

The Episcopal Church

Reports to the

80th General Convention

Otherwise known as

The Blue Book

Volume 1



Reports of the Committees, Commissions, Agencies, and Boards to
The General Convention of The Episcopal Church
Baltimore, in the State and Diocese of Maryland
July 7th – 14th, 2022

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Office of the General Convention

815 Second Avenue

New York, New York 10017



Preface
A.D. 2021

A few years ago, a meme appeared showing a neighborhood map with a drawing of a steepled church building labeled, “This is not a church.” Nearby were drawings of streets, shops, hospitals, and houses – each one with the caption, “This is the church.”

If we didn’t already know, the years since the 79th General Convention have certainly surprised us with that insight. When a pandemic causes the cessation of public worship and a severe limitation of traditional sacramental and public ministries of the church, existential questions become as common as musings on the weather.

What is the church when familiar milestones and measures become meaningless? What is the church when people are sick and dying around the world, and social divisions impede healing and comforting the sick and dying? What is the church when racial injustice is exposed at every level and in every structure of society? What is the church when truth becomes as fluid as Pilate’s fateful pondering?

We will continue to answer these questions, but the global crisis caused by the emergence of Covid-19 concentrated our minds.

I will leave historians to evaluate how faithfully The Episcopal Church lived, witnessed, and served during the pandemic, but it does seem clear that we quickly adjusted to emerging realities. We found ways to feed the hungry – physically and metaphorically – and learned that a mask could reveal our care rather than conceal it. We may have baptized technology some years ago, but the pandemic confirmed it as worship, education, and ministry found unexpected pathways on the internet. We kept hope alive in a thousand and one ways, as we encountered and accompanied the Living Christ along trails we were discovering.

We also adapted to ensure the quotidian tasks of the General Convention continued: work, research, mission, study, and action mandated for our interim bodies were creatively accomplished. The findings and recommendations of that ministry will be found in the

virtual pages of this *Blue Book*. I give thanks for every faithful Episcopalian who began the triennium with a roadmap to accomplishing our goals, and are finishing the quadrennium with the facility of experienced cartographers.

As you read of their work, I hope you will join me in thanking them for their creativity and achievement. To paraphrase the words of Miranda, “How much good is here; how beautiful humankind can be. O brave new world that has such people in it!”

A handwritten signature in black ink that reads "Michael Barlowe". The signature is written in a cursive style with a long, sweeping underline.

The Rev. Canon Michael Barlowe, D.D.
Secretary of the General Convention and Executive Officer

Acknowledgements

Although preparation for the triennial gathering of the Church at General Convention is but a part of the work of the extraordinary people in the Executive Office of the General Convention (GCO), the changed work conditions necessitated by the Covid-19 pandemic posed unique challenges and difficulties. Superintending the many puzzle-pieces, parts, and processes that come together to support the Church's collective decision-making, while working remotely on newly-available platforms, has raised the odds. But throughout it all, the GCO has persevered with software testing, survey development, *Blue Book* preparations and editing, contract negotiations and renegotiations, hotel and volunteer coordination, a summer of online elections, and hundreds of other activities that come together to prepare The Episcopal Church for gathering in General Convention.

Therefore, I hope you will join me in thanking the amazing staff of the General Convention:

- Betsey Bell, *Executive Assistant to the Executive Officer (tenure began 2020)*
- Marian Conboy, *Executive Assistant/Deputy for Legislation (retired 2020)*
- Iris DiLeonardo, *Data Specialist and Meetings Assistant*
- Jennifer Gonzalez, *Administrative Assistant*
- Patrick Haizel, *Deputy for Administration and Operations*
- Molly James, *Deputy Executive Officer*
- Brian Murray, *Governance Technology Specialist*
- Fiona Nieman, *Deputy for Convention and Meeting Planning*
- Twila Rios, *Manager of Digital Information Systems*
- Carrie Surbaugh, *Digital Editing and Publications (until 2021)*
- Brendon Hunter, *Digital Editing and Publications (began 2021)*
- David Michaud, *Consultant*

Lori Ionnitui, for many years the General Convention Manager, left the GCO in 2018 and we thank her for her long service to The Episcopal Church.

Mark Duffy and the staff and board of the Archives support the General Convention, its officers, and its many activities and their excellent work is most appreciated.

Finally, to the Presiding Bishop and the President of the House of Deputies; to the members of the Executive Council and the Interim Bodies of the General Convention; and to other staff of The Episcopal Church: thank you for your faithfulness and commitment to the ministries of the General Convention. May the blessings of God's mission continue to inspire.

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EXECUTIVE COUNCIL REPORT

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- 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

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

REPORT ON RESOLUTIONS REFERRED TO DIOCESES

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 Cislucis	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 officio* 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 officio* 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), the Episcopal Diocesan Ecumenical and Interreligious Officers (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 80th 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 80th 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 Cislucis, <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): “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): "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

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

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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 topics 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 county. 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

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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%

Diocese	
Dioceses Ineligible for grants or loans in 2020	
Albany	
Florida	
Rio Grande	
Springfield	

Diocese	Terms
Applications pending for 2021	
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 Liason 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.

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Human Rights

<i>Objective – Sex and Labor Trafficking</i>	<i>The Episcopal Church (TEC) Policy</i>
<p>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.</p>	<p>Resolutions:</p> <ul style="list-style-type: none"> o 2012-D042 Fight Human Trafficking o 2009-A167 Support Actions to Protect Victims of Human Trafficking o 2018-C032 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)

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>
<p>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>	<p>Resolutions:</p> <ul style="list-style-type: none"> ○ A994-D015 Reaffirm Support for Human Rights: “civil rights and political freedom are the universal bedrock of any meaningful scheme of human rights” ○ A2012-A012 Urge Governments to Follow Principles in Adopting Trade Polices: “That trade should respect and enrich rather than undermine local economies, cultures and peoples”. ○ 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” ○ A2018-B026 Embracing the United Nations Sustainable Development Goals

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"> oÁ 2018-B016 Join ELCA and Develop Human Rights Screen in Israel/Palestine conflict oÁ 2018-Do68 Develop Procedures for deciding to engage or establish No Buy List (divest) from companies oÁ 2003-D008 Urge Israel to End Policy of Demolition of Palestinian Homes oÁ 2003-Do81 Oppose Construction of the Israeli Security Wall oÁ 1997-A107 Recognize Jerusalem as the Capital of Both Israel and Palestine oÁ 1994-Do65 Recognize Illegality of Israeli Settlements in Gaza and the West Bank

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 HRIsAs, 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

<i>Objective – Gun Safety</i>	<i>TEC Policy</i>
<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"> ○ 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 ○ 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. ○ 2015 C005 – Implement Laws to Decrease Gun Violence ○ 2000 B007 - Request removal of handguns and assault weapons ○ 1997 D033 - Urge Legislation on the Safe Manufacture of Domestic Hand Guns ○ 1976 C052 - Urge Congress to Adopt Effective Hand Gun Control Legislation

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"> oÁ1994-D015 Reaffirm Support for Human Rights: “civil rights and political freedom are the universal bedrock of any meaningful scheme of human rights” oÁ2012-A012 Urge Governments to Follow Principles in Adopting Trade Polices: “That trade should respect and enrich rather than undermine local economies, cultures and peoples”. 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” oÁ2018-B026 Embracing the United Nations Sustainable Development Goals <p>Environmental Protection of local communities, including Indigenous peoples resolutions:</p> <ul style="list-style-type: none"> oÁ2012-B023 Seek Environmental Justice oÁ2015-C013 Oppose Environmental Racism oÁThe Executive Council resolutions on the Dakota Access pipeline relate to support for the protest oÁEXC102016.29 Support for Peaceful Protest at Standing Rock Sioux Reservation

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

<i>Objective – Water and Healthy Communities</i>	<i>TEC Policy</i>
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"> o 2015-C053 Support Subsistence Rights of Indigenous Cultures o 2018-B026 Embracing the United Nations Sustainable Development Goals

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"> 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.” oÁ 2009-Co11 Directs Advocacy on Renewable Energy and Environmental Stewardship <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"> oÁ 2015-Bo06 On the Topic of Affirming Genetic Engineering Technologies - Legislative Action Taken: Rejected oÁ The 2009 resolution urges further study, but has no recommendation: 2012-A013 Study the Impact of Genetically Modified Crops and Organisms oÁ 2018-Co21 Advocate for sustainability expertise on corporate boards of directors2018-A020 Fossil Fuel divestment and reinvestment in clean renewable energy oÁ 2018-Bo26 Embracing the United Nations Sustainable Development Goals

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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: <ul style="list-style-type: none"> oÁ 2009-D042 Renew Support for Passage of the Equal Rights Amendment oÁ 2018-B026 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. 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. 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. Special Needs of Underserved Children, Diocese of Missouri, \$8,000.00
12. ROCSTARS, Diocese of Oregon, \$10,000.00
13. A.C. Marble School for Theological Formation, Diocese of Mississippi, \$10,000.00
14. Healing Trauma through Healing of Memories, Diocese of Kansas, \$10,000.00
15. Keystone-Northfork Kinship Care, Diocese of West Virginia, \$10,000.00
16. Workshop 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 Cislucyis, Chair Joint Standing Committee on Governance and Operations. Ms. Cislucyis 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.

REPORTS TO THE 80th GENERAL CONVENTION

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 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

REPORTS TO THE 80th GENERAL CONVENTION

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)	

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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)

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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[3]	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		

REPORTS TO THE 80th GENERAL CONVENTION

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.

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=IwAR3DL6XeX9yITWA9kcJaNhGYtxHzzhcDSnfUWpvpbjYFJ_WJtAIKZVPXjpys 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 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, Nyasha 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. 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

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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

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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

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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).⁽¹⁾

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 ⁽²⁾

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.'⁽³⁾ 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⁽⁴⁾. 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⁽⁵⁾. 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.⁽⁶⁾

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.⁽⁷⁾ 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⁽⁸⁾, 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
A072	Provincial Geographic Boundaries	17	13	29
A144	Diocesan Missional Review	15	30	14
A221	Collaboration and Networking	10	35	14
A223	Family Leave Policies	16	22	21
A225	On the Importance of Ecumenism for Becoming Beloved Community	12	35	12
A238	Admit Episcopal Diocese of Cuba as a Diocese of The Episcopal Church	22	12	25
B006	Amend Canon 1.17	24	20	15
B009	Civil Discourse	12	29	18
B025	Water as a Human Right	9	29	21
B027	Gender Inclusivity in Climate Change Action	8	25	26
C022	Supporting Transgender Access	12	30	17
C037	Call to Respond to Opioid Epidemic	12	28	19
C041	Repair America's Safety Net	9	33	17
C049	Support Producers of Locally Grown Food	11	29	19
C063	Advocate for Ocean Health	8	15	36
D047	Compassionate Care of Victims of Sexual Abuse by Clergy	18	27	14
D050	Solidarity with Victims of Religious Persecution	9	24	26
D053	Stewardship of Creation with Church-Owned Land	9	28	22

REPORTS TO THE 80th GENERAL CONVENTION

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

REPORTS TO THE 80th GENERAL CONVENTION

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

HOUSE OF BISHOPS REPORTS

House of Bishops Committee on Pastoral Development

House of Bishops Committee on Theology

Presiding Bishop's Council of Advice

HOUSE OF BISHOPS COMMITTEE ON PASTORAL DEVELOPMENT

Membership

The Rt. Rev. Gayle Harris, <i>Chair</i>	Massachusetts, I	2021
The Rt. Rev. Jennifer Baskerville-Burrows	Indianapolis, V	2021
The Rt. Rev. Oge Beauvoir	Haiti, II	2021
The Rt. Rev. Clifton Daniel	New York, II	2021
The Rt. Rev. Susan Goff	Virginia, III	2021
The Rt. Rev. Herman Hollerith	Southern Virginia, III	2021
The Rt. Rev. Todd Ousley	Eastern Michigan, V	2021
The Rt. Rev. Jake Owensby	Western Louisiana, VII	2021
The Rt. Rev. Lawrence Provenzano	Long Island, II	2021
The Rt. Rev. Dean Wolfe	New York, II	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	

Representation at General Convention

The Rt. Rev. Gayle Harris

Mandate

THE COMMITTEE ON PASTORAL DEVELOPMENT OF THE HOUSE OF BISHOPS & THE OFFICE OF PASTORAL DEVELOPMENT: REPORT TO THE 1979 GENERAL CONVENTION

The Committee on Pastoral Development is a Standing Committee of the House of Bishops. It was created in 1959 when the Presiding Bishop, Arthur Lichtenberger, appointed a committee to study the pastoral needs of the clergy and their families.

Summary of Work

Our current focus: To build “shalom” in The Episcopal Church through its attention to the life and work of bishops and their families.

To that end, the Committee:

- Attends to the corporate wellness of the House of Bishops, assessing needs and providing for programmatic responses where appropriate and needed;
- Assists with the wellness of individual bishops; building systems that allow for pastoral care and healthy relationships, and providing opportunities for education and training in order to exercise gracious leadership to better serve and enable the community of the baptized in their mission; and
- Serves as a primary source of advice and support to the Bishop for and the Office of Pastoral Development.

Meetings: The Committee met in person twice in the years 2018 and 2019, and three times via teleconference during the triennium, and at other regularly scheduled meetings of the House of Bishops.

The following were ongoing matters of concern for the Committee during the triennium:

1. At each gathering of the House of Bishops, the committee promotes and presents the Core Values and Social Media Policy of the house, in order to continue to develop a learning, discerning, and healing community within the House of Bishops;
2. Serves as a council of advice and support to the Bishop for the Office of Pastoral Development and for the Presiding Bishop, especially regarding the re-formation of Dioceses following termination of relationships with The Episcopal Church and separation of House of Bishops members seeking new jurisdiction;
3. Works with the House of Bishops Planning Committee in the continuity of programs between House of Bishops meetings;
4. Supports collaboration and collegiality between the Spouses and Partners of Bishops Network of The Episcopal Church and the House of Bishops;
5. Provides direct pastoral care to bishops and their spouses/partners;
6. Continuing research and reports to House of Bishops regarding appropriate use of Social Media within the House;

7. Continuing discussion of Title IV concerns and issues;
8. Raising awareness regarding the ministries, care, and support of Bishops Suffragan;
9. Works to develop gracious norms for a newly elected bishop when that bishop's spouse is ordained and is currently serving, or wishes to serve, within that diocese;
10. Monitors issues concerning income replacement and disability for bishops;
11. Continuing discussion, the raising of awareness and recommendations to the House of Bishops concerning #MeToo matters;
12. Addressing hospitality and procedures for visiting bishops at House of Bishops gatherings;
13. Review of the leave-taking ritual of retiring bishops;
14. Provided suggestions and support for the development and adoption of the Covenant to Dismantle Racism with the HOB;
15. Revised the HOB Core Values to strengthen the Covenant to Dismantle Racism, and hold each bishop accountable in our fellowship and ministry;
16. In conjunction with the HOB Planning Committee and the College for Bishops, developed follow up to the covenant, and incorporation of anti-racism work at the 2021 Spring HOB gathering.

Budget

The Committee expects to meet a similar number of times in the next triennium. This will require a budget of \$14,000 per year for a total of \$42,000.

Proposed resolutions

A084 HOB Pastoral Development Expenses

Resolved, the House of _____ concurring, That there be appropriated from the budget of the General Convention the sum of \$42,000 for the expenses of the House of Bishops Committee on Pastoral Development for the 2021-2024 Triennium.

EXPLANATION

The budget request is to cover expenses for 3 in person and electronic meetings for the 2021-2024 Triennium. This will require a budget of \$14,000 per year for a total of \$42,000.

HOUSE OF BISHOPS COMMITTEE ON THEOLOGY

Membership

The Rt. Rev. Allen Shin, <i>Chair</i>	New York, II	2021
The Rt. Rev. Laura Ahrens	Connecticut, I	2021
The Rt. Rev. Jennifer Baskerville-Burrows	Indianapolis, V	2025
The Rt. Rev. Larry Benfield	Arkansas, VII	2021
The Very Rev. Dr. Kelly Brown Douglas	New York, II	2021
Dr. Stephen Fowl	Maryland, III	2021
The Rt. Rev. R. William Franklin	Western New York, II	2023
The Rt. Rev. Carol Gallagher	Massachusetts, I	2026
The Rev. Dr. Altagracia Perez-Bullard	New York, II	2023
The Rt. Rev. Gretchen Rehberg	Spokane, VIII	2026
The Rt. Rev. Prince Singh	Rochester, II	2021
The Rev. Katherine Sonderegger	Virginia, III	2023
The Very Rev. Dr. James Turrell	Bethlehem, III	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	

Changes in Membership

Dr. Beverly Mitchell, resigned 2019

Acknowledgements

Ann Sabo, *Administrator*

Mandate

The House of Bishops Theology Commission is appointed by the Presiding Bishop and serves as a resource to the bishops as they pursue their teaching ministry in the church.

Summary of Work

The House of Bishops Theology Commission is appointed by the Presiding Bishop and serves as a resource to the bishops as they pursue their teaching ministry in the church. At present, the committee comprises eight (8) bishops and five (5) academic theologians. With the Rt. Rev. Thomas Breidenthal as chair, the committee held an organizational meeting in May of 2017 in Cincinnati in the previous triennial period. We agreed to work on developing a theological document undergirding the Presiding Bishop's call of the Church toward becoming Beloved Community. We divided into three (3) subgroups, focused on three (3) areas relating to racism and racial reconciliation: (1) historic documents; (2) narratives that shape us; and (3) scriptural, patristic and liturgical resources.

We met again in January of 2018 in New York to receive the first update on the work of the subgroups. At this meeting, we also realized that in order to continue the work at hand in a meaningful way, we needed to first deal with the issue of white supremacy. When we met in May of 2018 in Chicago, we finalized the document we had been working on, entitled Draft Resources for Becoming Beloved Community. This was reported to the Presiding Bishop and disseminated to the bishops in August of 2018.

When we met again in January of 2019 in Chicago, we began tackling the issue of white supremacy and developed an initial report regarding this to the House for its gathering in March, 2019. At our meeting in May of 2019 in Chicago, we received the subgroups' further work on the issue of white supremacy as it relates to our work on Beloved Community.

In January of 2020 in Chicago, we drafted a document to be reported to the House. We also decided on the next phase of our work, which, we agreed, needed to be on the issue of reparations. Our report on white supremacy to the House of Bishops in March had to be postponed due to the pandemic. We met online in June to finalize the document on white supremacy. The final version of this document, entitled White Supremacy, Beloved Community and Learning to Listen, was shared with the bishops in early August and was taken up as the main theme of the online meeting of the House in September, 2020. At the end of November, the Rt. Rev. Thomas Breidenthal resigned as Bishop of the Diocese of Southern Ohio and from the chair of this committee. On Bishop Breidenthal's recommendation, the Presiding Bishop subsequently appointed me as the chair of this committee.

We plan to meet online in January of 2021 to continue the work on the issue of reparations as relating to Beloved Community. We hope to complete this work ahead of General Convention in 2022.

Submitted by The Rt. Rev. Allen K. Shin, Chair

PRESIDING BISHOP'S COUNCIL OF ADVICE

Membership

The Most Rev. Michael Curry, <i>Chair</i>	North Carolina, IV	2021
The Rt. Rev. Larry Benfield	Arkansas, VII	2021
The Rt. Rev. Ian Douglas	Connecticut, I	2021
The Rt. Rev. Dr. DeDe Duncan-Probe	Central New York, II	2021
The Rt. Rev. Mark Hollingsworth	Ohio, V	2021
The Rt. Rev. William Klusmeyer	West Virginia, III	2021
The Rt. Rev. Kimberly Lucas	Colorado, VI	2021
The Rt. Rev. Rafael Morales	Puerto Rico, IX	2021
The Rt. Rev. Gretchen Rehberg	Spokane, VIII	2024
The Rt. Rev. Robert Wright	Atlanta, IV	2021
The Rt. Rev. Diane M. Jardine Bruce, <i>Ex Officio</i>	Los Angeles, VIII	
The Rt. Rev. Mary Gray-Reeves, <i>Ex Officio</i>	North Carolina, IV	
The Rt. Rev. Todd Ousley, <i>Ex Officio</i>	Eastern Michigan, V	

Changes in Membership

Bishop Benhase of Province IV left in 2020 and was replaced by Bishop Wright of Atlanta.
 Bishop Prior of Province VI left in 2020 and was replaced by Bishop Lucas of Colorado.
 Bishop Konieczny of Province VII left in 2020 and was replaced by Bishop Benfield of Arkansas.
 Bishop Scantlebury of Province IX left in 2020 and was replaced by Bishop Morales of Puerto Rico.

Mandate

Rules of Order: House of Bishops XXVII

There shall be an Advisory Committee, composed of Bishops who are the Presidents or Vice-Presidents of each Province, which will act as advisory council to the Presiding Bishop between meetings of the House of Bishops. The Committee shall elect its own officers.

Summary of Work

The Council usually meets as part of each House of Bishops Meeting and one additional time each year, however in 2020 the Council met virtually on the following dates: March 4, March 27, July 8, and December 9

HOUSE OF DEPUTIES REPORTS

House of Deputies Committee on the State of the Church

President of the House of Deputies Council of Advice

HOUSE OF DEPUTIES COMMITTEE ON THE STATE OF THE CHURCH

Membership

The Rev. Chris Rankin-Williams, <i>Chair</i>	California, VIII	2021
Ms. Louisa McKellaston, <i>Vice-Chair</i>	Chicago, V	2021
The Rev. Paul Canady, <i>Secretary</i>	East Carolina, IV	2021
Mr. Keane Akao	Hawaii, VIII	2021
Ms. Lindsey Ardrey	Louisiana, IV	2021
The Rev. LaClaire Atkins	Nebraska, VI	2021
The Rev. Carlos de la Torre	Central Pennsylvania, III	2021
The Rev. Canon Dale Grandfield	Bethlehem, III	2021
The Rev. Ramelle McCall	Maryland, III	2021
The Rev. Leigh Preston	East Tennessee, IV	2021
The Rt. Rev. Sean Rowe	Northwestern Pennsylvania, III	2021
The Rev. Nelson Serrano Poveda	San Joaquin, VIII	2021
Mr. Jason Sierra	Texas, VII	2021
Mr. James Simon	Ohio, V	2021
Ms. Allison Thompson	Lexington, IV	2021
The Rev. Kate Wesch	Connecticut, I	2021
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

LaClaire Atkins was appointed in January 2019. Erendira Jimenez served on the committee until February 2019.

Acknowledgements

First and foremost, we are grateful for the work of Rebecca Wilson, official representative of President Jennings on this committee, who was integral to our work and served as an essential, though non-voting member for the triennium. Many thanks to Presiding Bishop Curry and the House of Bishops for their time during our meeting in September, 2019. We wish to thank the Rev. Edwin Johnson for meeting with the survey sub-committee and providing valuable insight. Matthew Price,

from the Church Pension Group, and Ken Howard from faithX were instrumental in providing helpful information for the parochial report revision. We're grateful to the Executive Council for their part in working with us on the parochial report. We also appreciate the work the General Convention Office staff has done for us this triennium. Thank you to The Episcopal Church Archives for compiling the report contained in the appendix of this report. Finally, thank you to all who offered feedback to the parochial report in particular and to those who responded to our survey.

Mandate

CANON I.6.5.b A Committee of the House of Deputies shall be appointed following the close of each General Convention, to serve *ad interim*, and to prepare and present to the next meeting of the House of Deputies a report on the State of the Church; which report, when agreed to by the said House, shall be sent to the House of Bishops.

Summary of Work

Introduction and Mandate

In September 2018, House of Deputies President Gay Clark Jennings appointed 19 people, all members of the Millennial and GenX generational cohorts, to the House of Deputies State of the Church Committee for the 2018-2021 triennium. In her charge to the committee, she wrote:

"This triennium, I am asking the House of Deputies State of the Church Committee to do a new thing—to be an energetic think tank and incubator for adaptive thinking, innovative ideas, and fresh approaches to the church's leadership, organizational thinking, and common life. Rather than issuing a charge to explore specific issues, I am instead asking the committee to identify, study and report on the Episcopal Church's most significant opportunities to innovate and experiment so that we are equipped for 21st century mission and ministry in our congregations, communities, and countries.

Part of your work will be to fulfill Resolution 2018-A053, which directs the design of a new parochial report 'relevant to the diversity of the Episcopal Church's participation in God's mission in the world.' The rest of your time will be spent exploring how we can find new ways to foster the participation of all Episcopalians in that mission. As a mark of my commitment to fostering innovation, exploration

and fresh leadership, I have appointed no Baby Boomers to this committee; it may be the first churchwide body since the 1960s to carry that distinction!"

The committee, which soon dubbed itself Hot Sauce (a creative pronunciation of HoD SOTC), met first at the Maritime Center in Linthicum Heights, Maryland from November 11-14, 2018, alongside many other interim bodies. At that meeting, we spent significant time identifying themes and priorities for our work together. Both President Jennings and Presiding Bishop Michael Curry also spent time with us reviewing our initial work and sharing their perspectives.

Over the course of our monthly online meetings in the first half of 2019, we worked to consolidate our initial list of twenty questions to prompt adaptive change experiments in the church into four key inquiries:

- Can the Episcopal Church be less hierarchical and instead be more like God's kingdom?
- What does it mean to belong/be a member of an Episcopal Church?
- How do we actively dismantle systems of power in the church that belittle, marginalize, oppress, and limit our imagination?
- What is the vision, need and call for Christian leadership in the world?

To explore these questions, we decided to seek data from both the House of Deputies and House of Bishops.

Meetings

We were very grateful to Presiding Bishop Curry for inviting us to meet with the House of Bishops at its meeting in Minneapolis from September 18-21, 2019. We are not aware of any other State of the Church Committee that has been invited to meet with the House of Bishops, just as we believe that we are the only State of the Church Committee in Episcopal Church history to include a bishop: Bishop Sean Rowe.

During our time in Minneapolis, we held our second in-person meeting at a hotel near the House of Bishops meeting site, and on the morning of September 19, we met for two hours with the members of the House. The data we gathered during that meeting is included in this report.

We continued meeting monthly after returning from our meeting in Minneapolis with the hope of launching a survey for deputies and alternate deputies early in 2020. Although that work was delayed

by several months due to the COVID-19 pandemic, we did conduct the survey in November and December of 2020; our methodology and results are detailed below.

During the pandemic, our monthly Zoom meetings and sub-committee meetings became a source of sustenance for many of us whose lives, studies, and jobs were upended by COVID-19 and the epidemic of racial injustice. As we worked and cared for one another, we sought to embody the kind of community that we long for the church to be.

Due to the pandemic, our in-person meeting scheduled for September 16-18, 2020, was moved to Zoom, and during that meeting, we finalized both the House of Deputies survey described below and the 2020 revision of the parochial report, also described below.

We continue to meet monthly via Zoom. While this report to the General Convention covers only our work through March 1, 2021, President Jennings has charged us to continue our work through the 80th General Convention in July, 2022.

We plan to continue fulfilling President Jennings's mandate to us and to continue assessing the ways in which the COVID-19 pandemic has impacted and will continue to impact the Episcopal Church, and we hope to provide the General Convention with a supplemental report on our work from March 2, 2021-June 1, 2022. In particular, we expect that our Membership Subcommittee, which was unable to complete its work by March 2021 due to COVID-related issues, will present a report and related resolution(s) to the General Convention.

Challenges

At our initial meeting, we committed to conducting our work in the spirit of adaptive change, recognizing that we do not currently have the tools, or even the ability to define, the challenges that the church faces. In our effort to work adaptively, we identified several challenges that the church must address in order to make future adaptive change work possible:

Research capacity: The Episcopal Church currently has no meaningful capacity to collect and analyze data in a coordinated way. We faced these limitations both in attempting to analyze the qualitative data we collected at the House of Bishops meeting we attended and in creating a survey for the House of Deputies and analyzing data from it. While we were working, we also observed other interim bodies struggling to conduct research, and the effect of too many overlapping surveys being put in the field by disparate committees with no way to coordinate. As a result, we are proposing a resolution asking the General Convention to create appropriate research and data analysis capacity

at the churchwide level and to ensure that it is available to interim bodies charged to carry out the resolutions of General Convention.

Collaborative tools: Early on, we committed to working collaboratively and forming a community of practice that would embody the kind of church we envision. When the COVID-19 pandemic began, our need both to collaborate online and stay connected with one another increased. Unfortunately, the primary tool available for interim body work--the Extranet--is woefully inadequate. We employed a variety of workarounds--Google (Drive, Docs and Sheets), Facebook, and email, but it is clear that to have any hope of facilitating collaborative work that can bring about meaningful change in the church, we must allocate money for state-of-the-art collaborative tools customized or developed by experts in the field. We are proposing a resolution to ensure the development of these tools is a priority in time between the 2022 and 2024 General Conventions.

Mindset: We are exceptionally grateful to President Jennings for charging us to “be an energetic think tank and incubator for adaptive thinking, innovative ideas, and fresh approaches to the church’s leadership, organizational thinking, and common life.” During the course of our work, we have learned how difficult it is to switch in and out of an adaptive mindset, and how truly challenging it is to imagine large-scale culture change in the church. We will continue to wrestle with this work until General Convention 2022; we urge the presiding officers and the General Convention to identify a group of people committed to adaptive change principles to work over a sustained period of time, with adequate resources for outside consultation, data gathering and analysis, and evaluation, outside the constraints and timelines of the usual interim body processes and restrictions.

Data from the House of Bishops

Following a presentation to the House of Bishops about our mandate, our vision for the church and what we hoped to accomplish during the triennium, each State of the Church Committee member joined one of the House of Bishops’ table groups. Our goal was to have informal conversations about the church and to hear directly from bishops about their hopes for the church, their challenges in ministry, successes in their dioceses and their visions for the future.

Members of the SOTC Committee used a common list of questions to guide discussion with bishops at their table. The list was ambitious, but many tables were able to answer them all:

- What is your dream for the Episcopal church?
- What traditions, policies, and practices, etc. stand in the way of making this dream a reality?
What part of being a bishop do you like most?

- What would you give up if you could?
- Outside of canonical definitions, what does it mean to be a member of a parish or worshipping community?
- How do you measure engagement and membership?
- How do you share authority with clergy and laypeople in your diocese?
- What about that system works? What doesn't work?
- In what ways have the structures and norms of the church kept you from addressing racism and other forms of discrimination?
- Are there times when you have experienced discrimination as bishop?
- Where do you see creative and faithful ministries in your diocese? Describe the most innovative ministry in your diocese and how it is supported.

The responses were diverse, depending largely on geographic location, tenure of bishop, and financial resources, which are also the factors that often determine the nature of the challenges faced by each bishop. At least one bishop in each group reported that congregational visits are their favorite part of the job, and generally there is a common desire to work together to move the church through the 21st century with love and care.

In overwhelming numbers, bishops enjoy spending time with the people of their dioceses and find cases adjudicated through the Title IV disciplinary process to be burdensome. Institutional inertia, protocols and procedures are cited as huge barriers to ministry by many bishops, and that institutional constraints can take time away from ministering directly with people and communities and inhibit creativity in work and ministry. When asked how they share authority with clergy and lay people in their dioceses, many indicated that they strive for involvement and parity with their clergy and lay members, and more than a few indicated that they do not share their authority.

Bishops' dreams for the church are not dissimilar to those of many laypeople and clergy. There is a common desire for adaptation that includes moving beyond being tied to buildings and operations. While buildings can be an essential tool for ministry, the church too finds itself weighed down by the cost of building maintenance. Finding a way to move beyond the constraints of our buildings, while a complex task, will likely prove even more essential in the future.

Overall, bishops cite working together to be a new community, representing God's Dream and living into the Beloved Community, as the vision they believe will be most unifying for the church. They hope that the church will increase its commitment to be a movement of disciples.

Bishops find that their role as teachers is often pushed to the back burner due to their time-consuming institutional responsibilities. Several bishops long for the opportunity to do more teaching at every level than is currently possible. Although the job of bishops has come to mean many things and varies widely by diocese, many bishops express a desire to return to their primary vocational functions of preaching, teaching and leading rather than carrying out executive and administrative roles such as CEO, operations director, manager, etc., for which many bishops find themselves unprepared. Bishops recognize that their job must entail some of these executive and administrative duties, but they believe that it need not be the primary focus of the episcopate.

Bishops have a myriad of responses to questions about their personal experiences of discrimination and their efforts to address it on an institutional level. Bishops who are white recognize their discomfort with acknowledging the privilege of being white. The fact that the Episcopal Church has only recently, as an institution, come to terms with the need to address the sin of racism in the church, have made it difficult to address racism and discrimination as a long-term priority, rather than a one-off class or study. Bishops who identify as female reported not always being included the same way their male identifying counterparts are in their local contexts.

In addition to gaining a clear sense of the challenges that bishops encounter and their perspective on the issues we had identified as our focus, committee members had the opportunity to talk informally with bishops and bridge gaps that sometimes exist between young leaders and senior ones. In our presentation, we challenged the bishops to ensure that no member of the SOTC Committee had to pay for their own lunch that day, and in that, we were completely successful: all members of the committee were invited to lunch by a bishop at the session's close.

Data from the Councils of Advice for Ethnic Ministries

In January 2020, SOTC member Leigh Preston was able to lead a discussion at the Councils of Advice for Ethnic Ministries using the same questions we asked in small group discussions at the House of Bishops. We are grateful to Leigh and to the Councils of Advice for Ethnic Ministries for participating in this discussion. A summary of their responses is included here:

When asked about their dream for the Episcopal Church, council members expressed the desire for more opportunities for learning and training, noting that while worship is extremely important, we also need to focus on building capacity in other areas of ministry. Council members identified the need for culturally significant practices for indigenous and other ethnic communities to be honored and embraced by the church. Like many members of the House of Bishops, council members urged a

focus on being disciples, rather than caring for buildings. They said, “We must go beyond preservation.”

Barriers to these dreams and hopes for the church’s future include the allocation of resources and funds and church finances. Council members urged the church to examine if our policies are in line with what people want and need, and cited too much bureaucracy, a fear of evangelism, and lack of diverse theology as problems to be addressed.

When asked about how to define church vitality, and how to assess the strength and viability of a congregation, council members emphasized diversity and the importance of raising up new leaders and equipping them for ministry. They commended to congregations several questions: How many ministries are offered? Is the building or space used by the community? If the church were gone, would it be missed? Many council members emphasized the need for congregations to acknowledge that churches don’t exist for their members, but for their communities.

