



THE JESUS MOVEMENT

2015 **Diocesan Convention** • November 13-14



Journal of the Diocese of Olympia

105th Annual Convention

Lynnwood, Washington

November 13-14, 2015

Journal of Proceedings
2015 Annual Convention

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Section 1

Minutes of the 105th Annual Diocesan Convention of the Diocese of Olympia
Lynnwood Convention Center, Lynnwood, Washington

Friday, November 13, 2015

Workshops

Convention members had the option to attend one of 15 workshops prior to the call to order.

- Adult Faith Formation: It's not just Bible Study Anymore
- Multicultural Advocacy: Equal Access to Education
- Anti-Racism: Renewing Our Commitment & Building Skills
- Ephphatha! Welcoming Hard of Hearing & Deaf People
- How Do I Make this Internet Stuff Work?
- Environment: Caring for our Common Home
- Liturgical Actions of General Convention 2015
- Size Matters: Developing Congregations of Any Size
- Convention Orientation
- Refugees of the Syrian Civil War
- Camp Huston Summer Camp: Let us Help You Raise Scholarship Funds for Your Kids
- The Courage to Be Bold: How OS� can Equip You to Pray for Others
- Peace and Reconciliation: Lessons from the Rwandan Experience
- Sports for Peace: South Sudanese Refugees Lead the Way
- Seeds of Hope: Encountering Refugees in Turkey and Iraq

Call to Order & Welcome

The 105th Convention of the Diocese of Olympia was called to order by the Rt. Rev. Greg H. Rickel, bishop diocesan; Rickel welcomed those gathered to the celebration of *The Jesus Movement*.

Opening Worship

Elysia Gemora, Western Washington University Campus Ministry & St. Paul, Bellingham, led the opening worship; Alexandra Torres, Our Lady of Guadalupe, Seattle, read.

Certification of Quorums

Ms. Karen Gusse, secretary of convention, declared she had satisfactory evidence that a canonical

quorum in both orders was present and moved that convention dispense with the reading of all names.

No objection; the Secretary certified the quorum

Convention Organized for Business

Bishop Rickel declared the 105th Convention of the Diocese of Olympia organized for business.

Introduction of the Head Table

Bishop Rickel introduced those seated at the head table: Karen Gusse, secretary of convention; Dr. K. Ann McCartney, parliamentarian; Mr. Ted Ederer, dispatch of business; and The Hon. Judy Andrews, diocesan chancellor.

Committee on Dispatch of Business

Bishop Rickel recognized Mr. Ted Ederer, chair; Ederer moved Dispatch of Business document

A.12 for acceptance. [*Document, pg. 33-35*]

Motion carried

Agenda adopted

Ederer reviewed the rules for submitting six-hour resolutions.

Committee on Privilege

Bishop Rickel recognized the Rev. Carla Pryne, chair, Committee on Privilege, to present the report on the granting of privilege for this convention. Pryne referred to document E.3, added a couple of amendments, and moved that seat and voice be granted to those listed. [*Document, pg. 54-55*]

Motion carried

Privilege granted

Office of the Bishop Report on Congregational Status

Bishop Rickel recognized Secretary Gusse who reported, pursuant to Canon 2, section 4(b), she had received from the Office of the Bishop the Congregations in Good Standing Report stating all congregations are in either good standing or provisional good standing for this convention.

No action required

Election: Secretary of Convention

Bishop Rickel recognized Mrs. Pam Tinsley co-chair of the Nominations Committee. On behalf of the

Committee Tinsley moved Ms. Karen Gusse be elected Secretary of Convention.

**Motion carried
Gusse elected**

Gusse appointed the following assistant secretaries serving this convention: Sharon Pethers, Matt Koski, and Shannon Jergenson.

No action required

Parliamentarian

Bishop Rickel appointed Dr. K. Ann McCartney as the parliamentarian for the 105th Convention.

No action required

Chancellor and Vice Chancellor

Bishop Rickel appointed the Hon. Judy Andrews, Esq., chancellor of the Diocese of Olympia; the Hon. Mike Reynvaan, Esq., vice chancellor of the Diocese of Olympia.

Appointments accepted

Chancellor Judy Andrews appointed the following assistant chancellors: Jeffrey Helsdon, Tom Platt, Rosemarie LeMoine, and R. Thomas Olsen.

No action required

Bishop Appointments

Bishop Rickel appointed the Convention Committees and Commissions by reference to document E.2 [Document, pg. 53]. Bishop Rickel continued with the following appointments (all three-year terms unless otherwise noted):

Board of Directors

Mr. George Garcia, St. Joseph-St. John, Lakewood (reappointed); Ms. Pat McGuire, St. Bede, Port Orchard (reappointed); the Rev. Chris Jillard, St. Margaret, Bellevue; the Rev. Jonathan Weldon, St. Paul, Bellingham (one-year unexpired term).

Commission on Ministry

Ms. Mary Lyons, St. Stephen, Longview; the Rev. Canon Dr. Nancee Martin, St. Mark's Cathedral; the Rev. Karen Haig, St. Thomas, Medina; the Rev. Bonnie Campbell, St. Mark, Montesano (reappointed, chair); Canon Mary Coon, St. Mark's Cathedral.

Personnel Commission

Mr. Kelly DiCicco, Trinity Church, Everett; Mr. John Sutherland, St. Paul, Seattle (reappointed, chair); Bishop Rickel also noted that the Rev. Jenny

Vervynck is the new CADO (Clergy Association of the Diocese of Olympia) representative.

No action required

Disciplinary Board

Bishop Rickel appointed the following members for three-year terms: Mr. Mac Brown, St. Mark's Cathedral; the Rev. Dr. Tom Warne, Church of the Good Shepherd, Vancouver. Mr. Marvin L. Gray, Jr. was appointed Church Attorney.

Appointments ratified

Admission of New Mission

Bishop Rickel recognized the Rev. Dennis Tierney and Ms. Pat McGuire to report on behalf of the Committee on Admission of New Parishes & Missions. McGuire and Tierney, pursuant to Canon 4, certified that the requesting mission station had met all the requirements under Article XV to move from mission station to mission status; Tierney moved that St. Germain, Hoodspport, be admitted into union with this convention as a mission.

Motion carried

St. Germain, Hoodspport admitted as a Mission

Members of the new mission processed in for recognition; Bishop Rickel handed voting cards and ballots to the new delegates. The Rev. Pete Van Zanten spoke on behalf of the new mission.

Bishop's Address

Bishop Rickel delivered his annual bishop's address. Following the address convention members, in table groups, were invited to consider one of the questions below. [Address text, pg. 19-22]

1. What do you think the Church is addicted to, and how can we enter into recovery?
2. When you hear "The Jesus Movement" what does that conjure up in you?
3. What will you personally commit to in the area of racial reconciliation in this next year?
4. If "Evangelism" and "Episcopalian" can truly coexist, what will it look like in our church?
5. What are the "nightmares" that we should pray and work to change into the dream God has for us?

Committee on Resolutions

Bishop Rickel recognized the Rev. Jonathan Weldon, chair, Resolutions Committee; Weldon took a moment to recognize Mr. Duncan Bayne, recently deceased, for his long-time service to this

convention and this diocese. With reference to document D.3, Weldon presented and moved Resolution #1 with a committee recommendation of “do pass.”

Resolution #1—2017 Diocesan Assessment Rate

Resolved, That this 105th Convention of the Diocese of Olympia approve the recommendation of the Diocesan Council that the 2017 diocesan assessment rate factor be set at 15.0% of the Net Disposable Income (NDI). *[Full text, pg. 42-43]*

Motion carried
Resolution #1 adopted

Weldon presented and moved Resolution #2 with a committee recommendation of “do pass.”

Resolution #2 – Cost of Living Adjustment (COLA) to Clergy Salary Scale for 2015

Resolved, That this 105th Convention of the Diocese of Olympia authorize setting of the Cost of Living Adjustment for 2016 parochial clergy salary scale at 1.6%. *[Full text, pg. 43-44]*

Motion carried
Resolution #2 adopted

Weldon, with reference to document D.4, presented and moved Courtesy Resolutions with a committee recommendation of “do pass.”

Courtesy Resolutions

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks to all persons – lay and clergy – who have given freely of their time and talents to provide leadership for this Diocese over the past year, especially those who are completing their terms on Diocesan Council, the Standing Committee, and various boards, commissions, committees and task forces.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia remember in their prayers all those in countries around the world where war, or the threat of war, is a daily reality, and for all in military service who risk life and personal safety on our behalf to bring about peace, especially the military chaplains in their rounds, duties and deployment.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia give thanksgiving for the leadership and ministry of our former Presiding Bishop, the Most Reverend Katharine Jefferts Schori and that of her husband, Richard.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia give thanksgiving for the leadership and ministry of our newly installed Presiding Bishop, the Most Reverend Michael Curry and that of his wife, Sharon.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Archbishop of Canterbury Justin Welby, and his wife Caroline, with our thanks and our prayers.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its love and best wishes to our Bishops Retired, Bavi Edna “Nedi” Rivera, and her husband, the Rev. Robert “Bob” Moore; Sanford “Sandy” Hampton, and his wife, Mari; Vincent Warner, and his wife Shen; and William Choi, and his wife Catherine; Cabell “Cabby” Tennis, and his wife, Hyde; Craig Anderson and his wife, Lizbeth, and to Terry Cochrane, widow of the Rt. Rev. Robert Cochrane, 6th Bishop of Olympia.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Jim Waggoner, Bishop of Spokane and to all the clergy and people of the Diocese of Spokane.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Michael Hanley, Bishop of Oregon and to all the clergy and people of the Diocese of Oregon.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Melissa Skelton, Bishop of the Diocese of New Westminster and to all of the clergy and people of the Diocese of New Westminster.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Danilo Bustamante, Bishop of the Southern Philippines and to all the people of the Diocese of the Southern Philippines.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Suheil Dawani, Bishop of Jerusalem and the Middle East and to all of the clergy and people of the Diocese of Jerusalem and the Middle East.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to the Rt. Rev. Juan David Alvarado, and to all the clergy and people of the Diocese of El Salvador.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia sends its greetings to our canons of honor: the Rev. Canon Joan Anthony, Canon Mary Coon, the Rev. Canon Charlie Forbes, the Rev. Canon Rebecca McClain, the Rev. Canon

John Schaeffer, the Rev. Canon Jerry Shigaki, and the Rev. Canon Richard K. Toll.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia recognizes and celebrates the 150th Anniversary of Trinity, Seattle and the 150th Anniversary of St Paul, Port Townsend.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks and appreciation for the leadership of the Rev. Rachel Taber-Hamilton as President of the Standing Committee and for Mr. Ted Ederer as they complete their terms on the Standing Committee.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks and appreciation for the Rev. Dr. Ann Lukens, Vice President and Chair of the Board, and the Rev. Ray Sheldon as they complete their terms on the Board of Directors.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks and appreciation for the Ms. Sunshine Pegues, the Rev. Marilyn Cornwell, the Rev Irene Martin, and the Rev. Jonathan Weldon as they complete their terms on Diocesan Council.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia expresses its thanks for the able work of our Chancellor Judith Andrews.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks to the Secretary of Convention, Ms. Karen Gusse and to those who assisted her in preparing for this Convention.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks to those who serve as pages, tellers and work in other capacities behind the scenes, making it possible for this Convention to be together and conduct its business to the Glory of God.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia thanks all the staff of the Lynnwood Conference Center, for their care for us.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks and appreciation to the diocesan staff who work faithfully on behalf of the people and congregations of our Diocese and the wider Church each and every day in the spirit of Servant Leadership.

BE IT RESOLVED, that the 105th Annual Convention of the Diocese of Olympia express its thanks for the ministry of all who have worked so hard on this Convention's planning: particularly, Ms. Becky Morrill and the Commission for Liturgy and Arts for

creating our wonderful liturgies; Chair of Dispatch of Business, Mr. Ted Ederer; Ms. Dede Moore, Canon for Operations, for their dedicated and effective work, the diocesan staff, and the volunteers who gave their time during this convention.

Motion carried
Courtesy Resolutions adopted

Presentation: St. Mark's Cathedral

Bishop Rickel recognized the Very Rev. Steve Thomason, dean of St. Mark's Cathedral; Thomason spoke about the Cathedral as a house of prayer for all people, a voice for social and environmental justice, and a sacred gathering place for the diocese and broader community in times of crisis, sorrow and celebration, a diocesan ministry, and a resource center for the diocese and broader community. He introduced the Living Stones Capital Campaign video; at the conclusion of the video, Mr. John Hoerster, cathedral chancellor, provided additional details on the upcoming campaign to preserve the Cathedral.

St. Mark's Cathedral Constitution

Bishop Rickel recognized Mr. John Hoerster to present the proposed changes (document E.12) for convention approval – as required by Article V, section 2 of the diocesan constitution. Dean Thomason moved the proposed changes; Ms. Maria Coldwell seconded the motion. [*Document, pg. 72-80*]

Motion carried
Cathedral Constitution changes adopted

Bishop's Cross History

Bishop Rickel provided a history of the Bishop's Cross: In 1953, at our forty-third annual convention, the Rt. Rev. Stephen Bayne, our third bishop, awarded the inaugural 11 Bishop's Crosses to 6 men and 5 women. He asked them to accept the cross, "as a witness to the high esteem in which we hold them, yet not them as much as what they stood for and represented." Bishop Bayne instituted the Bishop's Cross in that centennial year of our diocese, writing, "I want to institute an annual recognition, in the form of a simple Bishop's Cross, which I should like to give to certain individuals in token of our pride in what they stand for in their ministry among us, and of our thanksgiving for fine and imaginative Christian discipleship which, through their lives, they have helped us see more clearly. They will not, nor will we I hope, think of

these crosses as either a prize or a pension. They are not rewards to those who have been especially good children. They will simply be this—an expression on our part of our thankfulness for the virtues and graces which God gives to His disciples as those blessings have been signally illustrated in the lives of these Church people.” Since those first crosses were awarded, 394 crosses have been given out to 393 individuals, Canon Peter Hallock being the only two-time recipient, receiving the cross in 1958 from Bishop Bayne and in 1991 from Bishop Vincent Warner. In that first year, Bishop Bayne remarked, “This year, with one hundred years to draw from, the problem of selection is almost impossible.” Even today, 62 years later, with 105 years of our history together the difficult task remains.

Bishop’s Cross Presentations

Bishop Rickel read the citations presented to **the Rt. Rev. Sandy and Mari Hampton** earlier in the year. He also presented the Bishop’s Cross award to **Kendra Field & Dee Bennett**, and **Rick Chapman**.

Bishop Sandy Hampton: Sandy Hampton has been ordained 49 years as of June 11 of this year. As much as it will pain him for me to tell it, he was ordained when I was not quite three years old. He has dutifully, honorably and joyfully served our Lord and Savior Jesus Christ and Christ’s Church every minute of those years. When Bishop Vincent Warner announced his call to Bishop Hampton in 1996, he wrote, “It is with a great deal of pleasure that I announce my call to The Rt. Rev. Sanford “Sandy” Z.K. Hampton to become assisting bishop for the Diocese of Olympia. He has accepted the call with enthusiasm.... You will find him an authentic person, spiritually and theologically grounded with a passion for the mission of the Church. He has exceptional inter-personal skills and a delightful sense of humor.” We found him to be every bit of that and more. “Work” for Bishop Sandy means fulfilling the vision of the church’s mission as found in the Book of Common Prayer, “...to restore all people to unity with God and each other in Christ.” Sandy sums up this mission in two words, “reconciliation and unity,” and it has been and continues to be the focal point of his ministry. The vision of reconciliation and unity can be realized again through the church, and this hope is beautifully expressed by Bishop Hampton, “We have been empowered by the Holy Spirit...in

baptism, in confirmation, and re-empowered every time we gather around this altar to invite people to experience the generosity, the goodness, the love, and the forgiveness of God.” Sandy was trained as an actor, and he has made good use of his acting abilities. He made his first appearance in the role of Bishop John Adams Paddock, first bishop of the Missionary Territory of Washington, 1880-1894, at a meeting of the National Episcopal Historians and Archivists held in Seattle in 1998. The addition of mutton chop whiskers, a pince-nez along with rochet and chimere turned Sandy into a very good likeness of our 19th century bishop. He reprised this role during the 150th anniversary celebration of the Episcopal Church in Western Washington in 2003 – and most recently at Christ Church in Anacortes. Bishop Hampton – along with Bishop Paddock reprised—will be sorely missed. The clergy of the diocese will forever remember his precise congratulatory calls on our ordination anniversaries. It was a gift he will never understand the power of. Sandy once wrote this about the Episcopal Church: “I love The Episcopal Church and all of you because I can see Jesus the Christ in each of you (most of the time). And in those rare moments when I succumb to despair and yearn to ‘...go away’ as did Jesus’ disciples (John 6:67)...I respond, ‘Lord, to whom can we (I) go? You have the words of eternal life.’ +Sandy, we all love you, because you love in that way and in you we have been brought ever closer to Jesus the Christ. WE will be forever grateful and indebted to you for your warm, reconciling, unifying, loving voice and presence. Sandy and Mari have not only made a lifelong commitment in their vows to one another, they have made a commitment to the church demonstrating their love, generosity, and hope for Christ’s reconciling love in the world. In thanksgiving for his service to the church and our diocese, on May 20, 2015, I awarded the Bishop’s Cross to The Rt. Rev. Sanford Zangwill Kaye Hampton.

Mari Hampton: When Sandy began his studies at Northwestern University in Evanston, Illinois, in the School of Communication, majoring in oral interpretation, with the intent of becoming either a sportscaster or Broadway actor, he met his wife, Mari, a journalism major. It was October and they married about six weeks later on December 18, 1953. Sandy and Mari have four children, Sanford, Christian, Fred and Mari Elizabeth (Molly), six grandchildren—and at least two great

grandchildren. These two have always been a team. In an interview Sandy said of Mari, "She was busy raising children when I was a priest, but after I became a bishop...we were on the road together all the time. Mari was always so good in a congregation because she would connect with people that I didn't. I mean, she'd go in the kitchen and talk with the women there, or talk with the Altar Guild, always made certain ... she thanked the people for doing the receptions. I was usually with the confirmands and others. She was great, just terrific about it. In a couple of those places, if I came without her they'd say, "Where's Mari? We don't care if you're here. Where's Mari?" (Sandy laughs!!) Two of those grateful priests, who know both this vocational life and how important each partner in a marriage is to it, William Seth Adams and Amy Donohue-Adams, recently declared it Sandy and Mari Hampton Day. When they wrote of it, they said, regarding their choice to leave the Pacific Northwest: Inescapably, the final citation of their written commemoration, when written for the ages, will include the puzzle as to why these saintly souls would choose to leave heaven in exchange for Southern California. It will be left to later generations to make sense of this relocation, if there is sense to be made. While true, we are sure glad you stopped by and stayed as long as you did. I know them just enough, and this vocational life we share even more, to know that Mari's role is pivotal, absolutely essential, to who Sandy is as a bishop and as a person. He could not be who he is. He could not have done what he has done. He would not have been able to serve the way he has served were it not for Mari. Sandy and Mari have not only made a lifelong commitment in their vows to one another, they have made a commitment to the church demonstrating their love, generosity, and hope for Christ's reconciling love in the world. In thanksgiving for her service to the church and our diocese, on May 20, 2015, I awarded the Bishop's Cross to Marilyn (Mari) Page Hampton.

Kendra Field & Dee Bennett: As active members of Grace Episcopal Church, Bainbridge Island, Kendra Field and Dee Bennett truly reflect the image of Christ. As the parents of their own four children (ages 4-12, all adopted out of foster care), they also provide foster care for as many as three additional children from newborn to five years old. They are the ones that get the middle-of-the-night call for a newborn who needs a safe place for the night, or

sometimes a year. They are truly the embodiment of unconditional love and a treasure to all who know them. Their journey to their forever family began ten years ago and they have provided care for 56 children—some staying for up to a year and a half; opening their hearts, one more time, again and again. That is the gift this wonderful couple and their very special family give so abundantly. While knowing these children will only be with them temporarily (sometimes long-term, but not forever), they welcome them wholly into their home and their hearts. The rare offering of fearlessly given love is one not many of these children are blessed to know. And it is an effort we would all benefit from emulating. It is incredible to watch Kendra, Dee, and their children share their home and give their love to the children in our community that so desperately need this care at the beginning of their lives. The inspiration they impart to us all is enormous, while the worth of these gifts is priceless. Their kindness and open hearts are not strictly limited to children in need. This is a family that makes our community a better place to live. These are the kind souls you can look to for the supportive word, the empathetic nod, or just a friendly voice when you need one. For their 15 years together as a couple, Kendra and Dee becoming the face and hands of Christ as they live out their faith and caring for some of the most vulnerable in our diocese, I award this Bishop's Cross to Dee Bennett and Kendra Field.

Rick Chapman: Rick Chapman has been a member of St. Stephen's nearly his whole life, serving there as an acolyte as a young man. As an adult, in the parish, he has lived a life of service and devotion. This is equally so in his life in the community. Rick has served as senior warden many times. He was a pillar of strength during the difficult times the parish endured from 2007 until very recently. Very gracefully and with appropriate tenacity, Rick represented the interests of the parish in very complicated and controversial conversations with the group that became Grace by the Sea Anglican Church. He also represented the parish in conversations with the diocese. Through his business acumen and experience in the community, Rick has helped both the Grace people and the Island Vineyard people, who subsequently rented space at St. Stephen's, find suitable new shelter. This generous spirit is native to him. If there is something that needs to be done, whether great or

small, Rick makes himself available, and always in a self-effacing yet buoyant way. Along with Michele and their children, Jared and Hailey, Rick is a wonderful presence in the life of St. Stephen's. In the criteria associated with this award, it reads, the crosses "will simply be an expression on our part of our thankfulness for the virtues and graces which God gives to His disciples as those blessings have been signally illustrated in the lives of these church people." It was remarked in his letter of nomination that "Rick has borne any number of crosses for the people of St. Stephen's and for the Episcopal Church." For living his life with grace and for his faithful service to St. Stephen's and the diocese, I am pleased to present Rick a cross of a different sort--awarding this Bishop's Cross to Rick Chapman.

Introduction of Mission Station

Bishop Rickel recognized Our Lady of Guadalupe, a bicultural-bilingual Latino-Anglo Progressive Anglo-Catholic congregation in urban Seattle, as a new Mission Station in the Diocese of Olympia noting that mission stations bring new developing programs in to closer relationship with the Episcopal Church without establishing a canonical relationship. He introduced the Rev. Alfredo Feregrino, mission developer, who shared more about this new community. [Text, pg. 23]

No action required

Presentation: Episcopal Bishop's Committee for Israel/Palestine

Bishop Rickel recognized the Rt. Rev. Cabby Tennis, retired bishop, to present on behalf of the committee. The Bishop's Committee for Peace and Justice in Israel/Palestine shared a six-minute report with a video made by pediatrician Harry Gunkel this spring in Gaza, Palestine, showing the destruction from the war last year; and suggested that in a year of refugees pouring in Europe and the U.S. the people of Gaza and the West Bank are refugees in their own land.

Presentation: DFMS (Domestic & Foreign Missionary Society)

Bishop Rickel recognized Ms. Karen A. Wibrew, major gifts officer and our liaison, to bring greetings.

Committee on Nominations

Bishop Rickel recognized Mrs. Leann Torgerson-Harrison and Mrs. Pam Tinsley, co-chairs, to

continue the report of the Nominations Committee. Convention members were referred to report B.2 (long version) or B.3 (short version). [Document, pg. 36-41] The Committee nominated the following persons for diocesan offices:

Standing Committee – Clergy

The Rev. Alfredo Feregrino, St. Paul & Our Lady of Guadalupe, Seattle

**Nominations closed
Feregrino elected**

Standing Committee – Lay

Ms. Deede Woods, Church of Our Saviour, Monroe
Ms. Karen McCarthy Casey, Grace Church, Bainbridge Island

**Nominations closed
Two positions available, with no
objection, convention dispensed with the ballot
Woods elected to a three-year term
Casey elected to a four-year term**

Diocesan Council—Clergy Be Attitudes Regional

Ministry

The Rev. Danae Ashley, St. Stephen, Seattle

**Nominations closed
Ashley elected to a one-year unexpired term**

Diocesan Council—Clergy Columbia Regional

Ministry

The Rev. Michael A Wright, St. Stephen, Longview

**Nominations closed
Wright elected**

Diocesan Council—Lay Eastside Regional Ministry

Ms. Sally Farrell, Good Samaritan, Sammamish
Mr. Arne Hendrickson, St. Thomas, Medina

Nominations closed, ballot prepared

Diocesan Council—Clergy Holy C Regional Ministry

The Rev. Jeffrey Gill, Trinity Parish, Seattle
The Rev. Michael Carroccino, St. John the Baptist, Seattle

Nominations closed, ballot prepared

Diocesan Council—Lay Sno Isle Regional Ministry

Ms. Denice Patrick, St. Hilda-St. Patrick, Edmonds

**Nominations closed
Patrick elected**

Diocesan Council—Lay Willapa Regional Ministry

Ms. Susan Rolfe, St. Mark, Montesano

**Nominations closed
Rolfe elected**

Diocesan Council—Clergy Mount Baker Regional

Ministry

The Rev. Rilla Barrett, St. Stephen, Oak Harbor

**Nominations closed
Barrett elected**

Archivist and Records Manager

Ms. Diane Wells.

**Nominations closed
Wells elected**

Treasurer

Ms. Barbara Fox, St. John, Kirkland.

**Nominations closed
Fox elected**

Historiographer

Br. Carle Griffin.

**Nominations closed
Griffin elected**

Introduction to voting procedures

First ballot

Bishop Rickel recognized Ms. Katrina Hamilton, elections official; Hamilton introduced the balloting system to be used for 2015 elections. Bishop Rickel declared the polls open.

First ballot completed

Evening Prayer

Bishop Rickel recognized Sergio Trinidad-Estrada, St. Luke, Vancouver, to lead evening prayers; Lillian Springer, St. Matthew/San Mateo, Auburn, read.

Recess

Following a moment of silence in recognition of the recent attacks in Paris, France, Bishop Rickel declared the business session of Convention in recess until 10:45 a.m. Saturday morning.

Recessed at 6:45 p.m.

Saturday, November 14, 2015

Convention Eucharist

Bishop Rickel presided; Mr. Spencer Carey, young adults group at Trinity Parish, Seattle, and UW Campus Ministry, preached. [Sermon text, pg. 24-26] The offering went to support the Navajoland Area Mission.

Call to Order / Dispatch of Business

Bishop Rickel called the convention to order. Dispatch of Business chair, Mr. Ted Ederer, provided reminders and rules for voting and speaking to the convention.

Report of the first ballot

Bishop Rickel called on Secretary Gusse for the report of the first ballot.

Diocesan Council – Lay Eastside

Simple majority (193) needed to elect.

Ms. Sally Farrell 250

Mr. Arne Hendrickson 136

Farrell elected

Diocesan Council – Clergy Holy C

Simple majority (192) needed to elect.

The Rev. Jeffrey Gill 183

The Rev. Michael Carroccino 201

Carroccino elected

Second ballot

The second and all subsequent ballots were not required.

Presentation: Campus Ministries

Bishop Rickel invited members of the Campus Ministries – Anna Ortung, Michael McAdams, Jessalynn Rogers, and Josie Beechey to present to the convention and share a video featuring campus ministries at both the University of Washington and Western Washington University.

Clergy and Diocesan Staff Transitions / Postulants & Candidates

Bishop Rickel referred convention members to documents A.6 and E.4. [Documents, pg. 32 & 56-57].

Report from the Treasurer

Bishop Rickel recognized diocesan treasurer, Ms. Barbara Fox, for her annual report. [Text, pg. 27-28]

Action on the 2016 Budget

Diocesan Treasurer, Ms. Barbara Fox, commended to convention the 2016 operating budget and moved for its ratification. [Document, pg. 98-110]

**Motion carried
2016 Budget ratified**

Constitution and Canons Revisions

Bishop Rickel recognized the Rev. Stephen Moore, who, on behalf of the committee, referred convention members to document E.1 and presented the report of the committee. [Document, pg. 49-52]

First vote on changes to Constitution

Constitution, Art. X, Section 1 (Standing Committee):

Our Diocesan Convention has previously distributed instructions to delegates indicating that nominees

for clerical positions on Standing Committee must be canonically resident in our diocese. This requirement does not, however, appear in our Constitution or Canons. Such a requirement would seem consistent with the spirit of Article VII, Section 3 of our Constitution provides that clergy generally may not vote at Diocesan Convention unless they “are canonically resident within this Diocese.” The Committee recommends resolving this uncertainty by clarifying the first sentence of Article X as follows:

By a concurrent majority vote of the clerical and lay orders, voting separately, the Convention shall elect a Standing Committee to consist of four clergy [who are canonically resident in this Diocese](#) and four lay members who are adult Communicants in Good Standing.

**Motion carried in the lay order
Motion carried in the clergy order
Amendment to Article X, Section 1, adopted on
first reading; second reading 2016**

**Constitution, Art. XII, Section 3(e)
(Deputies & Alternate Deputies to General
Convention):**

The Rules of General Convention currently provide that the chair of each deputation shall be elected from among the members of that deputation. To avoid this conflict, the Committee proposes the following clarifying amendment:

[Unless otherwise provided by the rules of General Convention](#), ~~On~~ the first ballot from which a Deputy is elected, the candidate receiving the highest number of votes in both orders combined shall serve as chair of the diocesan deputation.

**Motion carried in the lay order
Motion carried in the clergy order
Amendments to Article XII, Section 3(e), adopted
on first reading; second reading 2016**

**Constitution, Article XV (Admission of New
Parishes and Missions)**

Section 1(d) in Article XV provides that a Parish desiring admission into union with Convention must present evidence that it has at least twenty-five adult Communicants in Good Standing. Meanwhile, Canon 8(1) provides that a Parish may only be organized with at least 50 adult Communicants in Good Standing. Because the operative threshold is 50 adults, it seems appropriate to eliminate the

discrepancy. In 2013, Convention voted (for the first time) that it made more sense to reconcile the inconsistency by requiring a minimum of fifty adult Communicants rather than twenty-five. In 2014, however, Convention voted to refer the question back to Standing Committee and the Bishop, without any particular instructions. Upon reconsideration, and with input from Standing Committee, Diocesan Council, and the Bishop, the Committee continues to believe that the discrepancy should be resolved – in favor of requiring the higher number of Communicants to organize a Parish. Now, the Committee asks Convention to vote to amend Article XV(1)(d) as follows:

...the Parish shall have delivered...

(d) Satisfactory evidence that the Parish has been regularly organized by the election of two wardens, with a total of not fewer than six nor more than fifteen vestry members, and that the Parish contains at least [fiftytwenty-five](#) adult Communicants in Good Standing.

**Motion carried in the lay order
Motion carried in the clergy order
Amendment to Article XV adopted on first reading;
second reading 2016**

Second Vote on Changes to Constitution

None this year.

Votes on Changes to Canons:

Pursuant to Canons 28 and 29, canons can be enacted or amended by a "vote of a majority of each order." These amendments "take effect upon the adjournment of the meeting of convention at which they are enacted" unless the convention votes unanimously for the changes to take immediate effect.

Canon 12 (Business Methods in Church Affairs):

Section 1(d) currently requires that accounts and business records of all diocesan institutions “be audited annually.” Because “audit” is a technical term and implies a higher level of review than is common in church financial reviews, we have been asked to modify the language as set forth below:

The accounts and business records of Parishes, Missions and other diocesan institutions shall be audited [or reviewed](#) annually by an independent Certified Public Accountant, or independent

Licensed Public Accountant, or such other audit committee as shall be authorized by the Finance Committee of the Diocese. Such audits and reviews shall follow all applicable guidelines established by the diocesan Finance Committee.

**Motion carried in the lay order
Motion carried in the clergy order
Amendments to Canon 12 adopted**

Canon 25 (Of the Dissolution of the Pastoral Relation):

This canon closely follows language taken from Title III, Canon 9, Section 3 of the national Canons, except that the national Canons have apparently adopted a two-step mediation process since our diocesan Canons were modeled after them. We should of course avoid any conflict with the national Canon, but we can in some small ways streamline some of the language.

To begin with, we would recommend deleting “~~Of the~~” from the title of the Canon, which is superfluous. At the end of Section 1, we suggest inserting: Canons of the Episcopal Church that apply to this process shall be consulted and followed.

In Section 2, the last sentence shall be edited as follows:

Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall ~~ask request~~ the ~~B~~bishop of another Diocese to perform the duties of the Bishop under this Canon.

Section 3 should be reworded as follows:

Within sixty days ~~after~~ receiving ~~of~~ the written notice, the Bishop as chief pastor of the Diocese (or other bishop appointed pursuant to Section 2) shall mediate the differences between Rector and Vestry ~~as in every informal way which~~ the ~~B~~bishop deems proper and may appoint a committee of at least one ~~P~~priest~~es~~byter and one ~~L~~ay person, none of whom may be members or related to members of the ~~p~~Parish involved, to make a report to the ~~B~~bishop.

Section 4 should be clarified as follows:

- a. The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days after delivery of the Bishop’s notice to

request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

- b. If a timely request is made, the ~~P~~resident of the Standing Committee shall set a date for the conference, which shall be held within thirty days after receipt of the request.
- c. At the conference each party may bring ~~shall be entitled to~~ representation and shall have an opportunity to be heard ~~present its position~~ fully.
- d. Within thirty days after the conference or after the Bishop’s notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a ~~G~~odly judgment.
- e. Upon the request of either party, the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.
- f. If the pastoral relation is to be continued, the Bishop shall require the parties to agree in writing on a definition of subsequent responsibility and accountability for the Rector and the Vestry.

Section 5 should be edited as follows:

In either event the ~~b~~Bishop shall offer appropriate supportive services to the ~~P~~priest and the Parish.

Section 6 should be clarified as follows:

In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may impose such penalties as may be set forth in the applicable Constitution and Canons, ~~of the Diocese or if no such provisions are mandated, and in default of any provisions for such penalties therein~~ the Bishop may act as follows:

- a. In the case of a Rector, suspend the Rector from the exercise of the priestly office until the ~~P~~priest shall comply with the judgment.

...

**Motion carried in the lay order
Motion carried in the clergy order
Amendments to Canon 25 adopted**

Committee on Resolutions

Bishop Rickel recognized the Rev. Jonathan Weldon, chair, Resolutions Committee, to continue the report of the committee; Weldon, with reference to document D.3, presented and moved Resolution #3 with a committee recommendation of “do pass.”

Resolution #3—Continuing Support for the Millennium Development Goals

Resolved, that this 2015 Convention of the Diocese of Olympia continue its support at the 0.7% of unrestricted revenue level of funding for global mission to the poor as defined by the Sustainable Development Goals, in support of congregation-based and supported partnerships in the developing world. *[Full text, pg. 44-45]*

**Motion carried
Resolution #3 adopted**

Evangelism Commission Awards

On behalf of the Evangelism Commission, Bishop Rickel presented the Bishop’s Preaching Award to the Rev. Eric Mason from Bainbridge Island; he presented the Website Award to Church of the Redeemer, Kenmore. The Rev. Alissa Newton, representing the commission, noted that the website prize is four hours with a professional photographer to continue to add to the congregation’s website.

Bishop’s Cross / Ky Chen Awards

Bishop Rickel provided a brief background on the Ky Chen award: This award recognizes outstanding lay employees from any congregation or affiliated organization in the diocese. In 2011, upon his retirement, I established this award to honor Ky Chen’s 25 years of service and ably running the print shop at DHouse. No matter how large or how last minute the request Ky would get it done with a simple “no problem!” if it meant rearranging prior plans or scrambling to get the needed supplies. “No problem!” that’s the spirit that Ky exemplified. He was a devoted employee whose enthusiasm and team spirit epitomized the best of any employee. The seven previous recipients of the Ky Chen Award are from all over the diocese. The men and women who have received his honor embody the spirit of “no problem” and so do those who receive this honor today.

Bishop Rickel presented the Ky Chen Employee Excellence “No Problem” award to **Mr. Manuel**

Acevado and **Ms. Jennifer McDaniel**; he presented a Bishop’s Cross award to **Ms. Charlotte Brown**.

Manuel Acevado: Manuel Acevado has been the sexton at St. Stephen, Seattle for 26 years and his dedication, always going the extra mile, has been strong from the beginning, and simply continues to gain momentum. He has served the parish under three rectors and during several transitions. He has been a constant, abiding force for good to the people of this parish. As Bishop Michael Creighton says, “During my time St. Stephen’s went through a significant building transformation, and such turmoil added considerably to his sexton duties. He was steady, faithful, and helpful throughout that trying time. In many ways he influenced parishioners to be calm and encouraged throughout those days.” St Stephen’s has many events in their facilities, from concerts to outside fund raising groups to SAT testers in addition to the weekly worship services and parish gatherings. Manuel is a great ambassador for St. Stephen’s and the “Church” at large, as he acts as the facility manager for these events and answers “no problem” to a very wide and diverse group of requests on a regular basis, sometimes juggling two or three groups on the same day and doing it all with grace and joy. During Holy Week, while supporting the worship services at his own church, he can still be found staying the longest and working to “get out ahead” of the multiple services that this holiest of weeks demands. Exhortations for him to go home and get some rest are met by refusals wanting to stay as long as it takes to get things just right. As former rector Patricia Rome Robertson says, “He meets any request with enthusiasm for the opportunity to serve. Manuel anticipates needs before they arise and is the first person on site whenever there is a crisis with the building or in the church complex. His calm, loving, and joy-filled presence and hard work are a rock that has undergirded the parish through many years and events.” The Rev. Stephanie Parker said, “In my tenure as the current rector I have yet to discover a part of St. Stephen’s life that he does not elevate by his faith, his work ethic, his intelligence and that ever-present smile; he simply excels at all he undertakes. Manuel is, in many ways, the visible soul of our parish and I can think of no one as worthy of this award as he.” He is not driven by a paycheck, but by his passion to be of service to others every single day. For his deep faith and his

passion for following Jesus is a part of everything that he does I am pleased to award this Ky Chen Employee Excellence "No Problem" Award to Manuel Acevado.

Jennifer McDaniel: Jennifer McDaniel has served as the part-time parish administrator of St. Anne, Washougal for more than eight years. She has consistently served the congregation through many transitions. The Rev. Jessie Smith, vicar of St. Anne wrote, "As a brand new priest stepping into the role of vicar of my own congregation, for the first year or so, there was a lot of learning for me to do. Jennifer was consistently patient, flexible, and very generous with her time and attention to help me into the role. No matter what change I was proposing, what I forgot to do, and what questions I had, Jennifer was there with a warm smile, without judgement to walk with me through ministry." Jennifer has always been impressive, but her last year of service at St. Anne's really highlighted her real "No Problem" attitude. Jennifer was diagnosed with breast cancer. She went through six months of chemotherapy, then radiation, followed by a double mastectomy. It was then that she fell while gardening and broke her jaw which had to be wired shut for healing. Through all of it, Jennifer hardly missed any work days. No matter how awful she was feeling; weakness and nausea from the chemo, pain from the surgeries, and the inability to eat solid food and open her jaw to talk, she still insisted on coming into the office to make sure the bulletins were formatted and printed for Sunday. No matter what was happening, Jennifer maintained a "no problem" attitude. Although Jennifer moved on from the office administrator position a few months ago, she stands out as an employee who absolutely embodies the "no problem" spirit. It is my pleasure to award this Ky Chen Employee Excellence "No Problem" Award to Jennifer McDaniel.

Charlotte Brown: Charlotte Brown's life and ministry are examples of the teaching attributed to Saint Francis: Preach the Gospel and, if necessary, use words. In her many years of ministry, Charlotte has served her church as delegate and alternate to General Convention, she has served her diocese as a member of the Executive Committee, and she has advanced ethnic ministries through service on committees and generous support through her time, talent and treasure. She serves her parish and community tirelessly. She has been a member of

the Bishop's Committee, has been senior warden, serves as a lay Eucharistic minister, member of the choir, lay reader, Eucharistic visitor to the sick and infirm, and Cursillo reunion member. Charlotte spearheaded the feeding program at St. Joseph-St. John several years ago and continues to work to oversee and provide nutritious, homemade dinners for those who are hungry, homeless, lost or in need of fellowship every Wednesday at the church. She has modeled service for the congregation and clergy through her consistent, faithful, loving attention to service. Charlotte lives her baptismal covenant through the dignity with which she greets each person. Charlotte has never permitted one to leave hungry or unfed. Even when the dinner is well over and the food is gone, hungry folks have knocked on the door. Charlotte always walks in Christ's abundance as she finds something to soothe the hungry child of God before her. Charlotte lives her faith. She has led parish-wide prayer vigils for those who are sick or in trouble, she has provided comfort and assurance of God's eternal love to those who are dying, she has provided a listening heart to those who are rocked by life or doubt. Charlotte Brown is joyous in service, seeking no honor for herself, seeking only to serve Jesus Christ and his Gospel that God's love covers all his creation. She embodies and lives into her baptismal covenant with every breath she takes. Charlotte is an icon and example for the whole church. St. Joseph-St. John may be a small parish, but it has a huge heart and does remarkable work on behalf of the marginalized souls in our community. For a number of years, the Wednesday night community dinner (the only hot meal program in Lakewood) has been a cornerstone of the parish's outreach. From its inception, Charlotte has been the tireless coordinator and chief cook for the weekly meal which is open to everyone. In addition to coordinating the meals and volunteers, and cooking the majority of the meal, she also provides a significant portion of the food for each meal. Charlotte also ensures the kitchen is maintained according to all the standards for a commercial kitchen – ensuring there is no interruption in our ability to serve the community. Charlotte's ministry is certainly not limited to the Wednesday dinner. She also serves in a number of other roles within the parish, including Eucharistic minister, choir member, Bishop's Committee member, General Convention delegate and coordinator of a number of additional ministries and outreach activities

throughout the year. For her tireless and energetic servant leadership whose inspiration moves not only those within our parish, but throughout the diocese, I award this Bishop's Cross to Charlotte Brown.

Congregation Take-A-Ways

Bishop Rickel recognized Mr. Kerry Allman, diocesan staff member, who informed convention members that several items were waiting for pick-up by each congregation. These included a Red Cross emergency radio, information on an asset data collection project related to disaster preparedness, and Episcopal Community Action (ECA) holiday brochures.

Bishop Rickel recognized Mr. Dave Baylor, our diocesan coordinator for disaster preparedness and response, who is retiring and attending his last convention in this role. Baylor took the opportunity to speak briefly about the importance of being prepared for all eventualities as both individuals and in our congregations.

Mid-Day Prayer

Bishop Rickel recognized Michael McAdams, UW Campus Ministry and St. Benedict, Lacey, to lead mid-day prayers; Johnny Williams, St. Joseph-St. John, Lakewood, read.

Bishop's Cross / Ky Chen Awards

Bishop Rickel presented the Ky Chen Employee Excellence "No Problem" award to **Mr. Armando Cortez** and **Mr. German Vergara**; he presented a Bishop's Cross award to **Ms. Gwynne Taylor**.

Armando Cortez: Armando Cortez has been the contracted part-time sexton at [Church of the] Ascension (Seattle) since 2006. Through the transitions of rectors and one interim rector, Armando has always responded to the various, sometimes last-minute, and some-times goofy requests with, "Sure, no problem." The Rev. Marilyn Cornwell, rector of Ascension, wrote, "He is the one who helps move the furniture around in the narthex for events and seasonal liturgies, waits while I contemplate how it looks, and then helps me move it around again—with no complaining!" Armando provides custodial services at several Magnolia and Queen Anne churches, yet he makes time to check in with Ascension's Crafty Ladies group on Wednesdays while he is working, to listen to their

stories while they knit and make sure they have the supplies they need for their ministry. When Ascension broadened the scope of its recycling and composting, increasing the scope of Armando's work, he collaborated in decision-making to enhance the effectiveness of the efforts. The community life and compassionate action of the body of Christ that is Church of the Ascension is strong and thriving. For his behind-the-scenes, after-the-party-is-over work I award this Ky Chen Employee Excellence "No Problem" Award to Armando Cortez.

German Vergara: German Vergara was the lead carpenter during St. Luke, Renton's 2004 renovation. After several months of working together, and needing a sexton, the rector asked German if he knew anyone who would be a good candidate. German responded, "I would be interested." German and his family moved to church-owned housing and he has served for the past ten years in a capacity that exemplifies the "no problem" attitude of Ky Chen. On German's first Sunday, he and his family began attending church and have rarely missed. German serves as an acolyte and Eucharistic minister. When the parish administrator position opened, German stepped in to fill that additional role for several years. German, who has degrees in journalism and law from universities in Mexico, recently made good on a long-time promise to himself, and started his own construction company, GMV Construction. Today, he has more work than he can handle, has several employees, and still makes time for his work as St. Luke's property manager and his various parish ministries. German is beloved by the whole parish as a deeply trusted colleague in ministry. For his consistent attitude, responding to opportunities to lead and serving with a full and grateful heart and making problems disappear I am pleased to award this Ky Chen Employee Excellence "No Problem" Award to German Vergara.

Gwynne Taylor: Her perseverance in serving our parish families with family members in South Sudan truly embodies what a life of Christian faith looks like in action. Gwynne and her husband Ted took several Sudanese "lost boys" into their home here in Burien. Now adults, some of these men have wives and children in South Sudan and others have been traveling between their homes here in the Burien area and in South Sudan, often through the

support of the Taylors and St. Elizabeth. In the past year, Gwynne has taken the lead on a compelling and concentrated effort to serve young women in Awiel, South Sudan. With nothing but a good idea and her Visa card, Gwynne began a project to create feminine hygiene kits for 50 school-age girls. Cultural differences keep young girls having their periods from going to school, which results in most of them missing an entire year of crucial education. When they are out of school, but old enough to menstruate, they are considered marriageable, which further reduces their opportunities for education. Gwynne does not sew, but when she heard about a way to create feminine hygiene kits that would improve the health and education of these girls, she started buying yards of material and talking to people. The kits require stitching on a Serger, a specific kind of machine that Gwynne had no access to or knowledge of. But a set of chance conversations led to a donated Serger machine and a volunteer to do the work. Next came what appeared to be hours and hours of precision cutting. Again, conversations led to the donation of a die that would cut the exact pattern that she needed. Now patterns could be cut in minutes instead of hours. Volunteers from St. Elizabeth have started quietly showing up to help. Money for materials has been generously donated from diocesan grant and appeals to friends and parishioners of St. Elizabeth. Kits for 150 girls will be ready to send to South Sudan by the end of October, and we are now in a process of discernment, prayer and more dialogue to find a way to ship and distribute the kits, and to provide some education about how to use them. Once again, Gwynne's faith and perseverance through the foggy lack of a path forward is proving fruitful! From the inception of the project to this penultimate stage, Gwynne has continued to exemplify trust in God as she acts in faith. These are some of Gwynne's many efforts that exemplify her willingness to keep pursuing God's yearning for healing and new life despite having no apparent resources beyond her trust in God. She is also our junior warden, runs our Sunday school and nursery, and participates in the life of the church with astonishing dedication. Perhaps a reasonable summary of the Gospel message is that life lived in service to others leads to life in abundance. For embodying this message with grace, persistence and gentle humor I award this Bishop's Cross to Gwynne Taylor.

Committee on Resolutions

Bishop Rickel recognized the Rev. Jonathan Weldon, chair, Resolutions Committee, to continue the report of the committee; Weldon, with reference to document D.3, presented and moved Resolution #4 with a committee recommendation of "no opinion," noting that the committee believes this resolution brings up important issues for discussion in convention.

Resolution #4—Concerning Response to Central American Refugees

Resolved, that this 105th Convention of the Diocese of Olympia, being concerned for the suffering and human rights of our brothers and sisters in Mexico, Guatemala, Honduras, and El Salvador, who face poverty and violence, both in their home countries and as they flee north to seek refuge, call upon our government to redirect its resources to providing humanitarian responses to refugees and asylum seekers instead of militarizing the border and incarcerating children and separating families; and be it further Resolved, that this convention convey to our President and to our Senators and Congressional Representatives that we believe U.S. aid to Mexico and the Northern Triangle of Central America should be directed towards economic development and programs to end poverty in those countries rather than to fund military and police forces and propaganda programs justified as attempts to slow the flow of migrants to the U.S.; and be it further Resolved, that this convention call upon the President and the Department of Homeland Security to respect international and national laws concerning the right to asylum and the rights of the child; and be it further Resolved, that this convention request that our bishop, the Rt. Rev. Gregory Rickel, communicate in writing with Washington state Senators Patty Murray and Maria Cantwell, members of the Washington State Congressional delegation, Secretary of State John Kerry, and President Barack Obama to express our pastoral concern for the refugee children and families and our concern for the safety, dignity and human rights of our neighbors in Central America and Mexico, providing them with the substance of this resolution and asking each of them to respond to our concerns. We furthermore request that Bishop Rickel share their responses with the named submitting committees and with the diocese as a whole via electronic communication; and be it further Resolved, that the Diocese of Olympia and

any of its congregations and committees work together with our partners in the Anglican Episcopal Church in the Region of Central America (IARCA), with the Rt. Rev. David Alvarado and the Office of Human Rights of the Anglican Episcopal Church of El Salvador, and with the Cristosal Foundation to further the human rights of those affected by these tragic situations. *[Full text, pg. 45-46]*

Speaking against the motion: Matthew Moravec, St. Andrew, Tacoma. Speaking in favor of the motion: Mark Blindheim, Emmanuel Church, Mercer Island.

Proposed amendment: Carol Everson, St. Columba, Kent, moved an amendment to strike out in the first resolved, “instead of militarizing the border and incarcerating children and separating families; and in the second resolved, “rather than to fund military and police forces and propaganda programs justified as attempts to slow the flow of migrants to the U.S.” Seconded.

Speaking against the amendment: Dianne Aid, St. Matthew/San Mateo, Auburn; Josefina Beecher, retired clergy; Jeff Gill, Trinity Parish, Seattle; and Josh Hosler, St. Paul, Bellingham.

Question called: RC Laird, St. John, Olympia, called the question on the amendment.

**Motion carried
Question called**

Everson amendment failed

A vote was taken on original motion as presented.

**Motion carried
Resolution #4 adopted**

Weldon presented and moved Resolution #5 with a committee recommendation of “do pass.”

Resolution #5—Calling for Respect for Human Dignity in Campaign Season

Resolved, that this 105th Convention of the Diocese of Olympia encourages all its members to reflect upon our Baptismal promise to respect the dignity of every human being and upon the Biblical call to “love the alien as yourself” (Leviticus 19:33-35) and to refrain, particularly during the current run up to the 2016 U.S. presidential election, from language which diminishes the dignity and humanity of our immigrant and refugee brothers and sisters; and be it further Resolved, that we commit to speaking up in public and private conversations when we hear

others use language or express opinions that are demeaning or dehumanizing to any group of persons of a particular race, ethnicity, country of origin, language group, gender, sexual orientation, gender identity, economic status, level of formal academic education, or physical or mental condition. *[Full text, pg. 46-47]*

Speaking in favor of the motion: Josefina Beecher, retired clergy; Mary Lyons, St. Stephen, Longview; Richard Loop, St. Peter, Seaview. Speaking against the motion: Eric Stelle, St. John, Gig Harbor.

**Motion carried
Resolution #5 adopted**

Table Conversation: Why “The Jesus Movement”?

Bishop Rickel recognized the Rev. Canon Rebecca Kirkpatrick, Canon for Faith Formation: 35 and Under, who shared a one-minute clip of Presiding Bishop Michael Curry talking about the Jesus movement and then introduced the table conversation and opportunity for convention members to write and share their “tweet” on this topic. *[Transcript of “tweets,” pg. 81-85]*

Presentation: General Convention Deputation

Bishop Rickel recognized the Rev. Stephen Crippen to introduce the video put together by the 2015 deputation to the General Convention in Salt Lake City, Utah. *[Recollections, pg. 70-71]*

Presentation: General Convention Youth Pilgrimage

Bishop Rickel recognized Betsy Hanrahan and Sergio Trinidad-Estrada for a report and video from our youth pilgrimage to the 2015 General Convention in Salt Lake City, Utah.

Presentation: Peace & Reconciliation in Rwanda

Bishop Rickel recognized the Rev. Philbert Kalisa, a priest of the Episcopal Church of Rwanda and founder of REACH Rwanda. Kalisa presented on the work of his organization: REACH (Reconciliation, Evangelism, And Christian Healing) is an organization devoted to healing the wounds of Rwanda’s genocide and to building a culture of reconciliation and peace. REACH has trained over 25,000 civic and religious leaders throughout Rwanda in the practices of reconciliation, restorative justice, and peace-building. They sponsor Unity Groups throughout the country where victims and survivors of the genocide

become friends and work together. REACH's Restorative Justice program trains genocide prisoners coming out of prison on how to re-enter their communities, and enables them to assist in building homes for genocide widows, often widows of men they themselves killed. This program offered powerful testimony to the necessity and the possibility of reconciliation across seemingly unsurmountable barriers.

Presentation: Seeds of Hope Pilgrimage

Bishop Rickel recognized Mr. Greg Rhodes, the Rev. Jonathan Weldon, Mr. Dale Ramerman, and the Rev. Eric Johnson, pilgrimage participants; participants spoke about the pilgrimage and presented a video.

Presentation: Philippines Carbon Offset Cooperative Mission

Bishop Rickel recognized the Rev. Kathleen Patton; Patton provided an update on this cooperative mission with the Diocese of the Southern Philippines.

Presentation: El Salvador Committee

Bishop Rickel recognized the Rev. Josefina Beecher; Beecher provided an update on the behalf of the committee and shared a video.

Presentation: Faith Action Network

Bishop Rickel recognized Mr. Paul Benz, executive director; Benz provided an update on the work of this organization.

Presentation: Episcopal Retirement Communities

Bishop Rickel recognized Ms. Beverly Maine, executive director. Maine reported: Episcopal Retirement Communities (ERC) is a non-profit company created by the Diocese of Olympia in 1960. ERC operates two communities: Canterbury Manor a senior community in Bremerton; and St. Andrew's Place Assisted Living in Port Angeles. ERC is ready to grow. ERC needs people to join the Board of Directors to help it grow. ERC is a non-profit that serves communities by providing high-quality services and housing to older adults. Vision: ERC sets the standard of excellence in senior housing and services in the communities we serve. Goals: provide a safe, secure environment for our residents; provide a well-designed facility, quality care and a responsive staff; provide creative wellness programs and activities to promote

residents' quality of life; train, develop and encourage our employees so they enjoy working for ERC and reach their personal and professional potential; create positive relationships between ERC facilities, their surrounding communities, our partners and neighboring churches; and ensure that our operations meet or exceed professional standards of integrity and accountability.

Presentation: Episcopal Relief & Development

Bishop Rickel recognized Mr. Chuck Hamilton, diocesan coordinator; Hamilton updated on the 75th anniversary celebration and diocesan contributions. He noted that donations from the Diocese of Olympia to the 75th Anniversary Fund of Episcopal Relief & Development over the past 18 months were \$605,000. And donations from the Diocese of Olympia to ALL funds of Episcopal Relief & Development since January 2014 were approximately \$2 million.

Recognition of youth, pages, volunteers and diocesan staff

Bishop Rickel thanked the following groups and individuals for their dedication and hard work in putting together the 105th Convention of the Diocese of Olympia: Elysia Gemora, from the Western Washington University Campus Ministry for the Icon used on the backdrop and liturgy book cover; our Campus Ministry hosts and leaders – the Rev. Josh Hosler from the Western Washington University Campus Ministry, and the Rev. Canon Rebecca Kirkpatrick, our Canon for Faith Formation: 35 and Under and the University of Washington Chaplain; our eight regional youth members and two non-voting youth presence; the additional youth and young adults who worked as pages behind the scenes – Ms. Denise Brumbaugh and all the adult chaperones; Ms. Katrina Hamilton for acting as our elections official; the volunteers and staff who worked in the registration area; our liturgists and worship leaders, particularly Ms. Becky Morrill diocesan liturgist and convention musician Ms. Susan Bloomfield; and all the diocesan staff.

Six-Hour Resolutions

Bishop Rickel recognized the Rev. Jonathan Weldon, chair, Resolutions Committee. Convention members were reminded that six-hour resolutions require a motion to consider prior to consideration of the substance Weldon referred convention members to

the first six-hour resolution submitted – **A Resolution Decrying Violence in our Society** – with the committee’s recommendation of “do not consider,” further noting that the committee applauds the work of the framers and that the issues are far too important for the witness of the church in society to be explored, developed and action steps identified within this six-hour resolution process. Weldon, on behalf of the Resolutions Committee, offered to collaborate with the framers of this resolution to bring a well-crafted resolution to the 2016 convention. [Full text, pg. 48]

Jon Fedele, speaking on behalf of the framers, said that the group was willing to accept the offer from the Resolutions Committee. In favor of consideration: Tiernen Sweeney Bender, Epiphany Parish of Seattle; Chris Hobermann, St. Joseph-St. John, Lakewood; Dianne Aid, St. Matthew/San Mateo, Auburn. Opposed to consideration: Richard Loop, St. Peter, Seaview; Denice Patrick, St. Hilda-St. Patrick, Edmonds.

Question called: RC Laird, St. John, Olympia, moved the question on consideration.

