

**MEMBERS OF THE RESOLUTIONS COMMITTEE:** *Lucy Eggerth, St. Paul's, Bellingham; the Rev. Rilla Barrett; the Rev. Jedediah Fox, co-chair, Church of the Redeemer, Kenmore; Micah Kurtz, St. Columba, Kent; Mary Maxon, St. Luke, Vancouver; the Rev. Jonathan Weldon, co-chair.*

Nine Resolutions were received by the September 8 deadline. The Resolutions Committee has considered each resolution and offers its opinions in this report. Resolutions proposing amendments to the diocesan constitution or canons have been reviewed by the diocesan Constitution & Canons Committee.

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**Resolution #1 – 2022 Diocesan Assessment Rate**

Submitted by the Diocesan Council

*Resolutions Committee Recommendation: DO PASS*

- 1 **Resolved**, That this 110<sup>th</sup> Convention of the Diocese of Olympia approve the recommendation of the
- 2 Diocesan Council that the 2022 diocesan assessment rate factor be set at 14.5% of the Net Disposable
- 3 Income (NDI).

Diocesan Council Explanation: In accordance with Canon 7, Diocesan Convention determines the assessment rate for the second year of assessment following determination; thus the 2020 Convention sets the 2022 assessment rate. Over the past few years the rate has been reduced: the rate was 20%

from 2004 to 2006, 18% from 2007 to 2011, 17.5% in 2012 and 17% in 2013, 2014, & 2015, 16% in 2016, and 15% for 2017 & 2018; it was set at 14.5% for 2019 by Convention in 2018 and this rate was continued at 14.5% for 2020 and 2021. The patterns of low levels of non-payment of assessments by congregations, the strong performance of the investment funds of the diocese, and the careful expenditure of funds by diocesan staff continue to permit the assessment rate at this level. However, the economic upheavals caused by the COVID-19 pandemic may require adjustments to the 2021 budget and beyond. Future reductions will require either increased revenue generation and/ or reduced expenditures on diocesan programs. Obviously, major changes in congregational payment patterns or adverse performance of diocesan investment funds will change the assessment calculations.

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

Submitted by the Personnel Commission of the Diocese of Olympia

*Resolutions Committee Recommendation: DO PASS*

1 **Resolved**, That this 110<sup>th</sup> Convention of the Diocese of Olympia set the Cost of Living Adjustment for  
2 2021 parochial clergy salary scale at 0.9%. Explanation: As required by Canon 23, sections 2 and 5, the  
3 Personnel Commission, in August 2020, proposes the Cost of Living Adjustment (COLA) for 2021 for  
4 the parochial clergy salary scale. This is based on the Bureau of Labor Statistics Consumer Price Index  
5 for the Seattle-Tacoma-Bellevue area for June 2019 to June 2020, which showed an increase in the  
6 cost of living of 0.9%. For information purposes the Personnel Commission offers the clergy salary  
7 scale adjusted for the proposed COLA increase:

8 **Personnel Commission – 2021 Proposed Parochial Clergy Salary Scale**

9	GRADE	MINIMUM	MID-POINT	MAXIMUM
10	A	\$ 94,676	\$ 118,345	\$ 142,014
11	B	\$ 86,067	\$ 107,584	\$ 129,101
12	C	\$ 78,229	\$ 97,786	\$ 117,343
13	D	\$ 71,129	\$ 88,911	\$ 106,693
14	E	\$ 64,742	\$ 80,928	\$ 97,114

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

- 16 1. If church-owned housing is provided, the range is reduced by 30% plus the amount of any utilities  
17 provided, either in form of actual utility costs paid or in allowances provided.
- 18 2. Clergy must be paid at least the minimum of the applicable range.
- 19 3. Clergy with five (5) or more years of ordained service must be paid at least 90% of the mid-point of  
20 their congregation’s applicable grade. [See advisory note below.]
- 21 4. Clergy with ten (10) or more years of ordained service must be paid at least 100% of the mid-point of  
22 their congregation’s applicable grade. [See advisory note below.]
- 23 5. Exceptions to these policies require the approval of the Bishop.

- 24 6. All financial agreements with clergy must be rewritten or amended in their Mutual Ministry Agreement  
25 to reflect changes in compensation or provisions and a copy forwarded to the Bishop by January 31 of  
26 each year.

27 **Advisory Policies:**

- 28 1. For additional paid clergy (associate, assistant), it is recommended that minimum compensation be  
29 established at two salary grades below that established for the parish or mission, depending upon  
30 qualifications and experience.
- 31 2. A clergy person with less than five (5) years of ordained service should be given pay raises greater than  
32 the cost-of-living adjustment so the salary reaches the 90% of mid-point by the fifth year.
- 33 3. A clergy person approaching (10) years of ordained service should be given pay raises greater than the  
34 cost-of-living adjustment so the salary reaches the 100% of mid-point by the tenth year.
- 35 4. If a congregation is moving toward a higher grade, that congregation would be wise to increase toward  
36 that new salary grade incrementally.
- 37 5. Congregations are encouraged to consider clergy performance when deliberating compensation  
38 increases in excess of the COLA.
- 39 6. For interim clergy of a parish or mission, it is recommended that compensation shall be at the grade  
40 level of the parish or mission, prorated for the percentage of time committed.

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**Resolution #3 – 2021 Diocesan Operating Budget**

Submitted by the Diocesan Council

*Resolutions Committee Recommendation: DO PASS*

- 1 **Resolved**, That this 110<sup>th</sup> Convention of the Diocese of Olympia ratify the 2021 Diocesan Operating  
2 Budget as adopted by the Diocesan Council at its August 27, 2020 meeting.

