working with investors on developing a policy for conflict zones. After discussion among the shareholders, it was decided to withdraw the resolution as the company had agreed to look at additional actions it can take concerning conflict zones and would continue to meet with shareholders. Met with company in August 2019 concerning movement on business activities in conflict areas. It had decided to do a materiality risk assessment to better understand the social issues important to them using FLAG, a British company. It also moved the fraud team from the hotel unit to the legal unit to address not only trust and safety, but global issues. Company agreed that investors could address both groups. FLAG has contacted investors for input into the materiality assessment and comments were made on definitions, saliency of some of the issues they were looking into. CCSR pushed for them to define how they were going to suggest TripAdvisor address material risks to the business and on how they were moving forward, which seems to be desktop research and local stakeholders. No plans that people impacted in conflict zones will be interviewed. Company did not respond to a request for another call. Subsequently, two meetings were held with TA in 2020, and the company's progress was anemic. As this report is written, a DFMS shareholder resolution will be filed with the

company calling for a broad global human rights policy. CCSR will pay special attention to Myanmar, the OPT (advertising in Israeli settlements) and Sudan.

**Booz Allen Hamilton (BAH)**

Booz Allen Hamilton was a new engagement for proxy year 2020. An initial inquiry letter was sent expressing concern over the company's potential involvement in human rights violations carried out domestically by the Kingdom of Saudi Arabia's security services and in Yemen by the Kingdom's military and requested a dialogue with BAH. The letter covered the topics of reports that BAH, as part of its contract with the government of Saudi Arabia, had assisted in training Saudi sailors who participated in the blockade of Yemen, which faced mass starvation and cholera outbreaks. In addition, it noted that although the murder of Washington Post journalist Jamal Khashoggi "prompted investors from around the globe to distance themselves from the Saudi government, BAH and its competitors McKinsey & Company and Boston Consulting Group have stayed close after playing critical roles in Prince Mohammed [bin Salman]'s drive to consolidate power." Company responded with a letter saying it is aligned with U.S. foreign policy and actions are consistent with its code of business conduct, but expressed no willingness to meet. BAH is a candidate for TEC's human rights and military contracting No Buy Lists.

**HeidelbergCement AG**

HeidelbergCement AG was also a new engagement for proxy year 2020. Heidelberg is one of the world's largest building materials companies. The objective of the engagement was for the company to conduct advanced due diligence and report to shareholders on heightened risks related to business activities in conflict-affected areas. Heidelberg was active in several such areas including, but not limited to, Democratic Republic of Congo, Myanmar, Occupied Palestinian Territory, Ukraine, and Western Sahara. The company's activities have come under increased scrutiny from a variety of investors, multilateral institutions, and national and international human rights organizations. DFMS was invited to join the engagement by Wespeth, involving correspondence and meetings with Heidelberg. Lead firm had staff changes that prevented further addressing this issue in proxy year 2020. A new letter of engagement is being prepared as well as a call with Indonesians who have been impacted by Heidelberg.

**Advocacy Letters to Banks on Aramco**

Letters were sent to **Citigroup, Goldman Sachs, JPMorgan Chase, and Morgan Stanley** in 2020 regarding the banks planned participation in the underwriting of the initial public offering (IPO) of shares of Saudi Arabian Oil Company (Aramco). Concerns focused on the abysmal human rights record of the government of the Kingdom of Saudi Arabia and requested the banks to provide a copy of their human rights/social responsibility policy and an explanation of how engagement in the IPO is consistent with that policy with respect to press freedom, religious freedom, gender equity, and compliance with the laws of warfare. Aramco qualifies for TEC's Fossil Fuels No Buy List, and at the recommendation of CCSR, Executive Council has added it to the Human Rights No Buy list.

## Health and Health Care

Objective – Gun Safety	TEC Policy
<p>As a public health issue, engage gun manufacturers to adopt more smart technologies for weapons and retailers to restrict which weapons they sell and under what conditions; engage both to adopt the Sandy Hook Principles, which protect the rights of gun ownership and the rights of citizens to be safe and secure; and to report on their lobbying activities and expenses for gun rights.</p>	<p>2018 B007 Ethical investing in gun manufacturers.</p> <ul style="list-style-type: none"> <li>○ Resolved, the House of Bishops concurring, that the 79th General Convention direct the Executive Council Committee on Corporate Social Responsibility to develop and implement a shareholder engagement plan by which dioceses, church organizations, and individual Episcopalians investing in the publicly traded stock of gun manufacturers and retailers could act to effect change in these companies through the practices of shareholder advocacy to do everything in their power to minimize lethal and criminal uses of their products, and be it further</li> <li>○ Resolved, that the 79th General Convention commend to the church the Mosbacher-Bennett Principles for Investors in the Gun Industry developed by Do Not Stand Idly By.</li> <li>○ 2015 C005 – Implement Laws to Decrease Gun Violence</li> <li>○ 2000 B007 - Request removal of handguns and assault weapons</li> <li>○ 1997 D033 - Urge Legislation on the Safe Manufacture of Domestic Hand Guns</li> <li>○ 1976 C052 - Urge Congress to Adopt Effective Hand Gun Control Legislation</li> </ul>

### **American Outdoor Brands Corporation/ Smith and Wesson**

At American Outdoor Brands' September 2018 annual general meeting, ICCR partners' resolution requesting a report on the company activities related to gun safety measures received a majority vote of 52.16%. In early February 2019, the company published the requested report, which shareholders found to be lacking. Partners filed a resolution for the 2019 proxy year asking the board of directors to adopt a proxy access bylaw, but the board approved certain amendments to the company's bylaws to implement proxy access for the election of directors, so the resolution was withdrawn. Late in 2019 American Outdoor Brands spun off the gun manufacturing business to become Smith & Wesson Brands, Inc. For the 2020 proxy year, a resolution was filed requesting the board of directors adopt a comprehensive policy articulating its commitment to respect human rights, which includes a description of proposed due diligence processes to identify, assess, prevent and mitigate actual and potential adverse human rights impacts. The company filed a no action letter with the SEC, which was denied, so the proposal was going to appear on the 2020 proxy and voted on at the October 2020 annual general meeting. In early October, however, the company developed a Corporate Stewardship Policy which investors believed was a good faith response by the company to engage with shareholders and their concerns. The resolution was then withdrawn before the AGM.



### ***Dick's Sporting Goods***

Company announced plans in 2018 to remove all guns from 125 of its stores. Investors sent a letter thanking the CEO for this decision. Dick's CEO, along with 144 other CEOs, signed a letter in September 2019 to the U.S. Senate pressing for the adoption of commonsense gun legislation, including requiring background checks on all gun sales and implementing a strong Red Flag law to prevent individuals who may pose significant harm to themselves or others from owning firearms. Another letter of appreciation was sent to Dick's regarding the company's continued leadership on the issue of gun safety, including removing and safely destroying \$5 million of the company's gun inventory, raising the minimum firearm purchase age to 21, and strategically reviewing the long-term sustainability of the firearms business for the company. In March 2020, Dick's announced it planned to pull guns from an additional 440 stores. Investors again sent a note to the company thanking it for its ongoing leadership and requested a dialogue to discuss the company's actions in more detail. In June 2020, an email was sent to Dick's regarding the recent opening of some warehouse, or 'pop-up' stores asking whether the company planned to sell firearms or ammunition at these locations. Also asked for an update on the implementation of its March announcement to phase out the sale of firearms at the additional 440 stores. Although a meeting on this issue has not yet occurred, the company was sent a letter thanking them for removing merchandise of the Washington Football Team and the offensive mascot from their stores.

### ***Olin Corporation***

An introductory letter was sent to company in the 2019 proxy year asking for a dialogue around addressing gun violence, making gun products safer and learning about what types of political activities the company engages in. No response was received. Following up on the introductory letter, for the 2020 proxy year DFMS acted as lead filer submitting a resolution in November 2019 asking the company to produce a report on its efforts to address safety concerns in the firearms industry and how it mitigated those risks. The company shared information about its ammunition business with investors as well its efforts to address the issue of gun violence. The company released its first corporate social responsibility (CSR) report that addressed sustainability issues and also included a separate CSR report for the Winchester ammunition portion of the company. The resolution was withdrawn based on agreement that the company would review and consider investors' written feedback and recommendations on how the company's reporting can be improved going forward.

### ***Sturm Ruger***

ICCR partners filed a resolution in the 2019 proxy year with Sturm Ruger, regarding adopting a comprehensive policy articulating the company's respect for and commitment to human rights. The company, unbeknownst to shareholders, had changed its bylaws during the summer and moved its reporting year, thus its deadline for filing resolutions moved from February to November. As a result,

all resolutions submitted by ICCR partners to Sturm Ruger did not meet the deadline for filing and were withdrawn on this technicality. In early February 2019, the company also released its report requested from the previous year's majority-approved resolution. Shareholders did not feel the report was comprehensive and some ICCR members filed an exempt solicitation against the election of some of the nominated board of directors. ISS recommended voting in favor of the exempt solicitation and of the directors identified. Three received 28% of the vote against their election. Two ICCR members also attended the AGM and spoke with board members and senior leadership after the meeting. They noted the CEO indicated the company may make revisions to its policy for engaging shareholders, but there was a concern the revisions may favor larger investors. An ICCR partner sent a letter in October 2019 to Sturm Ruger requesting a dialogue and an update on the company's review of its shareholder engagement policy. The letter noted the gun safety report the company issued and the ongoing concerns investors had, as well as the company's review of its policy regarding direct shareholder engagement. ICCR partners followed up by filing a resolution requesting Sturm Ruger publish a report with the results of a Human Rights Impact Assessment examining the actual and potential human rights impacts of Sturm Ruger firearms sold to civilians. Sturm Ruger filed a challenge to exclude the shareholder proposal with the SEC. The resolution was withdrawn to avoid a negative decision and an omission ruling from the SEC. Investors participated in the virtual AGM asking questions on gun safety.

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<i>Objective –Rights of Indigenous Cultures and Communities</i>	<i>TEC Policy</i>
<p>Engage financial institutions to ensure policies address socioeconomic and environmental concerns, particularly climate and fresh water resources, as well as pipeline financing in their lending practices. In addition, engage asset managers on their proxy voting practices.</p>	<p>Human Rights Resolutions:</p> <ul style="list-style-type: none"> <li>oÁ1994-D015 Reaffirm Support for Human Rights: “civil rights and political freedom are the universal bedrock of any meaningful scheme of human rights”</li> <li>oÁ2012-A012 Urge Governments to Follow Principles in Adopting Trade Policies: “That trade should respect and enrich rather than undermine local economies, cultures and peoples”.</li> <li>oÁ2012-A131 Express Solidarity with Indigenous Peoples: “make protection of the rights of Indigenous Peoples a high priority in its advocacy about United States foreign policy, including advocacy about trade agreements, human rights advocacy, and international environmental protection”</li> <li>oÁ2018-B026 Embracing the United Nations Sustainable Development Goals</li> </ul> <p>Environmental Protection of local communities, including Indigenous peoples resolutions:</p> <ul style="list-style-type: none"> <li>oÁ2012-B023 Seek Environmental Justice</li> <li>oÁ2015-C013 Oppose Environmental Racism</li> <li>oÁThe Executive Council resolutions on the Dakota Access pipeline relate to support for the protest</li> <li>oÁEXC102016.29 Support for Peaceful Protest at Standing Rock Sioux Reservation</li> </ul>

### **Wells Fargo**

In the 2019 proxy year, work with this company focused on development of a business standards policy. This mainly addressed the problems encountered in the mortgage section of the company. The meeting held in December 2019 reviewed the business standards document which was started in 2017. Group was given an hour to read and respond with feedback, including: the concept of making it right for customers and that remediation is still not strong enough, metrics of change needed, and what will be success is still not defined. Investors issued a press release after the publication of Wells Fargo's Business Standard Report, noting the progress the company has made since the 2017 shareholder proposal. Investors also highlighted continued gaps including: the need for disclosure of metrics it developed to track progress in remediating harm; more information on how it will integrate employee conduct risk metrics into executive compensation/incentive plans; and need for justice regarding the company's mishandling of homeowner loan modifications, car insurance, etc. Follow-up call sought acknowledgement of harm the company caused with its practices, an analysis

of what led to lapses in problematic practices and disclosure of progress, especially metrics, in evaluating changes being made.

During dialogues, lending on issues of prisons, pipelines and gun manufacturers were discussed. Wells issued a \$40 million line of credit to gun manufacturer Sturm Ruger in October and as a result, ICCR partners issued a statement saying this was “shocking news due to ongoing dialogue efforts.” In a late-spring call, it was reported that the environmental and social risk policy has been implemented and these relationships have been reviewed. It was reported that Wells is no longer funding private prisons. Investors asked company to be more proactive in talking about human rights assessments on its website and reports. ICCR team sent a follow-up letter to Wells Fargo after the company released its progress report on the Business Standards Review thanking it for its progress and outlining additional recommendations for strengthening the review process and the company's disclosure. Wells Fargo published a progress report on the implementation and status of internal changes underway, mentioning the input of ICCR.

#### Care of Creation

Objective – Water and Healthy Communities	TEC Policy
Engage companies on science-based water stewardship targets and the human right to water, in their operations and their supply chains.	Water and healthy communities resolutions: <ul style="list-style-type: none"> <li>o 2015-C053 Support Subsistence Rights of Indigenous Cultures</li> <li>o 2018-B026 Embracing the United Nations Sustainable Development Goals</li> </ul>

#### Bayer

A December 2019 call with Bayer discussed its 2030 commitments on sustainability, transparency, and engagement. To reduce the company's environmental impact 30% by 2030, Bayer is working to scale down volume use of crop protection products through precise application methods, development of more effective agrochemical products, and promotion of integrated weed management. In addition, it has been training employees on water monitoring and farmers on water efficiency and conservation. A second call discussed progress on its 2030 sustainability commitments. It has trained 1 million smallholder farmers, focusing on markets where there are weaker regulations or no certification programs, and through contractor CropLife International has trained 4 million farmers in 82 countries on sustainable agriculture and responsible pesticide use. This includes training programs in Vietnam, West Africa, Honduras, India and Ethiopia. Bayer plans to use two external models to help measure the human and ecotoxicological impact of chemicals and was establishing the baseline data. Its sustainability council is totally independent and was developing an action plan for how it will operate, report to the board, and the topics on which it will focus. Bayer's commitment to have water management systems at all sites in water-scarce or high-risk areas is 95% complete, and it expects to reach 100% by the end of 2020. Bayer announced that it reached an

agreement in the glyphosate (Roundup) litigation and will settle approximately 75% of those cases with a payout of between \$8.8 - \$9.6 billion.

### ***Coca-Cola***

In proxy year 2020, the company was working to set new targets for water sustainability to replace those expiring in 2020, building on its successful Replenish program, which in 2019 resulted in 160% of water withdrawn for its products and operations being replenished. The new goals will address more localized water risks and opportunities and focus on higher risk water basins.

### ***Corteva Agriscience***

During proxy year 2020, the company reported on use of its Enlist products under the agreement with ICCR, noting that despite expanded use of the product, reports of misuse and drift of product were low. It issued its 2030 sustainability goals and the goals include commitments to provide training to 25 million farmers on soil health and water stewardship; increase the productivity and income of 500 million smallholder farmers; enable crop yields while reducing greenhouse gas emissions by 20%; improve soil health on 30 million hectares and advance water stewardship; enhance biodiversity on more than 10 million hectares; protect health and safety of employees and farmworkers; empower women and engage local communities; require sustainability criteria for all new products; establish a climate strategy for scope 1-3 emissions; and use sustainable packaging.

### ***Anadarko Petroleum/Occidental Petroleum***

Anadarko Petroleum was acquired by Occidental Petroleum in 2019. During the year the company continued to make progress toward meeting investor requests, including enhancing its disclosures. Investors reviewed where the new company falls on the issue of fracking and its ranking in Disclosing the Facts in relation to its peers and plans to determine next steps.

### ***Chevron***

Company responded to a letter in proxy year 2019 concerning the human right to water and water disclosure, indicating it had some procedures for water management and Sustainable Development Goal #6, but it didn't address the core components of an action plan on the human right to water. A follow-up call with the company included discussion on how it manages water risk in its operations, how the company could improve its water disclosures, and investors urged the company to use a human rights lens to look at its impacts on water. Along with ICCR partners, DFMS filed a resolution in December 2019 requesting Chevron's Board of Directors report on the company's due diligence process to identify and address risks related to the human right to water throughout its operations. Chevron did not challenge the resolution and the vote was 32.2% in favor

### **PepsiCo**

Investors had a call with PepsiCo in proxy year 2019 and addressed the following issues: 1) recent developments/litigation around glyphosate (Roundup) haven't created a 'tipping point' for company to set reduction targets for glyphosate use, but company will update its pesticide statement; 2) Pepsi was limited in tracking pesticide use/reduction because supplier farmers self-assess and if the farmer was audited by a third party, the company doesn't see much of the data; 3) company felt Field-to-Market was a helpful tool and was open to investors helping develop farmer survey tool; 4) it was implementing a Sustainable Farming Initiative (SFI) with direct crop farmers; 5) investors pushed Pepsi for disclosure of more data/quantitative measures to demonstrate products are 'sustainably sourced.'

ICCR partners filed a resolution requesting a report on reducing the company's environmental impact by describing actions taken and lessons learned to date in quest of the 50% beverage container recycling goal, and report on progress in developing revised plans for meeting its commitment to leadership actions to help increase U.S. container recycling rates. The company was participating in multiple activities on this topic and agreed to continued engagement with shareholders, so the resolution was withdrawn.

Investors had a follow-up call regarding plastic pollution in December 2018. PepsiCo had launched its "Sustainability from the Start" program where sustainability goals and key performance indicators were embedded into product development and design. Company set a goal that all packaging would be recyclable/compostable/biodegradable by 2025. It looked to switch to compostable/biodegradable materials for emerging markets because of faster break down if littered/discharged of improperly, and it was working to redesign chip bags/food packaging to be recyclable. Company planned to continue to use light-weighting and other optimization techniques, but was not prepared to set an overall plastic reduction goal.

An in-person meeting between PepsiCo and ICCR investor members in November 2019 concerning the company's environmental sustainability programs, specifically pesticide use. Sustainability metrics had been tied to executive compensation and a governance committee provides oversight and reports to the board. On pesticides, company used Demo Farms to share different farming practices, including responsible use of pesticides. Promoted use of pollinator buffer zones with its growers/suppliers but didn't measure pollinator health or target certain types of pesticides for reduction. Pepsi agreed systemic pesticide use was incompatible with integrated pest management, but it wasn't sure what implementation would look like if it adopted a pesticide reduction policy. The company agreed to look at its pesticide statement again and indicated there may be policy changes in 2020. Also addressed some human rights and labor issues, including the use of migrant labor in U.S. and impact of the immigration crisis. In June 2020, the company released its 2019 Sustainability Report that included updates on its efforts to reduce plastic pollution and redesign packaging to be more circular. In the report, PepsiCo noted that it has reached 88% completion of its goal to make all packaging recyclable, compostable, or biodegradable by 2025. The company pledged \$65 million between 2018-2020 to help advance global recycling and collection efforts, and set a new goal in 2019 to achieve a 35% reduction rate of virgin plastic across its beverage portfolio by 2025. The

company still has progress to make on a number of its commitments, including increasing the recycled content of its plastic packaging to 25% by 2025, which was currently at 4% recycled content. Letter was sent by investors in June 2020 to urge the company terminate its business and public relationships with the National Football League's (NFL) Washington D.C. franchise if it does not stop using the name "Redskins."