Motion carried

Question called

Motion to consider failed

Weldon referred convention members to the second six-hour resolution submitted – **Regarding 2017 as the 500th Anniversary Year of the Beginning of the Reformation** – with the

committee’s recommendation of “do not consider.” [Full text, pg. 48]

The Rev. Mark Miller spoke to the resolution as the presenter. In favor of consideration: Mary McClennan Aronen, Church of the Good Shepherd, Federal Way. Opposed to consideration: Kinnon McPeak, St. Paul, Mount Vernon; Dianne Aid, St. Matthew/San Mateo, Auburn.

Motion to consider failed

Final Announcements

Secretary Gusse announced the 2016 Convention will be October 21-22 at the Hilton Seattle Airport & Conference Center in SeaTac.

Adjournment

Bishop Rickel distributed copies of a new Diocese of Olympia brochure. Bishop Rickel recognized and thanked Canon Dede Moore, Canon for Operations, for arrangements and agenda development for this convention. The convention was adjourned sine die at 3:49 p.m.

Evening Prayer & Commissioning

Bishop Rickel called on Tommy Tubbs, Western Washington University campus ministry & St. Paul, Bellingham, to lead the closing prayers; Daren Chidester, St. John, Olympia, read. Closing prayers including the commissioning of all those appointed and elected during the convention.

Final adjournment at 4:03 p.m.

Convention Address – The Rt. Rev. Gregory H. Rickel

November 12, 2015 – Lynnwood, Washington

I am part of the Jesus movement because it is in Jesus where our nightmares can be transformed into the dream God has for us all. That would be my tweet, my Twitter message. It is just 6 characters shy of the 140 character limit on Twitter. I had to work at it for a while, to get it down to those words.

I will tell you they are words that I shamelessly stole from the installation sermon given by our 27th Presiding Bishop Michael Curry at his installation on All Saints Day, just a few weeks ago. If you have not watched that sermon, I hope you will. It is on YouTube, and I thought it was as close to perfect as he could have made it on that day. He inspired me and it was so good I almost said, let's just show that, and then I will get up and say, "Yeah, Amen, that!"

This is where our theme came from too, *The Jesus Movement*. Our new Presiding Bishop challenged us right out of the box at General Convention this year, in his first sermon to us, to be about the Jesus movement. That is not new, we should have been, and in many ways have been about and part of the Jesus movement, but as with all things human sometimes we need to be reminded, re-centered, re-energized.

Now, I have to be honest. When I was asked what our theme was for this convention, I had some of you, kind of look back at me with a strange sort of look on your face. Most of the time, no one said anything, but it was that look. You know, I read it, as a quizzical look, a questioning look, as if to be asking me without words, "Bishop, you do know we are Episcopalians? Right?"

We say and act that out in lots of ways. I have had people actually tell me that they really love their new rector but he does talk about Jesus a lot. Pretty much saying, "not sure I can handle that."

What! You do know that Jesus is not just God's big idea. Jesus is much, much more. Without Jesus, no Christianity; without Jesus we would not be here today. We have just got to get more comfortable with that word Jesus, but much more with that person, what his life, ministry, witness, and resurrection means to us and calls us to. Jesus is the beginning, middle, and end of what this is all about.

Over this past eight years of being your bishop, and traveling the greater church, I have heard from bishop, clergy, and laity, an opposite request; you

know, we just don't hear the word Jesus very often. I just wish the Presiding Bishop, or my priest, or the church, or you would just mention him every now and then.

I have worried about that too, like we are pouring over every word in a sermon, or in a piece of writing, on a grammatical quest, missing the content along the way. Some people seem to be happy even if Jesus was just thrown in every once in a while, even if it was totally out of context and made no sense.

And I get that, all the way around, and at the same time, we could get mired in both of those ends of the spectrum, talking about Jesus all the time, and trying to avoid Jesus because we are just not comfortable with it, and in both extremes we can lose the faith that this life and message and promise points to in the first place.

It is a long way of saying talk is cheap. How it changes us, what it compels in us, what it moves us to do and be, is everything.

That is why I like the Jesus movement. It asks for action, not just words. It calls us to something, a movement. It is not a place to stand, as much as it is call to act, to respond, to move.

Our new Presiding Bishop said this at St. John the Divine just this week; that the Jesus movement is about following. "Follow Jesus and love will show you how to become more than you ever dreamed you could be. Follow Jesus and he will help you change the world from the nightmare it often is into the dream that God intends. Jesus came and started a movement and we are the Episcopal branch of the Jesus movement."

At every address to you, I start out feeling like a four pound bird that has just laid an eight pound egg. And I also always hope you will not feel the same when I am finished. There is just so much; collecting a year of our life together in a few minutes. But, it is my task and I will do my best knowing I am going to leave a lot out and this could have gone a lot of different ways.

Let me start with General Convention this past summer. I have shared with enough of you my feelings about General Convention in general. As I responded to someone asking me, "What was my favorite part," I replied, "Walking to the train on the

last day.” I know that is cynical. I love the family reunion part, but I have to say I get tired quickly of the governing part, the parliamentary bantering, the resolutions that end up meaning little; all of that. But I will admit to you I am a bit over the top in this regard. I’ll make my confession. I know there is a need for it. My concern has always been that it not become our only reason for being, that it not become our God, or our salvation, because it is neither.

I felt this General Convention was so spirit filled and in a remarkable way truly did reveal what our experience often is in the church. It exceeded my expectations. It was filled with a mix of tremendous joy at so many things, and also sorrow.

The sorrow came from the whole incident involving the former Suffragan Bishop of Maryland, Heather Cook, who hit and killed a young bicyclist, a young father, a young husband, while driving drunk and texting, and then, even worse, leaving the scene. As of last week she has been sentenced and is now serving her sentence. The incident opened our eyes to the addiction problem we have in our church, and we have it, not because we are the church and somehow different, but because we are a human organization, made up of imperfect humans and in this regard are exactly the same, but we have for a long, long time tried to avoid this truth.

Our diocese in just the last month hosted the Recovery Ministries of the Episcopal Church Annual Gathering here at St. Mark’s Cathedral. I serve on the board of Recovery Ministries and have for several years. I am not an alcoholic, but I can assure you I am addicted to many things. I have learned that the 12 steps is a remarkable tool for everyone. And it quickly came to me that the church, as a whole, should probably be in a 12 step program because we are addicted to many things, one of them is appearance. I think we are addicted to appearance. I think it has gotten us in trouble many times, has left us on the wrong side of issues many times, and the addiction keeps us making many mistakes and not living authentically much of the time.

We live in denial quite often that such things are part of our world, and we move them out of sight, because of our addiction. The General Convention did some great work on this, under the leadership of the Dean of our Cathedral who chaired the

committee tasked with bringing some coherent and meaty resolutions to the Houses. They succeeded in that and I commend them to you all; three specifically, that ask all congregations not to deny this or run from it, or try to hide it any longer. And to take action to make that happen. Our Standing Committee and governing bodies have already begun that work here.

Now, let me tell you I don’t suspect we are going to be able to compel this church to stop drinking. It is part of the fabric of this denomination, even the subject of many jokes about us. Some would say at least that is honest; I can agree with that. But, the mark of our life in the world and our effect on it has to be about more than that. I would say this sorrow has helped the church to move a bit more toward being more honest about what it is we support, and who it is we leave out – by the way we joke – and live out, that authentic part of who we are.

So, I urge all of you to look at these resolutions carefully. I am going to post them in this next week, perhaps on my blog and on our diocesan website so you can. We have to change when it comes to this. We have to acknowledge, admit, and change. As in the 12 steps themselves, it is time to make amends, and do this differently from here on out.

So that, was all mixed in, at General Convention, with the joy of electing, on the first ballot, in the House of Bishops – which has never happened before – the first African-American Presiding Bishop. Regardless of his color, his ethnicity, regardless of the times we are living in (I have listed those because I have heard all of them as perhaps some of the reasons we elected him); NO, I am here to attest he is the most qualified and absolutely the right person to lead this church right now. And I believe out of the joy of that election and of his vision and leadership, our convention was bold enough to say, with words, and putting money to it, that this next era in our church should be about evangelism and reconciliation, beginning with racial reconciliation.

As our Presiding Bishop, “Evangelism and Episcopalian have not been two “e” words that have been often said in the same sentence, or associated in many ways.” But there it is, and it is our call. Those are big things, evangelism and racial reconciliation, but we are called to big things, and we have a God that loves us enough to bring us to those.

I sense in all of this, that here in Olympia, and across this Church, we are coming to a place where the truth can be told, and if we have different truths, we can trust our relationship and our common love of Christ to move us through those differences without division or hate. We, the people of Jesus, simply must be about living out that possibility in this world we live in now. There is perhaps nothing that is so needed now, than for us to be about that, to model that, to live it. We, here, have trained a whole new group to teach and lead us through a whole new anti-racism and reconciliation model that all clergy and many laity will be compelled by me to take for certification, and for which I hope many of you will choose to be part. We are also moving into a model of civil discourse called fierce conversations, and you will hear more about that in the days to come.

All of this means, what we have said just about every time we have met, we are going to have to change. Maybe it is better said, to be transformed, to allow God to transform us, to take our nightmares, and turn them into God's dream for us.

Yes, we are the middle way, and there is much to commend that. But I think we can get way too comfortable in the middle. I am just going to say it.

I worry we have gotten like Jim Hightower, the liberal populist Texan who said there is nothing in the middle of the road but yellow lines and dead armadillos. He also said, if God had wanted us to have elections, he would have given us candidates. I can relate to that one too.

The middle often keeps us silent. It has been said before that silence is not an option. In a way, we must always take sides. Silence usually helps the oppressor not the victim. Silence helps the torturer, not the tortured. We are going to have to learn to speak our truths – even when they are starkly different – and still center our collective lives on Jesus.

When I became your bishop more than eight years ago, I felt it was very important for us to look inside ourselves. If you track how this convention has evolved I think it is very easy to see how we have moved from a very inward look, to one that is more outward looking. If you take the agendas of the past eight conventions of this body, I think you will see it.

I believe this convention will be an astounding testimony to that because so much of what we are going to see, hear about and talk about is focused on

not what we need to do for ourselves, but rather what we now feel called to do as followers of Jesus. This convention is going to reveal more of the outward and visible signs, the reflection of what it means to be followers in the Jesus movement.

Of course we will do some in-house things; that is what this convention is really for. We will pass assessment rates, lower by the way, yet again, leaving more at the local level. We will consider a COLA and elect people to serve in various capacities, you will hear about a very important capital campaign, which I totally support and which you will hear more from me in the future, directed at building up your Cathedral, St. Mark's.

I, on your behalf, will give Bishops Crosses and Ky Chen awards, and this group we will award, this year are some most remarkable people, some of the people we see the least, but who do the most. It is a larger group than usual because thanks to you we had the largest nomination pool ever. For what I have come to know very well, is that we cannot judge what people do in this movement as more important. I have come to know that the work done by an altar guild who folds and cleans the linen and makes sure the wine and bread are there for our Eucharist, and the sexton who cleans the room and mops the floor, the accountant who balances our books and gives a true accounting, those acts are every bit as important to our mission, every bit as important to the Jesus movement as anything, anything I do on a daily basis.

The inside, foundational work is good and needed. But it is good to see us moving away from a main focus on that, to a more balanced outward focus.

The first part of that are the very sponsors of this convention, the leaders if you will. This convention is sponsored and led by our Campus Ministries; they are going to lead us, proclaim the Gospel to us, and challenge us about what it is to be part of the Jesus movement. If I don't get to say it again I want to celebrate one now, Nina Boe, of St. John the Baptist, west Seattle who just came back from her missionary work in Brazil, and has been named one of 20 young adults who will attend as delegates from the Episcopal Church to the United Nations Commission on the Status of Women in March 2016.

In the process of this convention we are going to spend less time on the in-house things, and more time on why we tend to those things, what we are

called to do with this belief in Jesus. We are going to hear from so many people who have taken the faith that is in them, and looked out, traveled out, to the world. And I would say they have done it not with the arrogance of an evangelism that says we have all the answers, but rather an evangelism that says, we are called to learn, and listen, and respond; an evangelism that compels its followers to be a reflection of the love that is Jesus, and that Jesus calls us to.

At this convention we are going to get first-hand accounts from Africa, Iraq, the Syrian refugee crisis, El Salvador and the forced immigration crisis, our work in Israel/Palestine, and our continued work and companionship with the Southern Philippines. We will have and consider resolutions on continuing the Millennium Development Goals; we will consider resolutions on civil discourse and the issue of forced immigration.

All of them, our collective efforts at following Jesus so that our nightmares might be transformed into the dream God has for all of us. Our new Presiding Bishop finished his sermon at St. John the Divine this past week with these words:

Near the end of Matthew's Gospel story of the Resurrection of Jesus from the dead, Mary Magdalene and some of the women go to the tomb to anoint his body. When they get there they find that the tomb is empty, the stone has been rolled away and there is no body there. Then they see and hear an angel who says to them, "This Jesus of Nazareth whom you seek, he is not here, he has been raised as he said he would be and he has now gone ahead of you to Galilee. There you will see him. It is

in Galilee that the Risen Lord will be found and seen for he has gone ahead of us."

Galilee.

Which is a way of talking about the world.

Galilee.

In the streets of the city.

Galilee.

In our rural communities.

Galilee in our hospitals.

Galilee in our office places.

Galilee where God's children live and dwell there.

In Galilee you will meet the living Christ for He has already gone ahead of you.

It is there we must go.

I am part of the Jesus Movement because it is in Jesus, where our nightmares, can be transformed into the dream God has for us all. My sisters and brothers I have said these words to you in the name of the Father and of the Son and of the Holy Spirit. Amen.

Discussion Questions:

1. What do you think the Church is addicted to? How can we enter into Recovery?
2. When you hear *The Jesus Movement* what does that conjure up in you?
3. What will you personally commit to in the area of racial reconciliation in this next year?
4. If "Evangelism and Episcopalian" can truly coexist, what will it look like in our church?
5. What are the "nightmares" that we should pray and work to change into the dream God has for us?

New Mission Station: Our Lady of Guadalupe, Seattle

Comments by the Rev. Alfredo Feregrino, Mission Developer

Our Lady of Guadalupe is a Bicultural-Bilingual Latino-Anglo congregation. We are a New Church Start that is part of Resolution A073 approved by General Convention to start new congregations, and the recipient of a "New Church Starts & Missional Initiatives Grant."

VISION:

The vision for this ministry is to bring a totally new demographic to the Episcopal Church that has been neglected, such as

- Urban Latinos who hail from Mexico and other Latin American countries.
- LGBTQ Latinos
- Bilingual families
- The new generation Latinos (NGL), who are young adults between 18 and 34 years old who speak English as well, and are fully immersed in the American system and still embrace the Latino culture and faith tradition of their parents and grandparents
- Non-Latino people attracted to the Spanish language, culture and spiritual traditions

THEOLOGY:

We all are the Church. And the mission of the Church as we learned in the Book of Common Prayer (BCP 855) is to restore all people to unity with God and each other in Christ. We believe that God still has a dream, a dream in which unity may be possible. This unity is part of the Jesus movement: When Jesus prayed for his disciples, unity was central in his prayer and he said, "*Holy Father, protect them in your name that you have giving me, so that they may be one, as we are one.*" (John 17:11) So, Unity is at the core of our theology... and we believe that we can fulfill Jesus' prayer for unity as found in John 17 by praying together in two languages and understanding each other cultures. With this theology in mind, we started our first service.

REPORT

- Held our first service at St Paul's in Queen Anne on April 27, 2014.
- We now have more than fifty regular members. Our average Sunday attendance is 26.
- On February 22, 2015, we confirmed two people, had one reaffirmation, and received seven people into the Episcopal Church.
- On August 17, 2015 we had three baptisms/
- Pm October 18, 2015 we had our first Blessing of a Civil Marriage.
- We have held several activities, events, and formation classes with the goal to guide the congregation into a faithful and effective community of faith.

Final

Please know that this is God's church and I cannot do this mission alone. This is a communal task. No one of us is church by ourselves. The only thing that I ask from you , are your prayers. Thank you very much and God bless you all.

The passage that reinforces my theology of ministry and informs our ministerial identity is the Letter of Paul to the Galatians chapter 3, v.28. "*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.*" (Gal 3:28)

Convention Eucharist Sermon – Mr. Spencer Carey
Saturday, November 14, 2015

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest.”

Let the words of my mouth and the meditations of our hearts be acceptable in thy sight, O Lord. Amen.

Good morning! I would like to thank God and Bishop Greg for the opportunity to speak today. I love this church and this community and I am deeply honored. For those who do not know me, my name is Spencer Carey. I am the leader of the young adults group at Trinity parish in Seattle and a peer minister at the University of Washington Campus Ministry.

The first thing I learned when researching today’s gospel passage is that reading different versions of the Bible side by side is amazing. In this passage, we heard about the harassed and helpless. In other translations they are the distressed and dispirited or weary and worn-out. Apparently, Matthew is fond of alliteration. As I read this, I thought, harassed and helpless, why...that’s me! The transitions and challenges young adults face can be overwhelming.

But through all my fear and foreboding, uncertainty and uneasiness, it’s ok because we have the next verse in the gospel. Jesus turns to his disciples and creates an opportunity. He tells them, “The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest.” He describes us as sheep without a shepherd, which is a *metaphor* for our need of spiritual leadership. There are many sheep without a shepherd in this world, many of them are young adults like me, and our command as disciples of Jesus is to provide spiritual guidance for all who seek it. We have a duty to share God’s radical message of love, hope, and justice.

And that is one part of the Jesus movement. I don’t want to scare you but this is also known as evangelism. Evangelism should not be intimidating. The word is derived from a Greek word that I am not

going to even attempt to say. But literally translated, it means “bringing of good news,” and that not exclusive to the gospel. If you get a puppy, and you tell all your friends about how cute and fluffy he is, you are evangelizing puppies. Given our conversations at coffee hour about your kids, grandkids, and pets, I know you are much better at evangelizing than you think. It’s not a large jump to do the same with the harassed and helpless.

And you have an advantage being Episcopalian because no one knows anything about the Episcopal Church. No one outside our community knows for what we stand and in what we believe. If you don’t believe me, then go ask them, and start a conversation about it. (He he, see what I did there). This is a real shame that no one is familiar with us because we have some truly unique selling points. I did my undergraduate degree at the University of Arizona in Tucson. Bear down! I hosted a table once on the center of our campus and I will never forget this. We had these t-shirts we were giving away to rope people in, and our shirts that said “Peace be with you” got the attention of two Catholics. So I asked them, would you want a faith where you are not forced to conform to a standard dogma? And that got their attention because they supported marriage equality. Do you want to have the same religion as Batman? Do you like democracy? Do you like wine! Then boy do I have a church for you. At this point, their Catholic guilt started to set in and they never came to a service.

I know many of you have ideas that evangelism involves intimidating or judging others or imposing our ideas of Christianity on others. But that is not who we are and that is not what evangelism is about. My first impression of evangelism is always these preachers at the university that hold up signs that say I am going to burn in the fiery pits of hell. But wait, now I know that they haven’t read Matthew. For when Jesus saw the crowds, he did not demonize those in need! No! He showed “compassion.” Compassion is what we need in this Jesus movement.

As I am sure you know, Michael Curry was installed as our new Presiding Bishop two weeks ago. In his sermon, he made a beautiful explanation of evangelism. The Most Rev. Michael Curry describes

it as, "A way of evangelism that is really about sharing good news. A way of evangelism that is deeply grounded in the love of God that we've learned from Jesus. A way of evangelism that is as much about listening and learning from the story of who God is in another person's life as it is about sharing our own story. A way of evangelism that is really about helping others find their way to a relationship with God without our trying to control the outcome. A way of evangelism that's authentic to us. We can do that." We can do that because that is who we are and that is part of the Jesus movement I know we can live out.

Evangelism is just about a conversation. It's talking about and listening to the stories of our faith. And I want to have a conversation with you right now about the young adult community here in our diocese. You'll forgive me if the first couple minutes of this conversation are a little one-sided; I promise that I will listen all you want after the Dede kicks me off the stage.

To give you a broad sense of what the young adults are facing, I want to paint a picture for you. Since our last diocesan convention, the Pew Research Center released their United States Religious Landscape study. If you read the entire report, you get a strong sense of where our church stands.

Imagine we find 100 people that were raised in the Episcopal Church. These 100 people come from all ages and live all over the United States. Of these 100 people that were raised Episcopalian, only 39 are still here. The fact is, most of those we raise will eventually leave us.

Thirty-four people leave for other denominations of Christianity or other faiths. Our freedom of religion is a beautiful thing; Americans will shop for the denominations that best suit their spiritual needs. For instance, former President George W. Bush was raised Episcopalian before he joined the Methodist Church in 1977. Depending on your views of history, this explains a lot. These 34 people that find a new home in another faith, I don't worry about, because we have 33 people that will leave other faiths and join the Episcopal Church. Many of you are here today and I salute you.

But then, there are 27 Episcopalians who will leave all organized religion and become a "none" or simply not affiliated with anything in particular. In the western United States, 28% of the population is

"nones," making them the largest religious group. The Episcopal Church is losing members to the "nones" faster than every Christian denomination except for the Congregationalists.

Of the tens of thousands that are becoming "nones," most of them are young adults. If you took three young adults that were raised in the Episcopal Church, only one will remain religious. If you think that this is crazy, consider this: at the University of Washington, statistically there should be about 190 Episcopalians. Only eight participate in the UW Episcopal Campus Ministry. At Western Washington University, there should be at least 70 Episcopalians, but only 12 attend services. The Rev. Canon Rebecca Kirkpartick and the Rev. Josh Hosler are doing a great job fighting this trend, but at that rate, we will lose over 90% of our young adults.

We have a problem. A BIG problem. There are sheep without a shepherd and the worst part is that they are our own sheep.

I have heard much talk about young adults or what should be done. But no one ever asks the young adults. So I did it for you. Over the past few months, I interviewed about 40 Episcopal young adults from across the diocese. I want to talk with you about what I found. As a young adult that stayed in the church, I cannot tell you why young adults are leaving, but I can tell you why we stayed.

They are a diverse group. Some are just graduating high school while others are married and contemplating children. Their answers to many of my questions are equally diverse, but they always answer one question the same way. And it's the most important question: why did you stay while so many of your peers chose to leave. The answer is always the same. Community. If you don't remember anything else from this sermon, remember that community is almost always the first reason why young adults go to church. Young adults flock to communities where they feel loved. Young adults flock to communities full of people with whom they want to be friends. Young adults flock to communities where they feel safe and will not be demonized. If a young adult looks to the church as their home away from home, I guarantee that they will search you out wherever they end up. And if you want to build a young adult presence, you must foster that community. When any young adult returns or tries out a church for the first time, the critical thing they look for is that love and support.

Coffee hour is critical here. The more welcoming people they talk with, the more likely they are to come back the next Sunday.

Young adults are hurting, but the statistics fail to truly capture that pain. This community that I am talking about is not some abstract thought. For me, it was something I had growing up. This was the community that celebrated my graduation from high school, the community that walked me through confirmation, the community that supported me when my father died, the community that loved me when I did not love myself. And that type of community is all anyone wants. That love, that acceptance, that support. The church should provide this, but in this day and age, it has become nearly impossible to find.

We have ALL been called into the Jesus movement. If no one has told you yet, it does not matter if you are a bishop, priest, or layperson; if you are baptized in the one true God, you are his disciple. And today, we heard Jesus command his disciples to go out into the harassed and helpless, the sheep without a shepherd. And we have some sheep to wrangle.

Treasurer's Address – Barbara A. Fox, Diocesan Treasurer

Convention 2015

As the steward of the abundance of the diocese I am here to report on the wealth and health of God's treasures in the Diocese of Olympia. Yesterday you heard a presentation from our Cathedral, known to many as the "beacon" or "box on the hill." I believe there is a real Jesus movement in the building and with their people in the incredible, vibrant and growing ministries housed there. After attending services last month on a visitation with the Bishop, I was reminded of my connection to the Cathedral over the years and ask that you think about how you may have been connected to it or could be, making it OUR Cathedral. The dean listed so many of the uses of the facility, but the building does need work. In our diocesan budget we support the Cathedral in the amount of \$25,000, but they return over \$250,000 to the overall diocese. I whole heartedly support their Living Stones capital campaign and ask that you do too.

The Hodges Diocesan Investment Fund (the DIF) did very well in 2014, with a return of 7.3% on your investments and those of the diocese. The fund is so well managed by a group of outstanding investment professionals, including two new members, chaired by Michelle Rubesch. Meeting quarterly we work with the set investment policy and monitor our benchmarks but do not overreact to spikes in the market. We have been working on a policy for governance and succession. Michelle has, with our gratitude, volunteered to serve another two-year term as chair.

Due to the outstanding returns in 2014 from the DIF, the diocese alone, realized a significant amount of interest and appreciation. The Board of Directors, Inc. (Board), on the recommendation of the auditors "interpreted the Endowment Spending Policy, adopted in 1996, to say that any amount of excess appreciation not spent will be placed in reserve accounts and will not be permanently restricted. Previously the policy was deemed to say that any excess appreciation not spent was to be permanently restricted. The change in interpretation resulted in the Budget and Finance Committee recommending the use of some of the 2014 funds to balance the 2016 budget. Previously established reserves, for shortfalls in assessment payments were also used to provide a balanced budget. The trickle down effect resulted in

the recommendation to lower the assessment rate, which you approved yesterday. The large return on our investments WILL NOT be guaranteed every year and only with each congregation paying their assessment on a regular basis and maintaining a reduced shortfall will we be able to keep the assessment rate down.

We are coming to the end of the first year of real time assessments reporting and payment. Generally, all of you have been doing well, however, out of 56 parishes and 36 missions (a total of 92), 33 parishes and 20 missions are current with their assessments. Those one month or less behind total 11 parishes and 8 missions, and those more than one month behind are 12 parishes and 8 missions (about 2.17%) with a total projected shortfall of about \$247,850. We cannot sustain this delinquency rate and we don't want to see the assessment rate we approved yesterday, or the 2016 budget jeopardized. If you are having difficulty with the reporting form or payment let us know. The Secretary to Convention reported that all congregations are here with seat, voice and vote because, among other things, you are either current in your assessments or have let the Canon to the Ordinary know what your plan is to become current. We feel it is imperative that everyone is current by year end.

Budget and Finance would also remind you that almost half the budget goes back to you in grants and other forms of support. That is unusual in the nationwide church.

The annual audit was completed and reviewed by the diocesan Audit Committee which is also the Joint Finance Panel. The latter part of 2014 and 2015 has been a transition time for our finance department; one with a learning curve that sometimes reminded us of the many steep slopes we encounter in Seattle. The books are balanced and we have actions set in place for the department to move forward in more efficient and transparent ways, along with being assured we have regulatory oversight that is required in prudent business practices.

I would be remiss if I didn't point out the change in the State of Washington's Department of Revenue RCW 84.36.020(2) governing the use of church property and fundraising. It is complex and extensive using such interesting words as eleemosynary, which

I look to our Chancellor and Judge Moore to give us an interpretation. There is a publication that you can obtain on the state website, which provides some examples of use and the state's answer. Beware the word "maybe" and if in doubt DON'T; consult a tax expert. The link to that publication is www.ecww.org/church-property-tax.

In thinking about "The Jesus Movement" as the theme for this gathering and on what it might have to do with the diocesan finances and property, I think got a big answer: To me the epitome of Jesus showing us the way to life, love and the dream of God's intent is captured in what we are doing in Westport with the Chaplains on the Harbor – reaching out to those who suffer the nightmares that maybe God has left them behind, by providing a place and space in a building that housed the former St. Christopher's Westport, so that Sarah Monroe and the extended Episcopal community on the coast can feed the homeless and proclaim the word of Christ.

And at St. James Family Center in Cathlamet – where children and families in one of the highest poverty areas of the State suffer the nightmares of hunger and lack of medical attention and where a huge amount of funding was literally lost overnight last year, but Irene Martin and Rachael Welford went out into the community, knocked on doors and raised a significant amount to replace it; and where the unemployed must drive 60 miles round trip each day to "check-in" for the possibility of a job.

And at the Refugee Resettlement Office (RRO) where Greg Hope is attempting to assist ten Syrian refugee families by providing funds for them to have housing for 9-10 months. The rental market costs in the Puget Sound area are astounding. Greg received a well-deserved award, "The Refugee Microenterprise Champion Award" from the national Office of Refugee Resettlement. RRO does not cost the diocese, but carries out its work through grants, providing small business opportunities for refugees in the U.S. Since 2003, through the RRO's JumpStart Fund, one of the first started in the Puget Sound area, over 375 refugees have started and grown their own business. I understand the RRO is very well known for the work that Greg and his small, hardworking staff do on a regular basis.

I could go on about this Jesus movement in the Diocese of Olympia, but time does not allow, but be assured this is just a brief look at all that is being done.

I offer the following prayer, "You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God." 2 Corinthians 9-11-12.

The Diocese of Olympia

2015 Convention Guide

About this guide

This Convention Guide is intended to provide Convention members with practical information concerning the Convention and how it functions. Additional questions concerning the Convention may be addressed to Canon for Operations, [Dede Moore](#).

The Diocese of Olympia

The Diocese of Olympia, encompassing the Episcopal congregations—parishes, missions, parochial missions and designated mission stations—in western Washington State, is bounded by the Cascade Mountains, Oregon, the Pacific Ocean, and Canada. Every baptized Episcopalian resident in western Washington is a member of the Diocese.

The authority of the Diocese is vested in and exercised by the Bishop, the Convention, and the Standing Committee. The Diocese is governed by its Constitution and Canons (laws). A copy of the [Constitution and Canons](#) is provided to each congregation and is available on the diocesan website.

The Diocese of Olympia is incorporated under the laws of Washington State, under the name of “The Diocese of Olympia, Inc.” This corporation has responsibility for the custody, control, and investment of all trust funds of the Diocese, and holds legal title to all diocesan property, including the property of all missions, and certain specialized ministries not separately incorporated. A Board of Directors, appointed by the bishop and approved by the Convention, governs the corporation.

The Diocesan Convention

The Diocesan Convention consists of the bishop, (and the bishop coadjutor or the bishop suffragan if there be one); canonically resident clergy who reside or work in the Diocese; lay delegates (an equal number of men and women) elected from each parish

and mission congregation in union with the Convention; lay members of the Diocesan Council, Standing Committee, and Board of Directors; lay conveners and assistant conveners of the ten regional ministries; one young adult (16-21) from each Regional Ministry; and the Officers of the Diocese (if lay persons) [*Article VII*].

Parish and mission representation is based on communicant strength of the congregation [*Canon Two*]:

Under 200	2 delegates
201–400	4 delegates
401–600	6 delegates
601–900	8 delegates
901–1200	10 delegates
Over 1200	12 delegates

Current Officers of the Convention

President	The Rt. Rev. Gregory Rickel
Secretary	The Ms. Karen Gusse
Treasurer	Ms Barbara Fox
Chancellor	Ms Judith Andrews, Esq.
Vice Chancellor	Mr. Mike Reynvaan, Esq.
Historiographer	Br. Carle Griffin, OCP
Archivist	Mrs. Diane Wells

What the Convention Does

The Convention elects certain officers, ratifies a budget, sets assessment levels for financing the operation of the Diocese, admits congregations as missions or parishes — and may suspend them, votes upon resolutions, elects General Convention deputies and alternates, hears the bishop’s annual address, and conducts such other business as the Convention may determine. In addition, the meeting of Convention provides an opportunity for worship, information sharing by exhibitors and others, and fellowship.

Order of Business

The Convention adopts an order of business upon recommendation of the Committee on Dispatch of Business.

Rules of Order

Except when in conflict with the Constitution or Canons of the Episcopal Church or of the Diocese of Olympia, the latest revised edition of Robert's Rules of Order governs the conduct of Convention business. By unanimous consent, action may be taken that is not in contravention of any provision in the Constitution or Canons of the Episcopal Church or those of the Diocese of Olympia.

Speaking on the floor of Convention

Any Convention member may speak upon recognition by the president of Convention.

Voting

Most motions are acted upon by a show of green or red cards. Sometimes, for accuracy in counting, a standing or hand vote is required. Written ballots are provided for the election of diocesan officers, members of the Diocesan Council, Standing Committee, Cathedral Vestry, and General Convention deputies and alternates. Laity and clergy deliberate in one body and vote as individuals, with each delegate present entitled to one vote. On most matters, a majority vote is decisive. In some instances, the votes of clergy and laity must be counted separately. This is called a "vote by orders." Upon the request of any five members of the Convention, the two orders vote separately.

Resolutions

Canon Four requires that resolutions be submitted to the Resolutions Committee at least 45 days prior to the Convention. Resolutions submitted by September 28, 2015, will be considered by the Resolutions Committee and included in its report to Convention.

According to Canon Four, any resolution not submitted to the Resolutions Committee at least

45 days prior to Convention may be considered by the Convention only if submitted in writing to the Committee no later than six (6) hours after the convening of Convention, and if consideration of such resolution is approved by a majority vote of the Convention. When any resolution is made on the floor of Convention, or a resolution is amended, a written copy must be immediately provided to the Secretary of Convention.

Annual Diocesan Operating Budget

The bishop and the Diocesan Council prepare the annual diocesan operating budget. In accordance with Canon Six, the operating budget shall be presented to the 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 (September 28, 2015).

Assessment

Canon Seven provides that an annual assessment be levied upon each parish and mission congregation of the Diocese, based on the "net disposable income" (NDI) available for general parish/mission purposes. Assessment calculation is based on real-time NDI for the previous month. Thus, January NDI is used as the basis for the February payment, February for March, etc.

The assessment rate is set by the Convention for the second succeeding year following the Convention. Thus, the 2015 Convention will set the assessment rate for 2017.

If it is necessary to increase the rate of assessment for a particular year, the Convention may, by two-thirds affirmative vote, levy a special assessment upon the parishes and missions. Such a special assessment is limited to one year.

Rules of Order

Speaking on the floor of Convention:

- Members of Convention (delegates, certified alternates, and clergy) and others given privilege of seat and voice may speak at a microphone. Alternates not certified do not have seat or voice – separate seating areas are provided for alternates; alternates may NOT speak at a microphone.
- Wait at a microphone to be recognized by the chair. Give your name, congregation name, and congregation location/city.
- There is a two minute time limit when speaking to resolutions or issues.
- Time will be indicated by chair of Dispatch of Business; ***please honor time limits.***
- Each person may speak only once to any one resolution or amendment.
- The presenter of a resolution may speak a second time.
- To call for the question during a debate, you must go to a microphone and be recognized by the chair.

Submitting amendments and/or new resolutions:

- All resolutions or amendments made from the floor must have a written copy provided to the Secretary of Convention immediately upon leaving the microphone.
- Canon 4, section 7, requires that, any new Resolutions (resolutions not submitted by the 45-day deadline) be submitted in writing to the Resolutions Committee no later than six (6) hours after the convening of Convention; the deadline for 2015 will be 9:30 p.m. on Friday, November 13 (although the Resolutions Committee would appreciate any new resolutions be submitted prior to the recess at 6:30 p.m. on Friday).

Voting

“**Voice**” votes at the Convention will be taken by holding up a card to designate your vote:

GREEN for YES
RED for NO

Red and green cards will be given to each voting member of the Convention at registration. Members will sign for voting materials. Voting cards and ballots are NOT replaceable if they are lost.

Clergy licensed in this Diocese who have charge of a congregation are given seat, voice and vote through Canon VII, section 3. Clergy licensed in this Diocese, but canonically resident elsewhere, and others given seat and voice through the Committee on Privilege, have seat and voice only, not vote.

Additional information, including an introduction to Parliamentary Procedures, may be found in document A.4.

Written votes for 2015 will use the iNSIGHT 4U SelfScore Scanner. Votes will be taken while seated – using ballots and pencils provided – and will be collected by Convention pages. Voting members of the Convention must be in their assigned seats during the time that the polls are open in order to vote. Further instructions on the voting system will be given prior to the first ballot.

Clergy and Staff Transitions 2015

Canonical clergy transferring in from other dioceses: Thomas Edward Ortung (Albany), Julianna Caguiat (Albany), Jedediah Fox (Missouri), Britt Elaine Olson (Northern California), Tommy Joe Dillon II (California), Jennifer Renn Vervynck (San Diego), Charles Stephen Danzey (Chicago), Sara Fischer (Oregon), Marlene Marie Jacobs (Minnesota)

Clergy transferred to other dioceses: James Rollin “JR” Lander III (Los Angeles), Dennis Campbell (Arkansas), Deborah Heathcock (Western Louisiana), Jonathan Eugene Myers (Western North Carolina)

Clergy licensed: Antonio Illas (Puerto Rico), Terry Fleischer (Cape Town), Britt Elaine Olson (Northern California), Marsha Vollkommer (Chicago), Susan Gaumer (Louisiana), Joseph Lester Scheeler (Montana), James Michael Shaffer (West Missouri), Kristin Pope (California), Susan Thompson (California), Dawn Campbell Foisie (Maryland)

Released and Removed: Michael Morrissey

Deacons ordained (permanent): Karen I Kennedy

Deacons ordained (transitional): Eliacín Rosario Cruz, Peggy Ellan Schnack, Jeffrey Robert Sharp, Michael A Wright, Vicki Lynn Betsinger, Kim H McNamara

Priests ordained: Eliacín Rosario-Cruz, Jeffrey Robert Sharp, Michael Alfred Wright, Vicki Lynn Betsinger, Kim H McNamara

Priests received:

Clergy who have retired from full-time ministry (as recorded with the Church Pension Fund): Paul Rietmann, Peter Strimer, Suzi Robertson, John M Allen, Jerry Dwayne (JD) Godwin, Bill Harper, Joseph Hickey-Tiernan

Deceased: Philip Peterson, Bill Waring, David Alkins, Bernard Kim Forman, Robert L Bethea

New to the diocesan staff: Lori Hardow (Finance Assistant and Insurance Coordinator), Sally Gianelli (CRM Administrator), Bianca Smith (Content Manager), Maureen Crawford (Director for Adult Faith Formation), Denise Brumbaugh (Youth Ministry Program Coordinator), Matt Koski (Receptionist)

As of the 104th Convention of the Diocese of Olympia through November 1, 2015

5:23 PM	<i>Living Stones Campaign</i> Change to Cathedral constitution	<i>Mr. John Hoerster,</i> <i>Cathedral Chancellor</i>
5:37 PM	Bishop's Cross Presentations	
5:47 PM	Recognition of New Mission Station	<i>The Rev. Alfredo Feregrino,</i> <i>Mission Developer</i>
5:52 PM	Bishop's Committee Israel/Palestine	<i>The Rt. Rev. Cabby Tennis</i>
5:59 PM	DFMS (Domestic & Foreign Missionary Society)	<i>Ms. Karen A. Wibrew,</i> <i>Major Gifts Officer</i>
6:03 PM	Nominations Committee Report	<i>Ms. Pam Tinsley & Ms. Leann</i> <i>Torgerson Harrison, co-chairs</i>
6:10 PM	Ballot #1	
6:16 PM	Announcements	
6:20 PM	Evening Prayer	
6:30 PM	Recess	
7:00 PM	Banquet (<i>optional, ticket purchase required</i>) (1DEF)	

Saturday, November 14

8 AM – on	Registration / Exhibits open (<i>upper & lower concourse / 2A</i>)	
8:30 AM	Convention Eucharist (2DE) <ul style="list-style-type: none"> • Preaching: Mr. Spencer Carey, University of Washington • Offering: Navajoland Area Mission 	
10 AM	Break / Exhibit Exploration	
10:45 AM	<u>Convention Business Session #2 (2DE)</u>	
10:45 AM	Opening song	
10:50 AM	Call to Order	
10:54 AM	Ballot #1 report / Ballot #2	
11:02 AM	Campus Ministry presentation	<i>Ms. Anna Ortung, Ms. Michael McAdams,</i> <i>Ms. Jessalynn Rogers, Mr. Aidan Walker</i>
11:12 AM	Clergy & Staff transitions / Introduction of new staff	
11:16 AM	Treasurer's Report	<i>Mrs. Barbara Fox, diocesan treasurer</i>
11:26 AM	Action on 2016 budget	
11:28 AM	Constitution & Canons report	<i>The Rev. Stephen Moore</i>
11:38 AM	Resolutions Committee Resolution #3 Continuing Support Millennium Development Goals	<i>The Rev. Jonathan Weldon, chair</i>
11:43 AM	Evangelism Commission awards	<i>The Rev. Alissa Newton, Program</i> <i>Director for Cong. Development</i>
11:48 AM	Ky Chen Award Presentations Bishop's Cross Presentations	

12:00 PM	Disaster Preparedness/Emergency Radios/Data Collection	<i>Mr. Kerry Allman, Diocesan Internet Strategist</i>
12:05 pm	Announcements	
12:15 PM	Lunch (<i>optional box lunch, ticket purchase required – 1DEF</i>)	
12:15 PM	Clergy Spouse/Partner Lunch (<i>By invitation only, RSVP required – 1A</i>)	
1:15 PM	<u>Convention Business Session #3 (2DE)</u>	
1:15 PM	Mid-Day prayers	
1:25 PM	Ballot #2 report / Ballot #3	
1:32 PM	Ky Chen Award Presentations Bishop’s Cross Presentations	
1:43 PM	Resolutions Committee Resolution #4 Concerning Response to Central American Refugees Resolution #5 Calling for Respect for Human Dignity in Campaign Season	<i>The Rev. Jonathan Weldon, chair</i>
1:58 PM	“Why the Jesus Movement”	<i>The Rev. Canon Rebecca Kirkpatrick, Canon for Faith Formation: 35 and Under</i>
2:23 PM	General Convention Deputation Report	<i>The Rev. Stephen Crippen</i>
2:30 PM	General Convention youth pilgrimage	<i>Ms. Betsy Hanrahan & Mr. Sergio Trinidad-Estrada</i>
2:37 PM	Peace & Reconciliation: REACH Rwanda	<i>The Rev. Philbert Kalisa</i>
2:41 PM	Seeds of Hope Pilgrimage	<i>The Rev. Jonathan Weldon, Mr. Dale Ramerman, Mr. Greg Rhodes, The Rev. Eric Johnson</i>
2:48 PM	Philippines Carbon Offset Cooperative	<i>The Rev. Ed Lovelady</i>
2:53 PM	El Salvador Committee	<i>The Rev. Josefina Beecher</i>
3:00 PM	Ballot #3 report	
3:02 PM	Faith Action Network	<i>Mr. Paul Benz</i>
3:07 PM	Episcopal Retirement Communities	<i>Ms. Beverly Maine</i>
3:12 PM	Episcopal Relief & Development	<i>Mr. Chuck Hamilton</i>
3:17 pm	Recognition of youth, pages, volunteers, and diocesan staff	
3:22 pm	Six-hour Resolutions	
3:32 pm	Final announcements	
3:36 pm	Bishop’s Final Remarks	
3:40 pm	Evening Prayer	
4:00 pm	Adjournment	

Nominations Committee 2015 Report to Convention

With a 150 word limit, each candidate was asked to review the job description for the position and discuss how their gifts, experiences, skills, and interests would aid this work, and how they would invigorate and/or stimulate the ministry of the particular diocesan leadership group.

MEMBERS OF THE 2015 NOMINATIONS COMMITTEE: **The Rev. Rilla Barrett**, *St. Stephen, Oak Harbor (Mount Baker)*; **the Rev. Bonnie Campbell**, *St. Mark, Montesano (Willapa)*; **Ms. Mary Lyons**, *St. Stephen, Longview (Columbia)*; **the Rev. Stephen Moore**, *All Saints, Bellevue (Eastside)*; **Ms. Diane Stipp**, *St. Stephen, Seattle (Be Attitudes)/St. Mark's Cathedral, Seattle (Holy C)*; **Ms. Pam Tinsley**, *St. Andrew, Tacoma (Rainier)*, Co-Chair; **the Rev. Dennis Tierney**, *St. Barnabas, Bainbridge Island (Peninsula)*; and **Dr. Leann Torgerson-Harrison**, *St. John, Snohomish (Sno Isle)*, Co-Chair.

Nominees at-a-Glance:

Standing Committee (pg. 3)

<u>Clerical Order</u>	<u>Lay Order</u>
Alfredo Feregrino	Karen Casey Deede Woods

Diocesan Council (pg. 4-5)

<u>Be Attitudes Clergy</u> Danae Ashley <u>Columbia Clergy</u> Michael Wright	<u>Eastside Lay</u> Sally Farrell Arne Hendrickson <u>Holy C Clergy</u> Jeff Gill Michael Carroccino <u>Mt. Baker Clergy</u> Rilla Barrett	<u>Sno Isle Lay</u> Denice Patrick <u>Willapa Lay</u> Susan Rolfe
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Officers of Convention (pg. 6)

Secretary Karen Gusse	Archivist & Records Manager Diane Wells	Treasurer Barbara Fox	Historiographer Carle Griffin
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BRIEF DESCRIPTION OF EACH GOVERNING BODY/OFFICE

Standing Committee: The Standing Committee serves as a council of advice for the bishop and becomes the diocesan ecclesiastical authority in the bishop's absence. It makes decisions about the sale, encumbrance or disposal of real property belonging to parishes of the Diocese. It interviews and makes recommendations to the bishop on candidates for Holy Orders, and the consent of the Standing Committee is required for ordination. The Standing Committee also gives or withholds consent to the election of bishops throughout the church and has judicial responsibilities in the case of clergy misconduct where the clergy or the complainant does not accept the adjudication of the bishop. By canon, no two members of the Standing Committee may be from the same congregation. Continuing members of the Standing Committee include the following: **The Rev. Jane Maynard**, Christ Church, Tacoma (2016); **Ms. Alice Reid**, St. Thomas, Medina (2016); **Dr. Kathryn Rickert**, St. Augustine's in-the-Woods, Freeland (2017); **The Rev. Bill Fulton**, St. Antony of Egypt, Silverdale (2017); **The Rev. Cynthia Espeseth**, St. Hilda-St. Patrick, Edmonds (2018).

Diocesan Council: Between Diocesan Conventions, the Council oversees the budget and program goals of the Diocese, carrying out priorities adopted by Convention. Council develops a proposed budget to be ratified by the next convention. Members assume and accept the role of public relations and goodwill toward individuals and congregations facilitating connectedness within the Diocese. Members accept assignments, work on task groups, and attend regional, committee and commission meetings as necessary. Under the new structure, adopted by Convention 2011, the Diocesan Council includes the bishop, and two members (one clergy and one lay) representing each of the regional ministries; all members are elected by the whole convention. Continuing members of the Diocesan Council include the following: **Ms. Jamie Balducci**, Epiphany Parish of Seattle (2016-Holy C); **Ms. Joan Collins**, St. Barnabas, Bainbridge Island (2016-Peninsula); **the Rev. Kendall Haynes**, St. Matthew, Tacoma (2016-Rainier); **the Rev. Bonnie Malone**, St. George, Maple Valley (2016-Evergreen); **Ms. Betty Anne McCoy**, Christ Church, Anacortes (2016-Mt. Baker); **the Rev. Joe Mikel**, St. David of Wales, Shelton (2016-Willapa); **Ms. Nadine Baxter**, St. Matthew/San Mateo, Auburn (2017-Evergreen); **the Rev. Lex Breckinridge**, St. Thomas, Medina (2017-Eastside); **Ms. Linda Brice**, St. Andrew, Tacoma (2017-Rainier); **Ms. Joslin Harris-Gane**, Christ Church, Seattle (2017-Be-Attitudes); **the Rev. Mark Miller**, St. John, Snohomish (2017-Sno Isle); **the Rev. Dennis Tierney**, St. Barnabas, Bainbridge Island (2017-Peninsula); and **Ms. Jana Whitworth**, (2017-Columbia).

Cathedral Vestry: Under the Cathedral governance model, adopted by Convention in 2002, the membership of the Cathedral Vestry is comprised of representatives of the Diocese and the community in addition to the St. Mark's parish. Changes are proposed to this convention to change the method of election; no new representative will be elected in 2015.

Secretary of the Diocese of Olympia: The Secretary of the Diocese takes part in the planning, preparation and leadership of Convention. The secretary receives (through the convention office) all resolutions, amendments, and official written business of convention. The secretary is official signatory of Convention correspondence and is an officer of the Diocese. As an officer, the secretary serves on the Board of Directors. This is a volunteer position.

Archivist and Records Manager: The archivist and records manager is the official custodian of diocesan records and is responsible for the direction and implementation of the archives and records management program of the Diocese of Olympia. This is a part-time, paid position.

Treasurer: The treasurer of the Diocese has responsibility for the assets of the Diocese, including investments, cash, and real property. The treasurer advises the bishop on financial matters, works with the Canon for Finance & Property and the diocesan accounting and insurance offices, and serves as an officer of the diocesan corporation. The treasurer is accountable to the bishop and the diocesan convention. The treasurer also serves as a member of the Board of Directors, the James F. Hodges Diocesan Investment Fund, the Budget and Finance Committee of Diocesan Council, and convenes the Joint Finance Panel. This is a volunteer position.

Historiographer: The historiographer is responsible for creating, maintaining and continuing a history of the Diocese, including its significant leadership and events. This is a volunteer position.

STANDING COMMITTEE CLERICAL ORDER [one 4-year term]



The Rev. Alfredo Feregrino - Priest; St. Paul's, Our Lady of Guadalupe, Seattle. I am a church planter and ministry developer at Our Lady of Guadalupe Episcopal Church a bicultural and bilingual Latino-Anglo progressive ministry. By establishing connections at the national level, I was able to secure a *New Church Starts & Missional Initiatives Grant* to start our congregation in 2014. I am rooted in my culture of origin, but I would also say I have branches, that reach out to new cultures. This reaching out has transformed me into a bi-cultural person. As a bicultural person, as I understand myself now, I have the experience of learning another culture. I believe that I am a bridge builder and gatherer of people and I have the ability and gift of bringing people from different backgrounds together. I affirm that “radical hospitality” and “inclusion” are the strongest theological connections in my ministerial identity and calling.

STANDING COMMITTEE LAY ORDER [one 4-year term; one 3-year unexpired term]



Ms. Deede Woods - Occupation: Retired; member of Church of Our Saviour, Monroe. I am a cradle Episcopalian, grew up in the Spokane Diocese, was part of a family active at St. Timothy, Yakima, and had parents who served at the diocesan level. My leadership skills are varied and strong. I served on the Bishop's Committee at Church of Our Saviour (as senior warden for three years), currently serving as clerk and volunteer office administrator. Community-wise, I served for seven years on the executive board-Washington State Chapter of the P.E.O. Sisterhood, have conflict resolution experience, and can keep my own counsel. I am comfortable working in groups whose membership changes regularly and that operates in a collaborative manner. I was previously asked to run for SC, but discerned that the time was not right. I am now ready to serve, feel Standing Committee is a good fit for my skills, and believe it would be an honor to serve TEC in this manner.



Ms. Karen McCarthy Casey - Occupation: Community Consulting; member of Grace Church, Bainbridge Island. Thank you, for considering my service to our Diocese as a lay member of the Standing Committee. I bring strong, dependable experiences as a volunteer and professional in both congregational and diocesan life. Actively involved in parish ministries, I have served as a vestry member and warden, and a representative to both local and national conventions. Professionally, using fully integrated approaches to mission and ministry, I work with congregations and their leadership to realize spirit-filled renewal and reorganization in their parishes. I have served on the Bishop's Committee for the Environment for 12 years. I will approach my work on the Standing Committee from a personal conviction that both people and place contribute to the bridge that exists between ecologically sustainable lives and property and the social justice issues of our times. I look forward to praying and listening collaboratively into wise actions.

DIOCESAN COUNCIL BE-ATTITUDES REGIONAL MINISTRY - CLERGY [one 1-year unexpired term]



The Rev. Danae Ashley - Occupation: Marriage and Family Theapist & Associate Priest; St. Stephen's, Seattle. A native of Spokane, I am a priest and marriage and family therapist who has served churches as an associate and a rector in North Carolina, New York, and Minnesota, and led discernment and spiritual retreats across the United States. I have been the associate priest at St. Stephen's since August 2014 and believe that my experience in other dioceses and being part of several national and international clergy groups will bring new perspectives to Diocesan Council. I also see the Council as a way of getting to know our Diocese better and would enjoy making connections with others in this capacity by filling in for the remaining year that has been vacated.

DIOCESAN COUNCIL COLUMBIA REGIONAL MINISTRY – CLERGY [one 3-year term]



The Rev. Michael A. Wright – Chaplain/Associate Priest; St. Stephen's, Longview. My 28 years of pastoral ministry experience as a Navy chaplain and currently as a hospital chaplain in Longview has taught me the value of careful, reflective listening in building and maintaining meaningful connections with both those I have been called to serve as well as my colleagues in ministry. Representing the Columbia Region on the Diocesan Council will afford me the opportunity to contribute to the important work and ministry of the diocese. The opportunity to serve in this capacity will also allow me to develop deeper relationships and partnerships with others throughout the diocese as together we look for ways to effectively share the Good News and serve God's people. I trust that my appreciation for the Episcopal system of "thoughtful governance" will guide me in the work this role will afford. I welcome the gifts this role will undoubtedly provide for my growth.

DIOCESAN COUNCIL EASTSIDE REGIONAL MINISTRY – LAY [one 3-year term]



Ms. Sally Farrell – Occupation: Retired; member of Good Samaritan, Sammamish. Past experience in a variety of mission-focused leadership roles, including Diocesan Council, evangelism, hospitality, vestry, faith formation, youth ministry, and administration; a life centered in worship, study, and prayer; and a national level career in social justice venues serving the most vulnerable among us have given me a deeper understanding of the gospel and how Jesus calls me to love justice, show mercy and walk humbly with our God. I am one of His "builders" of projects, programs and organizations. Diocesan leadership is an opportunity for me to participate in building healthy congregations through my own and others' experiences and lessons learned from the Holy Spirit. Together we are building the Kingdom of God in western Washington, and I would love to be a spark in God's leadership plan for His disciples in the Diocese of Olympia!



Mr. Arne Hendrickson – Occupation: Business Development Consultant; member of St. Thomas, Medina. I am blessed to have a great church family at St Thomas. Over the last several years I have served in the following roles: photo album coordinator, pancake cook, usher, reader, youth ministry chaperon, faith formation mentor, youth ministry design team leader, vestry member, and senior warden of the vestry. Prior to coming to St Thomas, I was active member in the following parishes: St Martin's, Chattanooga TN, St Margaret's, Bellevue WA, St George's, Laguna Hills CA, and St Martin's, Davis CA. I believe I am making good progress in my faith journey but have a long way to go. Working on Diocesan Council, I believe, will help me find new ways to serve others in my faith community and in the larger community in which I work and live. Thank you for the opportunity to apply for this position.

DIOCESAN COUNCIL HOLY C REGIONAL MINISTRY – CLERGY [one 3-year term]



The Rev. Jeffrey Gill – Rector; Trinity Parish, Seattle. I look forward to working with Bishop Rickel and the Diocesan Council to build effective ministries for our future. I have served in a variety of diocesan roles in my previous diocese, and have served as rector of urban, suburban and semi-rural parishes in my 26 years as a priest. I understand the challenges of setting and living with budgets, and will use my role on Council to help steward the gifts we share for the strengthening of congregations and the pursuit of justice, peace, and reconciliation in our diocese and the world.



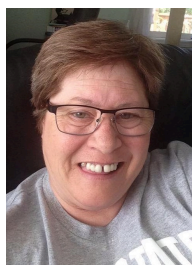
The Rev. Michael Carroccino - Priest-in-charge, St. John the Baptist, West Seattle. Perhaps the most notable strength I have to offer is that of a new, young priest with lots of questions. A diocese is a strange entity in the world of American Christianity - especially for this former Southern Baptist. I look forward to comparing the reality of diocesan work to the idealized version I learned in seminary!

DIOCESAN COUNCIL MT. BAKER REGIONAL MINISTRY – CLERGY [one 3-year term]



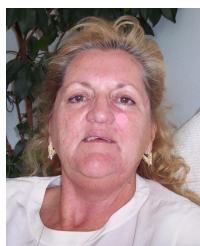
The Rev. Rilla Barrett - Priest-in-Charge, St. Stephen's, Oak Harbor. Regional ministry groups are designed to help the people of our diocese feel more connected with the diocese, and regional representative's aid in invigorating that communication. Serving as a representative on Diocesan Council is a sound way to put both my baptismal and ordination vows into practice. Previously, I served two years on Diocesan Council and currently serve on the Grants' Committee, Nominations Committee, and as chair of the Committee for the Companionship of the Diocese of Olympia & the Diocese of El Salvador. I am blessed to serve with the congregation of St. Stephen's, Oak Harbor and, in all of this, give thanks for the many gifts of Spirit I see in the people of God in this diocese. I am thankful for the opportunity to be part of the councils of the church and will continue to work to serve God through serving the people of this diocese.

DIOCESAN COUNCIL WILLAPA REGIONAL MINISTRY – LAY [one 3-year term]



Ms. Susan Rolfe – Occupation: Teacher; St. Andrew's, Aberdeen. Having the opportunity to serve the Diocese of Olympia on the Diocesan Council for the past few years has been a faith renewing job and a blessing. I feel that I still have more to give to the diocese through this ministry. I think I have unique point of view of a Geek and returning student. I have the opportunity daily to interact with students from 18 to 25 in a collage setting. I listen daily to their hopes, dreams, and how God fits into their lives.

