

*Diocese of Olympia*  
**Report of the Resolutions Committee to the Convention**  
submitted by the Rev. Jonathan Weldon, chair

MEMBERS OF THE RESOLUTIONS COMMITTEE: **The Rev. Rilla Barrett**; **Lucy Eggerth**, St. Paul’s, Bellingham; **the Rev. Jedediah Fox**, Church of the Redeemer, Kenmore; **Micah Kurtz**, St. Columba’s, Kent; **Mary Maxon**, St. Luke’s, Vancouver; **the Rev. Jonathan Weldon**, chair. To reach the Resolutions Committee email: [resolutions@ecww.org](mailto:resolutions@ecww.org).

This year the Resolutions Committee, with the encouragement of Bishop Rickel, initiated a two-stage process for review of resolutions. In the first stage, submitters of resolutions were invited to an “early-bird” deadline, if they so chose, in order to engage with the Resolutions Committee in hearings designed to offer the opportunity to refine or perfect the resolutions ahead of the canonical deadline for submission, which was September 14 (45 days in advance of the Convention).

### **Hearings on Resolutions of Policy**

With support from the Bishop’s Staff, especially the Canon for Diocesan Networking & Connections, the Committee met with those intending to submit resolutions in three sessions on Zoom. Those sessions were held Wednesday, August 18 from 7:00–8:00 pm; Monday, August 23 from 7:00–8:00 pm; and Wednesday, August 25 from 11:00 am–12:00 pm. The invitation to attend was extended to all members of the Diocese.

### **Meeting of Resolutions Committee after Canonical Deadline**

The Resolutions Committee met Wednesday, September 22, from 7:00 pm–8:00 pm to consider the nine resolutions submitted to us by the canonical deadline of September 14. Included in this report are the Committee’s recommendations, as well as the full text of each resolution, including any explanation.

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**Recommendations from the Resolutions Committee**

**Resolution #1:** The Committee recommends **DO PASS** on Resolution #1 entitled *2023 Diocesan Assessment Rate*, submitted by the Diocesan Council.

**Resolution #2:** The Committee recommends **DO PASS** on Resolution #2 entitled *Cost of Living Adjustment (COLA) to Salary Scale for 2022*, submitted by the Personnel Commission of the Diocese of Olympia.

**Resolution #3:** The Committee recommends **DO PASS** on Resolution #3 entitled *2022 Diocesan Operating Budget*, submitted by the Diocesan Council.

**Resolution #4:** The Committee recommends **DO PASS** on Resolution #4 entitled *Supporting and Conducting Diocesan Research on Indigenous Boarding Schools*, submitted by the Rev. Rachel Taber-Hamilton on behalf of Circles of Color.

**Resolution #5:** The Committee recommends **DO PASS** on Resolution #5 entitled *Posting and Updating Current Membership Lists of Diocesan/Bishop Committees, Commissions, and Appointed Bodies on the Diocesan Website*, submitted by the Rev. Rachel Taber-Hamilton on behalf of Circles of Color.

**Resolution #6:** The Committee recommends **REFER TO COMMITTEE** on Resolution #6 entitled *Equity and Inclusion and Justice in Diocesan Clergy Pay Scale*, submitted by the Rev. Josefina Beecher on behalf of Circles of Color. **The Committee specifically recommends referral to the Committee on Constitution and Canons, the Diocesan Council, and the diocesan Personnel Commission.**

Explanation: This resolution raises important questions of governance of the diocese and of support for mission in the diocese requiring attention from the three bodies named in our recommendation. We recognize and celebrate the siblings in Christ in our diocese who gather in mission stations, while recognizing that at present mission stations have no legal canonical status. Therefore, we recommend that the Committee on Constitution and Canons, whose canonical task it is to recommend changes or additions to the Constitution and Canons of the Diocese of Olympia, be consulted. We recommend the Diocesan Council, which according to the Canons of the Diocese of Olympia “shall exercise the authority of Convention between meetings thereof,” as the appropriate venue for deliberation on the questions of change in policy that pertain to the clergy taking their part in leading of the mission of the Diocese of Olympia. Those deliberations would account for the presence both Total Common Ministry congregations, whose clergy are presently non-stipendiary, as well as Mission Stations, as places where clergy work, and would take up decision-making process as to how these and any other scenes of clergy labors would be affected in any change in current policy. Those deliberations would also identify and designate sources of funding needed in order to implement a change in policy. We recommend that the Personnel Commission, which is charged by canon with the responsibility “for developing and recommending plans or action by the Bishop Convention, or Diocesan Council,” take their appropriate role in a coordinated effort involving the Committee on Constitution and Canons and the Diocesan Council.