When asked about their experiences of discrimination in the church, council members frequently cited tokenism—being asked to be the one person who fulfills the diversity requirement in a group. Too often, groups or congregations say that they value diversity but are not willing to do the work to become truly diverse. In particular, the process of discerning a call to ordained ministry is not always open or available, in practical terms, to minorities; it often privileges those who are able to take a break from work or family life. Women and people of color still make less than their white male counterparts. Members of the councils hope that the church will undertake serious, ongoing study of these issues, and that changes to our system or canons will result in pay equity across the board.

Council members cited innovative ministry taking place where youth ministry is funded and promoted, where people of color have a voice on bishops’ or diocesan staffs, and where the culture of different ethnicities are being shared with the entire church. The council expressed the desire to have a more collaborative space to set and share goals.

Data from the House of Deputies: Survey Subcommittee

In 2020, we formed a subcommittee to develop a survey for lay and clergy deputies. The goal of the survey was to gain anonymous feedback on General Convention, particularly the accessibility and efficiency of the day-to-day business of convention while in session, as well as to explore general challenges and opportunities facing the church. The survey was sent electronically to deputies and alternate deputies to the 79th and 80th General Conventions. We aimed to have as wide a reach as possible, while making sure those surveyed would be able to answer from experience the questions being asked.

The survey, issued in both English and Spanish, consisted of 22 questions, some of which were multiple choice and some of which were free-response. Of the 644 respondents, nearly 60% were current deputies, nearly 29% alternate deputies and the remaining were former deputies or alternate deputies. Just over 51% of the respondents were in the lay order, while just over 48% of respondents were clergy. Respondents identified as male and female in about the same numbers, and several respondents chose not to identify their gender or identified as either non-binary or transgender.

Over 80% of those who responded identify as white, while just over 10% identify as Black, African American, Afro Caribbean or African immigrant. Just under 2% identified as Indigenous, Alaskan Native or Native American, 1.86% identified as Asian, 1.4% as Latino/a/x, under 1% as Hawaiian or Pacific Islander and just under 2.5% preferred to self-describe. Although the percentage of Black deputies who responded is equivalent to the percentage of Black deputies in 2018, the percentages of Latino/a/x, Asian, and other people of color who responded are slightly lower than the percentage of deputies who identify with those race and ethnicity descriptions.

Half of the survey responses came from those born between 1946-1964, the cohort commonly identified as the Baby Boomers, and another 25% were born between 1965-1980; the years of the Gen X generation. Those born between 1981 and 1996--the Millennial years--constituted 12.4% of respondents. Another 11.8% of respondents were born between 1928-1945--the years of the Silent Generation's birth--and just under 1% of those surveyed were born after 1997, in the years that are coming to be known as the birth years of Gen Z.

While the subcommittee was hoping for a more racially diverse group of respondents, we recognize that the demographics of respondents in fact represent the membership, historically and currently, of our church. That is, historically, predominantly white⁽¹⁾. The church continues to work toward full inclusion and of non-white members and the equality of all members of the church, but diversity, equity and inclusion efforts, particularly racial justice and reconciliation work, require sustained effort. We will not be able to live fully into God's dream for the church until we make this effort as a whole body, with our whole hearts. In fact, when asked in this survey how urgent the work of dismantling systemic racism is, 91% of deputies said the work is urgent.

Several survey questions focused on the work of legislative committees. Nearly 40% of deputies who took the survey responded that they have served on a legislative committee at at least one General Convention. The majority believe legislative committees to be efficient to highly efficient, and just under 10% stated that legislative committees are inefficient to highly inefficient. Legislative hearings were rated nearly the same in each category. When given the opportunity to provide independent answers, more than half who provided individual feedback indicated that having legislative

committees convene via video or teleconference before the start of convention would be a benefit not only to the work of the committees, but also to the efficiency of the whole convention. Respondents also favored having legislative committee meetings and especially legislative hearings conducted virtually, believing that doing so would allow greater access to these proceedings. Overall, the legislative process was deemed efficient by the majority of survey respondents.

Efficiency for the House of Deputies' legislative sessions was rated as efficient by 38% and highly efficient by nearly 16%. Nearly 20% felt neutral, and just under 11% perceived legislative sessions to be inefficient or highly inefficient. Much of the free response feedback concerning the efficiency of convention overall suggested that legislative committees meet ahead of convention, that convention be shortened, or in some cases, that the number of attendees be reduced. Many respondents suggested limiting the number of resolutions that may be presented, or limiting the types of resolutions which may be presented. Many suggested that resolutions should be considered only if they have an immediate effect on the church, and some suggested that resolutions concerning government policy should not be considered. While all of the feedback is appreciated, the subcommittee believes that, in order to be faithful to our call to respect the dignity of every human being, it would be irresponsible to consider only those resolutions that have a direct or tangible outcome, or are limited to ecclesiastical matters. Our involvement in the broader community and world is paramount to our ministry as Episcopalians.

The vast majority of respondents do not have minor children living at home. Among those who do, some indicated that their responsibility to care for children negatively affects their ability to participate in General Convention, and some were neutral on the issue. Several members of the State of the Church Committee are parents of young children, and we understand that taking time away for nine-plus days can be a significant challenge. Traveling and caring for an infant while serving as a deputy, paying for additional childcare at convention or at home, delegating responsibility to other family members while away, and managing the financial strain of all of these factors is significant. Survey respondents strongly supported providing childcare at convention without making it a financial burden to deputies or dioceses, and having childcare available during all times business is conducted, including legislative committee meetings and hearings.

When asked to prioritize one change to General Convention, 32% of respondents said they would make it shorter, and 23% would make it more affordable. In the free response, those two options were linked; many deputies stated that making convention shorter would also make it more affordable. Those who suggested allowing fewer resolutions indicated in their response that doing so would help make convention shorter. A handful of respondents included convening General Convention more often. This approach would not necessarily make the Convention more efficient,

because there would still be scheduling and affordability challenges, as well as increased burdens for travel on deputations. Additionally, the work of interim bodies would be abbreviated and valuable work during the triennium might be inhibited. Of course, now that virtual meetings have become the norm, the use of videoconferencing would make it possible to meet more regularly without the added time and expense of in-person meetings.

In the survey of deputies, we also sought to gauge the energy for restructuring the church. Specifically, we asked if deputies thought restructuring the church was a priority. Slightly more than half of deputies answered “yes” to the yes-or-no question. We then asked respondents what restructuring the church looks like to them. As one might imagine, the ideas and goals named varied widely. Some of the most common themes were:

- Sharing authority, so that responsibility is more evenly distributed between bishops, clergy and lay people;
- Finding ways to move church offices to a more accessible and less expensive location than New York City or have offices spread out geographically;
- Rerouting funds from literal brick and mortar operations back into churches, in particular small and rural congregations;
- Utilizing technology and the ability to gather virtually to our advantage by traveling less for meetings and making meetings more accessible for all;
- Evaluating the number of dioceses and explore merging some of them; addressing overlaps in the oversight of church staff and interim bodies;
- encouraging bi-vocational clergy and provide training and resources for those clergy and the lay leaders of the congregations they serve;
- Addressing the high monetary cost of the health plan required for full-time clergy and church employees, which is increasingly becoming a barrier to congregations hiring a full-time priest;
- Changing the way we meet and worship to meet the current needs and realities of peoples' lives;
- Focusing on evangelism and outreach more than inner church workings and governance;
- Fostering greater community engagement - recognizing and embracing lay leadership in congregations, diocese and the greater Church;
- Using the lessons of being church during the the Covid-19 pandemic to figure out our future priorities; and

- Acknowledging our part in systemic racism, providing training and resources for anti-racism work, and helping those who have been hurt by the church find healing.

There were a handful of suggestions about making deputations smaller. The committee understands that for the most part this suggestion was meant to reduce the costs and length of General Convention. We suggest that the General Convention budget provide financial resources to assist dioceses for which the cost of sending a full deputation to General Convention is a barrier.

The survey also sought to assess the barriers to ministry faced by deputies and their congregations and dioceses. Deputies were asked to choose as many as applied from this list:

- buildings
- geographic isolation
- racism
- funding
- gender discrimination
- homophobia
- structures of authority
- barriers to technology
- ordination process
- clergy shortage
- lack of lay leadership training
- lack of clergy training
- other

Funding is the most commonly cited obstacle, at 69%, followed by lack of lay training at 53% and racism at 39%. Access to technology and structures of authority followed, with just over 30% and just under 30%, respectively. Geographic isolation is also a major concern. A small number, about 8%, chose every single option presented. While this number is not huge, this committee wishes to make a note of these findings.

Other responses included burnout of leaders (both clergy and lay), lack of access to creative liturgy and music, lack of time and people, lack of bilingual clergy, divisions in congregational, diocesan and wider church structures, and the pandemic.

Respondents were also asked to select their primary obstacle from the list. Funding was again cited most often, followed by lack of lay leadership training, structures of authority and “other.” The “other” responses again highlighted burnout, apathy, lack of vision, administrative demands, classism and aging membership.

Innovative Ministry

The survey also asked deputies about innovative ministries happening in their contexts, and this question resulted in a high volume of responses. Many deputies are encouraged by the work their diocese is doing to address racism and work toward racial reconciliation by introducing programming, developing more robust programming and working directly in communities to build relationships and create shared ministry. Social justice outreach remains a strong priority.

Many respondents reported live streaming or pre-recording their worship services during the COVID-19 pandemic. It is important to recognize that in this pandemic time, when we have been forced to be adaptive, that online worship is indeed innovative, especially for a denomination that has strongly resisted, on the whole, worship outside of church walls. And it is equally important to recognize that this is still something which is not an option for many in our church, whether due to a congregation not having the ability or technology to provide virtual worship, or for parishioners who are unable to access the technology needed to attend virtual worship. These disparities must be addressed. At the same time, several respondents highlighted new Spanish-speaking services or congregations, and many reported worship and outreach initiatives to Indigenous people. These ministries must continue and expand.

Many congregations worked to supply their members with items for worship, particularly Advent baskets with candles and prayers, ashes to go baskets with ashes and prayers, and other forms of tangible outreach. Drive-by blessings or other services have been created. We are grateful for and inspired by this work and witness.

Based on survey responses, many congregations are hosting food pantries and clothing drives and are responding to the needs of those suffering from addiction. Some have also been able to offer laundry services for homeless people, grab-and-go meals, shelters and clinics. Our church buildings offer meeting spaces, provide counseling centers for those struggling with addiction and welcome those who live on the edge of society. This is essential work.

Other innovative ministries reported include art camps, vacation Bible school camps, hybrid summer camps to accommodate pandemic restrictions and reach out to the younger members of communities. In many cases this has brought newcomers to congregations. Creative formation has

been available to many age groups, including seniors, during the pandemic, helping alleviate the isolation which has plagued so many people during the past year.

Our committee was inspired by all of the responses, and especially by the clear commitment to being Christ in the world.

Racial Justice and Anti-Racism Training Responses

Nearly 73% of respondents answered that they have attended some form of anti-racism training lasting longer than five hours. 174 have either not completed a training, or it was under five hours in length.

Respondents were asked to select from a variety of anti-racism trainings and asked them to select which one(s) they have attended. The list comprised: Sacred Ground, Seeing the Face of God, Racial Equality Institute, VISIONS, Kaleidoscope, Crossroads, Dismantling Racism or “other” and invited them to list whatever trainings fell under “other.” Trainings not listed in our dropdown, in the “other” category, represented the highest number of trainings deputies have taken. Dismantling Racism has the highest number of attendees at 158, with Racial Equality Institute the fewest at 19. The other trainings fall between those, with between 30 and 90 attendees each.

Several trainings listed in the “other” category, identified by the deputies who answered, include programs provided by their diocese, seminary or congregation. The Absalom Jones Center and Becoming the Beloved Community were mentioned specifically. Some indicated that they have taken a training with a church-wide committee, commission, board or Executive Council. We are encouraged that several deputies indicated that their diocese is rolling out an anti-racism training or program. Others have taken training through a non-church workplace or other denomination’s training, and many are reading to educate themselves.

We note that a number of deputies reported that they have attended programs that are not actual anti-racism trainings, including Safeguarding God’s Children, The College for Congregational Development and Living Compass. A number also reported diocesan-level trainings that did not go well, and made attendees of color feel discriminated against because of either the presentation of material or content of material. When anti-racism trainings are offered, the curriculum, presentation and overall experience of attendees should be carefully considered. Input on content and experience should be sought from members of the community or diocese, especially members of color, to avoid any participant feeling less than or discriminated against.

Nearly 42% of deputies believe that racial justice work in the church is “extremely urgent.” 36% report it as “urgent” and over 12% as “somewhat urgent.” Those indicating “neutral” or “not urgent” were below 10%.

Parochial Report

The House of Deputies Committee on the State of the Church has canonical responsibility for approving the content of the Parochial and Diocesan Reports, which are then authorized by Executive Council for use. This triennium, the State of the Church Committee has been responsible for designing a new parochial report based on resolution 2018-A053.

2018-A053 Design a New Parochial Report

Resolved, the House of Deputies concurring, That the 79th General Convention charge the House of Deputies Committee on the State of the Church to work with the Office of the General Convention and Executive Council to design a simplified parochial report relevant to the diversity of the Episcopal Church’s participation in God’s mission in the world, and be it further

Resolved, that the House of Deputies Committee on the State of the Church solicit input from critical parochial report stakeholders including: (1) data providers to ensure that the data is easily collected and compiled and (2) data users to ensure that the data collected is relevant to their work, and be it further

Resolved, that the user interface be improved both for entering data and downloading data and to provide an application programming interface to allow data to be integrated into other networked tools for broader sharing and analysis.

A primary goal of our committee has been to create a parochial report that would measure lead metrics and indicators of vitality, rather than only trailing metrics that indicate what happened in the past. Our hope has been to create a parochial report that can help guide decisions for the future, not simply report on what has already happened. A comprehensive report should capture qualitative data in addition to the quantitative data that has been the standard for the parochial report in recent history.

Likewise, the church communicates what it cares about by what it measures. This has led to an overemphasis on average Sunday attendance (ASA) as a stand-alone metric rather than viewing it in context, and critiques that the church is interested in attendance and finances only and not other indicators of vitality.

Canonically, only four questions are required on the parochial report:

- The number of baptisms, confirmations, marriages and burials during the year
- The total number of baptized members
- The total number of communicants in good standing
- The total number of communicants in good standing under 16 years of age.

In preparing to draft a new parochial report, a sub-committee conducted interviews with members of the House of Bishops, staff of the DFMS, including the General Convention Office, and the Church Pension Group. Feedback and recommendations were also solicited on social media platforms, including Facebook groups for Episcopalians and parish clergy.

To better understand the history of the parochial report, the President of the House of Deputies commissioned a research report from the Episcopal Archives titled, “Development of the Annual Parochial and Diocesan Report” (April 2019). It is included as an appendix to this report.

The parochial report subcommittee also reviewed congregational reports from different denominations, including the ELCA, to determine best practices. Of note is a shift in the ELCA to tracking Average Weekly Attendance instead of Average Sunday Attendance and a greater emphasis on total active participants in the congregation.

Using this data, the State of the Church Committee began work on a revision of the parochial report that includes more comprehensive demographic data that can be tracked over time; metrics that give a fuller picture of active participation; engagement with the wider community; narrative questions; and a finance page that is easier to complete.

The State of the Church Committee is also responsible for the Diocesan Report that all dioceses submit. Each diocese has its own formula for calculating congregational assessment or apportionment. Some dioceses use parochial report data to collect this and others do not. We discovered that there is no central database that collects the assessment formula for each diocese, so we added that question to the Diocesan Report.

The work on a full revision of the parochial report was suspended when it became clear the COVID pandemic was having a dramatic impact on the life of congregations. In consultation with Executive Council, we made the decision to develop a special 2020 edition of the parochial report to address the reality of the pandemic. Our desire was to capture how churches responded to the pandemic, particularly in the area of worship, so that best practices could be identified. We made the decision not to track online attendance data for 2020, but to gather data about how congregations worshipped online and to work on developing a standard that could be used for online attendance

as distinct from in-person attendance. We also added narrative questions and questions on racial justice and reconciliation to the report.

It is essential that the church do more comprehensive analysis of responses to the parochial report, including the qualitative narrative questions. The church at all levels should use parochial report data analysis to help make decisions for the future. The very real picture of decline needs to be understood in context, and greater attention should be given to identifying indicators of vitality. Our resolution asking the General Convention to allocate funding for research capacity would help achieve that goal.

In 2021, the State of the Church Committee will revise the 2020 edition of the parochial report so it can be used to collect 2021 data, and then return to our original project of developing a full revision of the parochial report to submit to Executive Council. General Convention must approve only revisions to the report that impact its canonical requirements.

In recent years, as denominational loyalty has lessened and understanding of membership have shifted, particularly among younger generations⁽²⁾, the category of “communicant in good standing” has become more difficult for many congregations to track and less reliable as a way to measure active lay participation. Particularly in some geographic regions, formal letters of transfer are seldom used and people may come to Episcopal churches from denominations in which their baptisms were not recorded. As congregations gathered online during the COVID-19 pandemic, communicants in good standing became even more difficult to measure, as many people attended worship online at churches geographically distant from them. The rise of hybrid worship in the wake of the pandemic many mean that many continue to do so. Because the category of “communicant in good standing” is used extensively in the Constitution and Canons of The Episcopal Church and in many diocesan canons, further work is needed to refine how the Episcopal Church understands membership and how eligibility to participate in church governance should be assessed. Our Membership Subcommittee intends to continue this work and to present a report and related resolution(s) to the General Convention in 2022.

Likewise, further work is needed to establish context for membership and attendance data collected in the parochial report. In some regions of the United States, as much as 40% of people attend church each week, whereas in other regions, the number is half that⁽³⁾. Similarly, the percentage of baptized Episcopalians who attend church each week varies by region, from 26% in Province II to 35% in Province V⁽⁴⁾. These geographical and cultural variations both in the Episcopal Church and in the broader culture need to be taken into consideration when comparing Average Sunday Attendance

numbers across the church and using attendance data as a measure of church vitality. We hope to address these issues in our remaining work and revision of the parochial report.

In addition, while the General Convention Office does receive some ministry reports from non-parochial ministries, at present there is no method for tracking worship attendance at Episcopal schools, camps and conference centers and chaplaincies. As a result, a true picture of the reach and impact of the church is missing. We intend to address this issue in the full revision of the parochial report that we will submit to Executive Council.

The State of the Church Committee is continuing its work on the parochial report beyond the Blue Book deadline. Working with Executive Council and coordinating with the General Convention Office on implementation, the committee will complete a full revision of the parochial report prior to General Convention in 2022.

Recommendations:

- The House of Deputies State of the Church Committee and Executive Council should review the parochial and diocesan reports every triennia and make revisions as needed to ensure relevancy of the reports.
- Further work is needed to evaluate the canonical category of Communicant in Good Standing to determine if it still serves the church well. Communicant in Good Standing is so interwoven into the canons and church governance that a significant effort would be needed to adjust or change this canonical category to better meet the adaptive reality of the church today. Our Membership Subcommittee will begin this work before General Convention in 2022 and plans to present a report and related resolution(s) to the General Convention in 2022.

End Notes

(1) Demographic information on the House of Deputies is available for the 79th General Convention in 2018: <https://houseofdeputies.org/2018/07/03/demographics-of-the-house-of-deputies-at-gc79/> , and for the 78th General Convention in 2015: <https://houseofdeputies.org/2015/08/04/demographics-house-deputies/>

(2) <https://www.pewresearch.org/social-trends/2014/03/07/millennials-in-adulthood/>

(3) <https://www.pewforum.org/religious-landscape-study/compare/attendance-at-religious-services/by/metro-area/>

(4) <https://www.generalconvention.org/membership-and-average-attendance>

Proposed resolutions

A097 Evaluating Experiments in Adaptive Change

Resolved, the House of _____ concurring, That the Presiding Officers' decision to convene legislative committees and resolution hearings in advance of the 80th General Convention be commended as an experiment that can help the Episcopal Church learn more about how to adapt its structures and governance to the post-COVID world; and be it further

Resolved, that Executive Council conduct, with professional support from program evaluation specialists, an evaluation of the process by which legislative committees and resolution hearings convened online in advance of General Convention and of the outcomes for the church; and be it further

Resolved, that the evaluation include assessment of the ways in which conducting legislative committee business online promoted or hindered diversity, equity and inclusion and the involvement of people in the wider church, particularly people of color, people younger than age 40, and people from dioceses outside the United States; and be it further

Resolved, that Executive Council conduct this program evaluation with the intent of creating a model for evaluation of future adaptive change experiments, recognizing that the Episcopal Church must continue to change and evolve in order to respond to God's mission in all of its contexts.

EXPLANATION

The Episcopal Church must develop the discipline of making experimental changes in its polity, governance and structure and evaluating those experiments. By learning to experiment without fear of failure or retribution, gather evaluative data, and then refine our experiments, we will be more able to face the challenges facing the institutional church and to participate in God's mission in the 21st century.

A098 On Online Tools for Adaptive Leadership

Resolved, the House of _____ concurring, That the 80th General Convention direct the Executive Council to oversee the development of collaborative online tools that can facilitate the work of interim bodies committed to leading adaptive change in the Episcopal Church; and be it further

Resolved, that the chair and vice-chair of Executive Council, in consultation with the Executive Council Joint Standing Committee on Governance and Operations, appoint a task force of experienced churchwide leaders to make recommendations about the range of communication and collaboration tools needed to support adaptive change work, including tools that will facilitate real-time collaboration, be responsive on mobile devices, and entirely replace the current Extranet platform; and be it further

Resolved, that the General Convention Office be directed to implement the recommendations of the task force in time for use by the 81st General Convention; and be it further

Resolved, that \$250,000 be budgeted for the subscription, development and implementation of these tools.

EXPLANATION

Despite significant investment of time and money, the Extranet is a hindrance to the kind of real-time collaborative work required to facilitate adaptive change in the church. The Extranet is not intuitive, it does not provide the options for real-time interaction, and it does not thread messages. Leaders who have been stymied by its inadequacies have been forced to informal use of other tools; as a result, information and records about the work of churchwide bodies is dispersed and often unavailable. Especially during the pandemic, the church's lack of capacity to collaborate has significantly limited the ability of its leaders to respond to rapidly changing circumstances and contexts. The leaders who are most in need of tools that work, and who have been most affected by the inadequate nature of the current platform, should lead this work.

A099 Research Capacity for The Episcopal Church

Resolved, the House of _____ concurring, That The Episcopal Church establish and fund significant professional research expertise and capacity to collect, aggregate, analyze, and publish data to support and bring insight, facts and understanding to the work of the General Convention, the Executive Council and all commissions, committees, boards and task forces of the church; and be it further

Resolved, that The Episcopal Church prioritize developing data expertise and capacity to advance adaptive change processes, including experimentation and evaluation, that can invigorate the church's participation in God's mission in the 21st century; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$450,000 for the implementation of this resolution.

EXPLANATION

During its work in this triennium, the House of Deputies State of the Church Committee, charged with being “an energetic think tank and incubator for adaptive thinking, innovative ideas, and fresh approaches to the church’s leadership, organizational thinking, and common life,” found itself limited by the Episcopal Church’s lack of meaningful capacity to collect and analyze data in a coordinated way. Other interim bodies also struggled to formulate and conduct research, and at times, many overlapping surveys were put in the field by disparate committees with no way to coordinate. In order for the Episcopal Church to be the body of Christ in a world that badly needs our witness, we must have professional research expertise capacity that can help us reclaim and reinvent the church.

Supplemental Materials

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1. [Development of the Annual Parochial and Diocesan Report - The Archives of the Episcopal Church - Research Report - April 24, 2019](#)

**The Archives of the Episcopal Church
Research Report
Development of the Annual Parochial and Diocesan
Report April 24, 2019**

Sources of Authority

The first canonical legislation, “providing for an accurate view of the State of the Church,” was enacted in 1804, when the General Convention mandated regular annual reporting by the clergy of their sacramental acts and the adult persons in their cure. This canon (now I.6) serves as the core of the current data gathering process and its oversight as assigned by General Convention. The State of the Church Committee (the Committee) was created in 1808 to shepherd the reporting process. It recommended the first standardized form in 1874, but the mandatory use of a standard form and fixed due dates was not established until 1916.¹ In 1958, responsibility for preparing the form was canonically transferred from the Committee to the National Council.²

In addition to Canon I.6, the parochial report must conform to other canonical provisions. The effective canons are currently numbered:

- Canon I.4.6(k). Diocesan report on congregations
- Canon I.7. Of Business Methods in Church Affairs
- Canon I.17. Of Regulations Respecting the Laity
- Canon II.1. Of the Due Celebration of Sundays
- Canon III.9.6. Rectors and Priests-in-Charge and Their Duties
- Canon III.12.3. Duties of Bishops

Evolution of the Parochial Report Process and the State of the Church Report

A survey of parochial reporting in the early decades after 1808 showed a wide variety of styles, which ranged from brief statistics to long narrative reports. Early reports of the Committee on the State of the Church contained few statistics. They analyzed trends of decline or growth and give broad impressions of the spiritual state of the congregations. Not unusual, for example, was the committee’s observation in 1811 that the many churches in Massachusetts were “in a state of derangement and decay”; other dioceses were reported to show “an increase in zeal” and “respect for, and attachment to the church, seems to be growing in several places.”³

¹ Journal of General Convention, 1916, pp. 184-185, p. 371.

² Constitution and Canons, 1958, Canon 5.1, p. 20.

³ Journal, 1811, pp. 275-276.

It is clear that the early reports made no pretense to being emotionally detached from the data. Local information on the state of the Church was understood in providential terms and described with the passion and holistic interpretation of God's revealed presence.⁴ Statistical information improved as the Church became more firmly established, but the reports tended to focus on metrics such as unity, hopefulness, and a profound seriousness of purpose. Reports focused on what was important to the local Church and typically emphasized the observation of the Church's canons and rubrics.

As the nineteenth century progressed, the list of requested parochial information increased. In 1853, parishes were asked to add Sunday Schools, the amount of communion alms, and contributions for missions and parochial schools; in 1874, the Committee requested information about the value of church property and debts, and breakdowns of offerings by intended missionary purpose (chiefly African American and Native American work, home mission, foreign mission).

The added information enabled the Committee to report on unexplored areas of opportunity or neglect, which closely tracked social developments of the era. By the end of the 1880s and 90s, reports resembled sermons, addressing both moral issues and the Church's failure to attend to the unchurched and underserved populations.⁵ The Committee noted Diocesan returns that attested to the establishment of evangelical organizations such as the Brotherhood of St. Andrew, the Church Temperance Society, and other groups devoted to "personal and social purity in the highest and strictest sense."⁶

The 1916 report of the Joint Commission on Business Methods in Church Affairs led to canonical changes that standardized and routinized the process (though not the content) of parochial data gathering. For the first time, blank forms were officially mandated for all parishes and dioceses, and strict deadlines were established.⁷ A canonical amendment in 1937 required tabulation of information separately for each of the triennium's three years.⁸

In keeping with the contemporary invocation of scientific methods to business management, the Committee's reports became increasingly oriented around the evident facts of plain statistics from approximately 1925 forward. The evocative qualitative data of the first 150 years of reporting were replaced with the drier analysis of standard statistical counts, such as membership, budgets, and property value. By 1961, for example, the Committee reported on trends by extrapolating from five years of data (1955-1960) to project trends for ten years out in an "attempt to show the movement and direction of the

⁴ Early statistics and narratives were vivid and summarily indicative of the current state. In 1820, North Carolina informed that they had "hung their harps upon the willows in almost hopeless anguish" due to "the desolation with which [Divine] justice had visited [it]"; in Virginia, "The Almighty continues his gracious smiles to this part of his church." The relatively small size of the antebellum Church allowed bishops an accurate sense of the pockets of growth and decline.

⁵ *Journal*, 1880, p. 360.

⁶ *Journal*, 1886, p. 589. ["The twin monsters of evil which are sapping our homes and people are Intemperance and Impurity" is a sample of the prose style.]

⁷ *Journal*, 1916, pp. 284-285, p. 371.

⁸ *Journal*, 1937, pp. 194-195.

church's life and to project, by scientific means, what the immediate future holds—if the trends remain constant.”⁹

A key twentieth century turning point came when the 1958 Committee lamented the variability of the data it was receiving, while nonetheless asserting the data's potential for telling a great deal about the state of the Church. It recommended creation of a treasurer's manual to improve the local data quality and began working with the headquarters staff of the Unit of Research and Field Study.¹⁰ From this point onward, each Committee generally tapped staff researchers or statisticians to help with design and interpretation. Statistical support moved in 1955 from the Mission Program area's research division to the General Convention Treasurer, and then back to the General Convention Secretary in 1995.

In recent years, interest has increased in identifying ways of documenting “the dynamics of a changing church,” including emerging church trends, non-traditional services, and mission work that brings the congregation into contact with the community.¹¹ The 2003 Committee report echoed the observations of previous and subsequent committees regarding parochial report “issues and limitations” and stated further: “The committee is acutely aware that the parochial reports only begin to give a picture of the ‘state of the church’ as we enter a new millennium.” The missing information included, “what we believe and why we believe,” detailed demographics about members, visitors, and program participants, and the character and effectiveness of congregational ministry.¹² In 2015 the Committee asked: “What if we have been looking at the phenomenology of church life using inadequate and/or inaccurate measures?”¹³

Reasons for Parochial Report Revision

Historically, parochial report forms have been revised for one of four reasons:

1. for housekeeping purposes (e.g., due date, mode of submission, and to improve compliance)
2. to bring them into conformity with changes in the Canons
3. to make them conform to current data gathering trends
4. to collect information relevant to the Church's current needs that was not previously collected or was not collected in the form that it now needed. Since the middle of the last century, revisions to obtain data amenable to statistical analysis have been common.

Although responsibility for the form of the parochial report has been shared since 1958 between the Executive Council and the State of the Church Committee, other Church bodies often requested changes or actively participate in form revision. At one time or another, interim bodies have advocated for proposed changes to the form, notably the Standing Commission on the Structure of the Church, the

⁹ *Journal*, 1961, p. 686. The ten-year analysis warned (incorrectly) of a dire clergy shortage and (correctly) of an apparent trend in a declining rate of new baptized Episcopalians compared to an increased rate of receptions from other churches.

¹⁰ *Journal*, 1958, p. 653.

¹¹ State of the Church Committee. *Blue Book Report*, 2015, p. 71.

¹² State of the Church Committee. *Blue Book Report*, 2003, p. 341-342.

¹³ State of the Church Committee. *Blue Book Report*, 2015, p. 75.

Standing Commission on Evangelism, the Standing Commission on the Church in Small Communities, Executive Council's Committee on Congregations in Ministry, the Committee on the Status of Women, and the Executive Council Committee on Anti-Racism.

Consequently, nearly every triennium brings concrete changes or suggestions for change. Although the way that categories have been defined and tabulated has changed from time to time, certain traditional parochial data elements have persisted: numbers of members, sacramental acts, worship services, finances, property, information about mission work and outreach, and average Sunday attendance.

Presentation and Compliance Issues

A recurring complaint heard by or from the Committee throughout the history of the parochial report is that of inadequate data or confusing presentations. Committee reports recounted typical difficulties: poor compliance by parishes and dioceses, confusing definitions of membership, perceived faults in the forms for not collecting useful data, the unnecessary complexity of the request, and the centralization of data compilation so as to diminish its best local use, whether for statistical analysis or for such purposes as evangelism.¹⁴ In general, the Committee has responded reflexively by revising the forms, creating better instructions, and providing training to improve compliance and reduce complaints.

In the last three decades, the rate of compliance appears to be significantly better than in the past, possibly as the cumulative result of experience combined with expert advice in creating easier forms. Since 1958, most committees have had support from experienced statisticians.¹⁵ A thorough and collaborative review of the forms and the process in 1995, at a time of great intensity in the Church, resulted in 100% compliance from the dioceses (though less than 100% from the parishes). Twenty-first century Committee reports have shown compliance of over 90%.¹⁶

Membership Requirements Affecting the Parochial Report

Historically, a key point of confusion and change in the reports has circled around the various definitions of “member,” “communicant,” “confirmed communicant,” and “communicant in good standing,” that have been used to describe congregants over the years. These changes have been driven largely, although not exclusively, by changes in the canons and attempts to quantify persistent Church members or communicants (as opposed to all baptized members regardless of their continuing affiliation).

The Convention began receiving memorials asking for a clear definition of the term “communicant” in 1934. These requests were not acted on, even after 1952 when the canons were altered to add the phrase “in good standing.” It was not until 1961 that the General Convention added several sections to what was

¹⁴ State of the Church Committee. *Blue Book Report*, 1985, p. 284.

¹⁵ *Journal*, 1958, p. 651, pp. 654-655.

¹⁶ State of the Church Committee. *Blue Book Reports*: 1997, p. 406; 2003, p. 342; 2009, p. 61; 2012, p. 62; 2015, p. 78. Recently reported return rates have been cited as 96% (in 2003); 92% (2009); 94% (2012); 94% (2015).

then Canon 16 (On Regulations Respecting the Laity) defining these terms. A baptized member was defined as a person who was baptized with water and whose baptism was recorded in this Church. A communicant in good standing was defined as a person who was confirmed or received by the Church, and who had received Holy Communion at least three times in the prior year. These definitions were retained until 1982.

The 1982 Convention saw a number of major canonical revisions, many of which centered around confirmation as a prerequisite for full membership in the life of the Church. The canon on Regulations Respecting the Laity (then Canon I.16) was amended to reflect these changes as well.¹⁷ The definition of a baptized member was not changed drastically, adding only a clause that a baptism could occur at any Christian Church (as long as it was recorded by the Episcopal Church). Several changes were made, however, to the definition of communicant.

The amended canon distinguished between communicants above and below the age of sixteen. Further, a communicant was defined as a Church member who had received Holy Communion at least three times during the preceding year. (This was previously the definition of a *communicant in good standing*). However, communicants in good standing were now defined to be communicants, “who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God.”

In 1985, as part of a larger effort to emphasize the importance of confirmation in Church membership, the Standing Commission on Constitution and Canons recommended major revisions to the Canons. One of these changes was to delete the report on baptized members and communicants in good standing in favor of an elaborate division into the following six categories:

1. the total number of adult baptized members
2. baptized members under sixteen years of age
3. total number of all baptized members
4. total number of confirmed adult communicants in good standing
5. total number of confirmed communicants in good standing under 16 years of age
6. total number of confirmed communicants in good standing¹⁸

In 1997 the total number of confirmed adult communicants was added to replace the term “confirmed,” which was dropped from categories 4 to 6.¹⁹

The House of Deputies Standing Committee on the State of the Church recommended further revisions to this canon to the 2000 General Convention, citing an Executive Council directive to simplify the parochial report. General Convention amended the requirements of Canon I.6.1 to require only the

¹⁷ *Acts of Convention*, 1982-A048.