DIOCESAN COUNCIL SNO ISLE REGIONAL MINISTRY – LAY [one 3-year term]



Ms. Denice Patrick - Occupation: Retired, member of St. Hilda-St. Patrick, Edmonds. I have already spent three years on the Council and would like to spend three more working for the Sno-Isle region on the many issues that the Council tackles at our meetings. I am currently on the Grants Committee as a diocesan rep. I feel my three years experience will help me with the Council's work, as much of what we do is carried over from year to year. My interests lie in social justice and broadening the voice of the church to minorities.

SECRETARY OF THE DIOCESE OF OLYMPIA



Ms. Karen Gusse – Occupation: Senior Business Process Analyst for the Boeing Corporation, and a consultant with the Diocesan Congregational Consulting Network; St. James, Kent. I am called to support the work of the Diocese of Olympia as the Secretary to Convention. This position serves as a member of the Board of Directors, where I will use my gifts and skills developed in business to help guide the ministry and vision of the Diocese. I am a two time prior member of the Vestry at St. James, a co-leader of young adult ministry and an active part of our music ministry. I graduated from the Diocese's College for Congregational Development and am now working as part of the Consultant Network. I look forward to learning from the other members and being able to share my gifts.

ARCHIVIST AND RECORDS MANAGER



Ms. Diane Wells - I've had the privilege of serving as your diocesan Archivist and Records Manager since 1994. This position is canonically required and is of particular importance to the diocese as the Archives holds the documentary evidence upon which the diocese depends. Today's digital age presents many challenges but my goal continues to be to provide the diocese and its congregations, ministries and institutions with the highest level of archival and records management expertise and service. This year I've focused on making our resources more accessible through the soon to be launched archives database. I continue to participate in professional organizations such as the Society of American Archivists - which just presented me with the Sr. M. Claude Lane award for my work in religious archives. I have Masters Degrees in History and Library Science, a Certificate in Records Management and I am a Certified Archivist.

TREASURER



Mrs. Barbara Fox – Occupation: Retired escrow officer/limited practice officer; member of Church of the Resurrection, Bellevue. I am awed by the great gifts this diocese enjoys by the grace of God and wish to continue to be one of the stewards of these gifts.

HISTORIOGRAPHER



Br. Carle Griffin, OCP. Occupation: Chef; member of the Community of the Paraclete, Seattle. Currently I provide assistance to historians of St. Mark's, Seattle, and other parishes. My goal is to complete a comprehensive history of the church in Western Washington. My experience in lay ministries in the church and the Community of the Paraclete has enriched my understanding of the Episcopal Church.

Diocese of Olympia
Resolutions Committee
 2015 Report to Convention

MEMBERS OF THE RESOLUTIONS COMMITTEE: **The Rev. Bonnie Malone**, St. George, Maple Valley; **Ms. Mary Maxon**, Emmanuel Church, Mercer Island; **Ms. Susan Rolfe**, St. Andrew, Aberdeen; **Mr. David Swim**, St. John the Baptist, Seattle; and **the Rev. Jonathan Weldon**, St. Paul, Bellingham, chair.

<u>Resolution #1</u>	2017 Diocesan Assessment Rate	Page 1
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1 **Resolution #1 – 2017 Diocesan Assessment Rate**

2 *Submitted by the Diocesan Council.*

3 **Resolved**, That this 105th Convention of the Diocese of Olympia approve the recommendation
 4 of the Diocesan Council that the 2017 diocesan assessment rate factor be set at 15.0% of the Net
 5 Disposable Income (NDI).

6 Explanation: In accordance with Canon 7, Diocesan Convention determines the assessment rate
 7 for the second year of assessment following determination; thus the 2015 Convention sets the
 8 2017 assessment rate. Over the past few years the rate has been reduced to the current level of
 9 16%; the rate was 20% from 2004 to 2006, 18% from 2007 to 2011, 17.5% in 2012 and 17% in
 10 2013, 2014, and 2015.

11 Some years ago, Bishop Rickel and the Diocesan Council committed to a review of our
 12 assessment rate and structure, as well as our overall vision and mission. The assessment rate
 13 task force made presentations to the Diocesan Council during 2013 with several
 14 recommendations. The Diocesan Council acted on several recommendations from the
 15 Assessment Review Task Force which took effect in 2014 and 2015 including the non-
 16 assessment of grants to congregations and a new way of calculating the NDI, with changes to
 17 Canon 7 as provided in the report of the Constitution and Canons Committee. With each of
 18 these changes, the diocese has reduced the amount of assessment dollars not collected each
 19 year.

20 The current assessment shortfall rate is likely to be the lowest since 2002. Coupled with
 21 reductions in spending at the diocesan level, Diocesan Council lowered the assessment rate to
 22 16% of NDI while maintaining all current programs for 2016. At the recent General Convention
 23 of the Episcopal Church, the "Ask" from all dioceses was set clearly and will decline over the

24 triennium from 18% in 2016 to 16.5% in 2017, and 15% in 2018. This reduction will benefit our
25 budget accordingly and is reflected in our budget calculations.

26 This past year, the diocese was advised by its auditors to begin using a portion of the capital
27 gains earned by the diocesan endowment funds and other investments. Using a very prudent
28 formula, which fully accounts for inflation and for variances in the earnings of our investments,
29 staff and the Budget and Finance Committee of Diocesan Council believe that the annual
30 operating budget can be balanced with a judicious use of a portion of the annual capital gains
31 earned by the diocese. This use enables us to reduce the diocesan assessment rate from 16% to
32 the proposed 15%. This rate includes conservative predictions on income and takes into
33 account probable increases in operating costs to the diocese but does require the use of a
34 portion of the capital gains earned.

35 **Resolutions Committee recommends: DO PASS**

36 **Resolutions Committee Rationale:** The Committee concurs with the explanation of this
37 resolution.

1 **Resolution #2 – Cost of Living Adjustment (COLA) to Clergy Salary Scale for 2016**

2 *Submitted by the diocesan Personnel Commission*

3 **Resolved,** That this 105th Convention of the Diocese of Olympia authorize setting of the Cost of
4 Living Adjustment for 2016 parochial clergy salary scale at 1.6%.

5 Explanation: As required by Canon 23, sections 2 and 5, the Personnel Commission, in August
6 2015, proposes the Cost of Living Adjustment (COLA) for 2016 for the parochial clergy salary
7 scale at 1.6%. This is based on the Bureau of Labor Statistics Consumer Price Index for the
8 Seattle-Tacoma-Bremerton area for June 2014 to June 2015, which showed an increase in the
9 cost of living of 1.6%. For information purposes the Personnel Commission offers the clergy
10 salary scale adjusted for the proposed COLA increase:

11 **Personnel Commission – 2016 Proposed Parochial Clergy Salary Scale**

12	GRADE	MINIMUM	MID-POINT	MAXIMUM
13	A	\$ 84,681	\$ 105,851	\$ 127,021
14	B	\$ 76,981	\$ 96,226	\$ 115,471
15	C	\$ 69,971	\$ 87,464	\$ 104,957
16	D	\$ 63,621	\$ 79,526	\$ 95,431
17	E	\$ 57,907	\$ 72,384	\$ 86,861

18 **Mandatory Policies (applies to rectors and vicars):**

- 19 1. If church-owned housing is provided, the range is reduced by 20% plus the amount of
20 any utilities provided, either in form of actual utility costs paid or in allowances provided.
21 2. Clergy must be paid at least the minimum of the applicable range.
22 3. Clergy with five (5) or more years of ordained service must be paid at least 90% of the
23 mid-point of their congregation's applicable grade. Note: a clergy person with less than

- 24 five (5) years should be given pay raises greater than the cost-of-living adjustment so the
25 salary would reach the 90% of mid-point by the fifth year.
- 26 4. Clergy with ten (10) or more years of ordained service must be paid at least 100% of the
27 mid-point of their congregation's applicable grade. Note: a clergy person approaching
28 (10) years in the same grade or congregation should be given pay raises greater than the
29 cost-of-living adjustment so the salary would reach the 100% of mid-point by the tenth
30 year.
- 31 5. Exceptions to these policies require the approval of the Bishop.
- 32 6. All financial agreements with clergy must be rewritten or amended in their Mutual
33 Ministry Agreement to reflect changes in compensation or provisions and a copy
34 forwarded to the Bishop.

35 **Advisory Policies:**

- 36 1. For assisting clergy, it is recommended that minimum compensation be established at
37 two salary grades below that established for the parish or mission, depending upon
38 qualifications and experience.
- 39 2. If a congregation is moving toward a higher grade, that congregation would be wise to
40 increase toward that new salary grade incrementally.
- 41 3. Congregations are encouraged to consider clergy performance when deliberating
42 compensation increases in excess of the COLA.
- 43 4. For interim clergy of a parish or mission, it is recommended that compensation shall be
44 at the grade level of the parish or mission, prorated for the percentage of time
45 committed.

46 **Resolutions Committee recommends: DO PASS**

47 **Resolutions Committee Rationale:** The Committee concurs with the explanation of this
48 resolution.

1 **Resolution #3 – Continuing Support for the Millennium Development Goals**

2 *Submitted by the diocesan Global Mission Network; amended by the Resolutions Committee*

3 **Resolved**, that this 2015 Convention of the Diocese of Olympia continue its support at the 0.7%
4 of unrestricted revenue level of funding for global mission to the poor as defined by the
5 Sustainable Development Goals, in support of congregation-based and supported partnerships
6 in the developing world.

7 Explanation:, The Diocese of Olympia has supported the Millennium Development Goals (MDGs)
8 since 2000, finding them a meaningful way to engage the gospel call to mission to the poorest
9 and most vulnerable people on earth. General Convention 2015 of the Episcopal Church
10 continued its support of the MDGs through the passage of [Resolution A021](#) encouraging its
11 members to commit 0.7% of their annual budgets throughout the current triennium to fund
12 appropriate international development programs. The United Nations expanded upon and
13 extended until 2030 the MDGs under the rubric of the Sustainable Development Goals (SDGs),
14 offering the church an ongoing template for global development consistent with the gospel call
15 to serve the least among us, loving our neighbors as ourselves.

16 **Resolutions Committee recommends: DO PASS**

17 **Resolutions Committee Rationale:** The Committee concurs with the explanation of this
18 resolution.

1 **Resolution #4 – Concerning Response to Central American Refugees**

2 *The diocesan Diocese of El Salvador Companionship Committee and the diocesan Committee on*
3 *Economic Justice*

4 **Resolved**, that this 105th Convention of the Diocese of Olympia, being concerned for the
5 suffering and human rights of our brothers and sisters in Mexico, Guatemala, Honduras, and El
6 Salvador, who face poverty and violence, both in their home countries and as they flee north to
7 seek refuge, call upon our government to redirect its resources to providing humanitarian
8 responses to refugees and asylum seekers instead of militarizing the border and incarcerating
9 children and separating families; **and be it further**

10 **Resolved**, that this convention convey to our President and to our Senators and Congressional
11 Representatives that we believe U.S. aid to Mexico and the Northern Triangle of Central America
12 should be directed towards economic development and programs to end poverty in those
13 countries rather than to fund military and police forces and propaganda programs justified as
14 attempts to slow the flow of migrants to the U.S.; **and be it further**

15 **Resolved**, that this convention call upon the President and the Department of Homeland
16 Security to respect international and national laws [see below] concerning the right to asylum
17 and the rights of the child; **and be it further**

18 **Resolved**, that this convention request that our bishop, the Rt. Rev. Gregory Rickel,
19 communicate in writing with Washington state Senators Patty Murray and Maria Cantwell,
20 members of the Washington State Congressional delegation, Secretary of State John Kerry, and
21 President Barack Obama to express our pastoral concern for the refugee children and families
22 and our concern for the safety, dignity and human rights of our neighbors in Central America
23 and Mexico, providing them with the substance of this resolution and asking each of them to
24 respond to our concerns. We furthermore request that Bishop Rickel share their responses with
25 the named submitting committees and with the diocese as a whole via electronic
26 communication; **and be it further**

27 **Resolved**, that the Diocese of Olympia and any of its congregations and committees work
28 together with our partners in the Anglican Episcopal Church in the Region of Central America
29 (IARCA), with the Rt. Rev. David Alvarado and the Office of Human Rights of the Anglican
30 Episcopal Church of El Salvador, and with the Cristosal Foundation to further the human rights of
31 those affected by these tragic situations.

32 Explanation: This resolution addresses two issues: 1) the granting of asylum status to persons
33 fleeing the violence in Mexico and the Northern Triangle of Central America, and 2) the emphasis
34 by the U.S. government of military and propaganda responses to this violence. Members of this
35 Diocese have developed friendships and partnerships with churches in the countries of Mexico,

36 El Salvador, Honduras and Guatemala, and others in this Diocese have ministries with and to
37 persons from these countries who have fled from the violence and poverty of the region. We are
38 intimately connected and concerned for the welfare of our brothers and sisters whose lives are
39 at risk and whose families are torn apart.

40 El Salvador, Guatemala and Honduras have the highest homicide rates in all of Latin America,
41 according to the World Bank statistics [[Crime and Violence in Central America: A Development](#)
42 [Challenge, 2011](#)]. In June of this year in El Salvador there were 677 murders for an average of
43 22.6 murders per day [[El Salvador Murder Rate](#)]. In El Salvador 36.5% of the population live
44 below the poverty level [[Economy Profile](#)]. Fifty-four percent of Guatemalans live below the
45 poverty line and in Honduras 60% live below the poverty level. These are the reasons that
46 Central Americans are fleeing for their lives.

47 The General Convention of the Episcopal Church this year passed a comprehensive resolution,
48 [DO33 Supporting Refugee Rights in Central America](#). We wish to support that action of General
49 Convention by adding our voices to the call for a refugee and asylum policy which respects the
50 rights and baptismal dignity of this most vulnerable population, and we call for aid policies and
51 spending which will emphasize the welfare of children and families and the healthy
52 development of communities in those neighboring countries instead of focusing on increased
53 militarization of these already violent countries.

54 The following resources were referenced in the third Resolved above:

55 Article 14, [The Universal Declaration of Human Rights](#).

56 Article 22, [The Convention on the Rights of the Child](#).

57 [U.S. Code Title 8: Aliens and Nationality, Chapter 12: Immigration and Nationality, Section 1158:](#)
58 [Asylum](#).

59 For more information on Human Rights in El Salvador, go to www.cristosal.org.

60 **Resolutions Committee recommends: NO OPINION**

61 **Resolutions Committee Rationale:** The Committee believes this resolution brings up important
62 issues for discussion in Convention.

1 **Resolution #5 – Calling for Respect for Human Dignity in Campaign Season**

2 *The diocesan Diocese of El Salvador Companionship Committee and the diocesan Committee on*
3 *Economic Justice*

4 **Resolved**, that this 105th Convention of the Diocese of Olympia encourages all its members to
5 reflect upon our Baptismal promise to respect the dignity of every human being and upon the
6 Biblical call to “love the alien as yourself” (Leviticus 19:33-35) and to refrain, particularly during
7 the current run up to the 2016 U.S. presidential election, from language which diminishes the
8 dignity and humanity of our immigrant and refugee brothers and sisters; **and be it further**

9 **Resolved**, that we commit to speaking up in public and private conversations when we hear
10 others use language or express opinions that are demeaning or dehumanizing to any group of
11 persons of a particular race, ethnicity, country of origin, language group, gender, sexual

12 orientation, gender identity, economic status, level of formal academic education, or physical or
13 mental condition.

14 Explanation: As a country, we have encountered a great deal of racial (and other) stereotyping in
15 the presidential election of 2016, which is over a year away. Because we follow the One who
16 included and respected all people, because we are baptized in His name, and because we carry
17 the baptismal burden of teaching the world that there is another way, we must model that way
18 and call others to it.

19 **Resolutions Committee recommends: DO PASS**

20 **Resolutions Committee Rationale:** The Committee concurs with the explanation of this
21 resolution.

Six-Hour Resolutions

The following two resolutions were submitted as six-hour resolutions; the convention voted not to consider either resolution, however, sponsors of the resolution "Decrying Violence in Our Society" will work with the Resolutions Committee to refine and resubmit a resolution to the 2016 convention.

A Resolution Decrying Violence in our Society. Submitted by Meredith Bee, Tommy Tubbs, Jon Fedele, and Anna Ortung, with editing support from Kaylee McElroy. Resolved, that this 105th Convention of the Diocese of Olympia encourages gun owners to learn about guns, how to store them safely, how to keep them out of the wrong hands, and how to operate them prudently; and be it further Resolved that this Convention supports laws – new or established – to restrict the sale of guns to those convicted of a felony; and be it further Resolved that this Convention supports efforts and initiatives to combat gun crime, particularly gun trafficking, especially in places where it has become entrenched over several decades and is part of the lives of so many of the most vulnerable people in our society; and be it further Resolved that this Convention encourages parents within and without the Church to teach their children of the principles spelled out in Matthew 5:21-26; and be it further Resolved that this Convention encourages adults to shield children and minors from violent and gruesome images and media; and be it further Resolved that this Convention encourages all parishes to, first, support efforts fostering an ethic of community-mindedness among youth and, second, to extend a hand of compassion to struggling young adults; and be it further Resolved that this Convention encourages those able to offer jobs to and cultivate vocations among those who feel lost, especially among the disenfranchised, that they may see that they too are stewards of God's Creation.

Regarding 2017 as the 500th Anniversary Year of the Beginning of the Reformation. Submitted by the Rev. Mark Miller, St. John, Snohomish. Resolved, that the 105th Convention of the Diocese of Olympia supports making plans for the 2017 observance of the 500th anniversary of the posting by Martin Luther of *Theses for Debate* and beginning of the Reformation of Western Christianity, and Resolved that our plans include joint events with our ecumenical partners, and also educational and celebratory events specific to the Reformation in the life the Episcopal Church today.

**DIOCESE OF OLYMPIA
COMMITTEE ON CONSTITUTION AND CANONS**

REPORT TO 2015 ANNUAL DIOCESAN CONVENTION:

At its three meetings this year, our Committee considered clarifications to several canons and provided input to others with respect to resolutions proposing amendments to the diocesan Constitution or Canons. We assisted other diocesan groups in formulating their proposals for canonical changes. The following are changes that the Committee recommends for passage at Convention.

First Vote on Changes to Constitution

Our diocesan Constitution provides (in Article XXI) that it may be amended by a majority vote of the two orders voting separately at two successive annual meetings of Convention. The following amendments are proposed for their first vote.

Constitution, Art. X, Section 1 (Standing Committee):

Our Diocesan Convention has previously distributed instructions to delegates indicating that nominees for clerical positions on Standing Committee must be canonically resident in our Diocese. This requirement does not, however, appear in our Constitution or Canons. Such a requirement would seem consistent with the spirit of Article VII, Section 3 of our Constitution provides that clergy generally may not vote at Diocesan Convention unless they “are canonically resident within this Diocese”. The Committee recommends resolving this uncertainty by clarifying the first sentence of Article X as follows:

By a concurrent majority vote of the clerical and lay orders, voting separately, the Convention shall elect a Standing Committee to consist of four clergy [who are canonically resident in this Diocese](#) and four lay members who are adult Communicants in Good Standing.

**Constitution, Art. XII, Section 3(e)
(Deputies & Alternate Deputies to General Convention):**

The Rules of General Convention currently provide that the chair of each deputation shall be elected from among the members of that deputation. To avoid this conflict, the Committee proposes the following clarifying amendment:

[Unless otherwise provided by the rules of General Convention,](#) ~~On~~ on the first ballot from which a Deputy is elected, the candidate receiving the highest number of votes in both orders combined shall serve as chair of the diocesan deputation.

Constitution, Article XV (Admission of New Parishes and Missions)

Section 1(d) in Article XV provides that a Parish desiring admission into union with Convention must present evidence that it has at least twenty-five adult Communicants in Good Standing. Meanwhile, Canon 8(1) provides that a Parish may only be organized with at least 50 adult Communicants in Good Standing. Because the operative threshold is 50 adults, it seems appropriate to eliminate the discrepancy.

In 2013, Convention voted (for the first time) that it made more sense to reconcile the inconsistency by requiring a minimum of fifty adult Communicants rather than twenty-five. In 2014, however, Convention voted to refer the question back to Standing Committee and the Bishop, without any particular instructions. Upon reconsideration, and with input from Standing Committee, Diocesan Council, and the Bishop, the Committee continues to believe that the discrepancy should be resolved – in favor of requiring the higher number of Communicants to organize a Parish.

Now, the Committee asks Convention to vote to amend Article XV(1)(d) as follows:

...the Parish shall have delivered...

(d) Satisfactory evidence that the Parish has been regularly organized by the election of two wardens, with a total of not fewer than six nor more than fifteen vestry members, and that the Parish contains at least ~~twenty-five~~ **fifty** adult Communicants in Good Standing.

Second Vote on Changes to Constitution

[none this year]

Votes on Changes to Canons:

Pursuant to Canons 28 and 29, canons can be enacted or amended by a "vote of a majority of each Order." These amendments "take effect upon the adjournment of the meeting of Convention at which they are enacted" unless the Convention votes unanimously for the changes to take immediate effect.

Canon 12 (Business Methods in Church Affairs):

Section 1(d) currently requires that accounts and business records of all diocesan institutions "be audited annually." Because "audit" is a technical term and implies a higher level of review than is common in church financial reviews, we have been asked to modify the language as set forth below:

The accounts and business records of Parishes, Missions and other diocesan institutions shall be audited or reviewed annually by an independent Certified Public Accountant, or independent Licensed Public Accountant, or such other audit committee as shall be authorized by the Finance Committee of the Diocese. Such audits and reviews shall follow all applicable guidelines established by the diocesan Finance Committee.

Canon 25 (Of the Dissolution of the Pastoral Relation):

This canon closely follows language taken from Title III, Canon 9, Section 3 of the national Canons, except that the national Canons have apparently adopted a two-step mediation process since our diocesan Canons were modeled after them. We should of course avoid any conflict with the national Canon, but we can in some small ways streamline some of the language.

To begin with, we would recommend deleting “~~Of the~~” from the title of the Canon, which is superfluous.

At the end of Section 1, we suggest inserting: Canons of the Episcopal Church that apply to this process shall be consulted and followed.

In Section 2, the last sentence shall be edited as follows:

Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall ~~ask~~request the ~~B~~bishop of another Diocese to perform the duties of the Bishop under this Canon.

Section 3 should be reworded as follows:

Within sixty days ~~after~~of receiving~~pt~~of the written notice, the Bishop as chief pastor of the Diocese (or other bishop appointed pursuant to Section 2) shall mediate the differences between Rector and Vestry ~~as in every informal way which~~ the ~~B~~bishop deems proper and may appoint a committee of at least one ~~P~~priest~~byter~~ and one ~~L~~ay person, none of whom may be members or related to members of the ~~p~~Parish involved, to make a report to the ~~B~~bishop.

Section 4 should be clarified as follows:

- a. The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days after delivery of the Bishop's notice to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.
- b. If a timely request is made, the ~~P~~resident of the Standing Committee shall set a date for the conference, which shall be held within thirty days after receipt of the request.
- c. At the conference each party may bring ~~shall be entitled to~~ representation and shall have an opportunity to be heard ~~present its~~ ~~position~~-fully.
- d. Within thirty days after the conference or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a ~~G~~odly judgment.
- e. Upon the request of either party, the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.

- f. If the pastoral relation is to be continued, the Bishop shall require the parties to agree in writing on a definition of subsequent responsibility and accountability for the Rector and the Vestry.

Section 5 should be edited as follows:

In either event the ~~b~~Bishop shall offer appropriate supportive services to the ~~P~~priest and the Parish.

Section 6 should be clarified as follows:

In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may impose such penalties as may be set forth in the applicable Constitution and Canons, ~~of the Diocese or if no such provisions are mandated, and in default of any provisions for such penalties therein~~ the Bishop may act as follows:

- a. In the case of a Rector, suspend the Rector from the exercise of the priestly office until the ~~P~~priest shall comply with the judgment. ...

Faithfully submitted,
COMMITTEE ON CONSTITUTION & CANONS
Douglas Oles, Chair
Judith L. Andrews, Chancellor
Sarah S. Mack
Ann McCartney
Donna R. McNamara
Dede Moore, Diocesan Staff
The Reverend Stephen Moore
The Reverend Marda Steedman Sanborn, Diocesan Staff

Diocese of Olympia
2015 CONVENTION COMMITTEES & COMMISSIONS

Constitution & Canons Committee

*Mr. Douglas Oles, Redeemer, Kenmore
 Ms. Judith Andrews, Diocesan Chancellor
 Ms. Sarah S. Mack, Trinity Church, Everett
 Ms. K. Ann McCartney, St. Mark's Cathedral, Seattle
 Ms. Donna McNamara, St. John the Baptist, Seattle
 Canon Dede Moore, Canon for Operations
 The Rev. Stephen Moore, All Saints, Bellevue
 The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary

Resolutions Committee

*The Rev. Jonathan Weldon, St. Paul, Bellingham
 The Rev. Bonnie Malone, St. George, Maple Valley
 Ms. Mary Maxon, Emmanuel, Mercer Island
 Ms. Susan Rolfe, St. Andrew, Aberdeen
 Mr. David Swim, St. John the Baptist, Seattle

Nominations Committee

*Ms. Pam Tinsley, St. Andrew, Tacoma
 *Dr. Leann Torgerson-Harrison, St. John, Snohomish
 The Rev. Rilla Barrett, St. Stephen, Oak Harbor
 The Rev. Bonnie Campbell, St. Mark, Montesano
 Ms. Mary Lyons, St. Stephen, Longview
 The Rev. Stephen Moore, All Saints, Bellevue
 Ms. Diane Stipp, St. Stephen, Seattle
 The Rev. Dr. Dennis Tierney, St. Barnabas, Bainbridge Is.

Disciplinary Board

Mr. Mac Brown, St. Mark's Cathedral, Seattle
 Mr. Mark Hutcheson, Epiphany Parish of Seattle
 Mr. Karl Oles, Redeemer, Kenmore
 The Rev. Peter Strimer, St. Andrew, Seattle
 The Rev. Pat Taylor, retired
 The Rev. Dr. Tom Warne, Good Shepherd, Vancouver
 Ms. Candace Weatherby, All Saints, Vancouver
 The Rev. Jonathan Weldon, St. Paul, Bellingham
 Mr. Marvin L. Gray, Jr., Church Attorney

Commission on Personnel

*Mr. John Sutherland, St. Paul, Seattle
 Ms. Linda Bruen, St. Stephen, Seattle
 Ms. Rosemary Doupe, St. Mary, Lakewood
 Mr. Ted Ederer, St. John, Kirkland
 The Rev. Shelly Fayette, Christ Church, Seattle
 Ms. Lynn Frink, Epiphany Parish of Seattle
 Mr. Jim Quitslund, Grace Church, Bainbridge Island
 The Rev. Jenny Vervynck, CADO Rep, St. Alban, Edmonds

Commission on Church Architecture

The Rev. Janet Campbell, Canon for Liturgy
 *Mr. Rollie Dawson, St. Thomas, Medina
 Ms. Roxanne Hamilton, St. Andrew, Seattle

Mrs. Jeannette Moore, St. Mark's Cathedral, Seattle
 Mr. Mark Nelson, St. Thomas, Medina
 Mrs. Mary Nelson, St. Thomas, Medina
 Mr. Frederick Pneuman, St. Thomas, Medina
 Mr. Ralph Provencal, St. Benedict, Lacey
 K. Robinson, Epiphany Parish of Seattle
 The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary
 Mr. Nathan Thomas, Grace, Bainbridge Island

Commission on Ministry

The Rev. Mark Blindheim, Emmanuel, Mercer Island
 *The Rev. Bonnie Campbell, St. Mark, Montesano
 The Rev. Janet Campbell, Christ Church, Tacoma
 Ms. Mary Coon, St. Mark's Cathedral, Seattle
 *Mr. William Demmon, St. Antony of Egypt, Silverdale
 The Ven. Gen Grewell, Archdeacon ex officio
 The Rev. Eric Johnson, Christ Church, Anacortes
 Mr. Blaire Notrica, staff liaison
 Mr. Frank Prohaska, Christ Church, Seattle
 The Rt. Rev. Greg Rickel, bishop diocesan, ex officio
 Mr. George Robertson, St. Barnabas, Bainbridge Island
 The Rev. Becky Scott, St. Benedict, Lacey
 The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary, ex officio
 The Rev. Craig Vocolka, St. Antony of Egypt, Silverdale

Liturgy & Arts Commission

Mr. Jason Anderson, St. Michael & All Angels, Issaquah
 Ms. Elizabeth Appling
 Ms. Susan Bloomfield, St. Benedict, Lacey
 The Rev. Janet Campbell, Canon for Liturgy, ex officio
 The Rev. Gen Grewell, Archdeacon
 Mrs. Deborah Hickey-Tiernan, St. Paul, Seattle
 The Rev. Joseph Hickey-Tiernan, St. James, Kent
 The Rev. Mary MacKenzie, Christ Church, Tacoma
 Canon Becky Morrill, Diocesan Liturgist, Canon Precentor, St. Mark's Cathedral, Seattle
 *The Rev. Samuel Torvend, St. Paul, Seattle
 The Rev. Rachel Taber-Hamilton, Trinity, Everett

Committee on Privilege

*The Rev. Carla Pryne, Church of the Holy Spirit, Vashon
 Canon Dede Moore, Canon for Operations
 The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary
 Mr. Blaire Notrica, Executive Assistant to the Bishop & to the Canon to the Ordinary

Committee on Dispatch of Business

*Mr. Ted Ederer, St. John, Kirkland
 Canon Dede Moore, Canon for Operations
 The Rt. Rev. Greg Rickel, Bishop Diocesan

Diocese of Olympia
105th Annual Convention
Report of the Committee on Privilege

The Committee on Privilege recommends that the following persons be given the privilege of voice, or seat and voice at the 105th Annual Convention of the Diocese of Olympia.

Retired Bishops now residing in the diocese (canonical in other diocese), if present

The Rt. Rev. Cabell Tennis, Bishop Retired, Delaware
 The Rt. Rev. William Choi, Bishop Retired, Anglican Church of Korea

Officers of the Diocese/Convention who are not members of Convention

Karen Gusse, Secretary of Convention
 Diane Wells, Archivist and Records Manager (voice)

Diocesan Staff members who are not members of Convention

Blaire Notrica, Executive Assistant to the Bishop & to the Canon to the Ordinary
 Dede Moore, Canon for Operations
 Lee Humason, Canon for Finance & Property

Others who are not members of Convention

K. Ann McCartney, Parliamentarian
 Susan Bloomfield, Convention Musician
 Becky Morrill, Diocesan Liturgist
 Young Adults from WWU & UW participating as hosts, worship leaders, and speakers

Diocesan Non-Voting Youth Presence

Betsy Hanrahan, St. Luke, Vancouver
 Brenda Portaro, St. John, Olympia
 Sergio Trinidad-Estrada, St. Luke, Vancouver

Diocesan Mission Stations & Congregations

Elizabeth Maupin, Church of the Apostles (COTA), Seattle
 Brian Garrison, Church of the Apostles (COTA), Seattle
 Skip Hash, St. Germain, Hoodspport
 Tom Sexton, St. Germain, Hoodspport
~~Francisco Lopez, La Iglesia Episcopal de la Resurreccion, Mt. Vernon~~
Guillermina Gonzalez and Salvador Morales, La Iglesia Episcopal de la Resurreccion, Mt. Vernon

Those presenting reports or speaking on behalf of presenters of resolutions to this Convention (voice only)

John Hoerster, St. Mark's Cathedral
 Karen Wibrew, Domestic & Foreign Missionary Society
 Pam Tinsley, Nominations Committee
 Leanne Torgerson-Harrison, Nominations Committee
 Katrina Hamilton, Elections
 Kerry Allman, Diocesan Internet Strategist
 Philbert Kalisa, REACH Rwanda
 Greg Rhodes, Seeds of Hope
 Paul Benz, Faith Action Network
 Beverly Maine, Episcopal Retirement Communities
 Chuck Hamilton, Episcopal Relief & Development

Clergy canonically resident, but not domiciled or ecclesiastically employed within the Diocese of Olympia, if present:

Adams, Richard	Hampton, Sanford ZK	Robertson, Suzi
Bell, John	Hertlein, Chris	Sells, Jeff
Berge, Clark	Hopkins, Vivian L	Shaver, Stephen
Bogel, Marianne	Keller, Patterson	Stewart, Daniel
Clark, Corbet	Kolbet, Paul	Stewart, Ralph
Collins, Paul	Leech, John	Taylor, Robert
Conklin, Daniel	Lindsey, Barrett	Thomas, Josh
Dement, Thomas	Maier, Andrea	Tomter, Patrick
Deng Deng, William	McCaw, Mary	Ward, Karen
Eustis, Pat	McClain, Rebecca	Wilton, G.W.
Farr, Curtis	Miller, A Scott	Wolfe, V. Eugene
French, Dick	Perry, Lawrence	Wong, Philip

Clergy licensed in the Diocese of Olympia, if present:

Armstrong, Pamela	Green, Mary	Scannell, Alice
Ayers, Phillip	Greenwood, Don	Scannell, John
Bird, Julie	Hammond, Constance	Scheeler, Joseph Lester
Bourne-Raiswell, Maggie	Holly, Gene	Shaffer, Michael
Brown, Marilynn	Kreis, Sandra	Shippen, Sallie
Brown, Robert	Litzenberger, Caroline	Thompson, Susan
Caguiat, Carlos	Maxwell, William	Totman, Glenn
Clift, Jean	McLuen, Roy	Tudor, William
Fleischer, Terry	Minter, Russell	Vollkommer, Marsha
Foisie, Dawn	Monson, David	Von Wrangel, Carola
Friedrich, James	Nelson, Elizabeth	Watson, Stennis
Gallagher, Bob	Pope, Stina	Whitmore, Charles
Gaumer, Susan	Robertson, Josephine	
Grant, Hugh McPhail	Rodgers, Stephen	

Submitted by,

Committee on Privilege

The Rev. Carla Pryne, Church of the Holy Spirit, Vashon Island, chair

The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary

Canon Dede Moore, Canon for Operations

Mr. Blaire Notrica, Executive Assistant to the Bishop and to the Canon to the Ordinary

Report of the Commission on Ministry

Dear Bishop Rickel and the Clergy & Delegates of the 105th Convention of the Diocese of Olympia,

The work of your Commission on Ministry this last year has included discussions on discernment for lay persons, updating our Holy Orders Vocations manual, as well as conversations about alcoholism, addiction, and recovery. We hope to make a more detailed report on these first two items next year.



In June, 2015 we received a pastoral letter from the Standing Committee and Bishop Rickel (please see document E.9 for a copy) recommending several steps to address issues of alcoholism, addiction, and recovery. We have further taken Resolution D014, passed at this summer's General Convention to heart. The full text of D014 follows,

Resolved, the House of Bishops concurring, That Sponsoring Clergy, Vestries, Commissions on Ministry, Standing Committees, and Bishops

interviewing and evaluating Nominees, Postulants, and Candidates for Ordination explore directly issues regarding substance use in their lives and family systems; and be it further

Resolved, That Nominees, Postulants, and Candidates who may have addiction issues be offered appropriate resources and referred to qualified mental health, healthcare, and/or addiction professionals for further evaluation prior to proceeding in the ordination process.

We take both the pastoral letter and D014 very seriously and have taken steps to implement their recommendations and actions.

On December 13, 2014 at Diocesan House, Bishop Rickel ordained Eliacín Rosario-Cruz, Peggy Schnack, Jeffrey Sharp, and Michael Wright as transitional deacons. On April 10, 2015, in Bishop Rickel's office, Vicki Betsinger and Kim McNamara of the Total Common Ministry Circle of St Hugh of Lincoln, Allyn were also ordained to as transitional deacons. On June 16, Eliacín Rosario-Cruz, Jeffrey Sharp, and Michael Wright were ordained to the Sacred Order of Priests at St Mark's Cathedral.



On October 13 Bishop Rickel ordained and commissioned the Total Common Ministry Circle of St Hugh, Allyn whose members include: Postulants of the Total Common Ministry Circle of St Hugh, Allyn: Vicki **Betsinger** (priest), Sunny **Cotey** (commissioning), Karen **Kennedy** (deacon), Carol **Kennedy** (commissioning), Cheryl **Barnes-Wilson** (commissioning), Kim **McNamara** (priest), Sheri **Simpson** (commissioning), Bill **Smith** (commissioning).

Photos: Above, Bishop Rickel with Eliacin Rosario-Cruz, Peggy Schnack, Michael Wright, and Jeffrey Sharp. Below, Bishop Rickel and the Total Common Ministry Circle of St Hugh of Lincoln, Allyn. Both photographers unknown.

We have been blessed to walk with the above named persons and the persons below who are still in process for ordination.

Postulants (priest): Kate **Bast**, St Paul, Port Townsend; Cristi **Chapman**, Church of the Ascension, Seattle; Allan **Hicks**, Trinity, Everett; Meghan **Mullarkey**, Church of the Apostles, Gustavo **Portaro**, St John, Olympia

Postulants (deacon): Jeffrey **Boyce**, St Andrew, Tacoma; Doug **Dahlgren**, Christ Church, Tacoma; Pat **Grodt**, Trinity, Everett; Charo **Portaro**, St John, Olympia; Bill **Thaete**, St Bede, Port Orchard

Candidates (priest): Todd **Foster**, St Paul, Bellingham; Alice **Bower**, Church of the Holy Spirit, Battle Ground

Transitional deacons: Peggy **Schnack**, St Andrew, Tacoma

Faithfully,
Blair Notrica
for the Commission on Ministry

Diocesan Council Report to Convention 2015

The Diocesan Council (DC) is the “convention in recess” and has responsibility to oversee the budget and program goals of the Diocese and to carry out the priorities adopted by convention. DC members accept assignments, work on task groups, and attend regional, committee, and commission meetings as necessary. DC agendas include items for discussion and conversation, presentations, updates and reports.

Official actions taken by the Council December 2014 through October 2015:

- *2016 Budget: Adopted a timeline for development and presentation. Accepted spring draft for review and input by convention members. Adopted a balanced budget to be forwarded for ratification at the fall 2015 convention.*
- *Bellevue, St. Margaret: Accepted a plan regarding remaining unpaid prior years’ assessment.*
- *Edmonds, St. Alban: Approved request to move from the Sno Isle to the Be Attitudes region.*
- *Finance/Accounting Office: Dependent on a year-end credit balance, authorized to honor requests to transfer unexpended 2014 funds to the 2015 operating budget. Authorized, for accounting purposes only, to write off outstanding 2014 assessment balances. Authorized revising Medicare Part B payments to eligible diocesan staff, based on prior convention action, effect no later than January 1, 2017.*
- *Lacey, St. Benedict: Granted relief of the current unpaid prior year assessment (2010 and 2012). Approved plan regarding additional prior year unpaid assessment.*
- *Mission to Seafarers: Authorized funds from the unrestricted reserve be allocated to cover both emergency cash flow situation and 2015 budget shortfall.*
- *Refugee Resettlement Office (RRO): Authorized contract signing for employment and training contract with United Way of King County. Authorized submission of a 2016 Community Development Block Grant application to the King County Consortium. Authorized transfer of the BuRRST loan fund to the New Roots Fund.*
- *Seattle, St. Andrew: Approved a request for relief of unpaid 2012 assessment.*
- *Seattle, Saint Mark’s Cathedral: In response to the report from the Why Cathedral? Working Group and St. Mark’s Cathedral vestry regarding the role of diocesan representatives on the Cathedral Vestry (DRVs): Agreed to work collaboratively with the Cathedral vestry and staff to initiate the process for changing the canons and constitution, said changes being intended to improve, expand, and enhance the relationship between the diocese and the cathedral.*
- *Miscellaneous: Based on 2014 convention action, deleted from diocesan records unpaid prior years’ assessments owed by All Saints, Seattle, and St. Charles, Poulsbo. / Recorded, for IRS purposes, 2015 clergy housing allowances. / Agreed to a request from the Board of Directors to join them in establishing an ad hoc committee to conduct a region-by-region review of our facilities and the amenities offered, compared to surrounding demographic trends and opportunities. / Approved a revised diocesan policy on bonuses, as reviewed and revised by the Personnel Commission. Approved the request of the diocesan bishop to provide discretionary bonuses to eligible diocesan staff. / Approved a salary increase for the Bishop Diocesan in 2016. / Authorized no new funds be allocated to the Bishop Search Reserve in the 2016 budget; current carry-over believed to be sufficient. / Thanked congregations for payment of assessment leading to historic low 3.2% shortfall in payments in 2014. / Recommended to the Constitution and Canons Committee that 50 communicants be the minimum number for a church to become a parish. / Agreed to forward a resolution to the 2015 annual convention setting the 2017 diocesan assessment rate factor at 15.0% of the Net Disposable Income (NDI). / Adopted language to implement Canon 2, Section 4b on congregation’s in good standing. / Approved 2016 grants to congregations as submitted by the Grants Committee.*

Members of the Diocesan Council:

The Rt. Rev. Greg Rickel, Bishop Diocesan; **Ms. Jamie Balducci**, Holy C–Lay, Epiphany Parish of Seattle; **Ms. Nadine Baxter**, Evergreen–Lay, St. Matthew/San Mateo, Auburn; **The Rev. Lex Breckinridge**, Eastside–Clergy, St. Thomas, Medina; **Ms. Linda Brice**, Rainier–Lay, St. Andrew, Tacoma; **Ms. Joan Collins**, Peninsula–Lay, St. Barnabas, Bainbridge Island; **The Rev. Marilyn Cornwell**, Holy C–Clergy, Church of the Ascension, Seattle; **Ms. Joslin Harris-Gane**, Be-Attitudes–Lay, Christ Church, Seattle; **The Rev. Kendall Haynes**, Rainier–Clergy, St. Matthew, Brown’s Point/Tacoma; **The Rev. Bonnie Malone**, Evergreen–Clergy, St. George, Maple Valley; **Ms. Betty Anne McCoy**, Mt. Baker–Lay, Christ Church, Anacortes; **The Rev. Joe Mikel**, Willapa–Clergy, St. David of Wales, Shelton; **The Rev. Mark Miller**, Sno Isle–Clergy, St. John, Snohomish; **Ms. Denise Patrick**, Sno Isle–Lay, St. Hilda-St. Patrick, Edmonds; **Ms. Sunshine Pegues**, Eastside–Lay, St. Margaret, Bellevue; **Ms. Susan Rolfe**, Willapa–Lay, St. Andrew, Aberdeen; **The Rev. Dennis Tierney**, Peninsula–Clergy, St. Barnabas, Bainbridge Island; **The Rev. Jonathan Weldon**, Mt. Baker–Clergy, St. Paul, Bellingham; **Ms. Jana Whitworth**, Columbia–Lay, St. Anne, Washougal. *Others with seat and voice:* **Ms. Judith Andrews**, Diocesan Chancellor; **The Rev. Canon Dr. Marda Steedman Sanborn**, Canon to the Ordinary; **Ms. Barbara Fox**, Diocesan Treasurer; **Canon Dede Moore**, Canon for Operations; **Canon Lee Humason**, Canon for Finance & Property.

Respectfully submitted on behalf of the Diocesan Council by,
Canon Dede Moore, Canon for Operations

Report of the Commission on Personnel to Diocesan Convention 2015

The Commission on Personnel has made progress on a variety of issues. In 2015 we worked on the following items:

- **COLA.** Each year the Commission on Personnel recommends a Cost of Living Adjustment that is applied to our Parochial Clergy Salary Scale for adoption at Convention. Our determination is based upon the Bureau of Labor Statistics report on changes to the cost of living in our region. This year we propose a Cost of Living Adjustment (COLA) of 1.6%—the exact percent cost of living rise from June 2014 to June 2015. The COLA is meant to maintain clergy salaries at par from year to year, not as a sole mechanism for compensation changes.
- **Review of essential documents.** The commission routinely reviews a variety of documents at the request of the bishop, and this year reviewed the Policy on Bonuses, approving some new language in the policy to increase flexibility and the discretion of the bishop.
- **Questions discussed.** The Commission discussed several questions affecting personnel, including the new Medical Trust insurance coverage caps on certain medical procedures, specifically in-vitro fertilization; the role of supplementary insurance to complement standard Medical Trust policies; and the possibilities around financial support for mission projects that fall outside of the traditional congregational structure, such as Chaplains on the Harbor. Not all of the questions reached definitive policy conclusions, but were worthy topics of examination nonetheless.

This year, we welcomed several new members: the Rev. Shelly Fayette (Christ Church, Seattle), Mr. Ted Ederer (St. John, Kirkland), Ms. Rosemary Doupe (St. Mary, Lakewood), and the Rev. Jenny Vervynck, our new representative from CADO (Clergy Association of the Diocese of Olympia). They joined our continuing members, Ms. Linda Bruen (St. Stephen, Seattle), Ms. Lynn Frink (Epiphany Parish of Seattle), Mr. John Sutherland (St. Paul, Seattle), and James Quitslund (Grace, Bainbridge). We are all well supported by our staff liaison, Ms. Dede Moore, Canon for Operations, our Canon to the Ordinary, the Rev. Canon Dr. Marda Steedman-Sanborn, and Canon for Finance & Property, Mr. Lee Humason.

In 2016, we are planning two subcommittees: one to study questions around Family and Medical Leave, as it pertains to congregations; and the other to study insurance questions.

Yours Faithfully,
John Sutherland, *Chair*

Report of the Board of Directors – 2015

The Board of Directors of the Diocese of Olympia, Inc. (the “Diocese”) has legal and fiduciary responsibility for the assets of the diocese, including land, buildings, endowments and other funds. It is the mission of the Board to manage these assets to further God’s work in this diocese, both now and in the future. The Board is comprised of members noted below and convenes monthly as needed (with the exception of July).

Over the past year the Board has again been assisted by a steering committee working between meetings to maximize the Board’s effectiveness through advance planning and preparation of agenda items. Two of the largest funds managed by the Board are the Mission Development Fund (MDF), for purchasing land, and the Building Loan Fund (BLF), for construction. In 2015, St. Joseph St. John, Lakewood, paid off its BLF loan. The current status is:

Mission Development Fund (MDF)			Building Loan Fund (BLF)		
As of Sept. 30, 2015			As of Sept. 30, 2015		
	2015	2014		2015	2014
Available Funds	\$ 101,201	\$ 95,710	Available Funds	\$ 1,795,759	\$ 1,665,565
Property in Orchards	\$ 557,643	\$ 557,643	Notes Receivable	\$ 3,464,958	\$ 3,568,165
Notes Receivable	<u>\$ 101,006</u>	<u>\$ 111,986</u>	Interest Receivable	<u>\$ 91,275</u>	<u>\$ 83,592</u>
Net Assets	\$ 759,840	\$ 765,339	Net Assets	\$ 5,351,992	\$ 5,317,322

Between October 2014 and October 2015 the Board engaged in a number of major efforts:

- Assembled and posted its portfolio of policies and procedures online.
- Initiated joint governing bodies discussion of the optimal role for these groups in working with congregations which are dwindling and properties which are deteriorating.
- Following eighteen months of interaction with the Bishop’s Committee for the Environment (BCE), the Diocesan Investment Fund (DIF), Convention, and the vestries and bishop’s committees whose investments would be affected, and after discussion with a consultant specializing in socially responsible investing, the Board declined to divest of fossil fuel investments. The Board’s core thinking can be found at <http://www.ecww.org/board-directors-announces-decision-divestment-fossil-fuel-diocesan-investment-fund>.
- Worked with the new Canon for Finance and Property, Lee Humason, to launch a Property Committee, which will advise the Board on decisions involving diocesan structures and real estate.
- Established a Board operating fund to retain Diocesan Owner’s Representatives to work with mission congregations on major construction projects.
- Adopted measures to facilitate communications with the Office of the Bishop in processing loan applications.
- Piloted the concept of “Mission Opportunity Capital Investment,” allowing the Board to partner with the Office of the Bishop on emergent mission opportunities requiring initial capital resources.
- Participated in Seattle’s comprehensive plan update for Ballard, as it involves potential uses for the St. Luke’s property.
- Updated the policy governing expenditure from diocesan investments so that capital gains, as well as dividends and interest, may be considered.

Specific Board actions on behalf of congregations (and former congregation property) Oct. 2014–Oct. 2015:

- Anacortes, Christ Church – Five-year extension of loan with the McElroy Revocable Family Trust.
- Battle Ground, Church of the Holy Spirit – Use agreement with Great Start CDC.
- Cathlamet, St. James Family Center – Extension of loan with the Bank of the Pacific. Agreement for SJFC to provide copies documents and contracts and include debt service payments in grant requests and contracts. Agreement to consult with the SJFC prior to re-negotiating or refinancing note. Authorized Board funds for building inspector to determine deferred maintenance needs.

- Lakewood, St. Mary – Suspended payments on two loans for a period of four months.
- Maple Valley, St. George – Appointed Mr. Felix Smith as the Board of Director’s Owners Rep (DOR) for major remodel/construction project.
- Mill Creek property – Renewed lease with Templo Emanuel.
- Sammamish, Good Samaritan – Revised previous action regarding notes.
- Seattle (Ballard), St. Luke – Accepted recommendation from Spectrum Development Solutions regarding rezoning of the property; authorized diocesan treasurer and outside council to represent the Board. Declined to extend Seattle Bank line of credit, established for use during the feasibility study. Joined a petition to the City of Seattle to establish a Ballard Improvement Area. Authorized funds from MDF for tree service, gutter repair and water heater replacement.
- Seattle – Rainier valley – property (formerly All Saints) – Expended rental income for French drain and sump pumps. Renewed leases with New Creation Church (sanctuary) and Atlantic Street Center.
- Sedro Woolley property – Authorized BLF funds for removal of salvageable items and the demolition of St. James church and Parker House.
- Vancouver, All Satins – Refinanced a loan adding additional funding to meet critical needs.
- Westport property – Signed agreement with Chaplains on the Harbor for use of property. Approved installation of new restrooms. Granted MDF funds to remedy immediate safety and security issues.

Additional actions October 2014 – October 2015:

- Allocated Hodges funds for a required database upgrade and replacement of servers for Diocesan House.
- Authorized fund from the estate of Judy Yeakel (unrestricted bequest) to purchase a van for use by the director of the Jubilee Center at the Iglesia Episcopal de San Mateo.
- Approved revised Bylaws of the Diocese of Olympia, Inc. (October 2, 2014).
- Elected the Rev. Ann Lukens to the office of Vice President of the Diocese.
- Established 2015 BLF interest rates for both parishes and missions at 3.5%.
- Established 2015 MDF loan rate at 3.5%.
- Declined to direct the James F. Hodges Diocesan Investment Fund (DIF) to divest of fossil fuel equities.
- Directed the James F. Hodges Diocesan Investment Fund (DIF) Committee to regularly monitor equities in companies which provide alternative energy sources, and actively invest in them if they are found to meet the investment policy guidelines.
- Directed the Canon for Finance and Property to establish a Properties Committee.
- Established an ad hoc committee made up of representatives from both Board and Diocesan Council, to conduct a region-by region review of our facilities and the amenities offered, compared to surrounding demographic trends and opportunities; group to make assessment and report back to the Board.
- Authorized the diocesan finance office to open a credit account for the Office of the Bishop; approved a diocesan credit card policy.
- For the 2016 budget process, designated the Clapp, Phillips, Thanksgiving & Memorial, and Working Capital Trust funds for the work of the Board.
- Guaranteed a loan from Economic Justice Loan Program for the Refugee Resettlement Program/New Roots.
- Disbanded the current Property & Liability Insurance Committee; functions transferred to the new Properties Committee.
- Interpreted the 1996 Endowment Spending Policy to say that any amount of excess appreciation not spent will be placed in reserve accounts for the endowment funds and not permanently restricted; retroactive to January 1, 2014.
- Revised the Congregational Intent to Build Policy.
- Approved creation of a permanent fund for the benefit of the College of Congregational Development; transferred funds from the Suffragan Bishop fund to it; closed the Suffragan Bishop Fund.
- Revised the Disposal of Movable Assets Policy.

- Allowed the loan of Bishop Cochrane's portrait during July and August for an exhibition of the works of Albert Rose, creator, at St. Augustine, Freeland.
- Approved release of \$225,000 from the unrestricted capital gains from the Diocesan Investment Fund as of the end of the 2014 fiscal year, in accordance with spending policies previously approved by the Board in April 2015 and May 1996; funds to be used for the 2016 diocesan operating budget.
- Approved the 2015 Endowment Expenditure Policy, to supersede the 1996 policy.

Administrative actions reviewed by the Chancellor and signed by the Treasurer on behalf of the Board – December 2014 – October 2015:

- Camano Island, St. Aidan – easement with Snohomish County PUD for a transmission line.
- Kent, St. Columba – renewal of cell tower agreement with American Tower Corp. Copier contract. Cell tower lease extension.
- Maple Valley, St. George – master plan application.
- Mill Creek property – permit for tree removal in conjunction with the T-Mobile contract.
- Poulsbo property - requested gas, power and water services be opened; church used for memorial service conducted by the Bishop, August 29, 2015. Arranged for yard maintenance work.
- Rockport, St. Martin-St. Francis – pump installation contract. Documentation on well water certification.
- Seattle, All Saints – approval to remodel sanctuary.
- Seattle, Refugee Resettlement Office – successor in interest agreement, letter of transfer for New Roots. New Roots/King County contract. Legal services contract. Disbursement renewal contract. Client Service renewal contract. Sub-contract with Diocese of Olympia and DSHS.
- Seattle, St. Luke (Ballard) – renewed annual report with Secretary of State. Joint use agreements for Sustainable Ballard, City Service Youth Mission, and Zuzuki Institute. Quest Church Bridge Care contract.
- Sedro Woolley property – contract with Wrecking Ball for demolition of buildings.
- Vancouver, All Saints – PUD easement. Lowe's window service/sales contract.
- Vancouver, Orchards property – amended water and sewer easement, Quit Claim deed, and private storm sewer easement.
- Westport, Chaplains on the Harbor – joint use agreement with St. Andrew, Aberdeen.
- Payment for bishop's house replacement of water heater and garbage disposal.
- Receipt of funds for Ferguson endowment for St. Peter by the Sea.

Members of the 2014 – 2015 Board of Directors:

The Rt. Rev. Gregory Rickel, president; **The Rev. Dr. Ann Lukens**, vice president; **Ms. Karen Gusse**, secretary, St. James, Kent; **Ms. Barbara A Fox**, treasurer, St. John, Kirkland; **Mr. Wadell Brent**, Church of the Good Shepherd, Federal Way; **Ms. Mary Dickinson**, St. Mark's Cathedral, Seattle; **Mr. George Garcia**, St. Joseph St. John, Lakewood; **Mr. Collie Liska**, St. Benedict, Lacey; **Ms. Patricia McGuire**, St. Bede, Port Orchard; **Mr. George Robertson**, St. Barnabas, Bainbridge Island; **The Rev. Ray Sheldon**, Faith Church, Kingston. Non-voting: **Mrs. Judith Andrews**, chancellor, St. Mark's Cathedral, Seattle.

Staff members working regularly with the Board of Directors:

The Rev Canon Dr. Marda Steedman Sanborn, canon to the ordinary; **Canon Dede Moore**, canon for operations; **Canon Lee Humason**, canon for finance & property.

Submitted on behalf of the Board of Directors by Dede Moore, Canon for Operations.

REPORT OF THE ARCHIVIST AND RECORDS MANAGER

2015

The Archivist and Records Manager is the official custodian of diocesan records and is responsible for the direction and implementation of the Archives and Records Management Program of the Diocese.

<http://www.ecww.org/departments/archives>



This year has witnessed continued growth in reference requests for information and for consulting visits to congregations. High on the reference request list is the location of financial and property information – particularly information relating to the terms of endowments and to property lines and ownership. The vital nature of this type of documentation is what prompts me to encourage all congregations to deposit copies of these documents with the Archives for safekeeping. Among popular consulting topics is, of course, basic archives and records management advice on what records to keep, how long to keep them and the most appropriate way to either store or discard them. I am also frequently asked to speak on historical topics of interest to congregations – and this I am always happy to do.

As reported previously, the microfilming and digitization of our Refugee Resettlement Ministry files is progressing. Years 1996 through 2008 have been completed and 1990 through 1995 will soon be ready. At this point I'd like to acknowledge the efforts of current Archives volunteer, Kathleen Jordan and also of diocesan receptionist, Matt Koski, whose help in preparing these records for digitization is much appreciated.

Another project that I undertake on a regular basis is the review and revision of the Diocesan House Emergency Plan. I first prepared this plan in 1996 and have updated it regularly ever since. The 2015 revision is now complete. In conjunction with the plan I coordinate CPR instruction and walk-throughs of the House evacuation plan, indicating the location of emergency utility shut-offs, supplies and equipment.

I also offer historical tours of Diocesan House. These tours are available by appointment to both Church members and to outside groups. The history of Diocesan House and of John and Eliza Leary who built it is fascinating and relates directly to the history and growth of the Episcopal Church in the Northwest. With that in mind, I hope to be able to offer a virtual tour of Diocesan House on the Archives web page in the near future.