**Resolution #7:** The Committee recommends **REFER TO COMMITTEE ON CONSTITUTION AND CANONS** on Resolution #7 entitled *Vote and Representation for Lay Members of Bishop Designated Mission Stations*, submitted by Sylvia Sepulveda on behalf of the Diocesan Convention Nominations Committee, and the Rev. Rachel Taber-Hamilton on behalf of Circles of Color. **EXPLANATION:** The

Committee recognizes and celebrates the presence among us of siblings in Christ who gather in what are here described as Bishop Designated Mission Stations. We also recognize the legal reality that these Bishop Designated Mission Stations have no legal standing as an entity within the Canons of the Diocese of Olympia. Therefore, we find that the Committee on Constitution and Canons, whose canonical task it is to recommend changes or additions to the Constitution and Canons of the Diocese of Olympia, is the appropriate canonical venue in which to begin deliberations on the intent of this resolution. We also find that the Committee on Constitution and Canons, rather than the Committee on Nominations, is the canonical body whose duty it is to propose changes in Constitution and Canons which may be introduced in the form of resolutions at future conventions.

**Resolution #8:** The Committee offers **NO OPINION** on Resolution #8 entitled *Peace in the Holy Land – Striving for Justice*, submitted by the Bishop’s Committee for Justice and Peace in the Holy Land.

**Resolution #9:** The Committee recommends **DO PASS** on Resolution #9 entitled *Justice and Peace in the Holy Land – Our Call to Action*, submitted by the Bishop’s Committee for Justice and Peace in the Holy Land.

### **Resolution #1: 2023 Diocesan Assessment Rate**

*Submitted by the Diocesan Council*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, That this 111<sup>th</sup> Convention of the Diocese of Olympia approve the recommendation of the
- 2 Diocesan Council that the 2023 diocesan assessment rate factor be set at 14.5% of the Net Disposable
- 3 Income (NDI).

Explanation: In accordance with Canon 7, Diocesan Convention determines the assessment rate for the second year of assessment following determination; thus the 2021 Convention sets the 2023 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- 2022.

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 diocese has increased its dependence on capital gains and retained net assets to balance its budget. If the first three items continue – low levels of non-payment of assessment, strong performance in the investment funds, and expenditure of funds under budgeted amounts by staff – then this reliance on capital gains and net retained assets can be sustainable.

However, the economic upheavals caused by the COVID-19 pandemic may require adjustments to the 2022 budget and beyond. The uncertainty of return to past patterns of worship, church programming, stewardship, and general economic health make financial forecasts murky at best. The diocese has managed its funds well in previous years and has reserves adequate to uncertain economic times. But past performance never predicts future outcomes.

Any future assessment rate 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.

## **Resolution #2: Cost of Living Adjustment (COLA) to Salary Scale for 2022**

*Submitted by the Personnel Commission of the Diocese of Olympia*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, That this 111<sup>th</sup> Convention of the Diocese of Olympia set the Cost of Living Adjustment for
- 2 2022 parochial clergy salary scale and Office of the Bishop staff salary scale at 5.5%.

Explanation: As required by Canon 23, sections 2 and 5, the Personnel Commission, in August 2021, proposes the Cost of Living Adjustment (COLA) for 2022 for the Parochial Clergy Salary Scale. At the request of the Office of the Bishop leadership, beginning in 2022, the COLA will also be applied to the salary scale for Office of the Bishop staff. The Personnel Commission uses the year-over-year change to the Bureau of Labor Statistics Consumer Price Index (CPI) for the Seattle-Tacoma-Bellevue area to determine the COLA. For June 2020 to June 2021 the CPI reported an increase in the cost of living of 5.5%. The 2021 COLA was 0.9% making the two-year average 3.2%, which fits with prior year recommendations.

For information purposes, the Personnel Commission offers the parochial clergy salary scale adjusted for the proposed COLA. The Commission has also updated advisory policies as noted below.