<i>Objective – Climate Change and a Healthy Environment</i>	<i>TEC Policy</i>
<p>Engage companies to adopt science-based targets for reducing greenhouse gas emissions, adopt technologies to monitor and reduce methane emissions, adopt new and cleaner energy technologies, promote efficiency, promote transparency in reporting, and protect consumers, particularly low-income consumers. Engage companies, particularly in the energy and utility sector, to improve public disclosure and transparency in reporting presented by current and future company operations and products including company plans to manage carbon asset risk and comply with a regulatory scenario that holds global temperature rise below a 1.5/2-degree Celsius threshold.</p>	<p>Climate Change and a Healthy Environment Resolutions</p> <ul style="list-style-type: none"> <li>oÁ 2015-A170 Advocate for Safe Food Production and Farm Labor Policie: “support public policies and laws designed to protect our Earth’s natural environment and to protect humanity’s ability to produce food for generations to come, including restrictions on pesticide overuse, harmful industrial farming practices (e.g., overcrowding of livestock and mono-cropping), and carbon, methane, and nitrogen pollution throughout the food system that threaten animal and human health, damage the soil, and threaten the climate for future generations.”</li> <li>oÁ 2009-Co11 Directs Advocacy on Renewable Energy and Environmental Stewardship</li> </ul> <p>On GMOs, there was a resolution to study GMOs, and then a resolution that was rejected in 2015 so I would urge a great deal of caution around any engagement with GMOs.</p> <ul style="list-style-type: none"> <li>oÁ 2015-Bo06 On the Topic of Affirming Genetic Engineering Technologies - Legislative Action Taken: Rejected</li> <li>oÁ The 2009 resolution urges further study, but has no recommendation: 2012-Ao13 Study the Impact of Genetically Modified Crops and Organisms</li> <li>oÁ 2018-Co21 Advocate for sustainability expertise on corporate boards of directors2018-Ao20 Fossil Fuel divestment and reinvestment in clean renewable energy</li> <li>oÁ 2018-Bo26 Embracing the United Nations Sustainable Development Goals</li> </ul>

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### **Ameren**

Ameren issued a report in 2018, *Our Responsible Management of Coal Combustion Residuals*, in response to the 2017 shareholder resolution. Investors noted the report has gaps and discrepancies. Ameren responded with a brief letter stating the company's coal ash report was rigorously reviewed by senior management, the board, and legal counsel, and felt it directly and sufficiently addressed the asks of the shareholder proposal. Investors attended the annual shareholder meeting where Ameren reported on its sustainability efforts, including its commitment to reduce carbon emissions 80% by 2050 based on 2005 levels and its plan to generate 700 megawatts of wind power by 2020. A call with Ameren's sustainability staff in July 2019 discussed its ongoing update of the integrated resource plan, which is a roadmap that large utilities use to plan out generational acquisitions over five, 10, or 20 years (or more). Investors raised concerns on the company's slow phaseout of coal compared to peers, with the shortfall in its long-range emissions target, and with the company's plans to invest in natural gas generation over renewables. The company noted that its new integrated resource plan will address some of these concerns. It was also working to align its executive compensation structure with its greenhouse gas targets. Ameren reported in its 2020 proxy statement that its nuclear, operations and environmental sustainability committee of the board of directors oversees and reviews the company's operations, with responsibilities expanded to include oversight of the company's risks, policies, and performance related to environmental sustainability matters, including those related to climate change and water resource management.

### **Chevron**

ExxonMobil, Chevron and Occidental announced joining the Oil and Gas Climate Initiative (OGCI) in September 2018. OGCI — founded in 2014 — already lists 10 international oil giants as members, including BP, Royal Dutch Shell and several national oil companies. OGCI aims to speed initiatives at individual companies and to reduce emissions of carbon and methane, a particularly potent greenhouse gas. Several of its existing members and new initiates — including Exxon, BP and, most recently, Shell — have launched efforts to reduce methane emissions from their oil and gas operations. Members of OGCI also contribute to a \$1 billion investment fund, launched in 2016, to support low emissions technology. Climate Action 100 lead gave an update on the engagement in December 2018, noting that in addition to joining OGCI, the company signed the Methane Guiding Principles, and made a significant investment in electric vehicle charging network Chargepoint. ICCR partners filed a resolution requesting that Chevron issue a report on how it can reduce its carbon footprint in alignment with greenhouse gas reductions necessary to achieve the Paris Agreement's goal of maintaining global warming well below 2 degrees Celsius. The vote was 32.3% in favor. An April 2019 meeting with the company discussed its new climate risk report update that included governance and emissions reporting in line with the Task Force for Climate-Related Financial Disclosure (TCFD) guidelines. The company discussed ongoing education of the board on climate issues that includes outside experts and its thoughts on scope 3 emissions targets. Investors asked how climate change risk is factored into the company's acquisition decisions (such as the decision to



acquire Anadarko). It does look at potential impact on emissions, but also at ability to meet goals over time. The company reported on its decision to begin reporting support for trade associations over \$50,000 annually and agreed to consider an investor meeting with an independent director. In December 2019, a resolution was filed by ICCR partners requesting that Chevron issue a report describing if, and how, it plans to reduce its total contribution to climate change and align its operations and investments with the Paris Agreement's goal of maintaining global temperature rise well below 2 degrees Celsius. December, 2019, call with the company indicated that in addition to methane targets and flaring reduction goals the company set an oil intensity target and net intensity target for gas, both targets were on an equity basis (not just for operated assets). New carbon report planned for 2020. No action request filed by Chevron, which the SEC upheld, so the proposal did not appear on the proxy. CCSR is taking the lead on Chevron's expansion into the eastern Mediterranean with its purchase of Noble energy. Chevron remains in the DFMS investment portfolio despite the Church's fossil fuel divestment policy as part of a phased divestment initiative.

### ***Marathon Petroleum***

In July 2018, investors discussed concerns with how the company was relating to the community around its Detroit refinery, which is near several residential neighborhoods. The company had four air monitors in communities near the refinery and held monthly meetings of its community advisory panel (CAP). The company noted that some of its neighbors did not like the CAP as a forum to air concerns, so they checked in with them in other ways—individual meetings, etc. The company reduced emissions from the refinery by reducing flaring and other measures, now only 2% of area's overall air quality issues; EPA completed a study with the state environmental quality agency and found air quality near the refinery improved. The company noted that it bought out some homes in one neighborhood that borders the facility, but that was mainly because of expansion plans in that part of its campus (note that some of the neighbors were asking for a buyout in another area). Investors asked if the company has internal standards to evaluate need for buyouts, and it noted that it needs to avoid appearance of liability to purchase all interested parties, but will do so if a project warrants it.

In November 2019, DFMS submitted a resolution requesting that the Marathon board of directors develop a strategy to increase the scale and pace of the company's efforts to reduce its contribution to climate change, including establishing any medium- and long-term goals deemed appropriate by board and management that demonstrate this increased pace, with an eye toward the global commitments of the Paris Agreement. A call with the company discussed the proposal and the company said it has a new board committee that regularly discussed climate and other sustainability issues. A follow-up call a month later with corporate staff talked about the company plans to announce greenhouse gas intensity targets for scope 1 and 2 emissions of 30% reduction in intensity by 2030 (baseline year of 2014) in its proxy statement and annual report. The company planned to look at progress each year to set employee performance goals and have a sustainability metric that includes progress goals in executive compensation and employee bonuses. The company was also looking at ways to address scope 3 (product) emissions by investing in renewable fuels production

and research. Target also included methane emissions in the company's midstream business, which were already down about 20%. Capital budget items have greenhouse gas impacts incorporated into their total and contribute to budget decisions. More detail was to be included in its annual TCFD report, due out in the fall 2020. Resolution withdrawn after company announced that it was setting greenhouse gas intensity targets and agreed to further dialogue on strengthening its efforts to reduce emissions and improve its reporting, including consideration of reporting scope 3 emissions for its products.

### ***Phillips 66***

The Climate Action 100 engagement began with the company in proxy year 2019. The company noted that the majority of its emissions are scope 3, which were challenging. It was working with automakers on fuel efficiency, also investing in renewable diesel as well as ethanol. Its main focus was on reducing its own emissions through energy efficiency and reduced flaring. Its midstream operation does not move natural gas, so methane was not a big issue for the company. Company issued a climate risk report compliant with TCFD in mid-November 2018. A meeting held October 2019 focused on Climate Action 100 goals for the company including setting emissions targets. It was improving efficiency of its operations, and it had three renewable fuel projects including two sites in Nevada, joint ventures to produce renewable diesel with new equipment, and a redeployment of assets at refineries in California, which would reduce scope 3 emissions. However, company was in nascent stages of considering emissions targets.

### ***Delta Airlines***

An August 2019 call with company discussed goals of the Climate Action 100 initiative. Company was looking at ways to reduce domestic as well as international emissions, although its only goals were those in the international Carbon Offsetting and Reduction Scheme for International Aviation (CORSIA) agreement (which do not align with goals of the Paris Agreement). The company offsets its domestic emissions and was looking at how to ensure high-quality offsets once the CORSIA agreement takes effect in 2020 and other airlines begin purchasing offsets. Its main focus has been operational efficiency, with a fuel council that meets monthly to carry out implementation of targets for annual fuel reduction. It was working with Airbus to take delivery of 20 "carbon neutral" aircraft that would meet goals with a combination of biofuels and offsets. The company was partnering to develop a biofuels facility in the Pacific Northwest that will use forestry byproducts as feedstock with the hope it will be online by 2023. It was also looking at setting goals for biofuel use under CORSIA. Its sustainability work is reported directly to the board, which was increasingly discussing these issues. Company announced that it plans to become carbon neutral and will spend \$1 billion over the next 10 years on its journey to mitigate all emissions from its global business beginning on March 1, 2020.

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### **Devon Energy**

An August 2019 call with VP for Governance and Corporate Secretary and company sustainability team focused on the company's climate risk report and methane targets. Investors encouraged the company to look more at its physical risks, particularly around water, and to consider looking at a 1.5-degree scenario as it updates its report. Investors also encouraged the company to look at scope 3 targets and to incorporate targets into its executive compensation considerations, something it was already planning to do with its methane targets. Other topics included efforts to reduce emissions through technology and leak detection practices and the company's spending on lobbying through trade associations and how those expenditures align with the goals of the Paris Agreement.

### **NextEra**

An introductory letter was sent to the company in November 2018 regarding climate change issues and the company's plans to manage climate risk using the TCFD reporting guidelines. A call, also in November, discussed investor's request for additional disclosure on the company's efforts to manage climate risk and reduce greenhouse gas emissions. It had been hearing a lot from investors about disclosure and had increased what it reports publicly. The company had a midterm (2021) emissions reduction goal of 65% from a 2001 baseline; the company was at 50% reduction at that point and was on track to meet its goals through adoption of renewables, switch from coal to natural gas, and ongoing nuclear generation. It had adopted the Edison Electric Institute reporting framework for climate risk and sustainability, but had no plans to report to CDP or to adopt the TCFD guidelines. The company noted that it continued to get requests from investors to do so and would look at those guidelines.

Investor call in October 2019 discussed how the company was transitioning to meet its medium-term emissions reduction goal. Acquisition of Gulf Power entailed closing coal plants and transitioning others to natural gas. It viewed natural gas as a bridge fuel but did not have a timeframe for phasing out use. Although it sees "net-zero" pledges that many of its peers have made as good goals, it didn't believe that it was technologically possible yet; it won't make the pledge until it sees a way to achieve it. Also, it saw its investments in grid modernization as key to wider adoption of renewables. The company was looking at physical climate risks to assets and working to build resilience, close, or relocate vulnerable infrastructure. It had not thought about more sustainable gas supply; with limited pipeline infrastructure in Florida, it means it was limited in sourcing partners. It was also looking at ways to tie greenhouse gas goals and sustainability to executive compensation more robustly.

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**Corporate Governance and Accountability**

<i>Objective – Diversity on Corporate Boards of Directors</i>	<i>TEC Policy</i>
Engage companies to address board diversity to include women and people of color.	General Convention: ○Á 2009-Do42 Renew Support for Passage of the Equal Rights Amendment ○Á 2018-Bo26 Embracing the United Nations Sustainable Development Goals – see goals 5 and 10

**FirstCash Inc. and World Fuel Services (Resolutions)**

DFMS was lead filer in proxy year 2020 on a resolution submitted to each company requesting the board of directors prepare a report on steps the company is taking to enhance board diversity beyond current levels. Call held with FirstCash to discuss the proposal. Company noted it had previously had a female and Hispanic director on its board, but for various reasons had been unable to get new directors with gender, racial or ethnic diversity. Company was committed to having a woman on its board by 2021, agreed to update its corporate governance guidelines to strengthen the language around diversity, and include language in its 2020 proxy about these commitments. Resolution withdrawn based on these commitments and agreement to a follow-up conversation with shareholders about the implementation of these practices. At World Fuel Services, the resolution was also withdrawn based on positive conversations with management and the company's commitment to add language to its corporate governance documents regarding diversity, as well as to continue engagement with investors. Mercy staff attended the company's virtual AGM where the company elected a woman to its board of directors. Additionally, the company also created a sustainability and corporate responsibility committee that will oversee initiatives on sustainability, social responsibility issues, and diversity, among other topics.

**REVIEW OF NO BUY LISTS**

CCSR reviewed the 5 areas that have been identified by General Convention or Executive Council for non-investment (or divestment in the case where the Church is already invested):

Tobacco

Fossil Fuels

Military Contracting

Private Prisons

Human Rights Screening

In the area of military contracting, a review is underway to see whether the present policy is adequate to fulfill the Church's ethical concern over the appropriateness of investing in companies that produce weaponry for the US military and for arms exports, an increasing concern as arms sales mushroom globally.

In the area of fossil fuels, it is noted that a number of fossil fuel companies remain in the equity portfolio of the Church while also being on the No Buy List. This is part of a transition of divestment called for by the 2015 General Convention. Chevron, now the largest oil company in the U.S., is one of those companies. ARAMCO, a government owned Saudi Arabia company, was added to the list when it became publicly traded.

### **IMPLEMENTATION OF THE 2018 B016 GENERAL CONVENTION RESOLUTION**

2018- B016 directed CCSR to develop a human rights investment screen to deal with the Church's ethical concerns regarding corporate practices in the Occupied Palestinian Territories (OPT). The policy, adopted by Council on CCSR's recommendation, made following considerable work with members of Council, calls for non-investment or divestment in companies that support or benefit from human rights violations anywhere in the world. Accordingly, the policy is being applied globally. As a result of the policy, the Church has divested from Motorola, Caterpillar and the Israel Discount Bank for their operations in the OPT. In October 2020, DXC and Leumi Bank were added to the list for their actions in the OPT. ARAMCO, the Saudi Arabia owned oil giant, was also added to the list for Saudi Arabia's abysmal human rights record. A full copy of CCSR's report to Council on B016 is available on the CCSR documents website.

### **IMPLEMENTATION OF THE 2018-B007 GENERAL CONVENTION RESOLUTION**

The resolution directed CCSR to develop a plan for DFMS to invest in gun manufacturers and retailers aimed at convincing the companies that gun safety measures would improve the company's reputation and financial profitability by contributing to a safer society while protecting gun owners' rights. A full copy of CCSR's report to Council on B007 is available on the CCSR documents website. As a result of its work, the Church purchased stock in Wesson and Smith and Strum Ruger. A third gun manufacturer, Olin, had been purchased earlier by the Church's money managers. B007 was the first time the Church, due to ethical concerns, has directed DFMS to invest in a company to try to improve the company's performance. The general unwritten practice for many years has been that money managers under the direction of the Investment Committee make all investment decisions except as guided by the Church's 5 No Buy Lists. Here General Convention exercised its undoubted authority to direct investments.

### **IMPLEMENTATION OF THE 2018 C021 GENERAL CONVENTION RESOLUTION**

The 79th General Convention of The Episcopal Church called upon the Executive Council Committee on Corporate Social Responsibility (CCSR), in conjunction with The Church Pension Fund (CPF), to identify 10 companies within the two portfolios that significantly impact the environment, and initiate shareholder engagement to advocate for the inclusion of an expert in sustainability on their boards.

CCSR and CPF have worked together on a range of shareholder engagement initiatives including those supporting this resolution. Over the triennium, more than 10 companies have been engaged

on sustainability expertise and good governance. The engagements have focused both on board expertise, but also expertise and support of sustainability initiatives within executive management. The shareholder engagement efforts for both CCSR and CPF are supported by Mercy Investment Services. Mercy provides strategic guidance and staffing support for shareholder engagements, working closely with CCSR members and CPF employees. Some of the engagements have been coordinated as part of Climate Action 100, an investor initiative to ensure the world's largest corporate greenhouse gas emitters take necessary action on climate change.

Companies engaged included: American Airlines, Chevron, Corteva, Delta, EOG, Flir, Marathon Petroleum, Pepsi, Phillips 66, Southwest, United Continental.

Companies were responsive to varying degrees. Some have board level committees that are responsible for driving sustainability considerations through the company. Others have executive working groups that perform this work and inform the board. There are companies with individuals leading corporate sustainability and environmental, social, and governance issues. Companies have also taken advantage of external sustainability experts, using them to inform the company of material issues to address. As it relates to expertise, individuals involved in corporate management of sustainability may have different backgrounds ranging from direct sustainability and scientific education and experience, to business experience with a sustainability focus. For those companies on the Climate Action 100 focus list, the results of investor engagements will be benchmarked in early 2021. The "Climate Action 100 Net-Zero Company Benchmark" will provide comprehensive analysis on which companies are leading the transition to net-zero emissions, alongside a range of other indicators on climate governance and performance.

In conversations with these companies, CCSR and CPF were able to reinforce the importance of sustainability as a strategic lens through which to drive long-term shareholder returns, requiring the needed expertise. Both CCSR and CPF also emphasized that while we believed sustainability to be an investment issue, as a faith based community these issues matter given our responsibility to care for creation.

#### **NEW INITIATIVES FOR 2020-2021 SHAREHOLDER SEASON**

As this report is written, CCSR is engaged with companies for the 2020-21 shareholder season. New work includes engagement with pharmaceutical companies over their opioid drug policies in light of the 2018 General Convention resolution on this subject. New companies added to work for the current season are: Walgreens and Johnson and Johnson (opioid crisis), Valero (methane emissions), FLIR, Chewy and General dynamics (adding a sustainability expert to its board of directors) and Skechers (adding diversity on its board of directors). The work was approved by Executive Council as follows:

- Request United Airlines to report on their efforts to curtail labor trafficking in its supply chain and sex trafficking;
- File shareholder resolutions with one or both Trip Advisor and Chevron, requesting a report on the company's impact in areas of conflict where violations of international law and human

rights have been identified, with attention to Chevron on its oil exploration in the Eastern Mediterranean off the coast of Israel and the Gaza Strip and elsewhere;

- Á File resolutions with Walgreens and Johnson and Johnson (requesting information on opioid drugs that can lead to addiction[PZ2] );
- Á File a shareholder resolution with Sturm Ruger requesting adoption or compliance with human rights principles in their business planning and operations and report on their efforts to minimize criminal uses of their products;
- Á File shareholder resolutions with one or both of Phillips 66 and Valero asking the companies to adopt science-based targets for reducing methane emissions;
- Á File shareholder resolutions with one or more of the following companies: FLIR, Chewy and General Dynamics, asking the companies to appoint a sustainability expert to their boards of directors;
- Á File a shareholder resolution with Skechers asking the company to add a person of color and/or a woman to its board of directors.