There are many other resources available on the Archives web page, including our social media best practices and guidelines which were updated last year to reflect current usage.

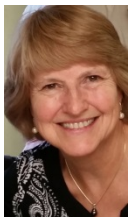
If you have responsibility for archives and/or records management in your congregation, I would encourage you to access the resources available to you through the Archives of the Episcopal Church at www.episcopalarchives.org and to the resources you can find on the website of the Episcopal Archivists, <http://episcopalarchivists.org/>, a group of professional Episcopal Church archivists working to promote and assist in the preservation of the documentary heritage of the Church.

I continue to represent The Diocese of Olympia Archives as a founding member of the Seattle Heritage Emergency Response Network (SHERN), established to provide mutual assistance among cultural in the institutions in the Seattle area during times of emergency.

Other professional associations in which I participate and learn from include: Seattle Area Archivists, Northwest Archivists, and the Society of American Archivists. This year at the Society of American Archivists annual meeting in Cleveland, OH, I had the honor of being the recipient of the Sister M. Claude Lane, O.P. Memorial Award, given “in recognition of distinguished service in the advancement of religious archives.”

For more information about the Archives and Records Management Program, give me a call, send me an email or go to the our web page at: <http://www.ecww.org/departments/archives>

Respectfully submitted by,



Diane Wells, CA

Archivist and Records Manager

dwells@ecww.org

206-325-4200 ext. 2023

Episcopal Diocese of Olympia | Standing Committee Report to Diocesan Convention 2015

At our November opening meeting of the new election cycle, the Standing Committee welcomed new committee members Jerry Carlin, the Rev. Cynthia Espeseth and the Rev. Bill Fulton. Informed by a New Member Orientation booklet created by Standing Committee members in 2014, we hope this resource will continue to help all of us to become more knowledgeable about the various facets of the Standing Committee’s responsibilities. The handbook is available to anyone upon request from the Bishop’s Office or Standing Committee members.

The Standing Committee of 2014-2015 was composed of the following members:

	<u>Clergy</u>	<u>Lay</u>
Class of 2015	Rachel Taber-Hamilton	Ted Ederer
Class of 2016	Jane Maynard	Alice Reid
Class of 2017	Bill Fulton	Kathryn Rickert
Class of 2018	Cynthia Espeseth	Jerry Carlin

During the year, members served in the following Standing Committee positions:

- Representative to the Commission on Ministry: Jerry Carlin
- Liaison to Joint Finance Committee: Ted Ederer
- Chaplain: Kathryn Rickert
- Secretary: Jane Maynard
- President: Rachel Taber-Hamilton

One of our members, Jerry Carlin, moved out of state at the beginning of the fourth quarter. Therefore, at our 2015 Diocesan Convention, we will be asking Convention to elect: 1) a clergy representative for a 4-year term, 2) a lay representative for a 4-year term and an additional lay representative for a 3-year term (who will replace Jerry Carlin and serve the remainder of his term through November 2018).

Throughout the work year, the Standing Committee engaged in the usual work canonically ascribed, including consents (or not) of local ordinations as well as consents (or not) of both requests to hold bishop elections in TEC dioceses and consents (or not) of bishop election results.

For example, In December of 2014, the Standing Committee was asked to approve the election of a co-adjudicating bishop in West Texas. Due to diocesan patterns of financial giving and their reasons indicated for historically withholding funds to TEC over the past several years, our Standing Committee declined to give consent to their election. In contrast, in June of 2015, the Standing Committee researched the financial giving history of the Diocese of the Central Gulf Coast when we received the request to approval the election of The Rev. Russell Kendrick as Bishop Diocesan. Given their diocesan context of financial challenges related to a protracted period of recovery from the devastation of Hurricane Katrina, we approve his election. In summary, our decision making around consents for and to episcopal elections is informed by a given diocese’ record of financial giving to the Church, while recognizing the importance of the local context informing the patterns we observe.

Additionally, members of Standing Committee participated in the Commission on Ministry’s interview process with potential candidates for ordination.

While our Joint Governing Bodies Retreat in January of 2015 may not have been as successful in furthering our mutual goals as any of us would have liked, the experience did help us identify that the governing bodies and diocesan staff have a shared and overarching desire to further develop our working relationships and communication, to enhance collaboration and diocesan organizational development overall.

From February 2015 onward, the Standing Committee used some time in several of our meetings to reflect together on the recent events in the Diocese of Maryland precipitated by the arrest of The Rt. Rev. Heather Cook, Bishop Suffragan. Initial press releases misstated (or failed to understand at all) our Episcopal theology of reconciliation by neglecting to address the issue of accountability. We identified the need to promote conversation in our organizational life, ordination processes, and within our congregations about addictions. As a result of our committee conversations, members Jerry Carlin and The Rev. Jane Maynard drafted a letter outlining the sum of our concerns and recommendations which was sent to the Commission on Ministry and which was ultimately shared with the diocese via Bishop Rickel's newsletter.

A copy of the Standing Committee's letter to the Commission on Ministry regarding the need to address issues of addiction and recovery within our ordination and formation processes has been included with this report.

During the time period in which Bishop Rickel was a participant in the Presiding Bishop Search, the Standing Committee engaged some preliminary preparation in the event that a transition and election of a new diocesan bishop might be necessary. Though we ultimately did not need to launch such a process, we did identify some early recommendations around communication and relationship building that would inform our MMR process for the year.

Namely, by May of 2015, we identified a key theme for our MMR process: "How do we [governing bodies and diocesan staff] create intentional community among the leadership of our Diocese?" The more we allowed this central theme to inform our MMR process, the more we recognized the need for creative praxis – for providing an opportunity to build relationship and create intentional community among our governing bodies and diocesan staff.

As a result of our reflection, conversations with the leadership of our other governing bodies and with Bishop Rickel, the MMR process this year took form other than purely evaluative. Specifically, the Standing Committee hosted an informal garden party for the governing bodies and staff – a time together with no formal agenda but with the sole purpose of meeting one another, enjoying and learning about one another as people within unscripted conversation. We hope the work of community building between our diocesan governing bodies and staff will continue, since we see our ability and desire to engage one another as critical to our ability and desire to work together for the building up of the Body of Christ as an intentional community.

In addition to the work of consents and the MMR, the Standing Committee heard the requests and reports of certain congregations seeking to sell church property. For example, St. Antony's, Silverdale requested permission to sell a portion of their existing property in order to help fund a new church in a location more conducive to community growth and development. Similarly, the Standing Committee consented to the sale of a building associated with St. David of Wales in Shelton that they had once used as a parish hall but which was subsequently rented to and then taken over by a new ministry that eventually became a separate 501C3. Proceeds from the sale will be used to renovate St. David of Wales church and also to pay back a loan to the diocese which matures in 2016.

Overall, the 2014-2015 business year for the Standing Committee was one rich in engaging the business of the Church, enhancing both communication and the working relationships within our organizational leadership.

Respectfully Submitted,



The Rev. Rachel Taber-Hamilton, President
Standing Committee of the Diocese of Olympia



The Episcopal Diocese of Olympia

The Episcopal Church in Western Washington

www.ecww.org

Standing Committee of the Diocese of Olympia

June 15, 2015

The Rt. Rev. Gregory Rickel
Bishop of Olympia
and Members of the Commission on Ministry
Diocese of Olympia
1551 10th Avenue East
Seattle, WA 98102

Dear Bishop Rickel and Members of the Commission on Ministry:

Greetings in the name of our Lord Jesus Christ.

We, the members of the Diocesan Standing Committee, are writing to you regarding a responsibility which we all share: the discernment of vocation and approval of postulants and candidates for Holy Orders in our Diocese.

Recent events in the Diocese of Maryland have made us aware of the crucial importance of addressing both Addiction and Recovery in our consideration of candidates for Holy Orders. Since a history of substance abuse and/or addiction affects both the physical and spiritual health of our clergy and those to whom they minister, we believe that attending explicitly to these issues is of first importance in discerning vocation.

While we consider attention to addiction as vital, we do not see a history of addiction as necessarily excluding aspirants, postulants and candidates from ordained ministry. All of us have known clergy with histories of addiction who have had exemplary ministries. The key factor is not whether our leaders have a history of addiction *per se*, but whether they are actively engaged in a lifelong process of recovery.

In our discussion of addiction, we understand that addiction thrives in a culture of denial in our church and in society. This culture of denial certainly seems to have influenced the process surrounding the selection and consecration of the Rt. Rev. Heather Cook. As her history reveals so clearly, addiction is not limited to an individual – addiction is a systemic issue which touches spouses, partners, family, friends and parishioners just as much as it does the person who suffers with it.

For this reason, we offer several recommendations:

- 1 We urge that presbyters who intend to sponsor aspirants for ordained ministry be encouraged in their conversations with them to explicitly address the aspirant's history of addiction and the history of addiction within the family of origin and current relationships. When aspirants have been touched by these issues personally or in their families, we hope that they will be encouraged to seek support in addressing them, whether through AA, Al Anon, or in partnership with a therapist and/or physician who is well qualified to assist in treatment.

1551 Tenth Avenue East | Seattle, Washington 98102

206 325 4200 telephone | 206 325 4631 fax | 800 488 4978 wa | online at www.ecww.org

2 We recommend that conversations regarding addiction and recovery be included in all Phase II discernments.

3 We recommend that ordained clergy and members of the Commission of Ministry receive training in Addiction and Recovery. The Diocese Committee on Alcoholism and Substance Abuse may be consulted as a resource for this training. The Bishop strongly encourages all leaders to get this training. Further, we encourage parishes to regularly sponsor Alcohol Awareness Sundays as a way of raising awareness of this issue in our parishes, particularly for the benefit of those parishioners who assist in vocational discernment. The Episcopal Recovery Ministries, www.episcopalrecovery.org also offers resources that may be helpful in this process. They will hold their Annual Meeting, the Gathering 2015 in our Diocese October 29-31 at St Mark's Cathedral. This meeting is open to all and will serve as another important opportunity for education. We are grateful for Bishop Rickel's service on the national board of this ministry.

4 We believe that in addressing issues of addiction and recovery, honesty is crucial. Too often, "niceness" precludes us from approaching our concerns directly. We owe it to one another to freely share our concerns AND encouragement regarding addiction and recovery in the church and with our aspiring and active clergy. Our spiritual health depends upon it. We pray that the Holy Spirit will guide us into all truth as we address these issues in our discernment ministries.

5 Finally, we hope that you will take these recommendations to heart. They are merely a starting point in our shared work, but we pray that your consideration of them may lead to an active and healthy engagement with addiction and recovery in the ordination process in our diocese.

This comes with our prayers and best wishes for your ministry.

Faithfully,



Mr Jerry Carlin



The Rev Dr Jane Maynard



Mr Ted Ederer



Ms Alice Reid



The Rev Cynthia Espeseth



Dr Kathryn Rickert



The Rev Bill Fulton



The Rev Rachel Taber-Hamilton

The Standing Committee of the Diocese of Olympia

Report of Historiographer to Convention, 2014

Since last Convention (2014) I continued the following:

- Added to collection of sources on Episcopal Church and Pacific Northwest history.
- Met with historians working on parish histories.
- Continued work on a draft of a comprehensive history of the diocese.

In 2016 I will develop the draft of a diocesan history and revise material that will appear on the diocesan website.

Submitted by Br. Carle Griffin, OCP, November 5, 2015

**Report of the Diocese of Olympia Deputation of the 78th General Convention
Memorable Recollections from 2015 General Convention**

The deputation from the Diocese decided to give part of its report of General Convention in the form of a collection of brief essays from the deputies and alternates reflecting on an event or events at General Convention that were most memorable to them. This document contains the statements from the deputies.

Attending General Convention was an amazing and enriching experience. I was fortunate to be assigned to serve on the Joint Committee on Marriage. To participate in a committee in which Bishops, clergy and lay all worked together, despite differing perspectives, toward proposed changes to the marriage canon to permit same sex marriages was itself memorable. Then, in the midst of our committee work one morning, we received word of the Supreme Court decision that established the right for same sex couples to marry. I will never forget the experience in that group of the joy of such news, justice so unexpectedly given. **Ms Judy Andrews**

My memorable moments of General Convention were interestingly “*passing of the budget*” My experience of six General Conventions as a deputy and 6 years on the Executive Council the budget process has been extremely complex and often messy and even painful. At this convention I witnessed its process to be remarkably transparent and profoundly focused on Five Marks of Mission. For the first time I was able to come home with my head up high because of the great expectation of what this budget can provide in 3 years. Particularly, very bold and timely 2 million dollars set aside for “*Racial Justice & reconciliation*”. Racial Justice has been the most important issue as a Christian and the very core purpose of me coming to the United States. I believe with our new Presiding Bishop Michael B. Curry’s enthusiastic Jesus Movement we will come to an amazing result in this endeavor. **Ms Hisako Beasley**

With the exception of Bishop Curry’s entrance into the hall my most memorable time was the prayer time with the Chaplain Rev. Lester McKenzie. He led us with such spirituality, joy and sometime just fun, When thing seemed to start going askew he was able to bring us back to be on point We are one together yo yo yo. If you forgot it, it is on you tube. **Ms Charlotte Brown**

I served on the legislative committee that focused on issues related to substance abuse in the church. While I was gratified that we presented three successful resolutions on the issue, I was more interested in the listening and prayer that we brought to our work, and I volunteered to be one of the committee’s chaplains. My hope is that we can continue to listen with an intent to act on this vital issue, toward the simple, basic goal of saving lives.

The Rev Stephen Crippen

My favorite memory of Convention came a few days after I'd returned from Utah. One of my friends approached me to say that though she'd given up on the religion of her parents long ago, she'd recently been considering going back to faith. She said she'd been reading my posts about my work on the marriage committee, and about the Episcopal Church's approval of same-gender marriage. It made her think that the Episcopal Church might be the church she returns to. About a week later, a second friend told me roughly the same thing. For the last nine years I've been going to General Convention, listening to people worry about who might leave the church if we moved forward. Now that the final changes have been made and marriage is available to all, we can start focusing on who has been at the door, waiting to be let in. **Ms Katrina Hamilton**

Although I am cradle Episcopalian, this year's General Convention was the first I have ever attended. It was a high energy time for the church and for our nation given the Supreme Court's decision on Marriage Equality and our own church's resolutions concerning the same topic. The election of Michael Curry as Presiding Bishop in the wake of the Charleston Massacre was also poignant. I was struck by how we struggle as Episcopalians to emerge beyond our identity as a white church of privilege. There was the palpable tension between cliquish insiders and grassroots activism. I was heartened by the Bishops' March Against Gun Violence and discouraged by some ignoring the poor right outside the convention

center. All in all, the gathering reflected who we are as a church and where we are going and am thankful for the opportunity to have been there. **The Rev Kendall Haynes**

Attending General Convention allowed me to see the larger church at work and connect with so many people. Two of them stand out: a young (20 something) black man sitting next to me in the HOD Gallery who burst into cheering and tears (we all did) when the election of Bishop Michael Curry as Presiding Bishop-elect was announced because he had grown up in Michael Curry's congregation as a child. There was so much joy and happiness at Bishop Curry's selection – the atmosphere was electric. The second, a young Chinese man who was a visiting representative from Hong Kong sent by his church as an observer. Marvelous, we were all there together, strangers, hugging each other and feeling one in the Spirit celebrating this historical event. I encourage others to take advantage of attending General Convention in 2018 as an observer, volunteer or run for deputy. It is an experience I will never forget. **Ms Betty Anne McCoy**

For me, no other memory of General Convention can compare with Bishop Michael Curry's entry to the House of Deputies after his historic first ballot election as our next Presiding Bishop. His oratorical skills had already electrified the House, and his energy is a hopeful sign for re-invigorating our Episcopal Church. Our Church should always appeal to thoughtful Christians, but Bishop Curry's words should help the Church touch our hearts as well.

Mr Doug Oles

It was a General Convention filled with moments when the world felt charged with the presence of the Holy Spirit. We gathered in the wake of the horrifically violent and racist murder of 9 people at Emmanuel AME Church in Charleston. For me, it was a powerful witness for us to show another way as our bishops elected Michael Curry as the Presiding Bishop and as hundreds of gathered to be a March Against Gun Violence through the Sunday morning streets of Salt Lake City. We prayerfully chanted and at two stops heard testimony from those whose lives have been changed forever by gun violence. The march was public liturgy at its best and received good coverage in the Salt Lake City papers and on TV news. It was made all the more special to walk with my wife, son and several close friends, including the priest I worked for in Atlanta, fresh out of seminary. **The Rev Hunt Priest**

It is difficult to identify a single moment above others from General Convention, however the overwhelming spirit of working together to do the work of the Church in lieu of polarizing ourselves around issues as we have in the past is most prominent. In addition, the variety and quality of worship was outstanding. The call to be Church through a renewed commitment to the "Jesus Movement" by our new Presiding Bishop, Michael Curry is both inspiring and a challenge to all of us. **The Rev Canon Dr Marda Steedman Sanborn**

One of my favorite memories from General Convention was the opportunity to serve as a delegate on the floor of convention when the House of Deputies concurred with House of Bishops, passing A054 approving marriage rites and inclusive language for same-sex couples referring to this union definitively as marriage. (My thanks to The Very Rev Steve Thomason for providing me with this awesome memory by giving me the opportunity to fill in for him during that vote.) **The Rev Rachel Taber-Hamilton**

As others have noted, the election and presentation of Michael Curry as our new Presiding Bishop was a joy-filled and auspicious moment in the life of the church. As always, seeing old friends from around the Church, and making new ones is a great pleasure, and serving as chair of the Special Legislative Committee on Alcohol and Other Drug Abuse was educational, hard work, and very rewarding. I feel privileged to have served at this General Convention, which bore an air of collaboration, respect, and grace that other conventions did not share, and I am grateful. Lastly, but not least, was the delight in daily Eucharist—good liturgy, good preaching, and the buoyant joy of worshipping with several thousand other Episcopalians. There is nothing quite like it. **The Very Rev Steve Thomason**



SAINT MARK'S
EPISCOPAL CATHEDRAL

October 23, 2015

Dear 2015 Convention Delegates:

The Vestry of St. Mark's Cathedral Parish has included three Diocesan Representatives ("DRs") since 2003, which coincided with abolition of the Cathedral Chapter. As explained more fully in the attached Background document, a working group appointed by Bishop Rickel has recommended that the DR position be eliminated. The Vestry of St. Mark's adopted a resolution expressing its support for the working group's report, including the recommendation to eliminate the DR position, except the Vestry felt flexibility should be retained in the Cathedral Constitution to allow the possibility of having diocesan members on the Vestry in the future. And, on April 23, 2015, the Diocesan Council adopted a resolution gratefully receiving the working group's report.

As an important next step in the process, the Cathedral Vestry adopted a proposed 2015 Constitution for presentation at Convention. This updated Constitution eliminates the DR position but, within parameters approved by Diocesan Convention, allows the Cathedral to adjust its governance structure as its needs change from time to time, including the possibility of having diocesan members on the Vestry in the future, subject to approval by the Bishop. Bishop Rickel has approved the provisions of the proposed 2015 Constitution.

Attached are (1) a fact sheet regarding the background to the proposed changes and a summary of the differences between the 2010 and 2015 Constitutions, (2) the proposed 2015 Constitution, and (3) a redline comparison of the 2010 and 2015 Constitutions.

The proposed 2015 Constitution has been reviewed by the Diocesan Chancellor and the Constitution and Canons Committee (which suggested a few clarifying changes that were approved by the Vestry on October 17, 2015, and incorporated into the proposed 2015 Constitution), and thus is ready to be considered for Convention adoption.

On behalf of the Cathedral Vestry and with Bishop Rickel's consent and support, I respectfully request that the Convention Delegates adopt the attached 2015 Cathedral Constitution.

Faithfully,

John Hoerster
Chancellor

October 23, 2015

BACKGROUND TO PROPOSED CHANGES TO CATHEDRAL CONSTITUTION

The Vestry of St. Mark's Cathedral Parish has included three Diocesan Representatives ("DRs") since 2003, which coincided with abolition of the Cathedral Chapter. Last year, Bishop Rickel appointed a working group comprised of Christopher Breunig, Michael Evans, E. Michael Jackson, Barbara Larson, Dale Ramerman, and Steve Paul Moen to study and make recommendations regarding the DR position. On January 2, 2015, the working group issued its "Why Cathedral? Working Group Report on The Role of Diocesan Representatives to Vestry" (the "Report"), in which the working group (a) concluded that, while DRs have proved to be experienced, thoughtful and committed Vestry participants, the necessity of their role in parish governance functions has not been apparent, (b) recommended that the DR position be eliminated, and (c) urged careful consideration of how best to involve lay leadership throughout the diocese in planning and implementing programs utilizing Cathedral and Diocesan resources for the benefit of the entire diocese and the wider community. On March 24, 2015, the Vestry unanimously indicated its support for the Report and for eliminating the DR position, except the Vestry felt flexibility should be retained in the Cathedral Constitution to allow the possibility of having diocesan members on the Vestry in the future. And, on April 23, 2015, the Diocesan Council adopted a resolution gratefully receiving the Report and proposing to work collaboratively with the Cathedral Vestry toward a structure or process intended to improve, expand and enhance the relationship between the diocese and the cathedral, with a focus on programmatic areas of cooperation and collaboration.

As an important next step in the process, the Cathedral Vestry unanimously adopted a resolution on May 19, 2015, approving a proposed 2015 Constitution for presentation at Convention. The proposed 2015 Constitution eliminates the DR position but, within parameters approved by Diocesan Convention, allows the Cathedral to adjust its governance structure as its needs change from time to time, including the possibility of having diocesan members on the Vestry in the future, subject to approval by the Bishop.

CHANGES MADE IN 2015 CATHEDRAL CONSTITUTION AS COMPARED TO 2010 CONSTITUTION

The 2010 and 2015 Cathedral Constitutions both set the parameters within which the Cathedral's bylaws may provide for selection and composition of the Vestry and both provide for a Vestry of fourteen to twenty-three members, including the Dean and the Bishop. The 2010 Constitution provided for nine to twelve members representing the parish, three to six members representing the Diocese, and zero to three members representing the wider community, but the Bishop and Diocesan Council need to approve any increase above three in diocesan representatives. The 2015 Constitution provides for nine to fifteen members from the parish, zero to six members from the Diocese, and zero to three members from the wider community, but the Bishop must approve any bylaw provision for diocesan members.

The 2010 Constitution provided for one or two members of the Vestry to be elected by the Diocesan Convention each year. The 2015 Constitution provides that, with the advice and

consent of the Bishop, the Vestry may annually appoint one or two diocesan members to a three year term.

The 2010 Constitution provided that in the event of a vacancy in the position of diocesan representative, the Vestry may fill the position from a list of the Bishop's nominees. The 2015 Constitution provides that such a vacancy would be filled by the Vestry with the advice and consent of the Bishop.

The 2010 Constitution provided for a nominating committee to be appointed at least six months prior to Diocesan Convention and for two members from the Diocese to be appointed by the Bishop. The 2015 Constitution eliminates the six month requirement, provides that the Vestry appoints the members, and provides that, with the advice and consent of the Bishop, the Vestry may appoint persons from the Diocese to serve on the committee.

The 2010 Constitution provided that parish representatives are elected by the annual meeting of St. Mark's from a list of nominees the number of which shall be at least twice the number of positions. The 2015 Constitution provides that there shall be at least one nominee for each position to be filled by a parish member and that the nominating committee shall present at least one nominee to the Vestry for each position for a community or diocesan member.

John Hoerster
Chancellor
St. Mark's Cathedral Parish

CONSTITUTION OF THE CATHEDRAL

of the

DIOCESE OF OLYMPIA

Whereas, St. Mark's Church of Seattle is designated and declared by the Constitution of the Diocese of Olympia to be the Cathedral Church of the Diocese, and

Whereas, a close relationship between the Cathedral and the Diocese is mutually beneficial, now therefore

By the authority of the Bishop of Olympia; of St. Mark's Cathedral Parish; and of the Convention of the Diocese of Olympia, this Constitution is adopted, replacing any and all former Constitutions, effective upon approval of the said three parties.

ARTICLE ONE

Section 1. The corporation named "St. Mark's Cathedral Parish" and situated in the City of Seattle and the State of Washington, hereby declares its adherence to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America, and conforms to its Constitution and Canons and also to those of the Diocese of Olympia, or of any Diocese of which the City of Seattle may be territorially a part.

ARTICLE TWO

Section 1. Pursuant to Article V of the Constitution of the Diocese of Olympia wherein "St. Mark's Church of Seattle is designated and declared to be the Cathedral Church of the Diocese, and official seat of the Bishop of the same," the Cathedral shall be governed by a Vestry composed and selected as provided in Article Three.

ARTICLE THREE

Section 1. The Vestry of St. Mark's Cathedral shall have fourteen to twenty-three members, consisting of the Dean of St. Mark's *ex officio*, the Bishop of Olympia *ex officio*, nine to fifteen members from the parish of St. Mark's, zero to six members from the Diocese of Olympia, and zero to three members from the wider community. Within these limits, the Bylaws of St. Mark's Cathedral Parish may fix or change the number of parish, diocesan, and community members, provided that any amendment to the Bylaws regarding diocesan members shall require the prior consent of the Bishop.

Section 2. The Bylaws of St. Mark's Cathedral Parish shall establish rules for Vestry membership within the following limitations:

- a. Nine to fifteen members shall be elected from among parishioners at St. Mark's who are Communicants in Good Standing, one-third to be elected at each annual meeting of the parish.
- b. With the advice and consent of the Bishop, the Vestry may annually appoint one or two diocesan members to a three year term, and any such appointments shall be announced at the annual meeting of St. Mark's. Zero to six members may be Communicants in Good Standing at congregations other than St. Mark's within the Diocese of Olympia, including one who may be a member of the clergy in good standing canonically resident in the Diocese.

- c. The Vestry may annually appoint one community representative to a three year term, whose appointment shall be announced at the annual meeting of St. Mark's. A person so appointed shall be a person of demonstrated qualities of dedicated commitment to a faith community, leadership and vision, and responsiveness to the needs, concerns, and hopes of the world as to mark them as a desirable candidate for service on the Vestry.
- d. The terms of Vestry members shall commence at the first meeting of the Vestry following their election or the announcement of their appointment at the annual parish meeting and shall continue for three years and until their successors are selected and qualified. In the event of ambiguity in the timing of election or selection of Vestry members, it is the intent that all Vestry terms of the same class year commence and expire at the same time.
- e. In the event of a resignation or vacancy occurring prior to the end of a full three year term, the Vestry may fill the vacancy for the unexpired term, but the unexpired term of a diocesan member of the Vestry shall be filled with the advice and consent of the Bishop.

Section 3. A nominating committee shall be appointed each year. At least a majority of the committee members shall be appointed by the Vestry from the parish of St. Mark's. The Vestry may appoint persons from the outside community and, with the advice and consent of the Bishop, persons from the Diocese. And, the Dean shall also serve on the committee.

- a. For persons to be elected from among parishioners of St. Mark's, the nominating committee shall present to the annual meeting of St. Mark's at least one nominee for each position of parish member to be filled. Nominations from the floor shall also be called for prior to balloting.
- b. For community and diocesan members to be appointed by the Vestry, if any, the nominating committee shall timely present to the Vestry at least one nominee for each position to be filled by community and diocesan members.

Section 4. There shall be one senior warden, who shall be chosen by the Dean from among parish members on the Vestry. There shall be one or more junior wardens, at least one of whom shall be selected from among parish members on the Vestry. All junior wardens shall be selected by vote of the Vestry.

Section 5. At any Vestry meeting, the Dean shall preside unless s/he delegates this responsibility to a warden and may vote to break a tie. The Bishop may designate one representative each year to attend meetings as needed in the Bishop's stead. The Bishop may elect whether to have the rights to move motions and vote, and the Bishop's Representative shall have the same rights as the Bishop elects. Neither the Dean, nor the Bishop, nor the Bishop's representative shall be counted in determining the presence of a quorum or in determining how many votes are required to pass any measure, except that if the Bishop has elected to vote, the Bishop or Bishop's representative shall be counted in determining how many votes are required to pass any measure considered during a Vestry meeting at which either of them is present.

Section 6. In the event of a vacancy in the office of Dean, the Bishop shall act as Dean until the office is filled. After consultation with the Vestry, the Bishop may appoint a member of the clergy to serve as priest-in-charge. The priest-in-charge shall exercise the duties of Dean and Rector, subject to the authority of the Bishop.

ARTICLE FOUR

Section 1. Amendments to this Constitution may be made by the Diocesan Convention. No amendment shall be proposed to a Diocesan Convention without the prior consent of the Bishop of Olympia and of St. Mark's Cathedral Parish. All amendments, unless otherwise provided, shall take effect immediately upon adjournment of the meeting of Convention at which they are adopted.

Approved:

Date: _____

Bishop of Olympia

Date: _____

Dean and Rector, for and on behalf of St. Mark's
Cathedral Parish

Date: _____

Secretary of Convention for the Diocese of Olympia,
for and on behalf thereof

SEA_DOCS:629723.8

CONSTITUTION OF THE CATHEDRAL

of the

DIOCESE OF OLYMPIA

Whereas, St. Mark's Church of Seattle is designated and declared by the Constitution of the Diocese of Olympia to be the Cathedral Church of the Diocese, and

Whereas, a close relationship between the Cathedral and the Diocese is mutually beneficial, now therefore

By the authority of the Bishop of Olympia; of St. Mark's Cathedral Parish; and of the Convention of the Diocese of Olympia, this Constitution is adopted, replacing any and all former Constitutions, effective upon approval of the said three parties.

ARTICLE ONE

Section 1. The corporation named "St. Mark's Cathedral Parish" and situated in the City of Seattle and the State of Washington, hereby declares its adherence to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America, and conforms to its Constitution and Canons and also to those of the Diocese of Olympia, or of any Diocese of which the City of Seattle may be territorially a part.

ARTICLE TWO

Section 1. Pursuant to Article V of the Constitution of the Diocese of Olympia wherein "St. Mark's Church of Seattle is designated and declared to be the Cathedral Church of the Diocese, and official seat of the Bishop of the same," the Cathedral ~~Chapter is hereby abolished and the Cathedral shall instead~~ shall be governed by a Vestry composed and selected as provided in Article Three.

ARTICLE THREE

Section 1. The Vestry of St. Mark's Cathedral shall have fourteen to twenty-three members, consisting of the Dean of St. Mark's *ex officio*, the Bishop of Olympia *ex officio*, nine to ~~twelve~~ fifteen members ~~representing from~~ the parish of St. Mark's, ~~three~~ zero to six members ~~representing from~~ the Diocese of Olympia, and zero to three members ~~representing from~~ the wider community. Within these limits, the Bylaws of St. Mark's Cathedral Parish may fix or change the number of parish ~~representatives~~, diocesan ~~representatives~~, ~~and~~ community ~~representatives~~, if any, and total members, provided that any amendment to the Bylaws ~~to increase the number of~~ regarding diocesan ~~representatives to more than three~~ members shall require the prior consent of the Bishop ~~and the Diocesan Council~~.

Section 2. The ~~Vestry shall be selected as follows~~ Bylaws of St. Mark's Cathedral Parish shall establish rules for Vestry membership within the following limitations:

- a. Nine to ~~twelve~~ fifteen members shall be elected from among parishioners at St. Mark's who are Communicants in Good Standing, ~~three or four~~ one-third to be elected at each annual meeting of the parish. ~~The terms of parish representatives shall commence at the first meeting of the Vestry following their election at the annual parish meeting and shall continue for three years and until their successors are elected and qualified.~~
- b. ~~Three to six members shall be elected by the Diocesan Convention, one or two to be elected at each annual convention of the Diocese of Olympia. These members shall~~ With the advice and consent of the Bishop, the Vestry may annually appoint one

~~or two diocesan members to a three year term, and any such appointments shall be announced at the annual meeting of St. Mark's. Zero to six members may be Communicants in Good Standing at their congregations of record other than St. Mark's within the Diocese, or of Olympia, including one who may be a member of the clergy in good standing canonically resident in the Diocese. No more than one member of the clergy may be a diocesan representative on the Vestry at any one time. A diocesan representative must not be eligible to serve as a parish representative. The term of office of a diocesan representative shall commence at the first meeting of the Vestry following the annual meeting of St. Mark's in the next year after s/he is elected at Diocesan Convention and shall continue for three years and until his or her successor, having been elected at Diocesan Convention, becomes qualified to serve at the first meeting of the Vestry following the next year's annual meeting of St. Mark's.~~

- c. The Vestry may annually appoint one community representative to a three year term, whose appointment shall be announced at the annual meeting of St. Mark's. A person so appointed shall be a person of demonstrated qualities of dedicated commitment to a faith community, leadership and vision, and responsiveness to the needs, concerns, and hopes of the world as to mark them as a desirable candidate for service on the Vestry. ~~Beginning in 2013, a community representative must not be eligible to serve as a parish representative.~~
- d. The terms of Vestry members shall commence at the first meeting of the Vestry following their election or the announcement of their appointment at the annual parish meeting and shall continue for three years and until their successors are selected and qualified. In the event of ambiguity in the timing of election or selection of Vestry members, it is the intent that all Vestry terms of the same class year commence and expire at the same time.
- e. In the event of a resignation or vacancy occurring prior to the end of a full three year term, the Vestry may fill ~~a~~ the vacancy ~~in its own membership (1) for the unexpired term of a parish representative or community representative, or (2) for~~ but the unexpired term of a diocesan ~~representative from nominees named by~~ member of the Vestry shall be filled with the advice and consent of the Bishop.

Section 3. A nominating committee shall be appointed each year ~~at least six months prior to the annual meeting of the Diocesan Convention. The Vestry shall appoint eight persons. At least a majority of the committee members shall be appointed by the Vestry~~ from the parish of St. Mark's ~~to serve on the nominating committee, and may also. The Vestry may~~ appoint ~~two~~ persons from the outside community. ~~The Bishop and, with the advice and consent of the Vestry, shall appoint two~~ Bishop, persons from the Diocese ~~to serve on the nominating committee. The~~ And the Dean shall also serve on the committee.

- a. For persons to be elected ~~as parish representatives~~ from among parishioners of St. Mark's, the nominating committee shall present to the annual meeting of St. Mark's ~~a list of nominees the number of which shall be at least twice as many as there are positions for parish representatives to be filled. Nominations from the floor shall also be called for prior to balloting.~~ ~~b. For persons to be elected at the annual Diocesan Convention, the nominating committee shall~~ timely present to the nominations committee of the Diocese at least one nominee for each position of parish member to be filled. Nominations from the floor shall also be called for prior to balloting.
- ~~eb.~~ For community ~~representatives and diocesan members to be appointed by the Vestry,~~ if any, the nominating committee shall timely present to the Vestry at least one nominee for each position to be filled. ~~by community and diocesan members.~~

Section 4. There shall be one senior warden, who shall be chosen by the Dean from among parish ~~representatives~~members on the Vestry. There shall be one or more junior wardens, at least one of ~~which~~whom shall be selected from among parish ~~representatives~~members on the Vestry. All junior wardens shall be selected by vote of the Vestry.

Section 5. At any Vestry meeting, the Dean shall preside unless s/he delegates this responsibility to a warden and may vote to break a tie. The Bishop may designate one representative each year to attend meetings as needed in the Bishop's stead. The Bishop may elect whether to have the rights to move motions and vote, and the Bishop's Representative shall have the same rights as the Bishop elects. Neither the Dean, nor the Bishop, nor the Bishop's representative shall be counted in determining the presence of a quorum or in determining how many votes are required to pass any measure, except that if the Bishop has elected to vote, the Bishop or Bishop's representative shall be counted in determining how many votes are required to pass any measure considered during a Vestry meeting at which either of them is present.

Section 6. In the event of a vacancy in the office of Dean, the Bishop shall act as Dean until the office is filled. After consultation with the Vestry, the Bishop may appoint a member of the clergy to serve as priest-in-charge. The priest-in-charge shall exercise the duties of Dean and Rector, subject to the authority of the Bishop.

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Approved:

Date: _____

Bishop of Olympia

Date: _____

of St. Mark's

~~Canon Missioner~~Dean and Rector, for and on behalf

Cathedral Parish

Date: _____

Secretary of Convention for the Diocese of Olympia,
for and on behalf thereof

SEA_DOCS.629723.8

105th Diocesan Convention Tweets

1. More Jesus in my conversations and in my actions-end my fear of offending
2. Evangelism, appreciation of others for who they are and who they can become
3. Reaching out into the world with love and caring in the name of Jesus Christ our lord and savior #JesusMovement
4. #Jesusmovement to love & accept when you want to hate & reject
5. Jesus knows us deeply and loves us anyway 24/7, no ifs, ands, or buts
6. Christ's love for all will conquer the hate of a few.
7. #Jesusmovement Live the Gospel every day. At work, at home, at store. Show what love is because that is what I mean by living the Jesus movement
8. Jesus' love shared. Thus experienced by others through word & action. #JesusLove
9. Jesus Movement means being the best follower of Jesus I can be even when it scares me half to death! #Jesusmovement
10. Serving those in the world with needs. Actions rather than words.
11. The Jesus Movement means that our church doors need to open in both directions we invite people in and we send people out
12. #Jesusmovement following in Jesus's footsteps by mirroring his example of loving, caring and exhibiting compassion for ALL!
13. The #Jesusmovement is love, whether @ the store, in church, or for oneself.
14. Hope Love Outreach Listening Differences Acceptance Opportunity Fear Opportunity Caring Learning #Jesusmovement is me you all!
15. The movement in "the Jesus Movement" is "to follow" It's not a push, it's an invitation to walk in the way of Jesus
16. #Jesusmovement the truth
17. It means putting myself forward in community to love, respect, accept and invite others to share the good news of Jesus Christ.
18. #Loveoneanother treat others as Jesus instructed. Love your neighbors as yourself. Love God with all your heart, mind and soul.
19. The Jesus Movement means stepping out of our comfort zone to spread the good news of Jesus' love for everyone.
20. It is time for us to take the gospel to them to be bold. And share the love of Jesus as we experience God's love. And let the words of God do the work in their heart.
21. The #Jesusmovement means to me: a challenge to be bolder as I try to follow Jesus' example and teachings. #ECWW105 @stpaulseattle
22. The ability to express oneself
23. The teaching of love and understanding
24. I will help empower individuals in their own life journeys and struggles #Episcopalchurch
25. That I let Jesus into my heart and try to follow his teachings of love and accepting my transgressions and those of others #Episcopal Church
26. I am a gay man who has been rejected by others The Jesus Movement gives me a place to belong, I want Jesus to hold me in love. His followers do
27. Committing to practice the fruits of the spirit remembering what would Jesus Do
28. Walking the walk, living the walk, walking the walk so you live the way
29. The Jesus Movement is love in action out in a broken world #Loveinaction
30. Finding a new Episcopal community when I leave for college. It also means that I will continue to serve my community. # Jesusmovement
31. #Jesusmovement sharing the love that Jesus shared with us, with every person I meet
32. The love of Jesus shared with the world. #Jesusmovement
33. Kindly deeds done with the words "for Jesus"
34. Jesus movement is love to all, compassion to all, acceptance of all, freedom in God's love to listen to others in love.
35. Jesus expresses, invites and models fully human fulfillment, drawing us closer to God and life. Come and see, go and tell. Grace abounds!
36. It means love for every single creation. Pure and unconditional love. It means never having to give up hope. #Jesusmovement
37. Seeking all persons to strive for justice and peace among all people, and to respect the dignity of every human being
38. Expressing my love for Jesus every day.
39. Supporting the marginalized in our lives, such as supporting Barry as he died from AIDS! #Jesushelpsusrock
40. Jesus calls us to love God and love each other, setting aside love of self #followjesus to a full life focused on needs of others.
41. Looking outside our community doing the Gospel work
42. It means Jesus' heart in us and in the world-we are that heart in the world.
43. Formed in God's love renewed in the spirit walking in Jesus' way #progressivejesus #episcopalchurch
44. The Jesus Movement to me is living my faith evangelizing through action accepting others as they are #goldenrule
45. The Jesus Movement means loving one another and treating others as you want to be treated to matter what. #goldenrule
46. Joining the community of Jesus by offering love to the community #Jesusmovement
47. Do justice; love mercy; walk humbly with your God. Micah 6:8
48. Something that encourages others to live their lives in a way that leaves a positive impact on others.
49. Enjoying God's abundance with all of creation: insects, forests and sometimes even people. Living in, while enriching God's creation.
50. Give back to the world in the spirit of Christ. #giveback
51. Mostrar con mis acciones y palabras que Jesus ha hecho un milagro de amor conmigo al transformarme a ser como el. I want to be as you Jesus.
52. To treat others with love and respect and provide an example so others learn about Jesus and the love and peace he gives.
53. The Jesus Movement is a reminder to fulfill our baptismal promise.
54. To be able to love and to do God's work
55. #Jesusmovement; Jesus is love, not hate. Be bold, never ashamed to declare Jesus is our friend always. Jesus loves all of us.
56. Return to the basics of compassion, kindness and love for self and others
57. #Jesusmovement means to me to love all of God's creation and to love everyone whoever they are and whatever their situation.
58. The Jesus story is what gives meaning to my life; it undergirds all of who I am and what I do. The Jesus Movement means letting that be known.
59. Living a life of love and laughter and spreading love and laughter to others like a very contagious disease.
60. It means being true to my beliefs by living my life thru my beliefs and being open to others about my beliefs without fear.
61. The wisdom of God, the teachings of Christ and the power of love will set us free from the power of fear-and that changes everything.
62. Practice a message of love that is authentic & grounded & active #Jesusmovement #Episcopaliansrock
63. To go out into the world and spread the good news of Jesus Life as he walked the Earth and as God and man by understanding loving caring for all.
64. Elevator speech
65. #bornagain #Jesusmovement God works in our lives in every single thing we do. Jesus is God in man, living and alive in all things.
66. God loves everyone. The Jesus Movement is the spread of God's love.
67. Jesus is just alright with me. I don't care what others may say. Jesus is ALL right with me.
68. Love yourself, love others.
69. Lovers of Jesus moving, acting, expressing discovered joy.
70. #Jesusmovement An inclusion of community. And living therein.
71. Explaining my love of God to others #jesusmovement
72. Living, Loving, In the eternal divine now.

73. Love everyone even the unlovable
74. To seek and serve Christ in all people and respect the dignity of every person
75. A worldwide community of compassionate people striving to fulfill God's dream. #communityoflove
76. To follow Jesus more each day, love God more each day, love each other each day of our lives.
77. To be mindful of Jesus' teachings and to be aware of how I express that to the world. Try to walk the walk and talk the talk.
78. Judge less; respect the dignity of every human being; speak up for Jesus
79. To move toward a life inspired by Jesus
80. #Jesus now love God and God's creation. Love one another including enemies. Be change in love, breathe love in, breathe love out.
81. A time of chosen family where we can be ourselves and feel loved in spite of and because of that fact of our being #loveinaction
82. Do something meaningful and selfless
83. Act with kindness, understanding, acceptance in setting an example for those I love, meet and may disagree with.
84. Blessed be the ties that bind. We need one another. We might as well admit it. Show your love to all you meet. That is Jesus in action.
85. It means to take the focus off of my physical and spiritual well being and put the focus on the well being of my brothers and sisters.
86. Jesus didn't stand still when confronted with the brokenness of this world. Neither should I #keepontuckin'withjesus
87. Look 4 Jesus in the world. Find him in love all around you. Follow him!
88. God's love in the world means Jesus and you and me. God's spirit in the world means crucified and risen love. All have won, and have prizes!
89. #Jesusmovement Reach out to those less fortunate than us with love and compassion.
90. Jesus said love God neighbor and self, more difficult we must also love the unlovable!
91. Reestablishing religion and the love of Jesus Christ into the world through love and respect for all human beings #jesusmovement @dioofolympia
92. The Jesus movement is about getting back to the basics of the Christian faith #jesusmovement
93. Scripture, tradition, reason = the Jesus Movement. Love the Lord; serve others. #jesusmovement #episcopalchurch
94. There is hope whether we see it or understand that it is real hitch a ride
95. The Jesus Movement embodies timeless incarnate spirit and opportunity for active witness to God's love justice and peace in the world.
96. Deeper in depth education, "Love of Jesus"
97. The Jesus Movement means outreach, helping the needy in your/our community and spreading the good news through these programs as an example.
98. Dying away from the world's priorities into the new life, love and living water of Jesus Christ.
99. Take time to be with Jesus today #pray
100. Diaconal ministry outside the church. Becoming a prophetic voice to bring needs to the church. Speak out against injustice. #blairsboss
101. The Jesus Movement means that we are free from sin & death-free to follow where Jesus had led; to eternal life. #ECWW105
102. To be accepted #jesusmovement
103. The Movement is welcoming Jesus to act in and through my life #jesusrules
104. How do we respond with love, accepting differences giving help in a real way to 70 million worldwide refugees? #jesusmovement
105. Action in the world do things for other people enjoy life while you are doing it
106. #Jesusmovement Love one another #:)
107. Live a life of love, kindness, compassion, forgiveness #jesusmovement
108. #Jesusmovement go out and preach the Gospel, and if necessary, use words.
109. The golden rule-do unto others as you would have them do unto you.
110. To follow Jesus by moving beyond the acquisition of material things and social success to a reflection of Jesus' love to those in need.
111. Love all serve all respect all #jesusmovement
112. How to make Jesus real: How to make it clear in my life that Jesus is my center.
113. The Jesus Movement is God's invitation to collaborate with the Holy Spirit in bringing about the love, mercy, and justice of God's kingdom.
114. Being a contemplative in action-grounded in God's love and bursting to share it! More love, more people, more joy! #ECWW #jesusmovement
115. Back to that old time religion like my mother taught me #jesusmovement
116. Where real love is found, God is there in person.
117. Respect everyone and their opinions regarding their view of the Jesus Movement, stop & listen to others as we are all children of God.
118. Treat everyone with respect, love and compassion. #episcopalchurch #jesusmovement
119. To walk with love and service to others.
120. Today it means Jesus is moving closer and closer to me, minute by minute, hour by hour, day by day, as I move closer and closer to him.
121. Jesus Movement is where I can be proud to share all of my blessings received thru my faith.
122. It means having Jesus moving through me reminding me of his ministry during his time on Earth and my call to go out in the world and do likewise.
123. Jesus Movement is all about following Jesus and the zeal to make him known all over the world. All about Evangelism to renounce sinful life.
124. The Jesus Movement today means that we need Jesus' example of God's love (more than ever) in today's world. More than ever, "Love thy neighbor"
125. To serve others with grace and love #loverules
126. To live life as Jesus did. In actions more than words. And by example, encouraging others to follow suit.
127. To be loving to all people I meet sharing joy and hope in compassion.
128. #Jesus is our brother + he's not heavy.
129. Let's break down the walls we've built around ourselves and our community to keep out people we don't understand-learnt 2 love one another.
130. Jesus movement is a personal call to love and serve Jesus by reaching out and sharing his eternal love.
131. The Jesus movement for me is a challenge to ask myself what would Jesus do or say then pray to be like Jesus in this world.
132. The Jesus Movement reminds me and moves me to love others. #jesusmovement #jesusmovesme
133. #jesusmovement Revive in our selves our parishes and our communities an intimacy with Jesus and his teachings.
134. #jesusmovement strive to develop personal relationships with Jesus.
135. #jesusmovement spread the word of Jesus Christ our savior #spreadlovenotfear #embraceyourerelationshipwithjesus #compassion #evangelism
136. Jesus invites me to join him creating a world of unity, reconciliation, humility and peace. #jesusmovement #episcopalchurch
137. We are called to share our relationship with peace #share
138. Tolerate people I would otherwise ignore so I may learn to be more like Jesus
139. The Jesus Movement calls me to live compassionately rather than fearfully. #loveyourneighbor #episcopalchurch
140. Seek to love the other. Come alongside & offer your time, your ear & your presence. Live your faith. #jesusmovement #dioofolympia2015
141. #jesus walk with me. Be by my side. Help me bring your word throughout the world. Guide my heart. Show me the way to know your intent.
142. The Jesus Movement is a breaking motion, often above wine, followed by a gesture to share the pieces. #jesusmovement #eucharist
143. #jesusmovement to me, means a new commitment to loving all my neighbors as myself. #episcopalchurch #tolerance
144. #jesuslovesmeandyou love something bigger than me. Love other folks change the world. #jesusmovement #episcopallove #loveinaction
145. Love yourself, love your neighbor as yourself – everyone no matter who they are I mean everyone

146. The moral arc of the universe is long, but it bends toward justice. #MLK #JesusMovement
147. #Jesus dances in us. The Jesus movement means dancing with the Divine Spark in us all and then inviting others to dance.
148. Hey it's the Jesus Movement so get moving, go out, sell him, sell yourself. We can all go. Episcopalians rock!
149. #move into action by sharing your story, really listening to others with curiosity, kindness and compassion, and mostly enthusiasm!
150. Helping others find a relationship with God! Share the good news of Jesus!
151. Kindness and respect to all God's children and those who may not be Christians to make peace in the world.
152. #Jesusmovement What would love do? – share good news
153. #Jesusmovement – Love takes action – helps others
154. #Jesusmovement – Listen to others w/o judgment
155. #Jesusmovement – Connect people, make community
156. Jesus loves me, life and the Bible tell me so. And I am called to share that love with you. I do, with God's help.
157. It is a call to action. We must walk the walk with Jesus.
158. Through Jesus you will be loved for who you are where you are. He provides what you need.
159. Be bold! To act more like Jesus and to show more love to everyone. Share the Gospel more
160. #BeLikeJesus To live each day to the fullest that shows Jesus. To live to serve and to share Jesus' love. To share the Good News when opportunity opens.
161. I need to challenge myself to share the truth and love of Christ with others as part of the universal church
162. The same life in #Jesus, the same life that fills all #creation – the same life binds me to him, to friends, the dead, the #earth, and to God.
163. Leading by example the love and joy I experience and express this message to encourage others to seek out Jesus and all he stands for #lovehim
164. Leading new generations on the path to our Lord. #jesusmovement #faith #love #hope
165. "I love all of you, the strong parts, the weak parts, and how they come together in one person," my priest told me on the worst day of my life.
166. I want to be the hands and feet of Jesus in the world #jesusmovement
167. #JesusMovement the moment the light is turned on after a nightmare #push #backthedarkness #ecww105
168. #JesusMovement Jesus' charge is to follow him. So follow. Go. Do. Love. In thought, word and deed. #ecww105
169. #It's-him-not-me: To know that I can't save the world, but he can, working in US.
170. Transformation of the world through proclaiming Good News to the poor in word and deed. The ability and the call to look @ brokenness in the world and believe we can make it a better place
171. Giving to others as Jesus has given to me. Living out the love Jesus gives us.
172. It comes down to movement. Jesus wants me to follow. Jesus Movement is to hear our chance to follow
173. Each person is to be treated according to the Golden Rule – with dignity and love #BeKind
174. I can love everyone & listen to their beliefs without judgment
175. Go, Listen, Reflect, Advocate, realize the justice and reign of God for all people
176. #WalkingwithJesus the Jesus movement leads me out into the world in non-judgmental love and reconciliation
177. #JesusMovement Jesus Movement is not about judgement but giving love freely. Following your heartpath.
178. Jesus changes lives so we can change the world. #changedlives
179. The Jesus Movement means to answer "Here I am" when Jesus calls to me in each moment "Follow me" #JesusMovement
180. Jesus movement requires me to take the good news of my faith to all with whom I associate with joy, confidence and hope #believe
181. Hey Episcopalians, let's get better acquainted with Jesus. #JesusMovement
182. Jesus said, "Love the Lord, love your neighbor." Do it! You'll change the world. #JesusMovement #EPIC #Kings3 #ECWW #MyAssistantIsBest
183. Renewed commitment every day to God and all the creation. To keep bringing love and healing in Jesus name even as nothing makes sense #ECWW
184. Jesus said God is love and asked us to serve God thru his love #GodIsLove
185. The Jesus Movement is a movement to God's heart of love and then out to God's world in love.
186. Jesus says, "Love. It'll hurt. It might even kill you. But believe me: it's the only thing that works." #ecww #jesusmovement #episcopalchurch
187. To apply Jesus' actions and teachings to our daily lives and do all in our power to encourage others to do likewise #JesusMovement #rwit
188. The feeling I get from sharing and giving to others for the glory of Jesus #FortheloveofJesus
189. Jesus loves me this I know
190. It's a love we all can show
191. #Joy in Jesus
192. The joy of sharing my Lord with others in spirit, work and on a soul level. #JesusMovement #sandals
193. The Jesus movement means to me that we need to work together and sharing joy and love. #JesusLovesMe
194. Sharing the new life offered to us by the risen Christ #JesusMovement
195. Stepping into a way of life that transcends this world and lives into God's vision for the next #KingdomVision #LoveFromBeyond
196. In music, a movement is a section. The Jesus Movement is a section of our calling. It's about sharing the good news – evangelizing. #Rickelfies
197. Moving out of the church into the world in #community with other Christians to show how Jesus has changed us – serve others with #joy and purpose.
198. #fellowship #Jesus our leader asking us to follow him and spread his message to all we meet #Jesus is love, and the world needs Jesus' love
199. #TheJesusMovement to me means that I shouldn't hang around the Episcopal Convention but I should take the Convention to the world
200. Love, listen, serve – to go meet others where they are, listen to what they say and share news about Jesus' love, compassion & acceptance.
201. #JesusMovement love, service, inspire, transform, commune
202. #JesusMovement go forward and let our Episcopal faith be known
203. Move out to love and serve in faith and community #GalileeTrip
204. Live life in a way that respects the dignity of all human beings #GoodKarma #JesusMovement #WeAreAllGodsChildren #DignityForAll
205. Lose you fear, let go your nightmares, embrace service, receive love, live the dream. #GoInPeace #RewardsInHeaven #AbundantLife
206. #come walk with me. Jesus invites us to love and serve others alongside him. Help build compassionate community, God's dream come true!
207. Generosity and compassion. It is a welcome beyond understanding or worthiness. God is blind to everything that divides and filled w/ only love.
208. Jesus started on the way to God and freedom from want and fear. Jesus started this. The Jesus Movement is to follow. To move! #move!
209. Jesus loves even when and esp when we can't love self. We follow Jesus to practice this, become more like him #EpiscopaliansRock
210. #Jesus creates community. That is what the Jesus Movement means to me! Healing, teaching, loving, feeding
211. The Jesus Movement asks us to hear Jesus' words and act as shepherds to others.
212. Sharing how God has helped me through life
213. #BeAShepherd trust in grace to create a community through music food service or other familiar practice to get into uncomfortable places. Jesus!!
214. Behavior consistent with the teachings and love of Jesus in the context of our modern world. Life based on trust, love, justice and grace.
215. It means trusting God's grace for me and all enough to dare to care for friends & enemies, especially the most vulnerable & difficult.
216. We companion with God, God companions with us, we companion with others #grace
217. Making relationships between people the priority. Breaking down all barriers that hinder the ability to be in relationship with one another.