**Diocesan Council Explanation:** Included in convention document C.1 Narrative Budget 2021

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*Resolutions Committee Note: The Committee appreciates and welcomes the challenge from the grass-roots Ethnic Ministries Circles of Color represented in their proposed resolutions 4 through 9 to seriously engage the work of making our diocesan life and leadership structures reflective of the diversity of people, in particular Black, Indigenous, and other People of Color (referenced by the acronym BIPOC) whom God calls to the full range of common life and leadership in our Diocese of Olympia. Acknowledging the Catechism’s teaching that the mission of the Church is to “draw all people to unity with God and each other in Christ,” and that the Holy Spirit is challenging us in a very particular way with respect to this mission in this present moment in church and society, we hope our reflections are constructive in the response to this challenge.*

*In aggregate, Resolutions 4-9 point to a deep feeling that the current structures of the diocese, especially the structure of the Diocesan Council and the Commission on Ministry, have serious perceived deficiencies in regards to interaction with and inclusion of BIPOC and non-majority culture individuals. It is the hope of the committee that the committees and people of the Diocese, regardless of the outcome of the deliberations on the several resolutions, will take time for serious reflection on how these institutions can better serve the Mission of the Church, to restore all people to union with God and each other in true peace and true justice.*

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**Resolution #4 – Promoting Diversity on Diocesan Council**

Submitted by The Rev. Rachel Taber-Hamilton, on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: DO PASS*

*Resolutions Committee Rationale: The Diocesan Council is the Governing Body that acts as “Convention in Recess.” [To quote from our Diocesan website:](#)*

*“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.*

*“The Diocesan Council currently includes the bishop, and two members (one clergy and one lay) representing each of the regional ministries.”*

*This resolution proposes a change in way the membership of Diocesan Council is determined in order to intentionally include in this governing body a diversity of voices from among the members of our Diocese who are Black, Indigenous, Hispanic, Asian, or People of Color (BIPOC). We agree that we need the voices of these fellow Christians who are BIPOC amid our discussions and deliberations and actions toward extending the Good News of Jesus Christ to all peoples and forming the Beloved Community to which the Gospel calls us. We see appointment by the bishop as a good way to do this, because we on the Committee acknowledge that we are still wrestling with the implicit biases and unconscious white supremacy endemic in our society, and our church. We came to the shared opinion that we did not want to delay the implementation of concrete action to diversify the Council membership.*

1 **Resolved**, that the 110<sup>th</sup> Convention of the Diocese of Olympia adopt the following changes to Canon  
 2 6 of the Diocesan Constitution and Canons:

3 Canon 6: The Diocesan Council

4 Section 1:

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

7 Section 2:

8 The Diocesan Council shall consist of the Bishop, Bishop Coadjutor, Suffragan Bishops, if any, ~~two~~ one  
 9 members (~~one~~ clergy and ~~one~~ or layperson) representing each of the ten Regional Ministries, four at  
 10 large members (two clergy and two laypersons), and up to six BIPOC<sup>1</sup> members (clergy or laypersons)  
 11 appointed by the bishop. The bishop may seek recommendation from existing Ethnic Ministry  
 12 Communities as may helpful.

13 Section 3:

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

23 Section ~~34~~:

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

26 Section 45: Regional Representatives shall be elected according to the following rotation schedule  
 27 (with Year One elected at the 2022 Convention).  
 28

Year One		Year Two		Year Three	
Eastside	Clergy	Columbia	Clergy	Be Attitudes	Clergy
Peninsula	Clergy	Holy-C	Clergy	Evergreen	Clergy
Sno-Isle	Clergy	Mt. Baker	Clergy	Rainier	Clergy
Be-Attitudes	Lay	Eastside	Lay	Willapa	Clergy
Columbia	Lay	Sno-Isle	Lay	Holy-C	Lay

<sup>1</sup> Black, Indigenous, and People of Color

**The EPISCOPAL DIOCESE of OLYMPIA**

REPORT OF THE RESOLUTIONS COMMITTEE (2020)

D.2

Evergreen	Lay	Willapa	Lay	Mt. Baker	Lay
Rainier	Lay	-	-	Peninsula	Lay

29

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

30

~~No member who has served on Council for two consecutive terms shall be eligible for re-election until the expiration of one year. Council members who transfer outside the region they represent shall resign no later than the close of the next Annual Convention. The Council shall have power to fill any vacancies in its membership and shall fill any such vacancies for any position if the unexpired term is more than eleven (11) months. Members thus appointed by Council shall serve the unexpired balance of the term. Absent resignation, removal from office, or death, a member's term shall continue through the close of the Annual Convention session.~~

38 Section 6:

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

44 Section 7:

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

49 Section 8:

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

53 ~~Section 59:~~

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

56 ~~Section 610:~~

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

59 ~~Section 711:~~

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

65 Section **§ 12**:

66 The Diocesan Council shall annually no later than September 1 adopt an operating budget for the  
67 subsequent year. The Bishop shall present this budget to the Diocesan Convention for ratification; the  
68 budget may be amended by the Convention on a majority vote. Any proposed amendment that calls  
69 for new or increased spending must include an estimate of the additional costs and must specify  
70 budget line item reductions or other revenue sources that would maintain a balanced budget. Any  
71 proposed amendment that calls for reduction in spending must specify the budget line items to be  
72 affected. Any proposed budget amendment must be submitted by written resolution to Diocesan  
73 Council and the Resolutions Committee at least 45 days prior to the Convention.