### **Personnel Commission – Proposed 2022 Parochial Clergy Salary Scale**

GRADE	MINIMUM	MID-POINT	MAXIMUM
A	\$ 99,883	\$ 124,854	\$ 149,825
B	\$ 90,801	\$ 113,501	\$ 136,202
C	\$ 82,531	\$ 103,164	\$ 123,797
D	\$ 75,041	\$ 93,801	\$ 112,561
E	\$ 68,303	\$ 85,379	\$ 102,455

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

1. If church-owned housing is provided, the cash salary range is reduced by 30% plus the amount of any utilities provided, either in form of actual utility costs paid or in allowances provided.
2. Clergy must be paid at least the minimum of the applicable range.
3. Clergy with five (5) or more years of ordained service must be paid at least 90% of the mid-point of their congregation's applicable grade. [See advisory note below.]
4. Clergy with ten (10) or more years of ordained service must be paid at least 100% of the mid-point of their congregation's applicable grade. [See advisory note below.]
5. Exceptions to these policies require the approval of the Bishop.
6. All financial agreements with clergy must be rewritten or amended in their Mutual Ministry Agreement to reflect changes in compensation or provisions and a copy forwarded to the Bishop by January 31 of each year.

**Advisory Policies:**

1. For additional paid clergy (associate, assistant), it is recommended that minimum compensation be established at two salary grades below that established for the parish or mission, depending upon qualifications and experience.
  2. A clergy person with less than five (5) years of ordained service should receive pay raises greater than the cost-of-living adjustment so the salary reaches the 90% of mid-point by the fifth year.
  3. A clergy person approaching (10) years of ordained service should receive pay raises greater than the cost-of-living adjustment so the salary reaches the 100% of mid-point by the tenth year.
  4. If a congregation is moving toward a higher grade, that congregation would be wise to increase toward that new salary grade incrementally.
  5. Congregations are encouraged to consider clergy experience and performance when deliberating discussing compensation increases in excess of the COLA.
  6. For interim clergy of a parish or mission, it is recommended that compensation shall be at the grade level of the parish or mission, with consideration for any specialized interim training, to be prorated based on the percentage of time committed.
  7. Congregations and affiliated ministries are encouraged to consider providing a COLA adjustment to lay staff in parity with clergy.
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**Resolution #3: 2022 Diocesan Operating Budget**

*Submitted by the Diocesan Council*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, That this 111<sup>th</sup> Convention of the Diocese of Olympia ratify the 2022 Diocesan Operating
- 2 Budget as adopted by the Diocesan Council at its August 26, 2021 meeting.

Rationale by Dennis Tierney, chair, Budget & Finance Committee: One of the more common quotes from Jesus throughout his ministry on earth is “Be not afraid.” Many of us may have repeated that phrase a lot in these past 18 months as we all have struggled with the upheavals caused by COVID-19. Many of us are bone-tired of the ravages of this disease, the uncertainty of our governmental responses, the increasing polarization, and the trampling of our commonweal in favor of rampant selfishness. Thus, one might expect, in this time of pandemic, this time of economic distress, this time of social and political unrest, that a budget for an organization like the diocese would be characterized by deep caution about new programs and prudent reductions in expenses in all areas. But we are Gospel people; we are Easter people. We are, in fact, not afraid. Our 2022 budget is characterized by boldness in the face of adversity, by hope in defiance of distress, by belief in our better angels as a society, and by our baptismal covenant to see the face of Christ in everyone we meet.

Our 2022 budget is larger than previous budgets by about 8%. The growth reflects commitments made by the diocese at its 2020 Convention to add new programs and staff to address our concerns about equity, inclusion, and social justice. This budget also continues previous programs in ongoing commitments to supporting congregations and providing leadership and assistance to all congregations. We are blessed in that we could again this year meet all the budget requests that staff received from the field. Some judicious cuts to the previous year budget have been made to free up funds in new areas

The means of accomplishing this lies in the use of net retained assets (savings accumulated over the last several years) and the judicious use of capital gains, earned from the growth of our Diocesan Investment Fund. While we have used both these sources in previous years, our use has increased significantly again for 2022.

We believe the rewards are worth the risk. We acknowledge that tapping deeper into “savings” in a time of uncertainty is counter-intuitive, but then, so is Christianity itself. As a matter of fiscal prudence, we intend to monitor our revenue sources very closely in the rest of 2021 and all of 2022. We are prepared to respond to declines in our primary revenue sources as necessary to preserve staff and programs.

Additional details may be found in document C.1 Narrative Budget.