A new likely target for 2020-21 and beyond is Cisco, which operates in many conflict areas, including occupied territories, where human rights are violated, particularly in Myanmar, China (Uighur suppression) and the Occupied Palestinian Territories.

CCSR, aware of the Presiding Bishop's emphasis on racial injustice in America, joined other ethical investors in asking for an end to sponsorship of the Washington football team by Pepsico, part of a movement that ended the racist name of the team. And CCSR continued its decades long advocacy for corporate America to include people of color and women on its board of directors. Finally, CCSR noted General Convention's concern for immigration reform and is reviewing advocacy options, through ICCR, such as asking hotels not to house undocumented minors who are secretly held until they can be returned to their country of origin, without due process for asylum. These minors face death threats in their home countries from gangs. ICCR sent a letter to Marriott in June 2019 seeking a commitment to not house ICE detainees. As noted on page 2, at the urging of shareholders, Marriott publicly stated it would refrain from using its hotels for hosting families taken by ICE officials in immigration raids.

CCSR has had a long time goal of assisting dioceses and endowed congregations to become informed and involved in the work of corporate responsibility and hopes to have the resources to further that goal in the future. CCSR's vigorous engagement with corporations 50 years after its founding while monitoring No Buy lists on issues of concern to the Episcopal Church will remain an important part of TEC's overall advocacy to build a more just world as envisioned in the heart of the Gospel of Jesus Christ.

## Continuance recommendation

The Committee recommends continuance. 2021 marked the committee's 50th anniversary. In 1971, Presiding Bishop John Hines defended the first ever shareholder resolution filed by a faith based organization at General Motors annual meeting calling on the company to leave South Africa until the racist system of apartheid was ended. The work of CCSR was begun. As long as the Church

continues to invest in securities the work of CCSR will be needed to assure the Church's values are not undermined through hypocrisy arising from a financial return in investments in companies that violate the Church's commitment to justice and the care of creation. A recent rise in global arms sales is a good example of why a committee for corporate responsibility is needed. Corporations make these armaments. The continuing problem of climate change is another. Corporations are a primary cause of this crisis that looms larger with each passing day, with each new record hurricane, with each new record fire season, with each new season of flooding. The work of CCSR is exponentially important.

From that early beginning in 1971, CCSR's work, and that of its ecumenical partner which CCSR helped found, the Interfaith Center on Corporate Responsibility (ICCR), has engaged in shareholder advocacy aimed at environmental, social (justice) and governance (ESG) accountability by corporations. The focus on these three areas of ESG has increasingly proven to affect not only the ethical concerns of faith based investors, but also has impacted a positive financial return. Good ethical corporate policy is good for a business's bottom line.

Over the 50 years of its work, CCSR, which began under the name the Social Responsibility in Investments Committee until a name change in 2008, has gradually widened its corporate advocacy in keeping with the Church's widening justice oriented policies developed by General Convention and Executive Council. The areas of focus include human rights, sex and labor trafficking, health concerns (including gun safety), diversity in corporate America and care of creation. Over the years, corporate engagement by the Church has been expanded to include corporate divestment on selected issues such as private prisons and fossil fuels. And, in one selected instance, the Church has invested in certain gun manufacturers to promote gun safety, which have both ethical and financial considerations.

CCSR works closely with the Office of Government Relations. There is a deepening understanding that advocacy with both government and corporations complement each other. For example, CCSR and OGR both work for gun safety in the United States. Change is sought both through Congress and among the major gun manufacturers and retailers. Good corporate citizenship might sometimes be more attainable than a Congress prone to inertia. And conversely, Congress (and the White House) might better affect more just outcomes than recalcitrant corporations. There are examples of both. Working in tandem, CCSR and OGR play significant roles in implementing Church social justice and environmental policies. Results are tangible and measurable.

### **CCSR Support**

CCSR primarily implements Church policy rather than recommending new policy. Committees charged with implementation rely on staff or consulting support to accomplish the work. In-face committee meetings, whenever they resume post pandemic, are covered by a block grant used by all interim bodies. However, staff and consulting costs for research and preparing recommendations require other sources of money. CCSR has some members and volunteer consultants who donate significant time and labor on behalf of the committee, but there is need for further expertise and staff/consultant support. CCSR notes a cautionary tale which is sadly a part of its 50 year history. It is



noted here in order that it be in the historical record, and, hopefully to avoid similar events in the future. In 2009, the General Convention committee on Program, Budget and Finance defunded entirely the committee's budget. From that time until 2016, the work of the committee was severely crippled, receiving minimal but appreciated assistance from the Finance office.

In 2016, the President of the House of Deputies noted the decline in CCSR's work and appointed seasoned members to help resuscitate it. The Presiding Bishop also responded to the concern about a lack of adequate monetary support for the work of the committee and with the assistance of the Treasurer, consulting help from Mercy Investments Services, Inc., a ministry of the Sisters of Mercy of the Americas, a Roman Catholic congregation of women, was engaged. The 2018 General Convention legislative committee 18 (Stewardship and Socially Responsible Investing) noting the importance of CCSR's work, proposed resolution A296, which was adopted. A296 directed "the Executive Council to maintain an independent membership in the Interfaith Center on Corporate Responsibility;" which had lapsed after 2009, and directed "the Executive Council to treat expenses associated with this membership, as well as on-going socially responsible investment consulting fees, as investment management expenses, rather than program expenses." ICCR, where the work of corporate engagement is coordinated among all our ecumenical partners, celebrated the return of TEC's membership.

Having Mercy Investments has been a tremendous boon to the work of the committee. Because Mercy is itself active in shareholder work, it is able to represent not only itself but CCSR in its many corporate engagements. Members of CCSR participate in some of these engagements but not all. Thus, Mercy's involvement is an essential component of CCSR's work and provides regular reporting and offers opportunities for CCSR's engagements on a number of fronts. Mercy's contract for 2022-24 is estimated at \$130,000.

In the 2019-21 triennium, CCSR was given an additional \$10,000 by the Executive Council to provide expertise on its human rights work in the wake of General Convention's call for a human rights investment screen. This provided expertise beyond what Mercy is able to offer since Mercy cannot provide investment advice. Such expertise for the next triennium in the areas of human rights and climate change would be enormously significant in enabling CCSR to address these two global issues. An amount of \$40,000 per annum beyond Mercy's work would allow for a robust body of work on behalf of the whole Church. A further modest amount of \$5,000 per annum would allow for some educational efforts with dioceses and endowed congregations and institutions. As Executive Council and Program, Budget and Finance work towards the 2022-24 triennial budget, CCSR hopes that ways can be found to strengthen the impact of CCSR's leadership in the field of corporate responsibility by strengthening staff and consulting support, utilizing A296 from the 2018 General Convention.

**CCSR Mandate:**

CCSR proposes changes to its mandate for 2022-24 in order to more accurately reflect its scope and work:

Resolved, That the Executive Council, meeting in XXX, on XXX, 2021, continue the Executive Council Committee on Corporate Social Responsibility to be responsible for monitoring the DFMS investment portfolio and advocating for the Episcopal Church's values as expressed in policies of the General Convention and Executive Council on environmental, social and governance issues. Areas of special concern are as follows, but not limited to: Human Rights (including sex and labor trafficking), Health and Safety (including gun safety), Care of Creation (including Climate Change), and Governance and Corporate Accountability, (including corporate Board Diversity). The committee shall recommend appropriate courses of action to the Council for corporate engagement including shareholder resolutions (to be submitted by the Treasurer or another corporate officer of the DFMS), dialogues, letter writing and participation in sign on letters. Sign on letters are vetted by the Office of Government Relations for adherence to Church policy and can be signed by the Presiding Bishop, the President of the House of Deputies, the Treasurer, the Director of Government Relations, a designated CCSR member or consultant, as may be most appropriate. The committee shall also oversee the DFMS No Buy lists and recommend divestment as guided by No Buy policies, and may recommend revisions to such policies to comply with Church ethical policy. CCSR will also regularly review the DFMS proxy voting guidelines to apply to other shareholder resolutions being offered by faith based partners or advocacy groups and recommend whether the Episcopal Church should support them. The committee shall maintain an Advocacy Account (stock holdings) of companies with which it is engaging in a separate investment portfolio in furtherance of its work, maintaining roughly the minimum shares and dollar value required by the Securities and Exchange Commission regulations. This prevents the stock being sold in the midst of shareholder engagement. Committee reports and recommendations will be forwarded to the Executive Council through the Council's Finance Committee and appropriate standing committee(s) on program (domestic and international). Finance will process CCSR resolutions in consultation with program committees. As new issues come up during the triennium, CCSR will forward its recommendations to the next meeting of Executive Council. Once Council approves of an issue and company in which dialogue, letter writing or filing a shareholder resolution is taken, CCSR may pursue that issue and company for the duration of the triennium without further Council action. Minutes and other pertinent documents shall be posted to the CCSR public website of the General Convention.

The committee shall monitor and advise Council on regulatory changes at the SEC. And, as resources are available, CCSR will advise the wider Church on ways and means to be involved in socially and environmentally responsible investing for dioceses, congregations and institutions that have financial investments. CCSR may engage volunteer consultants with expertise in corporate responsibility work. And paid consultants may be used through management expenses or budgeted allocations.

Membership will consist of nine members, including at least one bishop, one priest or deacon and one lay person. At least one shall be a member of the Council's Finance committee, and at least one member of its social/environmental concerns committee(s), one of whom shall serve as liaison between CCSR and the Council. CCSR will help facilitate a report by the Council's Economic Justice Loan Committee at least once in the triennium. Liaisons between CCSR and the Investment

Committee may also be appointed with or without voting privileges. Staff in the Finance Department will assist the committee at the direction of the Treasurer, and the Office of Government Relations will assist the committee at the direction of the Director of Government Relations. CCSR shall report to General Convention through the Blue Book fulfilling its canonical duties. Members will be nominated by the Presiding Officers of the Executive Council jointly and elected by Executive Council.

# EXECUTIVE COUNCIL CONANT FUND GRANT REVIEW COMMITTEE

## Membership

The Rt. Rev. Brian Thom, <i>Chair</i>	Idaho, VIII	2021
The Rev. Anne E. Kitch	Newark, II	2021
Canon Dr. Steven Nishibayashi	Los Angeles, VIII	2021
The Rt. Rev. Dabney Smith	Southwest Florida, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Acknowledgements

The Committee received extraordinary assistance from Ms. Ann Hercules, Associate for Ministry Beyond The Episcopal Church and Grants.

## Summary of Work

The Executive Council Conant Fund Grant Review Committee is charged with receiving, reviewing and making recommendations for awards funded by Trust Fund 649, the William Schubael Conant Fund. Conant Grant funds are provided for the improvement of seminary-based theological education. Specifically, the grants are directed for the support of theologically academic research, textbook preparation, and course development undertaken by faculty members, normally during a sabbatical break, at the recognized Episcopal seminaries in the United States.

Grants totaling \$128,515.00 were awarded to 19 recipients for the academic year 2019-2020; and \$125,450.00 to 13 recipients for the academic year 2020-2021. Recipients are notified that implementation of their grants must conform to any and all regulations related to COVID-19 that may exist at the time of implementation.

# EXECUTIVE COUNCIL CONSTABLE GRANT REVIEW COMMITTEE

## Membership

Mr. George Wing, <i>Chair</i>	Colorado, VI	2021
The Rev. Canon James Callaway, D.D.	New York, II	2021
Canon Noreen Duncan	New Jersey, II	2021
The Hon. Rose H. Sconiers	Western New York, II	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Acknowledgements

The Committee gratefully acknowledges the staff assistance of The Rev. Tom Brackett, Ms. Ann Hercules, Ms. Margareth Crosnier de Ballaistre, The Rev. Dr. Molly James, and The Rev. Melanie Mullen.

## Mandate

GAM 013 (2011) To broaden participation from the wider church in the application review process and get the Executive Council involved earlier in the process. Membership includes three members of the Executive Council Standing Committee on Local Ministry and Mission, a person from the General Convention Office, a person with broad grant experience, a person from the Finance Office and a staff person with program responsibility from the Mission Department at the Church Center. Chair and Vice Chair appoint.

## Summary of Work

### History and Purposes

The Constable Fund Grants are named for Marie Louise Constable, who was a visionary and philanthropist. In 1935, during the Great Depression, Constable made a monetary gift to The Episcopal Church to establish the Constable Fund. Her desire and intent to add periodically to the fund during her lifetime was realized and culminated with a very generous final gift at the time of her death in 1951. The language of Constable's will provides that the fund exists "in perpetuity ... to apply the net income for the purposes of the [Domestic and Foreign Missionary] Society, preferably for the work in religious education not provided for within the Society's budget." Grants are primarily made for religious education in compliance with Ms. Constable's wishes and the resolutions of the Executive Council regarding the Constable Fund.

For the purposes of the Constable Fund, religious education is defined as follows: Religious education forms Christians for active service through a process of critical reflection on the events of daily life in light of the Gospel. It is also a procedure by which we examine and reflect on how faithfully we engage in that service and in formation. By learning to see more clearly God's living presence in the world—Father, Son, and Holy Spirit—a Christian is prepared for Christ-like, loving service to God, neighbor, and all creation. (Adapted from "Called to Teach and Learn, a catechetical guide for The Episcopal Church".)

### Meetings:

The Constable Fund Grant Review Committee has met on the following dates: May 10, 2019, September 17, 2019, October 11, 2019, December 4, 2019, May 1, 2020, June 1, 2020, and November 18, 2020. A meeting is scheduled on February 4, 2021. The Committee expects to meet two or more additional times in 2021. All meetings are by Zoom teleconferencing and telephone conferencing.

### Applications:

Each of the nine provinces of the Episcopal Church may submit one application. Individuals, congregations, and dioceses must submit their grant proposals to their provinces for consideration as the province's official grant application. Interim bodies, such as Standing Commissions, Task Forces, Boards, and other committees may submit one application each. Program Offices and Staff Departments of the Episcopal Church may also submit one grant application each. Grant applications are not accepted when funding is available through the Church budget.

### **The Work of the Constable Fund Grant Review Committee:**

In 2019 and 2020 the Committee engaged in an ongoing review of the grant application and review process. The application notices and forms are available online on the Church website, [www.episcopalchurch.org](http://www.episcopalchurch.org). Grant applications are filed online on Formstack. The Committee has developed an online evaluation form for its internal use to assist it in considering and making recommendations on grant applications. The Committee consults with the Finance Office to determine whether a proposed grant is eligible for funding through the Church budget and is therefore ineligible for a Constable Fund grant. In 2020 the Committee took the effect of the COVID-19 pandemic into consideration as part of its grant review process. The Committee's grant recommendations are submitted for review and approval to the Executive Council's Joint Standing Committee on Mission Within the Church prior to their consideration by the Executive Council. The Committee recommended grants in 2019 and 2020. The 2021 grant cycle is currently in process.

#### **2019 Grants:**

In 2019, the Constable Fund Grant Review Committee recommended a total of \$209,000.00 in grants to the following:

1. Department of Faith Formation(Staff) – Support for Episcopal Service Corps, \$35,000.00
2. Standing Commission on World Mission – Holy Land Study Program, \$60,000.00
3. Task Force on Dialogue with South Sudanese Anglican Diaspora (Do88) – Pilgrims on the Road to Emmaus (a conference), \$58,000.00
4. Jerusalem Peacebuilders (Province I) - Blessed are the Peacemakers: Empowering youth for interfaith peace and justice ministries, \$20,000.00
5. Office of Ecumenical and Interreligious Relations (Staff) - “Abraham: Out of One, Many,” \$36,000

#### **2020 Grants:**

In 2020 the Constable Fund Grant Review Committee recommended a total of \$209,500.00 in grants to the following:

1. Office of Indigenous Ministry - Doctrine of Discovery Training, \$34,000.00
2. Office of Global Partnerships – Global Mission Toolkit, \$50,000.00
3. Standing Commission on Liturgy and Music - Liturgical Gathering, \$2,500.00

4. Standing Commission on World Mission – Military Chaplains Just War Education Project, \$43,000.00
5. Province I-Preparing Lay Leaders, \$19,000.00
6. Province III – Understanding Substance Abuse, \$7,500.00
7. Province IV – Pilgrimage to the Fields (Outreach to Migrant Farmworkers), \$15,000.00
8. Province VII – Rural & Small Church Summit, \$4,500.00
9. Province VIII – Play, Pray & Sparkle (St. John’s Episcopal Church, Indio, CA), \$34,000.00

**2021 Grants:**

The 2021 grant cycle is in process. The 2021 application closing date is February 15, 2021. When it completes the process of receiving and considering the 2021 grant applications, the Committee will forward its recommendations to the Executive Council’s Joint Standing Committee for Mission Within the Church for review and approval prior to their consideration by the Executive Council.



# EXECUTIVE COUNCIL ROANRIDGE TRUST GRANT REVIEW COMMITTEE

## Membership

Mr. George Wing, <i>Chair</i>	Colorado, VI	2021
The Rev. Canon James Callaway, D.D.	New York, II	2021
Canon Noreen Duncan	New Jersey, II	2021
The Rev. Evan Fischer	Ohio, V	2021
The Rev. Canon Katherine Harrigan	Central Pennsylvania, III	2021
The Hon. Rose H. Sconiers	Western New York, II	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Acknowledgements

The Committee gratefully acknowledges the staff assistance of: Ms. Ann Hercules, The Rev. Dr. Molly James, Ms. Cecilia Malm, and The Rev. Melanie Mullen.

## Mandate

**HISTORY:** The Cochel family originally gave a working farm in Missouri called Roanridge to the Episcopal Church to provide a unique setting in which Episcopal clergy, seminarians, and lay people could develop an understanding of farming operations and rural community structure. Through educational programs such as conferences, seminars, and institutes, the non-profit corporation that managed Roanridge sought to help Episcopal clergy and laity better serve communities in rural and small-town America. The farm was eventually sold and the Roanridge Trust was established.

**PURPOSE OF THE TRUST:** The interest generated from the Roanridge Trust is specifically to be used for the training of town and country clergy and rural Christian workers of the Episcopal Church.

**WHAT IS AVAILABLE:** The Roanridge Trust generates approximately \$160,000 in funds to be distributed each year.

**WHO ADMINISTERS THE TRUST:** The Roanridge Trust is administered by the Mission Department of the Domestic and Foreign Missionary Society (DFMS).

## Summary of Work

### History and Purposes of the Roanridge Trust:

The Roanridge Trust was established to honor the gift by the Cochel Family of a working farm in Missouri, called Roanridge, to The Episcopal Church. In 1976, upon the sale of the Roanridge Farm, the Executive Council created the William A., Caroline F. Cochel and Roanridge Trust, now known as the Roanridge Trust, out of the proceeds of the sale. The Executive Council directed that the Roanridge Trust grants were to be used for the "training of town and country ministry and rural Christian workers" of The Episcopal Church. Income from the Roanridge Trust generates the grant funds.

The Roanridge Trust grants support creative models of leadership development and training for laity and clergy in small towns and rural communities across The Episcopal Church. These grant awards affirm the rich gifts and unique witness at work in rural communities. They are a key piece of the "Jesus Movement" in building leaders who sustain hope, health and creativity in often overlooked or under resourced localities. Roanridge Trust Grant recipients annually represent the great potential, diversity, and Jesus-rooted resilience in rural communities and small towns.

### Meetings:

The Roanridge Trust Grant Review Committee has met by Zoom teleconferencing and telephone conference calls on the following dates: May 10, 2019, May 29, 2019, January 13, 2020, January 29, 2020, and September 23, 2020. The Committee expects to meet three or more times in 2021.

