

**The EPISCOPAL DIOCESE of OLYMPIA**  
RESOLUTIONS ADOPTED BY THE CONVENTION (2020)

**Resolution 1 – 2022 Diocesan Assessment Rate** *(adopted as submitted)*

Sets the 2022 diocesan assessment rate factor at 14.5% of the Net Disposable Income (NDI).

**Resolution 2 – Cost of Living Adjustment (COLA) to Clergy Salary Scale for 2021** *(adopted as submitted)*

Sets the Cost of Living Adjustment (COLA) for 2021 parochial clergy salary scale at 0.9%. 2021 Parochial Clergy Salary Scale is available on the diocesan website.

**Resolution 3 – 2021 Diocesan Operating Budget** *(adopted as submitted)*

Ratified the 2021 Diocesan Operating Budget as submitted.

**Resolution 4 – Promoting Diversity on Diocesan Council** *(adopted as submitted)*

Revised Canon 6 will read as follows:

Canon 6: The Diocesan Council

Section 1: The Bishop and Council of the Diocese, as hereinafter constituted, shall be known as the “Diocesan Council” and shall exercise powers of Convention between the meetings thereof.

Section 2: The Diocesan Council shall consist of the Bishop, Bishop Coadjutor, Suffragan Bishops, if any, one members (clergy or layperson) representing each of the ten Regional Ministries, four at large members (two clergy and two laypersons), and up to six BIPOC (Black, Indigenous, and People of Color) members (clergy or laypersons) appointed by the bishop. The bishop may seek recommendation from existing Ethnic Ministry Communities as may helpful.

Section 3: All regional and at large members shall be elected at the Annual Convention with one-third being elected each year. All elected and appointed members shall serve for three-year terms. No member who has served on Council for two consecutive terms shall be eligible for re-election until the expiration of one year. All lay members shall be adult Communicants in Good Standing of a diocesan parish or mission. All clergy members shall be canonically resident in the Diocese of Olympia. The Council shall have power to fill any vacancies in its membership and shall fill any such vacancies for any position if the unexpired term is more than eleven (11) months. Members thus appointed by Council shall serve the unexpired balance of the term. Absent resignation, removal from office, or death, a member’s term shall continue through the close of the Annual Convention session.

Section 4: The Bishop shall be the President of Council, provided that the Bishop may delegate the presiding function at any meeting to another member of Council.

Section 5: Regional Representatives shall be elected according to the following rotation schedule (with Year One elected at the 2022 Convention).

<u>Year One</u>	<u>Year Two</u>	<u>Year Three</u>
<u>Be Attitudes</u>	<u>Peninsula</u>	<u>Columbia</u>
<u>Holy C</u>	<u>Sno Isle</u>	<u>Mt. Baker</u>
<u>Evergreen</u>	<u>Eastside</u>	<u>Willapa</u>
<u>Rainier</u>		

Section 6: In 2022, at-large members shall be elected as follows: one lay person for a three-year term; one clergy person for a two-year term and one lay person for a two-year term; one clergy person for a one-year term. Beginning in 2023, or as terms expire, at-large members shall be elected according to the continuing rotation schedule for three-year terms.

Section 7: In 2022, bishop appointments shall be as follows: up to two persons (clergy or lay) for three-year terms; up to two persons (clergy or lay) for two-year terms; and up to two persons (clergy or lay) for one-year terms. Beginning in 2023, or as terms expire, bishop appointments shall be according to the continuing rotation schedule for three-year terms.

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Section 8: The convention Nominations Committee shall be charged with selecting nominees according to Article XIV, section 2.

Section 9: The Diocesan Council shall organize and elect such officers other than the Bishop, and appoint such agents as it deems appropriate.

Section 10: The Council shall support the Bishop's administration of diocesan programs by developing policy, planning and evaluation.

Section 11: The Bishop shall supervise the financial affairs of the Diocese, and shall require a proper annual audit of all receipts and disbursements of all parishes and other diocesan organizations. The Bishop shall require the bonding of all Parish, Mission and Diocesan Treasurers; the maintenance of adequate insurance for damage to all church properties; and the introduction and maintenance of the budget system in each Parish and Mission.