74 Said budget shall be balanced on the basis of expected diocesan income at the Assessment rate set  
75 pursuant to Canon 7. Copies of the draft budget shall be presented to the clergy, lay delegates and  
76 Parish and Mission treasurers one week prior to the Spring Pre-Convention Gatherings. Council may  
77 recommend for the Bishop's approval any changes in budget allocations as it may find necessary.

Explanation by the Rev. Rachel Taber-Hamilton, on behalf of Ethnic Ministries Circles of Color: Prior to 2011, the diocesan canons governing the structure of Diocesan Council described the Council as consisting of ten (10) members, one elected from and by each of the ten Regional Ministries, three (3) members elected by the Diocesan Convention, and up to six (6) members appointed by diocesan Program Commissions. Formerly, when the diocesan Commission for Ethnic Ministries existed, the diocesan Ethnic Ministries programs represented the work and ministries of Asian Ministries, African American Ministries, First Nations Ministries, and Hispanic Ministries. Though not explicitly detailed in Canon 6 prior to the 2011 changes, members representing Episcopal communities of color in the diocese constituted those appointed to Diocesan Council because of the opportunity preserved within former Canon 6 for the representation of BIPOC via the six positions representing the Program Commissions.

Diocesan Convention 2011 passed Resolution #5 on "Diocesan Council Restructure." That restructure eliminated all appointed positions to Diocesan Council and shifted to a model of exclusively regional representation with all members elected at Diocesan Convention from each of the ten (10) diocesan regions.

The dominant culture model of a fully elected slate fails to appreciate the values and socio-cultural norms of our communities of color, most especially members of immigrant and relocated communities of color whose cultures include values of personal humility and relying on the invitation of elders and authority figures before assuming positions of responsibility. Additionally, a regional election process in Western Washington biases election results towards white membership, because the majority population of our rural regions are white and our communities of color are primarily urban-centered, with the exception of farm workers. The dominant culture Church must proactively invite people of color into positions of leadership in an ongoing commitment to the representation of minority communities in our organizational model of decision-making. Dedicating representative seats

at the table for our communities of color underscores a diocesan commitment to empowering our diverse membership by assuring their presence in leadership.

Though the commission and committees formerly known as the Commission for Ethnic Ministries and the Diocesan ethnic committees no longer exist, *Ethnic Ministries Circles of Color* is a grassroots community virtual network connecting people of color across the diocese. Organized in the spring and summer of 2020, Circles of Color provides support and advocacy for Episcopalians of color that is not dependent on geographic region or constrained by the rural/urban divide. Each Circle of Color has the ability to lift up representatives from within each community and can serve as a mechanism for recommending appointments to Diocesan Council. The Diocesan Bishop would make the final determination of the slate of appointed positions in consultation with those communities.

With regard to regional representation, the Nominating Committee should strive to maintain a balance of clergy and lay nominees by working with the regions to emphasize the need to alternate between clergy and lay representatives.

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**Resolution #5 – To Make Diversity Explicit, Canon 17: Diversity in Appointments**

Submitted by The Rev. Deacon Pauline Shigaki on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: DO NOT PASS*

*Resolutions Committee Rationale: Our view is that the wording of Canon 17 as it stands is sufficient to alert “appointing authorities” to diversity as a priority. We observe that adding more detailed language to specify types of diversity means the canon will need repeated revision as we notice the omission of language that describes new ways in which we perceive of describing the diversity of human beings. We wonder whether this is a desirable outcome. One of our members cited the example of the word “neurodiversity” as an example of a word which is not on the list but is coming into use. We are in mind of our baptismal vow that we are to “respect the dignity and freedom of every person,” and wonder whether that is not sufficient reminder in our common life of the need to be alert and aware and responsive to the manifold ways in which we are diverse as human beings and yet one in our Creator. We also note and agree with the concerns expressed in the report of the Committee on Constitutions and Canons in their consideration of Resolution #5:*

*“We do, however, note that some ‘appointing authorities’ may have difficulty acquiring information about some of the non-obvious factors that the proposed amendment would require to be considered (e.g., sexual identity and orientation, physical ability, and income and wealth status). Also, if the proponents specifically intend to restrict the Bishop’s discretion in clergy deployments, it makes sense to mention the Bishop as one of the affected ‘appointing authorities’.”*

- 1 **Resolved**, that the 110<sup>th</sup> Convention of the Episcopal Diocese of Olympia change Diocesan Canon 17 as
- 2 indicated below:
- 3 Canon 17: In appointing members to diocesan commissions, committees, boards, ~~and~~ other bodies,
- 4 and in issues of clergy deployment, the appointing authority shall give due consideration to the value



5 of diversity in gender, sexual identity and orientation, physical ability, age, race, ethnicity and income  
6 and wealth status.

Explanation by the Rev. Deacon Pauline Shigaki on behalf of Ethnic Ministries Circles of Color: The proposed change makes explicit what was implicit as the Canon stood. As the Diocese moves to examine and change the lack of diversity in diocesan structures, the specificity of the new wording can serve as a substantive reminder, underscoring the reality that in this important historical moment “diversity” requires a more exact definition.