### The Work of the Roanridge Trust Grant Review Committee:

In 2019 and 2020 the Committee engaged in an ongoing review of the grant application and review process. The application notices and forms are available online on the Church website, [www.episcopalchurch.org](http://www.episcopalchurch.org). Grant applications are filed online on Formstack. The Committee has developed an online evaluation form for its internal use to assist it in considering and making recommendations on grant applications. The Committee's grant recommendations are submitted for review and approval to the Executive Council's Joint Standing Committee on Mission Within the Church prior to their consideration by the Executive Council. The Committee recommended grants in 2019 and 2020. The 2021 grant cycle is currently in process.

### 2019 Grants:

13 grants were recommended in 2019 for the total amount of \$208,843.00.

1. Á Embracing Abundance: Cultivating Vocational Resources in Community, Diocese of California: \$20,000.00
2. Á Wild Church: Training for Church Outside the Walls in Upper Peninsula, Diocese of Northern Michigan: \$20,000

3. Saint Marks Garden of Hope Caring and Sharing Training Program, Diocese of Georgia: \$9,770.00
4. Grace Leadership Project, Diocese of New York: \$20,000.00
5. Harbor Roots Farm: Chaplains on the Harbor Olympia: \$20,000.00
6. SSFM Collaborative Entrepreneurial Mission Center, Diocese of Central Pennsylvania: \$15,000.00
7. CPE for Lay Pastoral Caregivers, Diocese of Los Angeles: \$10,000.00
8. Leadership Bootcamp, Diocese of Missouri: \$15,000.00
9. Forming Leaders in Largely Rural and Culturally Diverse Dioceses, Diocese of Olympia (for Dioceses of Olympia and Rio Grande): \$10,098.00
10. Rural & Migrant Ministry, Rural University of the People, Diocese of Rochester \$20,000.00
11. Church Lands, Diocese of Western Michigan: \$18,975.00
12. Waycross Camp and Conference Center, Diocese of Indianapolis: \$15,000.00
13. Co-creating Beloved Community, Diocese of Southern Ohio: \$15,000.00

**2020 Grants:**

16 grants were recommended in 2020 for the total amount of \$209,110.00.

1. Creating Sa' a naghái bik'e hózhó, Diocese of Navajoland, \$19,540.00
2. Theological Education in Honduras, Diocese of Honduras, \$20,000.00
3. Formados para Transformar, Diocese of Cuba, \$5,940.00
4. Training of Karein Catechists and Deacons, Staff/Diocese of Tennessee, \$20,000.00
5. Leadership Coaching, Diocese of Fond du Lac, \$19,000.00
6. Rural Church Summit and Learning Communities, Diocese of Iowa, \$15,750.00
7. Broad-Spectrum Bi-Vocational Ministry, Diocese of New Hampshire, \$16,000.00
8. Free Range Priest, Diocese of North Carolina, \$7,000.00
9. Transformational Opportunities, Episcopal Church Foundation/Diocese of Minnesota, \$10,000.00
10. Backstory Preaching Mentorship, Diocese of Western Kansas, \$10,000.00
11. ÁSpecial Needs of Underserved Children, Diocese of Missouri, \$8,000.00
12. ROCSTARS, Diocese of Oregon, \$10,000.00
13. ÁA.C. Marble School for Theological Formation, Diocese of Mississippi, \$10,000.00
14. ÁHealing Trauma through Healing of Memories, Diocese of Kansas, \$10,000.00
15. ÁKeystone-Northfork Kinship Care, Diocese of West Virginia, \$10,000.00
16. ÁWorkshop in Congregational Singing, Diocese of Maryland, \$2,880.00

**2021 Grants:**

The Committee has received 16 applications for 2021 grants. When it completes the process of considering the 2021 grant applications, it will forward its recommendations to the Executive Council's Joint Standing Committee for Mission Within the Church for review and approval prior to their consideration by the Executive Council.

# SCHOLARSHIP GRANT COMMITTEE

## Membership

The Rev. Canon E. Mark Stevenson, <i>Chair</i>	Louisiana, IV	2021
Mr. N. Kurt Barnes	New York, II	2021
The Rev. Theodora Brooks	New York, II	2021
Ms. Margareth Crosnier de Bellaistre	New York, II	2021
The Rev. Angela Goodhouse-Mauai	North Dakota, VI	2021
Mrs. Andrea McKellar	South Carolina, IV	2021
Ms. Raphaelle Sondak		2021

## Acknowledgements

The Committee receives exceptional assistance from Ms. Ann Hercules, Associate for Ministry Beyond The Episcopal Church and Grants.

## Mandate

### Scholarship Program

As a result of bequests, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS) makes available a modest number of scholarships that assist students primarily enrolled in theological education and specialized training. Funding for the program is derived from annual dividends of designated trust funds established by generous donors. Several other trusts benefit children of current and former missionaries.

Currently there are forty-three trust funds available for scholarships. The oldest scholarship trust fund, The Mary E. Hinman Fund, was established in 1879.

The program is administered by a Scholarship Committee composed of a Member of Executive Council, a member of the church at large, the Canon of the Presiding Bishop staff for Ministry within The Episcopal Church; the Director of Human Resources; and representatives from various ministries at The Episcopal Church and the Treasurer's Office. The Scholarship Committee meets once a year in the spring to review applications and award scholarships.

Prior to the Scholarship Committee meeting, Sub Committees meet and make their respective selections. Sub Committees consist of the missionary and other selected people for each ministry involved (e.g., Black, Asian, Native American and other).

## Summary of Work

The Episcopal Church awards scholarships of up to \$10,000 for educational purposes to a variety of constituents within the broader Episcopal community. The scholarships are derived from annual income of designated trust funds established by generous donors through bequests to The Episcopal Church.

The program is administered by a Scholarship Committee composed of a member of Executive Council, a member of the church at large, the Canon to the Presiding Bishop for Ministry within The Episcopal Church, the Director of Human Resources, and representatives from various ministries at The Episcopal Church and the Treasurer's Office. Prior to the Scholarship Committee meeting each spring, Sub-Committees meet and make their respective recommendations. The Scholarship Committee reviews applications and approves award recommendations.

Some of the scholarships support students enrolled in theological education and training. Other scholarships are available for educational training for ethnic communities, children of missionaries, bishops and clergy, and other groups, covering a wide range of eligibility. Currently there are forty-three trust funds available for scholarships. The oldest scholarship trust fund, The Mary E. Hinman Fund, was established in 1879.

During the 2019-2020 academic year, awards totaling \$366,122.16 were made to 110 students; during the 2020-2021 academic year, awards totaling \$383,810.83 were made to 128 students.

## EXECUTIVE COUNCIL COMMITTEE ON ANTI-RACISM & RECONCILIATION

### Membership

Mr. James McKim, <i>Chair</i>	New Hampshire, I	2021
The Rev. Yamily Bass-Choate	New York, II	2021
Dr. Frances Dannenberg	Pittsburgh, III	2021
The Rev. Canon John Kitagawa	Arizona, VIII	2021
Ms. Ayesha Mutope-Johnson	Texas, VII	2021
The Rev. Susie Shaefer	Michigan, V	2021
The Ven. Paul Sneve	South Dakota, VI	2021
The Rt. Rev. Morris K. Thompson, Jr.	Louisiana, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Changes in Membership

The current composition of the Executive Council Committee on Anti-Racism (ECCAR) was created by General Convention Resolution 2015-A023. Representatives were named from all provinces.

We would like to thank the members of the Committee who remained with us this triennium:

- Mr. James McKim representing Province I
- Ven. Paul Sneve representing Province VI
- Ms. Ayesha Moutope-Johnson representing Province VII
- Rev. Angela Shepherd representing Province IV who moved from Province III
- Rev. Emilio representing Province IX

New members for the triennium included:

- Mr. Brian Romano representing Province II
- Dr. Frances Dannenberg representing Province III
- Rev. Susie Shaefer representing Province V
- Rev. Canon John Kitagawa (Vice-Chair) representing Province VIII
- Rt. Rev. Morris Thompson representing the House of Bishops

As a result of the 2018 General Convention, the Executive Council was restructured. Thus, the first few months of the triennium were spent with no liaison to Executive Council from which to get guidance.

Mr. Brian Romano left the Committee in May 2019. Rev. Yamily Bass-Choate replaced him in May 2020.

## **Acknowledgements**

In March 2019, Executive Council selected Canon Noreen Duncan to join the Committee as the Liaison of Executive Council through the Executive Council Joint Standing Committee on Mission Within The Episcopal Church. The Committee would like to thank her for her support.

Staff Liaison Ms. Heidi Kim left the Committee in April. Rev. Isaiah “Shaneequa” Brokenleg replaced her in June 2020.

Since the Spring of 2018, Rev. Timothy Seamans had been serving as an ad-hoc Youth Representative. In March 2019 he moved to California and left the Committee. No replacement was named.

We would like to thank Rev. Dr. Stephanie Spellers Canon for Evangelism, Reconciliation and Creation Care and House of Deputies Vice-President Byron Rushing for participating in several meetings.

## **Mandate**

### **2018-A043**

*Resolved*, That the mandate for the Executive Council Committee on Anti-Racism be amended, and hereby read as follows:

“This Committee is charged with supporting and monitoring the Church’s work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

Recognizing and developing its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation; supporting the work of Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Justice, and Reconciliation; recommending best practices for dismantling racism training; collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2000-B049 for providing anti-racism training; and sharing their findings with Executive Council on an annual basis.”

## Summary of Work

In addition to the mandate above, the Committee's work is, also, directed by GC 2018-A045 which reads as follows:

*“Resolved, That we acknowledge that not all dioceses have followed the spirit of the anti-racism training required in Title III or General Convention Resolution 2000-B049 regarding training of all ordained persons and lay leadership; and be it further*

*Resolved, That we acknowledge that the work of dismantling racism is an essential part of spiritual formation; and be it further*

*Resolved, That the 79th General Convention re-affirms the necessity and importance of anti-racism training for the lay and ordained leadership of The Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to committees, commissions, agencies, task forces, and boards; and be it further*

*Resolved, That the Executive Council Committee on Anti-Racism and The Episcopal Church staff, The Absalom Jones Episcopal Center for Racial Healing and Christian Formation professionals be encouraged to work together to continue to expand the resources available for trainings that can be adapted to different contexts and that address the multiplicity and intersectionality of oppressions that exist in society, and maintain online a recommended list of curricula and programs as they are developed, that could be used for anti-racism training and for training facilitators; and be it further*

*Resolved, That the lay and ordained leadership of The Episcopal Church are also expected to engage in ongoing spiritual formation and education focused on racial healing, justice, and reconciliation as part of our Church's commitment to Becoming Beloved Community; and be it further*

*Resolved, That each committee, commission, agency, task force, and board, and each province and diocese maintain a register of those who have participated in training, and annually report to the Executive Council through the Executive Council Committee on Anti-Racism by January 1 each year, how many people have participated in training and what other Becoming Beloved Community formation opportunities have been offered and that the Council report on this information to future General Conventions until such time as the Executive Council Committee on Anti-Racism or its succeeding body determines it is no longer necessary.”*

The triennium began with mandate which seemed to contradict some previously passed resolutions (namely GC 2015-A022 and GC 2018-A045). The Committee spent the first few months of the triennium working with staff and the Executive Council Joint Standing Committee on Mission Within The Episcopal Church trying to reconcile those conflicts. The conflicts still seem to exist. We are putting forth a resolution to clarify these conflicts.



The past triennium has been one of the most challenging in our history. The leadership of the United States seems to have divided the nation to an extent many feel has not been the case since the U.S. Civil War. Because of this context in which we live, the Committee understood the need for the work it was mandated to do was more important now than ever.

The good news is, the Church continues to commit itself to racial reconciliation. There seems to be a growing hunger for the work. More and more attention and resources are being applied to the work.

The Committee was very active meeting monthly on Zoom throughout the Triennium with breaks for the Summer months and December.

This section describes the work of the Committee toward fulfilling its mandate as described in both GC Resolutions 2018-A043 and 2018-A045.

### **GC Resolutions 2018-A043**

#### **Recognizing and Developing Its Work Of Racial Healing, Justice, And Reconciliation As A Fundamental And Requisite Part Of Christian Formation**

The Committee, regularly, reflected on the importance of theology in its work and in the anti-racism and racial reconciliation work of the Church. Each of our meetings started and ended with prayer. Many of the prayers followed the sentiments of the prophet Micah, who taught that the Lord requires us to “do justice, love mercy and walk humbly with our God.”

The results of the 2016 election and the actions of many in positions of power made it clear to the Committee that contrary to popular belief, the election of an African American President did not signal the end of racism in the United States. But, instead, it caused a backlash against People of Color. This backlash has negatively impacted people around the world.

The Committee recognizes that there are some in the Church who have not met the objective of Mission Mark 4: “to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.” We continue to see evidence that there are people in U.S. and non-U.S. dioceses who do not fully appreciate the power and impact of racism on people’s lives. These are the people the Committee feels called to invite to follow the Baptismal Covenant to “respect the dignity of every human being” and to meet the objective of Mission Mark 4.

Following the words of Presiding Bishop Michael Curry on July 1, 2020, regarding the President’s use of St. John’s Episcopal Church as a platform for divisive rhetoric, “For the sake of George Floyd, for all who have wrongly suffered, and for the sake of us all, we need leaders to help us to be 'one nation, under God, with liberty and justice for all.'” We reaffirmed that the work of anti-racism, racial reconciliation, healing, and justice must be a central part of both Christian Formation and the development of Church leadership so that we can help create these leaders who will live into those words.

**Supporting The Work Of Becoming Beloved Community: The Episcopal Church's Long-Term Commitment To Racial Healing, Justice, And Reconciliation**

We applaud the work of staff posting guidelines, such as the Becoming Beloved Community, and their engagement across the Church, such as the work of our Staff Liaison Rev. Brokenleg, who worked with Dioceses of Oregon, Olympia, South Dakota, San Diego, Long Island, Colorado, Nebraska, MN, and Fond du Lac.

The Committee undertook several actions to support the work of Becoming Beloved Community.

- Á Rev. Kitagawa served on the Presiding Bishop's Becoming Beloved Community Committee which ran the Becoming Beloved Community Summit mandated by GC Resolution 2018-A228 (which several Committee members attended) and the Becoming Beloved Community Grant program which provided \$187,800 of grants across the church in three phases: 1) \$64,400 2) \$35,600 3) \$87,800.
- Á To support the fulfilment of the church's commitment to translation and interpretation, Mr. McKim met with Church COO Geoff Smith and staff as well as with Ms. Jane Cislucis, Chair Joint Standing Committee on Governance and Operations. Ms. Cislucis indicated that her Committee would take up the issue.
- Á Ven. Sneve presented what ECCAR does, how our work impacts Native People in the Church, and information about the Anti-Racism/Racial Reconciliation Training Framework as a tool to help them as they worked to include Anti-Racism training in their Provinces, Dioceses and Churches at Wintertalk in January of 2020.
- Á Mr. McKim participated in analysis of the Asset Map & Racial Justice Ministry Inventory (aka Diocesan Racial Healing and Justice Engagement Inventory). He and Rev. Brokenleg shared a summary of the initial review with the Committee. Eventually, the information will be loaded into the Episcopal Asset Map located at <https://www.episcopalassetmap.org/maps/diocesan-offices> so that anyone can find information about racial reconciliation efforts across the church.

The Committee's 2018 Blue Book report provided information from more of the Church on the work across the Church toward racial reconciliation than ever before. The information provided by this Asset Map & Racial Justice Ministry Inventory provides an even better picture of the work of the Church toward racial reconciliation. The data from that Inventory is still being analyzed.

The hope is that in the future staff will perform this inventory each year to fulfill the Committee's mandate of gathering this data. For the dioceses that do not respond, the hope is that ECCAR members can personally contact members of the non-responding dioceses and request the information. This will address the fact that the Committee, with its limited time and resources, has not been able to do the work annually as its mandate directs.

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## REPORTS TO THE 80th GENERAL CONVENTION

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Mr. McKim, Rev. Kitagawa, Canon Duncan, and Mr. Rushing participated in the analysis of the Racial Justice Audit that was executed by the Mission Institute and the staff. They, along with Rev. Brokenleg, reviewed preliminary findings with the Committee.

Ven. Sneve provided input for the New Community Conference in August of 2020 which, again, brought together People of Color to discuss how to live into Becoming Beloved Community.

Mr. McKim provided input for the update of the Racial Reconciliation pages of the [episcopalchurch.org](http://episcopalchurch.org) website.

Through the work of each Committee member reaching out to their respective dioceses, we created a Diocesan Racial Reconciliation Contact List.

Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
Province I	Province of New England	Diocese of Connecticut (Hartford)	Rev. Marjory Chapman
		Diocese of Maine (Portland)	Elizabeth Ring
		Diocese of Massachusetts (Boston)	Rev. Rebecca Black/Becky Alden
		Diocese of New Hampshire (Concord)	James McKim
		Diocese of Rhode Island (Providence)	Rev. Cara Rockwell
		Diocese of Vermont (Burlington)	Maurice Harris
		Diocese of Rhodes Island	Center for Reconciliation
		Diocese of Western Massachusetts (Springfield)	Rev. Harvey Hill/Lee Cheek
Province II	The International Atlantic Provinces or Province of	Diocese of Albany (Albany)	
		Diocese of Central New York (Syracuse)	Rev. Dr. Dena Cleaver-Bartholomew

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REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
	New York and New Jersey	Convocation of Episcopal Churches in Europe (Paris)	
		Diocese of Cuba (Havana)	
		Diocese of Haiti (Port-au-Prince)	
		Diocese of Long Island (Garden City)	Rev. Gabrielle Boatswain
		Diocese of New Jersey (Trenton)	Rev. Ted Moore, Canon Barbara Bach, and Canon Noreen Duncan
		Diocese of New York (New York City)	Carla Burns
		Diocese of Newark (Newark)	Jerry Racioppi
		Diocese of Rochester (Rochester)	Rev. Deacon Melanie Duguid-May & Ms. Nicole Hercules
		Diocese of the Virgin Islands (Charlotte Amalie)	Ms. Judi Shimel
		Diocese of Western New York (Buffalo)	Hon. Rose H. Sconiers & Matthew Lincoln
Province III	Province of Washington	Diocese of Bethlehem (Bethlehem)	Rev. Scott Allen
		Diocese of Central Pennsylvania (Harrisburg)	Rev. Linda Watkins 407 Greenwood Street
		Diocese of Delaware (Wilmington)	Ms. Joyce Bembry
		Diocese of Easton (Easton)	

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REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		Diocese of Maryland (Baltimore)	The Rev. Canon Christine McCloud
		Diocese of Northwestern Pennsylvania (Erie)	No contact person. Send inquiries to diocese
		Diocese of Pennsylvania (Philadelphia)	The Rev. Canon Toneh Smyth
		Diocese of Pittsburgh (Pittsburgh)	The Rev Michael Foley
		Diocese of Southern Virginia (Norfolk)	Ms. Lynn Farlin
		Diocese of Southwestern Virginia (Roanoke)	The Venerable Hayes-Smith
		Virginia (Offices in Richmond; cathedral shrine in Orkney Springs)	Ms. Aishas Huertas
		Diocese of Washington (Washington, D.C.)	The Rev. Canon Marsha Clark
		Diocese of West Virginia (Charleston)	The Rev. Bill Bumgarner
Province IV	Province of Sewanee	Diocese of Alabama (Birmingham)	The Rev. Angela Shepherd
		Diocese of Atlanta (Atlanta)	The Rev. Angela Shepherd
		Diocese of Central Florida (Orlando)	The Rev. Angela Shepherd