#### **Resolution #4: Supporting and Conducting Diocesan Research on Indigenous Boarding Schools**

*Submitted by the Rev. Rachel Taber-Hamilton on behalf of Circles of Color*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, that this 111<sup>th</sup> Convention of the Diocese of Olympia request that our bishop create a
- 2 volunteer Research Team to explore the historic association of The Episcopal Church with Indigenous
- 3 Boarding Schools in Western Washington, **and be it further**
- 4 **Resolved**, that the research team investigate to the extent that it is able to reconstruct missing or lost
- 5 data related to Indigenous boarding schools in our diocesan region sponsored by any faith community
- 6 as well as those boarding schools within the boundaries of our diocese run exclusively by the U.S.
- 7 government, **and be it further**
- 8 **Resolved**, that the research team report its findings in a special presentation during the Diocesan
- 9 Convention of 2022, **and be it further**
- 10 **Resolved**, that the research team provide copies of a written report of its findings to the Interfaith
- 11 Network for Indigenous Communities (INIC) of the Faith Action Network in the state of Washington,
- 12 the National Native American Boarding School Healing Coalition, and Deborah Parker of the Tulalip
- 13 Tribes of Washington.

Explanation: In April of this year, the Presiding Bishop’s Office of the Episcopal Church appointed a ten-person delegation of Indigenous Episcopalians to participate in 20th Session of the United Nations Permanent Forum on Indigenous Issues. The Episcopal delegates filed a formal statement with the United Nations in which the delegation noted that, “Indigenous issues are not a priority for the Church, which is an international organization that touches the lives of hundreds of diverse Indigenous communities.”

In remarks to the National Congress of American Indians 2021 Conference held in June, Secretary of the Interior Deb Haaland announced a Federal Indian Boarding School Initiative as a comprehensive review of the troubling legacy of federal Indigenous boarding school policies, history, and their impact on Native communities in the United States. Deborah Parker, a member of the Tulalip Tribes of Washington, was recently appointed by the Secretary of the Interior Deb Haaland to gather information on Indigenous Boarding Schools in the state of Washington.

On July 12th, Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings released a “Statement on Indigenous Boarding Schools.” The statement calls upon Executive Council to deliver a comprehensive proposal for addressing the legacy of Indigenous schools at the 80th General Convention, including earmarking resources for independent research in the archives of The Episcopal Church. However, dioceses will also need to conduct research within their own archives and locations in order to assist in supplementing existing research materials. In addition, the Episcopal Church is also working to support legislation that will establish a truth and healing commission on Indian boarding school policy, which would complement the Department of the Interior’s new initiative.

In light of the Secretary’s initiative, the Interfaith Network for Indigenous Communities (INIC) in our state issued a statement in July calling upon member faith communities of the Faith Action Network to establish their own boarding school truth and healing initiatives in order to proactively work with, provide information to, and complement the work of Secretary Haaland’s initiative. INIC has pledged to make available on its website ([fanwa.org/INIC](http://fanwa.org/INIC)) a list of boarding schools by faith community, as an aid to advocacy efforts for raising awareness towards healing and reconciliation with Indigenous communities. Research conducted by faith organizations on the location, actions, and impact of Indigenous boarding schools contributes to the important work and research of the Indigenous Boarding School Coalition.

This resolution supports meaningful action by our diocese that will have a significant and lasting effect on Indigenous people in Western Washington and in the United States and serve as an important collaboration with our interfaith partners and serve as a proactive step towards reconciliation within the Church’s history of relationship with Indigenous peoples. The results of our research will additionally contribute to the ongoing education and awareness of our diocese and of the whole Episcopal Church.

**Resolution #5: Posting and Updating Current Membership Lists of Diocesan/Bishop Committees, Commissions, and Appointed Bodies on the Diocesan Website**

*Submitted by the Rev. Rachel Taber-Hamilton on behalf of Circles of Color*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, that this 111<sup>th</sup> Convention of the Diocese of Olympia direct each diocesan committee,
- 2 commission, governing body, and group elected by convention, appointed by the bishop, or otherwise
- 3 officially convened to submit annual updates to the Canon Missioner for Communications and the
- 4 Executive Assistant of the Office of the Bishop within the first week of every January. Additional
- 5 updates can be submitted throughout the year. The January reports shall include or update a brief
- 6 description of the activities/responsibilities of their group, information for where to direct inquires,
- 7 and a list of the names of current members, **and be it further**
- 8 **Resolved**, that the Canon Missioner for Communications update the diocesan website list of
- 9 “Committees and Commissions” every January with the information provided by the group reports,
- 10 **and be it further**

11 **Resolved**, that for social or support networks within the diocese that want to be included on the  
 12 diocesan website, a network shall provide coordinator contact information in lieu of a membership  
 13 roster, **and be it further**

14 **Resolved**, that those committees, commissions, and networks which have not provided annual  
 15 updated information for two consecutive years be removed from the list of groups posted on the  
 16 diocesan website in January of the third year in which no update has been provided.