218. #jesusmovement – people called 2gethr across time/space to live grace-filled lives that put love of God and love of neighbor above all #ecww
219. To leave the shelter of anonymity and join the voice of those going forward in search of bettering the world
220. Committed to be Christ’s hands and feet and heart in a broken world. #JesusMovement #God’sDreams #ifitisnotaboutloveitisnotaboutGod
221. Committed to be Christ’s hands, feet and heart in a broken world. #JesusMovement #JesusUnleashed #nightmaresGod’sDreams
#ifitisnotaboutloveitisnotaboutGod
222. Walking in love as God loves us, even when it’s difficult. #JesusMovement #lightinthedarkness
223. Looking for love: long walks on water. Enjoy fish & good bread to share. Love children & animals #JesusMovement #now
224. The Jesus Movement is a step back to take eternal steps forward in my relationship with God and thus lead or guide others on this journey
225. #JesusMovement I’m called to open my heart and mind, listen, share stories, work and pray in the growing Episcopal branch
226. #JesusMovement A loving community of Jesus followers that act out their love to God and others.
227. #in a pluralistic world, each person is free to choose a path. I choose to follow Jesus. Jesus give hope to all those who need help the most
228. #JesusMovement #Follow #Jesus #Go #Be #Do
229. #JesusMovement# The Jesus Movement is the foundation of our church, with it there is hope for peace, without it more of the same
230. #Jesus Show by word and deed the love of Jesus through me, even tho it is easier to express discontent. Stand up, as Jesus stands up for us
231. The Jesus Movement means education of people in and outside the church of the help one can gain from growing with Jesus.
232. Gather, engage and act with loving compassion for peace, justice and reconciliation to transform the world as Jesus did #transform as Jesus did
233. Beloved let us love one another. For love is of God, and he that loveth is born of God and knoweth God. He that loveth not knoweth not God.
234. It means a community of acceptance starting with 2 or more gathered in his name. He died so that I might live. #Hediedforme
235. I want people to understand that Jesus never preached hate or damnation, only love #JesusMovement
236. God’s call to us: to love God with our heart, our mind, our soul, all our very being; and to love our neighbors as oneself. #JesusMovement
237. The Jesus Movement means to me that we must individually and as members congregations we must bring the life of Jesus Christ to life, to follow him in our lives and as the Episcopal Movement
238. Follow me in my involvement of community with others in spreading the word that the Episcopal Church is alive in Jesus. Come and see! Love
239. Loving Jesus believing in Jesus sharing Jesus being Jesus
240. Tweet, tweet! Jesus sweet, pepper hot ask what to do, what not. Love God, neighbor, whole heart suffer nourish pray with love #thejesusmovement
241. A coming together of Christian people to share their love of Jesus
242. To try to live my life as an example to others of my Christian faith & to show my love of Jesus
243. The #jesusmovement to me is about the movement – acting in the world to be the human embodiment of God’s grace and love [emoji: heart eyes, church with heart on top, thumbs up, 100 symbol]
244. Forgiveness, love, community, strength, growth, humanity #JesusMovement #EpiscopalLife
245. To follow the way of Jesus and the early disciples. To love those who are in need, those who differ in thought and those who test my strength.
246. Action not words. Spreading God’s love by doing, by listening, by sharing, by meeting needs, & by being vulnerable. #JesusMovement
247. Love. Feed. Clothe. Heal. Moving out to the world. Doing God’s mission. Beloved community.
248. Resigning my membership in the crowd that yells crucify him to follow in the way of love that put him there #JesusMovement #NOMOREMIMESIS
249. #JesusMovement2015 Courage to walk the talk of love and forgiveness
250. #seeChristinoneanother Recognizing Christ in my fellow human beings and honoring the differences!
251. The #JesusMovement is the crazy idea that love wins even in the midst of war, refugee crises, and repeated campus shootings #LoveWins
252. It means taking God’s love and blessings out into the world and sharing them with others
253. Jesus calls me to be mindful and work to integrate all portions of my life to a loving and accepting wholeness
254. Living faithful through words and actions the teaching and ministry of Jesus in ways that reflect love of God and neighbor that benefits all
255. Seek peace instill our youth with love and confidence that God will care for all his people
256. Aerobics, stretches, yoga for love in an egg of forgiveness and strength.
257. TJM calls me to take my place in God’s creation, sharing the work of reconciliation and transformation.
258. It means healing a sick world beginning with myself and friends and associates
259. Jesus didn’t found a church. He started a movement to bring all people to unity with God. I’m with the movement. #JesusMovement
260. To love, to forgive, to share the good news of the one who loves unconditionally – to live as he lived #JesusMovement
261. #JesusMovement Unconditional love. Be the love I long for in my life. To love others unconditionally is to love completely. Keep it real
262. Love! Every individual no matter what or who they are. To see the Jesus in every person you meet. Treat all with respect and dignity.
263. #JesusMovement for me it means care; care for others, for the environment, about ourselves too
264. #TheJesusMovement is used to bring about mutual acceptance and love among all of God’s children, all of humanity
265. #TheJesusMovement reminds me Christ was a disruptor/reformer who urges me to live his message of love and compassion #ECWW #loveisaction
266. #postdenominational
267. Live and love the way Jesus taught us to #JesusMovement
268. Jesus is the way, the truth and the life and that way is love as a verb for all
269. Jesus transcends tribalism thru love because love is a verb
270. Live life in my name
271. #JesusMovement is about showing #God is love and bringing him into the conversation
272. A movement moves, changes and evolves. We can’t sit with it, but follow and chase it down.
273. Grabbed by God’s love called to work in the movement to follow Jesus and spread the light #ShareTheGoodness
274. #LivingChrist live the way he taught & showed us. Love all, judge not, feed the hungry. No problem.
275. To encourage people to search for the “good” within themselves and pay it forward daily. Smile to all. #FindYourGood
276. #FindYourGood
277. In receiving God’s redeeming love, we are called to share that love in our daily lives. #opentothejoy
278. Jesus came not to establish an institution but to begin a movement. Love God, love one another #LoveGodLoveOneAnother #PeaceOnEarth
279. #JesusMovement let it rock let it be and always be on the path towards Jesus may his will be done on earth as it is in heaven.
280. Moving out of your comfort zone to grow bigger love patience compassion #GreatestLove
281. God lives because Jesus died. Jesus died so God would live. On earth, with us. We are the living legacy, the promise
282. Being able to do Jesus’ works, outside the church walls, on an individual basis without any organized instruction. #JesusRocks
283. Wherever #Lovewins, wherever people choose #justice, #compassion, and #humandignity over personal safety or gain, that’s the #JesusMovement
284. The Jesus Movement means life changing, life affirming love. #JesusMovement
285. Shout to the world: Do justice, love mercy, walk humbly with your God.
286. #JesusMovement a bygone hippie happening and its 21st century grandchild. People are still looking for Jesus.
287. I alone solo seek Jesus find Jesus. We share Jesus, we find love, community go beyond the way the word. Jesus moves us. Love the Jesus Movement!

288. Jesus Movement serve to show God's love
289. #JesusMovement love wastefully. Show love, see love, talk love, live love
290. To follow Jesus: Go out into the world in peace to love and serve with compassion respecting the dignity of every human being loving and respecting all creation
291. Come follow me – accept the dignity of every person, love your enemy and pray for those who hate you.
292. Jesus came to found a #relationship, not a religion. We are in the “is-ness” business. The movement is about being, not doing.
293. God loves you & me, warts & all, and there isn't anything we can do to change that
294. The Jesus Movement means spreading the spiritual word of the lord to all of those in need getting closer to Christ and loving him. #teamJesus
295. The Jesus Movement – Thru love, discerning which bridges to “cross”, & which to “burn” – then acting on it!
296. The Jesus Movement means following Jesus' teachings in your every way in your daily life and changing the status quo or things as they are when they need to. What would Jesus do.
297. #WWJD – What would Jesus say about our world today. Starvation. Killing. Criticism. How to love God! Love our neighbor!
298. Praying for those who would condemn me. Supporting & helping those in need. Loving all whom I encounter. Being an advocate of peace. #WWJD
299. The Jesus Movement is a movement about bringing those around us & in the world to have a closer relationship to Christ.
300. Love everyone equally and spreading the love and joy of Jesus to the world!!! ;) #LoveofJesus #Convention #JesusMovement
301. Changing the world as we know it, with love.
302. Jesus, God made flesh, calls us into community through prayer and worship, urges us to serve others, and simply loves us! #episcopaliansrock
303. We can say Jesus without fear now that we have proclaimed we're the Episcopal branch of this movement #ecww105 #JesusMovement
304. Jesus is love & forgiveness & starting over & over & over. Jesus is poor & rich & sick & healthy. Jesus is me & Jesus is you! #JesusMovement
305. The Jesus Movement reminds me to be grateful for his sacrifice to save me from sin and keep me focused on God's love
306. To share the unconditional, eternal love of God as modeled by His son Jesus Christ, with all the people of the world.
307. Go speak share Jesus without fear but with joy and confidence! #JesusMovement #EpiscopalEvangelism
308. #JesusMovement – every relationship is valuable each intended to teach and influence amen
309. #JesusMovement all love excelling for all
310. It's the courage to do those things that follow the teachings of our savior which improve the world as a whole #courage to greatness
311. #changethatmatters
312. Everybody can be a Jesus wannabe by acting solo or with others just as Jesus would to heal the world #newJesusMovement
313. In the kingdom of God, what God wants to happen always happens the way God wants it to happen. It's possible. #EpiscopalBranch #JesusMovement
314. The Jesus Movement means living out the message of unconditional love in the Bible. @DioOfOlympia #JesusMovement #selfieswiththebish
315. The Jesus Movement is sharing with others the joy of having Jesus at the center of your life.
316. The church must recover its roots or die
317. Living the life that truly reflects Jesus. Denying self and putting Christ first St. Paul/Seattle

Section 4

Leadership Lists

Congregations of the Diocese of Olympia

Aberdeen, St. Andrew (Parish 1890)
Allyn, St. Hugh of Lincoln (Mission 1969)
Anacortes, Christ Church (Mission 1890)
Auburn, St. Matthew/San Mateo (Parish 1896/Mission 2011)
Bainbridge Island, Grace Church (Mission 1994/Parish 2010)
Bainbridge Island, St. Barnabas (Parish 1944)
Battle Ground, Church of the Holy Spirit (Mission 1996)
Bellevue, All Saints (Mission 1996)
Bellevue (formerly Seattle), Church of the Holy Apostles (Mission 1990)
Bellevue, Church of the Resurrection (Parish 1957)
Bellevue, St. Margaret (Parish 1957)
Bellingham, St. Paul (Parish 1883)
Blaine, Christ Church (Mission 1889)
Bremerton, St. Paul (Parish 1901)
Burien, St. Elizabeth (Parish 1941)
Camano Island, St. Aidan (Mission 1959)
Castle Rock, St. Matthew (Mission 1961)
Cathlamet, St. James (Mission 1851)
Centralia, St. John (Parish 1889/Merged with Chehalis 2000)
Chehalis, St. Timothy (Parish 2000/formerly Centralia and Chehalis)
Chehalis, Church of the Epiphany (Parish 1883/Merged with Centralia 2000)
Darrington, Church of the Transfiguration (Mission 1955)
Eastsound/Orcas Island, Emmanuel Parish (Parish 1885)
Edmonds, St. Alban (Parish 1952)
Edmonds, St. Hilda-St. Patrick (Mission 1963)
Elma, St. Luke (Mission 1895)
Enumclaw, St. Catherine (Mission 1940's/Closed 2007)
Everett, Trinity Church (Parish 1892)
Federal Way, Church of the Good Shepherd (Parish 1961)
Forks, St. Swithin (Parochial Mission 1964)
Freeland, St. Augustine in-the-Woods (Parish 1949)
Fremont, Church of the Apostles – COTA (Mission Station 2010)
Friday Harbor, St. David (Mission 1950 / Parish 1999)
Gig Harbor, St. John (Parish 1916)
Hoodspoint, St. Germain (Dev Con 1976/Mission Station 2010/Mission 2015)
Issaquah, St. Michael & All Angels (Parish 1950)
Kenmore, Church of the Redeemer (Parish 1947)
Kent, St. James (Parish 1890)
Kent (Des Moines), St. Columba (Mission 1957)
Kingston, Faith Church (Mission 1997)
Kirkland, St. John (Parish 1922)
Lacey, St. Benedict (Mission 1980)
Lakewood, St. Joseph-St. John (Mission 1969)
Lakewood, St. Mary (Parish 1949)
Longview, St. Stephen (Parish 1923)
Lopez Island, Grace Church (Mission 1954)
Maple Valley, St. George (Mission 1967)
Marysville, St. Philip (Mission 1958/Parish 1998)
Medina, St. Thomas (Parish 1943)
Mercer Island, Emmanuel Church (Parish 1909)
Monroe, Church of Our Saviour (Mission 1910)
Montesano, St. Mark (Mission 1909)
Mount Vernon, La Iglesia Episcopal de la Resurreccion (Mission Station 2010)
Mount Vernon, St. Paul (Parish 1891)
Oak Harbor, St. Stephen Episcopal (Parish 1952)
Olympia, St. Christopher (Mission 1959)
Olympia, St. John (Parish 1853)
Port Angeles, St. Andrew (Parish 1891)
Port Gamble, St. Paul (Parochial Mission 1931/Closed 2008)
Port Orchard, St. Bede (Mission 1963)
Port Townsend, St. Paul (Parish 1860)
Poulsbo, St. Charles (Parish 1963/Removed 2014)
Puyallup, Christ Church (Parish 1882)
Redmond, Church of the Holy Cross (Parish 1909)
Renton, St. Luke (Parish 1892)
Rockport, St. Martin-St. Francis (Developing Congregation 1952)
Sammamish, Church of Good Samaritan (Mission 1990/Parish 2014)
Seattle, All Saints (Mission 1903/Closed 2014)
Seattle, Christ Church (Parish 1903)
Seattle, Church of the Ascension (Parish 1938)
Seattle, Epiphany Parish of Seattle (Parish 1908)
Seattle, Our Lady of Guadalupe (Mission Station 2015)
Seattle, St. Andrew (Parish 1906)
Seattle, St. Clement (Parish 1890)
Seattle, St. George (Parish 1954/Mission 2010/Closed 2011)
Seattle, St. John the Baptist Church (Parish 1892)
Seattle, St. Luke (Parish 1891/Mission 2011)
Seattle, St. Mark Cathedral (Parish 1889)
Seattle, St. Paul (Parish 1892)
Seattle, St. Peter (Parish 1908)
Seattle, St. Stephen (Parish 1920)
Seattle, Trinity Church (Parish 1865)
Seaview, St. Peter (Mission 1896)
Sedro-Woolley, St. James (Mission 1890)
Sequim, St. Luke (Parish 1893)
Shelton, St. David of Wales (Parish 1890)
Shoreline, St. David Emmanuel Church (Mission 1958)
Shoreline (formerly Seattle), St. Dunstan (Parish 1949)
Silverdale, St. Antony of Egypt (Mission 1985)
Snohomish, St. John (Parish 1889)
Snoqualmie, St. Clare (Mission 1982)
South Bend, St. John (Mission 1890)
Tacoma, All Saints (Mission 1890)
Tacoma, Christ Church (Parish 1889)
Tacoma, Holy Family of Jesus Church (Mission 1980)
Tacoma, St. Andrew (Parish 1890)
Tacoma, St. Luke (Parish 1879)
Tacoma, St. Matthew (Parish 1951)
Tahuya, St. Nicholas Mission (1968)
Tukwila, St. John's Sudanese (Mission Station 2010)
Vancouver, All Saints (Mission 1977)
Vancouver, Church of the Good Shepherd (Mission 1966/Parish 2005)
Vancouver, St. Luke (Parish 1836)
Vashon Island, Church of the Holy Spirit (Parish 1912)
Washougal, St. Anne (Mission 1951)
Westport, St. Christopher (Mission 1959/Closed 2014)
Westport, Chaplains on the Harbor (Mission Station 2014)

Diocesan Canonically Resident Clergy
November 2015

The Right Reverend Gregory H. Rickel, Diocesan Bishop

The Right Reverend Bavi Edna "Nedi" Rivera, retired

The Right Reverend Sanford Z.K. Hampton, retired

The Right Reverend Vincent W. Warner, retired

001	Forbes Jr., Charles A.	042	Rankin, Edward H.	083	Pollock, Douglas S.
002	Adams, Richard C.	043	Johns III, Norman S.	084	Porter, Gerald W.
003	Garlichs, Richard W.	044	Sell-Lee, William	085	Van Zanten, Peter E.
004	Leche, Edward D.	045	Biever, Robert	086	Steedman Sanborn, Marda
005	Schaeffer, John G.	046	Fowler Jr., Stanley G.	087	Paolozzi, Joann
006	Winn, J. Barrie	047	Halbrook, Thomas R.	088	Dietel, Robert G.
007	Maddux, Donald J.	048	Bogel, Marianne	089	Moore, Stephen E.
008	Luethe, Robin L.	049	Smith, Don L.	090	Smith, Kevin C.
009	Carpenter, George W.	050	Ferguson, John F.	091	Williams, Robert L.
010	Nakayama, Timothy	051	Lane, John C.	092	Trelease, Murray L.
011	Radcliffe, Ernest	052	Mikel, Joseph F.	093	Martin, Irene
012	Storm, David A.	053	Pryne, Carla V.	094	Dierick, Frances L.
013	Johnson Jr., William C.	054	Besheer, Kimbrough A.	095	Gunderson, Gretchen A.
014	Tomter, Patrick A.	055	Snow, Peter D.	096	Wright, Scot R.
015	Gorsuch, John P.	056	French, Richard C.	097	Dills, R. Scott
016	Bigford, Jack N.	057	Berge, William Clarke	098	Francis, Mary Jane
017	Tench, Jack M.	058	Taylor, Patricia L.	099	O'Shea, Susan
018	Stewart, Daniel R.	059	McCulloch, Kent T.	100	Cleveland, Jennifer B.
019	Bond, L. Wayne	060	Williams Jr., Hollis R.	101	Gould, Mary D.
020	Christie, Robert L.	061	Nemes, John D.	102	Lukens, Ann Pierson
021	Ethelston, Geoffrey F.	062	Dement, Thomas E.	103	Murray, Vincent D.
022	Wolfe, V. Eugene	063	Ford, R. Lawrence	104	Scott, Richard H.
023	Sherman, Guy C.	064	Lewis, Margaret K.	105	Bigelow, Thomas S.
024	Fast, Todd H.	065	Keller, Patterson	106	Hayman, Robert F.
025	Rhodes, Robert W.	066	Rietmann, Paul D.	107	Ensor, A. Jeanne
026	Rogers, Henry S.	067	Richards, Fitzroy I.	108	McCaw, Mary Ann
027	Collins, Paul M.	068	Hickey-Tiernan, Joseph	109	Brelsford, Diane
028	Wilson, George S.	069	Astleford, Elise	110	Lonergan, W. Gerald
029	Grabinski, Kenneth	070	Steig, Terrance	111	Minifie, Thomas
030	Wilton, G.W.	071	Jessett, Frederick E.	112	Harper, William
031	Clark, D. Corbet	072	Moore, Robin	113	Shehane, Mary K.
032	McDaniel, G. Judith	073	Bell, John R.	114	Kolbet, Paul R.
033	Davis, West R.	074	Creighton, Susan	115	Campbell, Anne
034	Sterling, Edward A.	075	Phinney, James	116	Bartels, Judith T.
035	Gehrig, Stephen J.	076	DeVine, Whitney Jones	117	Bayles, Richard
036	Zimmerman, Curtis	077	Mackay III, Donald	118	Mullins, Judith P.
037	Lambert, John P.	078	Miller, A. Scott	119	Ruder, John Williams
038	Knowles, Walter R.	079	Ridge, Charles Delos Searls	120	Craighead, J. Thomas
039	Lindsey, Barrett K.	080	Hanna, Gerald B.	121	Anthony, Joan M.
040	Garratt, Stephen R.	081	Carmichael, M. Jean	122	Strimer, Peter
041	Stewart, Ralph R.	082	Thompson, John K.	123	Arnold-Boyd, Annette

124	Best, Stephen	172	Buhrer, Richard	220	Smith, Jacqueline
125	Korathu, Anna Maria	173	Dean, Susan Chanda	221	Moore, David
126	Lee, Samuel	174	Moon, Mary Louise	222	Pearson, Kevin
127	Moorehead, Constance	175	Poirier, Esther Holley	223	Cornwell, Marilyn
128	Peters, Gregory	176	Rozendaal, Jay Calvin	224	Dogaru, Vickie
129	Simonsen, Douglas	177	Maier, Andrea R.	225	Saunderson, Ann
130	Miller, Mark	178	Demura, Christine A.	226	Anderson, Mary Petty
131	Dunn, Robert E.	179	Tiederman, Nancy Coppass	227	Hopkins, Vivian
132	Kinney, Kathleen	180	McQueen, Dale L.	228	Wesch, Kate
133	Pratt, Jennifer	181	Steele, Chris C.	229	Lobdell, Gary
134	Stiles, Linda	182	Campbell, Janet	230	Carver, Robert C.
135	Miller, Judith J.	183	Seeger, Elisabeth A.	231	Yabroff, Martin I.
136	Walker, Randolph D.	184	Beecher, Josephine C.	232	Davison, Arienne S.L.
137	Conklin, Daniel G.	185	Haase, Sylvia Anne	233	Tierney, Dennis S.
138	Trytten, Patricia S.	186	Logan, Christie Larson	234	Niemann, Joan
139	Cole, Dennis C.	187	Neal, James Frederick	235	Carlson, Constance
140	Prestegard, JoAnn	188	Brentnall, Burden	236	Campbell, Boneta
141	Wolford, Rachael	189	Goode, Colin	237	Leech, John
142	Helgeson, Gail M.	190	Tyree-Cuevas, Susan	238	Kirkpatrick, Rebecca
143	Williams, Robert H.	191	McDonnell, George Anne	239	Johnson, June
144	Endicott, Rachel Faith	192	Deng Deng, William	240	Fowler, Dan
145	Fageol, Suzanne A.	193	Hosea, Beverly	241	Warne, W. Tom
146	Brill, Steven G.	194	Johnston, Zula	242	Fulton, William
147	Avery, Joyce M.	195	Baker, Patricia	243	DeShaw, Glen
148	Irving, Anthony T.	196	Grout, Earl L.	244	Priest, Hunt
149	Spina, Frank A.	197	Marshall, David	245	Thibodeaux, James
150	Rhoads, Robert L.	198	Taber-Hamilton, Rachel	246	Hoebberman, Chris
151	Taylor, Robert V.	199	Weller, Edith	247	Jillard, Chris
152	Price, David L.	200	Ackermann, John	248	Yearwood, Kirtley
153	Grewell, Genevieve M.	201	Sells, Jeffrey	249	Haynes, Kendall
154	Novak, Margaret A.	202	Sells, Patricia	250	Robinson, Carla
155	Shigaki, Jerry M.	203	Mack, Allan E.	251	Waldie, Nan
156	Wong, Philip	204	Borders, LeRoy	252	Torvend, Samuel
157	Green, Richard	205	Santman, Linda	253	Wheatley, Gail
158	Patton, Kathleen	206	Cochran, Elizabeth Jane	254	Morrison, Mikel
159	Wesen, Vicki	207	Streiff, Suzanne	255	Barrett, Rilla
160	Perry, Lawrence S.	208	Appling, Elizabeth	256	Fayette, Shelly
161	Taber-Hamilton, Nigel	209	Maynard, Jane F.	257	Conn, Doyt
162	Heller, Jan C.	210	Garman, Gerald R.	258	Ward, Karen
163	Jackson, E. Michael	211	Sheldon, Raymond S.	259	McClain, Rebecca
164	Amburgey, Cristina G.	212	Stroup, Susan L.	260	Lolcama, Terri
165	Espeseth, Cynthia A.	213	Ballinger, Kathryn E.	261	Kessel-Hanna, Kay
166	Taylor, N. Dennis	214	Reid, M. Sue	262	Eaton, KarenLee
167	Eichner, James	215	Atcheson, Charles B.	263	Wright, Brian
168	Armer, Susan C.	216	Carlson, Sally	264	Robertson, Suzi
169	Barber, Grethe	217	Lewis, Philip	265	Breckinridge, Alexander
170	Wills, Clark E.	218	Mackenzie, Mary	266	Crisp, Sheila
171	Allen, John M.	219	Scott, Rebecca	267	Haig, Martha Karen

268	Kingslight, Kathleen	295	Ramerman, Diane	322	Hosler, Josh
269	Chrisman, Robert	296	Rodin, Carol	323	Mayor, Michael
270	Weldon, Jonathan	297	Laird, RC	324	Behrens, Marilyn
271	Malone, Bonnie	298	Tarter, Bill	325	Robertson, Patricia Rome
272	Eustis, Pat	299	Gillett, Richard	326	Foiese, Stephen Drew
273	Parker, Stephanie	300	Thomason, Steve	327	Martin, Nancee
274	Ringland, Robin	301	Carroccino, Michael	328	Gándara-Perea, José Roberto
275	Crippen, Stephen Daniel	302	Farr, Curtis	329	Clendenin, Evan
276	Shaver, Stephen	303	Feregrino, Alfredo	330	Ashley, Danée
277	Adams, William Seth	304	Mason, Eric	331	Weyls, Rich
278	Thomas, Joshua	305	Monroe, Sarah	332	Ortung, Tom
279	Donohue-Adams, Amy	306	Wynen, Nancy	333	Caguiat, Julianna
280	Loyd, Janet	307	Gill, Jeffrey Shilling	334	Rosario Cruz, Eliacín
281	Tanabe, Irene	308	Johnson, Eric	335	Schnack, Peggy
282	Reid, Catharine	309	Moore, Diane	336	Sharp, Jeffrey
283	Case, Jaime	310	Godwin, JD	337	Wright, Michael
284	Mesenbring, David	311	Corrigan, Candice	338	Fox, Jedediah
285	Lovelady, Ed	312	Andrews, Dianne	339	Olson, Britt
286	Johnson, Janis	313	Sedwick, Katherine	340	Betsinger, Vicki
287	Ousley, Lance	314	Stroo, Eric	341	McNamara, Kim
288	Blindheim, Mark	315	Shigaki, Polly	342	Dillon II, Tommy Joe
289	Hertlein, Chris	316	McPeak, Helen	343	Vervynck, Jenny
290	Vedanti, Jessie	317	Ostertag, Edward	344	Danzey, C Steve
291	Vocelka, Craig	318	Daugherty, Jennifer King	345	Fischer, Sara
292	Jimenez-Mesenbring, Maria	319	Forman, John	346	Kennedy, Karen
293	Rohrer, Jane	320	Newton, Alissabeth	347	Jacobs, Marlene
294	Stelle, Eric	321	Murray, Laura		

As of November 1, 2015

**105th Diocesan Convention
Delegate & Alternate Report**

Be Attitudes Region		
Church of the Redeemer, Kenmore		
Emily	Austin	D
Debi	Laughlin	D
Bill	Mcglinn	D
Karl	Oles	D
Christ Church, Seattle		
Julie	Coryell	D
Todd	Voelker	D
John	Anderson	A
Liz	Osborne	A
St. Andrew, Seattle		
Andrew	Benson	D
Dorothy	Gibson	D
Cricket	Farr	D
Mike	Hicks	D
J.B.	Hoover	D
Margo	Rogers	D
Gail	Larson	A
Ron	Reid	A
Geoff	Viguers	A
St. Luke, Seattle		
Lavonne	Beede	D
Cindy	Chase	D
St. Stephen, Seattle		
Kate	Blyth	D
Greg	Finger	D
Chris	Pollock	D
Caroline	Malone	D
Diane	Stipp	A
Bob	Blossey	A
Tim	Feetham	A
St. David Emmanuel, Shoreline		
Edith	Byington	D
Hayden	Street	D
St. Dunstan, Shoreline		
Mary	Pacher	D
Tom	Parrish	D
Mary O.	Pacher	A
Chuck	Pacher	A
Columbia Reigon		
Holy Spirit, Battle Ground		
Paul	Rettinger	D
Janice	Bradley	D
John	Bower	A

St. Matthew, Castle Rock		
Al	Ramos	D
St. James, Cathlamet		
Sally	Barnes	D
Michael	Nunes	D
St. Timothy, Chehalis		
Sonja	Burton	D
Pat	Campbell	D
Silvestry	Rivera	D
Justin	Springer	D
Vicky	Sandate	A
Frank	Crane	A
St. Stephen, Longview		
Mary	Lyons	D
Mike	Reuter	D
David	Hanson	A
St. Peter, Seaview		
Chuck	Miller	D
Doreen	Miller	D
Gretchen	Goodson	A
All Saints, Vancouver		
Suzanne	Philbrook	D
Dan	Haase	D
Vicki	Setzer	A
Church of the Good Shepherd, Vancouver		
Bev	Hatzenbeler	D
Gary	Hatzenbeler	D
James	Howard	D
Barbara	LeRoy	D
David	Owens	D
Moira	Reynoldson	D
Betty	Watson	D
Jason	West	D
Dan	Benge	A
Danielle	Benge	A
Sally	Gannaway	A
St. Luke, Vancouver		
Roy	Sandberg	D
Mary Ellen	Sandberg	D
Mike	Grigsby-Lane	D
Lynne	Hulse	D
St. Anne, Washougal		
Ray	Witter	D
Paul	Greenlee	D
Bunny	Witter	A

Eastside Region		
All Saints, Bellevue		
Fred	Williams	D
Christe	McMenomy	D
Bruce	McMenomy	A
Miriam	Anderson	A
Holy Apostles,		
Torres	Hui	D
Matilda	Wong	D
Sandy	Lewis	D
Jay	Lewis	D
St. Margaret, Bellevue		
Christina	Burnett	D
Missy	Couch	D
Shauna	Backus	D
Daryl	Story	D
Sam	Ciapanna	D
Tom	Hughes	D
Mark	Dolby	D
Peter	Rothermel	D
Bob	Shupe	D
Susan	Snyder	D
Trish	Wallis Stone	D
Ann	Lockhart	A
St Michael and All Angels, Issaquah		
Allen	Gray	D
Joel	Klein	D
Karen	Klein	D
St. John, Kirkland		
Nancy	Laswell	D
Bill	Meacham	D
Karen	Sjostrom	D
Jerry	Mickelson	D
Donna	Murphy	A
Sam	Morris	A
Allen	Gray	D
Joel	Klein	D
Karen	Klein	D
St. Thomas, Medina		
Jesse	McReynolds	D
Lorraine	McReynolds	D
Mike	Allert	D
Shirley	Allert	D
Joseph	Murashie	D
Marlena Love	Murashie	D
Carol	Reifsnnyder	D
Rob	Reifsnnyder	D

Tonya	Farr	A
Mary	Pneuman	A
Steve	Reid	A
Anne	Rogers	A
Emmanuel, Mercer Island		D
Bob	Baxter	D
Polly	Ogden	D
Alan	Reed	D
Pat	Baxter	A
Anna	Gordon	A
Pete	Kangas	A
Dave	McKanna	A
Beth	Birdsong	
Church of the Holy Cross, Redmond		
Joan	Dietrich	D
Kevin	Dietrich	D
Susan	Hansen	D
Tom	Dillon	D
Cal	Jones	D
Heather	Irwin	D
Good Samaritan, Sammamish		
Katy	O'Brien	D
Sally	Farrell	D
Elizabeth	Fuchs	D
Tony	Fuchs	D
Rick	Gill	D
Mark	Johnson	D
St. Clare, Snoqualmie		
Rick	Woodruff	D
Julia	Richman	D
Evergreen Region		
St. Matthew/San Mateo, Auburn		
Nadine	Baxter	D
Dianne	Aid	D
St. Elizabeth, Burien		
Meg	MacDonald	D
Robert	Knutson	D
Church of the Good Shepherd, Federal		
Mary	McClellan-Aroner	D
Richard "Dale"	Blesener	D
Doreen	Davis	A
Kurt	Weis	A
St. Columba, Kent		
Carol	Everson	D
Bill	Lenney	D
Shirley	Hickey	A
Rod	Blalock	A

St. James, Kent		
Joyce	Barber	D
Laura	Brustad	D
Don	Gauthier	D
Bobby	Gusse	D
Tovi	Harris	D
Val	Brustad	D
Tina	Shafer	D
Mark	Stril	D
Dave	Brumbaugh	A
Linda	Green	A
Kathy	Hamilton	A
St. George, Maple Valley		
Joyce	Walters	D
Robin	Porter	D
John	Rainforth	D
Mike	Fassio	D
Nona	Azizeh	A
Tony	Ceccato	A
Steve	Scharf	A
St. Luke, Renton		
Daniel	Crayne	D
German	Vergara	D
Karen	Uitting	A
Daniel	Springer	A
Holy C Region		
Church of the Apostles (COTA), Seattle		
Maupin	Elizabeth	Rep
Garrison	Brian	Rep
Church of the Ascension, Seattle		
Dotti	McCain	D
Nancy	Reeder	D
Jim	Crouch	D
Bill	Fay	D
Epiphany Parish of Seattle		
Aubin	Barthold	D
Diane	Curtis	D
Mike	Evans	D
Liz	Larson	D
St. Clement of Rome, Seattle		
Kris	Mikami	D
Paul	Hill	D
St. John the Baptist, Seattle		
James	McDonald	D
Ellen	Freeman	D
Anne	Rogers	D
Br. Paul	Dahlke	D
Donna	McNamara	A

St. Mark Cathedral, Seattle		
Jo Ann	Bailey	D
Colleen	Boyns	D
Maria	Coldwell	D
Mary	Coon	D
Erik	Donner	D
Mardy	Ericson	D
Miles	Ewing	D
Kevin	Johnson	D
Karen	Lloyd	D
Phil	Lloyd	D
Rene	Marceau	D
George	Pro	D
Andrew	Himes	A
Hisako	Beasley	A
Rick	Hodsdon	A
Nan	Nalder	A
St. Paul, Seattle		
Lynn	Adams	D
Nancy	Boutwell	D
James	Cowan	D
Loren	Peters	D
Lynette	Douglass	A
St. Peter, Seattle		
Will	Darnell	D
Katheryn	Martin	D
Dinah	Danby	A
Trinity Church, Seattle		
Spencer	Carey	D
Nancy	Cleminshaw	D
Harry	Pitcock	D
David	Swim	D
Mt. Baker Region		
Christ Episcopal Church, Anacortes		
Guy	Davidson	D
Sandi	Davidson	D
Valerie	Long	A
St. Paul, Bellingham		
Laurel	Cook	D
Linda	Telfer	D
Jim	Beckwith	D
Linda	Ward	D
Collin	Morrow	D
Jon	Fedele	D
Colin	Christie	A
Christ Episcopal Church, Blaine		
Mary	Rebman	D
Carl	Bradley	D

Emmanuel, Orcas Island		
George	Karnikis	D
Kathi	Anderson	D
St. David, Friday Harbor		
David	Eden	D
Fiona	Norris	D
Grace Church, Lopez Island		
Joanne	Bryant	D
Trevor	Bryant	
St. Paul, Mount Vernon		
Margie	Adams	D
Rob	McPeak	A
MaryAnn	Taylor	
Resurreccion, Mount Vernon		
Salvador	Morales	REP
Guillermina	Gonzalez	REP
St. Stephen, Oak Harbor		
Virginia	Wagner	D
James	Wagner	D
St. James, Sedro Woolley		
Joleen	Sloniker	D
Bob	Abrams	D
Peninsula Region		
Grace Church, Bainbridge Island		
Tom	Leigh	D
Karen	Casey	D
Dusty	Collings	D
Martin	Garthwaite	D
Kay	Hornick	D
Dan	Love	D
Eric	Matthews	D
Grace	Nikunen	D
Robert	Vandersluis	D
Lucas	Weyand	D
St. Barnabas, Bainbridge Island		
Tom	Beierle	D
Karen	Beierle	D
Caroline	Cox	D
Chuck	Cox	D
St. Luke, Sequim		
Rob	Onnen	D
Dianne	Onnen	D
David	Melvin	D
Gail	Melvin	D
St. Antony of Egypt, Silverdale		
Charles	Smith	D
Carolyn	Sorrell	D

Bill	Demmon	A
Gail	Westin	A
St. Paul, Bremerton		
Karen	Hobson	D
Scott	de Lessart	D
Myra	Battin	A
St. John, Gig Harbor		
Susan	Aylor	D
Bob	Aylor	D
Janet	Knight	D
Frank	Knight	D
Faith Church, Kingston		
Ellen	Green	D
Robert	Kernaghan	D
St. Andrew, Port Angeles		
Ralph	Angulo	D
Steve	Deutermann	D
Anna	Magner	D
Deborah	Morgan-Ellis	D
St. Bede, Port Orchard		
Joe	McGuire	D
Sarah	Yergin	D
Don	Little	A
St. Paul, Port Townsend		
Katie	Fleming	D
Richard	McGuffin	D
Linda	Nolan	D
Valerie	Johnstone	D
St. Nicholas, Tahuya		
No 2015 Delegation		
Rainier Region		
St Mary, Lakewood		
Beth	Bowen	D
Roberta	Newell	D
Maitland	McKenzie	D
Clare	Bungay	D
Jean	Gray	A
St. Joseph St. John, Lakewood		
Jennell	Simpson	D
Johnny	Williams	D
Wendy	Huntington	A
Dervin	Ask	A
Christ Church, Puyallup		
Sandi	Carter	D
Jim	Demick	D
Alyse	Russell	D
Brent	Sorenson	D

All Saints, Tacoma		
Michael	Barnett	D
Liz	Larson	D
Christ Church, Tacoma		
Liz	Johnson	D
Jim	Limerick	D
Linda	Johnson	A
Dennis	Johnson	A
Holy Family of Jesus, Tacoma		
Chantana	Lim	D
Tula	Habb	D
St. Andrew, Tacoma		
Virginia	Gaub	D
Matthew	Moravec	D
Chloe	Losada	D
Frank	Lawler	D
Amanda	Mergens	A
Geri	Schlosser	A
St. Luke Memorial Church Tacoma		
Mary	Barr	D
Kathleen	Figetakis	D
Brady	Christoph	D
David	Bishop	D
St. Matthew, Tacoma		
Lorina	Goodjoint	D
Alex	Ringstad	D
Kathy	Sanders	A
Samuel	Kamau	A
Church of the Holy Spirit, Vashon Island		
David	Swain	D
Hunter	Davis	D
Bruce	Hegnauer	D
Betty	Hawkins	D
Sno-Isle Region		
St. Aidan, Camano Island		
Ann	Boid	D
Roger	Boid	D
Teresa	Strain	A
Rick	Colombo	A
St. Alban, Edmonds		
Carrie	Cone	D
Dan	Mullene	D
Transfiguration, Darrington		
No Delegates		

DELEGATES AT LARGE

First Name	Last Name	Region	City	Church
Joslin	Harris-Gane	Be Attitudes	Seattle	Christ Church
Bill	Montgomery	Be Attitudes	Seattle	St. Stephen
Don	Weir	Columbia	Vancouver	Church of the Good Shepherd
Jana	Whitworth	Columbia	Washougal	St. Anne
Sunshine	Pegues	Eastside	Bellevue	St. Margaret
Barb	Fox	Eastside	Kirkland	St. John
Alice	Reid	Eastside	Medina	St. Thomas
Wadell	Brent	Evergreen	Federal Way	Church of the Good Shepherd
Charles	Smith	Evergreen	Renton	St. Luke
Linda	Maxson	Holy C	Seattle	Epiphany Parish
Jamie	Balducci	Holy C	Seattle	Epiphany Parish
Scott	Kovacs	Holy C	Seattle	St. Mark's Cathedral
Mary	Dickenson	Holy C	Seattle	St. Mark's Cathedral
Betty Anne	McCoy	Mount Baker	Anacortes	ChriSt. Episcopal Church
Mary Jane	Van Hoesen	Mount Baker	Bellingham	St. Paul
Colleen	Gilliam	Mount Baker	Blaine	Christ Episcopal Church
George	Robertson	Peninsula	Bainbridge Is.	St. Barnabas
Joan	Collins	Peninsula	Bainbridge Is.	St. Barnabas
Pat	McGuire	Peninsula	Port Orchard	St. Bede
Charla	Conner	Rainier	Tacoma	All Saints
Rica	Bond-Williams	Rainier	Tacoma	All Saints
Linda	Brice	Rainier	Tacoma	St. Andrew
Denice	Patrick	Sno-Isle	Edmonds	St Hilda-St Patrick
Kathryn	Rickert	Sno-Isle	Freeland	St. Augustine-in-the-Woods
Nancy	Zabel	Willapa	Lacey	St. Benedict
Jan	Akin	Willapa	Lacey	St. Benedict
Collie	Liska	Willapa	Lacey	St. Benedict

OFFICERS OF CONVENTION

The Rt. Rev. Gregory Rickel, President
 The Ms. Karen Gusse, Secretary
 Mrs. Barbara Fox, Treasurer
 Ms. Judith Andrews, Esq. Chancellor
 Mr. Mike Reynvaan, Esq. Vice Chancellor
 Br. Carle Griffin, OCP Historiographer
 Mrs. Diane Wells, Archivist

Staff Member	Position
Mr. Kerry Allman	Internet Strategist
Mr. Dave Baylor	Diocesan Disaster Coordinator
Ms. Denise Brumbaugh	Youth Ministry Program Coordinator
The Rev. Canon Janet Campbell	Canon for Liturgy
The Rev. Candice Corrigan	St. Andrew's House Director
The Rev. Canon Arienne Davison	Canon for Multicultural Ministries
Ms. Barbara Fox	Treasurer
Ms. Sally Gianelli	CRM Administrator
The Ven. Gen Grewell	Archdeacon
Mr. Chuck Hamilton	Diocesan Coordinator for Episcopal Relief & Development
Ms. Lori Hardow	Finance Assistant and Insurance Coordinator
Mr. Greg Hester	Coordinator for Graphic Design & Video Production
Mr. Greg Hope	Director of Refugee Resettlement Office
Ms. Shannon Jergenson	Program Coordinator, Governance, Communications & Special Projects
The Rev. Canon Rebecca Kirkpatrick	Canon for Faith Formation: 35 & Under
Mr. Matt Koski	Receptionist
Ms. Maureen McLaughlin-Crawford	Director for Adult Faith Formation
Ms. Dede Moore	Canon for Operations
The Rev. Alissa Newton	Program Director for Congregational Development
Mr. Blaire Notrica	Executive Assistant to the Bishop & Canon to the Ordinary
The Rev. Canon Lance Ousley	Canon for Stewardship and Development
Ms. Sharon Pethers	Coordinator for Stewardship and Development
Ms. Sumonnat Puttavon	Associate Director of Refugee Resettlement Office
The Rt. Rev. Gregory Rickel	Bishop Diocesan
Mr. Brian Sellers-Petersen	Director of Church Engagement Programs, Episcopal Relief & Development
Ms. Bianca Smith	Interim Communications Director
The Rev. Canon Dr. Marda Steedman Sanborn	Canon to the Ordinary
Mr. Mark Swanson	Building Manager
Ms. Sue Tait	Director of Resource Center
Mr. Bill Tubbs	Director of Huston Camp and Conference Center
Ms. Diane Wells	Archivist and Records Manager

Column1	Column2	Column3
STANDING COMMITTEE		
The Rt. Rev. Greg Rickel		President
The Rev. Rachel Taber-Hamilton	2015	Vice President/Chair
Mr. Jerry Carlin	2018	
Mr. Ted Ederer	2015	
The Rev. Cynthia Espeseth	2018	
The Rev. Bill Fulton	2017	
The Rev. Jane Maynard	2016	Secretary
Ms. Alice Reid	2016	
Dr. Kathryn Rickert	2017	Chaplain
BOARD OF DIRECTORS		
The Rt. Rev. Greg Rickel		President
The Rev. Ann Lukens	2016	Vice President/Chair
Ms. Judith Andrews		Diocesan Chancellor - Ex officio
Mr. Wadell Brent	2017	
Ms. Mary Dickinson	2017	
Ms. Barbara Fox	2016	Diocesan Treasurer
Mr. George Garcia	2015	
Ms. Karen Gusse	2016	Secretary of Convention
Mr. Collum (Collie) Liska	2016	
Mrs. Patricia McGuire	2015	
Mr. George Robertson	2017	
The Rev. Ray Sheldon	2015	
<i>Others with seat and voice</i>		
Mr. Lee Humason		Canon for Finance
Ms. Dede Moore		Canon for Operations
The Rev. Marda Steedman Sanborn		Canon to the Ordinary
DIOCESAN COUNCIL		
The Rt. Rev. Greg Rickel		Bishop Diocesan
Ms. Jamie Balducci	2013-2016	Holy C
Ms. Nadine Baxter	2014-2017	Evergreen
The Rev. Lex Breckinridge	2014-2017	Eastside
Ms. Linda Brice	2014-2017	Rainier
Ms. Joan Collins	2013-2016	Peninsula
The Rev. Marilyn Cornwell	2015-2016	Holy C
The Rev. Kendall Haynes	2013-2016	Rainier
Ms. Joslin Harris-Gane	2014-2017	Be-Attitudes
The Rev. Bonnie Malone	2013-2016	Evergreen
The Rev. Irene Martin	2015-2016	Columbia
Ms. Betty Anne McCoy	2013-2016	Mt. Baker
The Rev. Joe Mikel	2013-2016	Willapa
The Rev. Mark Miller	2014-2017	Sno Isle
Ms. Denice Patrick	2012-2015	Sno Isle
Ms. Sunshine Pegues	2012-2015	Eastside
Ms. Susan Rolfe	2012-2015	Willapa
The Rev. Dennis Tierney	2014-2017	Peninsula
Jonathan Weldon	2012-2015	Mt. Baker
Jana Whitworth	2014-2017	Columbia
<i>Others with seat and voice</i>		
Judy Andrews		Diocesan Chancellor
Marda Steedman Sanborn		Canon to the Ordinary
Barbara Fox		Diocesan Treasurer
Dede Moore		Canon for Operations
Lee Humason		Canon for Finance

Section 5

Statistics & Financial Documents

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Inside

We are About ...

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Diocesan Priorities

1. Congregational Development
2. Concentrating on those aged 35 and Under
3. Stewardship of all our Resources

Each program or department requesting budget funds was asked to identify the priorities supported. These diocesan priorities are referred to by number in each budget request presented in this document.

The Diocesan Vision, which expands on these priorities, is on page 8.

A Note from the Budget & Finance Committee

The Budget & Finance Committee of the Diocesan Council invites input, comments, and/or questions regarding this first draft of the 2016 Diocesan Operating Budget. Please feel free to contact any of the members listed below.

The Rev. Dr. Dennis Tierney, chair: dtierney@stbbi.org

Ms. Barbara Fox, diocesan treasurer: bfox@ecww.org

Ms. Jamie Balducci: jamie.balducci@gmail.com

Mr. Jim Campbell: jbcmonte@comcast.net

Mr. Joe McGuire: m McGuireandassociates.joe@gmail.com

Mr. Joel Rupley: ruplestix@comcast.net

Mr. Tom Boyns: tomboyns1@gmail.com

We are about ... using the Resources entrusted to us to build up the Kingdom of God in western Washington

- ❖ Acknowledging the hard work and commitment that provides 85% of our diocesan budget and support of our mission as a Church from congregations participating through the diocesan assessment.
- ❖ Stewardship of our unrestricted and restricted investment income, as well as fees, tuitions and reimbursements for programs that provides the remaining 15% of our diocesan budget.
- ❖ Gratitude for the common ministry throughout the Church, at the diocesan, regional, and local congregation level, that we are able to provide together as the Diocese of Olympia.

See page 7 for early revenue projections.

We are about ... Congregational Development & Support for Congregations & Leaders

- ❖ Grants to congregations to enhance ministries and staffing for program growth. Grants for revitalization of congregations. **(Grants)**
- ❖ A Comprehensive training program through the **College for Congregational Development** to nurture and develop practitioners from within existing congregation lay and clergy leadership. Most participants are members of teams from congregations within the Diocese of Olympia; the College is open to other participants and has hosted individuals and teams from other Episcopal dioceses and the broader Anglican Communion.
- ❖ Opportunities and resources for each congregation to determine its' identity, develop a social media presence, as well as dynamic skill sets to enable greater welcoming and hospitality leading to effective growth. **(Evangelism)**

Continued next page

- ❖ A network of consultants to work with congregations: team-building, goal-setting, Mutual Ministry Reviews, data-gathering, program assessment, conflict consultation. **(Congregation Consulting Network)**
- ❖ Seed money for new and innovative ideas for ministry from congregations and/or ministry groups. **(Bishop's Initiative Grants)**
- ❖ Redevelopment of programs and support for existing programs. **(Bishop Directed Grants)**
- ❖ Consultants for congregations in transition; funding to complete diocesan-identified assessment tool to gather objective data. **(Congregations in Transition)**
- ❖ Enhancement of worship through creative liturgy and understanding of a congregation's worship space. **(Canon for Liturgy)**
- ❖ Access to **Mission InSite** demographic information.
- ❖ Leadership training for vestries & bishop's committees; vestry handbooks and leadership training days. **(Resources & Leadership Training)**
- ❖ Preserving the integrity of our real property reverted to the diocesan corporation due to a congregation closing. **(Property/Specific Congregation Support)**
- ❖ Compliance with Title IV (disciplinary canon); intake officer and complaint investigation, as well as therapeutic intervention. **(Misconduct Case Manager)**

We are about ... Strong clergy leadership

- ❖ Curacy program for newly-ordained, seminary-trained clergy, sponsored by the Diocese of Olympia, in partnership with congregations where it has been determined that the curacy experience will be fruitful with well-qualified mentors. Diocesan funding provides half salary, pension, insurance and moving costs; bishop invites congregations to participate. **(Clergy Residency)**
- ❖ A two-year program for first-time rectors/vicars, consisting of 18 units; goal is to contribute to success and effective leadership. **(First time in Charge)**
- ❖ Opportunities for training and collegial sharing through clergy days hosted by the bishop. **(Clergy Days)**

We are about ... Emerging Missions & Ministries

- ❖ Support for ongoing emerging and alternative missions in our diocese, including **Church of the Apostles, Fremont; St. Luke, Ballard;** and the **Catacombs Church.**
- ❖ Total Common Ministry and resources for local priest congregations in the southern part of our diocese. **(Emerging Ministry)**

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Congregational Development - staff	23,638	0.0%	-51.3%	23,638	48,500	66,553
College for Congregational Development	139,800	0.0%	28.3%	139,800	108,938	119,915
Congregational Development - program	6,400	0.0%	-6.3%	6,400	6,827	4,193
<i>Congregational Development</i>	169,838	0.0%	3.4%	169,838	164,264	190,661
Emerging Ministries - personnel	12,990	0.0%	11.9%	12,990	11,605	-
Emerging Ministries - program	32,000	255.6%		9,000	-	7,001
Clergy Residency	180,000	0.0%	16.5%	180,000	154,447	134,749
Grants to Congregations	300,000	0.0%	7.1%	300,000	280,236	395,315
Grants for revitalization of congregations	100,000					148,368
Assessment Adjustment Grants						148,368
Bishop Directed Grants/Bishop's Initiatives Grants	85,000	10.4%	55.4%	77,000	54,700	134,058
Emerging Missions	100,000	42.9%	40.5%	70,000	71,167	75,236
Evangelism	11,651	0.0%	-45.0%	11,651	21,200	24,249
Congregation Specific/Property Assistance	120,000	41.2%	42.1%	85,000	84,472	71,178
Support for/to congregations	114,300	-6.7%	64.0%	122,463	69,689	84,932
<i>Supporting Congregations</i>	1,055,941	21.6%	41.3%	868,104	747,515	1,075,085

7.3% & 45.3% respectively of program for ministry requests / 26.1% combined of total requests

We are about ... Faith Formation for all ages

- ❖ Children’s ministry programs, consultations, trainings, and workshops for churches and individuals. **(Children)**
- ❖ Youth programs – HYC and JYC (high school and junior high school youth conferences), 6-Day Camp and summer mission trips; convention participation, trainings, workshops and networking for and with youth leaders. **(Youth)**
- ❖ Young adult ministry programming: *Theology on Tap*, discernment retreats, *A Holy Waste of Time* summer retreat; networking and friendships; congregation consultations. **(Young Adults)**

- ❖ Open, affirming and welcoming campus ministries at our universities and colleges. Program currently at the University of Washington – including weekly dinner and Compline service with choir – and at Western Washington University. **(Campus Ministry)**
- ❖ Life-long learning and faith development to build and strengthen congregations for ministry. **(Adult Faith Formation)**
- ❖ Circulating and reference collections of materials for congregations and individuals. **(Resource Center)**
- ❖ EfM contract with Sewanee to train mentors and provide local trainings. **(Education for Ministry)**

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Faith Formation:35 & Under - staff	196,326	43.0%	49.0%	137,326	131,761	187,397
Children's Ministry	9,000	0.0%	64.1%	9,000	5,485	-
Youth	42,000	27.3%	76.0%	33,000	23,863	46,035
Young Adults	25,000	6.4%	35.4%	23,500	18,459	737
Campus Ministries	54,000	-0.3%	41.3%	54,150	38,224	84,174
<i>Faith Formation: 35 & Under</i>	326,326	27.0%	49.8%	256,976	217,791	318,342
Faith Formation: Adults - staff	34,076	0.0%	3.0%	34,076	33,097	66,691
Adult Resources & Diocesan Resource Center	31,500	0.3%	214.3%	31,400	10,022	39,050
<i>Faith Formation: Adults</i>	65,576	0.2%	52.1%	65,476	43,119	105,741

16.8% of program for ministry requests / 8.4% of the total requests

We are about ... Multicultural Ministries

- ❖ Faithful, vital congregations in ethnic communities – communities that make up an increasing percentage of Washington’s population (especially under 35). **(Multicultural Congregations)**
- ❖ Raising-up culturally competent leaders through mandated anti-racism activities, special events and formation opportunities. **(Leadership Development)**

- ❖ Connections with church wide ethnic and multicultural ministries.
- ❖ **Richard Younge Curates of Color Fund** to assist youth and young adults from ethnic minority communities in development of Christian leadership skills.
- ❖ The presence of ethnic minority church members at diocesan gatherings and church wide events.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Multicultural Ministries - staff	20,438	0.0%	-11.9%	20,438	23,198	37,713
Multicultural Ministries - congregations	105,000	18.0%	164.8%	89,000	39,651	-
Multicultural Ministries - program	23,800	-0.8%	100.2%	24,000	11,889	97,074
<i>Multicultural Ministries</i>	149,238	11.8%	99.7%	133,438	74,738	134,786

6.4% of program for ministry requests / 3.2% of the total requests

We are about ... Stewardship & Development of all our resources

- ❖ Regional workshops on **Planned Giving**, **Environmental Stewardship**, annual campaigns, development, and **Stewardship Formation** for children, youth, young adults and families.
- ❖ Expanding knowledge about and participation with our **Episcopal Community Action** (formerly Episcopal Charities Appeal).
- ❖ Promoting and continuing our diocesan partnership with **TENS** (The Episcopal Network for Stewardship), including a corporate membership and membership for each congregation.
- ❖ Growing the **Bishop's Society** and hosting events to thank and recognize members who have named any Episcopal Church, ministry, or program in their plans.
- ❖ Hosting vision and development gatherings around the diocese.
- ❖ Providing stewardship assistance to diocesan ministries, such as Mission to Seafarers, **TV Eucharist**, and Episcopal Retirement Communities.
- ❖ Online giving and processing services for diocesan programs and congregations.
- ❖ Capital Campaign consultations.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Stewardship and Development - staff	103,396	0.0%	-31.8%	103,396	151,575	154,498
Stewardship and Development - program	72,800	1.0%	92.1%	72,080	37,903	55,932
<i>Stewardship and Development</i>	176,196	0.4%	-7.0%	175,476	189,479	210,430

7.6% of program for ministry requests / 3.8% of the total requests

We are about ... Communicating our Message & Telling our Stories

- ❖ Sharing the story of our diocese and our congregations through a diocesan website, blogs, and **E-Newsletters**.
- ❖ Publicizing events and activities on both a diocesan and local congregation level through **Across the Diocese** weekly E-Newsletter.
- ❖ Utilizing **Social Media** to further our interconnectedness, including a diocesan **Facebook** page, diocesan **App**, and **Twitter** feed.
- ❖ **Video Production** for messages from the bishop to the wider diocese, as well as opportunities for ministries and programs to request video production services.
- ❖ **Graphic Design** services for diocesan programs, departments and ministries.
- ❖ Overall diocesan **Internet Strategy** including not only diocesan functions, but monitoring and resourcing congregations to attain at least a minimal presence in cyberspace.
- ❖ Updating, maintaining and creation of new ways to utilize our **Database System**.
- ❖ Enabling (through digital technology and the establishment of **Video-Conferencing Sites** in five locations around the diocese) all willing volunteers to participate at the diocesan level through service on commissions, committees, and governing bodies.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Communications - staff	237,808	0.5%	59.0%	236,641	149,528	121,957
Communications - program	25,000	49.7%	5.3%	16,700	23,753	38,288
Digital Technology	70,000	-5.5%	21.6%	74,050	57,549	57,456
<i>Communications</i>	332,808	1.7%	44.2%	327,391	230,829	217,701

14.3% of program for ministry requests / 7.1% of the total requests

We are about ... Global Mission Work

- ❖ Exploring issues of economic justice – living wage, immigration, racism – through education, training and electronic media. **(Economic Justice)**
- ❖ Cross-cultural mission, indigenous people, seafarers, and global needs. **(Global Mission Committee)**
- ❖ Supporting and promoting spiritual, emotional and physical wellness to those in recovery through resources for congregations. **(Committee on Alcohol & Substance Abuse)**
- ❖ Support for the Episcopal parishes, schools, hospitals and human service missions in the Diocese of Jerusalem (one of our companion dioceses). **(Bishop's Committee for Israel/Palestine)**

- ❖ A companion diocese relationship with the **Diocese of the Southern Philippines**: joint “Project Tree Care,” as well as a carbon offset program.
- ❖ Exploring a companion diocese relationship with the **Diocese of El Salvador**.
- ❖ Diocesan support for the **Refugee Resettlement Office**, which provides human development programs to low income communities, as well as resettlement of refugees in the Seattle area.
- ❖ Setting aside 0.07% of our unrestricted revenue for projects relating to the **Millennium Development Goals**.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Global Mission Work: Commissions & Committees	18,980	5.4%	112.6%	18,000	8,928	18,801
Support of affiliated institutions & ministries (thru ECA)	-	100.0%	-100.0%	16,000	16,000	16,000
Restricted/Non-Discretionary	38,419	-3.0%	-2.8%	39,595	39,530	41,499
<i>Global Mission Work</i>	57,399	-22.0%	-11.0%	73,595	64,458	76,300

2.5% of program for ministry requests / 1.2% of the total requests

Total Program for Ministry: Congregations	2,333,322	12.7%	34.7%	2,070,294	1,732,195	2,329,047
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We are about ... Supporting the work of the Broader Church

- ❖ Contributing to the work of The Episcopal Church through payment of our full 19% “Asking.” **(Asking, Apportionment, Assessment)**

- ❖ Supporting the work of **Province VII**, the **Diocese of San Joaquin, Ecumenical & interfaith ministry**, and our partnership with **St. Mark's Cathedral**.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
<i>Wider Church Covenants</i>	44,500	-40.3%	12.7%	74,500	39,500	64,500
<i>National Church Asking (Assessment)</i>	531,457	-8.9%	-18.1%	583,434	649,278	612,514
Total The Broader Church	575,957	-12.5%	-16.4%	657,934	688,778	677,014

2016 Requests: 12.3% of the total requests.

We are about ... our Corporate & Canonical Responsibilities

- ❖ Support for our bishop and his work in the diocese, nation and world. **(Diocesan Bishop's Office)**
 - ❖ Postulants for the priesthood and diaconate; exams, retreats, candidacy days. **(Commission on Ministry)**
 - ❖ Raising awareness of the diaconate and **Diaconal Ministry** across the diocese.
 - ❖ Outreach to armed forces veterans and respective/surviving spouses. **(Veterans Ministry)**
 - ❖ The office of the Canon to the Ordinary/Chief of Staff, and her work, assisting the bishop in diocesan ministry, working with congregations in transition and conflict, and supporting the decisions and vision of the bishop. **(Canon to the Ordinary)**
 - ❖ Responsible business practices – accounting, risk management, the Diocesan Investment Fund (DIF), property matters, insurances, and tax affairs.
 - ❖ Financial resources and training for congregation treasurers and staff. **(Finance & Property)**
- ❖ Resources for congregations to chronicle and maintain an historical archive; identifying, collecting and preserving records of enduring value. **(Archives)**
 - ❖ Sending a full deputation to each triennial meeting of the **General Convention** of The Episcopal Church.
 - ❖ Gathering as a diocesan body for our annual diocesan convention to hear from the bishop, converse on issues, elect to diocesan offices, and enjoy fellowship with 600+ Episcopalians from all over western Washington. **(Convention)**
 - ❖ Support for our diocesan governing bodies – Standing Committee, Diocesan Council, and Board of Directors, as well as regional ministries and the Personnel Commission. **(Diocesan Governance)**
 - ❖ Maintaining Diocesan House as a place that not only houses the diocesan staff, but also provides meeting space for commissions, committees, affiliated ministries, organizations, and an occasional congregation. **(Central/Plant Services)**

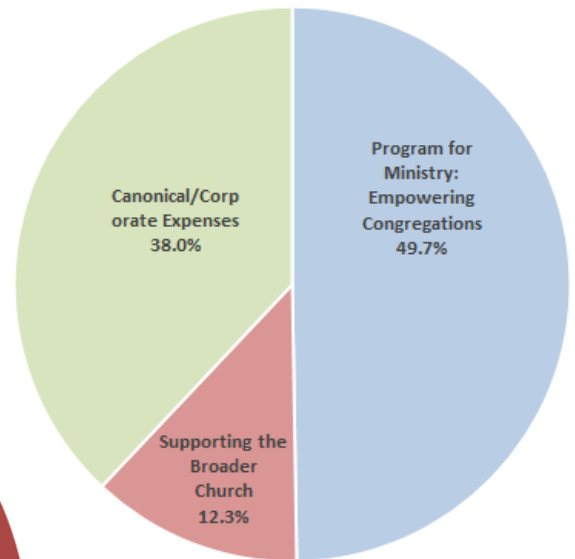
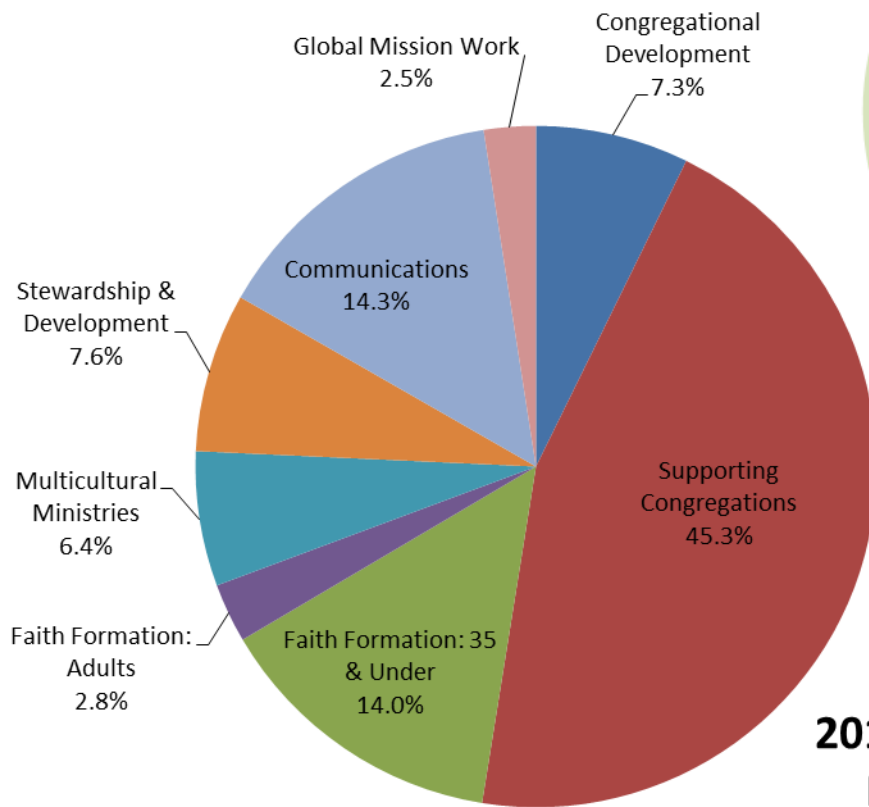
Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Diocesan Bishop's Office - staff	295,920	8.1%	10.7%	273,681	267,214	261,038
Diocesan Bishop's Office - program	196,965	0.1%	-0.5%	196,692	197,995	201,141
<i>Diocesan Bishop's Office</i>	492,885	4.8%	5.9%	470,373	465,209	462,179
Canon to the Ordinary's Office - staff	138,570	0.0%	2.9%	138,570	134,627	127,900
Canon to the Ordinary's Office - legal	35,000	0.0%	34.8%	35,000	25,961	21,520
Canon to the Ordinary's Office - program	50,000	0.0%	38.0%	50,000	36,221	22,903
<i>Canon to the Ordinary's Office</i>	223,570	0.0%	13.6%	223,570	196,808	172,322
Treasurer's Office - staff	212,092	0.0%	-5.7%	212,092	224,837	174,204
Treasurer's Office - program	84,500	0.0%	49.0%	84,500	56,723	56,584
<i>Treasurer's Office</i>	296,592	0.0%	5.3%	296,592	281,560	230,788
Archives & Records Management - staff	51,051	0.0%	1.9%	51,051	50,111	46,736
Archives & Records Management - program	10,000	0.0%	6.1%	10,000	9,429	9,829
<i>Archives & Records Management</i>	61,051	0.0%	2.5%	61,051	59,541	56,566
Diocesan Governance - staff	133,790	0.0%	6.3%	133,790	125,898	101,066
Diocesan Governance - program	23,000	-2.3%		23,550	9,035	14,329
Diocesan Governance - Board of Director's work	82,657	217.9%		26,000	12,639	24,000
Diocesan Governance - convention	81,500	16.4%	30.3%	70,000	62,560	69,863
<i>Diocesan Governance</i>	320,947	26.7%	52.7%	253,340	210,132	209,258
<i>Property & Liability Insurance</i>	60,000	-13.0%	15.8%	69,000	51,813	65,803
<i>Compensation/Benefits</i>	140,000	7.9%	169.5%	129,705	51,942	49,744
Diocesan House - staff	77,968	0.0%	2.1%	77,968	76,364	75,840
Diocesan House - program & plant services	108,100	-0.9%	21.9%	109,100	88,644	87,577
<i>Diocesan House</i>	186,068	-0.5%	12.8%	187,068	165,008	163,417
Total Canonical & Corporate Expenses	1,781,113	5.3%	20.2%	1,690,699	1,482,012	1,410,076

38.0% of the total requests

We are about ... using the Resources entrusted to us

- ❖ Acknowledging the hard work and commitment that provides 85% of our diocesan budget and support of our mission as a Church from congregations participating through the **Diocesan Assessment**.
- ❖ Stewardship of the unrestricted and restricted **Investment Income**, as well as fees, tuitions and reimbursements for programs that provide the remaining 15% of our diocesan budget.
- ❖ Gratitude for the common ministry throughout the Church, at the diocesan, regional, and local congregation level, that we are able to provide together as the Diocese of Olympia.
- ❖ Shown below are **Early Revenue Assumptions** for review purposes. Actual revenue projections will be reflected in the fall version of the budget document.