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## REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		Diocese of the Central Gulf Coast (Offices in Pensacola, Florida; cathedral in Mobile, Alabama)	The Rev. Angela Shepherd
		Diocese of East Carolina (Kinston)	The Rev. Angela Shepherd
		Diocese of East Tennessee (Knoxville)	The Rev. Angela Shepherd
		Diocese of Florida (Jacksonville)	The Rev. Angela Shepherd
		Diocese of Georgia (Savannah)	The Rev. Angela Shepherd
		Diocese of Kentucky (Louisville)	The Rev. Angela Shepherd
		Diocese of Lexington (Lexington)	The Rev. Angela Shepherd
		Diocese of Louisiana (New Orleans)	The Rev. Angela Shepherd
		Diocese of Mississippi (Jackson)	The Rev. Angela Shepherd
		Diocese of North Carolina (Raleigh)	The Rev. Angela Shepherd
		Diocese of South Carolina (Charleston)	The Rev. Angela Shepherd
		Diocese of Southeast Florida (Miami)	The Rev. Angela Shepherd
		Diocese of Southwest Florida (Offices in Sarasota;	The Rev. Angela Shepherd

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## REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		cathedral in St. Petersburg)	
		Diocese of Tennessee (Nashville)	The Rev. Angela Shepherd
		Diocese of Upper South Carolina (Columbia)	The Rev. Angela Shepherd
		Diocese of West Tennessee (Memphis)	The Rev. Angela Shepherd
		Diocese of Western North Carolina (Asheville)	The Rev. Angela Shepherd
Province V	Province of the Midwest	Diocese of Chicago (Chicago)	
		Diocese of Eastern Michigan (Saginaw)	
		Diocese of Eau Claire (Eau Claire)	
		Diocese of Fond du Lac (Fond du Lac)	
		Diocese of Indianapolis (Indianapolis)	
		Diocese of Michigan (Detroit)	Elizabeth Bingham, Felicity Thompson, Eric Travis (youth)
		Diocese of Milwaukee (Milwaukee)	Ed Leidel
		Diocese of Missouri (St. Louis)	Adrienne, Kurt
		Diocese of Northern Indiana (South Bend)	Terri B (diocesan staff)

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REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		Diocese of Northern Michigan (Marquette)	Rick S, Kath
		Diocese of Ohio (Cleveland)	Debbie
		Diocese of Southern Ohio (Cincinnati)	Margaret (diocesan staff)
		Diocese of Springfield (Springfield)	
		Diocese of Western Michigan (Portage/Kalamazoo)	
Province VI	Province of the Northwest	Diocese of Colorado (Denver)	Anthony Suggs
		Diocese of Iowa (Offices in Des Moines; cathedrals in Davenport and Des Moines)	The Rev. Meg Wagner
		Diocese of Minnesota (Offices in Minneapolis; cathedrals in Faribault and Minneapolis)	The Rev. Susan Daughtry
		Diocese of Montana (Helena)	Dr. Jamie Sherman
		Diocese of Nebraska (Omaha)	The Reverend Canon Elizabeth Easton
		Diocese of North Dakota (Fargo)	The Rev. Dr. John Floberg
		Diocese of South Dakota (Sioux Falls)	The Venerable Paul Sneve



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REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		Diocese of Wyoming (Offices in Casper; cathedral in Laramie)	The Rev. Roxanne Jimerson-Friday
Province VII	Province of the Southwest	Diocese of Arkansas (Little Rock)	The Rev. Sara Milford
		Diocese of Dallas (Dallas)	Rev. Oliver Lee
		Diocese of Fort Worth (Offices in Fort Worth)	Ms. Ayesha Moutope-Johnson
		Diocese of Kansas (Topeka)	Rev. Elizabeth Montes
		Diocese of Northwest Texas (Lubbock)	The Rev. Lilly Plummer
		Diocese of Oklahoma (Oklahoma City)	Rev. Joseph Alsay
		Diocese of the Rio Grande (Albuquerque)	Ms. Sondra Jones
		Diocese of Texas (Houston)	Ayesha Mutope/Denise Trevino
		Diocese of West Missouri (Kansas City)	Shirley Bolden
		Diocese of West Texas (San Antonio)	Flor Saldivar
		Diocese of Western Kansas (Salina)	Rev. Charles Kerschen
		Diocese of Western Louisiana (Offices in Pineville;	Rev. Bette Kauffman

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## REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		cathedral in Shreveport)	
Province VIII	Province of the Pacific	Diocese of Alaska (Fairbanks)	The Rev. John Kitagawa
		Diocese of Arizona (Phoenix)	The Rev. John Kitagawa
		Diocese of California (San Francisco)	The Rev. John Kitagawa
		Diocese of Eastern Oregon (The Dalles)	The Rev. John Kitagawa
		Diocese of El Camino Real (San Jose)	The Rev. John Kitagawa
		Diocese of Hawaii (Honolulu)	The Rev. John Kitagawa
		Diocese of Idaho (Boise)	The Rev. John Kitagawa
		Diocese of Los Angeles (Diocesan seat in Echo Park district, Los Angeles; procathedral in downtown LA)	The Rev. John Kitagawa
		Diocese of Micronesia <sup>[3]</sup>	The Rev. John Kitagawa
		Diocese of Navajoland (Farmington)	The Rev. John Kitagawa
		Diocese of Nevada (Las Vegas)	The Rev. John Kitagawa
		Diocese of Northern California (Sacramento)	The Rev. John Kitagawa

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REPORTS TO THE 80th GENERAL CONVENTION

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Province	Name	Diocese	Diocesan Anti-Racism/Diversity/Reconciliation Contact
		Diocese of Olympia (Seattle)	The Rev. John Kitagawa
		Diocese of Oregon (Portland)	The Rev. John Kitagawa
		Diocese of San Diego (San Diego)	The Rev. John Kitagawa
		Diocese of San Joaquin (Fresno)	The Rev. John Kitagawa
		Diocese of Spokane (Spokane)	The Rev. John Kitagawa
		Diocese of Taiwan (Taipei)	The Rev. John Kitagawa
		Diocese of Utah (Salt Lake City)	The Rev. John Kitagawa
Province IX	Province of Latin America	Diocese of Colombia (Bogotá)	Francisco Duque obispoduque@hotmail.com
		Diocese of the Dominican Republic (Santo Domingo)	The Rt. Rev. Moises Quezada
		Diocese of Central Ecuador (Quito)	The Rt. Rev. Cristobal Olmedo Leon
		Diocese of Litoral Ecuador (Guayaquil)	The Rt. Rev. Victor Scantlebury
		Diocese of Honduras (San Pedro Sula)	The Rt. Rev. Lloyd Allen
		Diocese of Puerto Rico (San Juan)	Rafael Morales
		Diocese of Venezuela (Caracas)	The Rt. Rev. Orlando Guerrero

This list is available on the Episcopal Church website at [https://www.episcopalchurch.org/files/eccar\\_diocesan\\_leaders\\_-\\_sheet1.pdf](https://www.episcopalchurch.org/files/eccar_diocesan_leaders_-_sheet1.pdf).

## **Recommending Best Practices For Dismantling Racism Training**

The Committee continued the work of providing best practices for dismantling racism training by:

- developing supplements to the Anti-Racism/Reconciliation Training Framework;
- posting notices regularly on social media about GC Resolution 2018-A044 and the Anti-Racism/Reconciliation Training Framework;
- working with staff to bring together key anti-racism/reconciliation trainers and provide a select list of Anti-Racism/Dismantling Racism Training Programs now available on the episcopalchurch.org site at [https://episcopalchurch.org/files/documents/en\\_-\\_anti-racism\\_training\\_programs\\_summary.pdf?fbclid=IwAR3DL6XeX9yITWA9kcJaNhGYtxHzzhcDSnfUWpvybYFJ\\_WJtAlKZVPXjpys](https://episcopalchurch.org/files/documents/en_-_anti-racism_training_programs_summary.pdf?fbclid=IwAR3DL6XeX9yITWA9kcJaNhGYtxHzzhcDSnfUWpvybYFJ_WJtAlKZVPXjpys) including:
  - The Absalom Jones Episcopal Center for Racial Healing
  - The Anti-Racism Commission of the New Jersey Diocese
  - The Kaleidoscope Institute
  - The Mission Institute
  - The Office of Black Ministries (Episcopal Internalized Oppression Training)
  - Visions, Inc.
  - Developing a guide to attracting, recruiting, hiring, and retention of People of Color in positions throughout the church and a resolution to support it.

## **Collecting Information From Dioceses And Provinces About Their Successes And Challenges In Complying With The Canonical Requirements And With General Convention Resolution 2000-B049 For Providing Anti-Racism Training**

As mentioned in the section Supporting the work of Becoming Beloved Community: The Episcopal Church's Long-Term Commitment to Racial Healing, Justice, and Reconciliation, the Committee worked with staff to survey dioceses in the work of anti-racism, racial reconciliation, healing, and justice. We also surveyed various dioceses ourselves.

From book reads, to pilgrimages, to use of the Sacred Ground series, to training, to facilitated conversations, the breadth and depth of the work being done is encouraging. And we are pleased that several dioceses are now beginning the work where they were not previously engaged.

We continue to caution, however, that one-to-three hour informational workshops and programs that are not a part of a coherent curriculum normally should not be used to meet the General Convention mandate of antiracism training and certification. To that end, we must continue to

spread the word about the resources available on the [episcopalchurch.org](http://episcopalchurch.org) web site and the training organizations that are able to provide assistance.

Information obtained from dioceses on their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2000-B049 and now General Convention Resolution 2018-A045 for providing anti-racism training is described in the rest of this section.

### **Asset Map & Racial Justice Ministry Inventory**

To collect information from dioceses and provinces about their successes and challenges in complying with the canonical requirements, and with General Convention Resolution 2000-B049 for providing anti-racism training, the Committee worked with church staff in the implementation of an Asset Map & Racial Justice Ministry Inventory (aka Diocesan Racial Healing and Justice Engagement Inventory).

Dioceses from Provinces I, II, V, and IX all submitted information to the Asset Map & Racial Justice Ministry Inventory. This information can be found at <https://www.episcopalassetmap.org/>

Several dioceses did not respond to the request for information for this year's Asset Map & Racial Justice Ministry Inventory. ECCAR members canvassed those dioceses. The results are below.

### **Additional Province III Reporting**

Dr. Frances Dannenberg provided the following information for Province III dioceses.

<https://www.episcopalchurch.org/ministries/racial-reconciliation/racial-healing-and-justice-engagement-inventory/>.

### **Additional Province VI Reporting**

Ven. Paul Sneve provided the following report for those Province VI dioceses that did not respond to the request for information for the Asset Map & Racial Justice Ministry

Inventory. <https://www.episcopalchurch.org/ministries/racial-reconciliation/racial-healing-and-justice-engagement-inventory/>.

### **Additional Province VII Reporting**

Ms. Moutope-Johnson provided the following information.

ANTI-RACISM MINISTRY

EPISCOPAL DIOCESE OF TEXAS

TRIENNIAL – 2018-2021

1. September 22, 2018 Sharing our Stories ... Healing the Wounds weekend workshop

70 participants – sharing stories of racial conflict and reconciliation in their lives

Austin Heights Baptist Church, Nacogdoches, TX

In conjunction with Christ Episcopal Church, Nacogdoches, TX

Hosts:

Rev. Kyle Childress, senior pastor, Austin Heights Baptist Church

Rev. Sarah Carbajal, asste. pastor, Austin Heights Baptist Church

Rev. Dcn. Wanda Cuniff, Christ Episcopal Church

Keynote Speakers:

Dr. Stephen Cooper, professor, Stephen F. Austin State University

Rev. Dr. Brad Hauff, missionary for Indigenous Ministries, TEC

Dr. Catherine Meeks, Director, Absalom Jones Center, TEC

Panelists:

Rev. Rose Mary Joe-Kinale, Indigenous Healer, priest, Navajoland

Buzz McDonald, Caddo Nation (Kadohadocho Tribe) Oklahoma

Rev. Dr. Angela Shepherd, rector, St. Bartholomew Episcopal, Atlanta, GA

Rev. Paul Sneve, priest, Lakota Rosebud Sioux Tribe, Sioux Falls, SD

Story Weavers (story sharing facilitators, TEC):

Parker Garrett, Sandy Milien, Ellis Reyes Montes,

Clergy:

Rev. Lorraine Brown, First United Methodist, Nacogdoches, TX

Rev. Nancy Frausto, St. Luke Episcopal Church, Long Beach, CA

Rev. Dcn. Alberto Melis, St. Alban's Episcopal Church, Waco, TX

Counselors:

Dr. José Carbajal, professor, Stephen F. Austin State University

Dr. Jerry Williams, professor, Stephen F. Austin State University

Program:

Baba Runyararo Fana, Kathy Hood Culmer, Nyesha Green, Corlie Jackson, Aloma Marquis, Jeri Mills, George Patterson, Rhonda Rogers, Sister Mama Sonya, Denise Trevino

2. February 2, 2019 Seeing the Face of God in Each Other workshop

20 participants – exploring racial reconciliation and inclusion of others

Holy Comforter Episcopal Church, Spring, TX

Presenters:

Rev. Bette Kauffman, Rhonda Rogers, Alyssa Stebbing

3. February 16, 2019 Seeing the Face of God in Each Other workshop

40 participants – exploring racial reconciliation and inclusion of others

Trinity-Midtown Episcopal Church, Houston, TX

Presenters:

Don Hill, Ayesha Mutope-Johnson

More information from Province VII can be found at

<https://www.episcopalchurch.org/ministries/racial-reconciliation/racial-healing-and-justice-engagement-inventory/>.

### **Additional Province VIII Reporting**

The following was submitted by the Rev. John Kitagawa.

"The 2019 Diocesan Convention resolved to celebrate what has historically been designated "Columbus Day" as the day the diocese will celebrate and lift up the indigenous peoples of the land. At its 2020 Diocesan Convention, the racial justice and reconciliation committee presented a plan for engaging the diocese in meaningful conversations on matters of racial justice and reconciliation, and for training. Bishop Reddall has announced that the theme for the 2022 Diocesan Convention will focus on racial justice and reconciliation."

### **Absalom Jones Episcopal Center for Racial Healing**

The following was submitted by the Absalom Jones Episcopal Center for Racial Healing as a description of the work they have done with support from the Episcopal Church.

"In January 2018 the Center convened representatives from dioceses in Province IV to gather data on what resources the Center needed to offer. In February, the Center invited Clergy and Lay dismantling racism leaders from across the wider Church to a national conference in Atlanta. The purpose was to engage attendees in open conversation on racism, to share current work and challenges and to encourage a commitment to long-term work on racial healing, reconciliation and justice. The conference featured speakers including The Rev. Stephanie Spellers, Canon to the Presiding Bishop for Evangelism, Reconciliation, and Creation Care, others on the Bishop's staff and representatives from Honduras in Province IX. Forty-five (45) dioceses sent representatives.

The Center's work of dismantling racism and racial healing has taken us down many paths as demonstrated when the founding executive director, Dr. Catherine Meeks increased our visibility

during the 79th General Convention in Austin, TX. She spoke to the House of Bishops and Deputies during a TEC Talk and also hosted a luncheon for deputies with speakers Chuck Wynder, Jr. and Heidi Kim from Presiding Bishop Curry's staff and Bishop Robert Wright of the Diocese of Atlanta. The Center also had an exhibit booth visited by hundreds in the Convention Expo Hall.

There are numerous examples of the Center's work: dismantling racism workshops, racial healing conversations, memorials and services to remember the lynched, justice pilgrimages, intergenerational projects, programs with local HBCUs, establishing a reading room, the Center's first ever International Women of Color and Wellness conference, and the list goes on. With God's help the future of the Center will be bright but it depends on all of us working tirelessly to address the ills that plague our society.

In order to support the future work, we have founded the Bishop Barbara C. Harris Justice Project, begun a Reimagining Policing initiative, and formed partnerships with the Virginia Theological Seminary, CDSP and the Seminary of the Southwest to create an enhanced dismantling racism curriculum. New educational offerings are on the horizon: 1) developing a culturally appropriate dismantling racism curriculum for Latinx communities and delivering these workshops in the most accessible and technological manner and 2) developing a K-5 dismantling racism curriculum. The creation of a new website offering virtual resource pages for African Americans, Asians, Native Americans and Latinx supports our intention to be more inclusive. Along with this, the Center moved all of its major programming to an online format in response to the Covid-19 Pandemic. This resulted in the doubling of the database, expanding the program audience across the United States and internationally, and enhancing individual donations. The response to the Center's online programming clearly demonstrates that live streaming of all major programs will need to be included when we return to onsite programming following Covid-19."

### **GC Resolution 2018-A045**

#### **Maintain a Register of participants in training**

In fulfillment of this mandate from GC Resolution 2018-A045, we are working to identify the lists from those groups within the church. In addition, we designed a Certification Process that would facilitate gathering this information with less work by those groups. We are working with staff to complete its implementation.

***That the Executive Council Committee on Anti-Racism and The Episcopal Church staff and The Absalom Jones Episcopal Center for Racial Healing and Christian Formation professionals be encouraged to work together to continue to expand the resources***

In fulfillment of this mandate from GC Resolution 2018-A045:

- Á ECCAR began the development of Supplements to the Anti-Racism/Reconciliation Framework document produced last triennium to provide guidance for delivering training to



audiences with specific racial compositions: Latino/Hispanic, Asian-American, Native American, African-American (includes Caribbean-American), mixed.

- Á ECCAR worked with staff to organize the Episcopalchurch.org racial reconciliation pages and provide additional resources on best practices;
- Á The Absalom Jones Episcopal Center for Racial Healing created a Virtual Resource Center on its website with resources dedicated “to educate, inspire, and prepare you to advance racial healing for Latino/Hispanic, Asian-American, Native American, and African-American people”.

## Proposed resolutions

**A049 Host and conduct a second Building Beloved Community Conference by or before 2024**

**A050 Support collaborative efforts with Equal Justice Initiative (EJI to place historical markers**

**A051 Improve recruitment, hiring, appointment retention and representation of People of Color within The Episcopal Church**

**A052 Revise the Mandate of the Executive Council Committee on Anti-Racism and Reconciliation**

## Continuance recommendation

We support GC Resolution 2015-A023, Authorize Continuation of the Executive Council Committee on Anti-Racism & Reconciliation as passed which authorizes the continuation of the Committee through 2023.

## EXECUTIVE COUNCIL COMMITTEE ON HBCU

### Membership

The Very Rev. Canon Dr. Martini Shaw, <i>Chair</i>	Pennsylvania, III	2021
Dr. Scott Evenbeck, <i>Vice-Chair</i>	Indianapolis, V	2021
Dr. Martha Bedell Alexander	North Carolina, IV	2021
The Rev. Canon James Callaway, D.D.	New York, II	2021
Dr. Joel Cunningham	Tennessee, IV	2021
Dr. Anita George	Mississippi, IV	2021
The Rev. Dr. Canon Michele Hagans	Washington, III	2021
The Rev. Dr. Eugene Lowe	New York, II	2021
The Rt. Rev. Andrew Waldo	Upper South Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Changes in Membership

Dr. Sean Decatur, resigned 12/2020

### Mandate

#### 2015 - AN028

*Resolved*, That the Executive Council establishes a committee of Executive Council from the task group formed January 11, 2015 to continue to support and understand the role of Historically Black Colleges and Universities and the important relationship with The Episcopal Church; and be it further

*Resolved*, That the Executive Council charges the committee to explore and make recommendations to Executive Council by General Convention 2021 the long-term needs of the HBCUs to ensure access to students of color for future generations; and be it further

*Resolved*, That the Executive Council authorizes a budget up to \$15,000 for this triennium for the work of the committee with composition to consist of the current membership of the task group and

that the committee may consist of eight to ten members jointly appointed by the Presiding Officers and provide to Executive Council an annual report at the June meetings of Council; and be it further Resolved, That the Executive Council expresses gratitude to the members of the task group for their contributions in forging an important relationship between TEC and the schools and requests a report of the accomplishments of the task group to date be prepared by the end of 2017.