¹⁸ *Acts of Convention*, 1985-A015.

¹⁹ *Acts of Convention*, 1997-A131.

following information: 1) total number of baptized members; 2) total number of communicants in good standing; and 3) total number of communicants in good standing under the age of sixteen.²⁰

At the 2000 Convention, what currently exists now as Canon I.17 was amended alongside the canon on parochial reports (see above.) Resolution 2000-A104 deleted the phrase defining the general term “communicant,” leaving only the definitions of “baptized member” and “communicant in good standing,” which have been unchanged since their revision in 1982.

The Impact of Change: the Case of Parochial Report Revisions of 1986

The most complete extant documentation illustrating the interrelatedness of the parochial report revision process took place between 1982 and 1993, involves changes in the definitions of “communicant,” and demonstrates with exceptional clarity the sensitivity inherent in the parochial report’s wording and local interpretation.

As noted earlier, changes in the Canons in 1982 and 1985 led to changes in the parochial report forms. All of the changes in the form were vetted through the research support staff, training was provided in the use of the new form, and the form was approved by Executive Council. However, despite careful and thoughtful planning and implementation, the revision netted unanticipated results.

Respondents found the increased number of communicant categories confusing, especially a request to ascertain the number for “active” communicants, a term which was not defined anywhere in the canons or the instructions. This caused respondents to report fewer communicants, leading in turn to membership statistics that showed a significant drop (later described as “precipitous”) for 1986.²¹ The treasurer later wrote: “This difference is significant enough statistically but it is more politically and emotionally significant in the life of the Church. The ripple effect resulted in a consequential refiguring of all the ratios to total Church membership, i.e., the proportion of per member giving, attendance, church school enrollment, etc.”²² Besides the debatable interpretation of the drop in membership, the reporting of baptized members by age category also did not work as expected. The sum of the members over and under age 16 never once in five years matched the total number of members reported.

The Church’s response to the alarming 1986 parochial report results was nearly immediate. In November of 1987 the Executive Council resolved to form a committee to review the parochial report and in 1988 the General Convention directed several of its interim bodies to study the funding of the church at all levels along with the accuracy and importance of parochial and diocesan reports. Council tasked the State

²⁰ *Acts of Convention*, 2000-A104.

²¹ State of the Church Committee. *Blue Book Report*, 2006, p. 49.

²² Memorandum. Treasurer to Ad Hoc Council Review Committee, August 29, 1989, p. 3.

of the Church Committee to work with the Church Center staff on educational workshops to assist in “the current and timely completion of the reports.”²³

As a result, in 1989 the Presiding Bishop appointed an Executive Council Ad Hoc Committee to Review the Parochial and Diocesan Reports. In keeping with the goals set by General Convention, the revisions focused largely on improving compliance, reliability, and accuracy of financial data. The Committee also hoped to find ways to help the Church see the reports, “as contributing to the essential aspects of mission; not just as a ‘tax report’.”²⁴ The Ad Hoc Committee invited input from clergy, parishes, and dioceses, whose questions included: definitions of “household” versus “family;” categories of communicants; and the difficulties of “counting noses” in a mobile society. The Committee reported its recommendations to Executive Council, which approved new and apparently successful forms in 1991.²⁵

The 1986 revision illustrates the impact that untested changes to the parochial report can have on foundational data points such as budgeting, assessments, and program development; changes in the reports, whether adding or deleting elements, can have both immediate and long-term effects. Years later, in an exceptionally detailed report to the General Convention, the 2006 State of the Church Committee noted that the Church’s in-house statistician reviewed past data and “restored certain elements of the annual reports to ensure historic continuity.”²⁶ The Committee stated its belief “that any future changes to the Parochial Report form must be made with care and in close consultation,” and expressed its hope to include “clergy deployment as well as representatives of the various racial, ethnic and age constituencies in the church.”²⁷

Obtaining an Expanded View of the Church Ministries

From as early as mid-twentieth century, State of the Church committees have been concerned that quoting the figures and percentages garnered from the parochial reports did not adequately assess what was really vital about the state of the Church.²⁸ In its 1970 report, the Committee firmly called out the limitation of statistical counts in obtaining an expanded view of ministry.

At a time when the Church was under more than usual stress internally and was also operating in a world marked by extreme division and change, the Committee withdrew altogether from the customary approach when it delivered its brief report. Instead, the Committee deferred to other CCAB bodies to report significant data points, noting that its usual brief summaries of non-statistical information were

²³ Executive Council, Minutes, Nov. 17-20, 1987, pp. 44-45, EXC111987-7; *Acts of Convention*, 1988-A084 and A160.

²⁴ Memo from George McGonigle to Bill Stough and Barry Menuetz, December 15, 1989, AR2010.011.

²⁵ Memorandum, Treasurer to State of the Church Committee, April 28, 1993, p. 4. The anomalous membership figure for 1986 was still being explained in State of the Church reports as late as 2006.

²⁶ State of the Church Committee. *Blue Book Report*, 2006, pp. 48-49.

²⁷ State of the Church Committee. *Blue Book Report*, 2006., p. 60.

²⁸ *Journal*, 1943, p. 548. [“To assess what is transpiring in the life of the Church by quoting figures and percentages is as difficult as ‘to catch the wind and hold it in your hands.’”]

“frequently superficial.” Returning to an earlier tradition of interpretive and thought-provoking commentary, the Committee declared that the Church’s state “is one of confusion, division, and tension.” It questioned both the current purpose of the Committee and what the figures said about the Church’s evangelism, stewardship, use of physical facilities, and forms of worship, and left the statistical report to Journal publication without further interpretation.²⁹

The State of the Church Committee did not issue a narrative report in 1973. In 1976, they requested Executive Council’s input on the forms and procedures to improve the reliability of reporting. Subsequent reports show the beginning of a more consistent interest by the Committee in finding ways to document other critical but less quantifiable elements of church health. In 1979, the Finance Office took the lead in coordinating input to supplement the parochial report data. The Committee later reported the success of this venture by noting, “An intensive survey was made to determine needs for data – demographics, attitudinal research, etc.”³⁰

The value of targeted supplementary data was apparent and led to multiple outcomes, including participation in an ecumenical effort to survey the unchurched in America, a survey relating to the schismatic movement conducted by the Statistical Officer, and a 1979 “Profile of Episcopalians.” The profile effort was repeated in 1981, and in 1996 a “Ministry Census” was conducted as a pilot prototype for a triennial survey of congregational involvement in ministry.³¹ These efforts to acquire broader and different information were conducted outside the parameters of the parochial report.

During the next decade, the State of the Church reports showed the Committee grappling with both the possibilities inherent in asking different questions than in the past and also with the issue of whether such information should be incorporated into the parochial report form. From the mid-1990s onward the Committee dealt with the question of accurately assessing the state of the Church, asking: “Is now the time for this committee to become not just a fact-finding group but a motivational force?” The Committee acknowledged that the parochial report “has really become an assets report.... It does not show ministry and mission information, and needs to do so.” At the time, the Committee decided that the parochial report would not be changed, “but an additional report will be prepared to gather broader information on the ministries and programs of congregations. This will be an every-three-year report, hopefully.”³²

Part of the energy surrounding these efforts to probe more deeply into local ministry activity stemmed from the desire of Church-wide bodies to have readily useful data. However, the 1997 Committee reported that the tabulated data on “other” local ministry (“beyond food pantries”) requested on the

²⁹ *Journal*, 1970, pp. 152-153; *Journal*, 1970, “Statistics for the Triennium 1967-1969,” pp. 664-721.

³⁰ State of the Church Committee. *Blue Book Report*, 1979, p. AA274.

³¹ “Episcopalians: Profile 1979” in State of the Church Committee. *Blue Book Report*, 1979, pp. AA273-282; “Episcopalians: Profile 1982” in *Report*, 1982, pp. AA-316-325; and *Report*, 1997, p. 406 (“Mission Census”), p. 408 (“Ministry Census”), and Appendix C (“Ministry Census”), pp. 434-435.

³² State of the Church Committee, Minutes, October 12, 1995.

parochial report form was not widely used or applied. Because the Committee itself “found an energizing and exciting wealth among the accounts of ministries reported,” it worked with Church Center staff to develop a survey of one-third of the congregations and received a 48% response rate. The Committee concluded: “This plan grew from our absolute conviction that the true state of the church is measured not by crunching numbers but by the ministry of the membership.”³³

Subsequently, such supplementary data has been collected on an ongoing basis, but independently of the parochial report. From 2000 through at least 2014, congregational surveys were conducted every two to three years.³⁴ The surveys explored questions that included detailed demographics (age, gender, race, age, income), size of sanctuaries and the character of worship, practices, programs, ministries, evangelism/recruitment, ordained and lay leadership characteristics, and contact with the community. The supplementary reports appear to have been sponsored and certainly advocated by the DFMS’s Program cluster of offices concerned with strengthening congregations.³⁵

The annual parochial report was designed to use quantitative data measures in evaluating Church growth and contraction. To ask that it also serve a second goal of assessing the qualitative impact of ministry services that are often designed to be unique in local presentation stretched the Church’s capacity for implementing standardized data gathering and analysis in a single survey package.

Summary

The parochial report form in its present state represents decades of development as a tool primarily intended for collecting consistent, basic, structural “hard data” regarding the state of the Church, what the Committee described in its 2015 report as indicators of congregational “viability, such as financial stability and effective administration.”³⁶ The current categories were structured for ease of use and accurate statistical analysis of the traditional units of measure for both short- and long-term purposes.

As of this report, the form has not been adjusted to capture much of the “soft” data that church agencies have been requesting since the late 1970s on what the 2015 Committee report terms “vitality,” defined as a sense of “passion, vibrancy, and a lively response to the dynamic challenges and opportunities of God’s

³³ State of the Church Committee. *Blue Book Report*, 1997, p. 408. A summary of results appears on pages 432-433 of the Blue Book report and a sample form appears on pages 434-435. Resolutions rejected since 2000 include a 2003 proposal to amend Canon I.6.1 to add a new subsection on ethnic representation; a 2006 proposal by the Committee on Education that included requiring adding to the annual Diocesan parochial report the names of young adult Diocesan board members; and a 2009 resolution to include data on the annual energy consumption of all Church properties.

³⁴ The surveys were undertaken mostly, possibly entirely, in conjunction with the Faith Communities Today (FACT) ecumenical/interfaith survey project. At present, all of the reports completed through FACT are available from the “Research Projects and Findings” menu on the FACT website at this page: <https://faithcommunitiestoday.org/>.

³⁵ See for example, C. Kirk Hadaway, “A Report on Episcopal Churches in the United States.” Office of Congregational Development, Domestic and Foreign Missionary Society, The Episcopal Church, April 2002.

³⁶ State of the Church Committee. *Blue Book Report*, 2015, p. 74.

Mission in the...world.”³⁷ It is apparent from the available reports that the State of the Church Committee repeatedly decided against trying to use the parochial report to collect broad categories of information regarding details of parish life beyond the standard units of measurement. More recent documentation of the State of the Church Committee’s work on the parochial report has not been retained for historical study.

It is noteworthy that for approximately twenty years the Church has accumulated a wealth of ancillary data that has been systematically gathered and interpreted for program planning, albeit through other survey instruments that go beyond the parochial report categories. Future work on the parochial report form and supplementary survey tools such as the “vitality index” suggested in the 2015 Committee report have a solid historical foundation on which to build.

³⁷ State of the Church Committee. *Blue Book Report*, 1979, p. AA-269; *Blue Book Report*, 2015, p. 74.

PRESIDENT OF THE HOUSE OF DEPUTIES COUNCIL OF ADVICE

Membership

The Rev. Gay Clark Jennings, <i>Chair</i>	Ohio, V	2021
The Rev. Devon Anderson	Minnesota, VI	2021
The Rev. Canon Dr. Michael Barlowe	California, VIII	2021
Mr. Michael Glass	San Joaquin, VIII	2021
Ms. Sally Johnson	Minnesota, VI	2021
Mr. Bryan Krislock	Olympia, VIII	2021
Mr. Ryan Kusumoto	Hawaii, VIII	2021
Mr. Thomas Little	Vermont, I	2021
The Rev. Lester Mackenzie	Los Angeles, VIII	2021
The Rt. Rev. Sean Rowe	Northwestern Pennsylvania, III	2021
The Hon. Byron Rushing	Massachusetts, I	2021

Mandate

CANON I.1.1 (b) states "The President shall be authorized to appoint an Advisory Council for consultation and advice in the performance of the duties of the office."

Summary of Work

COMMITTEE COMPOSITION

In this triennium, the president of the House of Deputies appointed people to the Advisory Council based on role and function.

- 1) The Rev. Devon Anderson is a member of the Joint Standing Committee on Planning and Arrangements.
- 2) The Rev. Canon Dr. Michael Barlowe is the secretary of the House of Deputies.
- 3) Mr. Michael Glass San Joaquin is vice chancellor to the president of the House of Deputies.

- 4) Ms. Sally Johnson Minnesota is chancellor to the president of the House of Deputies.
- 5) Mr. Bryan Krislock is parliamentarian of the House of Deputies.
- 6) Mr. Ryan Kusumoto is chair of the Committee on Dispatch of Business in the House of Deputies.
- 7) Mr. Thomas Little is vice parliamentarian of the House of Deputies.
- 8) The Rev. Lester Mackenzie is chaplain of the House of Deputies.
- 9) The Rt. Rev. Sean Rowe brings the perspectives of the House of Bishops to the Advisory Council.
- 10) Mr. Byron Rushing is vice president of the House of Deputies.

Meetings

The Council of Advice held its first meeting by Zoom on November 27, 2018. The next meeting was held in Linthicum Heights, Maryland on June 6-7, 2019. Due to the Covid-19 pandemic, no other in-person meetings were held, and the Council met by Zoom on July 21, 2020. The Council hopes to return to in-person meetings in advance of the 80th General Convention.

Budget

The Council of Advice was provided a budget of \$96,000 for the 2019-2021 triennium. The president based the budget on six (6) meetings during the 2019-2021 triennium; two (2) meetings in 2019, two (2) meetings in 2020, and two (2) meetings in 2021. However, due to the pandemic, no in-person meetings were conducted in 2020 therefore permitting \$16,000 to be returned to the General Convention operating budget. The additional \$16,000 was held in reserve for an additional in-person meeting in advance of the 80th General Convention. The 2022-2024 triennial budget request of \$102,000 is based on six (6) meetings, with a similarly sized Council of Advice.

AGENCIES & BOARDS

REPORTING TO GENERAL CONVENTION

Board for Transition Ministry

Board of the Archives of the Episcopal Church

Board of Trustees for the Church Pension Fund

Board of Trustees of the General Theological Seminary of the Episcopal Church

Court of Review

Disciplinary Board for Bishops

Episcopal Relief and Development Board of Directors

Forward Movement

General Board of Examining Chaplains

BOARD FOR TRANSITION MINISTRY

Membership

The Rev. Canon Elizabeth Easton, <i>Chair</i>	Nebraska, VI	2021
The Rev. Canon Victor H. Conrado, <i>Vice-Chair</i>	Chicago, V	2024
Ms. Denise Obando, <i>Secretary</i>	California, VIII	2021
The Rev. Dr. Gary Butterworth	Western North Carolina, IV	2024
The Rev. Canon Paula Clark	Washington, III	2021
The Rt. Rev. Douglas Fisher	Western Massachusetts, I	2021
The Rt. Rev. Daniel Gutiérrez	Pennsylvania, III	2024
Ms. Ellen McVey	Eastern Michigan, V	2024
Mrs. Anne Schmidt	Dallas, VII	2024
The Rt. Rev. Allen Shin	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	

Mandate

Canon III.16.1 - 2

Sec. 1

a. There shall be a Board for Transition Ministry of the General Convention consisting of twelve members, four of whom shall be Bishops, four of whom shall be Presbyters or Deacons, and four of whom shall be Lay Persons.

b. The Bishops shall be appointed by the Presiding Bishop. The Priests or Deacons and Lay Members shall be appointed by the President of the House of Deputies. All appointments to the Board shall be subject to the confirmation of the General Convention.

c. The Members shall serve terms beginning with the adjournment of the meeting of the General Convention at which their appointments are confirmed, and ending with the adjournment of the second regular meeting thereafter. The members shall not serve successive terms.

d. At each regular meeting of the General Convention one-half of the membership shall be appointed to serve full terms.

e. Vacancies shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of the members' terms, and, if a regular meeting of the General Convention intervenes, appointments for terms extending beyond such meetings shall be subject to confirmation of the General Convention. Members appointed to fill the vacancies shall not thereby be disqualified from appointment to full terms thereafter.

Sec. 2. The duties of the Board shall be:

- a. To oversee the Office for Transition Ministry.
- b. To provide support for the training of bishops and diocesan personnel in the transition ministry processes.
- c. To study the transition ministry needs and trends in the Episcopal Church and in other Christian bodies.
- d. To issue and distribute such reports and information concerning transition ministry as it deems helpful to the Church.
- d. To cooperate with the Centers for Mission and the other Boards, Commissions, and Agencies which are concerned with transition ministry, and particularly with the Executive Council.
- f. To report on its work and the work of the Office for Transition Ministry at each regular meeting of the General Convention.
- g. To report to the Executive Council annually as a part of its accountability to the Council for the funding which the Office for Transition Ministry receives.
- h. To work in cooperation with the Church Center Staff.
- i. To fulfill other responsibilities assigned to it by the General Convention.

Summary of Work

A Zoom meeting to elect officers for the Board occurred on January 23, 2019. The Rev. Elizabeth Easton and the Rev. Victor Conrado agreed to co-chair the Board. Ms. Denise Obando agreed to be the Secretary.

The Board gathered in person October 23-25, 2019 in Atlanta, Georgia. This was the only opportunity for an in-person meeting with the onset of the COVID-19 pandemic.

The Board met in its entirety one more time via Zoom on September 16, 2020, with various working groups convening throughout the year.

Participation by members of The Board for Transition Ministry was very low this triennium: a quorum was not reached for the October 2019 meeting, and the September 2020 meeting had the minimum number of members participate, raising questions about the mission of the Board and whether it is time to reconsider the group's mandate.

The Board for Transition Ministry is recommending that a member of the Church Pension Group (CPG) be invited to join future Board meetings as an *ex officio* member or guest. The Board recognizes an opportunity to optimize statistics and reports with Diocesan Transition Ministers if there is direct access to CPG.

The Board hoped to review data from CPG regarding their collection of voluntary reporting of clergy race, ethnicity, gender identity and sexual orientation. It is the Board's understanding that that data is still being gathered and will hopefully be available to the larger Church in the year to come.

Board members heard from Diocesan Transition Ministers from across TEC that trends from the past triennium still continue. Some of those trends include: the aging church, part-time clergy, diversifying clergy, dual-call couples, equity issues, and the call process.

Many new challenges this triennium focused on approaches to transitions during a pandemic. Some searches were completely paused while others moved forward using virtual tools for their discernment conversations. Priests left calls without the usual festive coffee hour celebration. New priests began calls without ever stepping foot on the grounds they found themselves now responsible for. Ordinations and consecrations continued but with very limited in-person participation while whole dioceses watched online. How to produce, edit, and lead online church offerings was never taught in an Episcopal seminary. In order to stay connected, clergy quickly learned how to use Facebook Live, Zoom and YouTube to provide worship, offer an opportunity for parishioners to stay in touch with each other, and find a way to maintain the business of the church.

An extremely successful gathering of nearly 100 Diocesan Transition Ministers occurred March 26-29, 2019 in Salt Lake City, Utah. Professional development, beautiful liturgy, and shared camaraderie abounded. The next gathering is being planned for March 2022.

General Convention 2018 referred resolution 2018-D021 to the Board. While the mandate was not met, the Office for Transition Ministry (OTM) reported in January 2021 that it is implementing resolutions 2018-D021 and 2018-D064. 2018-D021 requires that sex and current annual compensation no longer appear on an Individual OTM Portfolio, and that a specific range of compensation be required for Community OTM Portfolios posted by dioceses. 2018-D064 requires that a copy of an Accord or Order for deacons, priests, and bishops be attached to an Individual OTM Portfolio. This resolution also requires that each diocese notify the Office for Transition Ministry of such Accords or Orders.

The OTM database and portfolio forms were not updated or altered during this triennium, despite urging from the Board.

Specific Mandate from GC79

Resolution 2018 – D021 – Revise Ministry Portfolio Form for the Transition Ministry Office

Resolved, That on the Basic Information portion of the Ministry Portfolio maintained by the Officer of Transition Ministry for a member of the clergy, the section titled Sex be deleted; and be it further

Resolved, That on the Compensation & Housing portion of the Ministry Portfolio maintained by the Officer of Transition Ministry for a member of the clergy, the Current Annual Compensation section be deleted; and be it further

Resolved, That a specific amount or range of compensation be required on each Community Ministry Portfolio published by the Office of Transition Ministry; and be it further

Resolved, That these changes be made and take effect no later than December 31, 2018 and that they apply to all postings and information maintained by the Officer of Transition Ministry as of that date.

BOARD OF THE ARCHIVES OF THE EPISCOPAL CHURCH

Membership

Ms. Pan Adams-McCaslin, <i>Convener</i>	Western North Carolina, IV	2021
Ms. Anne Bardol	Northwestern Pennsylvania, III	2021
The Rt. Rev. Jennifer Baskerville-Burrows	Indianapolis, V	2024
Dr. Heather Calloway	Indianapolis, V	2024
The Rt. Rev. R. William Franklin	Western New York, II	2021
Dr. Frederick Gerbracht	Long Island, II	2021
Prof. Lawrence Hitt, II	Colorado, VI	2024
The Rev. W. Keith McCoy	New Jersey, II	2024
The Rev. Dr. Robert Pace	The Episcopal Church in North Texas, VII	2021
Ms. Margaret Porter	New Hampshire, I	2024
The Rt. Rev. Samuel Rodman	North Carolina, IV	2021
The Rev. Dr. Brian Kurt Wilbert	Ohio, V	2021
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
Mr. Mark Duffy, <i>Ex Officio</i>	Texas, VII	
The Rev. Gay Clark Jennings, <i>Ex Officio</i>	Ohio, V	

Changes in Membership

There were no changes in membership during the past triennium.

Representation at General Convention

The entire Board of the Archives were present at the 2018 General Convention meeting in Austin Texas as either deputies, alternate deputies or members of the House of Bishops.

Acknowledgements

The Rev. Canon Lang Lowrey, III; The Rev. Canon Michael Barlowe; The Rev. Deacon Geoffrey T. Smith

Mandate

Canon I.5.3

Sec. 3

a. There shall be a Board of the Archives which shall consist of the Archivist (ex officio, with vote) and twelve (12) appointed persons, three (3) of whom shall be Bishops, three (3) of whom shall be Clergy, and six (6) of whom shall be Lay Persons. All appointed Members of the Board shall serve terms beginning with the close of the General Convention at which their appointments are confirmed and ending with the close of the second regular Convention thereafter.

b. Members shall serve rotating terms for the purpose of continuity on the Board. In the first instance following the adoption of these provisions, one of the Bishops and one half of the Clerical and Lay Appointees shall have terms expiring after the next regular meeting of the General Convention as determined by lot.

c. Bishops shall be appointed by the Presiding Bishop, and other Clerical and all Lay Members shall be appointed by the President of the House of Deputies, all subject to the confirmation of General Convention. Consideration shall be given to assure that membership includes persons who possess knowledge either of history or archival administration, or are persons skilled in disciplines pertinent to the resolutions of the concerns of the Archives. Positions of Members of the Board which become vacant prior to the normal expiration of such Members' terms shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of such Members' terms, and if a regular meeting of the General Convention intervenes, appointments for terms extending beyond such meeting shall be subject to confirmation of the General Convention. Because of the special skills and knowledge needed by this Board, a Member shall be eligible for appointment for two successive terms, after which the Member may not be reappointed prior to the next meeting of the General Convention following the meeting at the close of which the second successive term of the Member expired. Members appointed to fill vacancies in unexpired terms shall not thereby be disqualified from appointment to two full terms immediately thereafter.

d. The Board of the Archives shall have the duty to set policy for the Archives, to elect the Archivist of the Episcopal Church, and to set forth the terms and conditions with regard to the work of the Archivist.

e. The Board of the Archives shall meet annually, or more often as required.

f. The Board of the Archives shall elect its own officers and have the power to create committees necessary for the carrying on of its work.

g. The Board of the Archives shall adopt procedures consistent with the Constitution and Canons of the Episcopal Church for its organization and functioning.

h. The Board of the Archives shall report to the General Convention, and the Executive Council, through the office of the Executive Officer of the General Convention, and to the Church.

Sec. 4. There shall be an Archivist of the Episcopal Church whose duty shall be to manage the Archives, records, and related information resources of the Church at the direction of the Board.

Sec. 5. The expenses of the Archives of the Episcopal Church shall be shared by the General Convention and the Executive Council.

Summary of Work

A Narrative of Accomplishment

To close out the past with an accounting of where we have been, what we have learned, and where we are going—the future into which God is already calling us, we offer the following narrative history from 2018-2020 and indeed, as the enclosed time line shows, a bit of history before that.

The Board met seven times in the triennium: once in person, due to the COVID-19 pandemic, and six times by teleconference. The Executive Committee (comprising the three officers, Board member at large Larry Hitt, and the Archivist) conferred as a body of advice to the executive Director a total of 22 times in teleconference. Meetings leading to decisions were kept in minutes. The Chair communicated regularly with the Canonical Archivist to provide counsel, coordinated his annual performance review, and assisted in weighing priorities in light of the many demands of securing a new facility for the Archives and maintaining operations.

In the months following General Convention of 2018, the Board and DFMS management agreed that it would be in the best interest of The Episcopal Church and the Archives to sell the property known as Block 87 in downtown Austin, which had proven to be a low-risk, high-return investment in a prominent location in the hope that the entire archival holdings could be gathered under one roof. In early December of that year, the Canonical Archivist, supported by the Executive Committee of the Board, sent the Presiding Bishop a status report and action plan with recommendation for next steps

in locating the archives beyond Block 87. On December 31st the Office of Public Affairs released a statement on the sale of the Austin property which declared “Proceeds from sale to accelerate new Archives.”

In a January 2019 response, the Presiding Bishop indicated the need for a pause: “This transaction is a positive development broadening the church’s opportunities and creating new possibilities for addressing the archival needs of the church.” The moment for reflection was accompanied by a request that the Board pause its work and prepare a vision statement of its mission and ministry of the Archives with general specifications for a future archive. The Archivist and Board were informed of an unprecedented judgment that all previous actions of the General Convention and the Executive Council regarding a new archives building were effectively null and void.

It bears noting for the record that the sale of Block 87, after all debt, taxes, and development costs related specifically to Block 87 were paid off , realized for the DFMS a cash gain of approximately \$23 million from an investment that required no cash outlay or collateralized loan costs to the Society. The administration ceased all planning activities, including the capital fund raising effort, which was shelved amidst a leadership change in the 815 development unit. Proceeds of the sale were placed in Executive Council discretionary trust funds without reference to either their source in a designated asset for the Archives, or reference to the original intention of the past Councils.

When the Board met in Austin in February 2019, it endeavored to answer the question posed by the Presiding Bishop: “What are the physical and digital archival, and information management, needs of the Church in the early years of 21st century that the Episcopal Archives must address?” What follows is the statement crafted by the Board after its three-day February 2019 meeting, revised in the months which followed, and presented to the Executive Council’s Governance and Operations Standing Committee in June 2019 in video conference.

Archives Board’s Vision and Priorities for the Episcopal Church’s Archives

May 29, 2019

Keeping Archives, Keeping Faith

“Pay attention, my people, to my instruction! Listen to the words I speak! I will sing a song that imparts wisdom; I will make insightful observations about the past. What we have heard and learned that which our ancestors have told us - we will not hide from their descendants. We will tell the next generation about the Lord’s praiseworthy acts, about his strength and the amazing things he has done.” (Psalm 78:1-4 New English Trans.

Introduction

In response to a request by Presiding Bishop Curry and President Jennings, the Board of Archives at its recent meeting in Austin discussed at length the value and future needs of The Archives of the Episcopal Church. The Board devoted its full meeting in February to the topic of keeping archives – physically and digitally, and bringing new members into a conversation that has been underway for well over a decade. Members reviewed the journey and the lessons, the ideals and the compromises generated by a project of this magnitude, and broke into sub-groups to study what we identified as the priority concerns. Our task was not to dive into the vast details already examined to produce another list of specific requirements. We tried to think large of our shared mission. This report is the product of the groups' thinking refined into a succinct statement of need.

We focused our thoughts around three important areas: the theology of historical stewardship of archives, the practical needs and priorities, and a means of communicating these needs to the Church. The Board felt a certain level of urgency in giving advantage to the commendable outcome realized by the sale of block 87 in Austin. The concept we all aimed for in 2009 fell short of the ideal, but it brought the Church a gift of funds that opens new opportunities, which though modest in comparison, can still achieve the Project's essential goals.

The Archives of the Episcopal Church contains collections of both written and digital records of the story of the Episcopal Church. These records are fundamental to our identity and are a key to determining our future mission, particularly as we enlarge the rich narrative of the Episcopal Church beyond the self-imposed boundaries of the majority culture. Mission requires that we know the story of the voices that have been left out. The Board is excited that at this moment of invigorated mission the Archives can be equipped to respond more fully to the call of the Jesus Movement to become a beloved community. A space that supports various modes of accessibility will give all members a connection to the Church's story and allows us to more honestly address issues of racial healing, evangelism and creation care.

A Theological Understanding

Our Episcopal Church is a denomination which locates itself around the centrality of the printed word. Our historical records are part of a revered account of God's acting within our branch of the Body of Christ. At the same time, the Body of Christ is also a flawed human institution that carries its past into every occasion. Just as Moses urged the ancient Hebrew people to choose to remember their past lest they forget, Episcopalians need the records of our history to be safely preserved for access so that they may guide us as we continue to adapt to new ways to serve and know God, and with new insights.

The Gospel states that “The Word dwelt among us.” Our Anglican heritage has always been dedicated to making the Word accessible to the whole people of God: the Bible in the language of the people, the liturgy in the language of the people. When we are discussing the idea of the “Word” dwelling within the annals of the Church’s archives, the Board contemplates the value of having the collections safeguarded, catalogued, digitalized, exhibited, and cared for.

Archives as a Place for Evangelism and Mission

Board members are keenly aware that the Archives, in its mission support role, must venture forward strategically to communicate a message that feeds the healing work of the Church. The Archives reminds us that this work is a constant and renewable source to refresh our Episcopal DNA. Each year the Archives responds to close to a thousand inquires of historical, legal and general consultations, most of which are researched for a wider conversation. General Convention alone accounts for 534 inquiries, but adult study, student projects, parish anniversaries, and academic histories are all part of the conversation about The Episcopal Church’s real world engagement. The Archives’ Digital Archives and Web exhibits, which focus on the history of marginalized communities, reach over 200,000 unique users annually. The work of the Archives is the work of evangelism, which is the main work of the Church. The Archives work is the collaborative work of staff, primary resources, donors, users, and technologies.

It requires not just a storage solution but a ministry-centered design.

Over the last 20 years, visioning and planning for a future home for the Archives and its many collections has been a primary focus for the Board, the Executive Council, and General Convention. Currently housed on the 2nd floor of the library of the Seminary of the Southwest in Austin, Texas, with five off-site storage sites, the Archives has greatly outgrown its space. Over the last several triennia, numerous committees of Executive Council have reviewed the unique value of the Archives for the future not only in the collections held by the Church, but the opportunities for internal Church research, education, and a place to have affordable, reasonable access to the records, both physically and digitally. Why does the Board find urgency in locating the Archives?

- The space we rent from the Seminary is over 60 years old. They have requested the space be vacated for seminary expansion.
- The building does not meet archival, environmental, and industry storage standards, affecting the stability of the materials and their preservation.
- Every staff member’s office and most work areas are double-purposed.

- Current research space accommodates only 2 visiting researchers at a time.
- Collections and documents are held in five other storage facilities, requiring expensive retrieval fees and wait times.

Priorities in Meeting Strategic Needs

What are the strategic and practical needs for The Archives of the Episcopal Church?

- A well-designed, safe facility for the collections and the staff.
- A site providing appropriate environmental controls, fire suppression, ADA compliance, structural integrity, and workplace efficiency in a location not prone to natural disaster.
- Research and visitor accommodation with public display areas.
- A state-of-the-art facility that meets the archival needs for advanced information technology, digital archiving, and networking, with the capacity to accommodate changing technology
- Site selection that will be attractive in hiring and retaining quality staff. Aspects of this element include housing affordability and proximity to a college or university with a library or archival training program capable of being a contributing environment for work/study, part-time, and full-time staffing needs and staff professional development.
- Appropriate work space for staff, including standard archival processes of acquisition, lab and bench work, appraisal, organization, digitization, preservation, and special project implementations
- A site that is identifiable as The Archives of the Episcopal Church, which provides a welcoming, hospitable place for visitors/researchers with proximity to a commercial airport or public transportation to maximize access to the entire church.

Setting Direction Anew: What are the next steps?

The sale of the land in Austin and the realization of approximately \$20 million in new money is cause for celebration and a happy accomplishment after immense efforts expended by the Archives Board and the Executive Council. We have learned much about the range of possibilities by utilizing staff, consultants, architects, and other experts.

Executive Council and General Convention have continued to commit to the Archives Project and its importance during the last twenty years. Monies were set aside for the projected multiple moves to a new site and for endowment fund development to maintain an archival environment. These are

necessary expenses that, together with the building, give us reason to examine carefully the scale and program of the future Archives. The Board of the Archives believes that attention to these practical and urgent needs of the Archives at this time in the life of the Church will faithfully make the story of God's deeds known to our descendants "so that the next generations, children yet to be born, might know about them." (Psalm 78:5B-6a)

The Board of the Archives submits its recommendation to the Executive Council that it charge the Board, the staff, and other leadership of the church to undertake this important opportunity to work together to pursue an expedited development of the Archives while being attentive to the concerns of future sustainability, stewardship of resources, and mission priorities of the Church.

Background: The Archives of the Episcopal Church – Timeline

Over the past 184 years, the Domestic and Foreign Missionary Society (DFMS) has consistently affirmed and demonstrated a commitment to collecting, preserving, and communicating its history—by church canon, Executive Council action, and triennial budgets of General Convention. The Episcopal Church has long envisioned a suitable permanent repository for its ever-growing archive of material—manuscript, print, digital, photographic, video, and film. With each passing year and every acquisition, the need for a more accessible, spacious, staff- and user-friendly facility becomes more evident and urgent.