Explanation: Many of diocesan groups listed under “Committees and Commissions” under Diocesan Ministries (located on the dropdown menu for “Who We Are”) on our diocesan website do not provide group contact information, identify specific leadership, or include membership rosters. Some committees are not included on the list (such as the Personnel Commission and the Resolutions Committee), while other groups listed do not provide links to any information at all (such as the Board of Examining Chaplains and the Budget and Finance Committee). Further, only the link for the Board of Directors provides a current membership roster of that body. Some groups on the list are no longer functioning or have been reorganized into new entities. Consequently, there is no information publically available to the diocese about the membership composition, leadership, and contact information for most of our diocesan Committees and Commissions.

This resolution asks for transparency about the membership and roles of our diocesan Committees and Commissions and regularly updated contact information. There is currently no clear direction about who to contact for direct communication with many of our governing bodies, diocesan ministries, and other bodies whose work and decisions affect the life of our diocese. Information and transparency are desirable communication standards and are indicative of a welcoming and inclusive organization.

### **Resolution #6: Equity, Inclusion and Justice in Diocesan Clergy Pay Scale**

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

Resolutions Committee Recommendation: **REFER TO COMMITTEE – THE COMMITTEE SPECIFICALLY RECOMMENDS REFERRAL TO THE COMMITTEE ON CONSTITUTION AND CANONS, THE DIOCESAN COUNCIL, AND THE DIOCESAN PERSONNEL COMMISSION.**

1 **Resolved**, that this 111<sup>TH</sup> Convention of the Diocese of Olympia call upon the Diocesan Personnel  
 2 Commission to create Mandatory and Advisory policies regarding clergy compensation and benefits  
 3 that will apply to all priests in the diocese, whether serving in missions, parishes, bishop’s designated  
 4 mission stations or in any other specialized ministry; **and be it further**

5 **Resolved**, that the Personnel Commission develop Advisory Policies that ensure the availability of  
 6 medical benefits to clergy working in Bishop’s Designated Mission Stations and specialized ministries;  
 7 **and be it further**

8 **Resolved**, that the Personnel Commission and the Bishop begin conversation with the Church Pension  
 9 Fund regarding mechanisms for inclusion of priests in these ministries in the Clergy Pension Fund; and  
 10 **be it further**

11 **Resolved**, that the Personnel Commission be asked to report back to the 112th Convention concerning  
 12 the policies developed and reporting on the progress of assuring equitable pay and access to medical  
 13 and pension benefits for all clergy.

Explanation: At the 110<sup>th</sup> Convention of the Diocese of Olympia a fund was established to begin to provide financial support for non-stipendiary priests leading ethnic congregations and other specialized ministries. The rationale for that resolution said: “At present, our Diocese is using the Iona School program for training for those who will exercise an ordained ministry in small, financially challenged worshiping 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.”

Steps have been taken to begin to implement the BIPOC Fund, however these priests, and priests being ordained in the near future, are financially compensated differently than priests in Parishes and Missions, sometimes referred to as “seminary-trained” priests. While each congregation and ministry has unique needs and financial realities, the church responsibilities and the human needs of the clergy staff are not different. Over the years this diocese has had alternative clergy preparation models (Total Common Ministry, Ministry Circles, reading for orders, etc.) and these clergy have relied on retirement or spousal income. Creating specific Mandatory and Advisory Policies in the Clergy Salary Scale, applicable to all priests in the Diocese and working towards providing equitable benefits will bring transparency and inclusion of ethnic ministries and their ordained leaders as an important step towards justice and respecting human dignity.

Additionally, it should be noted that by the nature of their vocation, deacons normally do not have paid positions in congregations. However, should a deacon be employed as a leader with primary responsibility for designated mission stations or any other congregation, these Mandatory and Advisory policies for clergy should apply to them, as should the options for medical and pension benefits.