## Summary of Work

The HBCU Task Group was appointed by the Executive Council at the direction of a resolution in January 2015: that the Executive Council "...requests the Presiding Officers appoint a task group to consider how the Episcopal Church can better support Historically Black Colleges and Universities, including financial, administrative, leadership, and other forms of support." The two remaining Episcopal HBCUs are St. Augustine's University in Raleigh, NC and Voorhees College in Denmark, SC.

The Executive Council Committee on HBCUs, chaired by the Very Rev. Martini Shaw, has met via teleconference and Zoom approximately ten times per year in the triennium. (Minutes of all meetings are filed in the GCO extranet.)

In 1865, The Episcopal Church's General Convention organized the Protestant Episcopal Freedman's Commission (renamed the Commission of Home Missions to Colored People in 1868), to establish schools in the South that would provide higher education and religious instruction to African Americans.

The American Church Institute for Negroes (ACIN), founded in 1906, was renamed the American Church Institute (ACI) in 1961. It was established to coordinate church-affiliated schools and refocus attention on the educational needs of men and women of color. The ACIN administered schools and colleges dedicated to the education of African Americans in the South to fulfill the Church's mission to close the gap between educational opportunities for African Americans and whites. In 1924 the Institute agreed to support the Voorhees College as its South Carolina member, beginning the Episcopal Church relation that continues today.

ACI began its work three years prior to the founding of the NAACP and dissolved three years after passage of the Civil Rights Act of 1964. During those years, ACI witnessed a major shift in American society's approach to rights for African Americans, from a "separate but equal" segregation-based policy, to a growing movement toward a racially-integrated society at all levels, including education. While ACI's decision to cease its oversight of schools arose from concern that it was supporting

segregated education, its positive contributions to higher education for African Americans remain. Since 1965 support for the remaining Episcopal HBCUs has been provided through General Convention allocations, drawing on remaining ACI endowments and general church funds.

In the days of segregation, HBCUs were the primary means for black students to receive higher education. While the civil rights movement overcame that exclusion, inadequate public education continues to leave a large cohort of students of color underprepared for higher education, a vulnerable niche which HBCUs are serving admirably. In the words of Bishop Curry in the 2020 Absalom Jones appeal:

*Many faithful Episcopalians have been asking me what they can do during this time of twin pandemics the coronavirus pandemic and the pandemic of racial injustice in America – to make a real difference. – One way to make that difference is to invest in a better future for young people. HBCUs create dynamic and empowering educational environments for college students from diverse backgrounds. Now more than ever these institutions need our support.*

The HBCUs Committee has been consistently focused on providing advice and support to the two Episcopal HBCUs the church supports with block grants, St. Augustine's University in Raleigh NC and Voorhees College in Denmark, SC, both small institutions with historic missions serving the Black community which sustain important connections with The Episcopal Church. As is true across HBCUs, their budgets are largely tuition driven, so enrollment numbers are key factors in institutional viability. Compared to other denominations, such as Lutherans and Methodists, Episcopal Church support for our HBCUs is low. We are working with Ms. Malm in the church's Development Office to assist advancement efforts at Voorhees and St. Augustine's to reach out for greater church recognition and support from congregations, dioceses and Episcopal donors.

The committee liaises with bishop trustees of both institutions, along with their leadership and chaplains. The Saint Augustine's University board includes the bishops of the three North Carolina dioceses, while the Voorhees board includes the two in South Carolina. This year we welcomed the Rev. Hersey Mallette Stevens as chaplain at St. Augustine's. St. Augustine's University was tragically struck this October with the sudden death of its newly installed president, Dr. Irving McPhail, who died from COVID after a most promising three months in office. Widely recognized for his work in lifting minority students in the fields of science, technology, engineering and math, Dr. McPhail had quickly drawn together faculty and students. Voorhees College is also coming into transition at the end of the year when Dr. E. Franklin Evans, who turned declining enrollment around in 2016, departs to become the first black president of West Liberty State University in West Virginia. Voorhees, which had gone online in the fall, is planning to reopen to students in February 2021. The board named Provost Dr. Ronnie Hopkins as Acting President to lead the reopening in January, which was assured

in December when Voorhees received a surprise \$4 million grant from MacKenzie Scott's blockbuster no-strings gifts to 384 organizations. It was chosen as one of about a dozen promising HBCUs. It was by far the largest gift Voorhees has received.

The committee has worked with a TEC consultant (Lang Lowery), and with each institution, to help develop plans for student recruitment generally and for Episcopal students in particular. We have also received support from TEC development directors (Tara Holley until 2017 and Cecilia Malm), who connect the office of the presiding bishop with the administration of both institutions. Ms. Malm directs the Annual Absalom Jones Appeal dedicated to the two schools, which in 2020 raised \$50,000. In each committee meeting we address challenges and opportunities that the two institutions are facing to provide effective advice about strategies for moving forward. We have also advised St Augustine's on important issues related to its accreditation.

The committee has been particularly focused on supporting and engaging the chaplains in both places, and on working in conjunction with the cognizant bishop, seeking to provide stronger institutional buttressing for their work. The committee is considering dedicating a portion of the TEC continuing appropriation for the support of chaplaincy in each institution.

Both St Augustine's University and Voorhees College continue to provide remarkable opportunities for students with special higher education needs and desires. Especially in the tumultuous COVID environment, they face difficult headwinds in terms of marketing, enrollment consistency, and board and senior leadership. The pandemic has exacerbated their every vulnerability. The committee embodies the continuing care of The Episcopal Church for these two communities who carry the history and hope of our quest for the beloved community.

## Proposed resolutions

### **A053 Ensure the vital role of the Episcopal HBCUs in building The Beloved Community**

## Continuance recommendation

In the first five years, the HBCU Committee has addressed its charge from the Executive Council "to consider how the Episcopal Church can better support our Historically Black Colleges and Universities, including financial, administrative, leadership, and other forms of support." In working with St. Augustine's University and Voorhees College, we found a disconnect between ongoing church budgetary support and building deeper community support and recognition with these complex institutions. We see this committee as an essential link to productive futures for both church and colleges, and call for ongoing continuance of the committee until the 82nd General Convention.

The HBCU requests \$20,000 for the triennium to allow the resumption of on site visits to the two colleges, approximately one visit per year.

## UNITED THANK OFFERING BOARD

### Membership

Ms. Sherri Dietrich, <i>Chair</i>	Maine, I	2024
Ms. Joyce Landers, <i>Vice-Chair</i>	Central Gulf Coast, IV	2024
Ms. Kathy Mank, <i>Financial Secretary</i>	Southern Ohio, V	2024
Ms. Lorraine Candelario Moctezuma	Puerto Rico, IX	2024
Ms. Rosamond Daniels	Washington, III	2021
The Rev. Caitlyn Darnell	North Carolina, IV	2021
Ms. Gail Donovan	Michigan, V	2024
Ms. Diane Gabbard	Kentucky, IV	2024
Ms. Sedona Jacobson	Navajoland Area Mission, VIII	2024
Ms. Jane Jellison	Rhode Island, I	2021
Ms. Hilda Lammar	Dominican Republic, IX	2021
Ms. Kate Mietus	Spokane, VIII	2024
Ms. Maggie Noland	Alabama, IV	2024
The Rev. Christine Plantz	Nebraska, VI	2021
Ms. Vernese Smith	Long Island, II	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

### Mandate

The United Thank Offering (UTO) is a ministry of The Episcopal Church for the mission of the whole church. Through UTO, individuals are invited to embrace and deepen a personal daily spiritual discipline of gratitude. UTO encourages people to notice the good things that happen each day, give thanks to God for those blessings and make an offering for each blessing using a UTO Blue Box. UTO is entrusted to receive the offerings, and to distribute 100% of what is collected to support innovative mission and ministry throughout The Episcopal Church and Provinces of the Anglican Communion.

## Summary of Work

The United Thank Offering (UTO) Board, rooted in prayer and gratitude and guided by the principles of the Theology of Thankfulness and 138 years of teaching and promoting gratitude, gave priority to the following areas during the 2019-2021 triennium:

- Supporting our grassroots network
- Increasing the annual Ingathering and participation in the spiritual discipline of gratitude
- Granting the annual Ingathering

The Board met in person two times: 2019 in Los Angeles and New Orleans. During each meeting, the Board conducted business, visited/learned about grant sites and met with local Episcopal Church Women and United Thank Offering volunteers. While in New Orleans, the Board offered trainings and workshops alongside the Missional Voices gathering and participated in anti-racism training geared toward the work of the Board.

Members of the Board also met online regularly to address the work set before the Board between meetings in addition to offering webinars monthly on a variety of topics, online events during the pandemic, and work in small groups.

Below is a summary of how we addressed the three goals for this triennium as listed in our previous Blue Book report.

### **Supporting the Grassroots Network**

As the Grassroots network of UTO continues to change, grow and strengthen, we spent time this triennium identifying where we needed to build up UTO coordinators and new practices to best equip and support their ministry. With that in mind, we created online training for coordinators including faith formation opportunities offered by theologians from around The Episcopal Church. We also streamlined donation processes in the hopes that funds would not get forgotten in Diocesan accounts or lost at in-person collections. Prior to the pandemic, we were able to offer one in-person training which also allowed us to pilot a UTO Children's Program on Gratitude that was then further refined for use at General Convention with the Children's Program there and then for congregations to use.

With the help of UTO leaders in Province 9, we began to develop materials in Spanish that are downloadable for easier use and lower cost locally. We also worked on updating our online donation



capacity so that the form would be in Spanish. We continue to look for ways to support Spanish speakers in applying for UTO grants given the cost of translation services for the applicant.

## **Increasing the Annual Ingathering and Participation in the Spiritual Discipline of Gratitude**

### **Updated Materials, Participation in Events**

This Triennium, the Board and Staff worked to address deficiencies in our systems. We created a donor acknowledgment system for the Ingathering that also allowed us to better update dioceses on their giving throughout the year and not just at the end. We partnered or participated in other events; from the Young Adult Festival at General Convention, to Rooted In Jesus, UTO showed up to talk about gratitude and to support Episcopalians in learning how to better write and apply for grants not only from UTO but beyond. During the Triennium the Board has dedicated funding and time to increasing participation in the spiritual discipline of gratitude. We've created new materials, videos, and resources for congregations. We also updated our blog and worked with the DFMS IT department to transfer hosting and support more information being available on the blog. We also transferred the Blue Box app and updated it for General Convention.

### **UTO Pilgrimage**

Our first pilgrimage—UTO Pilgrims on the Camino—took place in October of 2019, and 34 people from around the U.S. enjoyed an inspiring journey through Spain, seeing firsthand the wonderful work that has been and is being done in Spain with UTO grants. The pilgrimage was a great success and more pilgrimages are in the planning stages.

### **UTO Scholars Conference**

In 2020, UTO partnered with Bexley Seabury Seminary in Chicago and the Anglican Theological Review to host the first ever Scholars Conference on gratitude. The Rev. Dr. Diana Butler Bass was the keynote presenter and six scholars from across The Episcopal Church were chosen to present academic papers on the topic of gratitude. Originally the conference was to be held in Chicago in April 2020; however, the conference moved online in order to keep everyone safely at home. The conference was attended by over 300 people with an additional 300 people accessing the videos later. A study guide is now available to go along with the videos and in the fall of 2021 the papers will be published in ATR along with two other scholarly pieces.

### **The Great EpisGOpal Race**

In the midst of the Pandemic, the Board wanted to find a way to encourage people to practice gratitude and to safely get outside or exercise. UTO partnered with the Diocese of South Dakota to create a virtual race to support the 2020 Ingathering. 298 people participated in the race and together raised over \$18,000. The race was such a popular experience, we look forward to offering it annually.

### **Granting the Annual Ingathering**

The Board continues to review the annual granting process, understanding the importance of finding ways to have clearer criteria and expectations as well as a more accessible application process to ensure that those who are in most need of UTO funds to support innovative ministries have the opportunity and ability to apply for those funds. We will continue to work with Executive Council and DFMS on transparent systems of accountability for the granting process.

### **Granting the Annual United Thank Offering Ingathering**

In 2018, UTO awarded the first grants to support Becoming Beloved Community and Racial Reconciliation in The Episcopal Church for a total of \$1,283,216.21 The Board awarded 10 grants to Young Adults and Seminarians and 34 grants through the annual process. Then in 2019, UTO awarded \$1,535,740.55 grants to support efforts in “Go: Crossing boundaries created by race, culture, and economics to create communities that listen deeply and learn to live like Jesus” through 6 grants to Young Adults and Seminarians and 33 grants through the annual process. In 2020, UTO awarded grants to support “Bless: Share faith, practice generosity and compassion, and proclaim the Good News of God in Christ with hope and humility” in The Episcopal Church for a total of \$1,548,013.66. The Board awarded 7 grants to Young Adults and Seminarians and 27 grants through the annual process. In 2020 the world changed, and with the global pandemic, the Board quickly pivoted to award the 2021 Ingathering to support any and all efforts to address the COVID-19 pandemic. The Board was in the process of receiving applications for the first round of COVID-19 grants at the deadline for this report.

Each year the Board receives requests for more money than UTO has available to grant. It is our hope to strengthen and increase the ingathering so we can support more ministry initiatives throughout the Episcopal Church and the Anglican Communion.

## **UTO Board PRIORITIES FOR THE 2022-2024 TRIENNium**

### **1. More fully embody UTO's mandate as a ministry for the mission of the whole church**

UTO will expand its support for the mission of the whole church through partnerships with other Episcopal Church groups and ministries, serving to expand awareness of and outreach by all of the partners involved. Episcopalians know about UTO's grant-giving work but will be introduced to or reminded of its central ministry of gratitude and how gratitude is important in all the work of the Church.

### **2. Review the granting process and work on acquiring granting software**

The Board regularly reviews and updates the granting process and wants the whole granting process to be as transparent, equitable, and accommodating as possible. There are various granting software programs available that could make this essential UTO function more straightforward for both grant applicants and the Board.

### **3. Rework processes to replace the former functions of ECW where necessary**

Many dioceses no longer have functional Episcopal Church Women groups, which necessitates changes in some of the ways UTO has operated at the grassroots and higher levels, including elections to the UTO Board, selection and training of UTO coordinators, and other areas.

# ANGLICAN-ROMAN CATHOLIC DIALOGUE IN THE USA

## Membership

The Rt. Rev. John Bauerschmidt, <i>Chair</i>	Tennessee, IV	2021
The Rev. Dr. Michael Cover	Dallas, VII	2021
The Rev. Dr. Daniel Joslyn-Siemiatkoski	California, VIII	2021
Dr. John Kiess	Maryland, III	2021
Dr. Donyelle McCray	Connecticut, I	2021
The Rev. Canon Dr. C. Denise Yarbrough	Rochester, II	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Changes in Membership

The Rt. Rev. Catherine Waynick resigned in 2020, and was replaced by Dr. Donyelle McCray.

## Mandate

Resolution 2018-A036

*Resolved, That the 79th General Convention joyfully affirms the continuation of the ecumenical dialogues in which The Episcopal Church is engaged: the Presbyterian Church (USA)-Episcopal Dialogue; the Anglican-Roman Catholic Dialogue (ARCUSA), noting particularly a renewed round of conversations; and the work toward full communion with the United Methodist Church; and be it further*

*Resolved, That this Convention joyfully affirms the continued coordinating committee work with our full communion partners, the Evangelical Lutheran Church in America and the Moravian Church (Northern Province and Southern Province); and be it further*

*Resolved, That this Convention celebrates with joy and gratitude the deepening international relationship among the leaders of The Episcopal Church, the Evangelical Lutheran Church in America, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of these churches for the work they have done together and the statements and study documents they have jointly issued.*

## Summary of Work

Over fifty years the Consultation has issued a number of statements concerning a range of topics. These have included the doctrine of the Eucharist, the Ordination of Women, and a response to the Anglican-Roman Catholic International Commission's 1998 document "The Gift of Authority." Most recently in 2014 the Consultation produced the statement "Ecclesiology and Moral Discernment." The statements are collected on the website of the United States Conference of Catholic Bishops, under the "Anglican" tab of the Ecumenical Documents and News Releases, at this link:

<https://www.usccb.org/committees/ecumenical-interreligious-affairs/ecumenical-documents-and-news-releases#tab--anglican>.

Work now centers on a new agreed theme: "Reconciliation in Holy Scripture and Christian Tradition." Under this topic the theological, pastoral, and personal implications of reconciliation for our two churches are being considered. This includes a section examining the nature of reconciliation through scriptural, historical, and theological perspectives, and also particular attention to reconciliation in the world, within the churches, and between the churches. Particular consideration is being given to issues that are potentially church-dividing and those that are not.

After a period of reorganization following the issuing of the 2014 statement to allow for agreement on a new theme and for new appointments by both churches, the Consultation began to meet again in 2017. An inter-disciplinary group of theologians were assembled as members to resource the work. Three meetings were held prior to the General Convention of 2018.

The Consultation has continued to meet during the present triennium. Meetings were held November 28-30, 2018, at the Bosque Center in Albuquerque, NM; April 4-6, 2019, at the Mercy Conference and Retreat Center in St. Louis, MO; and December 16-18, 2019, at the Nicholas Center in Chicago, IL. Since the beginning of the pandemic work has continued by video conference, and the Consultation met virtually on April 16-17, 2020, and again on September 24-25, 2020. Another video conference is planned for April 2021.

Developments within our society and the world have made the subject of Reconciliation even more important than could have been foreseen in 2015. Work continues on preparation of an agreed statement on this subject, now focused on specific topics. These include racial reconciliation; reconciliation between the churches; reconciliation between religious faiths; social and political reconciliation; gender reconciliation; and environmental reconciliation.

The members of the Consultation are encouraged at the progress that has been made on this broad topic, and the ways in which we have been able to come to agreement in many areas. We look forward to continuing and completing this valuable work in the next triennium.

# MORAVIAN EPISCOPAL COORDINATING COMMITTEE

## Membership

The Rev. Canon Maria Tjeltveit, <i>Chair</i>	Bethlehem, III	2021
The Rev. T. Scott Allen	Bethlehem, III	2021
Mrs. DeDreana Freeman	North Carolina, IV	2021
The Rt. Rev. Kevin Nichols	Bethlehem, III	2021
The Rt. Rev. Samuel Rodman	North Carolina, IV	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Acknowledgements

The Rev. Margaret Rose, Deputy for Ecumenical and Interreligious Relations

Mr. Richard Mammana, Associate for Ecumenical and Interreligious Relations

## Mandate

Resolution 2018-A036

*Resolved*, That the 79th General Convention joyfully affirms the continuation of the ecumenical dialogues in which The Episcopal Church is engaged: the Presbyterian Church (USA)-Episcopal Dialogue; the Anglican-Roman Catholic Dialogue (ARCUSA), noting particularly a renewed round of conversations; and the work toward full communion with the United Methodist Church; and be it further

*Resolved*, That this Convention joyfully affirms the continued coordinating committee work with our full communion partners, the Evangelical Lutheran Church in America and the Moravian Church (Northern Province and Southern Province); and be it further

*Resolved*, That this Convention celebrates with joy and gratitude the deepening international relationship among the leaders of The Episcopal Church, the Evangelical Lutheran Church in America,

the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of these churches for the work they have done together and the statements and study documents they have jointly issued.