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**Resolution #6 – Toward a More Representative Partnership: A Resolution to Change Diocesan Canon 22**

Submitted by the Rev. Nigel Taber-Hamilton on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: DO NOT PASS*

*Background: The Canons of the Episcopal Church establish in each diocese a Commission on Ministry whose role is to “advise and assist the Bishop...in the determination of present and future opportunities and needs for the ministry of all baptized persons” and “in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefor.”*

*The resolution proposes a change in the way membership of the Commission on Ministry (COM) is determined. [The current practice in this diocese](#) is that members of the Commission on Ministry are drawn from all orders of ministry laid out in the Catechism (lay people, priests, and deacons) and appointed by the Bishop.*

*Here is a summary of points raised in our deliberation:*

- The principal consequence of passage of the resolution is to take away from the Bishop the discretion to both appoint all members of the Commission on Ministry (COM) and to appoint the Convenor of the COM. We are not persuaded to support a change which would remove from the bishop discretion in appointments. As one of the principal functions of the Commission on Ministry is to advise the bishop in the process by which people are discerning a possible call to ordained ministry, and as the canons give the Bishop sole authority in the final decision to make a postulant or to ordain someone, we see value in the practice of giving discretion to the Bishop to both appoint members of the Commission on Ministry and to appoint a Convenor.*
- We are alerted by the Committee on Constitution and Canons that the existing Canon specifies that the Commission on Ministry (COM) should have “at least ten members”, and at least one third must be clergy, and at least one third must be lay adults, and that in practice, we are told that the Bishop appoints the remaining one-third from among the deacons.” We are not persuaded to support a proposed canonical change that would eliminate this balance in membership. We also note with the Committee on Constitution and Canons that by dictating the composition of each half, the proposed amendment would require that Commission will have an even number of members at all times. We wonder whether this is a desirable outcome.*
- We observe that Commission on Ministry is another important deliberative body of our Diocese in which the voices of BIPOC people need to be heard. We do not find the proposed changes necessarily helping increase the diversity of the membership of the COM by the addition of people who are BIPOC. We observe that history suggests that the process of elections does not*

*guarantee such diversity. A pro-active strategy of appointments by the Bishop can accomplish this end. Furthermore, we observe that a strategy of appointments of BIPOC people by the Bishop is a key feature of proposed Resolution #4 with respect to the goal of achieving diversity on Diocesan Council.*

- *The Committee on Constitution and Canons advised that the resolution should specify when the change would take effect and set forth a mechanism for filling positions over a three-year period. We shared this observation with the author and received a version of the resolution which adds to Section 1 an additional paragraph (d) in an attempt to meet this concern. See the appendix at the end of this report for the text.*
- *The Committee on Constitution and Canons noted that in the proposed Section 1(b), the word “lay” is deleted from the description of the non-clerical half of the Commission, and we joined them in wondering if by this was intended mean that all Commission members could be adult clergy? We shared this observation with the author and received in response a version of the resolution which re-inserts the word “lay.” See the appendix at the end of this report for the text.*
- *The explanatory paragraph expresses a concern that the COM is too busy with “shepherding the ordination process” to devote time to other matters in support of the ministry of all the baptized. We observe that this concern is not addressed in the body of the resolution. We shared this observation with the authors of the resolution, and they submitted a different explanatory paragraph in response, which we have included at the end of this report in the appendix.*
- *The explanatory paragraph asserts that our “worth before God and each other is based on radical equality, and differences are simply role-related.” With this we agree. We do not, however, see the connection between this statement and the proposed changes. The changes are explained as “an attempt to enshrine the idea of partnership in the canons of our diocese.” We observe that if the use of the word “partnership” in this context is intended to express the role of both clergy and lay leadership in the life of the church, then the Canons of the Diocese of Olympia – including existing Canon 22, already exhibit our corporate commitment to shared leadership from among the orders of lay and clergy and episcopal ministry in the carrying out of the mission of the Church.*
- *We join in the opinion of the Committee on Constitution and Canons in their advice to us that “it may make more sense for Diocesan Council (rather than Standing Committee) to fill vacancies in the positions elected from Annual Convention, because Council traditionally fills the role of Convention in recess.” We shared this concern with the author of the resolution and received in response a version of the resolution in which they made this change. We have shared their response below in the appendix.*

1 **Resolved**, that the 110<sup>th</sup> Convention of the Episcopal Diocese of Olympia change Diocesan Canon 22 as  
2 indicated below:

3 Canon 22: The Commission on Ministry

4 **Section 1 Membership**

5 There shall be a Commission on Ministry consisting of at least ten members.

- 6 a. One member of the Commission shall be chosen by the Standing Committee from among its  
7 members. Such members shall serve a one-year term and may be re-appointed by Standing  
8 Committee.
- 9 b. Of the remaining members of the Commission ~~no fewer than one half third~~ shall be clergy  
10 canonically resident in the Diocese and ~~no fewer than one third half~~ shall be lay adult  
11 Communicants in Good Standing in the Diocese. In addition, the Commission shall strive for the  
12 diversity described in diocesan Canon 17. One half of the Commission's ~~These~~ members shall be  
13 appointed by the Bishop at the Annual Convention for three-year terms. One half of the  
14 Commission's members shall be elected by the Annual Convention for three-year terms. One third  
15 of the Commission will be appointed and elected each year. No ~~such~~ member may serve ~~during~~  
16 more than two successive three-year terms.
- 17 c. If a vacancy of a member appointed by the Bishop occurs on the Commission, the Bishop shall fill  
18 the vacancy for the unexpired term. If a vacancy of a member elected by Annual Convention occurs  
19 on the Commission, the Standing Committee shall fill the vacancy until the next Annual Convention,  
20 which will elect a replacement person to fill out the remainder of the unexpired term.