1835 The Episcopal Church signifies the importance of preserving its history by naming a conservator of archives.

1930 General Convention archives deposited at the New York Historical Society.

1940 Church Historical Society places additional archives at the Philadelphia Divinity School.

1959 Archive collections are combined and delivered to the Seminary of the Southwest, Austin, Texas, an archivist is employed, and a professional program of archives acquisition, processing, and reference service develops.

1985 General Convention enacts Canon I.5.3, establishing an oversight board for the Archives, further committing the Church to the care of its institutional history.

1996 The Archives Board requests a program assessment study for a modern archival facility.

2006 Expanded holdings are housed in four separate locations. Executive Council acts on Board's request to move forward with proposal. A Building Committee begins a three-year intensive study to determine optimal Archives site and location options.

2009 DFMS/Executive Council purchases Austin Block 87 property for \$9.5 million after identifying over 16 potential sites and 4 finalist locations, with intent to construct a suitable repository for the Archives in their entirety.

2015 Executive Council gives permission to sell Block 87, at that time valued at \$17 million.

2016 Executive Council renews support for the building project, allocating a reserve budget of \$3.3 million for moving and development. Archives project is designated as a priority. Development Office and Archives re-frames case statement and campaign materials.

2017 A developer is chosen for Block 87 property development, to include space for the Archives and an adjoining mixed-use project. Archivist and DFMS Development Director begin early silent fundraising, and initial major ask is pitched.

2018 In the Blue Book report to the General Convention at the conclusion of the Triennium, the Canonical Archivist states in 2017, “We expect to find fruition in 2018 with the start of construction on a new and permanent facility for the Archives.” Block 87 increased value has provided 18% year over year ROI. DFMS Development Director retires. On 31 December, TEC announces the sale of Block 87 in its entirety, resulting in cash profit in excess of \$20 million after all expenses, taxes and settlement costs.

2019 February 7-9, the Board of the Archives of TEC, the Canonical Archivist, DFMS executive staff, and Archives staff gather in Austin for a three day visioning process, with evaluation of current and future preservation, storage, and accessibility needs, for presentation at Executive Council’s June meeting.

[End of June statement to Council]

Working with Contingency

Although the June 2019 report from the Board of Archives to the Executive Council was well received, communication about the future of the Archives relocation to the Canonical Archivist and the Board was minimal between June and December 2019. Very preliminary conversations of other possibilities were underway among DFMS management and these would require time to explore. At the Board’s meeting on January 16, 2020, DFMS Chief Operating Officer Geoff Smith described his initiative to reach out to contacts at Iron Mountain, a records warehousing company, in order to arrange interviews with the Archivist for an assessment of a possible “turn-key” contingency for the

Archives. The Canonical Archivist and the Board voiced objection and concern about this type of contingency planning and sought clarification of this nonstandard option for operating a historical archives.

Following the Board meeting, COO Smith asked Board vice-chair Bishop William Franklin, Board member Ted Gerbracht, and Treasurer Kurt Barnes to meet on March 3rd to discuss the Archives building project. The parties agreed to recognize that (1) the Archives project had been supported by successive Executive Councils as a priority of The Episcopal Church and that the Board's recent vision statement serves as the operative document for any alternative to future housing for the archives; and (2) the complexity of the canonical oversight of the Archives and Archivist was acknowledged. Throughout the triennium, these issues continue to be addressed for the impact they have on trust in the relationship among Archives staff, the Leadership Team, and the Archives Board.

At the turn of the page from the calendar year 2019 to 2020 no one was aware of the impact which the COVID-19 coronavirus, racial unrest, and a vitriolic election cycle were about to unleash, in a way that we would soon exhort us to "live and move and have our being." The Board's Executive Committee learned in the summer of 2020 that COO Smith had presented a proposal from Iron Mountain to an Executive Council committee in June for consideration. A July 9 response from Executive Council's Executive Committee to COO Smith requested that a broader search be made for competing options. While the resolution did not call for their participation, the Canonical Archivist diligently responded to assist COO Smith in identifying reasonable alternatives and, working with finance and property consultant Lang Lowrey, to identify archival options other than an outsourced storage solution.

The relocation contingency received heightened urgency by the firm confirmation in late July that the Seminary of the Southwest was on target with its renovations plans and requested that the DFMS relocate the Archives by May 2021. Due to the immediacy of the interim move, the Archives staff would almost immediately need to begin closing down projects in progress and packing up the holdings at the Seminary. The Board's September 2020 meeting was laden with questions about the rationale for a temporary move of the entire collection, the full accounting of the funds obtained as a result of the Archives project at Block 87, the paucity of communication and collaboration between the DFMS leadership team, the Board and the Archivist. Trust became a central issue between the Board and the DFMS leadership, prompting Board member Bishop Jennifer Baskerville-Burrows to propose a resolution to Executive Council. While commending the continued search for a permanent site for the Archives, it advised that "discussions related to the interim and permanent housing for the Archives involve members of the Board of Archives and the Canonical Archivist; and. . .that any

conversations with potential partners from concept to completion include the Chair of the Board of Archives.”

Smith led a presentation of the ad hoc working group’s findings to the October 2020 Council meeting with Board Chair Pan Adams-McCaslin, Canonical Archivist Mark Duffy, and Consultant Lang Lowrey. Four options were ranked from the cheaper commercial storage company’s proposal, to a warehouse facility in need of renovation, to an attractive modified but smaller space, and finally to a large lease to purchase space that would require a robust and whole hearted staff response to accomplish. The Archivist’s lead recommendation was the latter site for its investment value, longer term suitability at a time of uncertainty, and least risky for its agility of future choice. The Executive Council chose renovation of the warehouse option for its short-term cost advantages. As of this writing, the archivists are preparing to close the Archives and begin the task of preparing the Seminary library holdings for an accelerated move to a site on Denson Drive in Austin from their last temporary home of 60 years at the Seminary’s library building. While the holdings will still be split across locations, the hope is that they will be less so with an improved floor plan.

Conclusion

This three-year report reflects a period of intense Board activity to match a series of decisions, actions, and sometimes opaque negotiations surrounding the future of the Church’s archives. It began with what was clearly a financial accomplishment unmatched in the DFMS’s history: the sale of the downtown Austin property. The property had been held as an income-generating investment for 10 years in the earnest expectation of either a building for the archives on the site, or a windfall profit for the DFMS that would be more than sufficient to complete the Archives Project. It was our hope that these monies would also be used for endowment purposes to feed and care for a new Archives thereby lessening the impact on the General Convention’s budget. This remains the collective hope of the current Board.

Yet at the end of the reporting period of the triennium, the Fall of 2020, The Executive Council has endorsed a move for the Archives to a renovated warehouse in what is expected to be a five-year interim stay as the DFMS leadership pursues alternate plans for a future home of the archival holdings.

The future home and the continuing mission and ministry of the Archives of the Episcopal Church also remains the collective hope of the current Board.

The membership of the Board of Archives, appointed by Church leadership, is comprised of historians, archivists, and other professionals who have brought their gifts, experience, and

appreciation for history and for our Church Archives to this work. Our ministry, in the words of a song written by Anne and John Barbour, is to be “Guardians of Time.” We join with the Canonical Archivist and his staff who are also “guardians of time” in the evolving story of the Episcopal branch of the Jesus movement. The Board offers their sincere appreciation to the Canonical Archivist and the entire curatorial and professional staff for their dedication in a time of great upheaval and uncertainty. Many of them had other employment choices offered to them but have stayed committed to the work of the Archives. We shared with them the expressed hope that this important decision about the Archives’ care and protection would eventually filter through a fresh constancy and understanding of the historical record’s importance—symbolically and evidentially—to the Church’s institutional future.

In his attached report, Canonical Archivist Mark Duffy will continue the thread begun at the beginning of this report—where we need to go in the frontiers of e-archives, greater online access to our past, electronic document deposit and exchange with diocesan leaders and protection of corporate historical data in a time of heightened concern with security and privacy. The Board acknowledges that the primary work of the Archives must be allowed to thrive without unnecessary hindrance, if the Church is to realize the benefits only recently accrued since the General Convention took direct responsibility for its archives and history in 1985.

The Rev. Dr. Brian K. Wilbert

Secretary of the Board

Submitted on behalf of the Board of the Archives of the Episcopal Church

REPORT OF THE CANONICAL ARCHIVIST

The Archives has maintained a steady progress in its main areas of historical documentation, education for mission, and evangelism in the three-year period from 2018 to 2020. The historical project has proceeded against a background of an unpredictable and competing social discourse questioning the reliability of shared knowledge. Its analogous expression is found in the public and church-wide reckoning with individual story telling of personal journeys. The dynamic is thought provoking. Stories as personal experience have achieved an elevated authority capable of influencing the public narrative. They emerge to awaken in others the threads of shared value and empathy, even when the experience is unfamiliar or foreign. Story contrasts with history, which is acquired by the conveyance of the collective memory, however contested that may be at any moment. History exists as an external refereed truth that challenges us to reframe our personal story in ways that are anchored in the greater community experience.

Properly set aside and safeguarded, archives are the touchstone sources for the shared story. They supply lasting influence on the reframing rituals that living institutions practice in the course of reevaluation and affirmation. The idea was proposed at a Board meeting early in the triennium that the future of archives is uncharted and the “meaning of archives” has been altered in some fundamental way by technology. Technology has certainly expanded the possibilities of archiving and added a layer of complexity requiring greater expertise. The essential meaning of archives as enduring documentation has not changed, however, for the historians and archivists who work to preserve primary sources and reframe events for the benefit of institutions and society.

For the Church, technology has left many of our dioceses and parishes in a far more tenuous state of concern about having the tools and expertise to manage their electronic archives in networked and cloud-hosted computing environments. As a central agency of The Episcopal Church, the Archives has a duty to develop intra-Church information systems. The elements of that kind of support and of a thriving church archives are immutable: place (a building), tools (information and technology), and experience (professionalism). Care in cultivating these defining elements will safeguard our stories and history for whatever providential future lies ahead.

Research Services

Support of the General Convention bodies, the DFMS, dioceses and our official organizations remains the core of our research services as measured by time and output. The value of the internal organizational research appears to be highly appreciated as there is a steady flow of inquirers asking not simply for fact checking but also for the in-depth historical analysis and reporting, a service

developed only in the last dozen years. Like so many services that are reliably performed, what was new just a decade ago is now the norm.

For the three-year reporting cycle that covers the period 2018 to 2020, the archivists responded to a total of 1,820 research queries that involved intensive historical research of several hours or days to complete (about 25% of which were General Convention bodies). The Records Management office responded to 163 research inquiries for Episcopal Church Center staff, which concerned more current research. Consultations to dioceses, parishes, and agencies on archiving, digital records, retention, copyright, and similar matters accounted for 334 incoming questions. Overall then, the staff responded to 2,321 requests for assistance from the Church community in the three-year period.

Institutional Research. The greatest amount of staff time is assigned to priority research of internal governance, administration, legal, and mission program inquiries. Interim governance requests involve considerable original research, digitization, and personal consulting. Although they amount to just 25% of the requests, they account for about 75% of the time. Internal requests typically result in a formal Archives Research Report. Archivists prepared 58 historical research products for internal bodies in the three-year reporting period. These research reports do not include, however, the separate categories of on-going legal support in areas of clergy discipline, property, litigation, trust fund terms, and copyright, nor the 467 research reports prepared for the legislative committees and individual bishops and deputies leading up to the last General Convention.

The following partial list illustrates the range of administrative and mission-related topics researched in depth for internal programs and governance.

- Admission of the dioceses of Haiti, Puerto Rico, Venezuela, and Hawaii
- Advocacy by TEC for refugees, criminal justice, and Israel-Palestine justice
- Analysis and compilation of Church's insurance coverage
- Anti-racism efforts by the institutional governing bodies of The Episcopal Church
- Associational history of The Episcopal Church and the Boy Scouts of America
- Church Pension Fund and its historical relationship with General Convention
- Church-wide strategic planning efforts by The Episcopal Church
- Coalition 14's origins, members, and grant programs
- Committee on Social Criteria for socially responsible investment: origins and history
- Copyrights/service marks of The Episcopal Church: history and status
- Creation, requirements, and evolution of the office of Licensed Lay Evangelist
- Cuban property owned by the DFMS in Cuba at the time of the revolution
- Direct Ordination Efforts in The Episcopal Church
- The Episcopal Church's position and reactions to the U.S. Civil War

- Evil and social justice as theological problems in the Baptismal rite revisions of 1979
- Evolution of roles and compensation of the presiding officers of General Convention
- Freedom of religion and separation of church and state
- General Theological Seminary and its relationship to the General Convention/DFMS
- Influenza Pandemic of 1918 and a web microsite history
- Development and requirements of parochial and diocesan reports
- Relationship, autonomy, and financial covenants of the ECW and UTO Committee
- Review of Decade of Evangelism and previous evangelism campaigns and projects
- Slavery reparations and The Episcopal Church's response to the issue
- Socially Responsible Investing and the Church Pension Fund
- Task Force on Older Adult Ministries: background of the ministry to seniors
- Affiliation evidence of Emmanuel Parish, Geneva, to The Episcopal Church
- Primary sources for historical research on Asian American Episcopal history
- Translation service, practice, and policies of The Episcopal Church
- The United Nations and the history of support by The Episcopal Church
- White supremacy in TEC: primary sources for confronting instances and stories

By far the most extensive research and reporting task in the triennium was the report requested by 2018-A088 to recommend to the local church Guidelines for Policy on Amending Church Records for Name and Gender Changes. The report was vetted with affected communities and submitted to Executive Council, which approved the guidelines for distribution at its October 9-12, 2020 meeting.

Website Research. The Digital Archives (ranging from 35–45% of current web use) is the main vehicle for reaching the Archives' user community for education, advocacy on public issues, Church-wide policy, and governance. Advice on records and archives and historical resources accounted for 26-37% of the total use depending on the year of the triennial cycle. Unique visitors to the site also reflected the Churches triennial activity: 198,733 (2018); 124,872 (2019); and 132,385 (2020). Page requests averaged 662,728 over the three years. (688,446 628,471 671,267). Information provided below describes new resources offered on the episcopalarchives.org site.

External Research and Outreach. Most external research has been diverted to online sources. Archivists still provide research assistance and document delivery to a variety of students of church history when this can be done efficiently. This minimizes costs as on-site historical research makes extensive use of the holdings and includes lengthy occupancy of the Reading Room and dedicated attention of staff.

Among the external research use were writers of diocesan histories, and historians examining the history of the American Council for St. Luke's International Hospital, the Fund for the Diaconate, the

General Board of Examining Chaplains, Japanese missionary Mary Buchanan McGill, the introduction of trial liturgies in 1979, the development of global Christian networks, the Historical Society of the Episcopal Church, the Alaska Missionary Field, Prayer Book revision, Alaska missionary and physician Dr. Grafton Burke, Bishop James Theodore Holly and Haitian history, the Good Friday Offering, a documentary of the Philadelphia Eleven; the evolution of *El Libro de Oración Común*; a forthcoming book on social activism in the post-war Episcopal Church; Norman Binsted and wartime internment in Philippines; and religious influences during the Japanese American WWII interments.

The Archives hosted four exhibits for local events: an exhibit booth at General Convention, two separate exhibits on women's ministry, and an installation with the Seminary library on Jonathan Daniels. The latter exhibit was curated with the assistance of student intern Nobel Brigham from Episcopal Academy in Newtown Square, PA.

Digital Archives

In creating preservation copies of historical records, archivists try to meet the needs of institutional users, seekers in parishes and advocacy networks, and public users by selecting primary sources with the greatest continuing value in areas of governance, mission, and education. The curators are dedicated to high quality control when authenticating published records as the Digital Archives are used as trusted surrogates for the original records in formulating contemporary reinterpretations. Digital projects for the reporting period were delayed in 2020 by the closure due to the pandemic, but many projects were completed nonetheless as the list that follows attests.

As the Digital Archives expands in time, the Church audience has expectations of regular updates and expanded access to more online resources. Electronic conversion of original documents requires close preparation and periodic maintenance, especially if reliability and web persistence are valued. Technical complexity comes when data arrives in the Archives of obsolete software systems. In these cases, archivists must develop new technology platforms and refresh data to ensure future accessibility. During this triennium, the Archives fully maximized its staffing resources to manage an active digital presence. Unrestored staff reductions that occurred just as digital information systems became the norm in 2009 set a limit of sustainable activity for the Archives program. Meeting the demand for digital information will be a challenge, however, in the next two triennia without compromising the quality of these and other services.

Episcopal News Service. Archivists took steps to expand the popular Episcopal Press and News digital archive by incorporating 4,567 articles (23.4 GB) published from 2006 to 2011. Archivists moved data from stored obsolete files on a defunct ECC web content management system and placed that data into an open source searchable database. The news releases were checked for de-

duplication, repair of missing text, false links, and formatting issues. Unfortunately, the associated images, videos, and captions were ill-advisedly separated from the stories when the old ECC web-based system was abandoned in 2012. The Archives has prepared a script to reunite the images and videos with captions and credits, which will require close work to validate against the correct story. Other future work will harvest news releases for the years 2012 to 2019 from the current ECC web management system into the Digital Archives.

The Acts of Convention, 1973–2018. Additions were made to the Acts of Convention database in the past three years. The 2018 resolutions were added in late 2019 due to the extended publication delay of the official Journal minutes. During the novel coronavirus pandemic, the staff reclaimed several tasks from the shelf of future work to address missing citations, inconsistent text formatting, and retrospective topic indexing. Notably, archivists extended the Acts database back one session to 1973 from 1976.

Reports to General Convention from Official Bodies. Archivists completed data processing and publication of the 2018 interim body reports (the “Blue Book”) to the Digital Archives, adding 51 reports. This update extended the existing digital record, which begins in 1976 and runs through the current triennium. A new indexing scheme and interface that simplifies the topical search was developed and will be implemented on the website in early 2021.

Resolves of Council. The Resolves of Council digital archive has been updated in the triennium. Staff compiled and coded data for resolutions of 2017–2019. These were added to the database with descriptive titles and indexing. They are scheduled for posting on the website in January 2021. The curators used the pandemic-related remote work situation to review the existing database (1976–2019) to identify endorsed documents of Executive Council for inclusion at a future opportunity.

The Witness Magazine. The most exciting new initiative of the triennium for the Digital Archives platform is The Witness magazine, the news journal of record for social justice ministry and advocacy in the Episcopal Church. The Archives negotiated acquisition of the historical records along with the copyrights when the Church Publishing Company closed in 2009. By the end of 2020, the archivists had scanned to preservation standards a complete set of the issues, (2,849 issues of 50,018 pages) for 1917–2003. As with so many of the delayed applications during this time of the pandemic, uploading The Witness to the Archives website will be an early 2021 task that awaits design of a search interface.

Alaska Mission Photographic Preservation. The Archives completed a pilot project and follow-up digitization of its extensive photographic archive on the Alaska Mission. These images were used to

publicize information about the outposts and raise funds for churches, hospitals, schools, and other basic social infrastructure. The photos have high historical and anthropological value for their depiction of indigenous tribes, families, traditional domestic and work life, community infrastructure, industry, and transportation. The photo archive will be completed as a project in early 2021 and published shortly thereafter to the Archives website.

Jonathan Daniels Oral Histories / EDS Archives. This preservation project was completed in tandem with an exhibit at the Seminary of the Southwest. Archivists digitized a large collection of remembrances and eyewitness accounts of Daniels' life, short ministry, and murder in Lowndes County, Georgia. The archive holds 159 recordings (595 GB) of interviews conducted by Charles Eagle from 1985–2003.

The Spirit of Mission. The Archives digitized 25 volumes across date ranges of 1859–1938 of the Episcopal Church's premier mission news publication *The Spirit of Mission*. The volumes are the last of the issues still under copyright and include issues missing from existing online publications.

Women in Ministry: the Woman's Auxiliary. Working with a generous grant from the United Thank Offering, archivists began preservation digitization in 2020 of the Triennial Minutes of the Woman's Auxiliary, the Triennial Minutes of the Executive Board of the Woman's Auxiliary, Journals of the Diocesan chapters of the Woman's Auxiliary, and miscellaneous reports and publications. This is the first of three tranches of primary source material dating from 1880 that will be preserved and made available for wider access.

Acquisition and Preservation of Born Digital Records

This triennium marks a major point of accomplishment for the Archives in completing and implementing its Digital Repository system for acquiring digital data. Archivists began bringing electronic records into the repository after completing two years of data analysis, system configuration, standards development, and testing. The curators developed fresh appraisal and accessioning standards for evaluating new electronic records (i.e. "born digital") files.

In 2019, stored digitized data was systematically migrated from hard drives to the preservation environment with full metadata treatment, normalization, and audit control. Given the 35 TB of backlogged data, the process of careful intake and audit review has been slow. Approximately 10 TB of data were prepared for intake into the repository in 2020 just before the remote working situation of the pandemic, which interrupted the workflow. Archivists continued to ingest records remotely and have prepared the remaining 25 TB for intake by early 2021.

The Records Management Archivist and the Digital Archivist have been especially conscientious in keeping tight quality control over the development of the Digital Repository to prevent future confusion or data complexity. In conjunction with two software upgrades, the Archives moved the application to Arkivum’s dedicated cloud account, releasing it from dependency on the physical servers at our office location. The combination of the ECC IT ofce’s withholding of technology in December 2019 and the sudden threat of an unplanned removal from the Archives of data servers—and the historical records that reside on them—caused substantial delays and lost productivity. The work of the Archives in this area continues to follow the highest professional standards. The custodial duty is to protect the evidential and historical value of the records from unauthorized access or manipulation and to keep secure the systems that hold and manage the data.

General Convention Interim Body Database (Extranet). The Archives labored throughout the three-year period to obtain a clean capture of the 2009-2015 governance data from the proprietary content management application called the “Extranet” and place it in an open-source database. The Records Manager completed a detailed appraisal report of the Extranet database structure, function, and content for the years 2009–2015. Working with the Director, a retention schedule was completed and delivered to the General Convention Office in July 2020 with retention and deletion recommendations. Provisions were made for removing or sequestering sensitive personal identifying information. Public documents were identified for a future public access interface with the repository. This work is ongoing and hangs exclusively on decisions made by the GCO as they evolve systems of data management.

Episcopal Migration Ministries Database Acquisition. Archivists gave significant unanticipated attention in the triennium to securing the refugee data held jointly by a resettlement consortium but stored and managed by a Lutheran Church IT unit. Political realities surrounding US refugee policy prompted the Archives to move forward with capture of a security copy of the cloud-based database that holds vital information on families and individuals who arrived with little or no permanent documentation. The Archives prepared a database container to receive and secure the refugee data outside the contractor's cloud account. This work was much interrupted by the coronavirus pandemic in 2020, but at the time of this report, archivists and consultants had settled on acquiring a year-end archival snapshot of the data base in early 2021.

Records Management and Data Retention

Archivists supported the work of DFMS staff by responding to regular requests for assessment of current records, retention decisions, organization of computer files, and consultation to create good record keeping systems. The Records Manager conducted 1,044 office consults, records assessments, and other supporting information management with DFMS staff in the three-year

period. At least a third of these contacts in any year involve extended consultations, including orientations of new staff and hand-off interviews with those leaving employment. The individualized attention gives DFMS employees a greater awareness of their record-keeping responsibilities and a measurably greater commitment. The archivist regularly maintained current content for the online document resource (ERIC), including a special section related to the COVID-19 pandemic with policies, office procedures, and remote working guidelines.

Acquisitions and Access

Historical records acquisition for the period 2018 to 2020 amounted to approximately 775 cubic feet of analog and paper records and 5.2 TB of new digital data. The Archives ceased soliciting historical records from non-DFMS entities in 2020 in view of the uncertainties of the pandemic closing and the future of the Archives' building accommodations. The intake of paper records were unusually augmented by the acquisition of the Episcopal Divinity School archives in 2018. On the whole, however, the quantity of digital records continues to accelerate as the amount of analog records declines. This same trend is reflected in the records received by the Records Management Office at the headquarters between 2018-2020, which totaled 316 cubic feet of analog records and 5.2 TB. An additional 4 TB of stored legacy data were discovered and set apart for assessment. The amount of paper records has declined by 200% over the last six years, but the impact of COVID on financial record keeping in 2020 will greatly accelerate this transition to digital record keeping.

Between 2018 and 2020, archivists conducted archival appraisal, processing, and description that resulted in the creation of 19 formal descriptive finding aids, which represent 229 cubic feet of fully processed records. In addition, Archivists prepared scaled-down inventories that opened access to more than 535 cubic feet of archival records. The following is a partial list of fully processed (*) and minimally processed records that also largely reflect acquisitions of the past three years.

- Papers of William White, 1643, 1764-1855 and the White Family, 1807-1895, 12.5 cu. ft.*
- Records of the Philadelphia Divinity School of EDS Archives, 1862-1874, 24 cu. ft.*
- Records of the Episcopal Theological School of EDS Archives, 1867-1974, 40 cu. ft.*
- Records of the Churchman, Inc., 1876-1997, 10 cu. ft.
- Records of the Community of the Way of the Cross, 1893-1998, 11 cu. ft.
- Records and Personal Papers of Louis B. Runk, Church Advocate, 1894-1938, 4 cu. ft.*
- Records of Province VIII (Province of the Pacific), 1902-2012, 9.25 cu. ft.
- Personal Papers of Frederic Whitney Fitts, 1903-1943, 0.7 cu. ft.*
- Records of the Historical Society of the Episcopal Church (HSEC), 1910-1992, 20.6 cu. ft.
- Personal Papers of Massey H. Shepherd, 1913-1990, 39 cu. ft.*
- Personal Papers of Maurice Eldred Votaw, 1922-1949, 1976-1977, 1.0 cu. ft.*

- John Hines Biography Collection of John Shelby Spong, 1924–1990, 1.35 cu. ft./105 MB*
- Records of the DFMS Department of Christian Education, 1927–1982, 2 cu. ft.*
- Records of the Rural Workers Fellowship, 1927–2010, 1.5 cu. ft.*
- Personal Papers of Edward Nason West, 1930–1990, 24.5 cu.
- Personal Papers of Helen Brogden Turnbull, 1939–2000, 4 cu. ft.
- Episcopal Church News Publications, 1940–2009, 27 cu. ft.*
- Personal Papers of Walter C. Righter, 1941–2009, 1 cubic foot
- Records of the Division of Town and Country Work, 1943–1970, 1.75 cu. ft.*
- Personal Papers of Leonel Lake Mitchell, c. 1958–2012, 9 cu. ft.
- Personal Papers of Samuel McCray Garrett, 1965–1986, 1 cu. ft.
- Episcopal Diocesan Ecumenical Interreligious Officers, 1966–2011, 3 cu. ft.
- Records of the Think Tank/Metropolitan Planning, Diocese of California, 1967–1976, 1 cu. ft.
- Records of the National Altar Guild Association, 1967–2009, 2 cu. ft.
- Records of the Episcopal Church Building Fund, 1972–2007, 4 cu. ft.
- Records of Episcopal Renewal Ministries, 1973–2011, 3 cu. ft.
- Records of the Standing Commission on Church Music (James Litton), 1975–1984, 4 cu. ft.
- Records of the Assistant to the Presiding Bishop for Administration, 1978–2000, 7 cu. ft.
- Records of Seedlings Curriculum, 1978–2011, 3 cu. ft.
- Records of the Pacific Basin Conference, Conference Presentations, 1983, .5 cu. ft.*
- Records of Integrity, New York Chapter, 1986–2005, 2 cu. ft.
- Records of Episcopal Council/Partnership for Global Mission, 1989–2010, 1 cu. ft.
- Records of the Office of Pastoral Development, 1990–2005, 3 cu. ft.
- Records of the House of Bishops, Interim Meetings, 2001–2015, 2 cu. ft.
- Records of the General Board of Examining Chaplains (GBEC), 2005–2014, 5 cu. ft.
- Records of the Association of Anglican Musicians, 2005–2019, 2 cu. ft.
- United Thank Offering. Records of the President (Squires), 2014–2018, 1 cu. ft.
- Records of the Court of Review in the Case of J. Jon Bruno, 2018–2019, 5 cu. ft.

Access to Memory: Episcopal Archives Catalog

In preparation for adding records to an Archives Catalog, curators completed a two-stage project in 2020 to standardize and complete a large portion of our archival finding aids that will be the source for catalog entries. The Archives revisited 350 finding aids, some dating back to its move to Austin in the early 1960s and many that were very cursory in their description. All were audited and placed into electronic templates to conform to contemporary standards of archival description. Archivists created new descriptive finding aids for 130 record groups. These records will be used to populate the online catalog.

Design of the catalog system itself was completed by the end of 2020 utilizing the American standard for archival description known as DACS. The DACS standard was used to program settings in the Access to Memory (AtoM) Public Catalog software system. The staff made important customizations for data display that will enhance the user's ease in navigating the online catalog's search interface. Along with the AtoM system configuration and DACs data model, the archivists created and began using the new classification scheme that will associate collections together intellectually for the user. The scheme will reduce the costly practice of compiling artificial groupings of records physically simply for the purpose of describing and indexing them efficiently. Test records were created in the fall of 2020, and as of this report all systems are 'go' for deploying the first online catalog. Moving the archives and the continuing pandemic constraints will be hurdles for this necessary project in 2021, but the Director has made this a priority together with preparing the holdings for the next temporary site.

A Sustainable Building Project

A momentous wave of change and redirection occurred in the status of the Archives since the Canonical Archivist's last report to General Convention. The near certainty in our 2018 report that the Archives was on the verge of achieving the multi-decade goal of a permanent and adequate home for the Episcopal Church's archives appeared to collapse in a moment of institutional hesitation. By mid-2018, after repeated delays in the construction timetable, the Archivist, the Board, and the project consultant agreed that the prudent decision was to withdraw from the downtown Austin site and release the developer to seek their own favorable conditions for future construction.

Their recommendation to management and Executive Council was that the time had arrived to recognize the investment gain and pursue feasible second choice sites. Principal on the line of credit loan had been steadily reduced by revenue from the parking lot on the downtown site. Selling the land at its appreciated value would produce a handsome profit to more than cover the cost of a fine archives building on a good site and endow it with funds to release the Church budget of the building's ongoing costs.

The Executive Council decided in 2019 to stand back from previous commitments of fifteen years and to defer an archives building for another day. Funds from the sale of the Austin property were divided between short-term accounts and an undesignated trust fund without reference to the Church's archives. Conversations continue in other quarters that offer possibilities for a future solution. As a Church so deeply entwined with a theological commitment to the historical revelation of God's purpose in our corporate and individual lives, we find ourselves once again postponing to a time uncertain the most basic stewardship responsibility to the Church's institutional and cultural history.

The Seminary of the Southwest's expected date for campus construction was set for June 1, 2021, leading to the inevitable decision in October 2020 to relocate the archival holdings to temporary quarters by June 1, 2021. Executive Council, advised by the administration, selected a five-year interim warehouse lease in north Austin over other options that offered greater insurance against future contingencies and the impact of another move on the physical collections. Although the interim facility is not adequate as an archival facility, it accomplishes the best possible outcome for the limited funds made available by Executive Council. Accomplishing the move in short order, while maintaining safe physical distances, will require an awkward choreography at best. The professional staff have committed to safely transferring the historical records as is our duty to donors and friends of the Archives.

In a volatile world of global pandemic and related economic, social, and climatic realities, new surprises can easily flummox today's prospects and visions. One prays for all things to find their day and to deliver The Episcopal Church and its archives to a faithful and honorable outcome. After twenty-eight years of observing processes of General Convention and its remedy for avoiding troublesome matters, the writer is reminded of a desperate parliamentary procedure, the motion to postpone indefinitely. It is a subsidiary motion used to terminate a main motion without taking a direct vote that would commit to it. The hope remains that this is not the process we have inadvertently stumbled into for taking care of the difficult and inconvenient matter of the Church's historical archives and records.

Acknowledgments

The Archives curatorial and technical support team accomplished worked under difficult circumstances in this triennial period that challenged their morale and ability to perform with the passion and dedication of the past. Nonetheless, they responded with a high level of true collaboration (not to be lightly confused with cooperation) as we navigated internal setbacks, the new corona virus, and preparations for a move that was not settled upon until October 2020.

Special recognition goes to Administrative Deputy David Hales for unrelenting good spirits and careful oversight of the routines of operations and so many "other duties as assigned" that make him a jack of all the archival trades. The curatorial staff have excelled in meeting the challenge of electronic records archiving and preservation. Corrinne Collett has given one hundred and ten percent in developing the Digital Repository as Records Management Archivist in New York, and Whitney Hughes, the Digital Archivist, keeps numerous systems and the flow of digital data fresh, responsive, and accurate. Our research team is led by the seasoned and wise oversight of the Research Archivist Chris Paton. Our collections management portfolio in this triennium has been under the care of our newest member Trina Purcell. The part-time archivists, some credentialed and

some bringing skills from other fields of the humanities and technology have been nearly peerless in their adaptability and keen interest in achieving the best outcomes in their work for the Episcopal Archives: Katie Buonanno, Jamila Davey, Keely Drummond, Amy FitzGerald, Rachael Gilg, Patrick Goetz, Ellie Miller, Kate Orazem, and Sarah Sauri.

This reporting period was unparalleled in the demands it placed on the Chair, members of the Executive Committee, and the Archives Board. The Board itself was enormously fruitful in producing a new vision to lead the Church to whatever next steps await these valuable historical collections, and we give thanks for their talent and spirit. The Archives Board's authority was kept distant and in check with diminished opportunity to voice their gifts to inform and advise the whole Church. As a cultural institution, it is charged to monitor and communicate the historical mission of the Church. If there is any surface ambiguity in its design, it derives from its dual ministry as both an administrative and program arm of the General Convention and the Domestic and Foreign Missionary Society. The Board's value lies in its credibility as an independently minded and representative body of oversight. As executive director of the Archives, this writer owes great thanks to the Chair, Ms. Pan Adams-McCaslin, and the members of the Executive Committee and the entire Board for their wise, candid, and always loving counsel in safeguarding the direction of the Archives.

Mark J. Dufy
Canonical Archivist and Director
December 15, 2020

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Mandate

Canon I.8

Sec. 1. The Church Pension Fund, a corporation created by Chapter 97 of the Laws of 1914 of the State of New York as subsequently amended, is hereby authorized to establish and administer the clergy pension system, including life, accident and health benefits, of this Church, substantially in accordance with the principles adopted by the General Convention of 1913 and approved thereafter by the several Dioceses, with the view to providing pensions and related benefits for the Clergy who reach normal age of retirement, for the Clergy disabled by age or infirmity, and for the surviving spouses and minor children of deceased Clergy. The Church Pension Fund is also authorized to establish and administer the lay employee pension system and denominational health plan of the Church, substantially in accordance with the principles adopted by the General Convention of 2009 in Resolution 2009-A177, with the view to providing pensions, health care and related benefits for the eligible Clergy and eligible lay employees of this Church, as well as their eligible beneficiaries and dependents.