#### **Resolution #7: Vote and Representation for Lay Members of Bishop Designated Mission Stations**

Submitted by: Sylvia Sepulveda on behalf of the Diocesan Convention Committee on Nominations and the Rev. Rachel Taber-Hamilton on behalf of Circles of Color

Resolutions Committee Recommendation: **REFER TO COMMITTEE ON CONSTITUTION AND CANONS**

1 **Resolved**, that this 111<sup>th</sup> Convention of the Diocese of Olympia request that the bishop direct a  
 2 Consultation Team to consider issues concerning the canonical status of the current Bishop  
 3 Designated Mission Stations in our diocese in order to determine the appropriate governing  
 4 mechanisms by which to grant representative lay members of Mission Stations the ability to vote at  
 5 diocesan convention and to be elected or appointed to the governing bodies and committees of the  
 6 diocese, **and be it further**

7 **Resolved**, that the Consultation Team include the bishop, the Diocesan Chancellor, the Chair of the  
 8 Committee on Constitution and Canons, the Canon for Diocesan Networking and Connections, the

9 Canon for Ethnic Ministries, a representative from the Diocesan Convention Committee on  
 10 Nominations, and at least one representative from each Mission Station, **and be it further**  
 11 **Resolved**, that a report outlining the findings and recommendations of the Consultation Team be  
 12 provided to the Diocesan Convention Committee on Nominations in sufficient time to allow for any  
 13 recommended resolutions to be introduced to the 112th Convention of the Diocese of Olympia in  
 14 2022.

Explanation: At present, parishioners at Bishop Designated Mission Stations are not canonically eligible to be nominated, elected, or appointed to diocesan governing bodies within the diocese, such as Commission on Ministry, Diocesan Council, or the Standing Committee. Further, though members of Mission Stations may be granted seat and voice at Diocesan Convention, they are not currently eligible to vote since criteria for voting requires congregational compliance with paying diocesan assessment. However, the category of Mission Stations was created in order to attach certain small congregations to the formal organization of the diocese while allowing for creative financial solutions to address the issue of diocesan assessment (such as awarding diocesan grants to cover the cost of assessments or accepting a nominal percentage of an annual assessment).

The current Bishop Designated Mission Stations include: La Iglesia Episcopal de la Resurrección in Mt. Vernon, St. John’s Sudanese Episcopal Church in Tukwila, and Church of the Apostles [COTA] in Ballard. Two of out of three of the Mission Stations are unique BIPOC congregations whose diversity and multi-cultural perspective on emerging awareness and developing polices would be important to include among representation on diocesan councils and committees. Unfortunately, at this time and in spite of calls to serve, significant qualifications, desire, or availability, potential candidates from Bishop Designated Mission Stations are not eligible to serve or to vote, resulting in the exclusion of their voices and perspectives from the councils, committees, and policy creation that affect them and all of us.

This resolution asks for an intentional, thoughtful, proactive, and effective plan to be developed by a Consultation Team, providing guidance in how to appropriately address and resolve the canonical issues related to Mission Stations in order that lay representatives of Mission Stations may vote at convention and may be nominated and elected or appointed to committees and commissions of the diocese.

### **Resolution #8: Peace in the Holy Land – Striving for Justice**

*Submitted by the Bishop’s Committee for Justice and Peace in the Holy Land, Diocese of Olympia*

Resolutions Committee Recommendation: **NO OPINION**

- 1 **Resolved**, that this 111<sup>th</sup> Convention of the Diocese of Olympia urge education in congregations about  
 2 Israel’s ongoing military occupation of the West Bank and blockade of Gaza, and Israel’s separate,  
 3 inequitable laws and unequal treatment of Palestinians, listening to the voices of Palestinians and  
 4 encouraging travel to the Holy Land; **and be it further**
- 5 **Resolved**, that the Secretary of Convention provide copies of this Resolution and Explanation to  
 6 congregations for the purpose of raising awareness, facilitating education, encouraging discussion and

7 promoting advocacy in both church and secular circles on behalf of Palestinians whose voices are not  
8 being heard, as we are called by our faith to do; **and be it further**

9 **Resolved**, that the Bishop’s Committee for Justice and Peace in the Holy Land serve as a resource to  
10 congregations in this work and as a source for educational materials, curricula, films, speakers and  
11 guidance.

Explanation

**Statement of Beliefs:** We lament and condemn all acts of violence in Israel/Palestine regardless of perpetrator, and the loss of life, the injury, the fear and the enmity they engender.