21 **Section 2 Duties and responsibilities**

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

37 **Section 3**

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

42 **Section 4**

43 At the first meeting of the Commission following the Diocesan Convention, the Commission shall elect  
44 ~~Bishop shall appoint~~ a Convener from within its number. The Secretary for Vocations shall be  
45 appointed by the Bishop and shall keep a record of Commission proceedings, which shall be open at all

46 times to members of the Commission, and to the Bishop and Standing Committee. The Commission  
47 shall make an annual report of its actions and activities to the Diocesan Convention.

Explanation by the Rev. Nigel Taber-Hamilton on behalf of Ethnic Ministries Circles of Color: Title III (Ministry) of the Constitution and Canons of the Episcopal Church rightly begins in Canon 1 with a focus on “The Ministry of all Baptized Persons”. Canon 2 establishes the mechanisms by which this focus may be made real, with the requirement that “In each Diocese there shall be a Commission on Ministry”, whose first practical role is to “advise and assist the bishop” in “the determination of present and future opportunities and needs for the ministry of all baptized persons.” However, because the work of shepherding the ordination process is so time-consuming, the main focus of the canon – “all baptized persons” – is easily lost. The canon’s (and our Church’s) vision is one of partnership, modeled on 1 Corinthians 12 and Galatians 3: 26-28, where our worth before God and each other is based on radical equality, and differences are simply role related. The proposed changes are an attempt to enshrine the idea of partnership in the canons of our diocese.

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### **Resolution #7 – Establishing a BIPOC<sup>2</sup> Ministry Fund**

Submitted by the Rev. Josefina Beecher on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: DO NOT PASS*

*Rationale: This resolution is to establish a BIPOC Ministry Fund (Black, Indigenous, People of Color) to support non-stipendiary BIPOC clergy leading ethnic congregations beginning immediately and annually maintained using 2% of the Diocesan Budget. We recognize the difficulties and challenges faced by non-stipendiary clergy and believe this is a moment for us to address the question raised by this resolution. In the Committee’s consideration of this resolution we make the following observations and raise some questions:*

- *We observe that this resolution is not specific as to the needs that a BIPOC Ministry Fund is intended to meet. We would like to see those needs identified.*
- *To identify and address those needs we envision a discovery process in which BIPOC ministry leaders including non-stipendiary BIPOC clergy are in conversation with Bishop and Diocesan Council and Diocesan staff and other appropriate participants who may be asked to participate in which these ministry leaders and BIPOC non-stipendiary clergy give their input as to what they perceive their needs to be and contribute to the process of meeting those needs.*
- *Are there existing sources of funds – if any – can be applied to meet the needs?*
- *This resolution proposes that 2% of general revenue to the diocese be set aside and restricted in use. This is an unusual budgeting practice. In the process in which Diocesan Council’s Program and Budget Committee does budgeting, staff with authority to make budgets take account of specific programmatic needs and make requests accordingly on an annual basis. The practice of locking up percentages of general revenue for restricted purposes sets up a future in which more of the diocesan budget might be locked up in these sorts of restrictions over time. Future*

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<sup>22</sup> “Black, Indigenous, People of Color”

*conventions would have to live with these restrictions or be prepared to rescind such provisions, which is not an easy thing to do. We wonder if this is a precedent we want to make. We wonder whether a deliberate approach to annual budgeting for the identified needs might be a more effective course of action.*

- *Given that the resolution – if passed – is not envisioned as taking effect until 2022, and given that the authors state their welcome of conversation to find ways to fund this program in 2021, we observe that this affords an opportunity for Bishop and Diocesan Council and Staff of the Diocese to both identify the specific needs and describe them and take concrete action to fund those needs.*
- *We observe that a way forward is to for Bishop and Council take up this matter of support of BIPOC ministry leaders in a deliberate way. There are ways to meet needs, and we believe our Diocese is up to the challenge to meet those needs.*

1 **Resolved**, that this 110<sup>th</sup> Convention of the Diocese of Olympia establish a BIPOC Ministry Fund  
2 (hereafter “BMF”) to support non-stipendiary BIPOC diocesan clergy leading ethnic congregations, *and*  
3 *be it further*

4 **Resolved**, that the BMF shall be created immediately, and beginning in calendar year 2022 annually  
5 maintained using 2% of the Diocesan budget except that the *Richard Young Curacy Fund* and the  
6 *Bishop Nedi Rivera Fund for Hispanic Ministry* are not to be included in this 2% distribution, *and be it*  
7 *further*

8 **Resolved**, that funds from the BMF are to be distributed according to need, taking into consideration  
9 both the resources of the clergyperson and the resources of the worshipping communities involved,  
10 *and be it further*

11 **Resolved**, that members of the Bishop’s Society be contacted by the Bishop to ask if they will donate  
12 to the BMF or include this fund in their wills.

13

Explanation by the Rev. Josefina Beecher on behalf of Ethnic Ministries Circles of Color: Our nation has reached another crossroads in its long history, and the Episcopal Church is a part of this moment. Within our Church, BIPOC communities and clergy continue to experience all of the negative effects of centuries of racism and colonialism, disproportionately directed at minority individuals and communities. Any genuine attempt at beginning to redress this reality will require the devotion of significant human and financial resources. We recognize that this will be challenging. We believe that – as individuals, communities, and as a diocese – we are up to this challenge.

At present, our Diocese is using the Iona School program for training for those who will exercise an ordained ministry in small, financially challenged worshipping communities. These clergy are expected to work without a salary, church-provided health insurance, or Church Pension Fund contributions. When this model is also used for training BIPOC clergy it reveals the inequity of the way our diocese is treating the BIPOC community. This fund will be a concrete step to correct discrimination against BIPOC persons and communities.