Sec. 2. The General Convention at each regular meeting shall elect, on the nomination of a Joint Committee thereof, twelve persons to serve as Trustees of The Church Pension Fund for a term of six years and until their successors shall have been elected and have qualified, and shall also fill such vacancies as may exist on the Board of Trustees. Effective January 1, 1989, any person who has been elected as a Trustee by General Convention for twelve or more consecutive years shall not be eligible for reelection until the next regular General Convention following the one in which that person was not eligible for reelection to the Board of Trustees. Any vacancy which occurs at a time when the General Convention is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee who shall serve until the next session of the General Convention thereafter shall have elected a Trustee to serve for the remainder of the unexpired term pertaining to such vacancy.

Sec. 3. For the purpose of administering the pension system, The Church Pension Fund shall be entitled to receive and to use all net royalties from publications authorized by the General Convention, and to levy upon and to collect from all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which under the regulations of The Church Pension Fund shall elect to come into the pension system, assessments based upon the salaries and other compensation paid to Clergy by such Parishes, Missions, and other ecclesiastical organizations or bodies for services rendered currently or in the past, prior to their becoming beneficiaries of the Fund. For the purpose of administering the lay employee pension system and denominational health

plan, The Church Pension Fund shall be entitled to collect from all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which under the regulations of The Church Pension Fund shall elect to come into the lay employee pension system, assessments and/or contributions based upon the salaries and other compensation paid to eligible lay employees by such Parishes, Missions, and other ecclesiastical organizations or bodies, determine the eligibility of all Clergy and lay employees to participate in the denominational health plan through a formal benefits enrollment process, and The Church Pension Fund shall be entitled to levy upon and collect contributions for health care and related benefits under the denominational health plan from all Parishes, Missions, and other ecclesiastical organizations or bodies subject to the authority of this Church with respect to their Clergy and lay employees.

Sec. 4. The pension system shall be so administered that no pension shall be allotted before there shall be in the hands of The Church Pension Fund sufficient funds to meet such pension, except as directed by the General Convention in 1967.

Sec. 5. To every Member of the Clergy who shall have been ordained in this Church or received into this Church from another Church, and who shall have remained in service in the office and work of the Ministry in this Church for a period of at least twentyfive years, and in respect of whom the conditions of this Canon shall have been fulfilled in the payment of assessments on such reasonable basis as The Church Pension Fund may establish under its Rules of Administration, The Church Pension Fund shall provide a minimum retiring allowance the amount of which shall be determined by the Trustees of the Fund, and shall also provide surviving spouses' and minor children's allowances related thereto. In the case of a Member of the Clergy in whose behalf assessments shall not have been fully paid for a period of at least twenty-five years, The Church Pension Fund shall be empowered to recompute the aforesaid minimum retiring allowance and the other allowances related thereto at a rate or rates consistent with the proper actuarial practice. The Trustees of The Church Pension Fund are hereby empowered to establish such Rules and Regulations as will fulfill the intention of this Canon and are consistent with sound actuarial practice. Subject to the provisions of this Canon, the general principle shall be observed that there shall be an actuarial relation between the several benefits; Provided, however, that the Board of Trustees shall have power to establish such maximum of annuities greater than two thousand dollars as shall be in the best interest of the Church, within the limits of sound actuarial practice.

Sec. 6. An Initial Reserve Fund, derived from voluntary gifts, shall be administered by The Church Pension Fund so as to assure to clergy ordained prior to March 1, 1917, and their families, such

addition to the support to which they may become entitled on the basis of assessments authorized by this Canon as may bring their several allowances up to the scale herein established.

Sec. 7. The action of the Trustees of the General Clergy Relief Fund, in accepting the provisions of Chapter 239 of the Laws of 1915 of the State of New York authorizing a merger with The Church Pension Fund, upon terms agreed upon between said two Funds, is hereby approved. Any corporation, society, or other organization, which hitherto has administered clergy relief funds, may to such extent as may be compatible with its corporate powers and its existing obligations, and in so far as may be sanctioned in the case of diocesan societies by the respective Dioceses, merge with The Church Pension Fund, or if merger be impracticable, may establish by agreement with The Church Pension Fund the closest practicable system of co-operation with that fund. Nothing herein contained shall be construed to the prejudice of existing corporations or societies whose funds are derived from payments made by members thereof.

Sec. 8. Women ordained to the Diaconate prior to January 1, 1971, who are not employed in active service on January 1, 1977, shall continue to have the benefit of their present provisions for pension protection at the expense of their employers, through the Pension Plan for Deaconesses provided by the Church Life Insurance Corporation, or through some other pension plan providing equivalent or better guarantees of a dependable retirement income, approved by proper authority. Women ordained to the Diaconate prior to January 1, 1971, and who are employed in active service on or after January 1, 1977, shall be entitled to the same provisions for pension protection as other Deacons based on prospective service on or after January 1, 1977. Women ordained to the Diaconate on or after January 1, 1971, shall be entitled to the same pension protection as other Deacons.

Sec. 9. The General Convention reserves the power to alter or amend this Canon, but no such alteration or amendment shall be made until after the same shall have been communicated to the Trustees of The Church Pension Fund and such Trustees shall have had ample opportunity to be heard with respect thereto.

Summary of Work

OVERVIEW

In response to a study authorized by General Convention, The Church Pension Fund (CPF) was established in 1914 to provide pension benefits for clergy of the Episcopal Church. Since 1917, CPF has been the sponsor and administrator of The Church Pension Fund Clergy Pension Plan, a defined benefit plan. CPF also sponsors and administers The Episcopal Church Lay Employees' Retirement Plan for eligible lay employees, as well as retirement savings plans that help clergy and lay employees invest and save for retirement. Through CPF and its affiliates, collectively the Church Pension Group (CPG), other benefits and programs, property and casualty insurance, and liturgical and other published materials are offered to clergy, lay employees, and Church institutions. Church Publishing Incorporated, a division of CPG, also offers products to the public through brick-and-mortar and online retailers. Details of the full range of CPG's products, programs, and services are on cpg.org.

To meet the obligations under the pension and other benefit plans that CPG administers, CPF holds and invests assets contributed by employers and individuals. In managing its investments, CPF looks for opportunities to realize attractive risk-adjusted returns, while also achieving important social goals that support Church values.

CPF has taken a proactive approach to socially responsible investing (SRI)⁽¹⁾ that is consistent with its fiduciary duties. Its strategy includes these practices:

- ***Investing for Positive Impact***

CPF proactively seeks out and invests with managers who deliver both strong returns and positive social and environmental outcomes. Examples of CPF's impact investments that support Church values include investments in renewable energy, affordable housing, and sustainable agriculture.⁽²⁾

- ***Shareholder Engagement***

CPF uses its position as an institutional investor to influence the behavior of companies in its investment portfolio. Working with the Executive Council's Committee on Corporate Social Responsibility (CCSR), through shareholder engagement CPF has addressed issues such as diversity on corporate boards, human rights, and climate change.

- ***Thought Leadership***

CPF shares its experience as an institutional investor and its industry relationships to create awareness of effective strategies in socially responsible investing. By collaborating with other investors, CPF helps advance industry best practices and increase investments in the space.⁽³⁾

- ***Incorporation of Environmental, Social, and Governance Issues***

CPF has engaged with many managers of CPF investment assets to evaluate the extent to which they incorporate environmental, social, and governance (ESG) issues into their investment analysis. In many cases, the ESG issues that investors find material align with the values of CPF and its beneficiaries. Considering ESG factors can help drive long-term investment returns, consistent with fiduciary duty, while also supporting Episcopal Church values.

In everything it does, CPG is guided by a set of core values—compassion, professionalism, and trustworthiness—that distinguish it from similar, secular organizations. This Blue Book submission summarizes CPG’s work over the past triennium.

SUMMARY OF WORK

CPG’s vision is to provide its clients with the highest possible level of financial security in retirement that is consistent with exemplary financial stewardship on its part and with the evolving needs of the Church.

Providing the Highest Possible Level of Financial Security in Retirement

CPG offers a variety of pensions and retirement savings programs for eligible clergy and lay employees:

- **The Church Pension Fund Clergy Pension Plan** (Clergy Pension Plan)⁽⁴⁾ is a defined benefit pension plan, which means it provides a benefit based on a predefined formula that takes into account each cleric’s number of years of credited service with the Church and compensation history. All ordained clerics in the US, US Virgin Islands, the Convocation of Episcopal Churches in Europe, and Micronesia are eligible to participate in the Clergy Pension Plan if they meet certain minimum criteria and pension assessments are paid on their behalf. The current assessment rate is 18% of each cleric’s compensation. Participation in the plan also provides additional ancillary benefits to eligible clergy, such as a post-

retirement medical subsidy, life insurance, and disability benefits. Clergy can supplement their Clergy Pension Plan benefits with personal retirement savings through **The Episcopal Church Retirement Savings Plan (RSVP)**.⁽⁵⁾

- Eligible Episcopal clergy serving in Province IX and most of the other non-domestic dioceses of the Church participate in a different defined benefit pension plan called **the International Clergy Pension Plan (ICPP)**.⁽⁶⁾ The ICPP has many of the same generous features as the Clergy Pension Plan, including a monthly subsidy to help with the cost of healthcare in retirement. Minor differences between the two plans address the unique needs of the non-domestic dioceses. The ICPP is provided to eligible clergy who are canonically resident in a diocese of the Church and serving in a non-domestic diocese of the Church or who are canonically resident in a diocese of the Anglican Communion that is part of the Iglesia Anglicana de la Región Central de América (IARCA).⁽⁷⁾
- CPF also administers companion clergy pension plans that are sponsored and controlled by The Anglican Church of Mexico and The Episcopal Church in Liberia, as well as a pension plan for lay employees in the Diocese of Puerto Rico that is sponsored and controlled by the diocese.
- Eligible lay employees receive pension benefits from CPF too. **The Episcopal Church Lay Employees' Retirement Plan (Lay Defined Benefit Plan)**⁽⁸⁾ is a defined benefit plan with a 9% assessment rate. An employer must adopt the Lay Defined Benefit Plan before an eligible employee can participate in the plan. Most employers have decided not to offer a defined benefit pension to their lay employees. Instead, the overwhelming majority of employers offer **The Episcopal Church Lay Employees' Defined Contribution Retirement Plan (Lay Defined Contribution Plan)**,⁽⁹⁾ which is a tax-advantaged retirement savings program like the 401(k) plans offered by many secular employers. Participation in the Lay Defined Contribution Plan is robust and has increased substantially since the 76th General Convention established a mandatory Lay Employee Pension System in 2009.
- **The Fund for Special Assistance** provides grants to retired clergy, surviving spouses, and dependents receiving benefits and experiencing a specific, extraordinary financial challenge. CPF granted assistance of \$77,635 in 2018, \$115,200 in 2019, and \$39,500 through August 2020 from this fund.

In addition to pensions, retirement savings, and the Fund for Special Assistance, CPG facilitates financial stability in retirement by providing access to comprehensive quality healthcare. CPG understands that unanticipated and unmanaged healthcare issues can erode personal savings and compromise financial security.

- In response to General Convention Resolution 2009-A177, The Episcopal Church established a denominational health plan for domestic dioceses of the Church, with benefits to be provided by The Episcopal Church Medical Trust (Medical Trust), an affiliate that is part of CPG. From the beginning, **The Episcopal Church’s Denominational Health Plan (DHP)**⁽¹⁰⁾ had two distinct and independent ambitions: 1) cost containment for the Church in light of continually rising healthcare costs and 2) equal access to and parity of funding for healthcare benefits for eligible clergy and lay employees in the domestic dioceses.
- From 2011 to 2019, US employers’ premiums increased by an average of 5% to 10.7% annually. The average increase to Medical Trust employer groups was 4.3% to 7.2% over the same period of time. Also, as of early 2020, 81 dioceses had implemented cost-sharing/parity policies to provide equal access to benefits for clergy and lay employees. CPG continues to listen closely to clients and, when prudent and appropriate, adjust benefits in response to feedback. (See endnotes for additional information.⁽¹¹⁾)
- CPG’s **Fund for Medical Assistance**⁽¹²⁾ offers financial assistance to eligible clergy, lay employees, and dependents in non-domestic dioceses who are facing healthcare expenses that are not otherwise covered by public or private insurance programs in their countries. CPF granted assistance of \$18,284 in 2018, \$55,355 in 2019, and \$15,641 through August 2020 out of this fund, and it continues to publicize the availability of the fund in dioceses that can use it.

Practicing Exemplary Financial Stewardship

The CPF Board of Trustees (CPF Board) oversees the financial strength of CPF, including the critical component of investment performance. CPF’s financial sustainability depends on two things: strong investment returns and exemplary financial stewardship.

As of September 30, 2020, CPF’s assets were \$14.8 billion (unaudited). Assets available for benefits in the Clergy Pension Plan were \$10.2 billion (unaudited) and assets available for benefits in the Lay Defined Benefit Plan were \$227 million (unaudited). Updated numbers through the fiscal year ending March 31, 2021, will appear in the 2021 CPG Annual Report, which will be published and available on cpg.org in July 2021.

CPF stress tests its pension assets and liabilities annually to determine its level of confidence that it will have enough assets in future years to meet obligations to pension plan participants. Recent stress tests of the Clergy Pension Plan show that CPF has an appropriate level of assets to honor the plan’s future commitments, with plan expenses and revenues managed conservatively. However, the

Clergy Pension Plan does not have sufficient assets to significantly enhance benefits or reduce the level of assessments without revisiting the level of benefits currently offered.

Similar stress tests are run for the Lay Defined Benefit Plan, which is newer, smaller, and funded by a lower assessment rate than the Clergy Pension Plan (9% for lay employees vs. 18% for clergy). The Lay Defined Benefit Plan is in a weaker financial position than the Clergy Pension Plan, and the CPF Board has taken a more conservative approach to plan benefits. For example, over the past triennium, the CPF Board did not grant discretionary cost of living adjustments (COLAs)⁽¹³⁾ for the Lay Defined Benefit Plan because doing so would have compromised the financial strength of the plan.

Identifying and Responding to the Evolving Needs of the Church

CPG is intentional about tracking trends and reaching out to individuals and groups around the Church to learn, share, deepen relationships, and collaborate for the benefit of those it serves.

Enhancing Clergy Benefits Under the International Clergy Pension Plan

CPG's prior work responding to Resolution 2015-A181, Study Costs of Pension Benefits in Foreign Dioceses, allowed CPG to take a closer look at non-domestic compensation and benefits. Insights from CPG's published report⁽¹⁴⁾ and conversations with Province IX Bishops revealed that the International Clergy Pension Plan (ICPP) offers robust benefits that are higher than pensions offered by other denominations and the general marketplace.

However, CPG identified opportunities to further enhance the benefits provided to eligible ICPP participants:

- **Periodic benefit adjustment analysis**—Clergy retirees, or their beneficiaries who are receiving a pension benefit from the ICPP, traditionally receive the same COLA as retirees and beneficiaries living in the US. In 2020, after reviewing the implications of this approach for CPF and participants in the ICPP, the CPF Board decided that going forward, CPF should perform an analysis of local inflation and exchange rates every three years and grant a supplement to COLA when appropriate; any such supplement will be capped at 5%.
- **Banking fee subsidy**—Effective in 2021, CPF will provide a flat US \$40 per month subsidy to eligible clergy retirees and beneficiaries to offset international banking fees. CPF is continuing to explore opportunities to reduce banking fees.
- **Disability benefits**—CPF is in the process of restructuring short-term and long-term disability benefits to align them more closely with disability coverage offered to active clergy in the US.

- **Healthcare support**—CPF will periodically review and, if necessary, adjust the Major Medical Supplement benefit provided to eligible retired clergy and surviving spouses, which has not changed since 2009. Effective January 1, 2021, the Major Medical Supplement will increase from \$160 per month to \$170 per month.
- **Spanish translations**—CPG continues to increase the number of materials and resources available in Spanish⁽¹⁵⁾ and other languages.
- **Welcoming the Episcopal Diocese of Cuba**—When General Convention passed Resolution 2018-A238, Admit Episcopal Diocese of Cuba as a Diocese of The Episcopal Church, to welcome The Episcopal Church of Cuba back into The Episcopal Church, CPG was there to help. Following the passage of the resolution, CPG worked to integrate Cuba’s eligible clergy into the ICPP and educate diocesan leaders on CPG and the benefits, programs, and services that CPG offers. See CPG’s response to Resolution 2018-A238 in *Responses to General Convention*, below.

Inviting Conversation and Studying Trends

Over the past triennium, Mary Kate Wold, CPG’s Chief Executive Officer and President, and numerous other CPG leaders have traveled extensively and hosted in-person and online events to engage in meaningful conversations about evolving client needs. Responding to resolutions passed by the 79th General Convention, CPG initiated a study of parity and equity in benefits.⁽¹⁶⁾ ⁽¹⁷⁾ CPG’s conversations with different groups of clergy and lay employees highlighted social justice issues that extend beyond benefits. Race, ethnicity, gender, sexual orientation, geography, and type of ministry play a role in professional development, career trajectory, compensation philosophy, and benefits. CPG will summarize its findings in various reports to General Convention or the Executive Council, and it has pledged to support the Church as it tackles some of these social issues.

Over the same period of time, CPG’s Research and Data team⁽¹⁸⁾ has conducted surveys and focus groups with clergy and lay employees to better understand their perspectives, hopes, and concerns about retirement planning. The research revealed that CPG’s clients are better informed than the general population in a number of areas but also exhibit some gaps in understanding relevant financial issues. CPG is using these insights to take a fresh look at its educational programming so that it can continue to anticipate and serve client needs. Matthew Price, PhD, Senior Vice President of Research and Data at CPG, summarized the results of recent surveys in videos posted on the Research page of CPG’s website.⁽¹⁹⁾

Intentional Outreach and Relationship Building

In 2019, the Rev. Clayton D. Crawley, a longstanding member of CPG’s executive leadership team, was named Chief Church Relations Officer and leader of CPG’s Church Relations team. In this new role, Father Crawley oversees CPG’s ongoing relational work around the Church with his colleague the Rev. Canon Anne Mallonee, who serves as CPG’s Chief Ecclesiastical Officer.

Among other duties, Father Crawley and Canon Mallonee facilitate semi-annual meetings between the executive leadership team of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and CPG’s own executive leadership team. Father Crawley consults with the Rev. Canon Michael Barlowe on General Convention matters and participates in regular COVID-19 conference calls with the House of Bishops and their Canons to the Ordinary. Father Crawley and CPG’s Church Relations group oversee outreach to newly-elected bishops and intervene on complex service matters that require special attention.

Father Crawley and Canon Mallonee’s relationships around the Church, deep understanding of Church polity and practice, and years of experience at CPG make them an effective bridge between Church polity and CPG’s fiduciary responsibilities.

Responding to Two Pandemics:

A Statement from Mary Kate Wold, Chief Executive Officer and President of CPG

To say 2020 was a challenging year—from the COVID-19 pandemic that brought illness, death, and market volatility, to the senseless killings of Black people, which brought urgent attention to the ongoing pandemic of racial injustice in the US—would be an understatement. During these times of pain and uncertainty, CPG remained a stable and supportive presence, not only for the Church but also for our employees.

A Commitment to Equality

The sin of systemic racism affects us all, and we at CPG stand united with the Church and with others who are actively pursuing change. We understand the critical role diversity, inclusion, and equity play in the health of our organization and in our service to the Church. We take care to recruit, develop, and promote talented employees of color into positions of authority because we believe diversity at every level at CPG contributes to our success.

Our longstanding commitment to inclusion has resulted in a diverse workforce that continues to thrive, learn, and engage in constructive conversations about difference. Thought leaders such as Catherine Meeks, PhD, Executive Director of the Absalom Jones Center for Racial Healing and Church Publishing author;⁽²⁰⁾ Shawn Rochester, author of *The Black Tax: The Cost of Being Black in America*; and the Most Reverend Michael B. Curry have visited with us and have spoken about the experience of racism, the promise of equality, and the difficult work we all are called to do—to love our neighbors as ourselves.

Employee-led affinity groups provide opportunities for people of color and other demographics to support one another, and ongoing diversity and inclusion training for employees and the CPF Board continues to keep issues of equality front and center in our work. Racial tension can undermine the collaborative culture of any organization, and we are doing everything in our power to advance our understanding so we can create even more space for healing and reconciliation at CPG.

Managing in Uncertain Times

As soon as we started to detect that there was a serious public health crisis on the horizon, we began thinking about how CPG, in the context of our mission, could support the Church during this unique time. We implemented a four-month waiver of clergy pension assessments to alleviate financial stress for the neediest parishes, and we deferred premium payments for medical benefits, life insurance, and property and casualty insurance.

As of March 1, 2020, the Medical Trust began waiving all copays, deductibles, and coinsurance for healthcare services related to the evaluation of and testing for COVID-19. For healthcare services related to the treatment of this disease for its active members, the Medical Trust also began waiving all copays, deductibles, and network coinsurance, effective March 1, 2020. The Medical Trust will continue to waive the out-of-pocket costs described above through at least December 31, 2021.

We made various books and other resources available free of charge so worship and formation could continue during the pandemic, and we used every digital platform at our disposal to be in touch with the Church. We hosted educational programs for individuals focused on their wellness, professional development conferences for benefits administrators, and routine check-ins with bishops and others on the needs of their dioceses and the availability of CPG resources to help.

In our 2020 Annual Report, we feature a video⁽²¹⁾ that highlights the work of the Rev. Len Freeman and the Rev. Lindsay Freeman, chaplains to the retired from the Diocese of Minnesota. It describes how they have found joy in discovering new ways to overcome isolation and deliver pastoral care during the pandemic. Witnessing the impact of COVID-19 on many individuals around the Church, we

are continuing to facilitate compassionate conversations and have partnered with third parties to offer educational webinars and brief videos about financial, emotional, and psychological well-being amid uncertainty. These initiatives have helped to ensure that we remain a stable presence in challenging times.

Finally, from a financial standpoint, the markets were volatile; but market volatility is something we prepare for, always. Years of experience have taught us that diversification, investing for the long-term, and actively managing our liquidity are drivers of success and strength. We have utilized these strategies to weather past market volatility, and we will undoubtedly use them again when the next period of volatility occurs. Roger Saylor, Chief Investment Officer of CPG, has shared his thoughts on recent market volatility in a short video on our website, which I recommend to anyone who would like to hear more about how CPG addresses volatility in the markets.⁽²²⁾

For more about how CPG is supporting the Church during the coronavirus pandemic, please visit the COVID-19 Resource Center on CPG's website.⁽²³⁾

Using Technology to Better Serve Clients

CPG is focused on giving its clients quick, convenient, and safe access to information and benefits because clients are requesting it.

- **Web self-service**—Recent enhancements to CPG's website allow individuals to update their personal and demographic information, obtain a pension estimate, or view their annual statement online in a centralized location.
- **Interactive clergy compensation report**⁽²⁴⁾—CPG's annual Episcopal Clergy Compensation Report of clergy compensation in US and non-domestic dioceses (international dioceses and those within US territories) is now a map-based graphic interface. The report includes compensation categorized by region, age, gender, employment status, parish size, and operating revenue. The new interactive version makes it faster and easier for users to access this important information. The report features pulldown menus to quickly filter the information by category, while year-over-year differences are displayed in colorful charts. Stakeholders have a fuller picture of the clergy employment landscape to help them discern compensation trends across the Church.
- **eLearning**—CPG has expanded its library of online courses⁽²⁵⁾ so its clients can learn what they want, when they want. Courses cover a range of topics, from *Protecting Yourself from Financial Fraud* to *Facing Dementia: Important Information for Caregivers and Older Adults*.

- **Growing social media presence**—CPG has expanded its social media presence to give individuals an inside look at the people and programs that comprise the organization. Its social media channels now include YouTube,⁽²⁶⁾ Instagram,⁽²⁷⁾ Twitter,⁽²⁸⁾ LinkedIn,⁽²⁹⁾ and Facebook.⁽³⁰⁾ All deputies and bishops are encouraged to follow CPG on these social media platforms.

Other Products and Services Available Through CPG

Property and Casualty Insurance

For more than 90 years, The Church Insurance Companies (CIC)⁽³¹⁾ have focused on providing the Church broad, cost-effective property and casualty insurance coverage along with robust risk management strategies and tools in a financially sustainable way. Its commitment to serving the needs of the Church remains unchanged, but the world around it is evolving. To adapt to the changing marketplace, CIC has been proactive in addressing the needs of its clients by creating new coverage options and updating existing policies, including these:

- **Church as sanctuary**—CIC has made available an endorsement to provide coverage for legal defense and other costs.
- **Malicious attack**—CIC now provides this insurance, which includes coverage for crisis management and counseling costs, to all policyholders.
- **Reduced deductible for named storms**—CIC has reduced the deductible to 2% of the property's value for churches in the contiguous US.
- **Cyber liability**—CIC now provides coverage up to \$250,000 to all policyholders.
- **New flood coverage limit**—While industry policies do not typically offer flood insurance, CIC provides coverage up to \$1 million.

In October 2020, Christopher R. Rourke was named Senior Vice President and General Manager of CIC, succeeding William Murray. Mr. Rourke is a proven leader with a track record of success in commercial property and casualty underwriting and risk management. He has held senior management positions in insurance organizations throughout the US and was most recently President of Berkley North Pacific Group, a commercial insurance provider. His industry expertise and commitment to customer service will ensure that CIC remains a stable presence for its clients when they need CIC most.

Church Publishing Incorporated

Founded in 1918 as The Church Hymnal Corporation, Church Publishing Incorporated (CPI)⁽³²⁾ publishes official worship materials and resources for The Episcopal Church and serves as a multi-faceted publisher and supplier to the broader ecumenical marketplace. CPI produces some 50 new books and resources each year and manages a portfolio of more than 2,000 active titles and resources, many of which are sold worldwide.

CPI's commitment to social justice is demonstrated by its more than 100 resources on racial justice, climate and environmental concerns, and LGBTQ/gender equity. *Preaching Black Lives (Matter)* by Gayle Fisher Stewart, which CPI released in July 2020, achieved the rank of number one in Amazon.com's ethics in Christian theology section. The publisher's first audiobook, *Passionate for Justice* by Catherine Meeks and Nibs Stroupe (with a foreword by Stacey Abrams), is available for download.⁽³³⁾ Also, under the guidance of an advisory council launched in 2020, CPI is increasing its Spanish-language resources so it can be even more inclusive of the diverse voices that comprise the Church.

In November 2020, CPG appointed Airié Stuart to serve as Senior Vice President and Publisher of CPI. Ms. Stuart's background includes positions at both trade and scholarly/academic publishing houses. Prior to joining CPI, she held executive positions at John Wiley & Sons, Simon & Schuster, and HarperCollins and served as publisher of Palgrave Macmillan. She succeeds Senior Vice President Mark Dazzo, who retired from CPG in September 2020.

The Church Pension Fund and Affiliated Companies

	Participants
The Church Pension Fund	
Clergy Pension Plan	18,308
Lay Defined Benefit Plan	4,199
Lay Defined Contribution Plan	17,740
RSVP Plan	4,983

The Episcopal Church Medical Trust

Clergy		
Active	3,971	}
Retired and surviving spouses	5,335	
Lay employees		
Active	11,024	
Retired and surviving spouses	2,622	}
Family members		
Active (clergy & lay employees)	12,904	
Retired (clergy & lay employees)	2,882	

Church Life Insurance Corporation

Group life insurance	22,280
Individual life insurance	1,012
Annuities	3,296

The Church Insurance Companies

The number/percentage of Episcopal churches and dioceses that purchase their property and casualty insurance from The Church Insurance Company of Vermont or The Church Insurance Agency

Corporation	
Churches	5,846 / 90%
Dioceses	96 / 96%

Church Publishing Incorporated

Books in print	997
Church supplies	429
Christian education resources	298
eBooks	906
eProducts	42

As of September 30, 2020

THE CHURCH PENSION FUND BOARD AND GOVERNANCE

CPF is governed by a 25-member board of trustees; 24 are elected by General Convention. The 25th trustee, CPF's Chief Executive Officer and President, is elected by CPF Board members and serves at their will.

THE WORK OF THE CPF BOARD

With input from CPG's Executive Leadership Team, the CPF Board makes critical policy decisions affecting investment strategy, pensions, and other benefits and services. It oversees the strategic direction of a broad and varied consortium of businesses while ensuring that the financial strength of the organization remains intact.

The participation of lay and ordained Church leaders as well as experienced investment managers, attorneys, and business and financial professionals all enrich the CPF Board. It is essential to bring to the board's deliberations the most expert and thoughtful advice available to the Church. The complexity of CPG's work and the legal duties of care and loyalty require that each trustee be informed and engaged.

THE ELECTION PROCESS AND THE CURRENT CPF BOARD

As set out in the Canons of The Episcopal Church, each General Convention elects 12 trustees, selecting from the slate of nominees presented by the Joint Standing Committee on Nominations.

Six current trustees—Kevin B. Lindahl, Esq., Sandra Ferguson McPhee, Esq., the Rt. Rev. Brian N. Prior, the Rt. Rev. Gregory H. Rickel, Canon Anne M. Vickers, CFA, and the Rev. Canon Dr. Sandye A. Wilson—were elected to their first six-year terms at the 2015 General Convention. Therefore, they are eligible and have agreed to stand for re-election at the upcoming General Convention. The following six trustees are retiring from the CPF Board in 2021, having faithfully served the two consecutive six-year terms allowed by the Canons: Martha B. Alexander, EdD, the Rt. Rev. Thomas James Brown, the Very Rev. Tracey Lind, the Rev. Dr. Timothy J. Mitchell, Margaret A. Niles, Esq., and Sandra S. Swan, DHL.

The current CPF Board will remain in place until the House of Deputies elects, and the House of Bishops confirms, a new slate of trustees.

The Church Pension Fund Board of Trustees	
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CPG EXECUTIVE LEADERSHIP CHANGES

In April 2019, Ellen Taggart succeeded Daniel Kasle as Executive Vice President and Chief Financial Officer (CFO) of CPG. Prior to her appointment, Ms. Taggart served as CPG's Senior Vice President, Strategic Planning and Project Management. Previously, she was a Senior Vice President of Finance and CFO at Dun & Bradstreet, where she worked for 17 years with businesses across the US, Europe, Latin America, and the Asia-Pacific region.

In April 2020, Theodore Elias succeeded Maria Curatolo as Executive Vice President and Chief Administrative Officer of CPG. In this role, Mr. Elias is responsible for Human Resources, Facilities/General Services, and Corporate Sustainability. Prior to his appointment, he served as Vice President, Organizational Development, for CPG. Before joining CPG in 2014, he worked for TIAA-CREF, after holding numerous vice president-level positions at JPMorgan Chase.

RESPONSES TO GENERAL CONVENTION

[Divest From Fossil Fuel Companies and Reinvest in Clean Energy \(Resolution 2018-A020\)](#)

...

Resolved, That in light of this statement, that the General Convention urge CPF to be mindful of the Church's desire to become increasingly invested in renewable and clean energy; and be it further

Resolved, That the General Convention request that The Church Pension Fund provide a report that includes a sustainability plan to the 80th General Convention.

CPF has been and continues to be mindful of the Church's desire to become increasingly invested in renewable and clean energy. CPF has actively researched investment opportunities linked to sustainability and renewable/clean energy, which are described in 2018-A020 Sustainability Report at cpg.org/2018A020.

Create a Task Force to Update Safe Church Training (Resolution 2018-A048)

...

Resolved, That this 79th General Convention direct the Executive Council to establish a Task Force... to create and implement new safe church training materials to be developed during the next triennium...; and be it further

Resolved, That the Church Pension Group be asked to collaborate and coordinate their training program with this effort and to appoint a member to serve on the committee.

...

CPG was allotted a seat on the task force authorized by this resolution to create and implement new Safe Church training materials to reflect the 2018 Model Policies, including specialized topics related to ministry roles and a plan to publish, update, and oversee this work.

With the assistance of CPG, the task force defined the scope of the Safe Church program and helped with the selection of the training provider. In addition, CPG collaborated with the task force on its outreach effort and provided guidance on curriculum development.

Create a Task Force on the Relationship of TEC and the CPF (Resolution 2018-A060)

Resolved, That the 79th General Convention invite the Executive Council and The Church Pension Fund to study jointly 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, and be it further

Resolved, The Executive Council and The Church Pension Fund issue a joint report about this study by December 31, 2019.

The Executive Council and CPF created a task force to study the historical and current relationship of The Episcopal Church and CPF in order to achieve greater clarity on their respective roles, responsibilities, and authority.

The members of the task force—five appointed from the Executive Council and five from CPF—completed the study and prepared the requested report over 18 months.

[Study Parity Between Lay and Clergy Pensions \(Resolution 2018-A237\)](#)

Resolved, That the 79th General Convention urge The Church Pension Fund to report on the current state of parity between the pensions of lay and ordained Church employees, domestic and non-domestic Church employees and Church employees of disparate incomes...; and be it further

Resolved, That The Church Pension Fund consider supplemental models for the pension system that would benefit lay and clergy employees...; and be it further

Resolved, That The Church Pension Fund is invited to present its findings to the 80th General Convention.

In forming its response to Resolution 2018-A237, CPF leveraged the analyses it performed in response to Resolutions 2015-A181, Report on the Costs of Pension Benefits in Foreign Dioceses, and 2018-Do45, Pension Equity for Lay Employees. The report also incorporates insights that were compiled from nearly 20 listening events hosted by CPG on how to achieve pension equity. The events were held from May 2019 through March 2020 with clergy, lay employees, and other stakeholders. Participants' comments helped to inform the report.

In its report to be issued in 2021 and prior to the 80th General Convention, CPF will propose supplemental pension models that may address disparities between lay and clergy pensions while the Church works toward parity.

[Admit Episcopal Diocese of Cuba as a Diocese of The Episcopal Church \(Resolution 2018-A238\)](#)

...

Resolved, That immediately upon the close of business of the 79th General Convention, the active clergy of La Iglesia Episcopal de Cuba shall become eligible to participate going forward in the International Clergy Pension Plan (ICPP) and its related plans, which will be administered by The Church Pension Fund (CPF) consistent with the terms of the ICPP...; and be it further

Resolved, That the General Convention direct The Episcopal Church, together with La Iglesia Episcopal de Cuba and other potential ministry partners, in consultation with CPF, to collaborate on a plan to fund the past service liability accrued by the active clergy of La Iglesia Episcopal de Cuba.

...