## Summary of Work

The Moravian-Episcopal Coordinating Committee (MECC) met in Bethlehem, PA, September 23-25, 2019, and by Zoom, on November 11, 2020.

Following are the goals for the triennium (in bold) with the actions taken listed below each goal:

### **Tell the Story of Moravian-Episcopal Full Communion**

- Articles were written and submitted for the Episcopal News Service and Moravian publications

**Encourage connections at the national/provincial leadership level** [note: “provincial” in this context refers to the Northern and Southern Provinces of the Moravian Church in America, not the provinces within the Episcopal Church]

- Met with the leaders of the Moravian Board of World Mission, which does disaster relief work as well as mission. Facilitated an initial Zoom meeting between members of Episcopal Relief and Development and the Moravian Board of World Mission to discuss ways of working together.
- Helped connect the leadership of the Northern Province of the Moravian Church, who are developing anti-racism resources, with Dr. Catherine Meeks, Executive Director of the Absalom Jones Center for Racial Healing. She guided their leaders on a pilgrimage to Montgomery, AL, in February 2020.

### **Encourage connections at the judicatory/diocesan/regional level**

- A Moravian pastor serves an Episcopal congregation in the Diocese of Western North Carolina, as part of the full communion exchange of clergy.
- A conference on welcoming refugees was planned by Episcopal, Moravian, and Lutheran leaders in the Diocese of Bethlehem for April, 2020. It was postponed due to the pandemic.
- Episcopal clergy joined the Moravian celebration of the Cup of Covenant (a celebration of Jesus Christ as the Chief Elder of the Moravian Church) which included a reaffirmation of ministry, observed on September 13 each year.

**Encourage connections among Moravian, Episcopal, and Lutheran congregations**

- An Episcopal parish and a Moravian congregation in Allentown, PA, did the *Sacred Ground: A Film-based Dialogue on Race and Faith* together (by Zoom) in the fall of 2020.

**Work more closely with other Coordinating Committees**

- At the September, 2019 meeting, MECC had discussions with leaders of the Lutheran-Moravian and Lutheran-Episcopal Coordinating Committees to learn about best practices and how we can work together. We explored whether there might be a time to move to one coordinating committee for all three full communion partners. Plans for a joint meeting were postponed due to some transitions in those Coordinating Committees as well as the pandemic.

**Plan a 10th anniversary observance of our full communion relationship**

- A Liturgy of Christian Unity Service is being created for February 10, 2021, to celebrate the 10th anniversary of full communion. It will include the Presiding Bishop and the Presidents of the Provincial Elders Conferences of the Northern and Southern Provinces of the Moravian Church.
- MECC is working with ChurchNext to develop an online class on Moravian and Episcopal full communion.

The Moravian-Episcopal Coordinating Committee looks forward to continuing to help our two denominations work together to strengthen our common witness to Jesus Christ and Christ's mission in the world.



# PRESBYTERIAN EPISCOPAL DIALOGUE COMMITTEE

## Membership

The Rt. Rev. Eugene Sutton, <i>Chair</i>	Maryland, III	2021
Dr. Michael Booker	Missouri, V	2021
The Rev. Canon Elise Johnstone	Lexington, IV	2021
Ms. Elizabeth Ring	Maine, I	2021
The Rev. Joseph Wolyniak	Colorado, VI	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Representation at General Convention

The Rt. Rev. Eugene Sutton; The Rev. Canon Elise Johnstone; Dr. Michael Booker

## Acknowledgements

The Deputy for Ecumenical and Interreligious Relations, The Rev. Margaret Rose, and the Associate for Ecumenical and Interreligious Relations, Mr. Richard Mammana; The Presbyterian members of the Dialogue: Ruling Elder Anne Bond (co-chair), the Rev. Dr. Neal Presa (co-vice chair), the Rev. Terri Ofori, the Rev. Dr. Christian Boyd, the Rev. Robert Foltz-Morrison, the Rev. Brooke Pickrell, the Rev. Brian Entz, and Ruling Elder Dr. Dianna Wright serving as staff liaison.

## Mandate

Resolution 2018-A036

**Resolved, That the 79th General Convention joyfully affirms the continuation of the ecumenical dialogues in which The Episcopal Church is engaged: the Presbyterian Church (USA)-Episcopal Dialogue; the Anglican-Roman Catholic Dialogue (ARCUSA), noting particularly a renewed round of conversations; and the work toward full communion with the United Methodist Church; and be it further**

***Resolved, That this Convention joyfully affirms the continued coordinating committee work with our full communion partners, the Evangelical Lutheran Church in America and the Moravian Church (Northern Province and Southern Province); and be it further***

***Resolved, That this Convention celebrates with joy and gratitude the deepening international relationship among the leaders of The Episcopal Church, the Evangelical Lutheran Church in America, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of these churches for the work they have done together and the statements and study documents they have jointly issued.***

## Summary of Work

### Meetings

The bi-lateral dialogue committee typically meets twice each year, with the first meeting of the triennium in Fall 2019 hosted by the Episcopalians at the Community of the Transfiguration in Glendale, Ohio, then, in a meeting hosted by the Presbyterians in February 2020 in San Diego, California. Due to Covid-19, our meeting in the Fall of 2020 occurred via video conference, and it is planned that the February 2021 meeting occur via video conference as well.

### Background

A good foundation was built by the dialogue team prior to 2018 around understanding the concept of *episkopé*, polity, theology, and membership in both The Episcopal Church and the Presbyterian Church (USA), as well as a review of ministries and missions that already exist between the two bodies. The bi-lateral dialogue committee, beginning in Fall 2019, was able to establish that our ecclesial communions could work toward a path of increased ministry together, especially in the localities where there is great need for collegial partnership, be that more rural areas or in urban or ethnic ministries. It is with the good foundation of several years of previous bi-lateral dialogue and the recognition that Episcopalians and Presbyterians have already been doing good, faithful, and active ministry and mission together in numerous formats, as well as the needs of a changing Church that brought the bi-lateral dialogue to present the following report for the consideration of the 80th General Convention and the 225th General Assembly of the Presbyterian Church(USA).

## Proposed resolutions

### **A055 Receive and Study Proposal of Ecumenical Dialogue with Presbyterians (PCUSA)**

## **Episcopal-Presbyterian Agreement on Local Sharing of Ministries**

### **PREAMBLE: The Urgency of the Times**

#### *Such a Time as This*

The Book of Esther recalls a time of great challenge. Likewise, our current time finds our world amid many challenges, including a global pandemic with still yet unknown overall effects on the Church. The global Christian Church around the world has found itself in a season of reinvention and redefinition. The events of 2020 have called us to ask ourselves what it truly means to be Christian. Individual congregations have been challenged to adapt to a changing world in ways that have shattered our links with the past and old ways of doing church. In so doing, we have focused on the core duties of being Christ in the world. This has created both challenges and opportunities.

#### *Global Pandemic and Racial Endemic*

Our time stands in particular need of unity. Both the Presbyterian Church (U.S.A.) and the Episcopal Church acknowledge the historical and present reality of sin of racism and white supremacy that denies the impartiality of God, the reconciling work of Christ, the gift of the Holy Spirit poured forth into all persons. Both bodies acknowledge their complicity and that they are called to end all racial discrimination, repenting and ministering to those injured by it. We cannot remain silent about this divisiveness, nor did Jesus: “Recognizing what they were thinking, Jesus said, ‘Any country that divides itself into groups which fight each other will not last very long.’” (Matt 12.25, GNT). Reform always comes from the margins, whether it be that prophetic voice crying in the wilderness or activists on city streets protesting the death of another person of color as if Black lives do not matter.

Accordingly, there is a present and historical urgency borne in this agreement is to move both churches toward that unity in mission. The triune mission of God is the foundation of the church’s unity and its mission in the world. It is among the last of Jesus’ prayers: “That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.” (John 17.21, ESV)

This document represents the culmination of many decades of dialogues between the Episcopal Church in America and the Presbyterian Church (USA).<sup>(1)</sup>

The Church, guided by God’s wisdom, can embrace this opportunity and examine how ecclesial bodies can work together.

## Supplemental Materials

Table of contents:

1. [Episcopal-Presbyterian Agreement on Local Sharing of Ministries](#)

## Episcopal-Presbyterian Agreement on Local Sharing of Ministries

### *Tearing Down Ecclesiastical Barriers*

Old walls had prevented mission and ministry together, and in this time of notable change, the participants of the bi-lateral dialogue between the Episcopal Church and the Presbyterian Church (USA) invite our ecclesial bodies to consider this limited exchange agreement on the local sharing of ministries for passage at the General Convention and General Assembly.

The old walls preventing work together have been torn down through a vastly changing world and church context. With the foundation of the 2008 Episcopal Presbyterian Agreement, our common full communion partners of the Evangelical Lutheran Church in America, and the Moravian Church (Northern and Southern Provinces), our work together through Churches Uniting in Christ, work together in public witness as well as numerous collaborative local ministries, a pathway has been created for continued mission and ministry together, toward the unity that God calls us to.

Thus, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider the following Agreement; to continue the Dialogue with future deliberations; and that both of our Heads of Communion commit themselves publicly to this effort and to consider a public celebration of our progress to date and our hope for the future.

*Psalm 133:1 Oh, how good and pleasant it is, when kindred live together in unity! (St. Helena Psalter)*

### INTRODUCTION <sup>(2)</sup>

The Church does not live for itself. It is called into being by the Gospel of Jesus Christ to serve the mission of the triune God in the world. 'The Church belongs to God. It is the creation of God's Word and the Holy Spirit. It cannot exist by and for itself.'<sup>(3)</sup> The mission of God is a single, all-embracing mission which confronts the Church with a range of complementary tasks. Impelled by the joyful duty of giving praise and thanks to God for all the blessings of creation and redemption, the Church seeks to serve God by making known the Good News of salvation and by meeting human need wherever it finds it. In accordance with God's purpose to 'gather up all things in Christ' (Eph. 1:10), the Church is called to embody in an anticipatory way the reconciliation and communion of all people.

The Church knows well that its mission is compromised at every point by its disunity, which continues at many levels despite the great ecumenical achievements of the last century. How can the Church credibly proclaim the unity of humankind when it is too fractured to recognize a common baptism and to gather around one eucharistic table in the one apostolic faith? We have institutionalized divisions in the Church and come to accept them as normal, forgetting that they

are a stumbling-block and a barrier to faith for many. We overlook the fact that they stand in conflict with the will of Christ and amount to a refusal of the unity which is his gift.

The witness of the Church – its service of the mission of God – will be greatly enhanced by the overcoming of historic divisions between the churches<sup>(4)</sup>. The removal of barriers between our two churches, The Episcopal Church and the Presbyterian Church (USA), while not providing an instant or complete solution to the problems and challenges confronting the Church, will be a step of great importance, especially when seen together with other comparable steps being considered by our churches. In many places in rural and urban parts of the United States, for example our churches have diverse communities that have benefited greatly from the sharing of ordained ministries.

Missionally, our two churches could expand in joint planting of new worshipping communities, as well as a partner in union or federated parishes which are referred to as ecumenical congregations<sup>(5)</sup>. The matter is not less urgent, nor are the advantages less significant, in the deepening of our covenant relationship in order to establish new eucharistic communities and mission projects which feed the body, mind, and souls of God's people.

The proposals in this paper have been formulated out of our obedience to the Gospel and the better discharge of our call to mission. Unity is for the sake of mission. Changes in the socio-economic pattern of life in the U.S. in recent years provide an opportunity to develop the unity between our two churches. When Christians demonstrate in their lives that the barriers which divide the rest of society do not divide the Church, the Gospel is proclaimed. We may be certain that we are called, together, to grow in mission, the mission of the Church, within the mission of the triune God.

#### **AFFIRMING THE CURRENT ECUMENICAL AGREEMENT**

This group affirms the current Episcopal Presbyterian Agreement of 2008. Among these were:

- We acknowledge one another's churches as churches belonging to the one, holy, catholic, and apostolic Church;
- We acknowledge that in our churches the Word of God is authentically preached and the sacraments of Baptism and Eucharist are duly administered;
- We acknowledge one another's ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
- We acknowledge that personal and collegial oversight (episcopate) is embodied and

exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission, and ministry.

- We agree that The Episcopal Church will invite members of the Presbyterian Church (USA) to receive Holy Communion in their churches and the Presbyterian Church (USA) will invite members of The Episcopal Church to receive Holy Communion in their churches. We encourage the members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ.

In short, we recognize and affirm the validity of one another's churches which provide for their covenant communities word and sacrament, ordered ministries, as well as the embodiment and exercise of the ministry of oversight (communally, collegially, and personally). However, due to the divergence in our equally valid ecclesiastical polities, and to some extent, existing church traditions and customs limit interchangeability of ordered ministers, and thus full communion, at this time.

Despite this recognition, this group believes it has prayerfully discerned a way forward through which our two churches may continue to journey together in a complementary manner and enriching each other as we participate in the mission of God.

### **THE WAY FORWARD**

In our current agreement, our two churches agreed "that authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery." Furthermore, a conditional was established on this point of agreement that "because we do not yet have reconciliation and full interchangeability of ordained ministries, all authorization for these special opportunities must conform to the Book of Common Worship and the Book of Order of the Presbyterian Church (USA), and the Book of Common Prayer and the Constitution and Canons of The Episcopal Church."

Our current agreement also calls the two denominations to "encourage diocesan bishops and presbyteries to provide a regular occasion for planning, discussing, resourcing for missional, educational and liturgical life together. In addition, to explore possibilities for new church development and redevelopment together," as well as provide a process to support and implement the above recommendations (guidelines).

Our two churches have agreed to be in dialogue for the specific purpose of considering the question of the mutual recognition of ordained ministries, as a step towards the unity that is

Christ's will for his Church. Our current agreement enabled The Episcopal Church and the Presbyterian Church (USA) in June of 2017 to formally and publicly participate in the Churches Uniting in Christ recognition of ordered ministry. This public proclamation underscores and casts away possible barriers of our current agreement to move forward in missional partnership.

On the basis of converging but not yet wholly compatible understandings of the ordained ministry, and sufficient agreement in faith and ministry, together with a marked growing together of our two churches over recent decades, this group proposes that our churches deepen our current relationship.

*Sharing in ecumenical ministry*

We agree with the World Council of Churches' 2013 *The Church: Towards a Common Vision* in regard to ordered ministry,

there is no single pattern of ministry in the New Testament, though all churches would look to Scripture in seeking to follow the will of the Lord concerning how ordained ministry is to be understood, ordered and exercised. At times, the Spirit has guided the Church to adapt its ministries to contextual needs (cf. Acts 6:1-6). Various forms of ministry have been blessed with the gifts of the Spirit. Early writers, such as Ignatius of Antioch, insisted upon the threefold ministry of bishop, presbyter and deacon. This pattern of three related ministries can be seen to have roots in the New Testament; eventually it became the generally accepted pattern and is still considered normative by many churches today... Among the several means for maintaining the Church's apostolicity, such as the scriptural canon, dogma and liturgical order, ordained ministry has played an important role. Succession in ministry is meant to serve the apostolic continuity of the Church.<sup>(6)</sup>

Both The Episcopal Church and the Presbyterian Church (USA) reflect the threefold ordered ministries expressed by Ignatius of Antioch (bishop, presbyter and deacon), however in our polities express them differently or "locally adapted" and both denominations hold, in the broad ecumenical sense, apostolic succession.<sup>(7)</sup> Both The Episcopal Church and the Presbyterian Church (USA) have recognized the gift of *episkopé*, the ministry of oversight, locally adapted, as expressed in the 2017 Churches Uniting in Christ mutual recognition or ordered ministry.

Specifically, the ecumenical dialogue between The Episcopal Church and the Presbyterian Church (USA), in round two and in this round three, recognize that diocese bishops and presbytery moderators have similar constituted ecclesial authority and expression of the gift of



*episkopé* as it relates to presiding at ordination, as well as installing or instituting a presbyter to a pastoral relationship.

Guided by the World Council of Churches' 1982 foundational paper, *Baptism, Eucharist, Ministry*, Chapter VI, as well as the 2013 *The Church: Towards a Common Vision* (Faith and Order Paper No. 214), presbyteries and dioceses are strongly encouraged to invite presbytery moderators and diocese bishops to participate in each other's celebrations of ministry, not only ordinations but also installations and institutions, and bishops and moderators share an ecumenical blessing. It is also strongly encouraged in their ordination of presbyters that each also includes bishops from other denominations with whom each church shares recognition of mutual ministry (i.e. Evangelical Lutheran Church in America and Northern Province and the Southern Province of the Moravian Church in America). Finally, we fervently pray that when a presbytery moderator is installed, an Episcopal bishop or their designee be present, and when an Episcopal bishop is consecrated, a Presbyterian moderator or their designee be present, and both be invited in those moments of celebration to share an ecumenical blessing.

#### *Limited orderly exchange of ministers*

Within the current agreement (2008-2009), and without exceeding the discretion of The Episcopal Church bishops and Presbyterian Church (U.S.A.) presbyteries, there shall be provision for the following exchange of ordered ministers between our churches:

- the acceptance of Episcopal presbyters (those ordained and referred to as priests) in Presbyterian placements and in ecumenical ministries where the Presbyterian Church has the right of appointment;
- the acceptance of Presbyterian Church presbyters (specifically those ordained and consecrated to the ministry of the word, sacrament, and teaching, referred to as ministers of word and sacrament or teaching elders) in Episcopal appointments such as ecumenical ministries and cooperating parishes where the Episcopal Church has the right of appointment.
- This agreement does not enable ordained Ruling Elders and Commissioned Pastors (also known as Commissioned Ruling Elder) of the Presbyterian Church (U.S.A.), nor deacons of The Episcopal Church or Presbyterian Church (U.S.A), to be considered.

#### **THE GUIDELINES FOR LIMITED ORDERLY EXCHANGE OF MINISTERS**

For missional purposes and in consultation between the diocesan bishop and local presbytery, a presbyter may be licensed (permitted) by the appropriate Ecclesiastical Authority to serve under the following guidelines.

The limited orderly exchange process begins with the identification of a ministry needed by the appropriate Ecclesiastical Authority of the inviting body and the identification of a presbyter from the sending body who may serve in that ministry setting.

The Ecclesiastical Authority of the inviting body initiates the process of the limited orderly exchange between the placement or ecumenical ministry to be served and the presbyter. The presbyter does not initiate the process of exchange.

The inviting body shall consult with the appropriate Ecclesiastical Authority of the presbyter to determine the suitability of the potential service and to receive the concurrence of the sending body. The presbyter remains accountable to the sending church for the continuation of ministerial status.

Both The Episcopal Church and the Presbyterian Church (U.S.A.) agree that experience in and knowledge of one's own tradition is seen as necessary before serving in a different tradition. Therefore, the limited orderly exchange of minister's opportunities are only open to presbyters who have been ordained for at least three years and active within the ministry of their denomination.

Presbyters serving in a limited orderly exchange position shall be temporary under this agreement. The service of presbyters should ordinarily be for a two- to four-year period, which may be renewed. Should a presbyter of one church intend to serve permanently in another church then the process of the transfer or reception of ministerial status should be followed according to the rules of the receiving Church.

Should a disciplinary process be necessary, the presbyter remains under the jurisdiction of the sending body, but the inviting body may be asked to participate as necessary.

Pension and medical coverage is through the church of ecclesiastical membership.