We recognize and condemn the increasing acts and attitudes of antisemitism in the United States and in our Diocese and offer support to all who are targeted for their faith or identity. We also recognize the right of Israel to exist and God’s love for the people who live there and for all who consider it a sanctuary and refuge from a history of brutal persecution.

We recognize the duty of Christians and our right as U.S. citizens to speak out against unjust acts committed by others, including those of the government of Israel, and we reject the conflation of advocacy for Palestinian rights with antisemitism. We join concerned people of all faiths in peaceful protest to address injustice.

**Human Rights:** Palestinians living within Israel and in the Israeli Occupied Territories are subject to different laws, policies and practices than their Israeli Jewish counterparts, constituting a categorically discriminatory form of systemic subjugation that severely limits the freedom, health, welfare and lives of Palestinians.<sup>1</sup>

The State of Israel was formed in 1948 with more than 700,000 Palestinians expelled or forced to flee from their homes, beginning a pattern of inferior rights that exists through today. Since the Israeli military occupation of the West Bank and Gaza in 1967, the government of Israel has continued to destroy Palestinian homes and sanction the confiscation of Palestinian land for the establishment of Jewish-only settlements in the West Bank, both actions considered illegal under international law. Throughout this time, Israel has demolished an estimated 55,000 homes in the West Bank and Gaza, and approximately 500,000 Israeli settlers now live on Palestinian property in the West Bank. Violence against Palestinians by settlers is common and severe.<sup>2</sup>

For over 50 years, the Israeli government has assigned different sets of rights to two peoples -- one set inordinately superior to the other, one people free and the other severely restricted, one

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<sup>1</sup> <https://www.hrw.org/report/2021/04/27/threshold-crossed/israeli-authorities-and-crimes-apartheid-and-persecution>

[https://www.btselem.org/publications/fulltext/202101\\_this\\_is\\_apartheid](https://www.btselem.org/publications/fulltext/202101_this_is_apartheid)

These two publications document much of the information in this Explanation and are recommended for further study.

<sup>2</sup> <https://www.theatlantic.com/international/archive/2018/05/the-meaning-of-nakba-israel-palestine-1948-gaza/560294>

<https://icahd.org/2020/03/15/end-home-demolitions-an-introduction>

<https://ifamericansknew.org/stat/settlements.html>

[https://www.washingtonpost.com/world/middle\\_east/netanyahu-approves-settlement-building/2021/01/11/0e009b08-541c-11eb-acc5-92d2819a1ccb\\_story.html](https://www.washingtonpost.com/world/middle_east/netanyahu-approves-settlement-building/2021/01/11/0e009b08-541c-11eb-acc5-92d2819a1ccb_story.html)

<https://news.un.org/en/story/2021/04/1089752>

people’s rights determined by the other, one people holding power and the other imprisoned under it.<sup>3</sup>

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<https://palestinelegal.org/redefinition-efforts>  
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Olympia joined many other Dioceses to endorse the Anti-Racism Covenant, identifying and condemning racism in our midst and calling us to action: to study, pray and work for racial justice.<sup>13</sup>

As Episcopalians, we are compelled by our faith to stand up to injustice, to be peacemakers and to help the oppressed. Our Baptismal Covenant calls on us to “strive for justice and peace among all people and respect the dignity of every human being.” We recognize that Israel’s ongoing military occupation and its separate, discriminatory laws and treatment of Palestinians are antithetical to the Gospel message, and that silence in light of them contravenes the pledge of our Baptismal Covenant.

Kairos Palestine and Global Kairos for Justice (a worldwide ecumenical Christian coalition) write in Cry for Hope, “The very being of the church, the integrity of the Christian faith, and the credibility of the Gospel is at stake . . . . We cannot serve God while remaining silent about the oppression of the Palestinians.”<sup>14</sup>

**Our Role as US Citizens:** The United States gives Israel approximately \$3.8 billion each year in military aid, which constitutes roughly 59% of total U.S. foreign military financing. The U.S. further supports Israel’s unjust and discriminatory policies and practices in other ways, including vetoing actions at the United Nations. Several existing U.S. laws prohibit the provision of U.S. aid to countries that don’t meet human rights standards, however these standards are not always applied to Israel, nor is the aid process transparent enough to be adequately monitored.<sup>15</sup>

**Our Role in the Episcopal Church:** We have a role to play in the tragedy of the Holy Land because we are called by our faith to stand up to injustice; because of our historical and theological connections to the region and its people; and because the United States provides tremendous monetary and other support to Israel’s ongoing mistreatment of Palestinians.