We are aware that the 2021 budget process is well advanced, and so propose the 2% usage begin in 2022. However, the need is now. We would welcome conversation to find ways to fund this program in 2021.

**Resolution #8 – To add a Cultural Interpreter to BIPOC Ordination Process**

Submitted by the Rev. Dr. Edie Weller on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: NO OPINION*

*Rationale: We on the Committee welcome the challenge of this resolution, which asks us in the dominant white church culture to recognize the challenges faced by persons who are Black, Indigenous, or People of Color as they participate in our common life. This resolution highlights these challenges in the context of encounters, interviews and discussions that take place as people in the ordination process appear before the members of the Commission on Ministry to give account of the calling of God in their lives. The members of the Commission on Ministry (COM) listen and ask questions and have considerable authority to render decisions that affect the lives of those who appear before them. As we considered this resolution, we found ourselves asking these questions:*

- 1. The Committee observes that this resolution places the onus on the person who is BIPOC to see to it that cross-cultural understanding takes place. We concluded that it is more appropriate for the onus to be placed upon the Bishop and other members of the Commission on Ministry to develop the understanding and skills necessary to communicate across cultural difference. We suggest that it is the responsibility of those of us in the white majority to seek Intercultural Competency. We expect as well that current offerings from our Diocesan Staff go a long way to facilitate this growth in Intercultural Competency. We envision, for ourselves and for others, the day when this need for Cultural Interpreters will no longer be as great, but in the meantime we agree that we have work to do.*
- 2. Is a mandate that a cultural interpreter be assigned to each Applicant, Postulant, and Candidate who self-identifies as BIPOC? Would it not be desirable that a Cultural Interpreter be made available, rather than being mandated?*
- 3. What are the qualifications for a Cultural Interpreter?*
- 4. How are those qualifications set down, and who is involved with the Bishop in the process of determining those qualifications and in advising the final decision in that regard?*
- 5. Is the Cultural Interpreter to be compensated? If so, in what manner?*
- 6. If the Cultural Interpreter is to be compensated, what is the source of those funds?*
- 7. What are the specifics of the process by which the Cultural Interpreter is involved in the meetings of the Commission on Ministry (COM)?*

*In a conversation with a representative of Ethnic Ministries Circles of Color, we raised these concerns and received in reply a revision of their proposal. See the appendix at the end of this report for the text. We observe that the details of the role and function of a cultural interpreter remain unclear, as might be expected in that the idea is new.*

- 1 Resolved**, that this 110<sup>th</sup> Convention of the Diocese of Olympia directs the Commission on Ministry to
- 2 require each Applicant, Postulant and Candidate who is self-identified as Black, Indigenous, Hispanic,
- 3 Asian or other Person of Color (hereafter “BIPOC”) be assigned a cultural interpreter to accompany
- 4 them through the entire duration of their process. The cultural interpreter’s role is to interpret the
- 5 cultural identity and assumptions of the Applicant, Postulant or Candidate to the Commission, and the
- 6 cultural identity and assumptions of the Commission to the Applicant, Postulant or Candidate. This
- 7 cultural interpreter will be approved by the applicant, postulant, or candidate and is not to be a
- 8 member of the Commission. This cultural interpreter is to accompany the Applicant, Postulant, or

9 Candidate to all Commission meetings. This cultural interpreter is to be bound by any and all rules of  
10 confidentiality of the Commission.

Explanation the Rev. Dr. Edie Weller on behalf of Ethnic Ministries Circles of Color: All persons journeying toward potential ordained ministry in the Diocese of Olympia face a daunting process as they respond to their sense of call and have that vocation tested. This process rightly should be a deep examination of their spiritual and personal life. However, BIPOC persons face cultural assumptions understood by the dominant white church culture and not necessarily understood by all who seek ordination in our church. Conversely, Commission members from the dominant culture are unlikely to recognize or understand the nature of a BIPOC culture without help. For example, the use of non-verbal communication, or the way personal skills and talents are presented differ markedly across cultures. Each step of the process is challenging to all but even more so to BIPOC persons. To assure that BIPOC persons are not held back by unwritten cultural norms and expectations, or by simple cultural misunderstandings, an additional person of their choosing is needed to accompany them. Further, commission members need to make sure that they are communicating clearly and effectively, and a Cultural Interpreter can identify culturally informed strategies and concepts specific to the BIPOC aspirant/postulant/candidate to aid in this regard. The Cultural Interpreter has a unique role that is not the same as the role of Commission liaison or spiritual director. Adding a Cultural Interpreter to the ordination process will aid the Diocese of Olympia on it's challenging journey to become the Beloved Community. The Circles of Color represent one resource in our diocese that can assist in identifying Cultural Interpreters. Additionally, the cultural interpreter may be a language interpreter, as required by the person in process.

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**Resolution #9 – Anti-Racism Covenant**

Submitted by the Rev. Carla Robinson on behalf of Ethnic Ministries Circles of Color

*Resolutions Committee Recommendation: DO PASS*

*Rationale: The Anti-Racism Covenant authored by Bishop Deon Johnson of the Episcopal Diocese of Missouri is a powerful, challenging document that deserves our prayerful attention in personal and corporate study. It is a tool for teaching and reflection in our diocese. We are particularly appreciative of the laments that precede the Covenant and find great challenge in the Covenant itself. It lays out priorities for action toward reform for the future.*

1 **Resolved**, that the 110<sup>th</sup> Convention of the Diocese of Olympia join other Episcopal dioceses in signing  
2 Bishop Deon Johnson's Anti-Racism Covenant of the Episcopal Diocese of Missouri, *and be it further*

3 **Resolved**, that the Diocese of Olympia adopt this covenant for promotion and education in our  
4 diocese, *and be it further*

5 **Resolved**, that this Convention commend it to all congregations in our diocese for study and  
6 meaningful local action that promotes further racial understanding, reconciliation, and partnership.