Section 12: The Diocesan Council shall annually no later than September 1 adopt an operating budget for the subsequent year. The Bishop shall present this budget to the Diocesan Convention for ratification; the budget may be amended by the Convention on a majority vote. Any proposed amendment that calls for new or increased spending must include an estimate of the additional costs and must specify budget line item reductions or other revenue sources that would maintain a balanced budget. Any proposed amendment that calls for reduction in spending must specify the budget line items to be affected. Any proposed budget amendment must be submitted by written resolution to Diocesan Council and the Resolutions Committee at least 45 days prior to the Convention. Said budget shall be balanced on the basis of expected diocesan income at the Assessment rate set pursuant to Canon 7. Copies of the draft budget shall be presented to the clergy, lay delegates and Parish and Mission treasurers one week prior to the Spring Pre-Convention Gatherings. Council may recommend for the Bishop's approval any changes in budget allocations as it may find necessary.

**Resolution 5 – To Make Diversity Explicit, Canon 17: Diversity in Appointments** (*substitute adopted as amended*)

Revised Canon 17 will read as follows:

Canon 17: In appointing members to diocesan commissions, committees, boards, and other bodies, and in issues of clergy deployment, the appointing authority shall give due consideration to the value of diversity in such areas as gender, sexual identity and orientation, physical ability, neurodiversity, age, race, ethnicity and income and wealth status.

**Resolution 6 – Toward a More Representative Partnership: A Resolution to Change Diocesan Canon 22** (*substitute adopted*)

Revised Canon 22 will read as follows:

Canon 22: The Commission on Ministry

Section 1 Membership: There shall be a Commission on Ministry consisting of at least ten members.

- a. One member of the Commission shall be chosen by the Standing Committee from among its members. Such members shall serve a one-year term and may be re-appointed by Standing Committee.
- b. Of the remaining members of the Commission one half shall be clergy canonically resident in the Diocese and one-half shall be lay adult Communicants in Good Standing in the Diocese. One half of the Commission's members shall be appointed by the Bishop at the Annual Convention for three-year terms. One half of the Commission's members shall be elected by the Annual Convention for three year terms. One third of the Commission will be appointed and elected each year. No member may serve more than two successive three-year terms. Those appointing and electing members of the Commission, as well as the Commission itself, shall strive for the diversity described in Diocesan Canon 17.

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- c. If a vacancy of a member appointed by the Bishop occurs on the Commission, the Bishop shall fill the vacancy for the unexpired term. If a vacancy of a member elected by Annual Convention occurs on the Commission, the Diocesan Council shall fill the vacancy until the next Annual Convention, which will elect a replacement person to fill out the remainder of the unexpired term.
- d. Beginning in 2021, the commission will begin the three-year process required to move to the above structure, with the bishop appointing one-sixth and convention electing one-sixth of the commission's membership each year, maintaining the lay/ordained 50%/50% balance.

#### **Section 2 Duties and responsibilities**

- a. The Commission on Ministry shall have the duties and responsibilities prescribed by Canons of the General Convention of the Episcopal Church. It shall assist the Bishop in matters pertaining to the enlistment and selection of persons for ministry, in the guidance and pastoral care of candidates for Holy Orders, of Deacons, lay professionals, and other baptized persons, and in matters pertaining to lifelong learning.
- b. It shall interview Candidates for Holy Orders and shall, upon assignment by the Bishop, conduct, evaluate, and report upon canonical examinations. The Commission shall report promptly in writing to the Bishop the results of all interviews and examinations conducted by it or for it, whether satisfactory or unsatisfactory, making separate reports upon each person examined. The Bishop shall transmit these reports to the Standing Committee, which shall in no case recommend a candidate for Holy Orders, or for ordination to the Diaconate or Priesthood, without first considering the report of the Commission on Ministry.
- c. The Commission on Ministry shall have such other responsibilities as are placed upon it by the Canons of the General Convention, by the Canons of the Diocese, and as may be assigned to it by the Bishop.