CPF administers the International Clergy Pension Plan (ICPP) and has successfully enrolled eligible clergy in Cuba into this plan. In its role as the Recorder of Ordinations, CPF has also recorded their canonical reception into The Episcopal Church. In addition, CPF applied for and received the necessary regulatory approvals to commence making benefit payments. Finally, CPF has received from the Domestic and Foreign Missionary Society a significant portion of the money required to credit past service for eligible clergy in Cuba.

In the next triennium, CPF will continue working with the Diocese of Cuba and the Rt. Rev. Griselda Delgado del Carpio to expand educational opportunities for eligible clergy to learn about CPF and the benefits provided under the ICPP.

[Call for Shareholder Advocacy for Environmental Impact \(Resolution 2018-C021\)](#)

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

...

CPF uses its voice as a shareholder to advance issues of environmental sustainability within the companies in its investment portfolio. Issues of environmental sustainability can present investment opportunities and risks for CPF. Working with the Executive Council Committee on Corporate Social Responsibility (CCSR), CPF has engaged with companies on the issue of sustainability expertise on the board and in corporate management. Having individuals in corporate leadership with the necessary sustainability expertise can help identify relevant opportunities and risks. In pursuing a socially responsible investment strategy, CPF will continue to work closely with the CCSR to coordinate on shared priorities.

CPF's response to Resolution 2018-C021 is included in 2018-A020 Sustainability Report at cpg.org/2018A020.

[Ensure Availability of Multiple Insurance Providers \(Resolution 2018-C023\)](#)

Resolved, That the 79th General Convention requests that the Church Pension Group strive to make available at least two health insurance providers in each diocese; and be it further

Resolved, That in any diocese in which only one health insurance provider is available under the Church Pension Group Denominational Health Plan, and in which the availability of only one

provider would have a material negative impact on the diocese’s employees, congregations, new recruitment, or overall well-being, that diocese will be permitted to seek other insurance options outside of the Denominational Health Plan.

As part of its broader strategy to ensure adequate coverage and choice for its clients, CPG is committed to offering two health insurance plans in each diocese. Having multiple vendors ensures that dioceses geographically distributed throughout the US have adequate access to healthcare benefits.

[Collect Data on Clergy Compensation by Race \(Resolution 2018-C029\)](#)

Resolved, That the 79th General Convention... directs the Recorder of Ordinations to develop and implement a strategy for compiling and reporting canonically resident clergy data by race; and be it further

Resolved, That the Recorder of Ordinations present its strategy to Executive Council at its spring 2019 meeting; and be it further

Resolved, That recognizing the time required to properly compile the data, the Church Pension Group “2020 Clergy Compensation Report,” as well as reports for subsequent years, include data about compensation by race.

[Collect Racial and Ethnic Data on Episcopal Elections and Clergy \(Resolution 2018-D005\)](#)

...

Resolved, That the General Convention calls upon the Recorder of Ordinations to gather data about clergy by race and ethnicity in order to show trends in ordination, deployment, and compensation by race and ethnicity, and to report broadly by electronic and other means.

[Include Gender in the Clergy Compensation Report \(Resolution 2018-D037\)](#)

...

Resolved, That the General Convention direct the Church Pension Group, drawing upon the report of the House of Deputies Special Committee on Sexual Harassment and Exploitation to the 79th General Convention and other relevant resources, expand its Clergy Compensation Report to include greater specificity as it relates to gender identity, bringing together in a single

report as much detailed information as possible, up to the limits of applicable privacy standards and laws; and be it further...

...

Resolved, That the Church Pension Group will report on changes to the Clergy Compensation Report at the Spring 2019 meeting of Executive Council.

At the 79th General Convention, three resolutions were passed that requested that CPG, acting as the Recorder of Ordinations, gather data related to new demographic categories. Specifically, Resolutions 2018-C029, 2018-D005, and 2018-D037 requested that CPG collect data on race/ethnicity and gender identity and include this data in its reports on compensation, ordinations, and deployment. Resolutions 2018-C029 and 2018-D037 also requested that CPG include these demographic categories in its annual Clergy Compensation Report and that differences in compensation be reported at a higher level of detail.

CPG embraced the recommendations. In consultation with the Executive Council of The Episcopal Church, CPG established a mechanism to collect information on race, ethnicity, and gender identity in a way that safeguarded the confidentiality of clergy data while being easily accessible. CPG also agreed to include sexual orientation as an additional data point that would be collected by the Recorder of Ordinations, assisting in fulfilling the data requests contained in 2018-D069, Collect Data on LGBT Clergy Deployment and Compensation.

Data collection commenced in July 2020 and is ongoing.

CPG plans to publish the 2020 Episcopal Clergy Compensation Report with new data on race, ethnicity, and gender identity in 2021, fulfilling the requests contained in Resolutions 2018-C029 and 2018-D037. CPG will also publish a report in 2021 on trends in ordinations, deployment, and compensation, which will fulfill the requests in 2018-D005.

[Study Equity in Clergy and Lay Pension Plans \(Resolution 2018-D045\)](#)

...

Resolved, That The Church Pension Fund be asked to study the steps necessary to provide equity in the pension plans for lay and ordained church workers... and compare the resulting possible plans with the pension benefits offered in comparable, non-church organizations and report the results of that study to Executive Council by July 1, 2020, for communication to the wider church, including but not limited to the 80th General Convention.

In forming its response to Resolution 2018-D045, CPF compared retirement readiness of participants in CPF's defined benefits plans—The Church Pension Fund Clergy Pension Plan and The Episcopal

Church Lay Employees' Defined Benefit Plan—and The Episcopal Church Lay Employees' Defined Contribution Retirement Plan. Insights compiled from nearly 20 listening events hosted by CPG on how to achieve pension equity also helped to inform the report. The events were held from May 2019 through March 2020 with clergy, lay employees, and other stakeholders at meetings organized by the Church and CPG, and with divinity school students. The Lay Retirement Readiness Survey that CPG sponsored in 2018 provided additional supporting details.

The Report Summary at cpg.org/2018D045 analyzes income replacement ratios for plan participants; compares possible plans with pension benefits offered by comparable non-Church organizations; and presents considerations to make the pension plans more equitable.

[Evaluate Meeting Policies and Practices on Alcohol Misuse \(Resolution 2018-D059\)](#)

Resolved, That the 79th General Convention:

...

3. recommends that CREDO develop a program component to help participants explore their relationship to alcohol and substance misuse and other forms of addiction.

...

CPG asked CREDO faculty to incorporate information about alcohol abuse, substance abuse, and other addictions in their presentations. These issues are discussed in CREDO plenaries, workshops, and one-on-one consultations. Every conference includes several 12-step meetings as a part of the standard agenda. CPG held an Affinity CREDO conference for Clergy in Recovery in September 2018, and this will be repeated at least every five years.

End Notes

- (1) Socially Responsible Investing, the Church Pension Group, cpg.org/SRI
- (2) Socially Responsible Investing Videos: Positive Impact Investing Case Studies, the Church Pension Group, cpg.org/SRIvideos
- (3) Insights & Ideas, the Church Pension Group, cpg.org/Insights&Ideas
- (4) The Church Pension Fund Clergy Pension Plan (Clergy Pension Plan), the Church Pension Group, cpg.org/cpp
- (5) The Episcopal Church Retirement Savings Plan (RSVP), the Church Pension Group, cpg.org/RSVP
- (6) The Church Pension Fund International Clergy Pension Plan (ICPP), the Church Pension Group, cpg.org/ICPP
- (7) The non-domestic dioceses of The Episcopal Church are Colombia, Cuba, Dominican Republic, Ecuador Central, Ecuador Litoral, Haiti, Honduras, Puerto Rico, Taiwan, Venezuela, and Virgin Islands (British only). The dioceses of the Iglesia Anglicana de la Región Central de América (IARCA) are Costa Rica, El Salvador, Guatemala, Nicaragua, and Panama.
- (8) The Episcopal Church Lay Employees' Defined Benefit Plan, the Church Pension Group, cpg.org/layDBplan
- (9) The Episcopal Church Lay Employees' Defined Contribution Retirement Plan, the Church Pension Group, cpg.org/layDCplan
- (10) 2019 Denominational Health Plan Annual Report, the Church Pension Group, cpg.org/dhp-annual-report
- (11) Forecasted increases in health plan premiums: Aon plc 2020 Global Medical Trend Rates Report, aon.com
- (12) The Fund for Medical Assistance, the Church Pension Group, cpg.org/FMA
- (13) Cost-of-Living Adjustment (COLA), the Church Pension Group, cpg.org/COLA
- (14) Report from The Church Pension Fund in response to Resolution 2015-A181, Study Costs of Pension Benefits in Foreign Dioceses, the Church Pension Group, cpg.org/2015A181
- (15) The Church Pension Group Spanish website, cpg.org/espanol
- (16) Report from The Church Pension Fund in response to Resolution 2018-A237, Study Parity Between Lay and Clergy Pensions, the Church Pension Group
- (17) Report from The Church Pension Fund in response to Resolution 2018-Do45, Study Equity in Clergy and Lay Pension Plans, the Church Pension Group, cpg.org/2018Do45
- (18) Research & Data, the Church Pension Group, cpg.org/research
- (19) Matthew Price, PhD, Research & Data, the Church Pension Group, cpg.org/price
- (20) Catherine Meeks, PhD, and the Rev. Nibs Stroupe book talk and signing, the Church Pension Group, cpg.org/Meeks-StroupeCPI
- (21) The Rev. Len Freeman and the Rev. Lindsay Freeman, Chaplains to the Retired from the Diocese of Minnesota, on delivering pastoral care during the pandemic, the Church Pension Group, <http://bit.ly/NewConnectionsCPG>

- (22) Roger Saylor, Chief Investment Officer of the Church Pension Group: Market Volatility—A Fact of Life, the Church Pension Group, <http://bit.ly/MarketVolatilityCPG>
- (23) COVID-19 Resource Center, the Church Pension Group, cpg.org/COVID19
- (24) 2019 Clergy Compensation Report, interactive version, the Church Pension Group, cpg.org/compensation2019
- (25) Learning Center for Active Clergy, the Church Pension Group, cpg.org/active-clergy/learning/
- (26) YouTube, the Church Pension Group, youtube.com/ChurchPensionGroup
- (27) Instagram, the Church Pension Group, instagram.com/churchpension
- (28) Twitter, the Church Pension Group, twitter.com/ChurchPension
- (29) LinkedIn, the Church Pension Group, linkedin.com/company/church-pension-group
- (30) Facebook, the Church Pension Group, facebook.com/ChurchPension
- (31) The Church Insurance Companies, cpg.org/CIC
- (32) Church Publishing Incorporated, churchpublishing.org/
- (33) Passionate for Justice: Ida B. Wells as Prophet for Our Time, by Catherine Meeks & Nibs Stroupe, Church Publishing Incorporated, churchpublishing.org

BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY OF THE EPISCOPAL CHURCH

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Mandate

Mission Statement: Educating and forming lay and ordained leaders for the church in a changing world. Adopted, Board of Trustees, 1999; affirmed October 23, 2015 and May 15, 2019.

Summary of Work

Narrative

Established by resolution in 1817, the General Theological Seminary was the first seminary of The Episcopal Church and the only one founded by the General Convention. In 1827, General moved to its current location on farmland given by Clement Clarke Moore, who was a parishioner at Trinity Wall Street. The establishment of General Seminary gave rise to the neighborhood of Chelsea, currently one of the most vibrant neighborhoods in New York City. It was the express decision of the Convention that the seminary be in New York City, and General's location remains an essential aspect of its character and mission. The seminary defines its ethos as urban, Anglican, Benedictine, and contextual.

Since 2018, we have identified and focused on four strategic pillars to strengthen our mission. First, refining ordination-track programs to respond to the changing needs of the church and the world. The second pillar is to develop vocationally focused degree and certificate programs useful to the wider church and the world. Thirdly, the seminary seeks out and embraces mutually beneficial partnerships and affiliations of all types. The fourth and final pillar has been to engage in a major gifts initiative for the preservation and refreshment of the Chapel of the Good Shepherd as well as initiatives to endow scholarships, programs, and faculty positions.

Over the past four years (2018-2022), General Seminary eliminated its \$3 million annual structured deficit and all debt. The seminary has maintained a balanced budget, and the endowment has grown steadily. The draw rate has continued to decrease, now at 4.9%. Annual giving remains strong.

After receiving reaccreditation (without notations) in 2017, we have continuously refined the curriculum to attract both lay and ordination-track students and students interested in advanced ministerial education. We have designed, received accreditation for, and successfully launched two new degrees: the Master of Arts in Ministry (2018) and the Doctor of Ministry (2019).

In order to develop an engaged and active Board of Trustees, we have successfully reduced its membership from 42 to fewer than 30. Attendance at meetings and engagement in the life of the seminary is steadily increasing.

Alumni involvement has increased with a revitalized Alumni Executive Committee. The emerging focus of ‘volunteer-led, staff-supported’ alumni events is taking root. One example is the celebration of “50 Years of Women at General” in the 2021-2022 academic year (memorializing the 50th anniversary of the matriculation of women onto degree programs). This important milestone will be commemorated with key seminary events and initiatives which celebrate the lasting contributions made by women and non-binary persons to the seminary and the Church.

In response to our increasing awareness of systemic and institutionalized racism, we have taken several steps in the right direction. Under the leadership of Michael Battle, the Desmond Tutu Center has expanded its role in the seminary community in a variety of ways, including the refined approach to community-wide anti-racism training. These trainings have incorporated the Ubuntu Circle methodology and the work of Willie James Jennings, particularly *After Whiteness: An Education in Belonging*.

At the beginning of the COVID-19 pandemic, the seminary pivoted to remote learning, incorporating practices, technologies and pedagogies that were already in place. Not without minor challenges, the dexterity of the faculty and the patience of our students helped the seminary to recognize more fully the value of a hybrid model of education, something which we intend to develop more fully as we head into the future.

As a reflection of our third strategic pillar (“Partnerships and Affiliations”) the seminary has benefited from several Lilly Endowment funded initiatives which have encouraged significant forms of collaboration. Beginning in 2020, the seminary was a founding collaborator with the Episcopal Diocese of New York in “Episcopal Futures”, a \$1m “Thriving Congregations” initiative project funded by the Lilly Endowment. “Episcopal Futures” is a congregationally based approach to missional revitalization guided by the Way of Love curriculum.

In early 2021, while the Seminary was in conversations about collaboration with Virginia Theological Seminary, both schools successfully secured Phase 1 funding from the Lilly Endowment’s “Pathways for Tomorrow” initiative which will be used to catalyze ongoing efforts toward non-competitive and strategic collaboration between the two historic Seminaries. This relationship builds upon a long history of shared work which includes the TryTank, coordinated continuing education events and seminars, and trial plans for a limited number of shared courses in academic year 2021/22.

At the Seminary’s 199th commencement on May 19, 2021, we celebrated the conclusion of The Very Rev. Kurt Dunkle’s 8-year tenure as Dean and President. His leadership played an important role in providing institutional stability, laying a strong foundation from which the next chapter of the Seminary’s history can be written. The Very Rev. Dr. Michael W. DeLashmutt, the Seminary’s Vice President and Dean for Academic Affairs and Associate Professor of Sacred Theology, was called by the board of trustees to serve as Acting Dean and President for the next two years.

We begin this triennium with clarity of vision to be a seminary for the whole people of God, energized by our Anglican, Benedictine, urban and contextual ethos, and equipped to faithfully live into our mission to educate and form leaders for the Church in a changing world.

The Rt. Rev. Robert Wright
Bishop of Atlanta and Chairman of the Board of Trustees

The Very Rev. Dr. Michael W. DeLashmutt
Acting Dean and President

COURT OF REVIEW

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Mr. James Hunt, <i>Lay Alternate</i>	Montana, VI	2021

Representation at General Convention

Deputies Sharon Henes and Christopher Wendell are authorized to receive non-substantive amendments to this report.

Mandate

Amended Canon IV.5.4. a, b and c

Sec. 4. There shall be a court to be known as the Court of Review, with jurisdiction to receive and determine appeals from Hearing Panels of Dioceses as provided in Canon IV.15 and to determine venue issues as provided in Canon IV.19.5.

a. The Court of Review shall consist of: (i) Three (3) Bishops; six (6) Members of the Clergy, which and will include not fewer than two (2) Priests and not fewer than two (2) Deacons; and six (6) lay persons; and (ii) one (1) Bishop, one (1) Priest or Deacon, and one (1) lay person to serve as alternates as hereinafter provided. No more than two (2) be canonically resident in the same Diocese as any other Priest or Deacon, and each lay person, whether a member or alternate, shall reside in a different Diocese than any other lay person. The Priests, Deacons and lay persons shall be or have been members of the Disciplinary Boards of their respective Dioceses.

b. The Bishops on the Court of Review shall be elected by the House of Bishops. One of the Bishops on the Court of Review shall be chosen from Provinces I, II or III; one of the Bishops shall be chosen from Provinces IV, V or VI; and one of the Bishops shall be chosen from Provinces VII, VIII or IX. The clergy and lay members and alternates of the Court of Review shall be elected by the House of Deputies for a three-year term, such that one-third of clergy members and one-third of lay members shall come from Province I, II, or III; one-third shall come from Province IV, V, or VI; and one-third shall come from Province VII, VIII, IX. The Court of Review shall select a president from among its members. The President shall be a Priest, Deacon or lay person.

c. The persons appointed to the Court of Review shall continue to serve until their respective successors have been elected, except in case of death, resignation or declination to serve. Members of the Court of Review who are currently appointed to a panel shall continue to serve on that panel until its work has been completed

Summary of Work

Meetings

The Court was organized in November of 2019 by Executive Council. The Court met in person December 2-4, 2019 in Chicago, Illinois. We subsequently met via Zoom video platform on October 14th, 2020, and December 21st, 2020.

No resolutions were referred to the Court for review.

Summary of Work

Our first meeting, December 2-4, 2019, consisted of a three day training. In addition, the Court elected a President. It also determined it should have a Vice President (should the President be unable to act), that the Court would benefit from having Rules of Procedure, and would benefit from having an internet website for Court information.

During the following year the Court drafted and approved Rules of Procedure for the Court of Review. It elected a Vice President. It created an email account for the President of the Court of Review (court@episcopalchurch.org) for the filing of documents. Finally, it reviewed the Canons of the Episcopal Church and discussed potential amendments to better assist our work, and further clarify the role of the Court of Review and prepared resolutions to achieve those purposes.

No matters came before the Court during this triennium.

Currently, the Court will continue to work on an internet-based website to disseminate information for the Court of Review as required by the Canons, and it continue to review the canons as they pertain to our work.

Proposed resolutions

A074 Resolution Amending Canon III.11.8.a Provision for Written Objections to the election of a Bishop Diocesan

Resolved, the House of _____ concurring, That the 80th General Convention amend Canon III.11.8.a to read as follows:

Within ten days after the election of a Bishop Diocesan, a Bishop Coadjutor, or a Bishop Suffragan by a Diocesan Convention, delegates constituting no less than ten percent of the number of delegates casting votes on the final ballot may file with the Secretary of the Convention written objections to the election process, setting forth in detail all alleged irregularities. Within ten days after receipt thereof, the Secretary of the Convention shall forward copies of the same to the Bishop Diocesan, the Chancellor and Standing Committee of the Diocese, and to the Presiding Bishop, who shall request the Court of Review ~~of the Province in which the Diocese is located~~ to investigate the complaint. The Court of Review may invite response by the Bishop Diocesan, the Chancellor, the Standing Committee and any other persons within the Diocese for which the Bishop was elected. Within thirty days after receipt of the request, the Court of Review shall send a written report of its

findings to the Presiding Bishop, a copy of which report the Presiding Bishop, within fifteen days, shall cause to be sent to the Bishop Diocesan, the Chancellor, the Standing Committee and the Secretary of the Convention of the electing Diocese. The Secretary shall send a copy of the report to each of the delegates who filed objection to the election process.

EXPLANATION

The proposed amendment eliminates residual language referring to the Provincial Court, which under Canon IV is now the church-wide Court of Review, thus making the language of a Province not appropriate.

A075 Resolution Amending Canon IV.5.4 Provision for the Court of Review

Resolved, the House of _____ concurring, That the 80th General Convention amend Canon IV.5.4 to include the addition of a section j. as follows:

j. The Court of Review may extend for good cause any deadlines as set forth in the Canons pertaining to the Court of Review.

EXPLANATION

There are circumstances beyond one's control that could result in missing a deadline (e.g.: the death or disability of counsel). This resolution allows for the Court of Review to extend deadlines due to such circumstances instead of denying relief for failure to timely file.

A076 Resolution Amending Canon IV.15.2 Provision to serve Notice of Appeal

Resolved, the House of _____ concurring, That the 80th General Convention amend Canon IV.15.2 to read as follows:

Within forty (40) days after issuance of an Order by a Hearing Panel, the Respondent or the Church Attorney may appeal to the Court of Review, by serving written notice of the appeal upon the Bishop Diocesan, with copies of the notice to the presidents of the Hearing Panel and the ~~Province~~ *Province President of the Court of Review*. The notice of appeal shall be signed by the Respondent's counsel or the

Church Attorney and shall include a copy of the Order from which the appeal is taken and state the grounds of the appeal.

EXPLANATION

The notice to the President of the Province made sense when we had provincial courts. Now that we have just one Court of Review that Court's President should be the person to receive notice of all appeals.

A077 Resolution Amending Canon IV.15.3 Provision to serve Notice of Appeal by Bishop Diocesan

Resolved, the House of _____ concurring, That the 80th General Convention amend Canon IV.15.3 to read as follows:

Any Order from a Hearing Panel finding that a Respondent did not commit an Offense involving a question of the Doctrine, Faith or Worship of the Church may be appealed by the Bishop Diocesan upon the written request of at least two Bishops Diocesan of other Dioceses within the Province who are not members of the Court of Review. Such an appeal shall be taken on the question of the Church's Doctrine, Faith and Worship only, and may not seek to reverse the finding of the Hearing Panel that Offenses were not committed. An appeal under this section may be taken by service of a notice of appeal by the Bishop Diocesan upon the Respondent, the Church Attorney and the presidents of the Hearing Panel and the *Province President of the Court of Review* within forty days after the Order of the Hearing Panel is received by the Bishop Diocesan.

EXPLANATION

The notice to the President of the Province made sense when we had provincial courts. Now that we have just one Court of Review the President of that Court needs to receive notice of all appeals.

DISCIPLINARY BOARD FOR BISHOPS

Membership

The Rt. Rev. Catherine Waynick, Convener	Eastern Michigan, V	2021
The Hon. Joseph Alarid	Rio Grande, VII	2024
The Rt. Rev. Mark Bourlakas	Southwestern Virginia, III	2024
The Rt. Rev. Jennifer Brooke-Davidson	Virginia, III	2024
The Rt. Rev. Wendell Gibbs	Michigan, V	2024
The Rt. Rev. Dena Harrison	Texas, VII	2024
The Rt. Rev. Dorsey Henderson, Jr.	Florida, IV	2021
The Rt. Rev. A. Robert Hirschfeld	New Hampshire, I	2024
The Rev. Canon Suzann Holding	Chicago, V	2021
The Rt. Rev. Herman Hollerith	Southern Virginia, III	2024
The Rt. Rev. Michael Buerkel Hunn	Rio Grande, VII	2021
The Rt. Rev. W. Nicholas Knisely	Rhode Island, I	2021
The Rev. Erik Larsen	Rhode Island, I	2021
The Rev. Mally Ewing Lloyd	Massachusetts, I	2024
Dr. Melissa Perrin	Chicago, V	2024
Mr. Marcellus Smith	Alabama, IV	2021
The Rev. Alistair So	Maryland, III	2024
Ms. Deborah Stokes-Wayne	Southern Ohio, V	2021
The Rev. Irene Tanabe	Hawaii, VIII	2024

Acknowledgements

Rt. Rev'd Todd Ousley serves as Intake Officer for the Disciplinary Board.

These terms of service will continue until the next General Convention has the opportunity to elect a class of members to replace the outgoing 2021 class.

Mandate

Canon IV.17.3-5

Sec. 3.

The Disciplinary Board for Bishops is hereby established as a court of the Church to have original jurisdiction over matters of discipline of Bishops, to hear Bishops' appeals from imposition of restriction on ministry or placement on Administrative Leave and to determine venue issues as provided in Canon IV.19.5. The Disciplinary Board for Bishops shall consist of ten (10) Bishops elected by the House of Bishops at a regularly scheduled session of General Convention, and four (4) Priests or Deacons and four (4) lay persons elected by the House of Deputies. All lay persons elected or appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall serve staggered terms of six (6) years, with terms of one half of the Bishops and one half of the lay persons, Priests and Deacons collectively expiring every three (3) years.

A vacancy among the member Bishops shall be appointed by the Presiding Bishop with the advice and consent of the Bishop members of Executive Council. A vacancy among the lay or Priest or Deacon members shall be filled by the President of the House of Deputies with the advice and consent of the lay, Priest and Deacon members of Executive Council. Unless elected or appointed to fill the remainder of an unexpired term, each member shall serve from the first day of January following the adjournment of the General Convention at which the member was elected, until the last day of December of the sixth calendar year following election and until the member's successor is elected and qualifies; however, there shall be no change in the composition of any Hearing Panel while a matter is pending unresolved before the Hearing Panel.

Sec. 4. Within sixty days following each General Convention, the Board shall convene to elect a president for the following triennium. The president shall be a Bishop. If there is no president, the Bishop who is senior by consecration shall perform the duties of the president.

Sec. 5. The Conference Panel shall consist of three Bishops, one Priest or Deacon and one lay person. The Hearing Panel shall consist of three Bishops, one Priest or Deacon and one lay person, except that the Hearing Panel for the Offense specified in Canon IV.4.1.h.2 pertaining to Doctrine Offenses shall consist of five Bishops only.

Summary of Work

We held several training sessions by phone and on line, particularly for the work of Conference and Hearing Panels.

As the work of the Board began in 2018, the case concerning Bp. J. John Bruno (Los Angeles) was still being considered. The Hearing Panel finished its work, and on December 26, 2018, issued an Order affirming a Sentence of Suspension for a period of three years, retroactive to August 2017, during which time Bp. Bruno was not to function in any way as a Bishop of The Episcopal Church.

Other concerns addressed by the Board during this triennium include the case of Bp. William Love (Albany), whose ministry had been restricted by the Presiding Bishop effective January 1, 2019. An Accord was reached and approved by the Disciplinary Board on October 21, 2020. Bp. Love resigned his jurisdiction on February 1, 2021, following a sabbatical leave in January of that year.

In July of 2020 an Accord was reached between the Presiding Bishop and Bp. Wayne Hougland (Western Michigan and Eastern Michigan, Provisional), and approved by the Board. The agreement called for a Suspension of episcopal ministry for the period of one year.

Each of these decisions was communicated to the mandated groups.

During this triennium three complaints were referred to conciliation, two were dismissed with appropriate pastoral response, and one was dismissed with the possibility for appeal to the President.

Funding for the ministry of the Disciplinary Board during this triennium has come from two sources:

- At the end of 2020 funds from The Episcopal Church had been expended in the amount of \$250,939.46,
- And from the Presiding Bishop's office in the amount of \$197,281.00, for a total of \$448,220.46.

This is a considerable decrease over the preceding triennium!

I cannot say enough about the dedication of the members of this Board; they are wonderful, and it has been a joy to serve with all of them.

EPISCOPAL RELIEF AND DEVELOPMENT BOARD OF DIRECTORS

Membership

Ms. Teri Lawver, <i>Chair</i>	New Jersey, II	2024
Ms. Shirley Allen	Texas, VII	2023
The Rt. Rev. Jennifer Baskerville-Burrows	Indianapolis, V	2023
Mr. Michael Carscaddon	Atlanta, IV	2023
Mr. Miguel Escobar	Long Island, II	2022
The Rt. Rev. Mary Gray-Reeves	North Carolina, IV	2022
Ms. Sophie Hollingsworth	Massachusetts, I	2021
Mr. Kenneth Jones	Maryland, III	2023
Ms. Karen Longenecker	Rio Grande, VII	2023
Mr. John MacKinnon	New York, II	2021
Mr. David Martin	Iowa, VI	2022
Dr. Robert McCouch	Long Island, II	2023
Ms. Laura Ellen Muglia	Olympia, VIII	2021
The Rev. Steven Paulikas	Long Island, II	2023
The Rt. Rev. Wilfrido Ramos-Orench	Puerto Rico, IX	2022
Mr. Matt Silva	West Texas, VII	2024
Canon Rosalie Simmonds Ballentine	Virgin Islands, II	2021
Mr. N. Kurt Barnes, <i>Ex Officio</i>	New York, II	
The Most Rev. Michael Curry, <i>Ex Officio</i>	North Carolina, IV	
Dr. Robert Radtke, <i>Ex Officio</i>	New York, II	
The Rev. Geoffrey Smith, <i>Ex Officio</i>	New Hampshire, I	

Changes in Membership

Mr. Daniel McNeel 'Neel' Lane, Chair - left in 2018, replaced by Ms. Teri Lawver, Chair
 Mr. Mark D. Constantine – left in 2019, replaced by Mr. Matt Silva
 The Rev. David C. Killeen – left in 2020, replaced by Mr. Kenneth Jones
 The Rt. Rev. Jeffrey D. Lee – left in 2020, replaced by The Rt. Rev. Jennifer Baskerville Burrows
 Ms. Chiseche Mibenge – left in 2019, replaced by Mr. Miguel Escobar
 The Rev. Canon Genevieve Razim – left in 2020, replaced by Mr. Michael Carscaddon
 Mr. Thomas W. Stoeber, Jr. – left in 2020, replaced by Ms. Karen Longenecker

Mandate

MISSION STATEMENT -- Episcopal Relief and Development is a compassionate response of the Episcopal Church to human suffering in the world. Hearing God's call to seek and serve Christ in all persons and to respect the dignity of every human being, Episcopal Relief and Development serves to bring together the generosity of Episcopalians and others with the needs of the world. --Episcopal Relief and Development faithfully administers the funds that are received from the Church and raised from other sources. It provides relief in times of disaster and promotes sustainable development by identifying and addressing the root causes of suffering. --Episcopal Relief and Development cherishes its partnerships within the Anglican Communion, with ecumenical bodies and with others who share a common vision for justice and peace among all people. Episcopal Relief and Development is a 501 (c)(3) non-profit organization closely affiliated with the General Convention of the Episcopal Church through our Board and staff relationships. A 21-person Board of Directors is responsible for governance of Episcopal Relief and Development. The Board includes both lay and clergy members who are nominated jointly by the Chair of the Board of the Corporation and the Presiding Bishop of the Episcopal Church, USA. Each director serves a three-year term.

Summary of Work

Core Values

As part of the Episcopal branch of what our Presiding Bishop, The Most Reverend Michael B. Curry, calls The Jesus Movement, seeking and serving Christ in all people near and far, everything we do and the way in which we do it is inspired by five core values:

Faith: Faith in Jesus is at the center of our mission as an organization. It gives us the power and the courage to follow Jesus' example by reaching out in compassion to serve the most marginalized and respond to human suffering.

Dignity: We respect the dignity of every human being, seeking and serving Christ in all people as they, in turn, empower themselves and transform the communities in which they live and work.

Relationship: Our relationships are the foundation upon which all our work is built. As we accompany and serve our partners, we nurture and sustain our relationships, thereby unlocking abundance wherever it may be.

Leadership: We lead through learning and collaboration, inspiring creativity and innovation in all aspects of our work and cherishing the many gifts God has given to our partners and to us.

Excellence: Being, doing, and giving our very best is how we are good stewards of God's abundance.

Every action we take is measured against these core values.

Our Program Approach

Our programmatic philosophy recognizes that genuine, sustainable change happens only when it comes from within an individual and within a community. Through our Asset-Based Community Development methodology, we never impose solutions; rather, we listen, learn and work together to build upon local knowledge and strengths that already exist. As a result, our partners and community members are able to live and sustain fuller, more productive lives. Our tag line reflects this programmatic approach: “Working together for lasting change.” Our programs impact the lives of over 3 million people annually.

Commitment to Disaster Preparedness and Response

Since our founding in 1940, as the "Presiding Bishop's Fund for World Relief" in the midst of World War II, we have been committed to providing disaster relief. To this end, Episcopal Relief & Development works with global Anglican partners to better prepare for and respond to disasters, whether natural or human-made. At the core of this goal is our Disaster Risk Reduction and Management Initiative and “Pastors and Disasters” tool-book of core competencies and standards, best practices and case studies. Our US Disaster Program connects, equips and inspires leaders of US dioceses to prepare for hazards that might affect their communities, to mitigate the impact of disasters, and to help vulnerable people make a full and sustained recovery. We have a full on-line resource library, network of diocesan disaster coordinators, expert volunteer consultants and regional trainings.

The Episcopal Asset Map, a joint project with The Episcopal Church, is a disaster preparedness tool that also provides a platform to highlight the ways Episcopalians are living out Christ's love in our communities. The profile for each congregation, school, or other Episcopal entity on the Map not only identifies its location and assets available in case of a disaster, it also tells stories of ministries at each location.

Global Development Priorities

We address the needs of communities around the world by focusing on three transformative priorities: Women, Children, and Climate.

Our work with Women focuses on helping communities promote the rights of women and children and move toward the vision that everyone deserves a life free from violence in a society where they are treated with dignity and respect. Only then can communities truly heal and thrive.

Our work with Children supports and protects kids under six so they reach appropriate health and developmental milestones. This focus on early development is foundational and critical to helping children achieve their full potential as future contributing members of their communities.

Our Climate-related work focuses on how families and communities can work together to adapt to the effects of rapidly changing weather patterns. This work includes preparing for and recovering from climate-influenced events such as floods, hurricanes and other disasters.

Sustainable Development Goals

The Sustainable Development Goals (SDGs) build on the work of the Millennium Development Goals (MDGs). Inspired by these global goals, all of Episcopal Relief & Development’s international development programs seek to mobilize local resources and expertise toward sustainable, community-led programs that address poverty, hunger, disease, gender inequality, access to clean water, inclusive and sustainable economic growth, sustainable agriculture, and climate resilience.

“Go with the people. Live with them. Learn from them. Love them. Start with what they have. Build on what they know. But with the best leaders, when the work is done, the task accomplished, the people will say, ‘We have done this ourselves’.” - Lao Tsu, Chinese Philosopher, 700 B.C.