Description	2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Assessments	3,707,420	0.0%	-0.8%	3,707,420	3,735,805	3,685,033
Unrestricted Investment Income	102,000	-2.5%	3.3%	104,571	98,771	87,304
Restricted Investment Income	436,000	13.1%	8.5%	385,387	401,941	374,035
Other Income	-	100.0%	-100.0%	95,000	14,478	56,331
Fees, Tuitions, and Reimbursements	143,750	13.6%	50.7%	126,549	95,407	106,080
Total Revenues Projected/Used	4,389,170	-0.7%	1.0%	4,418,927	4,346,402	4,308,783





A VISION

OF THE DIOCESE OF OLYMPIA



We envision the Diocese of Olympia as one of the healthiest places in the Episcopal Church, growing and moving through the opportunity and challenge that come with being situated in the “None Zone” of the largely unchurched Pacific Northwest. We are a diocese on solid footing, with open communication and a resolve to live

together in Christ and with Christ. We see our differences as blessings and we are committed to sharing those blessings with the world around us.

We believe the core purpose of a diocese is building up the Body of Christ. The Diocese of Olympia works to fulfill that commitment in our congregations by focusing on three areas:



CONGREGATIONAL DEVELOPMENT

We believe that developing healthy congregations is central to that call. To that end, we have a clear strategy and ethos of development and health in all our congregations, no matter what the size or context. We assist congregations in facilitating clear expectations and in developing leaders—lay and clergy—who are given the skills and have the understanding to take responsibility for development. We believe that congregational development means far more than numerical growth, but when development is done well, numerical growth is often an outcome.



CONCENTRATING ON THOSE 35 AND UNDER

We believe that the Church has a particular call to reach out to and attract people under age 35, many of whom are the second and third generations to have no knowledge of Christ and the Church. We believe that if we, the Church, cannot discover how to reach, feed and attract people under 35 that we may well lose the tremendous leadership and spirituality this generation offers the Church. Therefore, our mission field is wherever we find this generation. We must engage with, listen to and commit resources toward all those who are 35 and younger. We equip congregations to relate to younger people and build ministry with them, and we do the same work on a diocesan level.



STEWARDSHIP OF ALL OUR RESOURCES

We believe Christianity is a faith of abundance and blessing. Becoming a people truly in touch with this reality makes us stewards of all of our resources—human, financial, material and spiritual. At Creation, God gave us responsibility for the care of the earth. More than ever before, we are aware that what we do affects those in the next generations. Jesus teaches us that when we live for others we have abundant life. We assist congregational leaders in strengthening the stewardship of all resources in their congregations, and we practice this at a diocesan level.

Description		2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
Revenue							
1	Assessments	3,707,420	0.0%	-0.8%	3,707,420	3,735,805	3,685,033
2	Unrestricted Investment Income	102,000	-2.5%	3.3%	104,571	98,771	87,304
3	Restricted Investment Income	436,000	13.1%	8.5%	385,387	401,941	374,035
4	Other Income	-	-100.0%	-100.0%	95,000	14,478	56,331
5	Fees, Tuitions, and Reimbursements	143,750	13.6%	50.7%	126,549	95,407	106,080
6	Total Revenues Projected/Used	4,389,170	-0.7%	1.0%	4,418,927	4,346,402	4,308,783
Expense							
7	Congregational Development - staff	23,638	0.0%	-51.3%	23,638	48,500	66,553
8	College for Congregational Development	139,800	0.0%	28.3%	139,800	108,938	119,915
9	Congregational Development - program	6,400	0.0%	-6.3%	6,400	6,827	4,193
10	<i>Congregational Development</i>	169,838	0.0%	3.4%	169,838	164,264	190,661
11	Emerging Ministries - personnel	12,990	0.0%	11.9%	12,990	11,605	-
12	Emerging Ministries - program	32,000	255.6%		9,000	-	7,001
13	Clergy Residency	180,000	0.0%	16.5%	180,000	154,447	134,749
14	Grants to Congregations	300,000	0.0%	7.1%	300,000	280,236	395,315
15	Grants for revitalization of congregations	100,000					
16	Assessment Adjustment Grants						148,368
17	Bishop Directed Grants/Bishop's Initiatives Grants	85,000	10.4%	55.4%	77,000	54,700	134,058
18	Emerging Missions	100,000	42.9%	40.5%	70,000	71,167	75,236
19	Evangelism	11,651	0.0%	-45.0%	11,651	21,200	24,249
20	Congregation Specific/Property Assistance	120,000	41.2%	42.1%	85,000	84,472	71,178
21	Support for/to congregations	114,300	-6.7%	64.0%	122,463	69,689	84,932
22	<i>Supporting Congregations</i>	1,055,941	21.6%	41.3%	868,104	747,515	1,075,085
23	Faith Formation:35 & Under - staff	196,326	43.0%	49.0%	137,326	131,761	187,397
24	Children's Ministry	9,000	0.0%	64.1%	9,000	5,485	-
25	Youth	42,000	27.3%	76.0%	33,000	23,863	46,035
26	Young Adults	25,000	6.4%	35.4%	23,500	18,459	737
27	Campus Ministries	54,000	-0.3%	41.3%	54,150	38,224	84,174
28	<i>Faith Formation: 35 & Under</i>	326,326	27.0%	49.8%	256,976	217,791	318,342
29	Faith Formation: Adults - staff	34,076	0.0%	3.0%	34,076	33,097	66,691
30	Adult Resources & Diocesan Resource Center	31,500	0.3%	214.3%	31,400	10,022	39,050
31	<i>Faith Formation: Adults</i>	65,576	0.2%	52.1%	65,476	43,119	105,741
32	Multicultural Ministries - staff	20,438	0.0%	-11.9%	20,438	23,198	37,713
33	Multicultural Ministries - multicultural congregations	105,000	18.0%	164.8%	89,000	39,651	-
34	Multicultural Ministries - program	23,800	-0.8%	100.2%	24,000	11,889	97,074
35	<i>Multicultural Ministries</i>	149,238	11.8%	99.7%	133,438	74,738	134,786
36	Stewardship and Development - staff	103,396	0.0%	-31.8%	103,396	151,575	154,498
37	Stewardship and Development - program	72,800	1.0%	92.1%	72,080	37,903	55,932
38	<i>Stewardship and Development</i>	176,196	0.4%	-7.0%	175,476	189,479	210,430
39	Communications - staff	237,808	0.5%	59.0%	236,641	149,528	121,957
40	Communications - program	25,000	49.7%	5.3%	16,700	23,753	38,288
41	Digital Technology	70,000	-5.5%	21.6%	74,050	57,549	57,456
42	<i>Communications</i>	332,808	1.7%	44.2%	327,391	230,829	217,701
43	Global Mission Work: Commissions & Committees	18,980	5.4%	112.6%	18,000	8,928	18,801
44	Support of affiliated institutions & ministries (thru ECA)	-	-100.0%	-100.0%	16,000	16,000	16,000
45	Restricted/Non-Discretionary	38,419	-3.0%	-2.8%	39,595	39,530	41,499
46	<i>Global Mission Work</i>	57,399	-22.0%	-11.0%	73,595	64,458	76,300
47	Total Program for Ministry: Congregations	2,333,322	12.7%	34.7%	2,070,294	1,732,195	2,329,047

Description		2016 Spring Draft	% different from 2015 Budget	% different from 2014 Actual	2015 Budget	2014 Actual	2013 Actual
The Broader Church							
48	Wider Church Covenants	44,500	-40.3%	12.7%	74,500	39,500	64,500
49	National Church Asking (Assessment)	531,457	-8.9%	-18.1%	583,434	649,278	612,514
50	Total The Broader Church	575,957	-12.5%	-16.4%	657,934	688,778	677,014
Canonical and Corporate Expenses							
51	Diocesan Bishop's Office - staff	295,920	8.1%	10.7%	273,681	267,214	261,038
52	Diocesan Bishop's Office - program	196,965	0.1%	-0.5%	196,692	197,995	201,141
53	<i>Diocesan Bishop's Office</i>	492,885	4.8%	5.9%	470,373	465,209	462,179
54	Canon to the Ordinary's Office - staff	138,570	0.0%	2.9%	138,570	134,627	127,900
55	Canon to the Ordinary's Office - legal	35,000	0.0%	34.8%	35,000	25,961	21,520
56	Canon to the Ordinary's Office - program	50,000	0.0%	38.0%	50,000	36,221	22,903
57	<i>Canon to the Ordinary's Office</i>	223,570	0.0%	13.6%	223,570	196,808	172,322
58	Treasurer's Office - staff	212,092	0.0%	-5.7%	212,092	224,837	174,204
59	Treasurer's Office - program	84,500	0.0%	49.0%	84,500	56,723	56,584
60	<i>Treasurer's Office</i>	296,592	0.0%	5.3%	296,592	281,560	230,788
61	Archives & Records Management - staff	51,051	0.0%	1.9%	51,051	50,111	46,736
62	Archives & Records Management - program	10,000	0.0%	6.1%	10,000	9,429	9,829
63	<i>Archives & Records Management</i>	61,051	0.0%	2.5%	61,051	59,541	56,566
64	Diocesan Governance - staff	133,790	0.0%	6.3%	133,790	125,898	101,066
65	Diocesan Governance - program	23,000	-2.3%		23,550	9,035	14,329
66	Diocesan Governance - Board of Director's work	82,657	217.9%		26,000	12,639	24,000
67	Diocesan Governance - convention	81,500	16.4%	30.3%	70,000	62,560	69,863
68	<i>Diocesan Governance</i>	320,947	26.7%	52.7%	253,340	210,132	209,258
69	<i>Property & Liability Insurance</i>	60,000	-13.0%	15.8%	69,000	51,813	65,803
70	<i>Compensation/Benefits</i>	140,000	7.9%	169.5%	129,705	51,942	49,744
71	Diocesan House - staff	77,968	0.0%	2.1%	77,968	76,364	75,840
72	Diocesan House - program & plant services	108,100	-0.9%	21.9%	109,100	88,644	87,577
73	<i>Diocesan House</i>	186,068	-0.5%	12.8%	187,068	165,008	163,417
74	Total Canonical & Corporate Expenses	1,781,113	5.3%	20.2%	1,690,699	1,482,012	1,410,076
75	Total Recommended / Budget / Actual	4,690,392	6.1%	20.2%	4,418,927	3,902,984	4,416,137
76	Total Revenue Projected / Used	4,389,170	-0.7%	1.0%	4,418,927	4,346,402	4,308,783
77	Net Excess or Deficit	(301,222)			1	443,418	(107,354)

Bishop's Office Staff *(also referred to as Diocesan Staff; list includes paid and volunteer staff; full-time, part-time, contract, stipendiary, and non-stipendiary staff).*

Diocesan House *(also referred to as Bishop's Office, Office of the Bishop, DHouse): 1551 10th Ave E, Seattle, 98102 (a few buildings north of St. Mark's Cathedral on Capitol Hill).*

Website: www.ecww.org. **Phone:** 206.325.4200 *(extension next to each name).*

Bishop Diocesan—

The Rt. Rev. Gregory Rickel, Bishop Diocesan
[full time] (ext. 2010) grickel@ecww.org

Mr. Blaire Notrica, Executive Assistant to the Bishop and to the Canon to the Ordinary [full time] (ext. 2010) bnotrica@ecww.org

Standing Committee – Bishop's visitations – Assisting bishops – Commission on Ministry – Holy orders and vocations – Clergy days – Congregational Leadership Days – Global mission work (Israel/Palestine, Economic Justice) – Companion diocese relationships (Philippines, El Salvador) – Province VIII – Ecumenical & Interfaith – Safeguarding God's Children/People – Clergy records/information updates – Keys/access to DHouse – Supply clergy list – General Convention

The Ven. Gen Grewell, Archdeacon [non-stipendiary] ggrewell@ecww.org

Deacons – Diaconal formation – Deacon retreats

Archives—

Ms. Diane Wells, Archivist and Records Manager
[part time: T-Th] (ext. 2023) dwells@ecww.org

Diocesan records – Reference & research services – Collection and preservation of records – Records management assistance for congregations – Records of closed churches – Tours of Diocesan House

Congregational Development—

The Rev. Alissa Newton, Program Director for Congregational Development [contract] (ext. 7258) anewton@ecww.org

College for Congregational Development – Congregational Consulting Network – Evangelism

Canon to the Ordinary—

The Rev. Canon Dr. Marda Steedman Sanborn, Canon to the Ordinary & Chief of Staff [full time] (ext. 2040) msanborn@ecww.org

Congregations & clergy in transition – Deployment ministry – Leadership training for clergy & lay leaders – Grants to Congregations – Bishop's Initiative grants – Clergy Days – Clergy residency program – Clergy pension & employment questions – Congregations experiencing conflict or with special challenges – Misconduct intake – Emerging Missions – Emerging Ministries – Congregational Consulting Network – Evangelism – Loans to Congregations – Property matters – Demographic study access

Communications & Governance—

Canon Dede Moore, Canon for Operations [full time] (ext. 2022) dmoore@ecww.org

Convention – Board of Directors – Diocesan Council – E-Newsletters and online publications – Website & social media oversight – Public relations – Communications strategy – Editorial calendar – Video production – Regional Ministries – Constitution & Canons – Personnel Commission

Mr. Kerry Allman, Internet Strategist [full time] (ext. 2021) kallman@ecww.org

Webmaster – Database technical support & design – Digital technology – Video-conferencing system – Congregation website consulting, development & hosting – DHouse Technical support

Mr. Greg Hester, Communications Specialist
[part time: M-W] (ext. 2026) ghester@ecww.org
Graphic design - Video production

Ms. Bianca Smith, Content Manager [part time: T, Th, F] (ext. 2037) bsmith@ecww.org
Social media – Website content – Diocesan App – Digital content

Communications, continued—

Ms. Sally Gianelli, CRM Database Administrator
[part time: M-F mornings] (ext. 2045)
sgianelli@ecww.org

Database maintenance & content – Report creation – Database training

Ms. Shannon Jergenson, Program Coordinator for Governance, Convention & Communications
[part time: T-Th] (ext. 2039)
sjergenson@ecww.org

National & World E-Newsletters – Publication of congregation events (Across the Diocese) – Convention delegates & alternates – Email lists for E-Newsletters — Journal of Convention – Convention registration & meals

Mr. Matt Koski, Interim Receptionist [full time]
(ext. 2028) MKoski@ecww.org

DHouse meeting room reservations – General inquiries

Faith Formation: 35 and Under—

The Rev. Canon Rebecca Kirkpatrick, Canon for Faith Formation: 35 & Under [full time]
(ext. 2044) rkirkpatrick@ecww.org

HYC – JYC – 6-Day – Theology on Tap – Young Adults – University/college programs – Resources, training and program development

Position Open, Coordinator for Children and Family Ministries [part time] (ext. 7257)
cspencer@ecww.org

Consultations – Children’s programs – Godly Play

Faith Formation: Adults —

Ms. Maureen Crawford, Director for Adult Faith Formation [non-stipendiary] (ext. 7259)
mcrawford@ecww.org

Education programs & resources

Finance, Insurance & Employee Benefits—

Mr. Lee Humason, Canon for Finance & Property
[full time] (ext. 2019) lhumason@ecww.org

DIF (Diocesan Investment Fund) – Tax matters – Audits – Financial policies – Property taxes & risk management – Parochial reports/NDI – Financial resources and training for congregation treasurers and staff – Bonds & interest maturity – Lay pension – Property matters – Loan requests – Diocesan House facility management

Ms. Barbara A Fox, Treasurer [volunteer]
(ext. 7251) bfox@ecww.org

Resources for congregations – Joint Finance Panel

Ms. Edie Pehrson, Staff Accountant [full time]
(ext. 2038) epehrson@ecww.org

Accounting – Payroll questions

Ms. Lori Hardow, Finance Assistant & Insurance Coordinator [full time] (ext. 2018)
lhardow@ecww.org

Insurance coverage documents – Clergy & lay insurance benefits – Assessment billing

Mr. Mark Swanson, Building Manager [part time: M, W, F] (ext. 2036) mswanson@ecww.org

Liturgy —

The Rev. Canon Janet Campbell, Canon for Liturgy [stipend] (ext. 7254)
jcampbell@ecww.org

Liturgy & Arts Commission – Liturgical/space improvement and development consultations for congregations

Multicultural Ministries—

The Rev. Canon Arienne Davison, Canon for Multicultural Ministries [contract]
(ext. 7253) adavison@ecww.org

Multicultural congregations – Leadership development – Advocacy – Dismantling Racism Training Team – African-American Ministry Committee – Hispanic Ministry Committee – First Nations Committee

Resource Center

Ms. Sue Tait, Director of Resource Center [part time: M, T, Th, F] (ext. 2043) resource@ecww.org
Lending library – Licensed ministry training for Eucharistic Ministers, Eucharistic Visitors & Worship leaders – Education for Ministry (EFM)

Stewardship & Development—

The Rev. Canon Lance Ousley, Canon for Stewardship & Development [contract] (ext. 2016) lance@ecww.org

Ms. Sharon Pethers, Program Coordinator [part time: T-Th] (ext. 2041) spethers@ecww.org
Year-round stewardship – Annual campaigns – Planned giving – Capital campaigns – Stock transfer service – Episcopal Community Action (ECA) – Stewardship of the Environment – The Bishop’s Society – TENS – TV Eucharist

Total Common Ministry —

The Rev. Richard Green, Total Common Ministry Missioner (southern) [stipend] rgreen@ecww.org
Total Common Ministry – Local Priests

Veterans Ministry —

The Rev. Canon Dr. Mike Morrissey, Canon for Veterans Ministry [stipend] (ext. 7260) mmorrissey@ecww.org
Identification of benefits – Education programs for congregations – Advocacy

ADDITIONAL CONTACTS:

Cathedral Foundation of the Diocese—
Ms. Heather Hodsdon (ext. 2045) foundation@ecww.org

Conference, Camp & Retreat Centers—

St. Andrew’s House (retreat center), Hood Canal – The Rev. Candice Corrigan, Director 360.898.2362 info@saintandrewshouse.org
Conferences – Vestry/Bishop’s Committee retreats – spiritual enrichment programs for individuals and families

Huston Camp and Conference Center, Gold Bar (foothills of the Cascades) – Mr. Bill Tubbs, Director 360.793.0441 info@huston.org
Summer camp program – Conferences – Retreats – School trips – Family camps – Vestry/Bishop’s Committee retreats – Women’s Getaway – Work Weekend – Quilting and other craft retreats – Labor Day Family Camp – Thanksgiving Camp

Episcopal Relief & Development—

Mr. Chuck Hamilton, Diocesan Coordinator 253.839.5546 chuckdrum@comcast.net
International relief and development agency – Compassionate response to human suffering on behalf of The Episcopal Church in the United States

Mr. David Baylor, Diocesan Disaster Coordinator 206.523.5662 dbaylor.erd@comcast.net
Connects to the broader disaster response community through the Washington Voluntary Organizations Active in Disaster (WAVOAD) and Washington Interfaith Disaster Recovery Organization (WIDRO)

Refugee Resettlement Office—

Mr. Greg Hope, Director 206.323.3152 greghope@earthlink.net
Ms. Sumonnat Rattanakom, Associate Director sumonnatp@yahoo.com
Resettlement of refugees in the Seattle area – Human development programs to the low-income community

Diocese of Olympia 2015 Vital Statistics

Name	City	Members Last Year	Total Communicants	Others In Congregatio	Sunday Attendance	Sat/Sun Eucharists	Confirmation s 16 Up	Confirmation s Under 16	Confirmed or Received
St Andrews	Aberdeen	218	207	0	79	103	0	0	
St Hugh	Allyn	78	80	0	43	52	1	1	5
Christ	Anacortes	104	117	0	74	84	1	0	3
St Matthews	Auburn	277	292	5	53	204	0	0	5
Grace	Bainbridge	1008	0	0	216	105	0	0	
St Barnabas	Bainbridge	491	549	0	114	101	1	6	7
Holy Spirit	Battle Ground	120	98	0	36	0	0	0	
All Saints	Bellevue	28							
Holy Apostles	Bellevue	76							
Resurrection	Bellevue	139	75	0	41	104	0	0	
St Margarets	Bellevue	909	855	60	261	151	0	0	
St Pauls	Bellingham	433	508	193	324	161	1	0	4
Christ	Blaine	78	50	0	25	52	0	0	
St Pauls	Bremerton	329	370	0	104	108	10	0	13
St Elizabeth	Burien	76	90	0	50	54	0	0	
St Aidans	Camano Island	180	195	0	87	80	1	0	7
St Matthew	Castle Rock	55							
St James	Cathlamet	54	55	2	24	52	0	0	
St Timothy	Chehalis	140							
Transfiguration	Darrington	21	16	0	8	51	0	0	
Emmanuel	Eastsound	195	145	3	96	110	0	0	
St Albans	Edmonds	138	113	0	69	103	0	0	
St Hilda-St Patrick	Edmonds	157	174	2	77	53	0	0	
St Luke	Elma	19	10	0	7	1	0	0	
Trinity	Everett	361	357	13	152	154	4	1	7
Good Shepherd	Federal Way	182	142	14	72	104	0	0	
St Augustines	Freeland	151	142	58	111	124	0	0	
St Davids	Friday Harbor	95	89	11	55	101	0	0	1
St Johns	Gig Harbor	380							
St Germain	Hoodsport	26	31	0	20	53	0	0	
St Michaels	Issaquah	305	345	18	108	136	0	0	
Redeemer	Kenmore	687	99	48	78	101	0	0	
St Columbas	Kent	101	103	4	70	102	1	0	6
St James	Kent	814	687	2	181	164	0	0	

Faith	Kingston	61	51	6	26	38	0	0	
St Johns	Kirkland	283	289	3	153	118	0	0	1
St Benedicts	Lacey	341	156	20	85	103	1	0	1
St Joseph-St John	Lakewood	79	89	0	42	89	0	0	
St Marys	Lakewood	313	289	40	153	153	12	0	24
St Stephens	Longview	271	221	0	79	100	2	0	3
Grace	Lopez Island	156	94	0	50	50	0	0	
St George	Maple Valley	201	215	14	99	4	0	0	
St Philip	Marysville	80	86	0	46	0	0	0	
St Thomas	Medina	1207	1068	0	290	106	1	4	5
Emmanuel	Mercer Island	361	309	4	100	84	0	7	
Our Saviour	Monroe	49	49	0	20	47	0	0	
St Marks	Montesano	31	20	0	12	53	0	0	
St Pauls	Mount Vernon	98	98	23	46	63	1	0	1
St Stephens	Oak Harbor	40	42	6	30	48	0	0	
St Christopher	Olympia	132	153	22	67	54	0	0	
St Johns	Olympia	553	561	0	213	157	0	0	
St Andrews	Port Angeles	212	181	0	106	145	2	1	8
St Bede	Port Orchard	162	111	8	58	156	0	0	
St Pauls	Port Townsend	200	238	8	86	104	0	0	
Christ	Puyallup	173	133	5	83	103	7	0	11
Holy Cross	Redmond	822	622	44	152	114	0	0	
St Luke	Renton	243	128	30	92	107	5	0	7
Good Samaritan	Sammamish	452	202	25	90	119	1	1	4
Christ	Seattle	184							
St John the Baptist	Seattle	249	272	2	96	102	0	0	
Ascension	Seattle	312							
Epiphany	Seattle	750	781	176	296	134	0	0	
St Andrews	Seattle	754	589	0	223	154	0	0	
St Clements	Seattle	88	47	11	35	52	0	0	
St Lukes	Seattle	39	47	0	30	0	0	0	
St Marks	Seattle	2755	1201	0	742	204	10	4	25
St Pauls	Seattle	261	240	169	214	203	6	0	
St Peters	Seattle	111	80	34	41	0	0	0	
St Stephens	Seattle	484	294	106	105	89	2	1	
Trinity	Seattle	394	202	20	145	107	1	1	2
St Peters	Seaview	17							
St James	Sedro Woolley	27							
St Lukes	Sequim	250	267	0	134	104	0	0	
St David	Shelton	119							

St David Emmanuel	Shoreline	58	38	0	26	99	0	0	
St Dunstons	Shoreline	305	190	1	94	108	0	0	
St Antony	Silverdale	166	156	4	78	103	0	0	
St Johns	Snohomish	254	257	8	98	104	0	0	
St Clare	Snoqualmie	96	77	8	37	3	0	0	
St John	South Bend	28	30	0	30	54	0	0	
All Saints	Tacoma	106	107	8	45	95	0	0	
Christ	Tacoma	263	205	6	121	103	0	0	
Holy Family of	Tacoma	13	8	44	0	0	0	0	
St Andrews	Tacoma	250	239	4	113	106	3	2	6
St Lukes	Tacoma	467	396	3	138	101	0	0	
St Matthews	Tacoma	171	171	0	75	105	2	0	2
St Nicholas	Tahuya	27	41	0	27	29	0	1	1
All Saints	Vancouver	75	75	11	44	49	0	0	
Good Shepherd	Vancouver	612	609	202	249	104	13	0	26
St Lukes	Vancouver	526	419	58	243	156	9	1	13
Holy Spirit	Vashon	212							
St Anne	Washougal	122	144	35	76	100	0	0	

Diocese of Olympia 2015 Financial Statistics

<u>Name</u>	<u>City</u>	<u>Plate Pledge</u>	<u>Operating Revenues</u>	<u>Total Revenues</u>	<u>To Diocese</u>	<u>Outreach</u>	<u>Operating Expenses</u>	<u>Total Expenses</u>
St Andrews	Aberdeen	103,574.00	177,902.00	222,426.00	29,945.00	4,369.00	171,579.00	222,426.00
St Hugh	Allyn	59,590.00	64,173.00	89,812.00	7,821.00	22,395.00	75,391.00	85,426.00
Christ	Anacortes	136,247.00	200,514.00	230,587.00	26,258.00	43,484.00	193,761.00	215,641.00
St Matthews	Auburn	57,477.00	70,166.00	70,166.00	10,106.00		59,052.00	64,122.00
Grace	Bainbridge Island	557,333.00	646,145.00	672,094.00	90,736.00	56,771.00	646,145.00	646,145.00
St Barnabas	Bainbridge Island	384,913.00	440,056.00	588,825.00	60,196.00	1,483.00	437,918.00	579,542.00
Holy Spirit	Battle Ground	76,274.00	87,274.00	87,274.00	15,031.00		91,035.00	91,035.00
All Saints	Bellevue		0	0			0	0
Holy Apostles	Bellevue		0	0			0	0
Resurrection	Bellevue	112,919.00	167,059.00	195,368.00	20,668.00	1,000.00	153,844.00	191,872.00
St Margarets	Bellevue	670,502.00	961,184.00	1,070,979.00	140,819.00	17,498.00	1,074,984.00	1,106,874.00
St Pauls	Bellingham	609,022.00	681,512.00	795,746.00	108,564.00	12,822.00	678,516.00	946,881.00
Christ	Blaine	61,954.00	61,954.00	63,999.00	11,115.00	913	51,764.00	53,809.00
St Pauls	Bremerton	153,622.00	219,929.00	240,763.00	31,651.00	1,287.00	247,740.00	252,680.00
St Elizabeth	Burien	65,689.00	228,529.00	233,074.00	21,255.00	1,769.00	182,097.00	219,760.00
St Aidans	Camano Island	196,821.00	217,627.00	269,869.00	30,248.00	12,278.00	227,347.00	275,874.00
St Matthew	Castle Rock		0	0			0	0
St James	Cathlamet	14,513.00	14,513.00	14,777.00	2,357.00		14,222.00	14,486.00
St Timothy	Chehalis		0	0			0	0
Transfiguration	Darrington	24,009.00	24,309.00	24,309.00	3,356.00	5,347.00	26,059.00	30,013.00
Emmanuel	Eastsound	187,551.00	237,937.00	237,937.00	31,925.00	4,421.00	197,190.00	211,541.00
St Albans	Edmonds	148,005.00	153,845.00	166,402.00	27,419.00		124,203.00	143,020.00
St Hilda-St Patrick	Edmonds	142,304.00	151,301.00	160,812.00	25,641.00	250	162,679.00	172,587.00
St Luke	Elma	3,745.00	22,625.00	22,625.00	727	320	7,260.00	31,160.00
Trinity	Everett	282,972.00	393,093.00	422,189.00	47,418.00	1,276.00	400,300.00	429,167.00
Good Shepherd	Federal Way	234,782.00	262,745.00	275,615.00	38,163.00	1,685.00	243,335.00	253,889.00
St Augustines	Freeland	266,963.00	289,895.00	289,895.00	43,510.00		289,895.00	332,632.00
St Davids	Friday Harbor	165,177.00	177,285.00	194,985.00	16,302.00		170,508.00	197,031.00
St Johns	Gig Harbor		0	0			0	0
St Germain	Hoodsport	21,147.00	34,794.00	34,794.00	4,948.00	1,910.00	6,858.00	6,858.00
St Michaels	Issaquah	271,305.00	291,305.00	312,182.00	43,022.00	550	291,142.00	331,771.00
Redeemer	Kenmore	226,633.00	236,170.00	236,170.00	36,169.00	6,806.00	288,082.00	288,082.00
St Columbas	Kent	134,269.00	189,916.00	209,916.00	26,112.00	2,155.00	179,237.00	182,043.00

St James	Kent	444,841.00	473,857.00	498,863.00	83,323.00		473,857.00	498,863.00
Faith	Kingston	34,852.00	37,465.00	37,465.00	5,221.00		36,610.00	36,610.00
St Johns	Kirkland	425,163.00	458,506.00	534,019.00	68,208.00	5,497.00	477,550.00	510,394.00
St Benedicts	Lacey	221,525.00	223,444.00	223,444.00	17,867.00	6,752.00	55,877.00	61,090.00
St Joseph-St John	Lakewood	131,350.00	160,544.00	167,267.00	21,306.00	4,174.00	164,409.00	164,409.00
St Marys	Lakewood	369,036.00	412,555.00	507,335.00	54,925.00	9,523.00	412,555.00	529,969.00
St Stephens	Longview	226,152.00	301,384.00	330,801.00	48,407.00		285,893.00	335,583.00
Grace	Lopez Island	92,225.00	92,225.00	96,850.00	14,800.00	7,900.00	103,400.00	108,025.00
St George	Maple Valley	142,466.00	146,961.00	241,638.00	22,460.00	5,100.00	181,936.00	264,040.00
St Philip	Marysville	63,074.00	115,651.00	119,756.00	17,975.00	2,169.00	129,030.00	134,045.00
St Thomas	Medina	1,102,998.00	1,308,328.00	1,613,554.00	204,094.00	96,523.00	1,339,991.00	1,453,203.00
Emmanuel	Mercer Island	484,920.00	557,170.00	782,145.00	74,237.00	30,434.00	587,947.00	756,471.00
Our Saviour	Monroe	29,759.00	31,509.00	31,509.00	5,429.00	2,420.00	44,488.00	46,812.00
St Marks	Montesano	21,182.00	25,033.00	26,161.00	3,193.00	7,195.00	23,674.00	24,744.00
St Pauls	Mount Vernon	126,621.00	154,664.00	154,664.00	24,535.00		139,533.00	143,133.00
St Stephens	Oak Harbor	79,371.00	79,371.00	82,993.00	12,506.00	5,115.00	84,142.00	85,567.00
St Christopher's	Olympia	141,873.00	142,173.00	146,776.00	11,421.00		174,273.00	174,273.00
St Johns	Olympia	346,183.00	363,440.00	549,377.00	61,799.00	1,000.00	345,695.00	359,216.00
St Andrews	Port Angeles	187,170.00	204,783.00	223,653.00	34,278.00		204,784.00	239,304.00
St Bede	Port Orchard	139,878.00	190,571.00	356,748.00	21,733.00	14,100.00	190,571.00	356,748.00
St Pauls	Port Townsend	206,592.00	230,133.00	291,458.00	36,734.00		230,377.00	255,784.00
Christ	Puyallup	178,858.00	178,858.00	273,346.00	28,823.00		174,597.00	187,995.00
Holy Cross	Redmond	512,165.00	512,165.00	1,009,608.00	88,917.00		558,835.00	1,460,985.00
St Luke	Renton	154,123.00	229,948.00	232,283.00	33,941.00	3,198.00	226,994.00	229,163.00
Good Samaritan	Sammamish	170,975.00	204,890.00	216,975.00	29,243.00		199,824.00	222,938.00
Christ	Seattle		0	0			0	0
St John the Baptist	Seattle	291,420.00	325,027.00	397,670.00	57,914.00		316,757.00	359,537.00
Ascension	Seattle		0	0			0	0
Epiphany	Seattle	1,045,808.00	1,279,053.00	2,725,182.00	196,000.00	9,273.00	1,254,029.00	7,013,808.00
St Andrews	Seattle	416,896.00	507,796.00	912,524.00	87,918.00		483,528.00	782,963.00
St Clements	Seattle	119,593.00	126,599.00	129,744.00	21,532.00		118,456.00	120,512.00
St Lukes	Seattle	81,785.00	236,912.00	261,790.00	14,482.00	17,249.00	147,783.00	167,034.00
St Marks	Seattle	1,323,746.00	1,674,860.00	4,201,984.00	238,375.00	125,078.00	1,796,349.00	2,605,053.00
St Pauls	Seattle	358,518.00	391,662.00	404,589.00	58,585.00	5,712.00	412,736.00	412,736.00
St Peters	Seattle	83,026.00	104,390.00	115,761.00	14,388.00	95,536.00	109,924.00	126,975.00
St Stephens	Seattle	558,562.00	661,922.00	661,922.00	116,564.00	1,664.00	670,864.00	670,864.00
Trinity	Seattle	273,918.00	849,707.00	1,029,655.00	78,628.00	8,076.00	208,379.00	915,672.00
St Peters	Seaview		0	0			0	0
St James	Sedro Woolley		0	0			0	0
St Lukes	Sequim	255,702.00	299,769.00	331,898.00	52,324.00		303,559.00	339,136.00

St David	Shelton		0	0			0	0
St David Emmanue	Shoreline	71,187.00	86,624.00	92,104.00	12,478.00	8,770.00	75,504.00	82,124.00
St Dunstans	Shoreline	270,516.00	289,136.00	330,992.00	26,348.00		272,082.00	330,716.00
St Antony	Silverdale	177,795.00	200,741.00	349,232.00	33,377.00	1,357.00	187,117.00	252,434.00
St Johns	Snohomish	195,706.00	231,253.00	311,165.00	37,763.00		215,456.00	264,490.00
St Clare	Snoqualmie	90,724.00	101,864.00	111,511.00	15,515.00		95,895.00	97,044.00
St John	South Bend	8,502.00	31,273.00	31,273.00	1,249.00	34,245.00	44,960.00	44,960.00
All Saints	Tacoma	84,190.00	87,389.00	99,922.00	13,204.00	460	89,293.00	90,332.00
Christ	Tacoma	317,291.00	362,405.00	366,228.00	56,505.00	11,018.00	380,209.00	387,440.00
Holy Family of Jesus	Tacoma	15,829.00	65,062.00	65,793.00	2,400.00		60,306.00	62,567.00
St Andrews	Tacoma	273,435.00	284,920.00	440,875.00	43,198.00	28,632.00	310,824.00	472,299.00
St Lukes	Tacoma	311,438.00	369,638.00	369,638.00	55,626.00	992	400,422.00	419,222.00
St Matthews	Tacoma	226,826.00	249,010.00	249,010.00	30,935.00	8,246.00	248,177.00	254,049.00
St Nicholas	Tahuya	23,203.00	38,138.00	38,138.00	2,975.00		26,616.00	40,582.00
All Saints	Vancouver	70,866.00	101,417.00	137,033.00	8,997.00	19,537.00	101,171.00	118,671.00
Good Shepherd	Vancouver	612,134.00	673,080.00	784,118.00	77,835.00	60,946.00	730,789.00	751,669.00
St Lukes	Vancouver	405,087.00	503,859.00	595,208.00	76,057.00	14,987.00	503,112.00	611,525.00
Holy Spirit	Vashon		0	0			0	0
St Anne	Washougal	136,852.00	167,973.00	205,827.00	21,625.00	877	161,892.00	170,095.00

DIOCESE OF OLYMPIA, INC.

FINANCIAL STATEMENTS

DECEMBER 31, 2014

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INDEPENDENT AUDITORS' REPORT

Diocesan Council
Diocese of Olympia, Inc.
Seattle, Washington

We have audited the accompanying financial statements of the Diocese of Olympia, Inc., which comprise the statements of financial position as of December 31, 2014 and 2013, and the related statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our qualified audit opinion.

Basis for Qualified Opinion

As more fully described in Note 1 to the financial statements, buildings and improvements have been capitalized although not depreciated. In our opinion, most capital expenditures should be capitalized and depreciated over their estimated useful lives to conform with accounting principles generally accepted in the United States. Quantification of the effects on the financial statements of the preceding practice is not practicable.

Opinion

In our opinion, except for the effects of the matter discussed in the Basis for Qualified Opinion paragraph, the financial statements referred to in the first paragraph present fairly, in all material respects, the financial position of the Diocese of Olympia, Inc. as of December 31, 2014 and 2013, and changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States.

Peterson Sulli LLP.

August 20, 2015

DIOCESE OF OLYMPIA, INC.

STATEMENTS OF FINANCIAL POSITION

December 31, 2014 and 2013

ASSETS	2014	2013
Cash and cash equivalents	\$ 1,697,654	\$ 1,364,544
Certificates of deposit	748,292	1,248,094
Investments	62,849,000	61,878,735
Related party loans receivable	972,258	533,222
Loans receivable	758,090	221,266
DIF income/principal receivable	83,737	81,801
Other assets	33,994	82,439
Property	31,722,375	33,418,515
Property held for sale	872,790	
Total assets	\$ 99,738,190	\$ 98,828,616
LIABILITIES AND NET ASSETS		
Liabilities		
Distributions and other payables	\$ 149,780	\$ 344,641
Cash and investments held in trust for congregations and other institutions	35,497,683	35,818,623
Loans payable	376,898	422,250
Total liabilities	36,024,361	36,585,514
Net assets		
Unrestricted	40,258,050	39,995,806
Temporarily restricted	1,688,721	533,049
Permanently restricted	21,767,058	21,714,247
Total net assets	63,713,829	62,243,102
Total liabilities and net assets	\$ 99,738,190	\$ 98,828,616

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.

STATEMENTS OF ACTIVITIES

For the Years Ended December 31, 2014 and 2013

	2014			2013		
	Unrestricted	Temporarily Restricted	Permanently Restricted	Unrestricted	Temporarily Restricted	Permanently Restricted
	Total	Total	Total	Total	Total	Total
Support and Revenue						
Contributions and other	\$ 51,923	\$ 134,524	\$ -	\$ 186,447	\$ 75,930	\$ 328,413
Contributed loan payments	45,352			45,352	56,221	56,221
Loan interest	42,409			42,409	39,499	39,499
Other investment income	177,238	525,468		702,706	81,021	41,278
Net assets released from program restrictions	508,017	(508,017)			596,249	(105,122)
Total support and revenue	824,939	151,975		976,914	848,920	264,569
Expenses and Disbursements						
Ministry and transfers	70,568			70,568	69,502	69,502
Trustee obligations	72,882			72,882	73,311	73,311
Bad debt expense	49,686			49,686		
Contribution to Operating Fund	587,645			587,645	428,229	428,229
Contribution to other funds					178,249	178,249
Total expenses and disbursements	780,781			780,781	749,291	749,291
Change in net assets before realized and unrealized gains and losses and contributions and transfers of property and loans	44,158	151,975		196,133	99,629	264,569
Realized and unrealized gain on investments	195,657			1,252,165	573,108	3,340,516
Assumption of real estate	2,357,459	1,003,697	52,811	2,357,459		
Contribution of real estate to parish	(2,885,093)			(2,885,093)		
Transfer of loan receivable to the Diocese	550,063			550,063		
Contribution of real estate					122,400	122,400
Loss on sale of property					(52,034)	(52,034)
Change in net assets	262,244	1,155,672	52,811	1,470,727	743,103	3,605,085
Net assets, beginning of year	39,995,806	533,049	21,714,247	62,243,102	39,252,703	18,109,162
Net assets, end of year	\$ 40,258,050	\$ 1,688,721	\$ 21,767,058	\$ 63,713,829	\$ 39,995,806	\$ 21,714,247

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.

STATEMENTS OF CASH FLOWS

For the Years Ended December 31, 2014 and 2013

	2014	2013
Cash Flows From Operating Activities		
Change in net assets	\$ 1,470,727	\$ 4,497,679
Adjustments to reconcile change in net assets to net cash flows from operating activities		
Gains on investments	(1,252,165)	(3,914,020)
Bad debt expense	49,686	
Contributed loan payments and real estate	(45,352)	(178,621)
Transfer of loan receivable to the Diocese	(550,063)	
Assumption of real estate	(2,357,459)	
Contributions of real estate to parish	2,885,093	
Loss on sale of real estate		52,034
Change in operating assets and liabilities		
Interest receivable	(1,936)	(7,806)
Other assets	(1,241)	57,016
Distributions and other payables	(194,861)	(22,644)
Net cash flows from operating activities	2,429	483,638
Cash Flows From Investing Activities		
Proceeds from sale (purchases) of investments, net	2,643,925	(2,132,401)
Proceeds from sale (purchases) of certificates of deposit, net	499,802	(748,094)
Loan repayments (advances), net	(121,995)	317,214
Payment of settlement costs for new bishop's residence	(8,086)	
Proceeds from sale of real estate		664,779
Purchase of real estate		(630,100)
Net cash flows from investing activities	3,013,646	(2,528,602)
Cash Flows From Financing Activity		
Change in cash and investments held in trust for congregations and other institutions	(2,682,965)	1,777,867
Change in cash and cash equivalents	333,110	(267,097)
Cash and cash equivalents, beginning of year	1,364,544	1,631,641
Cash and cash equivalents, end of year	\$ 1,697,654	\$ 1,364,544

See Notes to Financial Statements

NOTES TO FINANCIAL STATEMENTS

Note 1. Organization and Operations

The Diocese of Olympia is a Diocese of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America ("the Episcopal Church"). The Diocese includes all Episcopal churches and institutions in Western Washington and is composed of two separate legal entities, the Diocese of Olympia, Inc. ("the Diocese") and the Diocese of Olympia – Operating Fund ("the Operating Fund"). The operations of the missions and parishes of the Diocese are not included in these financial statements, as they are managed under local control. The Diocese's main source of support is gifts, loan interest, and investment and endowment income.

These financial statements are for the Diocese and do not include the Operating Fund. The Diocese is composed of the James F. Hodges Diocesan Investment Fund ("the DIF"), the Trust Accounts, and the combined Building Loan, Mission Development, and Real Estate Funds ("the Combined Funds"). Each of these three funds (the DIF, the Trust Accounts, and the Combined Funds) issues separate audited financial statements. The various entities discussed above are described below.

The James F. Hodges Diocesan Investment Fund ("the DIF") was organized in 1951 as an investment pool for the endowments of the Diocese, parishes, and related institutions. The DIF's investment strategy is to balance the need for current income and growth in asset value to offset inflation by investing in a mixture of stocks and bonds. The securities are currently held in trust with US Bank. The Diocesan Investment Committee makes investment decisions. The funds are not federally insured.

The Trust Accounts hold the endowment funds of the Diocese and other institutions of the Diocese for which the Diocese has been named trustee. The funds held are invested primarily in the DIF.

The Combined Building, Loan, Mission Development, and Real Estate Funds ("the Combined Funds") consist of three individual funds as follows:

- **The Building Loan Fund ("the BLF")** was established in 1949 to make loans to churches to assist in financing new building projects and to make loans for small building repair and improvement projects. Repayment terms vary and remaining maturities range from 1 to 18 years. Effective January 1, 1993, the Board of Directors adopted a policy of annual changes in the interest rate charged to Diocesan institutions. The rate is set annually at the One-Year Treasury Constant Maturities Index rounded up to the nearest eighth of a point plus 3% for parishes and 1.5% for missions, and the rate cannot be less than 3.5% for parishes and missions. In addition, there is a 2% cap on interest increases per year. Loans where interest is currently being waived are shown at undiscounted value.

Because of the anticipated need for funds in the future, the BLF adopted, on January 21, 1993, an interest rate incentive program to encourage faster principal repayment. In exchange for each year of loan term reduction, the BLF will reduce the interest rate on the loan by 4/10 of 1%. There are certain limitations imposed on this voluntary program.

- **The Mission Development Fund ("the MDF")** was set up to assist in the purchase properties in areas where population growth would necessitate the establishment of a new congregation. Advances made by the MDF are generally exempt from interest and current principal repayment can be deferred for a period of time even after congregations have been organized.

- **The Real Estate Fund** accounts for the value of the land and buildings held by the Diocese. The value of mission property is shown as a Diocesan asset until the mission becomes a parish. Generally, in Washington State, real property used for a church's exempt purposes is exempt from real estate taxes.

The Operating Fund contains the operating budget, restricted income, and designated and grant funds of the Diocese of Olympia. The Operating Fund is an unincorporated association and is not included in these financial statements.

Unrestricted earnings on investments held by the Trust Accounts are transferred to the Operating Fund in order to fund general operations of the Diocese. The Trust Accounts are not allocated any of the common expenses incurred and paid from the Operating Fund. Employees of this related entity maintain the books and records of the Trust Accounts at no charge to this fund.

Financial Statement Presentation

The Diocese reports information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. Contributions that are received are recorded as unrestricted, temporarily restricted, or permanently restricted, depending on the existence and/or nature of any donor restrictions.

Contributions, investment income, and gains restricted by donor are reported as increases in unrestricted net assets if restrictions are met in the reporting period in which the income and gains are recognized.

Temporarily Restricted Net Assets

Temporarily restricted net assets are restricted for various ministerial purposes. Most of these net assets come from the Trust Accounts.

Permanently Restricted Net Assets

Permanently restricted net assets consist of funds held for various endowed purposes. Occasionally, due to loan and investment losses, there can be releases of permanently restricted net assets. Most of these net assets come from the Trust Accounts.

Estimates

The preparation of financial statements requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Actual results could differ from those estimates.

Fair Value Measurements

Fair value is a market-based measurement determined based on assumptions that market participants would use in pricing an asset or liability. There are three levels that prioritize the inputs used in measuring fair value as follows:

- Level 1: Observable market inputs such as quoted prices (unadjusted) in active markets for identical assets or liabilities;
- Level 2: Observable market inputs, other than quoted prices in active markets, that are observable either directly or indirectly; and
- Level 3: Unobservable inputs where there is little or no market data, which require the reporting entity to develop its own assumptions.

The Diocese reports its investments (discussed below) at fair value.

Cash and Cash Equivalents

For the purpose of the statements of cash flows, the Diocese considers all highly liquid instruments purchased with a maturity of three months or less to be cash equivalents. The Diocese regularly has cash in excess of federally insured limits with its bank.

Certificates of Deposit

The certificates of deposit have original maturities exceeding three months. Of the total balance, \$244,563 serves as collateral for a loan to a bank (see Note 6) at December 31, 2014. The certificates of deposit have a carrying value (cost plus accrued interest) that approximates fair value.

Investments

Investments are reported at their fair value using Level 1 observable inputs (quoted prices in active markets for identical assets) within the fair value hierarchy using quoted market rates. Gains and losses are included in the change in net assets.

Investments consisted of the following at December 31:

	<u>2014</u>	<u>2013</u>
Common stocks (including equity mutual funds)	\$ 44,905,348	\$ 44,185,252
U.S. Government debt securities	5,729,432	6,256,807
Short-term bond mutual fund	5,912,139	5,934,324
Intermediate-term bond mutual fund	4,563,672	3,805,838
Money market funds	1,738,409	1,696,514
	<u>\$ 62,849,000</u>	<u>\$ 61,878,735</u>

No single investment represents more than 10% of total investments. All investments are held in the DIF discussed earlier.

Loans Receivable

Receivables are stated at the amount management expects to collect from outstanding balances. The Diocese uses the allowance method for recognizing bad debts. When an account is deemed uncollectible, it is generally written off against the allowance. Management determined no allowance was necessary at December 31, 2014 or 2013.

Interest receivable has been accrued to December 31, 2014 and 2013. At the Diocesan Finance Council's discretion, in some instances, interest is not charged on construction loans.

The Diocese has not imputed interest on related party loans, as the terms are generally undefined and the imputed interest would generally not be material.

Real Estate

Real estate is to be carried at historical cost or fair value at date of donation. Although required by accounting standards generally accepted in the United States, the Diocese has elected not to record depreciation on buildings and improvements. The Diocese does not believe this election results in misleading financial statements. The effect of not depreciating buildings and improvements has not been quantified.

When a mission becomes a parish, the value of its real estate and any related loans are removed from the Real Estate Fund. In 2014, the Sammamish Good Samaritan Church mission ("Good Samaritan") became a parish and, accordingly, all real estate related to Good Samaritan, with a carrying value of \$3,188,895, was removed from the Real Estate Fund. Good Samaritan had two loans held at the Real Estate Fund. One loan has been added to the Building Loan Fund, with a carrying value of \$303,802. The other loan has been assumed by the Building Loan Fund as described in Note 4. No missions became a parish in 2013.