Section 3: The Commission on Ministry may adopt and publish rules for its work. Such rules shall be consistent with the Canons of the General Convention and of the Diocese, and shall be subject to the approval of the Bishop. These rules may include authorization for the appointment of committees of the Commission to act on its behalf.

Section 4: At the first meeting of the Commission following the Diocesan Convention, the Commission shall elect a Convener from within its number. The Secretary for Vocations shall be appointed by the Bishop and shall keep a record of Commission proceedings, which shall be open at all times to members of the Commission, and to the Bishop and Standing Committee. The Commission shall make an annual report of its actions and activities to the Diocesan Convention.

**Resolution 7 – Establishing a BIPOC (Black, Indigenous, People of Color) Ministry Fund** *(adopted as submitted)*  
Establishes a BIPOC Ministry Fund (hereafter "BMF") to support non-stipendiary BIPOC diocesan clergy leading ethnic congregations. BMF to be created immediately. Beginning in calendar year 2022, BMF will be annually maintained using 2% of the Diocesan budget except that the Richard Young Curacy Fund and the Bishop Nedi Rivera Fund for Hispanic Ministry are not to be included in this 2% distribution. Funds from the BMF are to be distributed according to need, taking into consideration both the resources of the clergyperson and the resources of the worshipping communities involved. Members of the Bishop's Society are to be contacted by the Bishop to ask if they will donate to the BMF or include this fund in their wills.

**Resolution 8 – To add a Cultural Interpreter to BIPOC Ordination Process** *(substitute adopted)*

Directs the Commission on Ministry to offer to each Applicant, Postulant and Candidate who is self-identified as Black, Indigenous, Hispanic, Asian or other Person of Color (hereafter "BIPOC") the assistance of a cultural interpreter to accompany them through the entire duration of their process. The cultural interpreter's role is to interpret the cultural identity and assumptions of the Applicant, Postulant or Candidate to the Commission, and the cultural identity and assumptions of the Commission to the Applicant, Postulant or Candidate. This cultural

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interpreter will be approved by the applicant, postulant, or candidate and is not to be a member of the Commission. The cultural interpreter must be familiar with the Applicant, Postulant or Candidate's culture of origin, as well as well informed about the rules and procedures of the Commission on Ministry and be able to answer the Applicant, Postulant or Candidate's questions about the culture of the Diocese. This cultural interpreter is to accompany the Applicant, Postulant, or Candidate to any and all Commission meetings, as requested by the Applicant, Postulant or Candidate. This cultural interpreter is to be bound by any and all rules of confidentiality of the Commission. The cultural interpreter may be compensated as would be a language interpreter, including standard diocesan mileage rates.

**Resolution 9 – Anti-Racism Covenant** (*adopted as submitted*)

Directs the convention of the Diocese of Olympia to join other Episcopal dioceses in signing Bishop Deon Johnson's Anti-Racism Covenant of the Episcopal Diocese of Missouri. Directs the Diocese of Olympia to use this covenant for promotion and education in our diocese. Commends this covenant to all congregations in our diocese for study and meaningful local action that promotes further racial understanding, reconciliation, and partnership.

**Anti-Racism Covenant: A Covenant to Root Out Racism**

“Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.” -1 John 4:20

The sin of racism disrupts the harmony and oneness that God intends for humanity. Racism is dangerous, divisive, and damaging. Racism purports that some are deserving of dignity over others and disregards the image and likeness of God found in every human being. We are created in the image of God; therefore, to engage in racism of any form is to refuse to acknowledge the image of God in the other and the stranger. The fact that we were created in the image of God should remind us that each person is a living expression of God that must be respected, preserved, and never dishonored.

Throughout our history, courageous people of God have taken the risk of standing up and speaking out with the least and the lowest. God now challenges us to become courageous people who seek to create sacred communities of hope by dismantling the sin of racism. This work involves risking ourselves for the sake of God's love, moving beyond ourselves in order to seek and serve Christ and one another.

**WE LAMENT...**

As people of faith, we acknowledge our sins and our failure to respect the dignity of every human being. We have, individually and corporately, fallen short of the glory of God, and now call to mind and name the aspects of our lament.