### *Functions*

When a presbyter is licensed or commissioned by the appropriate Ecclesiastical Authority, the presbyter is authorized to:

- to exercise pastoral or administrative responsibility;
- lead public worship as a presbyter under the direction of diocesan bishop or presbytery;
- preach the Gospel;
- celebrate and administer the sacraments within the guidelines specified below;

- prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of diocesan bishop or presbytery;
- and present the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church, assisting with the diocesan presbytery's ministry of evangelism partnership.

While a presbyter serves a particular placement or ecumenical setting because we do not yet have reconciliation and full interchangeability of ordained ministries, as stated in the current agreement, all authorization for these special opportunities must conform to the Book of Common Worship and the Constitution of the Presbyterian Church (U.S.A.), and the Book of Common Prayer and the Constitution and Canons of The Episcopal Church. What this means explicitly is that:

- Presbyterian presbyters will use the authorized or commended worship resources of the Presbyterian Church (U.S.A.) unless authorized by the diocesan bishop to use Episcopal worship resources (with the exception of Eucharist prayers);
- Episcopal priests will use the authorized or commended worship resources of The Episcopal Church unless authorized by the presbytery to use Presbyterian worship resources;
- Priests and presbyters are bound to the Eucharist liturgies of their respective prayer books and denominational resources when they preside;
- Both priests and presbyters may use authorized or commended worship resources of the Evangelical Lutheran Church in America, in which both churches are in full communion, including the Eucharist liturgies, with the authorization of the "inviting" Ecclesiastical Authority.

#### *Training, Examination, and Oversight*

A presbyter who serves under the terms of this Agreement on Limited Orderly Exchange of Ministers shall receive such preparation and instruction, or formation, as determined by the diocesan bishop or presbytery to be appropriate to the particular placement or ecumenical setting and length of time shall be determined by the Ecclesiastical Authority's own rule.

The presbyter shall be examined by the appropriate Ecclesiastical Authority as to personal faith, motives for seeking to serve, and the areas of instruction determined by diocesan or presbytery.

The presbyter authorized under the terms of this Agreement shall work under the supervision of the diocesan bishop or presbytery. The diocesan bishop or presbytery may at any time withdraw

this authorization for reasons it deems good and sufficient. A presbyter shall be assigned as a mentor and local supervisor.

An authorization may be for no more than four years, and no less than two. Within an appropriate time before the expiration of the commission, the presbyter shall review the covenant relationship with the diocesan bishop and presbytery. The commission may be renewed with the consent of all interested parties (i.e. diocesan bishop and presbytery, presbyter, authorized representative(s) of a particular placement or ecumenical ministry).

A presbyter who has been authorized and later ceases to serve in the specified ministry may continue to be listed as available to serve but is not authorized to perform the functions specified above until commission is renewed in order to serve in placement or ecumenical setting by the appropriate Ecclesiastical Authority.

#### *Celebration of an Ecumenical Ministry*

When the diocesan bishop or presbytery is satisfied with the qualifications of a presbyter to serve a particular placement or ecumenical ministry providing the services described above, it shall commission and institute/install the presbyter to service as designated by the diocesan bishop or presbytery while also abiding by the following:

Both diocese and presbytery will be invited to the Service.

The inviting diocesan bishop or presbytery moderator shall, at the time of such celebration, read this preface to the Service:

The Ecclesiastical Authority of this Diocese/Presbytery is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and desires to serve this Church in full accord to [the Episcopal Presbyterian Agreement]. We are about to confer upon A.B. the grace and authority of Holy Orders/ordered ministry as this Church has received them and requires them for the exercise of the ministry of a presbyter.

The certificates of the commission shall contain the words:

Acknowledging the ministry which A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders/ordered ministry as understood and required by this Church for the exercise of the ministry of a presbyter.

Following the rites of each church for instituting or installation, the presenters present the presbyter

saying:

*In baptism, N. was clothed with Christ. N. was ordained a presbyter by Bishop N. of the Diocese of N./the Presbytery of N., and is now called by God through the voice of the church to serve as\_\_\_\_\_.*

The people respond:

*We remember with joy our common calling to serve Christ, and we celebrate God's call to N., to serve among us as\_\_\_\_\_.*

The sending bishop or presbytery moderator asks the candidate to reaffirm their particular ordination in regard to a priest or a presbyter.

The inviting bishop or presbytery moderator addresses the presbyter, saying:

*While affirming and upholding your ordination vows as a presbyter in The Episcopal Church/ Presbyterian Church (U.S.A.), while you labor in covenant relationship with the Diocese of N./Presbytery of N., will you honor the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the Constitution/canons of this Church, obey the ecclesiastical authority of the bishop and presbytery, and other ministers who may have authority over you and your work during this covenant relationship?*

Answer:

*I am willing and ready to do so, and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal/Presbyterian Church as required in order to be commissioned to labor as \_\_\_\_\_ under covenant agreement of our two churches.*

At the appropriate time during the service of institution or installation, the presbyter kneels facing the people and is surrounded by the bishop, presbytery moderator, and all other priests and presbyters. With the bishop and presbytery moderator's hands laid on the presbyter, as well as the other priests and presbyters, one of the following<sup>(8)</sup>, or a similar prayer, is said aloud by the inviting bishop or presbytery moderator:

*Come to our help, Lord, Holy Father, almighty and eternal God; you are the source of*

every honor and dignity, of all progress and stability. You watch over the growing family of humanity by your gift of wisdom and your pattern of order. When you had appointed high priests from among the people of Israel to lead your people, you also chose others to serve with them and to help them in their task; and so there grew up the ranks of presbyters and the offices of Levites, established by sacred rites.

In the desert, you extended the spirit of Moses to seventy wise men who helped him to rule the great company of his people. You shared among the sons of Aaron the fullness of their father's power, to provide worthy priests in sufficient number for the increasing rites and worship, and elders to care for the spiritual and temporal welfare of God's people. With the same loving care you gave companions to your Son's apostles to help in teaching the faith: they preached the gospel to the whole world. Lord, grant also to us such fellow workers, for we are weak and our need is greater. Provide for us presbyters who will provide for the worship and care of your people as we seek to be the body of Christ in the world.

Almighty Father, strengthen by your Holy Spirit this servant of yours the dignity of your eternal priesthood in Christ, as a servant of servants. Renew within him/her/them the Spirit of holiness. As a co-worker with bishops, pastors and fellow presbyters may he/she/they be faithful to the ministry that he/she/they receives from you, Lord God, and be to others a model of right conduct. May he/she/they be faithful in working with your people, as well as ordered deacons, fellow presbyters and pastors, so that the words of the Gospel may reach the ends of the earth, and the family of nations, made one in Christ, may become God's one, holy people. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

OR

O God, the source of all holiness, whose grace is ever effective, whose blessing is ever fulfilled, pour out on these servants of yours the gift of your blessed Holy Spirit. By their noble and exemplary lives let them prove that they are elders of the people, true to the Gospel of Christ our Lord and to the norms for presbyters as laid down by Paul to Timothy and Titus. Let them meditate on your law day and night, so that they may believe what they have read, teach what they have believed, and practice what they have taught. May justice, constancy, mercy, courage, and all the other virtues be reflected in their every way of life. May they inspire others by their example, and hearten them by their admonitions. May they keep pure and spotless the gift of their calling. For the worship of your people may they celebrate the mystery of Holy Communion and living a sacramental life in

*community. May they through persevering charity mature in the unity of the faith and of the knowledge of the Son of God, reflecting Christ clearly, and rise on the day of the Resurrection with a good conscience, true faith, and the full gifts of the Holy Spirit. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. Amen.*

Followed by a declaration similar to

*N., you are instituted/installed to service in this church as \_\_\_\_\_ in the name of the Father, of the Son, and of the Holy Spirit.*

*Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him.*

Following the service of institution or installation, the Eucharistic celebrant shall be the bishop in Episcopal settings, and ordinarily the authorized presbyter in PC (U.S.A.) settings.

**An appendix with terms relating to both the Episcopal Church and the Presbyterian Church (USA) can be found at [https://www.dropbox.com/s/5r1fggoqzyhoiqo/local sharing of min with glossaries TEC PCUSA Dialogue Jan 2021.docx?dl=0](https://www.dropbox.com/s/5r1fggoqzyhoiqo/local%20sharing%20of%20min%20with%20glossaries%20TEC%20PCUSA%20Dialogue%20Jan%202021.docx?dl=0)**

## End Notes

- (1) The Episcopal Church and the Presbyterian Church (U.S.A.) have been in ecumenical dialogue since the 19th century.
- (2) Adapted from *For the Sake of the Gospel: Mutual Recognition of Ordained Ministries in the Anglican and Uniting Churches in Australia*, 2001.
- (3) *The Nature and Purpose of the Church*, Faith and Order Paper No. 181 (Geneva: WCC, 1998), §9.
- (4) See *The Book of Common Prayer* p. 855: “The mission of the Church is to restore all people to unity with God and each other in Christ.”
- (5) See *Together Towards Life: Mission and Evangelism in Changing Landscapes*. Edited by Jooseop Keum (Geneva: WCC, 2013).
- (6) *The Church: Towards a Common Vision* (Faith and Order Paper No. 214) (Geneva: WCC, 2013), 26. Cf. Ignatius of Antioch’s Letter to the Magnesians 6 and 13; Letter to the Trallians 7; Letter to the Philadelphians 4; Letter to the Smyrnaeans 8.
- (7) See *The Book of Order of the Presbyterian Church in the United States of America* (Philadelphia: PCUSA, 1789), “bishop” and “pastor” are interchangeable, and it is the pastor, as moderator of

the session, that oversees as a member of the presbytery and presides at the ordination of elders and deacons. Cf “The Successor to Peter: A Paper for Discussion from the Presbyterian Church (U.S.A.)”, Unilateral Discussion PC(USA) and Vatican. Louisville, Kentucky, December 6-7, 2000. Endnote 5, “It may be of some interest that prior to the 1983 reunion of the northern and southern branches of Presbyterianism, the Book of Order of the northern branch, the United Presbyterian Church in the U.S.A., offered several titles for ministers of Word and Sacrament, among them the title ‘bishop.’ If one looks, say, at the roll calls in the minutes of the Presbytery of Philadelphia around the middle of the nineteenth century one will read ‘The following bishops were in attendance ....’ The concept was that every installed pastor of a congregation is bishop of a congregationally constituted diocese. He or she is surrounded by presbyters or ‘elders’ and assisted by ‘deacons.’” Here, on a small scale, as a parochial diocese, Presbyterians have the historic threefold ministry expressed by Ignatius.

(8) Prayers adapted from Catholic Church, International Committee on English in the Liturgy, Ceremonial of Bishops: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope John Paul II (Revised), “Rite of Ordination of Presbyter”. Liturgical Press, 1989.



# UNITED METHODIST EPISCOPAL COMMITTEE

## Membership

Dr. Deirdre Good, <i>Chair</i>	Maine, I	2021
The Rev. Dr. Karen Coleman	Massachusetts, I	2021
The Rev. Dr. Thomas Ferguson	Massachusetts, I	2021
The Rev. Mariclaire Partee Carlsen	Pennsylvania, III	2021
The Rt. Rev. David Rice	San Joaquin, VIII	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

## Mandate

From Resolution A055 from the 2006 General Convention:

The Episcopal Church and The United Methodist Church recognize one another as a member of the one, holy, Catholic and apostolic Church in which the Gospel is rightly preached and taught, and encourage the development of common Christian life throughout our respective Churches. Both churches agree that the basic teaching of each respective Church is consonant with the Gospel and is sufficiently compatible that a relationship of Interim Sharing of the Eucharist was established in 2006 under guidelines issued by the General Convention. The dialogue has been commissioned to continue United Methodist-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion can be established between the respective Churches. Resolution A041 from the 2018 General Convention received the “A Gift for the World,” the proposal for full communion, for consideration, discussion, and study, and authorized the continued work of The Episcopal Church-United Methodist Church dialogue.

## Summary of Work

This dialogue met three times during the triennium in-person and several times online through Zoom. There have been two main goals of the dialogue.

- 1) “A Gift to the World,” a proposal for full communion, was finalized and submitted to both communions for consideration at the 2022 General Convention and the 2020 United Methodist General Conference. This agreement proposes a sharing in the historic episcopate between The United Methodist Church and The Episcopal Church and full interchangeability of the ministries of deacons, priests/elders, and bishops. A copy of the proposal may be found online at <http://www.umc-tec.org/>.
- 2) The dialogue team also looked closely at practical areas of cooperation and collaboration in mission and ministry. One meeting was held at Boston University School of Theology, a Methodist seminary with an Anglican Studies program. A series of local, regional gatherings were being developed when the Covid-19 epidemic emerged. Some provincial webinars have been held to discuss this dialogue, the proposal for full communion, and possible local and regional collaboration. The dialogue team continues to work with networks in both churches to find ways to foster cooperation and collaboration in ministry.

The dialogue team also needed to take into account profound changes taking place in The United Methodist Church. At a 2019 Special General Conference, The United Methodist Church reaffirmed its prohibition on the service of openly LGBT persons as clergy and its prohibition of the blessing of same sex marriages. In the following months, a proposal was drafted and submitted to allow for a formal separation of The United Methodist Church. A vote on this proposal, which includes rescinding the prohibition on same sex marriage and the service of openly LGBT persons, was to have been held at the scheduled 2020 General Conference of The United Methodist Church. This General Conference, however, was postponed until August of 2021.

At its August 2020 meeting the dialogue team made the recommendation that “A Gift for the World,” the proposal for full communion, not be considered at the 2022 General Convention of The Episcopal Church and 2021 General Conference of The United Methodist Church. From the perspective of the Episcopal Church members of the dialogue, it was felt that the legislative processes in The United Methodist Church needed to run their course before considering the proposal. The United Methodist Church members of the dialogue were also in full agreement and will be taking similar steps.

# EXECUTIVE COUNCIL REPORTS

## Report on Resolutions Referred to Dioceses

## REPORT ON RESOLUTIONS REFERRED TO DIOCESES

Sixty-One (61) dioceses responded to resolutions referred for action or consideration after the 79th General Convention, as recorded below:

Resolutions Referred for Action or Consideration		ACTION COMPLETED	ACTION ONGOING	NO ACTION
<b>A072</b>	Provincial Geographic Boundaries	17	13	29
<b>A144</b>	Diocesan Missional Review	15	30	14
<b>A221</b>	Collaboration and Networking	10	35	14
<b>A223</b>	Family Leave Policies	16	22	21
<b>A225</b>	On the Importance of Ecumenism for Becoming Beloved Community	12	35	12
<b>A238</b>	Admit Episcopal Diocese of Cuba as a Diocese of The Episcopal Church	22	12	25
<b>B006</b>	Amend Canon 1.17	24	20	15
<b>B009</b>	Civil Discourse	12	29	18
<b>B025</b>	Water as a Human Right	9	29	21
<b>B027</b>	Gender Inclusivity in Climate Change Action	8	25	26
<b>C022</b>	Supporting Transgender Access	12	30	17
<b>C037</b>	Call to Respond to Opioid Epidemic	12	28	19
<b>C041</b>	Repair America's Safety Net	9	33	17
<b>C049</b>	Support Producers of Locally Grown Food	11	29	19
<b>C063</b>	Advocate for Ocean Health	8	15	36
<b>D047</b>	Compassionate Care of Victims of Sexual Abuse by Clergy	18	27	14
<b>D050</b>	Solidarity with Victims of Religious Persecution	9	24	26
<b>D053</b>	Stewardship of Creation with Church-Owned Land	9	28	22

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REPORTS TO THE 80th GENERAL CONVENTION

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Resolutions Referred for Consideration or Information		CONSIDERED COMPLETED	CONSIDERATION ONGOING	NOT CONSIDERED
<b>A010</b>	The Planting of “Paris Groves”	15	14	32
<b>A018</b>	Episcopalians Participating in Paris Climate Agreement	13	23	25
<b>A029</b>	Commend the Evangelism Charter for the Church to All Episcopalians	14	28	19
<b>A035</b>	Commend “The Church Towards a Common Vision”	11	14	36
<b>A039</b>	Affirm the Work of The Episcopal Church at the United Nations	11	17	33
<b>A058</b>	Encourage Use of Asset Map	24	27	10
<b>A065</b>	Authorize Lesser Feasts and Fasts 2018	30	15	16
<b>A081</b>	An Episcopal Theology of Evangelism	19	22	20
<b>A115</b>	Adopt and Implement the Charter for Safety	23	20	18
<b>A145</b>	Urging Adoption of Local Canons Relating to Episcopal Elections	21	18	22
<b>A178</b>	Halt the Intensification and Implementation of Immigration Policies and Practices that are Harmful to Migrant Women, Parents and Children	18	26	17
<b>A207</b>	Encouraging Mission as Part of the Beloved Community	22	27	12
<b>A215</b>	Solidarity with the People of Venezuela	8	15	38
<b>A222</b>	Against Caste-Descent- Based Discrimination	8	19	34
<b>A282</b>	Amend Canon III.11.3(b)	32	13	16
<b>B002</b>	Anti-Corruption	10	20	31
<b>B008</b>	Stewardship in Communities of Color	11	22	27
<b>B012</b>	Marriage Rites for the Whole Church	28	23	10
<b>B022</b>	Support for The Episcopal Church in the Philippines and Joint Efforts to Continue the Jesus Movement Scholarship Program	11	8	41
<b>B024</b>	Police Killings and Mental Illness	15	29	16
<b>B028</b>	Continue Commitment to Growing Financial Generosity Within the Church	19	29	12

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REPORTS TO THE 80th GENERAL CONVENTION

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Resolutions Referred for Consideration or Information		CONSIDERED COMPLETED	CONSIDERATION ONGOING	NOT CONSIDERED
<b>B031</b>	Commend Global Episcopal Mission Network	14	19	27
<b>Bo04</b>	Encouraging the Language of Dismantling Racism and Racial Healing, Justice and Reconciliation	25	25	10
<b>C008</b>	Advocacy for Creation Care	18	24	18
<b>C009</b>	Becoming A Sanctuary Church	18	25	17
<b>C020</b>	Carbon Tax	12	18	30
<b>C032</b>	Against Human Trafficking	17	22	21
<b>C054</b>	Inclusion of Transgender People	17	27	16
<b>C064</b>	Support of the Leech Lake Band of Ojibwe In Opposing Enbridge Line #3	19	14	28
<b>C078</b>	Authorize Holy Eucharist, Rite II (Expansive Language) for Trial Use	25	18	17
<b>D006</b>	Just Transition: Automation and New Technology	11	24	25
<b>D007</b>	Disaster Resilience Policy	22	25	13
<b>D009</b>	Christian Principles for Responding to Human Migration	18	27	15
<b>D014</b>	Addressing Maternal Mortality	17	20	24
<b>D024</b>	Support for The Episcopal Church of South Sudan and Sudan and Their Efforts to Foster Peace	12	23	26
<b>D031</b>	Recognizing and Ending Domestic Violence in our Congregations	9	32	20
<b>D043</b>	Welcoming the Church of South India	16	11	34
<b>D046</b>	Expansive-Language Liturgical Resources	18	28	15
<b>D054</b>	Expand YASC and EVIM Support	12	27	22
<b>D061</b>	Develop Episcopal Gap Year Program	9	16	36
<b>D067</b>	Bias-Free and Expansive Language for God and Humanity	12	31	18
<b>D074</b>	Amend Canon IV.6.4	37	9	14
<b>D077</b>	Reduce Death Penalty Sentence	12	20	29
<b>D093</b>	Representative Planning Teams	22	24	15
<b>D096</b>	Support for Good Governance	19	25	17