

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 Cislucycis	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

Table of contents:

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

Addendum: Membership of Covenant Committees

Membership for Covenant Committee: A Igreja Anglicana do Brasil:

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

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

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

Membership for Covenant Committee: La Iglesia Anglicana de Mexico:

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

Membership for Covenant Committee: The Episcopal Church in Liberia:

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

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

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

Report of A Igreja Episcopal Anglicana do Brasil

Membership

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

Other participants include:

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

Summary of Work

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

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

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

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

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

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

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

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

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

Membership

TEC Members

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

IARCA Members

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

Summary of Work

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

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

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

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

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

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

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

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

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

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

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

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

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

Report Submitted by

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

EXECUTIVE COUNCIL JOINT STANDING COMMITTEE ON MISSION WITHIN THE EPISCOPAL CHURCH

Membership

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

Changes in Membership

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

Mandate

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

Summary of Work

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

- **Racial Justice:** One of the most prominent ways that Mission Within tackled racial justice was to provide financial support directly to four dioceses in order to dismantle racism. This was done to send the message that this was not business as usual and that The Episcopal Church is invested in dismantling systemic racism in times of crisis, where and when it's needed most.
- **Impact of COVID-19 on Communities of Color:** For several meetings of Mission Within, we have reflected on the circumstances by which we found ourselves, amidst a global pandemic. We have noted the many ways in which the COVID-19 pandemic exposed long-standing inequalities from centuries of systematic oppression in communities of color across our 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 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.

ANGLICAN-ROMAN CATHOLIC DIALOGUE IN THE USA

Membership

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

Changes in Membership

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

Mandate

Resolution 2018-A036

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

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

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

Summary of Work

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

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

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

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

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

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

MORAVIAN EPISCOPAL COORDINATING COMMITTEE

Membership

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

Acknowledgements

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

Mr. Richard Mammana, Associate for Ecumenical and Interreligious Relations

Mandate

Resolution 2018-A036

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

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

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

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

Summary of Work

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

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

Tell the Story of Moravian-Episcopal Full Communion

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

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

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

Encourage connections at the judicatory/diocesan/regional level

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

Encourage connections among Moravian, Episcopal, and Lutheran congregations

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

Work more closely with other Coordinating Committees

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

Plan a 10th anniversary observance of our full communion relationship

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

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

PRESBYTERIAN EPISCOPAL DIALOGUE COMMITTEE

Membership

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

Representation at General Convention

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

Acknowledgements

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

Mandate

Resolution 2018-A036

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

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

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

Summary of Work

Meetings

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

Background

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

Proposed resolutions

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

Episcopal-Presbyterian Agreement on Local Sharing of Ministries

PREAMBLE: The Urgency of the Times

Such a Time as This

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

Global Pandemic and Racial Endemic

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

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

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

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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.