Explanation by the Rev. Carla Robinson on behalf of Ethnic Ministries Circles of Color: In response to the death of George Floyd and others in police custody, the Rt. Rev. Deon Johnson wrote an anti-

racism covenant. The document includes our laments (the things we confess to doing wrong) and our covenant (the promises we make to do better).

Several other bishops in the Episcopal Church and ELCA are supporting Bishop Johnson in this action. Signing, adopting, and reflecting on the Anti-Racism Covenant provides a collective opportunity to the whole Church to move beyond a "statement" and engage in meaningful action to end the sin of racism. The nature of action may be specific to every congregation and ministry in the diocese, but action cannot happen without intentional commitment and spiritual encouragement. The Anti-Racism Covenant complements our Baptismal Covenant commitment to seek and serve Christ in all persons, by loving our neighbor as ourselves, striving for justice and peace among all people, and respecting the dignity of every human being.

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

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

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

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

**WE LAMENT...**

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

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



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

**WE COVENANT...**

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

- We covenant to re-examine the history of our communities of faith and institutions to, in tangible ways, acknowledge racist legacies and to recognize, remember, and retell the stories of Native American, enslaved persons and other People of Color, whose labor contributed to white privilege.
- We covenant to engage our communities of faith, staffs, colleagues and experts in critical discourse that propels us forward.
- We covenant to devise and implement standards, policies, and programs that make our commitment to diversity and inclusion a visible reality.
- We covenant to invest in local businesses that are owned and operated by People of Color and underrepresented populations.
- We covenant to listen to and to validate the stories, experiences, and feelings of People of Color as companions along the journey, valuing those experiences as being sacred.
- We covenant to adopt an intersectional approach in all aspect of our common life, remembering that all forms of oppression are connected.
- We covenant to financially support the important work of Historically Black Colleges and Universities.
- We covenant to work towards the dismantling of the school to prison pipeline and other systems of institutional oppression.
- We covenant to stand up and speak out against everyday micro and macro acts of oppression or aggression.

- We covenant to struggle and speak out against denial of civil liberties and voter suppression.
  - We covenant to educate ourselves, and share with others, the many places where our privilege blinds us from being compassionate to others.
  - We covenant to call out bigotry and hate speech in all aspects of our common life.
  - We covenant to gather with others, including faith leaders and decision makers, at all levels of the church, to ask the hard questions:
    - Does the leadership of our institution reflect the diversity of those we serve?
    - Are the many faces of the diverse body of Christ represented in decision-making processes?
    - How are we inviting and forming leaders?
    - Who is missing around the table?
    - Whose untold story do we need to hear?
  - We covenant that in our corporate worship; and other activities of our communities to intentionally cultivate welcome, hospitality, and participation for people of all cultures, ethnicities and backgrounds, and to include their rich musical and liturgical offerings in worship.
  - We covenant to invite all members of our faith communities to reflect about and seek a better understanding of racism and privilege.
  - We covenant to preach about, and pray together for an end to racism and white supremacy, not to bring down people of European descent, but to lift all others up.
  - We covenant to join with local community organizations in working for racial justice.
  - We covenant to... *(additional context specific acts may be added or included that are specific to congregations or ministries)*
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Appendix: Ethnic Ministries Circles of Color Revised Resolutions 5, 6 and 8:

**Resolution 5 – To Make Diversity Explicit, Canon 17: Diversity in Appointments**

*Resolved*, that the 110<sup>th</sup> Convention of the Episcopal Diocese of Olympia change Diocesan Canon 17 as indicated below:

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

**Explanation:** The proposed change makes explicit what was implicit as the Canon stood. As the Diocese moves to examine and change the lack of diversity in Diocesan structures, the specificity of the new wording can serve as a substantive reminder, underscoring the reality that in this important historical moment “diversity” requires a more exact definition.

**Submitted by:** The Rev. Deacon Pauline Shigaki, *On Behalf of Ethnic Ministries Circles of Color.*

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

*Resolved*, that the 110<sup>th</sup> Convention of the Episcopal Diocese of Olympia change Diocesan Canon 22 as indicated below:

Canon 22: The Commission on Ministry

Section 1 Membership

There shall be a Commission on Ministry consisting of at least ten members.

- a. One member of the Commission shall be chosen by the Standing Committee from among its members. Such members shall serve a one-year term and may be re-appointed by Standing Committee.
- b. Of the remaining members of the Commission ~~no fewer than one half third~~ shall be clergy canonically resident in the Diocese and ~~no fewer than one third~~ half shall be lay adult Communicants in Good Standing in the Diocese. ~~In addition, the Commission shall strive for the diversity described in diocesan Canon 17. These~~ One half of the Commission's members shall be appointed by the Bishop at the Annual Convention for three-year terms. One half of the Commission's members shall be elected by the Annual Convention for three year terms. One third of the Commission will be appointed and elected each year. No such member may serve during more than two successive three-year terms. Those appointing and electing members of the Commission, as well as the Commission itself, shall strive for the diversity described in Diocesan Canon 17.
- c. If a vacancy of a member appointed by the Bishop occurs on the Commission, the Bishop shall fill the vacancy for the unexpired term. If a vacancy of a member elected by Annual Convention occurs on the Commission, the Standing Committee Diocesan Council shall fill the vacancy until the next Annual Convention, which will elect a replacement person to fill out the remainder of the unexpired term.