Occasionally, the Diocese and a parish may decide it is for the mutual benefit of all parties for the parish to revert to mission status. When this happens, the fair value of its real estate is recognized as a contribution to the Real Estate Fund. In 2014, the St. Stephen Oak Harbor parish became a mission and, accordingly, the related real estate, with a carrying value of \$1,484,669, was recorded as a contribution assumed by the Funds. No parishes reverted to mission status in 2013.

Real Estate Held for Sale

In 2014, the Diocese gained control of property in Poulsbo with a carrying value of \$872,790. The Poulsbo property was held for sale as of December 31, 2014.

In April 2015, the Diocese signed a purchase and sale agreement on this property with a buyer for a sale price of \$2,000,000. The purchase and sale agreement is contingent on the following:

- The buyer is responsible for a wetlands study and delineation of the property;
- The Diocese is responsible for purchasing a portion of the property covered by a street vacation; and
- Rezoning of the property for commercial use.

The contingency date of the purchase and sale agreement is July 1, 2016.

Cash and Investments Held in Trust for Congregations and Other Institutions

Cash and investments held in trust for congregations and other institutions consist of amounts held by the Diocese, where the Diocese acts as an agent of the funds. Accordingly, earnings and losses related to these investments are not recognized in the statements of activities.

Cash and investments held in trust for congregations and other institutions consist of the following at December 31:

	<u>2014</u>	<u>2013</u>
DIF balances	\$ 31,482,686	\$ 32,414,813
Trust account balances	4,014,997	3,403,810
	<u>\$ 35,497,683</u>	<u>\$ 35,818,623</u>

Taxes

The Diocese is exempt from federal income taxes under Section 501(c)(3) of the Internal Revenue Code. It is not required to file a federal tax return.

Subsequent Events

The Diocese has evaluated subsequent events through the date these financial statements were available to be issued, which was the same date as the independent auditors' report.

Note 2. Interfund Loans

Inter-entity loans are eliminated in combination. Loans eliminated (listed by creditor) can be summarized as follows at December 31:

	<u>2014</u>	<u>2013</u>
Building Loan Fund	\$ 2,167,918	\$ 3,061,052
Mission Development Fund	109,241	195,003
Trust Accounts	<u>537,847</u>	<u>537,847</u>
	<u>\$ 2,815,006</u>	<u>\$ 3,793,902</u>

Note 3. Endowment

The endowments are held in the Trust Accounts and consist of 47 individual funds established for a variety of purposes. Its endowment includes both donor-restricted endowment funds and funds designated by the Board of Trustees to function as endowments ("quasi-endowments"). As required by accounting principles generally accepted in the United States, net assets associated with endowment funds, including quasi-endowments, are classified and reported based on the existence or absence of donor-imposed restrictions.

Interpretation of Relevant Law

The Trustees of the Trust Accounts have interpreted the State of Washington Uniform Prudent Management of Institutional Funds Act ("UPMIFA") as requiring the preservation of the fair value of the original gift as of the gift date of the donor-restricted endowment funds absent explicit donor stipulations to the contrary. As a result of this interpretation, the Trust Accounts classifies as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, plus (b) the original value of subsequent gifts to the permanent endowment and accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund, and (c) 5% of unrealized gains and losses within the permanent endowment (prior to January 1, 2014, all unrealized gains and losses within the permanent endowment). The remaining portion of the donor-restricted endowment fund that is not classified in permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure in a manner consistent with the standard of prudence prescribed by UPMIFA. In accordance with UPMIFA, the Trustees consider the following factors in making a determination to appropriate or accumulate donor-restricted funds:

- The duration and preservation of the endowment fund
- The purposes of the Trust Accounts and the donor-restricted endowment fund
- General economic conditions
- The possible effect of inflation or deflation
- The expected total return from income and the appreciation of investments
- Other resources of the Trust Accounts
- The investment policies of the Trust Accounts

Endowment net assets consisted of the following at:

	December 31, 2014			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted endowment funds	\$ -	\$ 1,688,721	\$ 21,767,058	\$ 23,455,779
Board-designated quasi-endowment funds	3,895,538			3,895,538
Total funds	<u>\$ 3,895,538</u>	<u>\$ 1,688,721</u>	<u>\$ 21,767,058</u>	<u>\$ 27,351,317</u>
	December 31, 2013			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted endowment funds	\$ -	\$ 533,049	\$ 21,714,247	\$ 22,247,296
Board-designated quasi-endowment funds	3,812,816			3,812,816
Total funds	<u>\$ 3,812,816</u>	<u>\$ 533,049</u>	<u>\$ 21,714,247</u>	<u>\$ 26,060,112</u>

Changes in endowment net assets are as follows:

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Endowment net assets, December 31, 2012	\$ 3,298,837	\$ 383,558	\$ 18,109,162	\$ 21,791,557
Investment return	573,108	524,186	3,381,794	4,479,088
Contributions		116,432	328,413	444,845
Appropriation of endowment assets for expenditure and transfers out of endowment	<u>(59,129)</u>	<u>(491,127)</u>	<u>(105,122)</u>	<u>(655,378)</u>
Endowment net assets, December 31, 2013	3,812,816	533,049	21,714,247	26,060,112
Investment return	296,941	1,529,165	52,811	1,878,917
Contributions	3,534	134,524		138,058
Appropriation of endowment assets for expenditure and transfers out of endowment	<u>(217,753)</u>	<u>(508,017)</u>	<u> </u>	<u>(725,770)</u>
Endowment net assets, December 31, 2014	<u>\$ 3,895,538</u>	<u>\$ 1,688,721</u>	<u>\$ 21,767,058</u>	<u>\$ 27,351,317</u>

Return Objectives and Risk Parameters

The Trust Accounts have adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment while seeking to maintain the purchasing power of the endowment assets. Endowment assets include those assets of donor-restricted funds that the organization must hold in perpetuity or for a donor-specified period as well as quasi-endowment funds. Under this policy, as approved by the Trustees, the endowment assets are invested in a manner that is intended to produce results that exceed the price and yield results of the S&P 500 Index while assuming a moderate level of investment risk. The Trust Accounts expect its endowment funds, over time, to provide an average rate of return of approximately 9% annually. Actual returns in any given year may vary from this amount.

Strategies Employed for Achieving Objectives

To satisfy its long-term rate of return objectives, the Trust Accounts rely on a total return strategy in which investment returns are achieved through both capital appreciation (realized and unrealized) and current yield (interest and dividends). The Trust Accounts target a diversified asset allocation that places a greater emphasis on equity-based investments to achieve its long-term return objectives within prudent risk constraints.

Spending Policy and How the Investment Objectives Relate to Spending Policy

The Trust Accounts have a policy of appropriating up to 95% of the market value of the investment in excess of the original endowment adjusted for the U.S. City Average Urban Consumers Price Index ("CPI"). In the event that the Board does not elect to appropriate the entire allowable amount, 5% of the investment gains or losses, by default, are included as a positive or negative change to permanently restricted net assets and the remaining balance of investment gains or losses are included in reserve accounts as a positive or negative change to temporarily restricted net assets. Any losses incurred that reduce the investment value below the original endowment adjusted for CPI are included in unrestricted losses on investments. As discussed below, there were no endowments where the fair value of the investment had fallen below the original basis, adjusted for CPI as of December 31, 2014 or 2013. In establishing this policy, the Trust Accounts considered the long-term expected return on its endowment. Accordingly, over the long-term, the Trust Accounts expected the current spending policy to allow its endowment to grow at an average of 4% annually. This is consistent with the Trust Accounts' objective to maintain the purchasing power of the endowment assets held in perpetuity or for a specified term as well as to provide additional real growth through new gifts and investment return.

Funds with Deficiencies

From time to time, the fair value of assets associated with individual donor-restricted endowment funds may fall below the level that the donor or UPMIFA requires the Trust Accounts to retain as a fund of perpetual duration. The donor requirement is based on the original endowment determined at December 31, 1985, or fund set-up date, if later. This date may be pushed back by the beneficiary, but the burden of proof to establish any pre-1985 excess appreciation will fall on the beneficiary. In accordance with accounting principles generally accepted in the United States, deficiencies of this nature are to be reported in unrestricted net assets. There were no such deficiencies as of December 31, 2014 or 2013.

Note 4. Loans Receivable

Loans receivable consist of the following at December 31:

	<u>2014</u>	<u>2013</u>
Parishes		
Sammamish, Good Samaritan	\$ 303,802	\$ -
Tacoma, St. Mary	225,252	228,950
Tacoma, St. Andrew	174,941	
Port Townsend, St. Paul	86,076	101,787
Shelton, St. David	76,790	80,339
Vancouver, Good Shepherd	51,225	72,555
Vancouver, Good Shepherd	49,382	49,382
Interest receivable	4,790	209
	<u>\$ 972,258</u>	<u>\$ 533,222</u>

In addition, the Trust Accounts has a loan receivable from an unrelated party. This loan bears interest at a fixed rate of 5.0%, is secured by real property, and requires monthly repayments of principal and interest over a 30-year amortization of \$1,342, with a balloon payment of approximately \$170,000 due at maturity in July 2025. The remaining balance on the loan receivable at December 31, 2014 and 2013, was \$208,027 and \$221,266, respectively.

In 2014, the Building Loan Fund assumed a loan from the Sammamish Good Samaritan Church mission due from the Sammamish Water District. The loan has a carrying value of \$550,063. The loan is unsecured and does not bear interest, and the principal is payable as permits for the Sammamish lift pump are obtained by the Sammamish Water District.

Note 5. Real Estate

Property reflected in the statements of financial position is categorized as follows at December 31:

	<u>2014</u>	<u>2013</u>
Land	\$ 7,828,937	\$ 7,361,516
Building/improvements	23,303,438	25,475,085
Bishop residence	590,000	581,914
	<u>\$ 31,722,375</u>	<u>\$ 33,418,515</u>

Note 6. Loans Payable

	<u>2014</u>	<u>2013</u>
Loan from a bank that funded the construction of the Cathlamet St. James Family Center. Payments due in monthly installments of \$2,035 including interest at 4.0% secured by real property and a certificate of deposit held by the Trust Accounts. Due in full in July 2020.	\$ 244,563	\$ 260,864
Loan from a family trust to purchase property. The loan is not secured. Due in monthly installments of \$1,120 including interest at 5.0% with the balance due in July 2020.	117,335	136,386
Battle Ground Bond Loans bearing interest at 6.5%. Paid in full in 2015.	15,000	25,000
	<u>\$ 376,898</u>	<u>\$ 422,250</u>

Principal payments on loans payable are as follows for the years ending December 31:

<u>Year Ending</u>	<u>Bank Loan</u>	<u>Family Trust Loan</u>	<u>Battle Ground</u>	<u>Total</u>
2015	\$ 10,593	\$ 7,749	\$ 15,000	\$ 33,342
2016	15,147	8,146		23,293
2017	15,764	8,562		24,326
2018	16,407	9,001		25,408
2019	17,075	9,461		26,536
Thereafter	169,577	74,416		243,993
	<u>\$ 244,563</u>	<u>\$ 117,335</u>	<u>\$ 15,000</u>	<u>\$ 376,898</u>

No interest expense is recorded by the Diocese, as the amounts are paid and expensed by other related entities.

Note 7. Seattle Habitat for Humanity

On June 28, 2001, the Diocese sold property valued at \$224,600 to Seattle Habitat for Humanity ("Habitat") for \$37,151. As part of the agreement, Habitat constructed two houses and leased them back to the Diocese at nominal rent for its ministry. Only the cash portion of this transaction was reflected in the financial statements, as the value of the leased property being used cannot be determined. One house is used by the Diocesan refugee program and the other by St. John, West Seattle.

Note 8. Contingencies and Commitments

Contingencies

No liabilities that relate to the mission congregations of the Diocese are reflected. The Diocese could be held to be a responsible party until a mission becomes a parish.

Property insurance on structures does not include earthquake insurance.

DIOCESE OF OLYMPIA – OPERATING FUND

FINANCIAL REPORT

DECEMBER 31, 2014

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INDEPENDENT AUDITORS' REPORT

Diocesan Council
Diocese of Olympia – Operating Fund
Seattle, Washington

We have audited the accompanying financial statements of the Diocese of Olympia – Operating Fund ("the Operating Fund"), which comprise the statements of financial position as of December 31, 2014 and 2013, and the related statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States and the standards applicable to financial audits contained in *Government Auditing Standards*, issued by the Comptroller General of the United States. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Operating Fund as of December 31, 2014 and 2013, and the changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States.

Other Matter – Supplementary Information

Our audits were conducted for the purpose of forming an opinion on the financial statements as a whole. The accompanying schedule of expenditures of federal awards (for 2014), as required by Office of Management and Budget Circular A-133, *Audits of States, Local Governments, and Non-Profit Organizations*, is presented for purposes of additional analysis and is not a required part of the financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the financial statements. The information has been subjected to the auditing procedures applied in the audit of the financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the financial statements or to the financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States. In our opinion, the information is fairly stated, in all material respects, in relation to the financial statements as a whole.

The accompanying 2014 supplemental statement of budgeted revenue and expenditures compared to actual is presented for purpose of additional analysis and is not a required part of the basic financial statements. Such information has not been subjected to the auditing procedures applied in the audit of the basic financial statements and, accordingly, we express no opinion or provide any assurance on it.

Other Reporting Required by Government Auditing Standards

In accordance with *Government Auditing Standards*, we have also issued our report dated August 20, 2015, on our consideration of the Operating Fund's internal control over financial reporting and on our tests of its compliance with certain provisions of laws, regulations, contracts, and grant agreements and other matters. The purpose of that report is to describe the scope of our testing of internal control over financial reporting and compliance and the results of that testing, and not to provide an opinion on internal control over financial reporting or on compliance. That report is an integral part of an audit performed in accordance with *Government Auditing Standards* in considering the Operating Fund's internal control over financial reporting and compliance.

Petersen Sullivan LLP.

August 20, 2015

DIOCESE OF OLYMPIA – OPERATING FUND

STATEMENTS OF FINANCIAL POSITION

December 31, 2014 and 2013

ASSETS	2014	2013
	<hr/>	<hr/>
Current Assets		
Cash and cash equivalents	\$ 1,128,663	\$ 729,640
Certificates of deposit	1,524,946	1,522,289
Diocesan Investment Fund receivable	63,327	78,974
Accounts receivable	56,157	14,813
Loans receivable, current portion	163,505	196,511
Funds held for others	92,156	349,779
Prepaid expenses	37,433	26,874
	<hr/>	<hr/>
Total current assets	3,066,187	2,918,880
Loans Receivable, net of current portion	82,409	118,068
Advances to Related Party	114,797	64,191
Prepaid Rent	183,110	186,063
	<hr/>	<hr/>
Total assets	<u>\$ 3,446,503</u>	<u>\$ 3,287,202</u>
LIABILITIES AND NET ASSETS		
Current Liabilities		
Accounts payable	\$ 95,902	\$ 7,501
Accrued payroll expenses	67,663	73,669
Camp Huston/St. Andrew's House deposits	69,467	80,195
Grants payable	182,309	122,385
Funds held for others	92,156	349,779
Other payables	21,683	20,441
	<hr/>	<hr/>
Total current liabilities	529,180	653,970
Post-Retirement Payable	565,000	550,000
	<hr/>	<hr/>
Total liabilities	1,094,180	1,203,970
Net Assets		
Unrestricted	1,447,797	1,313,246
Temporarily restricted	904,526	769,986
	<hr/>	<hr/>
Total net assets	2,352,323	2,083,232
	<hr/>	<hr/>
Total liabilities and net assets	<u>\$ 3,446,503</u>	<u>\$ 3,287,202</u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA – OPERATING FUND

STATEMENTS OF ACTIVITIES

For the Years Ended December 31, 2014 and 2013

	2014		2013		
	Unrestricted	Temporarily Restricted	Total	Temporarily Restricted	Total
Revenue					
Assessments	\$ 3,636,465	\$ -	\$ 3,636,465	\$ -	\$ 3,685,033
Contributions	44,455	175,030	219,485	138,093	231,649
Fees and tuition	983,725		983,725	994,608	994,608
Grants	898,947	151,000	1,049,947	116,638	791,262
Investment income from Diocesan Investment Fund	406,537	152,804	559,341	111,715	428,689
Contribution from Trust Accounts	28,241		28,241	56,220	56,220
In-kind contribution of facility use	316,335		316,335	213,421	213,421
Interest income	27,221		27,221	22,659	22,659
Rental and other income	141,196		141,196	70,888	70,888
Net assets released from restrictions	344,294	(344,294)		(227,534)	
Total support and revenue	6,827,416	134,540	6,961,956	138,912	6,494,429
Expenses					
Program services	6,179,836		6,179,836	5,917,263	5,917,263
Management and general	455,185		455,185	507,992	507,992
Fundraising	57,844		57,844	61,330	61,330
Total expenses	6,692,865		6,692,865	6,486,585	6,486,585
Change in net assets	134,551	134,540	269,091	(131,068)	7,844
Net Assets, beginning of year	1,313,246	769,986	2,083,232	1,444,314	2,075,388
Net Assets, end of year	\$ 1,447,797	\$ 904,526	\$ 2,352,323	\$ 1,313,246	\$ 2,083,232

See Notes to Financial Statements

DIOCESE OF OLYMPIA – OPERATING FUND

STATEMENTS OF CASH FLOWS

For the Years Ended December 31, 2014 and 2013

	<u>2014</u>	<u>2013</u>
Cash Flows from Operating Activities		
Change in net assets	\$ 269,091	\$ 7,844
Adjustments to reconcile change in net assets to net cash flows from operating activities		
Bad debt expense	29,275	11,552
Change in operating assets		
Diocesan Investment Fund receivable	15,647	48,017
Accounts receivable	(41,344)	29,666
Prepaid expenses	(10,559)	(17,131)
Prepaid rent	2,953	2,953
Change in operating liabilities		
Accounts payable	88,401	(18,475)
Accrued payroll expenses	(6,006)	(26,736)
Camp Huston/St. Andrew's House deposits	(10,728)	(10,119)
Grants payable	59,924	42,942
Other payables	1,242	12,658
Post-retirement payable	15,000	
	<u>412,896</u>	<u>83,171</u>
Cash flows from operating activities	412,896	83,171
Cash Flows from Investing Activities		
Redemption (purchase) of certificates of deposit, net	(2,657)	193,800
Advances to related party	(50,606)	(64,191)
Issuance of loans receivable	(129,200)	(137,823)
Payments received on loans receivable	168,590	158,624
	<u>(13,873)</u>	<u>150,410</u>
Cash flows from investing activities	(13,873)	150,410
Net change in cash	399,023	233,581
Cash, beginning of year	<u>729,640</u>	<u>496,059</u>
Cash, end of year	<u>\$ 1,128,663</u>	<u>\$ 729,640</u>

See Notes to Financial Statements

NOTES TO FINANCIAL STATEMENTS

Note 1. Organization and Significant Accounting Policies

Organization

The Diocese of Olympia, Inc. ("the Diocese") is a Diocese of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America ("the Episcopal Church"). The Diocese includes all Episcopal churches in Western Washington.

The Diocese of Olympia – Operating Fund ("the Operating Fund") contains the operating budget, restricted income, designated, and grant funds of the Diocese. The Operating Fund is an unincorporated association.

The Operating Fund's main source of support is assessments levied on its congregations. The assessments are a function of the congregation's revenue. Some congregations are not paying their assessments currently for various reasons. The rate of assessment shortfall currently incorporated into the budget is three percent. The Operating Fund also runs a large refugee resettlement, assistance, and work-training program, which is primarily funded by state and federal grants.

The fund groupings known as the James F. Hodges Diocesan Investment Fund, the Trust Accounts, the Building Loan Fund, the Mission Development Fund, and the Real Estate Fund, are reported separately in other financial statements. They are part of the Diocese, but are not separately incorporated. The Diocese is an incorporated entity. The various entities discussed above are described below.

The James F. Hodges Diocesan Investment Fund ("the DIF") was organized in 1951 as an investment pool for the endowments of the Diocese, parishes, and related institutions.

The Trust Accounts hold the endowment funds of the Diocese and other institutions of the Diocese for which the Diocese has been named trustee. The funds held are invested primarily in the DIF.

The Combined Building Loan, Mission Development, and Real Estate Funds ("the Combined Funds") consist of three individual funds as follows:

- **The Building Loan Fund ("the BLF")** was established in 1949 to make loans to churches to assist in financing new building projects and to make loans for small building repair and improvement projects.
- **The Mission Development Fund ("the MDF")** was set up to assist in the purchase of properties in areas where population growth would necessitate the establishment of a new congregation. Advances made by the MDF are generally exempt from interest, and current principal repayment can be deferred for a period of time even after congregations have been organized.
- **The Real Estate Fund** owns the Diocesan properties that constitute the offices used by the Operating Fund, and the conference center used by and included in the budget of the Operating Fund (see Note 2). The value of mission property is shown as a Diocesan asset until the mission becomes a parish. Generally, in Washington State, real property used for a church's exempt purposes is exempt from real estate taxes.

Basis of Accounting

These financial statements are prepared on the accrual basis of accounting and have been prepared in accordance with principles authorized by the General Convention of the Episcopal Church ("the Convention") in the January 1, 2000, revision of the *Manual of Business Methods in Church Affairs*. At the Operating Fund, there are no differences between the Episcopal Church Basis and accounting principles generally accepted in the United States. A statement comparing budget to actual is required for budgeted funds and is included as a supplemental statement to these financial statements.

Financial Statement Presentation

The Operating Fund reports information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. Contributions that are received are recorded as unrestricted, temporarily restricted, or permanently restricted, depending on the existence and/or nature of any donor restrictions. The Operating Fund has no permanently restricted net assets, so this class of net assets is not shown on the financial statements.

Designated Net Assets

Included in unrestricted net assets are \$1,332,255 and \$844,828 at December 31, 2014 and 2013, respectively, of funds designated by the Diocesan Council for various ministries.

Temporarily Restricted Net Assets

Temporarily restricted net assets consist of unexpended contributions restricted for particular purposes or time periods. Temporarily restricted net assets are transferred to unrestricted net assets as expenditures are incurred for the restricted purpose, or as time restrictions expire. Temporarily restricted net assets are available for the following purposes at December 31:

	<u>2014</u>	<u>2013</u>
Refugee loans	\$ 393,287	\$ 393,287
Huston Center/The Operating Fund care, maintenance, and development	117,969	93,848
Episcopal Charities Appeal	62,197	66,521
Scholarships	52,523	58,256
Theological education	38,222	46,446
Ethnic ministries	31,979	13,045
Native American (ERD) program	7,101	12,476
Other programs	201,248	86,107
	<u>\$ 904,526</u>	<u>\$ 769,986</u>

Use of Estimates

The preparation of financial statements in conformity with accounting principles generally accepted in the United States requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Actual results could differ from the estimated amounts.

Cash and Cash Equivalents

For the purpose of the statements of cash flows, the Operating Fund considers all highly liquid instruments purchased with a maturity of three months or less to be cash equivalents. The Operating Fund regularly has cash in excess of federally insured limits with its bank.

Certificates of Deposit

Certificates of deposit have original maturities exceeding three months. The certificates of deposit are recorded at cost plus accrued interest.

Accounts and Loans Receivable/Grant Revenue

Accounts and loans receivable are stated at the amount management expects to collect from outstanding balances. Loans are offered to qualifying individuals for entrepreneur endeavors or to assist families in transitioning to living in a new region.

Grant revenue is recognized when the qualified reimbursable expenditure is incurred. Accounts receivable consists primarily of amounts billed but not yet collected on these grant contracts.

All grant revenue was earned from four and three organizations during December 31, 2014 and 2013, respectively.

Allowance for Bad Debts

The following tables show an aging analysis of the loans receivable by the time past due at December 31, 2014 and 2013:

	<u>2014</u>	<u>2013</u>
Current	\$ 188,577	\$ 249,628
30-59 Days Past Due	4,366	3,785
60-89 Days Past Due	3,411	3,264
90-119 Days Past Due	2,897	3,217
> 120 Days Past Due	46,663	54,685
Total Loans Receivable	<u>\$ 245,914</u>	<u>\$ 314,579</u>

These amounts are included in the statements of financial position as follows:

	<u>2014</u>	<u>2013</u>
Loans receivable, current portion	\$ 163,505	\$ 196,511
Loans receivable, long-term portion	82,409	118,068
	<u>\$ 245,914</u>	<u>\$ 314,579</u>

The Operating Fund does not have a formal risk rating system. The Operating Fund uses the allowance method for recognizing bad debts. When determining an appropriate allowance, management considers such things as the age of the receivable and the credit history of the creditor. When an account is deemed uncollectible, it is generally written off against the allowance. No allowance for uncollectible accounts or loans receivable was required at December 31, 2014 or 2013.

Advances to Related Party

The Operating Fund advances funds to St. Luke's Episcopal Church, Ballard, a Washington nonprofit corporation ("St. Luke's"). St. Luke's is controlled by the Diocese. The advances are non-interest bearing, unsecured, and due on demand. The Operating Fund does not expect to collect the advances within the next fiscal year and, therefore, has classified the amount outstanding as a noncurrent asset on the statements of financial position. Advances to St. Luke's amounted to \$114,797 and \$64,191 as of December 31, 2014 and 2013, respectively.

Funds Held For Others

Occasionally, the Operating Fund will receive stock donations designated by the donor for a specific mission or parish. The Operating Fund recognizes these donations as an asset and liability, as they act as an agent of the donation. It is the Operating Fund's policy to liquidate donated assets immediately; however, at December 31, 2014 and 2013, \$92,156 and \$349,779, respectively, of funds held for others were not yet distributed.

Revenue

Assessments

Assessments receivable are not recorded. Assessment revenue is recognized on the cash basis, because the Diocesan Council regularly grants assessment relief for unpaid amounts from prior years. No parish had assessments greater than 10% of total assessments received in 2014 or 2013.

Contribution Revenue

The Operating Fund recognizes unrestricted, temporarily restricted, and permanently restricted contributions when a gift is received or pledged.

Fee and Tuition Revenue

The Operating Fund operates numerous camps, conferences, and events throughout the year that are primarily held at the Huston Center and St. Andrew's House. Fees and tuition from these events are generally paid in advance, and revenue is recognized at the time of the event. Payments received for events that have not taken place are recorded as Camp Huston/St. Andrew's House deposits liability on the statements of financial position.

Grants

As previously noted, grant revenue is recognized when a qualified reimbursable expenditure is incurred.

Tax Status

The IRS has determined that the Operating Fund is exempt from federal income taxes under Section 501(c)(3) of the Internal Revenue Code. As a religious entity, it is not required to file a federal tax return.

Functional Allocation of Expenses

The costs of providing the various programs and other activities have been summarized on a functional basis in the statements of activities. Accordingly, certain costs have been allocated among the programs and supporting services benefited.

Subsequent Events

The Operating Fund has evaluated subsequent events through the date these financial statements were available to be issued, which was the same as the date of the independent auditors' report.

Note 2. Related Organization Transactions

The Diocese and the Operating Fund have agreed to be bound by and comply with the Constitution, Canons, Doctrines, Disciplines, and Worship of the Episcopal Church. The Operating Fund paid \$652,278 and \$573,471 in support of the Episcopal Church for the years ended December 31, 2014 and 2013, respectively.

The Diocese owns the building in which the Operating Fund has its offices. The value of the space used is considered an in-kind contribution from the Diocese and has been included in both revenue and expenses in the statements of activities at its current market rental value of \$316,335 and \$213,421 for the years ended December 31, 2014 and 2013, respectively.

The Board of the Diocese makes annual discretionary transfers of earnings to the Operating Fund from the Trust Accounts. Income from this source for the years ended December 31, 2014 and 2013, was \$28,241 and \$56,220, respectively, and is called Contribution from Trust Accounts in the statements of activities.

Note 3. Prepaid Rent

In 2003, the Diocese entered into an agreement to lease a house for \$1 per year for a term of 75 years. The Diocese gave up property as payment for the use of the house in the Operating Fund refugee program. The value of the property given up in 2003 was \$221,500, and this prepayment for the use of the house is being expensed on a straight-line basis over the life of the lease. As of December 31, 2014 and 2013, the prepaid rent balance was \$186,063 and \$189,016, respectively. As of December 31, 2014 and 2013, \$2,953 of the prepaid rent balance (the current portion) is included in prepaid expenses on the statements of financial position. Rent expense recognized for 2014 and 2013 was \$2,953 each year.

Note 4. Pensions/Postretirement Benefits

Pension Plans

All full-time and part-time clergy employed by the Diocese are covered under a plan administered by the Church Pension Group, a national group pension plan of the Episcopal Church ("the Church Pension Fund"). These individuals have 18 percent of their compensation, including housing allowance if applicable, paid to the plan.

Lay employees are covered under a Section 403(b), Annuity Retirement Plan, of the IRC ("the Lay Employee Plan"). Employees are eligible to participate after two consecutive 1,000-hour service years. Employees are 100% vested after five years. The Operating Fund contribution is set at five percent of current year's salary, plus up to an additional four percent discretionary match of voluntary employee contributions. Employer contributions for 2014 and 2013 were made as follows:

	2014	2013
Clergy	\$ 123,712	\$ 107,951
Lay employees	77,277	79,311
	<u>\$ 200,989</u>	<u>\$ 187,262</u>

The Lay Employee Plan guarantees no specific benefit, so no unfunded liability exists. All Episcopal clergy must participate in the Church Pension Fund, and the liability is assumed by the Church Pension Fund. The Church Pension Fund does not specifically guarantee benefits. Because it is a church, the Operating Fund is not subject to Employee Retirement Income Security Act of 1974 requirements.

Post-retirement Health Benefits

A policy established by the Operating Fund in a prior year was to pay for medical health insurance coverage for retired clergy and lay employees and their spouses who are over the age of 65, who meet eligibility requirements of five years full-time employment immediately prior to a retirement age of 59 1/2 or over. All lay employees hired prior to January 1, 2001, are now covered under a fixed dollar per year limitation. Employees hired after January 1, 2001, have no promise of coverage.

In 2003, the Church Pension Fund began providing medical health insurance for retired clergy and their spouses (at attainment of age 65). This has reduced the Operating Fund's future obligations.

Health insurance expense and related contribution information is summarized as follows:

	2014	2013
Benefit cost	\$ 49,706	\$ 54,361
Change in expense resulting from a change in the minimum liability	15,000	
Total expense	<u>\$ 64,706</u>	<u>\$ 54,361</u>
Diocese contribution to the plan and benefits paid	<u>\$ 49,706</u>	<u>\$ 54,361</u>

The Diocese expects to contribute between \$40,000 and \$50,000 per year to the plan in future years to pay benefits. This is the same as the expected future benefit payments.

The Operating Fund has an actuarial valuation for future health insurance coverage, which results in a liability for the benefit obligations of \$565,000 and \$550,000 at December 31, 2014 and 2013, respectively, using a discount rate of 5% (as there are no plan assets).

Note 5. Contingent Liabilities

No liabilities that relate to the mission congregations of the Diocese are reflected. The Operating Fund could be held to be a responsible party until a mission becomes a parish.

In the normal course of business, the Operating Fund has various claims in process, matters in litigation, and other contingencies. In management's opinion, the outcome from these matters will not materially impact the Operating Fund's financial position or results of activities.

S U P P L E M E N T A L S T A T E M E N T

DIOCESE OF OLYMPIA – OPERATING FUND

STATEMENT OF BUDGETED REVENUE AND EXPENDITURES COMPARED TO ACTUAL
(Including the Unrestricted Operating, Restricted Operating, and Huston Center/The Operating Fund)
For the Year Ended December 31, 2014
UNAUDITED

	2014 Budget	2014 Actual	Total Budget Variance
Revenue			
Assessments	\$ 3,541,494	\$ 3,735,805	\$ 194,311
Contributions		2,902	2,902
Investments (Unrestricted)	386,912	387,720	808
Investments (Restricted)	52,118	114,236	62,118
Fees and tuition	119,380	67,687	(51,693)
Bank and loan interest	1,000	6,992	5,992
Miscellaneous	28,138	66,415	38,277
Total revenue	4,129,042	4,381,757	252,715
Expenses			
Office of the Bishop	438,973	466,375	(27,402)
Communications	251,249	230,832	20,417
Governing Bodies	313,134	274,141	38,993
Diocesan House	176,667	165,066	11,601
Archives	60,216	59,541	675
St. Mark's Cathedral	27,500	27,500	
Huston Center		7,721	(7,721)
Campus and Young Adults	149,931	146,117	3,814
Evangelism Training	21,651	21,200	451
Ethnic Ministries	127,041	123,738	3,303
Congregation/Ministry Development	227,200	171,662	55,538
Faith Development Program	75,548	71,675	3,873
Resource Center	54,510	62,259	(7,749)
Medicare Supplement	55,919	52,289	3,630
Stewardship & Development	194,000	183,401	10,599
Treasurer's Office	319,983	295,243	24,740
National Church Apportionment	649,278	649,278	
General Convention Deputies	12,000	12,000	
Province VIII	3,000	3,000	
Ecumenical & Interfaith	9,000	9,000	
Multi-Cultural Concerns	80,655	74,940	5,715
Missioners	35,000	11,605	23,395
Commission on Developing Congregations	989,949	859,910	130,039
Total expense	4,272,404	3,978,493	293,911
Change in net assets	\$ (143,362)	\$ 403,264	\$ 546,626

See Note to Supplemental Statement

NOTE TO SUPPLEMENTAL STATEMENT

Note 1. Fund Groups Presented as Part of the Supplemental Statement

The Diocese has divided the Operating Fund into five fund groups: Unrestricted, Restricted, Designated, Audit Reconciliation, and Grant. These fund groups are still used to produce management reports, but are not shown as separate funds in these financial statements.

The Diocesan budget as shown on the 2014 supplemental statement of budgeted revenue and expenditures compared to actual includes only the Unrestricted Operating, Restricted Operating, and Huston Center/The Operating Fund funds (a self-supporting program comprised of both restricted and unrestricted funds), as these are the total of the funds available for the Convention to allocate in its annual budget. However, the Operating Fund includes other funds for which Diocesan Council is responsible as noted above. All of these funds are included in the Statements of Activities in the basic financial statements.

**INDEPENDENT AUDITORS' REPORT ON INTERNAL CONTROL OVER FINANCIAL REPORTING
AND ON COMPLIANCE AND OTHER MATTERS BASED ON AN AUDIT
OF FINANCIAL STATEMENTS PERFORMED IN ACCORDANCE
WITH GOVERNMENT AUDITING STANDARDS**

Diocesan Council
Diocese of Olympia – Operating Fund
Seattle, Washington

We have audited, in accordance with the auditing standards generally accepted in the United States and the standards applicable to financial audits contained in *Government Auditing Standards* issued by the Comptroller General of the United States, the financial statements of the Diocese of Olympia – Operating Fund ("the Operating Fund") which comprise the statement of financial position as of December 31, 2014, and the related statements of activities, and cash flows for the year then ended, and the related notes to the financial statements, and have issued our report thereon dated August 20, 2015.

Internal Control over Financial Reporting

In planning and performing our audit of the financial statements, we considered the Operating Fund's internal control over financial reporting (internal control) to determine the audit procedures that are appropriate in the circumstances for the purpose of expressing our opinion on the financial statements, but not for the purpose of expressing an opinion on the effectiveness of the Operating Fund's internal control. Accordingly, we do not express an opinion on the effectiveness of the Operating Fund's internal control.

A deficiency in internal control exists when the design or operation of a control does not allow management or employees, in the normal course of performing their assigned functions, to prevent, or detect and correct misstatements on a timely basis. A material weakness is a deficiency, or a combination of deficiencies, in internal control such that there is a reasonable possibility that a material misstatement of the entity's financial statements will not be prevented, or detected and corrected on a timely basis. A significant deficiency is a deficiency, or a combination of deficiencies, in internal control that is less severe than a material weakness, yet important enough to merit attention by those charged with governance.

Our consideration of internal control over financial reporting was for the limited purpose described in the preceding paragraph and was not designed to identify all deficiencies in internal control that might be material weaknesses or significant deficiencies and therefore, material weaknesses or significant deficiencies may exist that were not identified. Given these limitations, we did not identify any deficiencies in internal control that we consider to be material weaknesses. We did identify certain deficiencies in internal control, described in the accompanying schedule of findings and questioned costs, that we consider to be significant deficiencies: 2014-001 and 2014-002.

Compliance and Other Matters

As part of obtaining reasonable assurance about whether the Operating Fund's financial statements are free from material misstatement, we performed tests of its compliance with certain provisions of laws, regulations, contracts, and grant agreements, noncompliance with which could have a direct and material effect on the determination of financial statement amounts. However, providing an opinion on compliance with those provisions was not an objective of our audit, and, accordingly, we do not express such an opinion. The results of our tests disclosed no instances of noncompliance or other matters that are required to be reported under *Government Auditing Standards*.

The Operating Fund's Response to Findings

The Operating Fund's response to the finding identified in our audit is described in the accompanying schedule of findings and questioned costs. The Operating Fund's response was not subjected to the auditing procedures applied in the audit of the financial statements and, accordingly, we express no opinion on it.

Purpose of this Report

The purpose of this report is solely to describe the scope of our testing of internal control and compliance and the results of that testing, and not to provide an opinion on the effectiveness of the Operating Fund's internal control or on compliance. This report is an integral part of an audit performed in accordance with *Government Auditing Standards* in considering the Operating Fund's internal control and compliance. Accordingly, this communication is not suitable for any other purpose.

Peterson Sulli LLP.

August 20, 2015

**INDEPENDENT AUDITORS' REPORT ON COMPLIANCE FOR EACH
MAJOR PROGRAM AND ON INTERNAL CONTROL OVER COMPLIANCE
REQUIRED BY OMB CIRCULAR A-133**

Diocesan Council
Diocese of Olympia – Operating Fund
Seattle, Washington

Report on Compliance for Each Major Federal Program

We have audited the Diocese of Olympia – Operating Fund's ("the Operating Fund") compliance with the types of compliance requirements described in the *U.S. Office of Management and Budget (OMB) Circular A-133 Compliance Supplement* that could have a direct and material effect on each of the Operating Fund's major federal programs for the year ended December 31, 2014. The Operating Fund's major federal programs are identified in the summary of auditors' results section of the accompanying schedule of findings and questioned costs.

Management's Responsibility

Management is responsible for compliance with the requirements of laws, regulations, contracts, and grants applicable to its federal programs.

Auditor's Responsibility

Our responsibility is to express an opinion on compliance for each of the Operating Fund's major federal programs based on our audit of the types of compliance requirements referred to above. We conducted our audit of compliance in accordance with auditing standards generally accepted in the United States; the standards applicable to financial audits contained in *Government Auditing Standards*, issued by the Comptroller General of the United States; and OMB Circular A-133, *Audits of States, Local Governments, and Non-Profit Organizations*. Those standards and OMB Circular A-133 require that we plan and perform the audit to obtain reasonable assurance about whether noncompliance with the types of compliance requirements referred to above that could have a direct and material effect on a major federal program occurred. An audit includes examining, on a test basis, evidence about the Operating Fund's compliance with those requirements and performing such other procedures as we considered necessary in the circumstances.

We believe that our audit provides a reasonable basis for our opinion on compliance for each major federal program. However, our audit does not provide a legal determination of the Operating Fund's compliance.

Opinion on Each Major Federal Program

In our opinion, the Operating Fund complied, in all material respects, with the types of compliance requirements referred to above that could have a direct and material effect on each of its major federal programs for the year ended December 31, 2014.

Report on Internal Control over Compliance

Management of the Operating Fund is responsible for establishing and maintaining effective internal control over compliance with the types of compliance requirements referred to above. In planning and performing our audit of compliance, we considered the Operating Fund's internal control over compliance with the types of requirements that could have a direct and material effect on each major federal program to determine the auditing procedures that are appropriate in the circumstances for the purpose of expressing an opinion on compliance for each major federal program and to test and report on internal control over compliance in accordance with OMB Circular A-133, but not for the purpose of expressing an opinion on the effectiveness of internal control over compliance. Accordingly, we do not express an opinion on the effectiveness of the Operating Fund's internal control over compliance.

A deficiency in internal control over compliance exists when the design or operation of a control over compliance does not allow management or employees, in the normal course of performing their assigned functions, to prevent, or detect and correct, noncompliance with a type of compliance requirement of a federal program on a timely basis. A material weakness in internal control over compliance is a deficiency, or combination of deficiencies, in internal control over compliance, such that there is a reasonable possibility that material noncompliance with a type of compliance requirement of a federal program will not be prevented, or detected and corrected, on a timely basis. A significant deficiency in internal control over compliance is a deficiency, or a combination of deficiencies, in internal control over compliance with a type of compliance requirement of a federal program that is less severe than a material weakness in internal control over compliance, yet important enough to merit attention by those charged with governance.

Our consideration of internal control over compliance was for the limited purpose described in the first paragraph of this section and was not designed to identify all deficiencies in internal control over compliance that might be material weaknesses or significant deficiencies. We did not identify any deficiencies in internal control over compliance that we consider to be material weaknesses. However, material weaknesses may exist that have not been identified.

The purpose of this report on internal control over compliance is solely to describe the scope of our testing of internal control over compliance and the results of that testing based on the requirements of OMB Circular A-133. Accordingly, this report is not suitable for any other purpose.

Peterson Sullivan LLP.

August 20, 2015

DIOCESE OF OLYMPIA – OPERATING FUND

SCHEDULE OF EXPENDITURES OF FEDERAL AWARDS

For the Year Ended December 31, 2014

Award Description	Federal CFDA Number	Contract Number	Expenditures
U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES			
Refugee and Entrant Assistance Voluntary Agency Programs Grants:			
Pass-through from:			
Episcopal Migration Ministries			
Matching Grant Program	93.567	90RV0060/03-01	\$ 41,488
Matching Grant Program	93.567	90RV0060/03-xx	25,011
			<u>66,499</u>
Refugee and Entrant Assistance Discretionary Grants:			
Business Technical Training and Loans For Refugees	93.576 *	90RG0152-02-00	46,651
Business Technical Training and Loans For Refugees	93.576 *	90RG0152-01-02	145,573
Individual Development Account Project	93.576 *	90Z10089-01	25,208
Individual Development Account Project	93.576 *	90Z10089-02	69,575
Individual Development Account Project	93.576 *	90Z10089-03	15,973
			<u>302,981</u>
Refugee and Entrant Assistance Discretionary Grants - Assets for Independence Demonstration Program			
	93.602	90E107501	6,388
Total Department of Health and Human Services			
			<u>375,868</u>
U.S. DEPARTMENT OF STATE - BUREAU OF POPULATION, REFUGEES, AND MIGRATION			
Pass-through from:			
Episcopal Migration Ministries			
U.S. Refugee Admissions Program - Reception and Placement (R & P) Program	19.510 *	SPRMC014CA1007	285,923
U.S. Refugee Admissions Program - Reception and Placement (R & P) Program	19.510 *	SPRMC015 CA1008	48,718
			<u>334,641</u>
Total Department of State - Bureau of Population, Refugees, and Migration			
			<u>710,509</u>

* Major program

See Notes to Schedule of Expenditures of Federal Awards

NOTES TO SCHEDULE OF EXPENDITURES OF FEDERAL AWARDS

Note 1. Basis of Presentation

The accompanying Schedule of Expenditures of Federal Awards ("the Schedule") includes the federal grant activity of the Diocese of Olympia – Operating Fund ("the Operating Fund") under programs of the federal government for the year ended December 31, 2014. The information in this Schedule is presented in accordance with the requirements of OMB Circular A-133, *Audits of States, Local Governments, and Non-Profit Organizations*. Because the Schedule presents only a selected portion of the operations of the Operating Fund, it is not intended to and does not present the financial position, changes in net assets, or cash flows of the Operating Fund.

Note 2. Summary of Significant Accounting Policies

Expenditures reported on the Schedule are reported on the accrual basis of accounting. Such expenditures are recognized following the cost principles contained in OMB Circular A-122, *Cost Principles for Non-Profit Organizations*, wherein certain types of expenditures are not allowed or are limited as to reimbursement. Pass-through entity identifying numbers are presented where available.

Note 3. Notes Receivable

Loans due from participants of the program to the Operating Fund in the amount of \$30,048 are included in the Schedule in CFDA 93.576. The balance consists of funds disbursed directly from primary funds received from the U.S. Department of Health and Human Services.

In addition to the activity represented on the Schedule, the Operating Fund has \$149,362 of notes receivable outstanding as of December 31, 2014, which were disbursed from the repayment of federal funds granted in prior years from the Department of Health and Human Services (CFDA 93.576). When loans to participants are paid back to the Operating Fund, management adds these funds to a revolving loan fund which is tracked separately in the general ledger and retained in a separate account. These funds are then redistributed to eligible participants in the form of microloans. The balance in the revolving loan fund as of December 31, 2014, that has not been disbursed to participants is \$21,000.

DIOCESE OF OLYMPIA – OPERATING FUND

SCHEDULE OF FINDINGS AND QUESTIONED COSTS

For the Year Ended December 31, 2014

A. Summary of Audit Results

Financial Statements:

Type of auditors' report issued: Unmodified

Internal Control Over Financial Reporting:

Material weaknesses identified: No

Significant deficiencies identified not considered to be material weaknesses: Yes

Noncompliance material to financial statements noted: No

Federal Awards:

Material weaknesses identified: No

Significant deficiencies identified not considered to be material weaknesses: None reported

Type of auditors' report issued on compliance for major programs: Unmodified

Any audit findings disclosed that are required to be reported: No

Identification of Major Programs:

CFDA Number

Name of Federal Program

93.576

Refugee and Entrant Assistance

Discretionary Grants

19.510

U.S. Refugee Admissions Program

Dollar threshold used to distinguish between Type A and B programs: \$ 300,000

Auditee qualified as low-risk auditee: No

B. Findings – Financial Statement Audit

Significant Deficiencies

2014-001: Bank Reconciliations

Condition: Bank reconciliations were not performed for several months during the year.

Criteria: Procedures should be in place to perform timely bank reconciliations to reduce opportunities for misappropriation of cash and errors in financial reporting.

Cause: Significant turnover of accounting personnel.

Effect: There is a reasonable possibility that cash accounts could be misstated.

Context: This finding was noted during testing of cash as part of the financial statement audit.

Questioned Costs: N/A.

Recommendation: Control processes should be implemented to ensure that the preparation and timely review of bank reconciliations is performed on a monthly basis.

Views of Responsible Officials and Planned Corrective Action: The Diocese agrees with this finding. There are several active bank accounts currently within the Diocese of Olympia's tax identification, but not part of the core operational activity. These accounts represent various guilds, programs, or offices that support the mission of the Diocese. The Diocesan office will be working with the individuals who maintain these bank accounts to ensure that they adopt procedures to ensure bank accounts are reconciled in a timely fashion and appropriate reporting is received by the controller offices necessary to verify proper accounting procedures are maintained. The Accountant reconciles the operating accounts and the Finance Assistant reconciles non-operating accounts. The Controller reviews reconciliations and signs off. The Finance Assistant working with various guilds and programs will have a reconciliation process in place by year-end.

2014-002: Funds Held for Others

Condition: Stock held by the Operating Fund on behalf of another entity at year-end was not recorded on the Statement of Financial Position at December 31, 2014.

Criteria: Procedures should be in place to record investments held by the Operating Fund and any corresponding liabilities as of year-end.

Cause: Significant turnover of accounting personnel.

Effect: Assets and liabilities as of year-end were understated by \$92,156. An adjustment was recorded to properly include these amounts in the financial statements.

Context: This finding was noted during testing of investments as part of the financial statement audit.

Questioned Costs: N/A.

Recommendation: Control processes should be implemented to reconcile financial statement accounts to ensure completeness of the Statement of Financial Position.

Views of Responsible Officials and Planned Corrective Action: The Diocese agrees with this finding. The Diocese has appropriate policies in place to ensure funds are received, captured, and deposited in a timely process. Staff has been informed of the proper procedures at year-end for making and recording receipt of funds to ensure the financial statements are accurate. The Coordinator for Stewardship and Development is responsible for identifying pending receipts and notifying the Canon for Stewardship and Development and the Accountant to ensure all pending transactions will be captured for timely processing and recording into the accounting system to ensure capture and further action. This procedure is already in place.

C. Findings and Questioned Costs – Major Federal Award Programs Audit

None reported.

DIOCESE OF OLYMPIA – OPERATING FUND

SUMMARY SCHEDULE OF PRIOR AUDIT FINDINGS

For the Year Ended December 31, 2014

2013-1: Grant Revenue Recognition

Condition: Management does not have sufficient policies and procedures in place to record grants that are on a reimbursement-basis in the proper accounting period.

Criteria: Internal controls should be in place to track and record grant revenue in the proper accounting period.

Effect: There is a reasonable possibility that revenue is not properly presented on the financial statements.

Cause: Decentralized functions at various Diocese offices.

Context: This finding was noted during testing of revenue as part of the financial statement audit.

Questioned Costs: N/A.

Status: The Diocese implemented a process whereby there is communication with the Office of Refugee Resettlement to ensure all reimbursement-basis grants are recorded in the proper accounting period and in accordance with accounting principles generally accepted in the United States. This finding is considered resolved.

**DIOCESE OF OLYMPIA, INC. –
TRUST ACCOUNTS**

FINANCIAL REPORT

DECEMBER 31, 2014

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INDEPENDENT AUDITORS' REPORT

Diocesan Council
Diocese of Olympia, Inc. – Trust Accounts
Seattle, Washington

We have audited the accompanying financial statements of the Diocese of Olympia, Inc. – Trust Accounts ("the Trust Accounts"), which comprise the statements of financial position as of December 31, 2014 and 2013, and the related statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Trust Accounts as of December 31, 2014 and 2013, and changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States.

Peterson Sullivan LLP.

August 20, 2015

**DIOCESE OF OLYMPIA, INC. -
TRUST ACCOUNTS**

STATEMENTS OF FINANCIAL POSITION

December 31, 2014 and 2013

ASSETS	2014	2013
Current Assets		
Cash and cash equivalents	\$ 162,411	\$ 145,857
Certificate of deposit	500,000	500,000
Investments	31,287,698	29,308,153
Current portion of loan receivable	4,583	4,360
Total current assets	31,954,692	29,958,370
Non-Current Assets		
Bishop residence	590,000	581,914
Related party loans receivable	587,229	587,229
Loan receivable, net of current portion	203,444	216,906
Other assets	46,913	82,439
Total non-current assets	1,427,586	1,468,488
Total assets	\$ 33,382,278	\$ 31,426,858
LIABILITIES AND NET ASSETS		
Current Liabilities		
Accounts payable	\$ 2,499	\$ -
Payable to Diocesan Investment Fund		7,291
Cash held in trust for congregations	10,125	688
Investments held in trust for congregations and other institutions	4,004,872	3,403,122
Total current liabilities	4,017,496	3,411,101
Net Assets		
Unrestricted	5,909,003	5,768,461
Temporarily restricted	1,688,721	533,049
Permanently restricted	21,767,058	21,714,247
Total net assets	29,364,782	28,015,757
Total liabilities and net assets	\$ 33,382,278	\$ 31,426,858

See Notes to Financial Statements

**DIOCESE OF OLYMPIA, INC. -
TRUST ACCOUNTS**

STATEMENTS OF ACTIVITIES

For the Years Ended December 31, 2014 and 2013

	2014			2013				
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Support and Revenue								
Contributions	\$ 3,534	\$ 134,524	\$ -	\$ 138,058	\$ 10,587	\$ 116,432	\$ 328,413	\$ 455,432
Realized and unrealized gains on investments	195,657	1,003,697	52,811	1,252,165	573,108	396	3,340,516	3,914,020
Other investment income	104,356	525,468		629,824	7,710	523,790	41,278	572,778
Net assets released from program restrictions	508,017	(508,017)			596,249	(491,127)	(105,122)	
Total support and revenue	811,564	1,155,672	52,811	2,020,047	1,187,654	149,491	3,605,085	4,942,230
Expenses								
Operating expenses	33,691			33,691	44,248			44,248
Contributions to Operating Fund	587,645			587,645	428,229			428,229
Contributions to Other Funds					178,249			178,249
Loss on bad debt	49,686			49,686	475,000			475,000
Loss on sale of Bishop's residence					52,034			52,034
Total expenses	671,022			671,022	1,177,760			1,177,760
Change in Net Assets	140,542	1,155,672	52,811	1,349,025	9,894	149,491	3,605,085	3,764,470
Net Assets, beginning of year	5,768,461	533,049	21,714,247	28,015,757	5,758,567	383,558	18,109,162	24,251,287
Net Assets, end of year	\$ 5,909,003	\$ 1,688,721	\$ 21,767,058	\$ 29,364,782	\$ 5,768,461	\$ 533,049	\$ 21,714,247	\$ 28,015,757

See Notes to Financial Statements

**DIOCESE OF OLYMPIA, INC. -
TRUST ACCOUNTS**

STATEMENTS OF CASH FLOWS

For the Years Ended December 31, 2014 and 2013

	2014	2013
Cash Flows from Operating Activities		
Change in net assets	\$ 1,349,025	\$ 3,764,470
Adjustments to reconcile change in net assets to net cash flows from operating activities		
Loss on the sale of bishop's residence		52,034
Loss on bad debt	49,686	475,000
Net realized and unrealized gains on investments	(1,252,165)	(3,914,020)
Change in operating assets and liabilities		
Other assets	(14,160)	57,016
Accounts payable	2,499	
Payable to Diocesan Investment Fund	(7,291)	7,291
	127,594	441,791
Net cash flows from operating activities		
Cash Flows from Investing Activities		
Proceeds from sale of investments	58,808	1,883,974
Purchase of investments (including reinvested dividends)	(676,356)	(1,118,984)
Principal payments received on loans receivable	13,239	10,730
Proceeds from sale of bishop's residence		664,779
Payment of settlement costs for new bishop's residence	(8,086)	
Purchase of new bishop's residence		(581,914)
	(612,395)	858,585
Net cash flows from investing activities		
Cash Flows from Financing Activities		
Increase (decrease) in cash held in trust for congregations	9,437	(6,740)
Change in investments held in trust for congregations and other institutions	491,918	(1,250,305)
	501,355	(1,257,045)
Net cash flows from financing activities		
Change in cash and cash equivalents	16,554	43,331
Cash and Cash Equivalents, beginning of year	145,857	102,526
Cash and Cash Equivalents, end of year	\$ 162,411	\$ 145,857

See Notes to Financial Statements

NOTES TO FINANCIAL STATEMENTS

Note 1. Organization and Significant Accounting Policies

The Diocese of Olympia, Inc. ("the Diocese") is a Diocese of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America ("the Episcopal Church"). The Diocese includes all Episcopal churches in Western Washington.

The Diocese of Olympia, Inc. – Trust Accounts ("the Trust Accounts") hold the endowment funds for the Diocese and other institutions of the Diocese for which the Diocese has been named trustee. The funds are predominantly invested in the James F. Hodges Diocesan Investment Fund ("DIF"). The DIF is a pool of investments owned in part by the Trust Accounts and by other Episcopal entities.

The fund groupings known as the Building Loan Fund ("the BLF"), the Real Estate Fund, the Mission Development Fund ("the MDF"), and the DIF issue their own financial statements. The BLF, the Real Estate Fund, and the MDF do not invest in the Trust Accounts (or vice-versa), but, as noted above, the Trust Accounts invest in the DIF.

If the Trust Accounts make a loan to a mission or parish of the Diocese for the purchase of property, the property is recorded within the Real Estate Fund. No other transactions occur regularly between the BLF, MDF, Real Estate Fund, and the Trust Accounts.

These entities are part of the Diocese, but are not separately incorporated. The Diocese is an incorporated entity.

The Diocese of Olympia – Operating Fund ("the Operating Fund") contains the operating budget, restricted income, and designated and grant funds of the Diocese. The Operating Fund is reported separately. The Operating Fund is an unincorporated association.

Unrestricted earnings on investments held by the Trust Accounts are transferred to the Operating Fund in order to fund general operations of the Diocese. The Trust Accounts are not allocated any of the common expenses incurred and paid from the Operating Fund. Employees of this related entity maintain the books and records of the Trust Accounts at no charge to this fund.

Financial Statement Presentation

The Trust Accounts report information regarding their financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. Contributions that are received are recorded as unrestricted, temporarily restricted, or permanently restricted, depending on the existence and/or nature of any donor restrictions.

Temporarily Restricted Net Assets

Temporarily restricted net assets are restricted for various ministerial purposes.

Permanently Restricted Net Assets

Permanently restricted net assets consist of funds held for various endowed purposes. Occasionally, due to loan and investment losses, there can be releases of permanently restricted net assets.

Estimates

The preparation of financial statements requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Actual results could differ from those estimates.

Fair Value Measurements

Fair value is a market-based measurement determined based on assumptions that market participants would use in pricing an asset or liability. There are three levels that prioritize the inputs used in measuring fair value as follows:

- Level 1: Observable market inputs such as quoted prices (unadjusted) in active markets for identical assets or liabilities;
- Level 2: Observable market inputs, other than quoted prices in active markets, that are observable either directly or indirectly; and
- Level 3: Unobservable inputs where there is little or no market data, which require the reporting entity to develop its own assumptions.

The Trust Accounts report investments (discussed in Note 2) at fair value.