FORWARD MOVEMENT

Membership

Mr. Miguel Escobar, <i>Chair</i>	Long Island, II
The Rev. Kate E. Wesch, <i>Vice Chair</i>	Olympia, VIII
Ms. Julie Thomas, <i>Treasurer</i>	Georgia, IV
Ms. Liz Bartenstein, <i>Secretary</i>	Virginia, IV
The Rev. Jean Beniste	Chicago, V
The Rt. Rev. Susan Brown Snook	San Diego, VIII
The Rev. Canon Victor Conrado	New York, II
The Rev. Albert Cutié	Southeast Florida, IV
The Rev. Ryan Fleenor	Connecticut, I
Ms. Kate Huston	Oklahoma, VII
Canon Clyde Kunz	Arizona, VIII
Ms. Lynne Jordal Martin	Connecticut, I
Mr. Jamie McMahon	Pittsburgh, III
The Rev. Dr. Joshua Samuel	Long Island, II
Ms. Anne Schmidt	Dallas, VII
The Bishop of Southern Ohio, <i>Ex-Officio</i> (vacant)	Southern Ohio, V
The Most Rev. Michael Bruce Curry, <i>Ex-Officio</i>	North Carolina, IV

Staff Management Team

The Rev. Canon Scott Gunn, Executive Director
Ms. Tania Z. Jones, Executive Assistant and Human Resources Specialist
Ms. Kathy Jose, Director of Business Operations
Ms. Miriam McKenney, Director of Development and Mission Engagement
Mr. Jason Merritt, Marketing Director
The Rev. Jay Sidebotham, Director of RenewalWorks
Ms. Richelle Thompson, Managing Editor
The Rev. Chris Yaw, Director of ChurchNext

Mandate

An agency of the Episcopal Church, Forward Movement was chartered by the 51st General Convention in 1934 “to reinvigorate the life of the church and to rehabilitate its general, diocesan, and parochial work.” Today Forward Movement’s mission is to “Inspire disciples. Empower evangelists.”

From its inception, Forward Movement has understood that for the Episcopal Church to be healthy, its congregations must be healthy. For congregations to be healthy, they must be filled with disciples rather than habitual Christians. Our work, then, is to encourage discipleship and evangelism.

Just over twenty (20) full and part-time staff members manage Forward Movement’s work, some stationed in offices in downtown Cincinnati and others around the United States. Together, we edit and design the publications, market them, fill orders, and respond to the diverse concerns of those who call and write with comments and questions. We welcome suggestions from congregations and readers on how we can be of more use and offer better service.

Summary of Work

Today, Forward Movement carries out its work in widely varied ways. We organize conferences, including Discipleship Matters and Evangelism Matters (offered in partnership with the Presiding Bishop’s Office). We offer free online resources, such as Grow Christians (www.growchristians.org), which encourages faith at home. For several years, we have worked with the Rev. Tim Schenck to offer Lent Madness (www.lentmadness.org), a fun, informative, and inspiring Lenten devotional. We have a full-time marketing team member focused on social media missioner on staff, part of whose responsibilities include posting inspiring and informational content on our social media channels and others.

Since Lent/Easter 2018, Forward Movement has worked with many organizations across the church to encourage Episcopalians to read whole books of the Bible together in a project called the Good Book Club. The Presiding Bishop has invited us all to go on this journey together. As of this writing, the most recent program was reading the Gospel of Mark during the Epiphany season 2021. Visit the Good Book Club website (www.goodbookclub.org) for free resources and details about how this project invites all Episcopalians and their congregations to take part.

In the print realm, we now focus on books, many of which offer opportunities for small group discussion and reflection. We seek to offer resources that encourage discipleship, whether through daily meditation or engagement with the richness of our prayer book tradition. We continue to offer

some pamphlets, the cutting-edge technology of our founding era in the 1930s, which continue to be useful in many congregations.

Material for Latino/Hispanic Episcopalians and seekers is an important part of Forward Movement's ministry. We have offered free resources, such as a guide for multi-cultural congregations who wish to celebrate *Las Posadas*. We have created new print and online resources. Our flagship devotional is available in Spanish as *Adelante día a día* in print, as an e-book, on social media, and in other channels.

Our first publication was a Lenten devotional focused on discipleship in 1935. *Forward Day by Day* was the immediate successor to that first publication and has been published continuously since then. Today *Forward Day by Day* is published as a print quarterly with a circulation of about 300,000 copies per quarter, over ninety (90) percent of which is in The Episcopal Church. We have subscribers around the world, with the largest number outside the U.S. going to the Anglican Church of Canada. In addition to print, the devotional is available as a podcast, in Braille, as an e-book, on a smartphone app, by e-mail, and through our social media channels (Facebook and Twitter). More than one hundred thousand (100,000) copies of *Forward Day by Day* – along with other literature – are distributed free of charge each year to prisons, military bases, hospitals, and nursing homes.

Podcasts are becoming increasingly important in our work. In addition to the *Forward Day by Day* podcast, we offer several podcasts of morning and evening prayer. We also offer seasonal and topical podcasts. As of this writing, we typically have up to 4,000 daily listeners.

We enjoy working with our partners. This work enables us and them to focus on core mission, collaborating for greater effectiveness. We now carry out work in collaboration with the Center for Biblical Studies, the Episcopal Church Center, the Episcopal Church Foundation, and Episcopal Relief & Development, among others.

Forward Movement operates RenewalWorks, a donor-funded ministry aimed at encouraging congregations to assess their spiritual health and vitality and to respond based on what they learn in their assessment. To date about 350 Episcopal congregations have undertaken this work, and a good deal of data on the spiritual health — and challenges — of The Episcopal Church have been amassed. Led by the Rev. Jay Sidebotham, RenewalWorks is expanding to offer more resources to congregations.

Forward Movement also operates ChurchNext, an online education ministry that serves approximately 24,000 registered learners. With more than 400 courses on offer, ChurchNext serves both individual subscribers as well as parish and diocesan partners. The pandemic saw engagement increase as more classes were offered, many of them for free. One of the most popular was “Civil Conversations in Uncivil Times” taught by Ray Suarez.

Forward Movement's offices are located in Cincinnati, OH, as they have been since our founding. The Executive Director, the Rev. Canon Scott Gunn, oversees a staff of over twenty (20) people, both full-time and part-time. While most staff are based in Cincinnati, there are also staff based in Alabama, Illinois, Michigan, North Carolina, Texas, and elsewhere in Ohio.

The Forward Movement Board of Directors meets twice each year. When we are not in a pandemic crisis, we meet most often in Cincinnati. Recent meetings have been held by videoconference. The Presiding Bishop serves as president of the Board and appoints its members.

To learn more about Forward Movement and its work, please visit www.forwardmovement.org. Early in its history, a collect for the ministry of Forward Movement was written, and we hope you will use it to pray for our ministry in the church and beyond.

O God, we ask your guidance and blessing for the Forward Movement of your church. Use it, we pray, to open our eyes to your glory and to the opportunities that lie before the church to reach people everywhere with the good news of Christ. Grant that the leaders of Forward Movement may be both wise and daring disciples and stir up in us the will to share joyfully in this work with our prayers and gifts. Let not our purpose grow slack, that the nations of this world may become one holy people under the kingship of God and of our Lord Jesus Christ. This we ask in His name. Amen.

Budget

The current combined annual budget is now about \$2.5 million, having been reduced from about \$3 million due to the global pandemic. Forward Movement is self-sustaining. Funding comes from sales, donations, grants, and investment income. The largest expense is personnel costs. Other major expenses include printing and publication purchase, warehousing and shipping, donations of materials, marketing, and general & administrative. No funding is requested from the General Convention budget.

GENERAL BOARD OF EXAMINING CHAPLAINS

Membership

The Rt. Rev. Larry Benfield, <i>Chair</i>	Arkansas, VII	2021
Ms. Anne LeVeque, <i>Vice-Chair</i>	Washington, III	2021
The Rt. Rev. Laura Ahrens	Connecticut, I	2021
Dr. Barbara Allison-Bryan	Virginia, III	2021
Dr. Liza Anderson	Minnesota, VI	2021
The Very Rev. Canon Michael Bamberger	Los Angeles, VIII	2021
The Rev. Dr. J. Barrington Bates	Newark, II	2021
The Rev. Dr. Canon Katharine Black	Massachusetts, I	2021
Ms. Beth Bojarski	San Diego, VIII	2024
The Rt. Rev. Thomas Breidenthal	Southern Ohio, V	2024
The Rt. Rev. Dr. DeDe Duncan-Probe	Central New York, II	2024
Ms. Rachel Erdman	Maryland, III	2024
The Rev. Dr. Thomas Ferguson	Massachusetts, I	2021
Dr. Norma Givens	Atlanta, IV	2021
The Rev. Miranda Hassett	Milwaukee, V	2024
The Rev. Adam Kradel	Pennsylvania, III	2021
The Rev. Calvin Lane	Southern Ohio, V	2024
The Rev. Milquella Mendoza	Dominican Republic, IX	2024
The Rev. Dr. Hugh Page	Northern Indiana, V	2021
Dr. Gregory Robbins	Colorado, VI	2024
Ms. Janet Roth	Oregon, VIII	2024
The Rev. Kara Slade	North Carolina, IV	2024
The Rev. Mark Story	Oklahoma, VII	2024
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

Resignations in 2019: Dr. Barbara J. Allison-Bryan (Virginia, III, 2021), and the Rt. Rev. Dr. Dede Duncan-Probe (Central New York II, 2024).

Resignation in 2020: The Rt. Rev. Dr. Thomas E. Breidenthal (Southern Ohio, V, 2021)

The Board declined to fill four vacancies caused by a position left unfilled by the last General Convention and by the subsequent resignations of Dr. Barbara A. Allison-Bryan (Virginia, III, 2021), The Rt. Rev. Dr. Dede Duncan-Probe (Central New York II, 2024) and the Rt. Rev. Dr. Thomas E. Breidenthal (Southern Ohio, V, 2024).

Acknowledgements

The Executive Director, Secretary to the Board and GOE Administrator is Mr. Duncan C. Ely (Western North Carolina, IV).

Mandate

CANON III.15 Of the General Board of Examining Chaplains

Sec. 1. There shall be a General Board of Examining Chaplains, consisting of four Bishops, six Priests with pastoral cures or in specialized ministries, six members of accredited Seminary faculties or of other educational institutions, and six Lay Persons. The members of the Board shall be elected by the House of Bishops and confirmed by the House of Deputies, one-half of the members in each of the foregoing categories being elected and confirmed at each regular meeting of the General Convention for a term of two Convention periods. They shall take office at the adjournment of the meeting of the General Convention at which their elections are confirmed, and shall serve until the adjournment of the second regular meeting thereafter. No member shall serve more than 12 years consecutively. Additionally, the Presiding Bishop, in consultation with the Chair of the Board, may appoint up to four other members for a term. The House of Bishops, at any special meeting that may be held prior to the next meeting of the General Convention, shall fill for the unexpired portion of the term any vacancy that may have arisen in the interim. The Board shall elect its own Chair and Secretary, and shall have the power to constitute committees necessary for the carrying on of its work.

Sec. 2

a. The General Board of Examining Chaplains, with professional assistance, shall prepare at least annually a General Ordination Examination covering the subject matter set forth in Canon III.8.5 (g), and shall conduct, administer, and evaluate it in respect to those Candidates for Holy Orders who have been identified to the Board by their several Bishops.

b. Whenever a Candidate has not demonstrated proficiency in any one or more of the canonical areas covered by the General Ordination Examination, the General Board of Examining Chaplains shall recommend to the Commission on Ministry, and through the Commission to the Board of Examining Chaplains, if one exists, of the Diocese to which the Candidate belongs, how the proficiencies might be attained.

Sec. 3. The General Board of Examining Chaplains may prepare, in each Convention period, guidelines based upon the subjects contained in Canon III.8.5 (g), which guidelines shall be available to all persons concerned.

Sec. 4. The General Board of Examining Chaplains shall promptly report, in writing, to the Candidate, to the Candidate's Bishop and to the Dean of the Seminary the Candidate is attending, the results of all examinations held by them, together with the examinations themselves, whether satisfactory or unsatisfactory, making separate reports upon each person examined. The Bishop shall transmit these reports to the Standing Committee and to the Commission. Notwithstanding the results of the examinations, in no case shall the Standing Committee recommend a Candidate for Ordination under Canon III.8 until the Standing Committee has received from the Commission on Ministry a certificate to the effect that the Candidate has demonstrated a proficiency in all subjects required by Canon III. 8.5 (g) and (h). The report of the Board shall be made in the following form:

To _____ (candidate), the Right Reverend _____, Bishop of _____ (or in the absence of the Bishop the Standing Committee of) _____: (Place) _____ (date) _____
To the Dean of (Place) _____ (date) _____ We, having been assigned as examiners of A.B., hereby testify that we have examined A.B. upon the subject matter prescribed in Canon III.7. Sensible of our responsibility, we give our judgment as follows: (here specify the proficiency of A.B. in the subject matter appointed, or any deficiency therein, as made apparent by the examination. (Signed) _____

Sec. 5. The General Board of Examining Chaplains shall make a report concerning its work to each regular meeting of the General Convention, and in years between meetings of the General Convention shall make a report to the House of Bishops.

Summary of Work

The GBEC's 2019-2021 triennium has been one of creatively, innovatively and professionally carrying out its canonical responsibilities, including:

- Refined and continued through annual cycle of work:
 - March – May, with Question Writing Team recruitment and appointment;
 - June – September, with writing and refining questions and their scoring rubrics and with inviting nominations for candidates to sit for the GOE;
 - October – December, with vetting and adopting final questions and scoring rubrics; with continuing administrative work with nominated candidates and their seminaries and dioceses; with recruiting and appointing Evaluation Teams and finalizing evaluator training; and with preparing for the electronic administration of the GOE;
 - January – February with administering the exam; with training and qualifying evaluators; with answer evaluation, written feedback and providing results; and with administrative business such as invoicing.
- Completing long-range restructuring and transforming of all processes and structures under the guidance of its board, staff, professional educational testing consultants, technology professional, and others to:
 - Recruit volunteers;
 - Improve efficiency and volunteer training specifically in writing questions and evaluating examination answers;
 - Reduce expenses;
 - Provide a GOE that is responsive to TEC's changing needs;
 - Adhere to the latest and most professional psychometric standards for question creation, volunteer (especially evaluator) training and answer evaluation.
- Administered electronically an annual GOE at all Episcopal seminaries and at more than fifty additional locations throughout the United States and abroad in English and Spanish to:
 - 179 candidates in 2019
 - 179 in 2020
 - 179 (estimated in 2021)
- Evaluated GOE answers and reported the GOE results and recommendations to:
 - candidates
 - diocesan authorities
 - seminary deans (about results and how their candidates compared with those from other seminaries)

- Met at:
 - Annual Meetings of October 1-4, 2019 at Kanuga Conferences, Inc., Hendersonville, NC; November-December, 2020 via Zoom and other electronic means due to the pandemic; and October 2-5, 2021, at a location to be determined; to finalize and approve the GOE questions and scoring rubrics and transact other business;
 - Evaluation Meetings of February 18-21, 2019 and February 17-20, 2020 at Kanuga Conferences, Inc., Hendersonville, NC; and February 15-19 via Zoom and other electronic means due to the pandemic, to write evaluations of GOE answers.
- Fostered communication with constituents (bishops, candidates, dioceses, seminaries and TEC at large) via website and other electronic means such as:
 - Through GBEC Chair's annual letter to the House of Bishops;
 - Visits by Executive Director annually in 2019 and 2021 to nearly all Episcopal seminaries and other educational institutions with Episcopal students to meet with students, administrators and faculty, and via Zoom in 2020.
- Managed volunteer corps of about 100 people from throughout TEC by:
 - Recruiting, training, supervising and assisting volunteers in each annual cycle.
 - Utilizing annually about one hundred volunteers working electronically on:
 - Question Writing Teams
 - Field Testing Teams
 - Evaluation Teams
 - Editing and Office Teams
- Evaluated the GBEC's administration and processes (including question writing and answer evaluating) to:
 - Adapt and improve subsequent exams and procedures;
 - Improve volunteer administration and training.
- Received feedback from constituents, consultants, staff, board, other volunteers and people from the wider Church evidencing:
 - Timely distribution of GOE results;
 - High level of consistency in evaluations;
 - Efficient management;
 - Responsive communication.
- Continued to improve a dedicated website to:
 - Impart information about the GBEC and its ministry and the GOEs;
 - Receive nominations of people to take the GOE;
 - Transmit GOE questions, receive GOE answers and supply results to candidates, bishops and seminary deans;

- Improve communication and reduce to a minimum postage and printing costs;
- Maintain an extensive set of Frequently Asked Questions for electronic and print distribution to:
 - Describe the GBEC’s history and purpose;
 - Explain the GOE and its administration and evaluation;
 - Post tips for taking the exam;
 - Provide the past fifteen years of GOEs;
 - Make available to candidates interactive practice GOE questions.
- Maintained Standards for each of the six canonical areas:
 - Widely distributed them throughout TEC for feedback;
 - Published them on the GBEC website.
- Collected and published extensive annual statistics, a very basic example of which is:

2019 GOE	Overall				MDiv (Current/Former)				Diocese or Locally Trained			
	Proficient		Not Proficient		Proficient		Not Proficient		Proficient		Not Proficient	
Candidates	179				139				32			
Holy Scriptures	131	73%	48	27%	108	78%	31	22%	18	56%	14	44%
Church History	155	87%	24	13%	124	89%	15	11%	25	78%	7	22%
Christian Ethics	148	83%	31	17%	124	89%	15	11%	18	56%	14	44%
Practice of Ministry	129	72%	50	28%	102	73%	37	27%	19	59%	13	41%
Christian Theology	146	82%	33	18%	117	84%	22	16%	21	66%	11	34%
Christian Worship	157	88%	22	12%	124	89%	15	11%	25	78%	7	22%

2020 GOE	Overall				MDiv (Current/Former)				Diocese or Locally Trained			
	Proficient		Not Proficient		Proficient		Not Proficient		Proficient		Not Proficient	
Candidates	179				129				44			
Holy Scriptures	136	76%	43	24%	100	78%	29	22%	32	73%	12	27%
Church History	155	87%	24	13%	116	90%	13	10%	34	77%	10	23%
Christian Ethics	165	92%	14	8%	122	95%	7	5%	41	93%	3	7%
Practice of Ministry	155	87%	24	13%	118	91%	11	9%	35	80%	9	20%
Christian Theology	132	74%	47	26%	100	78%	29	22%	26	59%	18	41%
Christian Worship	150	84%	29	16%	115	89%	14	11%	29	66%	15	34%

2021 (not available by date of submission of this report)

Comments: The GBEC and its testing consultant consider a 75-80% proficiency rate an indication of a good GOE. The actual overall average proficiency rate is 83% for 2016 and 78% for 2017.

Goals and Objectives for the 2019-2021 Triennium

The GBEC's principal objectives during the next triennium will be to continue to fulfill its canonical responsibilities:

- Develop annually a General Ordination Examination;
- Administer it;
- Evaluate the answers;
- Report the results to candidates, their diocesan authorities and their seminary deans;
- Collate and report statistics and analysis.
- Institute surveys requesting feedback from all constituencies (bishops, candidates dioceses, seminaries and volunteers). at Kanuga Conferences , Inc., Hendersonville, NC

In addition, the GBEC plans to continue to:

- Create examinations that will provide diocesan authorities with useful information for diagnosis and assessment of their candidates;
- Provide seminaries and dioceses with statistics about performance on the annual GOE;
- Reduce costs, leverage resources, improve efficiency, increase use of electronic technology, and respond to the needs of TEC with a professionally designed and administered GOE;
- Refine and update the GBEC website to:
 - Reflect the GBEC's transparency about its work;
 - Allow easy access to information about the GBEC and the GOE;
 - Make the electronic administration of the GOE as user-friendly as possible.
- Build relationships by:
 - Committing to board development and training;
 - Collaborating with other church-wide, provincial and diocesan groups;
 - Working with Episcopal and other seminaries and educational institutions;
 - Communicating with bishops, students and their dioceses.
- Maintain detailed and extensive statistics for every annual cycle.

Budget

The GBEC reduced its meetings and their attendees by 80% and overall GBEC expenses by 80% (and office expenses by 90%) since the 2007-2009 triennium and raised the GOE fee from \$500 to \$750 in 2016. The GBEC has been self-sustaining for the last two triennia.

Description	2019-2021 GC Adopted	2019 Actual	2020 EC Adopted	2021 Approved	2021 Proposed	2019-2021 Act. 2019 Budget 2020-2021
Income	(\$396,000)				(\$396,000)	(\$396,000)
Non-Staff	\$128,747	\$44,740	\$42,916	\$42,916	\$40,916	\$128,572
Reserve for GC80	\$2,000					
Staff	\$305,777	\$94,866	\$100,278	\$104,834	\$102,540	\$297,684
Total	\$434,124	\$139,606	\$143,194	\$147,749	\$145,456	\$428,256

Board Travel and Meetings

The General Board of Examining Chaplains met three times during the triennium, requiring \$25,000 for 2019, \$25,000 for 2020 and \$25,000 for 2021, for a total of \$75,000 for the triennium.

OTHER REPORTS TO THE 80TH GENERAL CONVENTION

Presiding Officers' Advisory Group on Beloved Community Implementation

Report for the Presiding Bishop's Staff

PRESIDING OFFICERS' ADVISORY GROUP ON BELOVED COMMUNITY IMPLEMENTATION

Membership

The Rev. Edwin Johnson, <i>Chair</i>	Massachusetts, I	2021
The Rev. Meg Wagner, <i>Vice-Chair</i>	Iowa, VI	2021
Mr. Rob Corcoran	Texas, VII	2021
Ms. Holly Doll	North Dakota, VI	2021
The Rev. Canon John Kitagawa	Arizona, VIII	2021
Professor Brant Lee	Ohio, V	2021
The Rev. Canon Juan I. Marquez	Dominican Republic, IX	2021
Dr. Dora Mbuwayesango	North Carolina, IV	2021
Mr. Gary Moore	Central Gulf Coast, IV	2021
The Rt. Rev. Phoebe Roaf	West Tennessee, IV	2021
The Rev. Ema Rosero-Nordalm	Massachusetts, I	2021
The Hon. Byron Rushing	Massachusetts, I	2021
The Rev. Fabio Sotelo	Atlanta, IV	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	

Mandate

2018-D002 Funding the Work of The Beloved Community

Resolved, the House of Deputies concurring, That the General Convention request that the Joint Standing Committee on Program, Budget and Finance allocate funding for the triennium for the implementation of additional work of organizing our efforts to respond to racial injustice and grow a Beloved Community of healers, justice makers and reconcilers for the implementation of this resolution; and be it further

Resolved, That such monies shall be utilized exclusively to make grants to agencies and dioceses and other affiliated entities of The Episcopal Church for the establishment of such programmatic activities aimed at addressing the issue of Racial Reconciliation. Such activities may include, but not be limited to, speaker series, sacred conversations, Racial Reconciliation Workshops, and other activities that promote the purposes of this resolution; and be it further

Resolved, That this General Convention directs, consistent with established policies and procedures, that The Executive Council be charged with the establishment of all criteria, and procedures associated with the awarding of such grants, and that such criteria and procedures be established as soon as practical, after the conclusion of this 79th General Convention such Committee or Office that Executive Council shall designate with implementation of the grants shall have published the criteria and be ready to accept applications submitted for such grants, and that the entities receiving such grants shall report back to the Committee or Office that Executive Council shall have designated on the usage of its grant, and that the Executive Council shall report back to the General Convention in 2021 on the usage of the funding allocation.

EXPLANATION:

The 78th General Convention of The Episcopal Church recognized, by the adoption of Resolution 2015-C019, that, despite repeated efforts at anti-racism training as well as racial justice and racial reconciliation initiatives—including the passage of more than 30 General Convention resolutions dating back to 1952, that the abomination and sin of racism continues to plague our society and our Church at great cost to human life and human dignity.

And, in the wake of the brutal, overtly racist murders of nine of our Christian brothers and sisters of Mother Emanuel African Methodist Episcopal Church on June 17, 2015; numerous inexcusable deaths of unarmed black men and youth at the hands of law enforcement personnel; and the moral atrocity of mass incarceration in which a hugely disproportionate number of persons of color have been unfairly caught in the net of an unjust criminal justice system, the 78th General Convention established as a top priority of The Episcopal Church in the upcoming triennium the challenging and difficult work of racial reconciliation through prayer, teaching, engagement, and action.

2015-C019 charged the Presiding Bishop, President of the House of Deputies, Vice President of the House of Bishops, and Vice President of the House of Deputies to lead, direct, and be present to assure and account for the Church's work of racial justice and reconciliation. They articulated a framework for that work, entitled *Becoming Beloved Community: The Episcopal Church's Long-term Commitment to Racial Healing, Reconciliation and Justice*, which directs additional work in the area of racial reconciliation.

As we head into this next triennium, we are faced with the realities of a resurgence of white supremacy, the increased normalization of personal and institutionalized fear of people of color, and overtly dehumanizing policies being enacted on refugees and immigrants—in addition to all of the injustices that prompted the 78th General Convention to pass 2015-C019.

We call upon our Church to make an investment of significant resources to hone in on and build capacity among our current and future leaders within The Episcopal Church in order to impact the practices of telling the truth, repairing the breach, practicing Jesus' way of love, and proclaiming the dream of Beloved Community.

In order to make our commitment to Becoming Beloved Community a reality in a world that desperately needs it, local churches, dioceses, and agencies must have the resources to engage this work in their contexts. We believe that these grants will make it possible for churches, dioceses, and other agencies of The Episcopal Church to begin to live into the commitment of the Church to Becoming Beloved Community in new and life-giving ways. In the same way that communities of practice have developed from the Genesis Church Planting grants that were given in the 2015-2018 triennium, we imagine that a network of grant recipients could develop to share best practices, resources, etc. among themselves and with the whole church. Provinces and dioceses that have been unable to afford to provide the canonically mandated trainings would be able to do so. These grants could also make it possible for the development of much-needed culturally appropriate and relevant resources that could be broadly shared with the church through the Absalom Jones Center for Racial Healing.

Summary of Work

Introduction

Greetings Church! We are the Presiding Officer's Advisory Group on Beloved Community Implementation. We were formed in January 2019 and were charged to offer our consult and collaboration around two major aspects of our Beloved Community Implementation: the distribution of grant funds and the convening of a Beloved Community Summit. These critical measures grew out of Resolutions 2018-D002 (Grant) and 2018-A228 (Summit) of the 79th General Convention in Austin, TX. Becoming Beloved Community is a long journey, a journey that spans years, decades and generations. Inspired by Jesus and moved by the Spirit, we've been called to rooted, radical, and collaborative action to move our church forward. In the words of Mordecai, we believe our Church has been called and prepared "for such a time as this" to bring our deep faith and wisdom to the work of becoming beloved community. Over the last two years we've partnered with Executive Council to disburse \$438,400 (plus an additional \$100,000 authorized by Executive Council) thus far and are in the midst of our third and final round of grants this triennium. When the pandemic forced us to postpone our long-planned in-person Beloved Community Summit and Conference (originally to take place May 5th-7th 2020), we convened a convocation across three evenings in July that drew well over 1000 participants from across the Church. More details about the grants, our grantees, our work of convening, and other work can be found below in our report, followed by our broader recommendations and resolutions.

May Summit & Conference Planning

While the previously mentioned in-person Summit in May did not happen, developments that occurred in its planning are worth mentioning. We had 38 confirmed speakers, presenters, and workshop leaders for the conference, which was to be held at the Cathedral in Minneapolis, Minnesota. Little did we know at the time that we were planning to descend upon a part of this country that would be so soon rocked by violence against black people. This diverse group included members of the different ethnic/racial groups, long-time and well-known champions for Racial Justice alongside new and emerging leaders, and our Presiding Officers. The first day, The Summit, was designed to bring together our grantees and other deeply committed leaders. The next two days were designed for a broader audience. The work of racial justice is some of the most difficult and isolating work there is, especially for the leaders. Our aim was to strengthen the movement by offering enrichment, inspiration and most importantly community and networking for those doing this work across the church. While we cannot determine where the Spirit will move us and the church, we are hopeful that such a gathering can be held in the triennium to come; and when it occurs, we are certain that it will both shake and strengthen our foundations as the Jesus movement for everyone.

Once we had determined that we would postpone the conference for a virtual one later on in the year, we held a virtual gathering of leaders, grant recipients, and long-time champions of racial justice on May 7th, what would have been the final night of the conference. Over 100 communities were represented, with our siblings from the Convocation of Episcopal Churches in Europe staying up until 2am to be with us. That gathering alone spawned new projects, new collaborations, and many of our strongest grant applications for the second round of grants.

July BBC Now Convocations

We held three virtual convocations the evenings of July 29th, 30th, and 31st. They came together to form “BBC Now,” and the days focused on Truth, Justice and Healing respectively. The inspiration for this particular focus came from work that Canon Spellens and the staff had done to sharpen their wider church response around Becoming Beloved Community during this tumultuous summer. The gatherings were overwhelmingly well-attended, with two of the three days eclipsing the limit of 1000 registrants and roughly 1600 unique participants engaging overall.

The day centered on “Truth” featured several speakers/presenters who highlighted the transformative power of truth-telling in their contexts. They offered strategies and approaches that created environments where those most impacted could share freely and the broader community could listen most closely. In the time that followed, small groups brainstormed together around ways to implement this in their ministry settings and communities.

The day centered on “Justice” highlighted several communities whose ministries were deeply interwoven with local movements for racial justice. In the midst of this previous summer's reckoning

around racial justice, they each provided unique methods and opportunities to work with and alongside the individuals, organizers, and groups in our midst. There was also a broader call and invitation to action together with the Absalom Jones Center for racial healing.

The day centered on “Healing” became a sacred space for all through a sacred healing circle. Seven persons from different racial and ethnic backgrounds, generations, and regions shared moving stories of their experiences of racism and their work around becoming beloved community. In addition to being a major blessing, this time also lifted up a model that our communities could use both during and beyond the pandemic to center marginalized stories and ignite the genuine reconciliation that our communities need.

At the end of our time we felt proud, blessed, and determined. We were proud to have pivoted so well in response to both the Covid-19 pandemic and the rising tide of racial tensions in the United States. Informed by this, we will strive to make subsequent in-person “hybrid” gatherings to continue to have such broad participation. We were blessed to have been able to build and establish new networks, the most essential goal for the Summit, and were blessed by the deep sharing and participation of registrants and presenters. Finally, we emerged determined to build on this momentum and move the work forward through our work of granting and gathering. While we have not completed the work of becoming beloved community, we took an enormous step forward with God’s help.

Report on Funding

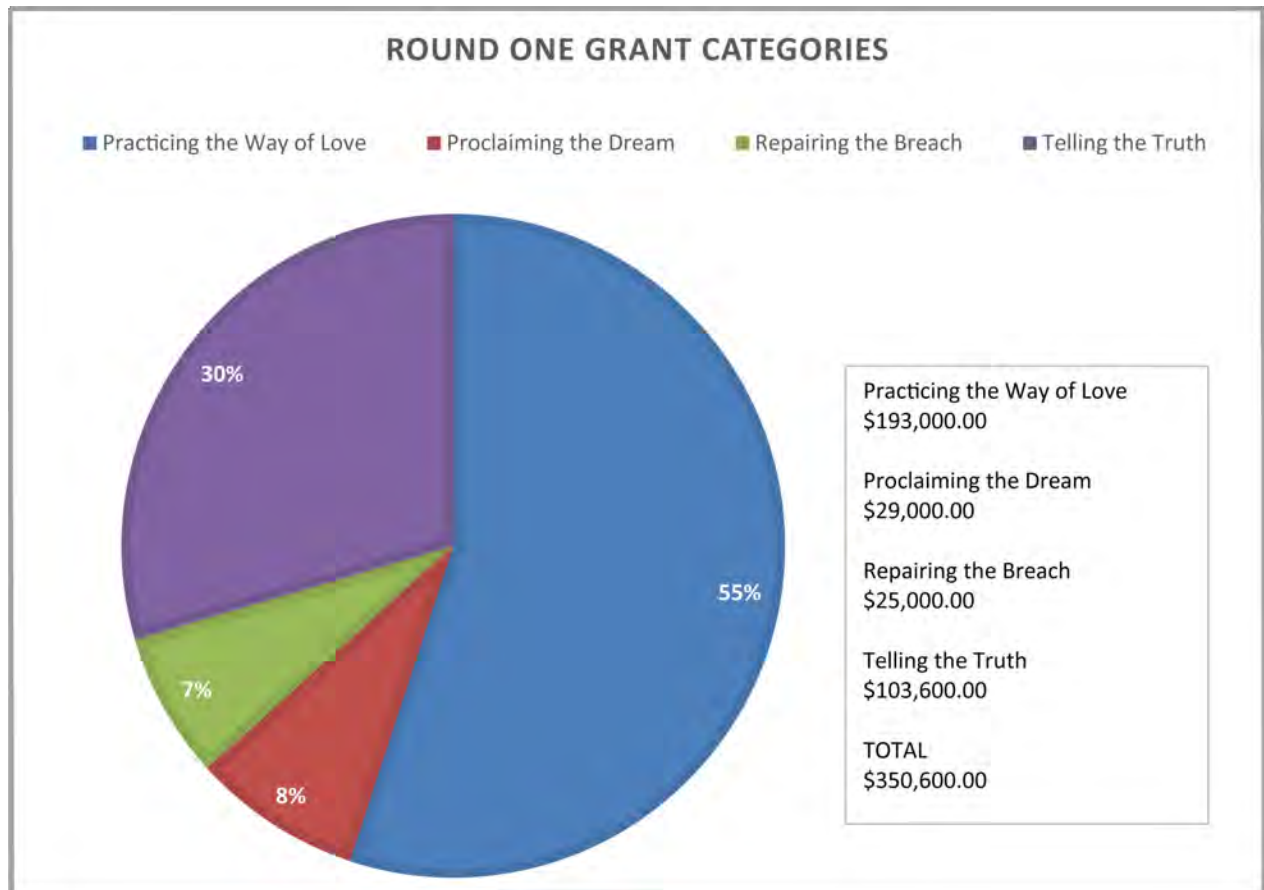
The triennial budget set aside \$750,000 for the fulfillment of resolutions 2018-D002 and 2018-A228. The Advisory Group approved \$350,600 in the first round of grants distributed in late Fall 2019. When the pandemic struck, we gave grantees an opportunity to extend their grant reporting and adapt or pause their plans as needed to ensure peoples’ safety. We held an online session in May for grant recipients and those who had planned to attend the Summit to share the challenges they were facing and how their plans were being altered.

As the pandemic raged on and its disproportionate toll on BIPOC communities became clear, and in the wake of the murder of George Floyd and the increased level of attention in the country to acts of racial violence, our second rounds of grants focused on providing a rapid response to those twin pandemics of COVID and racial violence. We approved grants totaling \$87,800 from our original grant funds plus an additional \$100,000 received from Executive Council for that purpose.