- We lament the Church's role in the subjugation, enslavement, and genocide of societies of indigenous peoples, including Native Americans and Pacific Islanders.
- We lament the Church's role in profiting from the selling, trading, and genocide of people of African descent and the lasting effects of the peculiar trade present with us today.
- We lament the Church's complicity-by-silence in the commoditization, dehumanization, and belittling of peoples brought to this country to toil in brutal labor, including Latinx people, Asians, Pacific Islanders, and other immigrant and undocumented populations.
- We lament the Church's complicity in the historical exclusion, internment, and denial of civil rights of Asians and Pacific Islanders.
- We lament the Church's complicity in failing to honor the language, culture, and civil rights of Latinx people, both American citizens and those from other countries.
- We lament the places in which we have been spectators and participants in the public and private lynching of people of African descent.

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- We lament the Church’s lack of moral courage to stand with and on the side of the poor, the marginalized, and the oppressed.
- We lament the systems of white supremacy, white exceptionalism, and white privilege present in the Church that have condoned people –particularly people of African descent, –being viewed as less, inferior, or unworthy rather than as beloved children of God, made in the image of the Divine.
- We lament the ways in which the stories of People of Color have been diminished or erased from the histories of our churches, institutions, and communities of faith.
- We lament the collusion of the Church with systems that directly and indirectly promote racism, oppression, segregation, and disenfranchisement.
- We lament the willful blindness of Christian leadership in promoting and advocating for systems of over-policing, the militarization of police, mass incarceration, school-to-prison pipelines, poverty, and violence.
- We lament the resounding silence and the crippling fear that often infects the Church in matters of racial reconciliation and social justice.

#### **WE COVENANT...**

As people of faith, we are called to “love the Lord our God with all our heart, and with all our soul and with all our mind and to love our neighbors as ourselves.” Recognizing the places in which the church and people of faith have fallen short of God’s love, particularly in the legacy of racism and white supremacy, we seek to amend our lives to more fully reflect God’s dream of Beloved Community.

- We covenant to re-examine the history of our communities of faith and institutions to, in tangible ways, acknowledge racist legacies and to recognize, remember, and retell the stories of Native American, enslaved persons and other People of Color, whose labor contributed to white privilege.
- We covenant to engage our communities of faith, staffs, colleagues and experts in critical discourse that propels us forward.
- We covenant to devise and implement standards, policies, and programs that make our commitment to diversity and inclusion a visible reality.
- We covenant to invest in local businesses that are owned and operated by People of Color and underrepresented populations.
- We covenant to listen to and to validate the stories, experiences, and feelings of People of Color as companions along the journey, valuing those experiences as being sacred.
- We covenant to adopt an intersectional approach in all aspect of our common life, remembering that all forms of oppression are connected.
- We covenant to financially support the important work of Historically Black Colleges and Universities.
- We covenant to work towards the dismantling of the school to prison pipeline and other systems of institutional oppression.
- We covenant to stand up and speak out against everyday micro and macro acts of oppression or aggression.
- We covenant to struggle and speak out against denial of civil liberties and voter suppression.
- We covenant to educate ourselves, and share with others, the many places where our privilege blinds us from being compassionate to others.
- We covenant to call out bigotry and hate speech in all aspects of our common life.
- We covenant to gather with others, including faith leaders and decision makers, at all levels of the church, to ask the hard questions:
  - Does the leadership of our institution reflect the diversity of those we serve?
  - Are the many faces of the diverse body of Christ represented in decision-making processes?
  - How are we inviting and forming leaders?
  - Who is missing around the table?
  - Whose untold story do we need to hear?

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- We covenant that in our corporate worship; and other activities of our communities to intentionally cultivate welcome, hospitality, and participation for people of all cultures, ethnicities and backgrounds, and to include their rich musical and liturgical offerings in worship.
- We covenant to invite all members of our faith communities to reflect about and seek a better understanding of racism and privilege.
- We covenant to preach about, and pray together for an end to racism and white supremacy, not to bring down people of European descent, but to lift all others up.
- We covenant to join with local community organizations in working for racial justice.
- We covenant to... *(additional context specific acts may be added or included that are specific to congregations or ministries)*