- d. Beginning in 2021, the commission will begin the three-year process required to move to the above structure, with the bishop appointing one-sixth and convention electing one-sixth of the commission's membership each year, maintaining the lay/ordained 50%/50% balance.

**Section 2 Duties and responsibilities**

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

**Section 3**

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

**Section 4**

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

**Explanation.** The Commission on Ministry plays a critical role in guiding all persons who seek to deepen their baptismal ministries and serve the church as both lay and ordained leaders. In its role in leadership formation, the Commission determines the composition of the leadership of the diocese and of the Church. Therefore, leadership identity and representation are very important in the life of our diocese. This resolution names striving for diversity as a goal of the development of future diocesan and Church leadership.

This resolution asks for changes in the manner in which members of the Commission on Ministry are chosen. Rather than the Commission being fully appointed by the Bishop, this resolution proposes that the Commission be composed of both lay and ordained members in equal numbers and that, one-half of the Commission's members be elected by Convention. As Ethnic Ministries Circles of Color we long for the day when the leadership of our missions, parishes, dioceses, and national church begins to truly reflect the diversity of God's Creation. We believe that the more democratic process of

partial election from the Convention will provide the opportunity for diverse voices to participate in the decision-making processes that determine the composition of the Commission. The intention of this resolution is to help create a more representative membership on this key Commission.

In our diocese, there are only 8 active Black, Indigenous and People of Color clergy out of the 293 clergy resident in our diocese. In the last 12 years, we have lost too many such clergy. Changing the balance on the Commission on Ministry to include more lay Episcopalians (shifting from one-third to one-half lay representation on the Commission) facilitates the COM's ability to be more representative of our communities of color, which are predominantly lay led while also reflecting diversity among those whom we call to holy orders.

**Submitted by:** The Rev. Nigel Taber-Hamilton, *On Behalf of Ethnic Ministries Circles of Color*

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### **Resolution 8 – To add a Cultural Interpreter to BIPOC Ordination Process**

*Resolved*, that this 110th Convention of the Diocese of Olympia directs the Commission on Ministry to ~~require offer to~~ each Applicant, Postulant and Candidate who is self-identified as Black, Indigenous, Hispanic, Asian or other Person of Color (hereafter "BIPOC") ~~be assigned the assistance of~~ a cultural interpreter to accompany them through the entire duration of their process. The cultural interpreter's role is to interpret the cultural identity and assumptions of the Applicant, Postulant or Candidate to the Commission, and the cultural identity and assumptions of the Commission to the Applicant, Postulant or Candidate. This cultural interpreter will be approved by the applicant, postulant, or candidate and is not to be a member of the Commission. The cultural interpreter must be familiar with the Applicant, Postulant or Candidate's culture of origin, as well as well informed about the rules and procedures of the Commission on Ministry and be able to answer the Applicant, Postulant or Candidate's questions about the culture of the Diocese. This cultural interpreter is to accompany the Applicant, Postulant, or Candidate to any and all Commission meetings, as requested by the Applicant, Postulant or Candidate. This cultural interpreter is to be bound by any and all rules of confidentiality of the Commission. The cultural interpreter may be compensated as would be a language interpreter, including standard diocesan mileage rates.

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**Explanation:** All persons journeying toward potential ordained ministry in the Diocese of Olympia face a daunting process as they respond to their sense of call and have that vocation tested. This process rightly should be a deep examination of their spiritual and personal life. However, BIPOC persons face cultural assumptions understood by the dominant white church culture and not necessarily understood by all who seek ordination in our church. Conversely, Commission members from the dominant culture are unlikely to recognize or understand the nature of a BIPOC culture without help. For example, the use of non-verbal communication, or the way personal skills and talents are presented differ markedly across cultures. A person discerning a call to ordained ministry may come from a high-context culture where trust and communication develops slowly, whereas the diocesan culture generally is low-context, with more direct, explicit communication being valued. The COM, while valuing the forming of community, mostly conforms to the dominant culture which values individuality. Those in process for ordination may not be accustomed to making individual decisions

without consulting family and community. Each step of the process is challenging to all but even more so to BIPOC persons. To assure that BIPOC persons are not held back by unwritten cultural norms and expectations, or by simple cultural misunderstandings, an additional person of their choosing is needed to accompany them. Further, commission members need to make sure that they are communicating clearly and effectively, and a Cultural Interpreter can identify culturally informed strategies and concepts specific to the BIPOC aspirant/postulant/candidate to aid in this regard. The Cultural Interpreter has a unique role that is not the same as the role of Commission liaison or spiritual director. Adding a Cultural Interpreter to the ordination process will aid the Diocese of Olympia on its challenging journey to become the Beloved Community. At a minimum the cultural interpreter should have significant cross-cultural experience and familiarity with both cultures, and may be from either or both cultures. The Circles of Color represent one resource in our diocese that can assist in identifying Cultural Interpreters. The persons in process themselves may know and be able to recommend a person with familiarity with both cultures. Additionally, the cultural interpreter may be a language interpreter, as required by the person in process.

**Submitted by:** The Rev. Dr. Edie Weller *On Behalf of Ethnic Ministries Circles of Color*