As of this report, we have spent \$2,117 on translation services for grant applications, summit materials, and press releases

Grant Reporting

In the first round of grants, we received 73 applications and awarded 42 grants totaling \$350,600. We offered two different grant types, Seed Grants (up to \$10,000) geared to groups launching new projects and/or evolving the scale of an existing project and Impact Grants (up to \$20,000) aimed primarily at growing capacity, impact and reach of communities and institutions already doing work to advance racial justice, healing, and reconciliation. In the first round we awarded 21 Impact Grants and 21 Seed Grants to 12 churches, 18 dioceses, 10 Episcopal organizations, one seminary, and the Convocation of Episcopal Churches in Europe.



Round One Grants went to:

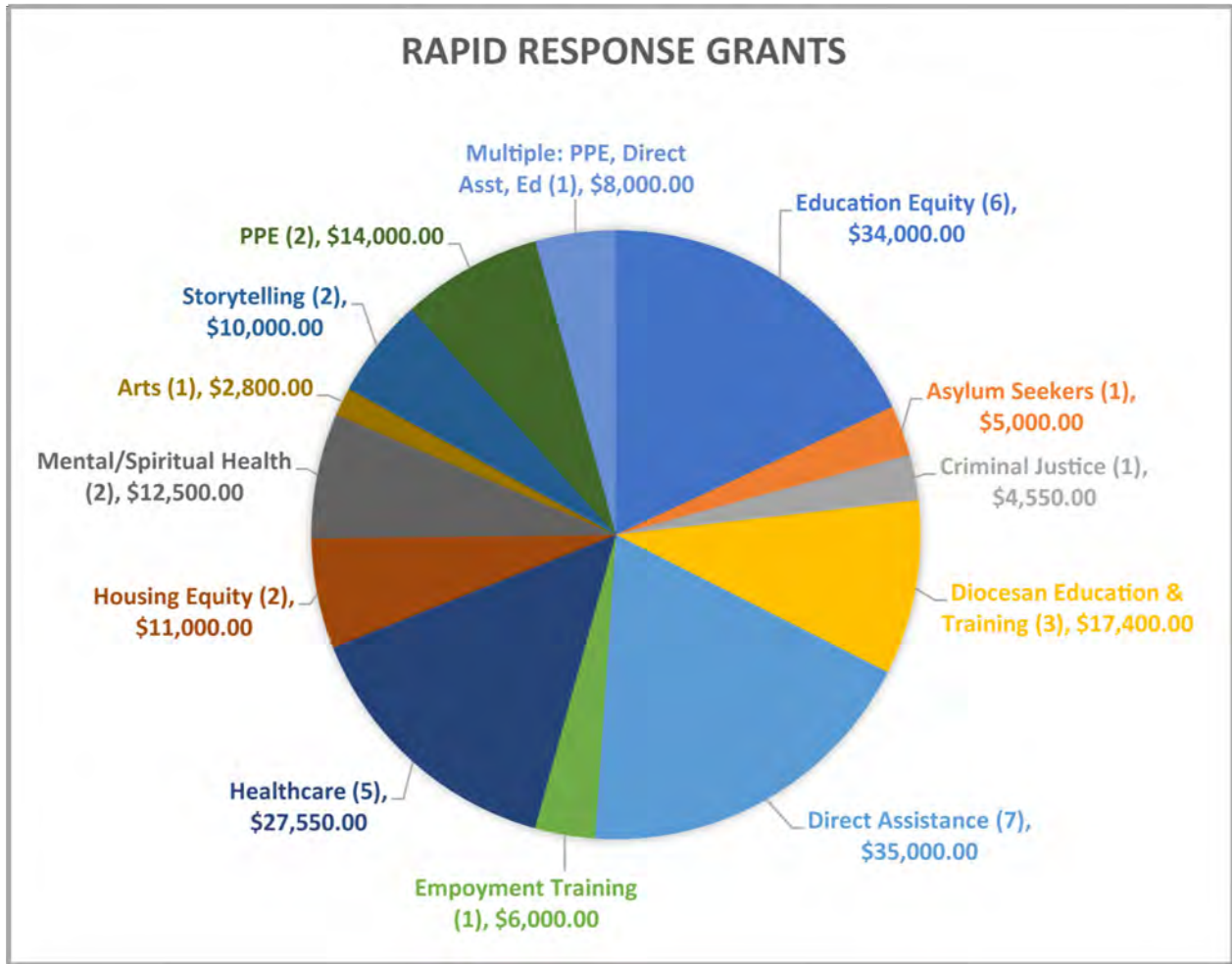
Groups primarily focused on or working with Communities of Color (12)	\$104,500.00
Dialogues/partnerships between Communities of Color and white Communities (7)	\$56,500.00
Churchwide/diocesan wide data gathering (3)	\$33,000.00
Primarily focused on education/training of White Communities to mobilize for justice (18)	\$131,600.00
Intercultural training for diverse organizations (3)	\$25,000.00
TOTAL	\$350,600.00

Rapid Response Grants

In 2020 we dispersed \$187,800 in Rapid Response Grants, thanks to an additional \$100,000 dedicated to this purpose by Executive Council. We received 99 grant requests and were able to fund 33 grants for groups working specifically to address the racial disparities laid bare by the coronavirus pandemic and for groups working to respond to racist violence and police reform. 21 of the grants went to churches, 7 to dioceses, 4 to Episcopal organizations, and 1 to a province. All proposed projects were required to demonstrate adherence to relevant local, diocesan and state public health guidelines for gathering and interaction.

Rapid Response Grants went to projects primarily serving these communities:

Black (8)	\$41,900.00
Black and Indigenous (1)	\$3,500.00
Indigenous (1)	\$9,000.00
Black and Latino/a/x (4)	\$23,000.00
Black, Indigenous, Hispanic, & Middle Eastern (1)	\$8,000.00
Black, Indigenous, & Latino/a/x (1)	\$9,000.00
Haitian (1)	\$6,000.00
Hispanic/Latino/a/x (5)	\$29,000.00
Immigrant/Refugee (1)	\$5,000.00
Mixed, with a majority of People of Color (10)	\$53,400.00
TOTAL	\$187,800.00



Plans moving forward

We have been energized by the work thus far and will continue our work up until the next General Convention. We are receiving proposals for the final round of grants and are leaning into partnerships to ensure even greater reach and diversity. We will be joining and hosting gatherings prior to the convention, including a series that will culminate at the convention itself. We will also be receiving, collecting, and sharing stories from grant recipients around their work and impact. This feels particularly important to us as this work must continue to multiply for us to be able to arrive at where God is calling us.

Beyond the next convention we are most hopeful that this work will root itself more deeply in the work of all the committees and commissions of the church. This is already happening with the audits and other reviews that have unfolded and we are excited to offer our guidance and companionship to all.

Some Words For The Church

The racial injustice and violence in this country has impacted us greatly. So many of us must worry for the health and safety of ourselves, of our children, and of our siblings in Jesus. The news cycle often does not bring us many signs of hope and yet our hope abounds. There are more people committed to this work in our church than we ever imagined. As such, if you find yourself alone, isolated, resisted and exhausted with this work please reach out to us. We are with you and we fully believe that together we can make it to the promised land.

Proposed resolutions

A100 Grants for Becoming Beloved Community

Resolved, the House of _____ concurring, that the 80th General Convention affirms that building the Beloved Community is a primary way this Church fulfills “the mission to restore all people to unity with God and each other in Christ” (Book of Common Prayer, page 855); and be it further

Resolved, that the 80th General Convention recognizes, affirms and encourages the pursuit of racial healing, justice and reconciliation being carried out in creative and powerful ways at the local level; and be it further

Resolved, that the 80th General Convention supports these local efforts with finances, and the human resources of the Church; and be it further

Resolved, that the 80th General Convention budgets the sum of \$400,000.00 to be administered by the Presiding Officers' Advisory Group for Beloved Community Implementation exclusively to make grants to churches, agencies, dioceses, and other affiliated entities of The Episcopal Church for the work of Becoming Beloved Community.

EXPLANATION

The grants made possible by 2018-D002 during the last triennium were impactful, and by the end of 2021 will have empowered over 100 ministries across the country. The grant-making process itself revealed a plethora of serious and creative initiatives to address racism in local communities. Funds granted made it possible for programs to get off the ground, or to be strengthened for greater impact. Because the process was not able to fund all the worthy applicants, it is clear that another pool of funds would be well utilized for the building of the Beloved Community.

A101 Virtual Gatherings with Ethnic Ministries

Resolved, the House of _____ concurring, that the 80th General Convention affirms that building the Beloved Community is a primary way this Church fulfills “the mission to restore all people to unity with God and each other in Christ” (Book of Common Prayer, page 855); and be it further

Resolved, that the 80th General Convention shall mandate the Presiding Officers’ Advisory Group for Beloved Community Implementation to work with each of the ethnic ministries of the Church to facilitate gathering local leaders of their communities in virtual convocations to dialogue about the specific ways systemic racism afflicts their communities, and to develop recommendations to the 81st General Convention for future actions to build the Beloved Community; and be it further

Resolved, that the 80th General Convention tasks the Presiding Officers’ Advisory Group for Beloved Community Implementation to report on these virtual convocations and their recommendations to the 81st General Convention; and be it further

Resolved, that the 80th General Convention budgets the sum of \$50,000.00 to fund these virtual

EXPLANATION

The Episcopal church has long recognized that racism is woven through the fabric not only of society but also the Church. The General Convention and the House of Bishops of the Episcopal Church have historically made strong statements condemning the sin of racism and promoting the building of the Beloved Community. It is understood that racism is not a binary Black-White issue. This resolution seeks to empower our diverse ethnic communities to gather to dialogue about the specific ways they experience oppression of systemic racism, and to give them voice to recommend concrete steps for building the Beloved Community.

A102 Virtual Gatherings with Interim Bodies and Other Ministries of the Church

Resolved, the House of _____ concurring, that the 80th General Convention affirms that building the Beloved Community is a primary way this Church fulfills “the mission to restore all people to unity with God and each other in Christ” (Book of Common Prayer, page 855); and be it further

Resolved, that the 80th General Convention shall mandate the Presiding Officers’ Advisory Group for Beloved Community Implementation to work with the Interim Bodies and other ministries of the Church to facilitate Virtual gatherings to dialogue about the specific ways systemic racism influences and afflicts ability to participate in building the Beloved Community through their ministries, and to develop recommendations to the 81st General Convention for future actions to build the Beloved Community; and be it further

Resolved, that the 80th General Convention tasks the Presiding Officers’ Advisory Group for Beloved Community Implementation to report on these virtual convocations and their recommendations to the 81st General Convention; and, be it further

Resolved, that the 80th General Convention budgets the sum of \$100,000.00 to fund these virtual gatherings.

Explanation

The Episcopal church has long recognized that racism is woven through the fabric not only of society but also the Church. The General Convention and the House of Bishops of the Episcopal Church have historically made strong statements condemning the sin of racism and promoting the building of the Beloved Community. Simply put, it is time to engage every aspect of the Church in meaningful dialogue about the ways racism afflicts its ministries, and to develop ways to address identified issues, all in an effort to build the Beloved Community.

REPORT FOR THE PRESIDING BISHOP'S STAFF

The Presiding Bishop is committed to a collaborative approach for strategizing and decision-making. Besides his work as chair of the Episcopal Church's **Executive Council**, he also chairs that body's **Executive Committee** (ECEC), which meets between Council gatherings as needed.

As president of the Domestic & Foreign Missionary Society, he confers regularly with his fellow DFMS Officers:

The Rev. Gay Jennings, President of the House of Deputies and DFMS vice president;
The Rev. Cn. Michael Barlowe, Secretary and Executive Officer of General Convention;
Mr. Kurt Barnes, Treasurer and Chief Financial Officer;
The Rev. Geoffrey T. Smith, Chief Operating Officer;
Mr. Kent Anker, Chief Legal Officer;

as well as his three Canons:

The Rev. Cn. C.K. Robertson, Ph.D., Canon for Ministry Beyond the Episcopal Church;
The Rev. Cn. Stephanie Spellers, Canon for Evangelism, Reconciliation, & Creation Care;
The Rev. Cn. E. Mark Stevenson, Canon for Ministry Within the Episcopal Church.

Together, these Officers and Canons constitute the **Executive Leadership Team**.

The Presiding Bishop likewise meets regularly with his **Chiefs & Canons**, who report directly to him and oversee much of the programmatic work of the DFMS. This group includes the three Canons, the CFO and COO, as well as:

Ms. Mary Kostel, Chancellor to the Presiding Bishop;
The Rt. Rev. Todd Ousley, Bishop for Pastoral Development.

He also confers respectively with those bishops who provide oversight on his behalf for ministries that come under his jurisdictional authority:

The Rt. Rev. Carl Walter Wright, Bishop Suffragan for the Armed Forces and Federal Ministries;
The Rt. Rev. Mark D. W. Edington, Bishop in Charge of the Convocation of Episcopal Churches in Europe;
The Rt. Rev. Robert L. Fitzpatrick (Bishop Diocesan of Hawaii), who on behalf of the Presiding Bishop provides oversight for the Episcopal Church in Micronesia.

Within the DFMS, the staff of the Presiding Bishop are organized under several areas, each overseen by its respective Chief, Canon, or Bishop. The remainder of this report lists those areas and their respective departments and highlights key accomplishments or efforts in this triennium.

Ministry Beyond the Episcopal Church

Ecumenical & Interreligious Relations

Support of dialogues with the [United Methodist Church](#), the [Presbyterian Church](#), the [Roman Catholic Church](#), and full communion partners ([Evangelical Lutheran Church](#) and the [Moravian Church](#)) in ongoing mission outreach and advocacy. The EIR office continues to hold active roles in conciliar bodies such as the [National Council of Churches](#), [Christian Churches Together](#), and the [World Council of Churches](#). We also work with the [Anglican Church of Canada](#), the [Evangelical Lutheran Church in Canada](#), and the Evangelical Lutheran Church in America—in what is now called “Churches Beyond Borders”—on seasonal devotions, advocacy, and issues of racial justice.

The EIR office is active in the NCC interfaith dialogues: Sikh, Buddhist, Jewish, Muslim, Hindu, and also with [Religions for Peace](#), [Shoulder to Shoulder](#), the [Anti-Defamation League](#), and the [National Religious Partnership for the Environment](#) in advocacy work, including initiatives against anti-Muslim and anti-Jewish bias. A General Convention Task Force is updating the Episcopal Church statement on interreligious engagement and [Guidelines for Jewish-Christian Relations](#).

During 2020, we have strengthened our Church’s public witness in the face of COVID-19 and racial injustice through deeper collaboration with ecumenical and interfaith partners, in coalitions such as [Christians Against Christian Nationalism](#), [Shoulder to Shoulder](#), the National Council of Churches’ [ACT now to End Racism](#), [Religions for Peace’s](#) work on Immigration and Refugees, and the UN’s engagement in human rights and the UNCSW. The EIR office serves as a resource for the Episcopal Church staff projects and dioceses as needs arise.

Global Partnerships & Mission Personnel

[The Partnership Officers](#) have continued to focus on enhancing relationships and strengthening our diplomatic presence across the Anglican Communion. During the pandemic, we experienced significant growth in collaboration and networking across the Communion.

Mission Personnel continues to be a valued source of goodwill ambassadors with both [Young Adult Service Corps](#) (celebrating its 20th anniversary) and [Episcopal Volunteers in Mission](#). In addition to international placements already in place, as a creative response to COVID travel limits we recently developed a new “Border Mission” initiative, partnering with dioceses at the US-Mexico border.

[The Episcopal UN office](#) continues The Episcopal Church’s [75-year engagement](#) with the United Nations, actively representing the Presiding Bishop and the Church on priorities such as creation care, racial reconciliation, sustainable development, human rights, gender equality, migration, and indigenous peoples.

Office of Government Relations (in DC)

Broad-based civic engagement in 2020 included partnership with the [2020 Census](#), election engagement, and ongoing work on [civil discourse](#).

Continued to serve as a resource for Episcopal leadership on all public policy and political issues. Continued to manage the [Episcopal Public Policy Network \(EPPN\)](#), the Church's grassroots network of Episcopalians committed to social justice advocacy, who sent more than 40,000 messages to Congress. Sent weekly [action alerts](#) based on General Convention and Executive Council resolutions, serving as a public witness for the Church.

Strategically built relationships with legislators, policymakers, and other key decision-makers to push for legislation and policies that protect the most vulnerable and the least of these. Conducted hundreds of meetings with Congressional offices each year and facilitated the passage of critical legislation.

Episcopal Migration Ministries

EMM's Engagement Unit has created an Episcopal Immigrant [Detention Ministry Network](#) and Episcopal [Asylum Ministry Network](#). These ministry networks are composed of individuals across the country who are directly involved in immigrant detention visitation programs, asylum seeker sponsorship, pastoral care for those in detention, border service programs, and more.

EMM's Engagement Unit has provided valuable [educational and advocacy resources](#) this triennium including: *Supporting Asylum Seekers: A Toolkit for Congregations*, *Hometown* podcast, *Love God, Love Neighbor: Education & Advocacy Training*, Webinars, and Book Discussion Guides.

EMM's government-funded [refugee resettlement program](#), administered by NYC program staff and carried out by local affiliates and volunteers, assisted 5,117 refugees with a safe and hopeful beginning in the U.S.

Ministry Within the Episcopal Church

Department of Faith Formation

Works to teach, train, and mentor leaders throughout the church by convening young adult leaders, campus ministers, youth ministers, and Episcopal Service Corps Program Directors for leadership development, networking, discernment, and support. Collaborates with people across the church to build and sustain relationships within the networks of leaders and possible partners, as well as advocates for and maintains the visibility and importance of youth and young adults. Partners with ministry leaders to curate and create resources. During the pandemic of COVID-19, creatively adapted how this work is done and how to best support the formation networks as ministry and mission continues.

Organized all aspects of several events, such as [Episcopal Youth Event](#), [Evento de Jóvenes Episcopales](#), annual [Young Adult & Campus Ministries Leadership conference](#), and [General Convention Official Youth Presence](#). Facilitated all aspects of nationwide recruitment, outreach, application, and network coordination for [Episcopal Service Corps](#).

Coordinated with, and provided counsel to, task forces and working groups on the following resolutions from General Convention 2018: 2018-A048, 1028-C014, 2018-A087, and 1028-C054.

Office for Transition Ministry

Worked with Board for Transition Ministry for implementation of relevant General Convention resolutions.

Supported hosting of meeting for church-wide Diocesan Transition Ministers (DTMs) in March 2019, who had not met together as a whole since 2007.

Supported bishops, diocesan staff, regional and provincial groups, clergy, lay leaders, seminaries and others on matters related to transition ministry. Keynote leader/speaker for multiple workshops and seminars. Provided specific COVID-19 support and training.

Continued work on updating user interface for Portfolio database; delayed released for pastoral reasons due to COVID-19.

Liaise with Bishop and Dioceses

Continuous collaboration for events including, but not limited to, consecrations, conventions, clergy conferences, revivals, and other official visits of the Presiding Bishop, allowing him to experience God's mission in the world, whether in a virtual or in-person capacity.

Coordinate regular weekly or bi-weekly resource-providing video conferences with the Bishops and Canons of the Church.

Successful implementation of a listserv for Canons to the Ordinary, to share resources and information and build relationships across the Church.

Liaise with Governing Bodies and Management Teams

Execution of virtual gatherings of the House of Bishops, including official meetings of the House of Bishops meetings and unofficial conversations with the Presiding Bishop and/or persons of interest.

Partner with the leadership of the House of Deputies and the General Convention Office to appoint members of Interim Bodies of General Convention (such as Standing Committees and Task Forces), and to provide counsel and resources for their appointed ministry.

Seek ways to integrate the Presiding Bishop's calling to The Jesus Movement and The Way of Love in the work of the wider staff of the DFMS.

Evangelism, Reconciliation, & Creation Care

Discipleship and The Way of Love

In 2018, during the 79th General Convention, we launched *The Way of Love: Practices for a Jesus-Centered Life*, a path and resources for Episcopal individuals, congregations and dioceses to intentionally grow disciples. The initiative has captured the energy and imagination of the whole church. Together with a working group, we continue to curate resources and efforts for the movement:

multiple curricula pegged to liturgical seasons, constituencies, and pandemic

an intentional small groups guide, webinar, and videos with Anglican partners

two video series (“[Traveling the Way of Love](#),” “[Explore the Way of Love](#)”)

a podcast (“[The Way of Love with Bishop Michael Curry](#)”)

webinars, [digital invitation kits](#), and many print and digital resources

Sharing the Way of Love, a campaign with the Development Office that has raised more than \$400,000 to support a set of initiatives that more effectively and broadly share the good news of God’s love

Evangelism

The Evangelism Team seeks to inspire and equip Episcopalians to seek, name and celebrate Jesus’s loving presence in their own and other’s stories, and to invite everyone to deeper relationship with God, via the following:

[Embracing Evangelism](#), a six-week video course on evangelism created in partnership with Virginia Theological Seminary

Nine [Episcopal Revivals](#) from Western Massachusetts to Wisconsin, and also “Holding on to Hope,” a national prayer service at Washington National Cathedral on Nov. 1, 2020 “attended” by more than 100,000

Coaching and training for dioceses, organizations, and congregations, including special sessions on digital welcome and incorporation; our flagship conference, [Evangelism Matters](#), joined forces with the Rooted in Jesus conference in 2019.

Evangelists network with thousands of members and newsletter

Racial Reconciliation

Our team worked with interim bodies, the [Mission Institute](#), and the [Center for Racial Healing](#) to inspire and facilitate engagement with [Becoming Beloved Community](#), the Episcopal Church’s comprehensive, long-term commitment to racial healing and justice:

Tell the Truth about Our Churches and Race: Conducted Racial Justice Audit of Episcopal Leadership with 1,300 leaders in key church-wide bodies and 23 dioceses to learn leaders' experiences of race and racism. See report here: www.episcopalchurch.org/racial-justice-audit.

Proclaim the Dream of Beloved Community: Launched [Sacred Ground](#) film-based race dialogue program, which as of December 2020 had organized nearly 1,400 circles and gathered 400 facilitators for training; also supported local church and civic partnerships and public witness.

Practice the Way of Jesus's Healing Love: Convened providers of [anti-racism/dismantling racism training](#) to share best practices and online strategies; improved communication about training opportunities across church.

Repair the Breach: Inventoried and creating network around diocesan racial justice engagement efforts www.episcopalchurch.org/racial-justice-audit; convened Criminal Justice Ministries Roundtable

Ongoing work: Strategic coaching and workshops with dioceses, cathedrals, seminaries, and other organizations; [Prophetic Voices](#) preaching podcast; regularly updated [online resource hub](#); critical support to Presiding Officers' Advisory Group on Beloved Community Implementation (including [webinar series](#) and grants program), Executive Council Committee on Anti-racism and Reconciliation, House of Bishops, and other bodies.

Highlights from the [Absalom Jones Center for Racial Healing](#):

Dismantling racism workshops, racial healing conversations, memorials and services to remember the lynched, justice pilgrimages, programs with local HBCUs, an International Women of Color and Wellness conference

Founded the Bishop Barbara C. Harris Justice Project, began Reimagining Policing initiative, formed partnerships with three seminaries to enhance dismantling racism curricula, developing culturally appropriate curricula for Latinx and young peoples

Reconciliation, Justice and Creation Care (RJCC)

The Department of Reconciliation, Justice and Creation Care takes an intersectional approach to justice across the fields of race, creation care, domestic poverty. In addition to Racial Reconciliation and Creation Care ministries, we did the following:

Built strong Episcopal presence within the [Poor People's Campaign](#); convened and encouraged leaders – especially [Jubilee Ministries](#) – engaged in hunger and anti-poverty work amid COVID-19 pandemic

Launched online version of [Called to Transformation](#), the Asset Based Community Development curriculum; includes trainer training with Iona School.

Developed [social justice engagement tools and networks](#) to strengthen Episcopal public witness and advocacy during 2020 uprisings and election season.

Care of Creation

The [Creation Care team](#) includes staff across several departments, and partners in the [Task Force on Creation Care and Environmental Racism](#) and the Diocese of California. Together we promote formation and advocacy, so churches, dioceses, and individuals grow in love for God’s creation and live humbly on the earth. Here are just a few triennial highlights:

Developed Episcopal strategy, messaging, and covenant for creation care.

Engaged more than 1,400 people through Creation Care Pledge and Covenant.

(Diocese of California) Launched [carbon tracker](#) and supportive network via “Sustain Our Island Home.”

Supported regional networks with provincial calls and newsletter, launched “[Good News Gardens](#)” (with Evangelism), and expanded online resource hubs.

Offered important witness and advocacy with [federal government](#), United Nations, Anglican Communion, and other ecumenical and civic forums.

Church Planting and Congregational Redevelopment

Our [ministry team](#) provides church-wide consulting and guidance to dioceses and congregations, with special attention to innovative congregational responses to pandemic and systemic racism.

Migrated all trainings and consultations online, totaling nearly 1,400 individual and group sessions in 2019-2020.

With Task Force, administered [grant program](#) that awarded nearly \$3 million.

Partnered with Task Force, Executive Council, seminaries, and ecumenical partners to develop the [Genesis II](#) network and processes supporting congregational redevelopment for the sake of launching new ministries.

Ethnic Ministries

In the midst of pandemic, the Offices for [Latino](#), [Black/African Diaspora](#), [Asiamerica](#), and [Indigenous Ministries](#) have led the way with virtual church-wide conferences, webinars, training events, coaching, network gatherings and formational programs.

Widened and strengthened relationship with churches outside the U.S., especially in Provinces 2 and 9, and expanded our working relationships with institutions, seminaries, and organizations; also fostered collaborative relationship with DFMS partners in Faith Formation, Church Planting, Government Relations, Global Partnerships, Reconciliation, Justice & Creation Care, and more.

Continued to offer consultations on church-wide, diocesan, and congregational levels around church planting, evangelism, congregational vitality, advocacy, racial injustice, and inequality.

Operations

Facilities & Real Estate

100% of the vacant office and retail space at 815 Second Avenue has been successfully leased, generating in 2021 \$3.4 million in rental income that will more than offset \$2.8 million in utility and facility management costs.

With the leasing of the retail space on the ground floor and mezzanine of 815 Second Avenue, the DFMS is constructing large conference space and a video production studio on the 5th floor that will be ready in 2021.

We continue to improve building efficiency and reduce our carbon footprint, raising our EPA energy star rating from 72 to 78, securing fixed bulk electricity rates for 100% green energy, and performing energy audits to identify and steadily improve efficiency.

With Corona virus lockdowns in New York City, Washington, DC, and Austin, Texas, the DFMS offices are closed until further notice. Appropriate steps have been and continue to be taken to ensure all facilities comply with local and state health regulations and codes, and proper screening and contact tracing protocols are in effect both for the DFMS and our building tenants.

With the Seminary of the Southwest closing its library in mid-2021, the COO has been authorized to secure an interim home for the Archives of the Episcopal Church main site in Austin, Texas. Competitive negotiating is underway with landlords to secure a site that meets the requirements set forth by the Archives Board and the Executive Council.

Human Resources

Development of an annual performance appraisals system for all DFMS employees. This system is updated every year with new questions related to current environment.

Provided management and supervisory training to all managers, directors, chiefs and canons. The training provides all a base-line approach to conducting performance reviews, setting goals and objectives, handling the “difficult” conversations, and other approaches to effective management.

Prepared and completed a comprehensive welcoming video describing the role and functions of the DFMS, GCO, and House of Deputies to staff and new hires as part of their orientation. This video is critical in times when physically gathering and meeting is impossible.

Information Technology

The Information Technology Department reduced IT spending for the 79th General Convention by more than 40% vs. the 78th convention while providing a level of service which was noted as “much improved” by the General Convention Office.

The IT department rebuilt the IT network for our main office facility in New York as well as all other remote offices operated in the Washington and Virginia areas. This included installing new firewalls

and security devices, increasing network bandwidth, installing reliable Wi-Fi equipment for 100% coverage, improving interdepartmental communications through Microsoft 365 & Teams.

IT Support Service has improved dramatically over the last 3 years by training help desk staff as well as implementing a help desk ticketing solution to ensure all issues are followed up and resolved in a timely manner.

Application development has improved with changes to our development methodology, faster development cycles and more secure rollouts of applications.

IT has partnered with the Office of Communications to lead the organization for web hosting, infrastructure, web technology strategy and security, allowing Communications to focus on design and content. We are in the process of upgrading the episcopalchurch.org website to allow for faster development, changes to look and feel and upgrades to existing web sites. This change will also result in significant cost savings in managing and maintaining these sites. This work is 85% complete.

Communications

The Episcopal News Service has grown its website audience from 612,000 in 2019, to over 1.6 million through September 2020, and now has over 21,000 daily news email subscribers, over 20,000 subscribers on Facebook, and over 20,000 on Twitter. ENS serves both a core Episcopal audience, and increasingly serves as a source of accurate information cited by religious and secular media, including CNN, MSNBC, and Fox News.

The Public Affairs staff's role is to consult and implement a communications strategy, acting as a trusted advisor to the Presiding Bishop and Church staff. Since Presiding Bishop Curry's preaching at Royal Wedding in 2018, they have successfully managed a high media interest from the religious and secular press. Bishop Curry has been an often-requested presence on national media through the coronavirus pandemic and during the early days of the BLM movement when his message of love and calming presence have been especially needed.

As churches were forced to close their doors during the pandemic, the production of video, podcast, and website content has become a critical communications link throughout the Episcopal Church. The Creative Services team that does this work has seen its audience grow exponentially, to 3.6 million video plays, 11,000 podcast listeners per month and 192,000 podcast downloads in 2020.

The construction of a video production studio at 815 Second Avenue will enable the Creative Services team to greatly improve its video production schedule at a lower cost, and (once the pandemic is behind us) enable the staff to train and share this resource with congregations and dioceses looking to improve their video and podcast production capabilities. This studio will be ready for use in early 2021.

Finance and Development

Treasury

Majority of payment transactions done without paper checks.

Regularly assisted parishes seeking confirmation of tax-exempt status.

Controller

Clean audits of financials in each year.

Virtually paperless operations in view of pandemic disruptions.

Investments

Increased number of parish and diocesan co-investing in the trust funds.

Continued top-tier performance of the trust funds with annual long-term performance exceeding 8% after all fees and expenses.

Development

Annual Appeal exceeded goals each year.

Increased mailing list from 20,000 names to nearly 100,000.

Successfully completed campaigns to support Cuba clergy pension funds; Sharing the Way of Love.

Assisted campaigns to support Episcopal Migration Ministries; Historically Black Colleges; Navajoland; Sharing the Way of Love.

Office of Pastoral Development

Episcopal Transitions

Assisted Bishops and Standing Committees in developing and executing plans for bishop transitions.

Coordinated group of trained Episcopal Transition Consultants with key assistance from Judy Stark, senior consultant.

Jointly-facilitated consent process for bishops with General Convention Office and Presiding Bishop's Office.

Worked extensively during this triennium with General Convention Task Force to Assist the Office of Pastoral Development to enhance the work in bishop transitions. This work included enhancing medical and psychological assessments of bishop nominees, developing online materials for individuals discerning a call to the episcopate, developing a database of discernment coaches and program offerings, and suggested canonical changes.

Worked with dioceses in discerning individuals to be called as Bishops Visiting, Assisting, Assistant, or Provisional.

Counseled retired bishops on opportunities for continued service to the Church.

Served on faculty of College for Bishops programs: New Bishops & Spouses Conference and Orderly Transitions Conference.

Reconciliation and Conflict Transformation

Served as Intake Officer for Title IV matters concerning bishops.

Coordinated responses, with Chancellor to the Presiding Bishop, Title III reconciliation and/or dissolution processes between bishops and dioceses.

Continued to explore with lay and clergy leaders across the Church, movement toward more broad-based restorative justice practices.

Pastoral Care

Worked with House of Bishops Committee on Pastoral Development, under the leadership of the Rt. Rev. Gayle Harris (Suffragan, MA).

Served on House of Bishops Planning Committee.

Served as Presiding Bishop's liaison to Spouses of Bishops Planning Group.

Continued to develop chaplain corps for retired bishops, spouses, and families.

Office of Armed Forces and Federal Ministries

Administration of Chaplaincies

Provide administrative support and pathways of discernment of chaplaincy to postulants, seminarians, and priests as they apply for chaplain positions within the Department of Defense Institutions.

Administrative support for current chaplains to keep professional credentials current and to assist in times of ministry transition, such as returning to parish ministry or retirement.

Disaster Preparedness – *Episcopal Federal Chaplain Support*: Distributed to all Episcopal dioceses the names of Episcopal Federal Chaplains (i.e. Active duty, Reserves, National Guard, Civil Air Patrol, Federal Prisons, Veterans Affairs, et.al.) who are assigned and serving within the boundaries of each diocese. The list will be updated annually.

We currently have 125 chaplains on our roster. There are eighteen individuals at various stages in the application process who are seeking endorsement for Federal Chaplaincy by the Bishop. In 2020 we

have interviewed 15 individuals and endorsed 14. We have had ten chaplains access onto either active or reserve status. We have had three retirements and one death of a Reserve Chaplain.

Pastoral Support of Chaplains

Visits to chaplains in their duty stations. Much like parish visits, these provide opportunities for the Bishop to better guide chaplains in their careers and encourage them in their ministry. The Bishop also gains insight of the current issues and trends in DoD facilities.

Regular Episcopal pastoral letters and sermons are sent out to chaplains and partners in ministry.

The 2020 global COVID-19 pandemic severely curtailed Bishop Wright's movements. Most visitations were done remotely by phone calls, emails, ZOOM meetings. During this reporting period, Bishop Wright had telephone contact with more than one hundred of our chaplains. More were contacted by email.

Training and Professional Development

Constable Grant Award, Standing Commission on World Mission – *Military Chaplains Just War Education Project*: Fulfills resolution General Convention Resolution 2015-A048, "Study the Application of Just War Principles to the Current Practice of Warfare" to advance the study of Just War principles. Materials developed will be used in formation of The Episcopal Church's military chaplains for meeting the pastoral needs of current members of the Armed Services and veterans, including those coping with moral injury and other forms of combat-related trauma.

Virtual Training Symposium on September 25th, 2020. Gathered 80 chaplains for a day of training and collegial opportunities.

Twice annual mandatory ministry reports from chaplains keep our office apprised and in touch.

Episcopal Responsibilities with the National Church, National Profile

Participation in national events, such as Memorial Day, Veterans Day, military celebrations, and state funerals.

Clergy participation in Washington National Cathedral Veterans Committee and for special services, like the "Blessing of the Bikes" for Rolling Thunder each Memorial Day Weekend.

Maintain high visibility with the professional chaplains organizations: NCMAF, MCA, and endorsing peers.