Cash and Cash Equivalents

For the purpose of the statements of cash flows, the Trust Accounts consider all highly liquid instruments purchased with a maturity of three months or less to be cash equivalents. The Trust Accounts regularly have cash in excess of federally insured limits with their bank.

Certificate of Deposit

The Trust Accounts hold a certificate of deposit at December 31, 2014, and held the same certificate of deposit at December 31, 2013. The certificate of deposit has an original maturity that exceeded three months. Of the total balance, \$244,563 serves as collateral for a loan from a bank included in the Real Estate Fund's financial statements. The certificate of deposit is stated at cost plus accrued interest, which approximates fair value.

Investments Held in Trust for Congregations and Other Institutions

Investments held in trust for congregations and other institutions consist of amounts held by the Trust, where the Trust acts as an agent of the funds. Accordingly, earnings and losses related to these investments are not recognized in the statements of activities of the Trust Accounts.

Loans Receivable

Receivables are stated at the amount management expects to collect from outstanding balances. The Trust Accounts use the allowance method for recognizing bad debts. When determining an appropriate allowance, management considers such things as the age of the receivable, the credit history of the creditor, and the assets collateralizing the loan. When an account is deemed uncollectible, it is generally written off against the allowance. The Trust Accounts have historically not experienced significant losses related to uncollectible receivables. No allowance for uncollectible loans receivable was required at December 31, 2014 or 2013.

Interest receivable has been accrued to December 31, 2014 and 2013. At the Diocesan Finance Council's discretion, in some instances, interest is not charged on construction loans.

The Trust Accounts have not imputed interest on related party loans that do not bear interest, as the terms are generally undefined, the imputed interest would not generally be material, and the amounts are due from another fund of the Diocese.

Bishop's Residence

Real estate (the Bishop's residence) is carried at historical cost. The Diocese has elected not to record depreciation on the Bishop's residence, as the estimated salvage value is in excess of the carrying value.

Taxes

The Trust Accounts are exempt from federal income taxes under Section 501(c)(3) of the Internal Revenue Code. It is not required to file a federal tax return.

Subsequent Events

The Diocese has evaluated subsequent events through the date these financial statements were available to be issued, which was the same date as the independent auditors' report.

Note 2. Investments

Investments are reported at their fair value using Level 2 inputs (the value of the DIF is based on the value of the underlying investments in the DIF, which are valued using Level 1 inputs) in the statements of financial position. Unrealized gains and losses are included in the change in net assets. The majority of the Trust Accounts' investments are in the Diocesan-managed DIF.

The DIF is a type of mutual fund, open exclusively to the Diocese and its institutions. The DIF has balanced growth and income as its investment objective. At December 31, 2014, the DIF was approximately 3% cash equivalents, 17% bond mutual funds, 9% U.S. Government debt securities, and 71% common stocks (including equity mutual funds) listed on major exchanges. No single investment in the DIF represents more than 10% of total investments. Investments in the DIF are not federally insured.

Note 5. Endowments

The Trust Accounts' endowment consists of 47 individual funds established for a variety of purposes. The endowment includes both donor-restricted endowment funds and funds designated by the Board of Trustees to function as endowments ("quasi-endowments"). As required by accounting principles generally accepted in the United States, net assets associated with endowment funds, including quasi-endowments, are classified and reported based on the existence and/or nature of any donor-imposed restrictions.

Interpretation of Relevant Law

The Trustees of the Trust Accounts have interpreted the State of Washington Uniform Prudent Management of Institutional Funds Act ("UPMIFA") as requiring the preservation of the fair value of the original gift as of the gift date of the donor-restricted endowment funds absent explicit donor stipulations to the contrary. As a result of this interpretation, the Trust Accounts classifies as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, plus (b) the original value of subsequent gifts to the permanent endowment and accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund, and (c) 5% of unrealized gains and losses within the permanent endowment (prior to January 1, 2014, all unrealized gains and losses within the permanent endowment). The remaining portion of the donor-restricted endowment fund that is not classified in permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure in a manner consistent with the standard of prudence prescribed by UPMIFA. In accordance with UPMIFA, the Trustees consider the following factors in making a determination to appropriate or accumulate donor-restricted funds:

- The duration and preservation of the endowment fund
- The purposes of the Trust Accounts and the donor-restricted endowment fund
- General economic conditions
- The possible effect of inflation or deflation
- The expected total return from income and the appreciation of investments
- Other resources of the Trust Accounts
- The investment policies of the Trust Accounts

Endowment net assets consisted of the following at:

	December 31, 2014			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted endowment funds	\$ -	\$ 1,688,721	\$ 21,767,058	\$ 23,455,779
Board-designated quasi-endowment funds	3,827,047			3,827,047
Total funds	<u>\$ 3,827,047</u>	<u>\$ 1,688,721</u>	<u>\$ 21,767,058</u>	<u>\$ 27,282,826</u>
	December 31, 2013			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted endowment funds	\$ -	\$ 533,049	\$ 21,714,247	\$ 22,247,296
Board-designated quasi-endowment funds	3,657,735			3,657,735
Total funds	<u>\$ 3,657,735</u>	<u>\$ 533,049</u>	<u>\$ 21,714,247</u>	<u>\$ 25,905,031</u>

Changes in endowment net assets are as follows:

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Endowment net assets, December 31, 2012	\$ 3,012,975	\$ 383,558	\$ 18,109,162	\$ 21,505,695
Investment return	573,108	524,186	3,381,794	4,479,088
Contributions		116,432	328,413	444,845
Appropriation of endowment assets for expenditure and transfers out of endowment	<u>71,652</u>	<u>(491,127)</u>	<u>(105,122)</u>	<u>(524,597)</u>
Endowment net assets, December 31, 2013	3,657,735	533,049	21,714,247	25,905,031
Investment return	296,941	1,529,165	52,811	1,878,917
Contributions	3,534	134,524		138,058
Appropriation of endowment assets for expenditure and transfers out of endowment	<u>(131,163)</u>	<u>(508,017)</u>		<u>(639,180)</u>
Endowment net assets, December 31, 2014	<u>\$ 3,827,047</u>	<u>\$ 1,688,721</u>	<u>\$ 21,767,058</u>	<u>\$ 27,282,826</u>

Return Objectives and Risk Parameters

The Trust Accounts have adopted investment and spending policies for endowment assets that attempt to provide a predictable stream of funding to programs supported by its endowment while seeking to maintain the purchasing power of the endowment assets. Endowment assets include those assets of donor-restricted funds that the organization must hold in perpetuity or for a donor-specified period as well as quasi-endowment funds. Under this policy, as approved by the Trustees, the endowment assets are invested in a manner that is intended to produce results that exceed the price and yield results of the S&P 500 Index while assuming a moderate level of investment risk. The Trust Accounts expect its endowment funds, over time, to provide an average rate of return of approximately 9% annually. Actual returns in any given year may vary from this amount.

Strategies Employed for Achieving Objectives

To satisfy its long-term rate of return objectives, the Trust Accounts rely on a total return strategy in which investment returns are achieved through both capital appreciation (realized and unrealized) and current yield (interest and dividends). The Trust Accounts target a diversified asset allocation that places a greater emphasis on equity-based investments to achieve its long-term return objectives within prudent risk constraints.

Spending Policy and How the Investment Objectives Relate to Spending Policy

The Trust Accounts have a policy of appropriating up to 95% of the market value of the investment in excess of the original endowment adjusted for the U.S. City Average Urban Consumers Price Index ("CPI"). In the event that the Board does not elect to appropriate the entire allowable amount, 5% of the investment gains or losses, by default, are included as a positive or negative change to permanently restricted net assets and the remaining balance of investment gains or losses is included in reserve accounts as a positive or negative change to temporarily restricted net assets. Any losses incurred that reduce the investment value below the original endowment adjusted for CPI are included in unrestricted losses on investments. As discussed below, there were no endowments where the fair value of the investment had fallen below the original basis, adjusted for CPI as of December 31, 2014 or 2013. In establishing this policy, the Trust Accounts considered the long-term expected return on its endowment. Accordingly, over the long term, the Trust Accounts expected the current spending policy to allow its endowment to grow at an average of 4% annually. This is consistent with the Trust Accounts' objective to maintain the purchasing power of the endowment assets held in perpetuity or for a specified term as well as to provide additional real growth through new gifts and investment return.

Funds with Deficiencies

From time to time, the fair value of assets associated with individual donor-restricted endowment funds may fall below the level that the donor or UPMIFA requires the Trust Accounts to retain as a fund of perpetual duration. The donor requirement is based on the original endowment determined at December 31, 1985, or at fund set-up date, if later. This date may be pushed back by the beneficiary, but the burden of proof to establish any pre-1985 excess appreciation will fall on the beneficiary. In accordance with accounting principles generally accepted in the United States, deficiencies of this nature are to be reported in unrestricted net assets. There were no such deficiencies as of December 31, 2014 or 2013.

Note 6. Schedule of Net Assets

	December 31, 2014			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Other assets held in trust for Diocese				
Bishop's Residence	\$ 590,000	\$ -	\$ -	\$ 590,000
Campaign - unrestricted	587,229			587,229
Diocesan School of Theology		15,833		15,833
Hodges Income Account		127,662		127,662
Huston Discretionary Account, Horn Trust		5,687		5,687
Planned Giving Gifts		1,204		1,204
Ruth and Jacques Hayes Memorial Trust		7,325		7,325
Snoqualmie, St. Bernard's Chapel	2,134			2,134
	<u>1,179,363</u>	<u>157,711</u>		<u>1,337,074</u>
Total other assets held in trust for Diocese				
Primarily securities and investments held in trust for Diocese				
Bishop Curtis Camp Scholarship		7,241	159,341	166,582
Carl Knirk Memorial Scholarship		44,902	2,608	47,510
Christenson Bequest		16,031	352,722	368,753
Clapp Trust		66,702	1,467,583	1,534,285
Clergy Emergency Fund		5,948	587,704	593,652
College for Congregational Development		4,014	56,404	60,418
College Work Endowment		20,777	457,144	477,921
Dean Search Reserve	5,772			5,772
Diocesan Working Capital Trust Fund		31,537	693,886	725,423
Episcopal Charities Appeal		188,172	70	188,242
Episcopal House Fund	222,293			222,293
Episcopal Search Reserve	364,771			364,771
Episcopate Endowment Fund #1		293,605	6,459,931	6,753,536
Episcopate Endowment Fund #2	2,716,642			2,716,642
Grace L. Phillips Memorial Fund	749,864			749,864
Hansen Fund		391	5,504	5,895
Hayes Trust (Held by Wells Fargo Bank)			30,890	30,890
Hispanic Ministry BP Rivera		146,628	334	146,962
Hodges Endowment for Diocese		136,272	2,997,858	3,134,130
Horn Memorial for Camp Huston		68,111	1,498,579	1,566,690
Human Need Endowment		16,535	348,860	365,395
James McConnell Scholarship Fund		1,338	29,438	30,776
Jean Young Memorial		23,166	53	23,219
KY Print Shop		153	2,207	2,360
Mission Ministry Endowment		60,846	1,322,251	1,383,097
Refugee Program Reserves		53,310	121	53,431
S. Eston Collins Memorial Scholarship		904	18,276	19,180
Seminarian Scholarship		17,729	390,080	407,809
Sophie Henry Trust		166,219	3,657,176	3,823,395
St. Andrew's House Endowment		104,675	240	104,915
Thanksgiving and Memorial Fund	670,298			670,298
Theological Education Fund		55,804	1,227,798	1,283,602
	<u>4,729,640</u>	<u>1,531,010</u>	<u>21,767,058</u>	<u>28,027,708</u>
Total securities and investments held for Diocese				
Total net assets				
	<u>\$ 5,909,003</u>	<u>\$ 1,688,721</u>	<u>\$ 21,767,058</u>	<u>\$ 29,364,782</u>

	December 31, 2013			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Other assets held in trust for Diocese				
Bishop's Residence	\$ 581,914	\$ -	\$ -	\$ 581,914
Campaign - unrestricted	636,915			636,915
Diocesan School of Theology		15,833		15,833
Hodges Income Account		98,552		98,552
Huston Discretionary Account, Horn Trust		5,494		5,494
Planned Giving Gifts		4,580		4,580
Ruth and Jacques Hayes Memorial Trust		7,228		7,228
Snoqualmie, St. Bernard's Chapel	2,134			2,134
	<u>1,220,963</u>	<u>131,687</u>		<u>1,352,650</u>
Total other assets held in trust for Diocese				
Primarily securities and investments held in trust for Diocese				
Bishop Curtis Camp Scholarship			158,960	158,960
Bishop Suffragan Endowment			56,267	56,267
Carl Knirk Memorial Scholarship		41,452	2,500	43,952
Centennial Project	425			425
Christenson Bequest			351,878	351,878
Clapp Trust			1,464,072	1,464,072
Clergy Emergency Fund			586,338	586,338
College Work Endowment			456,051	456,051
Dean Search Reserve	2,909			2,909
Diocesan Working Capital Trust Fund			692,226	692,226
Emergency/Temporary Help	2,913			2,913
Episcopal Charities Appeal		51,357		51,357
Episcopal House Fund	900,063			900,063
Episcopal Search Reserve	339,707			339,707
Episcopate Endowment Fund #1			6,444,479	6,444,479
Episcopate Endowment Fund #2	1,929,460			1,929,460
Grace L. Philips Memorial Fund	715,549			715,549
Hansen Fund			5,490	5,490
Hayes Trust (Held by Wells Fargo Bank)			30,890	30,890
Hispanic Ministry BP Rivera		136,864		136,864
Hodges Endowment for Diocese			2,990,686	2,990,686
Horn Memorial for Camp Huston			1,494,994	1,494,994
Human Need Endowment			348,020	348,020
James McConnell Scholarship Fund			29,368	29,368
Jean Young Memorial		21,815		21,815
KY Print Shop			2,202	2,202
Mission Ministry Endowment			1,319,158	1,319,158
Refugee Program Reserves		49,760		49,760
S. Eston Collins Memorial Scholarship			18,232	18,232
Seminarian Scholarship			389,147	389,147
Sophie Henry Trust			3,648,428	3,648,428
St. Andrew's House Endowment		100,114		100,114
Thanksgiving and Memorial Fund	656,472			656,472
Theological Education Fund			1,224,861	1,224,861
	<u>4,547,498</u>	<u>401,362</u>	<u>21,714,247</u>	<u>26,663,107</u>
Total securities and investments held for Diocese				
Total net assets	<u>\$ 5,768,461</u>	<u>\$ 533,049</u>	<u>\$ 21,714,247</u>	<u>\$ 28,015,757</u>

**DIOCESE OF OLYMPIA, INC.
BUILDING LOAN FUND
MISSION DEVELOPMENT FUND AND
REAL ESTATE FUND**

FINANCIAL REPORT

DECEMBER 31, 2014

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INDEPENDENT AUDITORS' REPORT

Diocesan Council
Diocese of Olympia, Inc.
Building Loan Fund,
Mission Development Fund, and
Real Estate Fund
Seattle, Washington

We have audited the accompanying financial statements of the Diocese of Olympia, Inc. – Building Loan Fund, Mission Development Fund, and Real Estate Fund ("the Funds"), which comprise the statements of financial position as of December 31, 2014 and 2013, and the related statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our qualified audit opinion.

Basis for Qualified Opinion

As more fully described in Note 1 to the financial statements, buildings and improvements have been capitalized although not depreciated. In our opinion, most capital expenditures should be capitalized and depreciated over their estimated useful lives to conform with accounting principles generally accepted in the United States. Quantification of the effects on the financial statements of the preceding practice is not practicable.

Qualified Opinion

In our opinion, except for the effects of the matter discussed in the Basis for Qualified Opinion paragraph, the financial statements referred to in the first paragraph present fairly, in all material respects, the financial position of the Funds as of December 31, 2014 and 2013, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States.

Petersen Sullivan LLP.

August 20, 2015

**DIOCESE OF OLYMPIA, INC.
BUILDING LOAN FUND, MISSION DEVELOPMENT FUND,
AND REAL ESTATE FUND**

STATEMENTS OF FINANCIAL POSITION
December 31, 2014 and 2013

ASSETS	2014	2013
Cash and cash equivalents	\$ 1,535,243	\$ 1,218,687
Certificates of deposit	248,292	748,094
Parish loans receivable, net	922,876	483,840
Sammamish water district receivable	550,063	
Other assets	2,153	
Property		
Real estate	31,132,375	32,836,601
Real estate held for sale	872,790	
Total assets	\$ 35,263,792	\$ 35,287,222
LIABILITIES AND NET ASSETS		
Liabilities		
Cash held for others	\$ -	\$ 99,780
Related party loans	537,847	537,847
Loans - unrelated parties	376,898	422,250
Total liabilities	914,745	1,059,877
Unrestricted net assets	34,349,047	34,227,345
Total liabilities and net assets	\$ 35,263,792	\$ 35,287,222

See Notes to Financial Statements

**DIOCESE OF OLYMPIA, INC.
BUILDING LOAN FUND, MISSION DEVELOPMENT FUND,
AND REAL ESTATE FUND**

STATEMENTS OF ACTIVITIES

For the Years Ended December 31, 2014 and 2013

	2014	2013
Support and Revenue		
Interest (building loans)	\$ 34,094	\$ 30,855
Interest (Bolling loans)	8,315	8,644
Contributions and other	48,389	65,343
Contributed loan payments	45,352	56,221
Total support and revenue	136,150	161,063
Expenses		
Corporate/canonically required	36,877	25,254
Change in unrestricted net assets before contributions and transfers of real estate and loans and forgiveness of related party loan payable	99,273	135,809
Contributions and Transfers of Real Estate and Loans and Forgiveness of Related Party Loan Payable		
Transfer of loan receivable to the Diocese	550,063	
Assumption of real estate	2,357,459	
Contributions of real estate to parish	(2,885,093)	
Contributions of real estate		122,400
Forgiveness of related party loan payable		475,000
Total contributions and transfers of real estate and loans and forgiveness of related party loan payable	22,429	597,400
Change in unrestricted net assets	121,702	733,209
Unrestricted net assets, beginning of year	34,227,345	33,494,136
Unrestricted net assets, end of year	\$ 34,349,047	\$ 34,227,345

See Notes to Financial Statements

**DIOCESE OF OLYMPIA, INC.
BUILDING LOAN FUND, MISSION DEVELOPMENT FUND,
AND REAL ESTATE FUND**

STATEMENTS OF CASH FLOWS

For the Years Ended December 31, 2014 and 2013

	2014	2013
Cash Flows From Operating Activities		
Change in net assets	\$ 121,702	\$ 733,209
Adjustments to reconcile change in net assets to net cash flows from operating activities		
Contributed loan payments and real estate	(45,352)	(178,621)
Transfer of loan receivable to the Diocese	(550,063)	
Assumption of real estate	(2,357,459)	
Contributions of real estate to parish	2,885,093	
Forgiveness of related party loan payable		(475,000)
Other assets	(2,153)	
Change in cash held for others	(99,780)	99,780
Net cash flows from operating activities	(48,012)	179,368
Cash Flows From Investing Activities		
Parish loan repayments (advances), net	(135,234)	306,484
Proceeds from certificates of deposit	748,094	
Purchases of certificates of deposit	(248,292)	(748,094)
Purchases of real estate		(48,186)
Net cash flows from investing activities	364,568	(489,796)
Net change in cash and cash equivalents	316,556	(310,428)
Cash and cash equivalents, beginning of year	1,218,687	1,529,115
Cash and cash equivalents, end of year	\$ 1,535,243	\$ 1,218,687

See Notes to Financial Statements

NOTES TO FINANCIAL STATEMENTS

Note 1. Organization and Significant Accounting Policies

The Diocese of Olympia, Inc. ("the Diocese") is a Diocese of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America ("the Episcopal Church"). The Diocese includes all Episcopal churches in Western Washington.

The Diocese of Olympia, Inc. – Building Loan Fund, Mission Development Fund, and Real Estate Fund ("the Funds") contain the mission sites, building loans, and real estate of the Diocese.

The Building Loan Fund ("the BLF") was established in 1949 to make loans to churches to assist in financing new building projects and to make loans for small building repair and improvement projects. Repayment terms vary and remaining maturities range from 1 to 18 years. Effective January 1, 1993, the Board of Directors adopted a policy of annual changes in the interest rate charged to Diocesan institutions. The rate is set annually at the One-Year Treasury Constant Maturities Index rounded up to the nearest eighth of a point plus 3% for parishes and 1.5% for missions, and the rate cannot be less than 3.5% for parishes or missions. In addition, a 2% cap on interest increases per year was adopted. Loans where interest is currently being waived are shown at undiscounted value.

Because of the anticipated need for funds in the future, the BLF adopted, on January 21, 1993, an interest rate incentive program to encourage faster principal repayment. In exchange for each year of loan term reduction, the BLF will reduce the interest rate on the loan by 4/10 of 1%. There are certain limitations imposed on this voluntary program.

The Mission Development Fund ("the MDF") was set up to assist in the purchase of properties in areas where population growth would necessitate the establishment of a new congregation. Advances made by the MDF are generally exempt from interest, and current principal repayment can be deferred for a period of time even after congregations have been organized.

The Real Estate Fund accounts for the value of the land and buildings owned by the Diocese. The value of a mission congregation's property is shown as a Diocesan asset until the mission becomes a parish. Generally, in Washington State, real property used for a church's exempt purposes is exempt from real estate taxes.

Other Funds

The Diocese also has other groupings known as the Trust Accounts and the James F. Hodges Diocesan Investment Fund, which are reported separately in other financial statements.

These entities are part of the Diocese, but are not separately incorporated. The Diocese is an incorporated entity.

Also, the Diocese of Olympia – Operating Fund ("the Operating Fund") is reported separately. The Operating Fund contains the operating budget, restricted income, and designated and grant funds of the Diocese. The Operating Fund is an unincorporated association.

Financial Statement Presentation

The Funds report information regarding their financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. Contributions that are received are recorded as unrestricted, temporarily restricted, or permanently restricted, depending on the existence and/or nature of any donor restrictions. The Funds have no temporarily or permanently restricted net assets, so these classes of assets are not presented.

Contributions, investment income, and gains restricted by donors are reported as increases in unrestricted net assets if the restrictions are met in the reporting period in which the income and gains are recognized.

Estimates

The preparation of financial statements requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Actual results could differ from those estimates.

Cash and Cash Equivalents

For the purpose of the statements of cash flows, the Funds consider all highly liquid instruments purchased with a maturity of three months or less to be cash equivalents. The Funds occasionally have cash in excess of federally insured limits with its bank.

Certificates of Deposit

Certificates of deposit have original maturities in excess of three months, and are stated at cost plus accrued interest.

Loans Receivable

Receivables are stated at the amount management expects to collect from outstanding balances. The Funds use the allowance method for recognizing bad debts. When an account is deemed uncollectible, it is generally written off against the allowance. Management determined no allowance was necessary at December 31, 2014 or 2013.

Interest receivable on loans has been accrued to December 31, 2014 and 2013. Based on materiality, it has been grouped within loans receivable. At the Board's discretion, in some instances, interest is not charged on construction loans.

In 2014, the Building Loan Fund assumed a loan receivable from the Sammamish Good Samaritan Church mission due from the Sammamish Water District. The loan has a carrying value of \$550,063. The loan is unsecured and does not bear interest, and the principal is payable as permits for the Sammamish lift pump are obtained by the Sammamish Water District.

Real Estate

Real estate is to be carried at historical cost or fair value at date of donation. Although required by accounting standards generally accepted in the United States, the Diocese has elected not to record depreciation on buildings and improvements. The Diocese does not believe this election results in misleading financial statements. The effect of not depreciating buildings and improvements has not been determined.

When a mission becomes a parish, the value of its real estate and any related loans are removed from the Funds and shown as a contribution to the parish. In 2014, the Sammamish Good Samaritan Church mission ("Good Samaritan") became a parish and, accordingly, the related real estate, with a carrying value of \$3,188,895, was recorded as a contribution net of a loan assumed by Good Samaritan payable to the Building Loan Fund, with a carrying value of \$303,802. No missions became a parish in 2013.

Occasionally, the Diocese and a parish may decide it is for the mutual benefit of all parties for the parish to revert to mission status. When this happens, the fair value of its real estate is recognized as a contribution to the Real Estate Fund. In 2014, the St. Stephen Oak Harbor parish became a mission and, accordingly, the related real estate, with a carrying value of \$1,484,669, was recorded as a contribution assumed by the Funds. No parishes reverted to mission status in 2013.

Property reflected in the statements of financial position is categorized as follows:

	2014	2013
Land	\$ 7,828,937	\$ 7,361,516
Buildings/improvements	23,303,438	25,475,085
	\$ 31,132,375	\$ 32,836,601

Real Estate Held for Sale

In 2014, the Diocese gained control of property in Poulsbo with a carrying value of \$872,790. The Poulsbo property was held for sale as of December 31, 2014.

In April 2015, the Diocese signed a purchase and sale agreement on this property with a buyer for a sale price of \$2,000,000. The purchase and sale agreement is contingent on the following:

- The buyer is responsible for a wetlands study and delineation of the property;
- The Diocese is responsible for purchasing a portion of the property covered by a street vacation; and
- Rezoning of the property for commercial use.

The contingency date of the purchase and sale agreement is July 1, 2016.

Related Party Loans

The Funds have generally not imputed interest on related party loans that do not bear interest, as the terms are generally undefined, the imputed interest would generally not be material, and the amounts are due to another fund of the Diocese.

Taxes

The Diocese is exempt from federal income taxes under section 501(c)(3) of the Internal Revenue Code. It is not required to file a federal tax return.

Subsequent Events

The Funds have evaluated subsequent events through the date these financial statements were available to be issued, which was the same date as the independent auditors' report.

Note 2. Loans Receivable

Loans receivable consist of the following at December 31:

	2014	2013
Parishes		
Sammamish, Good Samaritan	\$ 303,802	\$ -
Tacoma, St. Mary	225,252	228,950
Tacoma, St. Andrew	174,941	
Port Townsend, St. Paul	86,076	101,787
Shelton, St. David	76,790	80,339
Vancouver, Good Shepherd	51,225	72,555
Interest receivable	4,790	209
	\$ 922,876	\$ 483,840

As missions are part of the Diocese (and are part of the Funds), the mission receivables do not appear in these financial statements (as they have been eliminated). Although eliminated, mission receivables are as follows at December 31:

	2014	2013
Missions		
Kent, St. Columba's	\$ 932,116	\$ 933,316
Edmonds, St. Hilda's - St. Patrick's	432,129	433,329
Cathlamet, St. James'	276,017	251,602
Auburn, St. Matthew's	237,770	232,662
Vancouver, All Saints'	178,922	196,487
Snoqualmie, St. Clare's	55,453	58,100
Washougal, St. Anne	42,698	46,603
Lakewood, St. Jos/St. John	12,813	45,314
Sammamish, Good Samaritan		550,063
Sammamish, Good Samaritan		313,576
	\$ 2,167,918	\$ 3,061,052

Note 3. Combination

As previously stated, inter-entity loans are eliminated in combination. Loans eliminated can be summarized as follows:

	2014	2013
BLF to Real Estate Fund	\$ 2,167,918	\$ 3,061,052
MDF to Real Estate Fund	109,241	195,003
	\$ 2,277,159	\$ 3,256,055

Note 4. Related Party Loans

As described in Note 1, the Trust Accounts are other Diocese funds that are not included in these financial statements. The Trust Accounts have made loans to the Funds as follows:

<u>Loan to</u>	<u>Comment/Payment/Maturity</u>	<u>Rate</u>	<u>2014</u>	<u>2013</u>
St. Columba's, Des Moines	Land at St. Columba's, no maturity date set	0%	\$ 318,847	\$ 318,847
Cathlamet	No maturity date set	0%	150,000	150,000
Battle Ground	15-year amortization at BLF mission rate, due 2017	0%	69,000	69,000
			<u>\$ 537,847</u>	<u>\$ 537,847</u>

No interest expense is recorded by the Funds as the amounts are paid and expensed by other related entities or funds.

Note 5. Loans Payable

	<u>2014</u>	<u>2013</u>
Loan from a bank that funded the construction of the Cathlamet St. James Family Center. Payments due in monthly installments of \$2,035 including interest at 4.0% secured by real property and a certificate of deposit held at the Trust Accounts. Due in full July 2020.	\$ 244,563	\$ 260,864
Loan from a family trust to purchase property. The loan is not secured. Due in monthly installments of \$1,120 including interest at 5.0% with the balance due in July 2020.	117,335	136,386
Battle Ground Bond Loans bearing interest at 6.5%. Paid in full in 2015.	15,000	25,000
	<u>\$ 376,898</u>	<u>\$ 422,250</u>

Principal payments on loans payable are as follows for the years ending December 31:

<u>Year Ending</u>	<u>Bank Loan</u>	<u>Family Trust Loan</u>	<u>Battle Ground</u>	<u>Total</u>
2015	\$ 10,593	\$ 7,749	\$ 15,000	\$ 33,342
2016	15,147	8,146		23,293
2017	15,764	8,562		24,326
2018	16,407	9,001		25,408
2019	17,075	9,461		26,536
Thereafter	169,577	74,416		243,993
	<u>\$ 244,563</u>	<u>\$ 117,335</u>	<u>\$ 15,000</u>	<u>\$ 376,898</u>

Note 6. Contingencies and Commitments

Contingencies

No liabilities that relate to the mission congregations of the Diocese are reflected in these financial statements. The Diocese could be held to be a responsible party until a mission becomes a parish.

Property insurance on structures does not include earthquake insurance.

**DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES
DIOCESAN INVESTMENT FUND**

FINANCIAL REPORT

DECEMBER 31, 2014

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INDEPENDENT AUDITORS' REPORT

Diocesan Council
Diocese of Olympia, Inc.
The James F. Hodges Diocesan Investment Fund
Seattle, Washington

We have audited the accompanying financial statements of the Diocese of Olympia, Inc. – The James F. Hodges Diocesan Investment Fund ("the Fund"), which comprise the statements of assets and liabilities as of December 31, 2014 and 2013, the schedules of investments, and the related statements of operations, and changes in net assets for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Fund as of December 31, 2014 and 2013, and the results of its operations and changes in its net assets for the years then ended in accordance with accounting principles generally accepted in the United States.

Peterson Sullivan LLP

July 13, 2015
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2015 Journal of Convention

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DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

STATEMENTS OF ASSETS AND LIABILITIES
December 31, 2014 and 2013

ASSETS	<u>2014</u>	<u>2013</u>
Investment income receivable	\$ 83,737	\$ 81,801
Investments (at fair value):		
Equity securities	44,905,348	44,185,252
Bonds, notes, and other	16,205,243	15,996,969
Cash equivalents	<u>1,738,409</u>	<u>1,696,514</u>
Total investments	<u>62,849,000</u>	<u>61,878,735</u>
Total assets	62,932,737	61,960,536
LIABILITIES AND NET ASSETS		
Distributions payable	<u>162,353</u>	<u>237,570</u>
NET ASSETS	<u><u>\$ 62,770,384</u></u>	<u><u>\$ 61,722,966</u></u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

SCHEDULE OF INVESTMENTS

December 31, 2014

EQUITY SECURITIES	Number of Shares	Fair Value
Abbot Laboratories	9,300	\$ 418,686
Abbvie Inc.	9,300	608,592
Air Products and Chemicals, Inc.	5,700	822,111
Apple Inc.	7,700	849,926
Automatic Data Processing	8,600	716,982
Becton Dickinson & Co	6,200	862,792
Berkshire Hathaway Inc. Class B	5,800	870,870
Blackrock Inc.	2,905	1,038,712
Boeing Company	7,800	1,013,844
Cdk Global Inc.	2,866	116,818
Chevron Corp	9,735	1,092,072
Chubb Corporation	8,400	869,148
Coca Cola Company	6,800	287,096
ConAgra Foods, Inc.	19,100	692,948
Costco Wholesale, Inc.	8,180	1,159,515
Emerson Electric	12,300	759,279
Enterprise Products Partners LP	27,400	989,688
Exxon Mobil Corp	10,992	1,016,210
General Electric	19,800	500,346
Google Inc. Class A	555	294,516
Google Inc. Class C	555	292,152
Intel Corp	12,700	460,883
International Business Machines	4,865	780,541
iShares S&P Mid Cap 400	21,350	3,091,480
iShares S&P Small Cap 600	25,800	2,942,748
Johnson & Johnson	8,700	909,759
Johnson Controls, Inc.	21,020	1,016,107
JP Morgan Chase & Co	15,165	949,026
Microsoft	22,900	1,063,705
Nextera Energy Inc.	5,900	627,111
Novartis	10,700	991,462
Omnicom Group Inc.	10,000	774,700
Paccar, Inc.	15,000	1,020,150
Parametric Tax Managed Emerging Markets	14,938	687,893
Pfizer, Inc.	24,778	771,835
Procter & Gamble Co	10,600	965,554
Qualcomm Inc.	6,400	475,712
Schlumberger Ltd	5,030	429,612
Starbucks Co.	7,710	632,605
Sysco Corp	14,400	571,536
United Technologies	8,400	966,000
Vanguard Developed Markets Index	351,851	3,314,438
Vanguard Emerging Markets ETF	18,100	724,362
V F Corporation	14,484	1,084,852
Ventas Inc.	7,315	524,486
Verizon Communications, Inc.	21,500	1,005,770
Walt Disney Co.	9,700	913,643
Wells Fargo & Co	17,950	984,019
3M Co	5,800	953,056
Total equity securities		<u>\$ 44,905,348</u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

SCHEDULE OF INVESTMENTS

(Continued)

December 31, 2014

<u>BONDS, NOTES, AND OTHER</u>	Rate of Interest	Maturity	Shares or Face Value	Fair Value
Federal Home Loan Bank Debenture	4.375	6/14/19	1,000,000	\$ 1,117,040
Federal Home Loan Bank Debenture	4.625	6/12/15	1,000,000	1,019,640
Federal Home Loan Bank Debenture	3.125	12/11/20	500,000	529,150
Federal Farm Credit Bank Debenture	3.050	7/27/22	500,000	524,240
Federal Home Loan Bank Debenture	2.875	12/10/21	500,000	520,085
Federal Farm Credit Bank Debenture	1.180	11/19/18	500,000	500,070
Federal Home Loan Mortgage Corp Note	1.000	6/19/17	290,000	289,655
Federal Home Loan Mortgage Corp Note	1.000	6/27/17	210,000	209,712
US Treasury Note	2.250	7/31/21	1,000,000	1,019,840
Vanguard GNMA Admiral Fund	Variable	n/a	64,220	694,862
Vanguard Intermediate Term Grade Admiral Share	Variable	n/a	393,572	3,868,810
Vanguard Short Term Investment Grade	Variable	n/a	554,610	5,912,139
Total bonds, notes, and other				<u>\$ 16,205,243</u>
 <u>CASH EQUIVALENTS</u>				
First America Prime Obligation Fund	Variable	n/a	\$ 1,738,409	<u>\$ 1,738,409</u>
Total cash equivalents				<u>\$ 1,738,409</u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

SCHEDULE OF INVESTMENTS

December 31, 2013

EQUITY SECURITIES	Number of Shares	Fair Value
Abbot Laboratories	9,300	\$ 356,469
Abbvie Inc.	9,300	491,133
Air Products and Chemicals, Inc.	5,700	637,146
Apple Inc.	1,100	617,122
Automatic Data Processing	8,600	694,871
Becton Dickinson & Co	6,200	685,038
Berkshire Hathaway Inc. Class B	5,800	687,648
Blackrock Inc.	2,905	919,345
Boeing Company	7,800	1,064,622
Chevron Corp	10,575	1,320,923
Chubb Corporation	8,400	811,692
Cisco Systems, Inc.	26,800	601,124
Coca Cola Company	6,800	280,908
ConAgra Foods, Inc.	19,100	643,670
Costco Wholesale, Inc.	10,000	1,190,200
Emerson Electric	12,300	863,214
Enterprise Products Partners LP	13,700	908,310
Exxon Mobil Corp	12,022	1,216,626
General Electric	19,800	554,994
Google Inc.	425	476,302
iShares S&P Mid Cap 400	21,350	2,856,844
iShares S&P Small Cap 600	25,800	2,815,554
Intel Corp	12,700	329,629
International Business Machines	4,865	912,528
Johnson & Johnson	8,700	796,833
Johnson Controls, Inc.	21,020	1,078,326
JP Morgan Chase & Co	15,165	886,849
Microsoft	22,900	856,689
Nextera Energy Inc.	4,800	410,976
Novartis	10,700	860,066
Omnicom Group Inc.	10,000	743,700
Paccar, Inc.	22,600	1,337,242
Parametric Tax Managed Emerging Markets Fund	14,938	728,823
Pfizer, Inc.	24,778	758,950
Procter & Gamble Co	10,600	862,946
Qualcomm Inc.	6,400	475,200
Southern Co	15,600	641,316
Starbucks Co.	10,000	783,900
Sysco Corp	14,400	519,840
United Technologies	10,100	1,149,380
Vanguard Developed Markets Index	314,830	3,642,587
Vanguard Emerging Markets ETF	18,100	744,634
V F Corporation	18,064	1,126,110
Ventas Inc.	7,315	419,003
Verizon Communications, Inc.	21,500	1,056,510
Walt Disney Co.	9,700	741,080
Wells Fargo & Co	17,950	814,930
3M Co	5,800	813,450
Total equity securities		<u>\$ 44,185,252</u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

SCHEDULE OF INVESTMENTS

(Continued)

December 31, 2013

<u>BONDS, NOTES, AND OTHER</u>	Rate of Interest	Maturity	Shares or Face Value	Fair Value
Federal Home Loan Bank Debenture	4.375	6/14/19	\$ 1,000,000	\$ 1,129,080
Federal Home Loan Bank Debenture	4.625	6/12/15	1,000,000	1,060,880
Federal Farm Credit Bank Debenture	1.181	11/19/18	500,000	496,690
Federal Home Loan Bank Debenture	3.125	12/11/20	500,000	509,505
Federal Home Loan Mortgage Corp Note	1.000	6/19/17	290,000	288,141
Federal Home Loan Mortgage Corp Note	1.000	6/27/17	210,000	208,574
U.S. Treasury Inflation Protected Securities	2.000	1/15/14	1,896,090	1,894,763
Vanguard GNMA Admiral Fund	Variable	n/a	64,220	669,174
Vanguard Intermediate Term Grade Admiral Share	Variable	n/a	393,572	3,805,838
Vanguard Short Term Investment Grade	Variable	n/a	554,610	<u>5,934,324</u>
Total bonds, notes, and other				<u>\$ 15,996,969</u>
 <u>CASH EQUIVALENTS</u>				
First America Prime Obligation Fund	Variable	n/a	\$ 1,696,514	<u>\$ 1,696,514</u>
Total cash equivalents				<u>\$ 1,696,514</u>

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

STATEMENTS OF OPERATIONS
For the Years Ended December 31, 2014 and 2013

	2014	2013
Investment income		
Dividends and interest	\$ 1,493,046	\$ 1,325,756
Securities lending and other income	10,087	13,755
Total investment income	1,503,133	1,339,511
Expenses		
Agency fee	58,809	58,372
Audit	7,250	7,000
Accounting fee	5,000	4,400
Board miscellaneous expense	1,342	2,787
Printing and postage	481	752
Total expenses	72,882	73,311
Excess investment income over expenses	1,430,251	1,266,200
Realized and unrealized investment gain (loss)		
Net realized investment gain	2,254,858	1,215,418
Net unrealized investment gain	1,359,332	8,223,534
Net gain on investments	3,614,190	9,438,952
Change in net assets resulting from operations	\$ 5,044,441	\$ 10,705,152

See Notes to Financial Statements

DIOCESE OF OLYMPIA, INC.
THE JAMES F. HODGES DIOCESAN INVESTMENT FUND

STATEMENTS OF CHANGES IN NET ASSETS
For the Years Ended December 31, 2014 and 2013

	2014	2013
Change in net assets resulting from operations	\$ 5,044,441	\$ 10,705,152
Distributions paid to shareholders	(1,511,766)	(1,400,909)
Capital share transactions		
Proceeds from shareholder purchases and dividends reinvested	4,927,911	5,225,766
Shareholder redemptions	(7,413,168)	(2,821,135)
Increase (decrease) in net assets resulting from capital share transactions	(2,485,257)	2,404,631
Change in net assets	1,047,418	11,708,874
Net assets, beginning of year	61,722,966	50,014,092
Net assets, end of year	\$ 62,770,384	\$ 61,722,966

See Notes to Financial Statements

NOTES TO FINANCIAL STATEMENTS

Note 1. Organization and Significant Accounting Policies

The Diocese of Olympia, Inc. ("the Diocese") is a Diocese of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America ("the Episcopal Church"). The Diocese includes all Episcopal churches in Western Washington.

The James F. Hodges Diocesan Investment Fund ("the Fund") was organized in 1951 as an investment pool for the endowments of the Diocese, its parishes, missions, and related institutions. The Fund's current name was adopted in 1987.

The Fund's investment strategy is to balance the need for current income and growth in asset value to offset inflation by investing in a mixture of equity and debt securities. The securities are currently held by US Bank. The Diocesan Investment Committee makes investment decisions. The funds are not federally insured.

The Diocese has funds other than the Fund, which are called the Trust Funds and the Building Loan, Mission Development, and Real Estate Fund. These funds are included in separate financial statements.

Financial Statement Presentation

The Fund follows the accounting policies of an investment pool, in accordance with accounting principles generally accepted in the United States. Securities are valued at fair value based on closing sales prices reported on recognized securities exchanges on the last business day of the year (see Note 2).

Securities transactions are accounted for on a trade-date basis. Realized gains and losses from securities transactions are reported on a specific identification basis. The Fund distributes net cash investment income to shareholders monthly, but net capital gains are reinvested. Shareholders may reinvest dividends, purchase, or redeem shares on a monthly basis only.

Requests for purchases are administered by the Diocese, which collects funds for purchases in the current month and then remits the funds to US Bank in the subsequent month. Shares are purchased at the net asset value at the beginning of the month when US Bank receives the funds. At December 31, 2014 and 2013, the Diocese held \$91,564 and \$12,292 in funds for purchase in January 2015 and 2014, respectively. These amounts are not included in the financial statements until funds are purchased. They are included in the financial statements of the Diocese.

Estimates

The preparation of financial statements requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Actual results could differ from those estimates.

Taxes

The Diocese is exempt from federal income taxes under section 501(c)(3) of the Internal Revenue Code. It is not required to file a federal tax return.

Subsequent Events

The Fund has evaluated subsequent events through the date these financial statements were available to be issued, which was the same date as the independent auditors' report.

Note 2. Fair Value Measurement

Fair value is defined as an exit price, representing the amount that would be received to sell an asset or paid to transfer a liability in an orderly transaction between market participants. As such, fair value is a market-based measurement that should be determined based on assumptions that market participants would use in pricing an asset or liability.

The fair value of all investments was determined using Level 1 observable inputs (quoted prices in active markets for identical assets), within the fair value hierarchy using quoted market rates.

Note 3. Unrealized Appreciation

Unrealized appreciation on investments was as follows at December 31, 2014:

	<u>Cost</u>	<u>Fair Value</u>	<u>Unrealized Appreciation</u>
Equity securities	\$ 24,297,829	\$ 44,905,348	\$ 20,607,519
Bonds, notes, and other	16,026,123	16,205,243	179,120
Cash equivalents	1,738,409	1,738,409	
	<u>\$ 42,062,361</u>	<u>\$ 62,849,000</u>	<u>\$ 20,786,639</u>

Unrealized appreciation on investments was as follows at December 31, 2013:

	<u>Cost</u>	<u>Fair Value</u>	<u>Unrealized Appreciation</u>
Equity securities	\$ 25,042,971	\$ 44,185,252	\$ 19,142,281
Bonds, notes, and other	15,891,892	15,996,969	105,077
Cash equivalents	1,696,514	1,696,514	
	<u>\$ 42,631,377</u>	<u>\$ 61,878,735</u>	<u>\$ 19,247,358</u>

Note 4. Shareholders

The Fund's investment pool activity is as follows:

	Number of Shares	Per Share Value
Shares outstanding, December 31, 2012	261,425.043	\$ 191.313
Shares purchased and dividends reinvested	24,984.439	
Shares redeemed	(13,411.960)	
Shares outstanding, December 31, 2013	272,997.522	\$ 226.094
Shares purchased and dividends reinvested	24,775.154	
Shares redeemed	(32,847.478)	
Shares outstanding, December 31, 2014	264,925.198	\$ 236.936

Note 5. Related Party Transaction

The Fund is charged approximately \$5,000 per year for the common expenses paid by the Diocese.

Note 6. Investment Policy: Tobacco Stocks

In accordance with the investment policy recommended by the Executive Council of the Episcopal Church, the Fund does not invest in securities issued by companies that manufacture and distribute tobacco products.

Convention Address – The Rt. Rev. Gregory H. Rickel

November 12, 2015 – Lynnwood, Washington

I am part of the Jesus movement because it is in Jesus where our nightmares can be transformed into the dream God has for us all. That would be my tweet, my Twitter message. It is just 6 characters shy of the 140 character limit on Twitter. I had to work at it for a while, to get it down to those words.

I will tell you they are words that I shamelessly stole from the installation sermon given by our 27th Presiding Bishop Michael Curry at his installation on All Saints Day, just a few weeks ago. If you have not watched that sermon, I hope you will. It is on YouTube, and I thought it was as close to perfect as he could have made it on that day. He inspired me and it was so good I almost said, let's just show that, and then I will get up and say, "Yeah, Amen, that!"

This is where our theme came from too, *The Jesus Movement*. Our new Presiding Bishop challenged us right out of the box at General Convention this year, in his first sermon to us, to be about the Jesus movement. That is not new, we should have been, and in many ways have been about and part of the Jesus movement, but as with all things human sometimes we need to be reminded, re-centered, re-energized.

Now, I have to be honest. When I was asked what our theme was for this convention, I had some of you, kind of look back at me with a strange sort of look on your face. Most of the time, no one said anything, but it was that look. You know, I read it, as a quizzical look, a questioning look, as if to be asking me without words, "Bishop, you do know we are Episcopalians? Right?"

We say and act that out in lots of ways. I have had people actually tell me that they really love their new rector but he does talk about Jesus a lot. Pretty much saying, "not sure I can handle that."

What! You do know that Jesus is not just God's big idea. Jesus is much, much more. Without Jesus, no Christianity; without Jesus we would not be here today. We have just got to get more comfortable with that word Jesus, but much more with that person, what his life, ministry, witness, and resurrection means to us and calls us to. Jesus is the beginning, middle, and end of what this is all about.

Over this past eight years of being your bishop, and traveling the greater church, I have heard from bishop, clergy, and laity, an opposite request; you

know, we just don't hear the word Jesus very often. I just wish the Presiding Bishop, or my priest, or the church, or you would just mention him every now and then.

I have worried about that too, like we are pouring over every word in a sermon, or in a piece of writing, on a grammatical quest, missing the content along the way. Some people seem to be happy even if Jesus was just thrown in every once in a while, even if it was totally out of context and made no sense.

And I get that, all the way around, and at the same time, we could get mired in both of those ends of the spectrum, talking about Jesus all the time, and trying to avoid Jesus because we are just not comfortable with it, and in both extremes we can lose the faith that this life and message and promise points to in the first place.

It is a long way of saying talk is cheap. How it changes us, what it compels in us, what it moves us to do and be, is everything.

That is why I like the Jesus movement. It asks for action, not just words. It calls us to something, a movement. It is not a place to stand, as much as it is call to act, to respond, to move.

Our new Presiding Bishop said this at St. John the Divine just this week; that the Jesus movement is about following. "Follow Jesus and love will show you how to become more than you ever dreamed you could be. Follow Jesus and he will help you change the world from the nightmare it often is into the dream that God intends. Jesus came and started a movement and we are the Episcopal branch of the Jesus movement."

At every address to you, I start out feeling like a four pound bird that has just laid an eight pound egg. And I also always hope you will not feel the same when I am finished. There is just so much; collecting a year of our life together in a few minutes. But, it is my task and I will do my best knowing I am going to leave a lot out and this could have gone a lot of different ways.

Let me start with General Convention this past summer. I have shared with enough of you my feelings about General Convention in general. As I responded to someone asking me, "What was my favorite part," I replied, "Walking to the train on the

last day.” I know that is cynical. I love the family reunion part, but I have to say I get tired quickly of the governing part, the parliamentary bantering, the resolutions that end up meaning little; all of that. But I will admit to you I am a bit over the top in this regard. I’ll make my confession. I know there is a need for it. My concern has always been that it not become our only reason for being, that it not become our God, or our salvation, because it is neither.

I felt this General Convention was so spirit filled and in a remarkable way truly did reveal what our experience often is in the church. It exceeded my expectations. It was filled with a mix of tremendous joy at so many things, and also sorrow.

The sorrow came from the whole incident involving the former Suffragan Bishop of Maryland, Heather Cook, who hit and killed a young bicyclist, a young father, a young husband, while driving drunk and texting, and then, even worse, leaving the scene. As of last week she has been sentenced and is now serving her sentence. The incident opened our eyes to the addiction problem we have in our church, and we have it, not because we are the church and somehow different, but because we are a human organization, made up of imperfect humans and in this regard are exactly the same, but we have for a long, long time tried to avoid this truth.

Our diocese in just the last month hosted the Recovery Ministries of the Episcopal Church Annual Gathering here at St. Mark’s Cathedral. I serve on the board of Recovery Ministries and have for several years. I am not an alcoholic, but I can assure you I am addicted to many things. I have learned that the 12 steps is a remarkable tool for everyone. And it quickly came to me that the church, as a whole, should probably be in a 12 step program because we are addicted to many things, one of them is appearance. I think we are addicted to appearance. I think it has gotten us in trouble many times, has left us on the wrong side of issues many times, and the addiction keeps us making many mistakes and not living authentically much of the time.

We live in denial quite often that such things are part of our world, and we move them out of sight, because of our addiction. The General Convention did some great work on this, under the leadership of the Dean of our Cathedral who chaired the

committee tasked with bringing some coherent and meaty resolutions to the Houses. They succeeded in that and I commend them to you all; three specifically, that ask all congregations not to deny this or run from it, or try to hide it any longer. And to take action to make that happen. Our Standing Committee and governing bodies have already begun that work here.

Now, let me tell you I don’t suspect we are going to be able to compel this church to stop drinking. It is part of the fabric of this denomination, even the subject of many jokes about us. Some would say at least that is honest; I can agree with that. But, the mark of our life in the world and our effect on it has to be about more than that. I would say this sorrow has helped the church to move a bit more toward being more honest about what it is we support, and who it is we leave out – by the way we joke – and live out, that authentic part of who we are.

So, I urge all of you to look at these resolutions carefully. I am going to post them in this next week, perhaps on my blog and on our diocesan website so you can. We have to change when it comes to this. We have to acknowledge, admit, and change. As in the 12 steps themselves, it is time to make amends, and do this differently from here on out.

So that, was all mixed in, at General Convention, with the joy of electing, on the first ballot, in the House of Bishops – which has never happened before – the first African-American Presiding Bishop. Regardless of his color, his ethnicity, regardless of the times we are living in (I have listed those because I have heard all of them as perhaps some of the reasons we elected him); NO, I am here to attest he is the most qualified and absolutely the right person to lead this church right now. And I believe out of the joy of that election and of his vision and leadership, our convention was bold enough to say, with words, and putting money to it, that this next era in our church should be about evangelism and reconciliation, beginning with racial reconciliation.

As our Presiding Bishop, “Evangelism and Episcopalian have not been two “e” words that have been often said in the same sentence, or associated in many ways.” But there it is, and it is our call. Those are big things, evangelism and racial reconciliation, but we are called to big things, and we have a God that loves us enough to bring us to those.

I sense in all of this, that here in Olympia, and across this Church, we are coming to a place where the truth can be told, and if we have different truths, we can trust our relationship and our common love of Christ to move us through those differences without division or hate. We, the people of Jesus, simply must be about living out that possibility in this world we live in now. There is perhaps nothing that is so needed now, than for us to be about that, to model that, to live it. We, here, have trained a whole new group to teach and lead us through a whole new anti-racism and reconciliation model that all clergy and many laity will be compelled by me to take for certification, and for which I hope many of you will choose to be part. We are also moving into a model of civil discourse called fierce conversations, and you will hear more about that in the days to come.

All of this means, what we have said just about every time we have met, we are going to have to change. Maybe it is better said, to be transformed, to allow God to transform us, to take our nightmares, and turn them into God's dream for us.

Yes, we are the middle way, and there is much to commend that. But I think we can get way too comfortable in the middle. I am just going to say it.

I worry we have gotten like Jim Hightower, the liberal populist Texan who said there is nothing in the middle of the road but yellow lines and dead armadillos. He also said, if God had wanted us to have elections, he would have given us candidates. I can relate to that one too.

The middle often keeps us silent. It has been said before that silence is not an option. In a way, we must always take sides. Silence usually helps the oppressor not the victim. Silence helps the torturer, not the tortured. We are going to have to learn to speak our truths – even when they are starkly different – and still center our collective lives on Jesus.

When I became your bishop more than eight years ago, I felt it was very important for us to look inside ourselves. If you track how this convention has evolved I think it is very easy to see how we have moved from a very inward look, to one that is more outward looking. If you take the agendas of the past eight conventions of this body, I think you will see it.

I believe this convention will be an astounding testimony to that because so much of what we are going to see, hear about and talk about is focused on

not what we need to do for ourselves, but rather what we now feel called to do as followers of Jesus. This convention is going to reveal more of the outward and visible signs, the reflection of what it means to be followers in the Jesus movement.

Of course we will do some in-house things; that is what this convention is really for. We will pass assessment rates, lower by the way, yet again, leaving more at the local level. We will consider a COLA and elect people to serve in various capacities, you will hear about a very important capital campaign, which I totally support and which you will hear more from me in the future, directed at building up your Cathedral, St. Mark's.

I, on your behalf, will give Bishops Crosses and Ky Chen awards, and this group we will award, this year are some most remarkable people, some of the people we see the least, but who do the most. It is a larger group than usual because thanks to you we had the largest nomination pool ever. For what I have come to know very well, is that we cannot judge what people do in this movement as more important. I have come to know that the work done by an altar guild who folds and cleans the linen and makes sure the wine and bread are there for our Eucharist, and the sexton who cleans the room and mops the floor, the accountant who balances our books and gives a true accounting, those acts are every bit as important to our mission, every bit as important to the Jesus movement as anything, anything I do on a daily basis.

The inside, foundational work is good and needed. But it is good to see us moving away from a main focus on that, to a more balanced outward focus.

The first part of that are the very sponsors of this convention, the leaders if you will. This convention is sponsored and led by our Campus Ministries; they are going to lead us, proclaim the Gospel to us, and challenge us about what it is to be part of the Jesus movement. If I don't get to say it again I want to celebrate one now, Nina Boe, of St. John the Baptist, west Seattle who just came back from her missionary work in Brazil, and has been named one of 20 young adults who will attend as delegates from the Episcopal Church to the United Nations Commission on the Status of Women in March 2016.

In the process of this convention we are going to spend less time on the in-house things, and more time on why we tend to those things, what we are

called to do with this belief in Jesus. We are going to hear from so many people who have taken the faith that is in them, and looked out, traveled out, to the world. And I would say they have done it not with the arrogance of an evangelism that says we have all the answers, but rather an evangelism that says, we are called to learn, and listen, and respond; an evangelism that compels its followers to be a reflection of the love that is Jesus, and that Jesus calls us to.

At this convention we are going to get first-hand accounts from Africa, Iraq, the Syrian refugee crisis, El Salvador and the forced immigration crisis, our work in Israel/Palestine, and our continued work and companionship with the Southern Philippines. We will have and consider resolutions on continuing the Millennium Development Goals; we will consider resolutions on civil discourse and the issue of forced immigration.

All of them, our collective efforts at following Jesus so that our nightmares might be transformed into the dream God has for all of us. Our new Presiding Bishop finished his sermon at St. John the Divine this past week with these words:

Near the end of Matthew's Gospel story of the Resurrection of Jesus from the dead, Mary Magdalene and some of the women go to the tomb to anoint his body. When they get there they find that the tomb is empty, the stone has been rolled away and there is no body there. Then they see and hear an angel who says to them, "This Jesus of Nazareth whom you seek, he is not here, he has been raised as he said he would be and he has now gone ahead of you to Galilee. There you will see him. It is

in Galilee that the Risen Lord will be found and seen for he has gone ahead of us."

Galilee.

Which is a way of talking about the world.

Galilee.

In the streets of the city.

Galilee.

In our rural communities.

Galilee in our hospitals.

Galilee in our office places.

Galilee where God's children live and dwell there.

In Galilee you will meet the living Christ for He has already gone ahead of you.

It is there we must go.

I am part of the Jesus Movement because it is in Jesus, where our nightmares, can be transformed into the dream God has for us all. My sisters and brothers I have said these words to you in the name of the Father and of the Son and of the Holy Spirit. Amen.

Discussion Questions:

1. What do you think the Church is addicted to? How can we enter into Recovery?
2. When you hear *The Jesus Movement* what does that conjure up in you?
3. What will you personally commit to in the area of racial reconciliation in this next year?
4. If "Evangelism and Episcopalian" can truly coexist, what will it look like in our church?
5. What are the "nightmares" that we should pray and work to change into the dream God has for us?