It is our belief that peace can never be achieved while one people systematically controls the rights of another and that violence will not end until equal rights are established.

The Bishop’s Committee for Justice and Peace in the Holy Land was created to raise awareness and facilitate understanding of the challenges facing all who live in the Holy Land, including our Episcopal brothers and sisters in the Diocese of Jerusalem as they struggle to maintain a Christian presence under increasingly difficult conditions imposed by the Israeli occupation.

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**Resolution #9: Justice and Peace in the Holy Land – Our Call to Action**

*Submitted by the Bishop's Committee for Justice and Peace in the Holy Land, Diocese of Olympia*

Resolutions Committee Recommendation: **DO PASS**

- 1 **Resolved**, that this 111<sup>th</sup> Convention of the Diocese of Olympia submit the following resolution to the
- 2 80th General Convention of The Episcopal Church:
- 3 **Resolved**, that we recognize the right of the State of Israel to exist and we condemn the continued
- 4 occupation, segregation and oppression of the Palestinian people; **and be it further**
- 5 **Resolved**, that the Convention urge the President of the United States and the U.S. Congress to take
- 6 action to oppose Israeli laws and practices that result in unequal rights for two peoples.

Explanation

**Statement of Beliefs:** We lament and condemn all acts of violence in Israel/Palestine regardless of perpetrator, and the loss of life, the injury, the fear and the enmity they engender.

We recognize and condemn the increasing acts and attitudes of antisemitism in the United States and in our Diocese and offer support to all who are targeted for their faith or identity. We also recognize the right of Israel to exist and God's love for the people who live there and for all who consider it a sanctuary and refuge from a history of brutal persecution.

We recognize the duty of Christians and our right as U.S. citizens to speak out against unjust acts committed by others, including those of the government of Israel, and we reject the conflation of advocacy for Palestinian rights with antisemitism. We join concerned people of all faiths in peaceful protest to address injustice.

**Human Rights:** Palestinians living within Israel and in the Israeli Occupied Territories are subject to different laws, policies and practices than their Israeli Jewish counterparts, constituting a categorically discriminatory form of systemic subjugation that severely limits the freedom, health, welfare and lives of Palestinians.<sup>16</sup>

The State of Israel was formed in 1948 with more than 700,000 Palestinians expelled or forced to flee from their homes, beginning a pattern of inferior rights that exists through today. Since the Israeli military occupation of the West Bank and Gaza in 1967, the government of Israel has continued to destroy Palestinian homes and sanction the confiscation of Palestinian land for the establishment of Jewish-only settlements in the West Bank, both actions considered illegal under international law. Throughout this time, Israel has demolished an estimated 55,000 homes in the West Bank and Gaza, and approximately 500,000 Israeli settlers now live on Palestinian property in the West Bank. Violence against Palestinians by settlers is common and severe.<sup>17</sup>

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<sup>16</sup> <https://www.hrw.org/report/2021/04/27/threshold-crossed/israeli-authorities-and-crimes-apartheid-and-persecution>

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These two publications document much of the information in this Explanation and are recommended for further study.

<sup>17</sup> <https://www.theatlantic.com/international/archive/2018/05/the-meaning-of-nakba-israel-palestine-1948-gaza/560294>

<https://icahd.org/2020/03/15/end-home-demolitions-an-introduction>

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[https://www.washingtonpost.com/world/middle\\_east/netanyahu-approves-settlement-building/2021/01/11/0e009b08-541c-11eb-acc5-92d2819a1ccb\\_story.html](https://www.washingtonpost.com/world/middle_east/netanyahu-approves-settlement-building/2021/01/11/0e009b08-541c-11eb-acc5-92d2819a1ccb_story.html)

For over 50 years, the Israeli government has assigned different sets of rights to two peoples -- one set inordinately superior to the other, one people free and the other severely restricted, one people's rights determined by the other, one people holding power and the other imprisoned under it.<sup>18</sup>

The international Nobel laureate Human Rights Watch and the widely respected Israeli human rights organization B'Tselem both issued reports in 2021 documenting decades of legal and human rights abuses against Palestinians by the State of Israel and concluding that Israel's ongoing discriminatory and oppressive treatment of Palestinians constitutes apartheid, a word that derives its meaning from the simple concept of apartness. Both organizations found these abuses to be extreme, pervasive, entrenched, intentional and longstanding.<sup>19</sup>

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