

## *Diocese of Olympia*

# **DRAFT RESOLUTIONS**

*Included here are resolutions received prior to the canonical deadline of August 31. These resolutions will be considered by the diocesan Resolutions Committee – as required by the diocesan canons (Canon 4(e)) – and will be reported to the Convention either as received or as amended or combined, with recommendations, “do not consider, do pass, do not pass, refer to other committees or commissions, or no opinion.” The written report of the Resolutions Committee will be posted on the diocesan website when it is available in late September and will be included in packets for voting members distributed during registration at the convention.*

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## **Resolution #1 – 2011 Diocesan Assessment Rate**

*Submitted by the Diocesan Council.*

**Resolved,** That this 99<sup>th</sup> Convention of the Diocese of Olympia approve the recommendation of the Diocesan Council that the 2011 diocesan assessment rate factor be set at 18% of the Net Disposable Income (NDI).

Explanation: In accordance with Canon 7, Diocesan Convention determines the assessment rate for the second year of assessment following determination; thus the 2009 Convention sets the 2011 assessment rate. This Council recommendation is based on several factors:

- 1) Reasonably-stable results for 2009 assessment payments to date, namely, at the end of July a total payment shortfall of about 9.7% and a net shortfall of about 9% (after removing those congregations with shortfalls 1 month or less behind, most of which historically are able to catch up by year end). About 75 of 93 congregations have stayed current with their assessment payments so far this year in this stressful economic climate, and Diocesan Council is thankful for everyone's efforts to date. It is hoped we will be able to come in near the projected shortfall rate of 6% for the 2009 budget.
- 2) A projected shortfall rate of 8% for the 2010 budget – with additional attention from Council, diocesan leadership, and all congregations it is hoped to meet or reduce this shortfall rate for 2010. We just completed our work with the 2010 budget and dealt with a \$350k projected shortfall. Based on 2009 revenues for congregations being only steady and not growing in 2011 this struggle may continue. (For 2010 the total assessment revenues possible with full payment only increased by 1% from 2009.)
- 3) At this time there is nothing specific driving a change to the assessment rate. However, at the national church level it was approved to reduce national diocesan assessments from 21% to 19% by 2012. It would be a nice gesture if the diocese could lower assessments during this national and local serious economic condition as well. Unfortunately, this would lead to another \$200-300k budget deficit to deal with in planning the 2011 budget, so it was felt it was best to leave the assessment as is for now. Regardless, we are continuing to look at how to move the budget toward more direct support of the bishop's priorities.

Long term, Council continues to look at the possibility of changing the assessment basis or formula and the rate. While the present setup has been in place since the late 1970s and was reviewed once in 1993 resulting in no changes approved at Convention, we are considering this with the new bishop in conjunction with whatever new mission and programs that may be established. It is therefore the decision of Council to retain the present assessment formula and rate while further research and discussion is undertaken toward any move to a new calculation method or rate.

**Resolution #2 – Cost of Living Adjustment (COLA) for 2010***Submitted by the Personnel Commission of the Diocese of Olympia.*

**Resolved,** That this 99<sup>th</sup> Convention of the Diocese of Olympia authorize the setting of the Cost of Living Adjustment for 2010 parochial clergy salary scale at 0%.

**Explanation:** As required by Canon 23, Sections 2 and 5, and Canon 12, Section 4, the Personnel Commission, in July 2009, set the Cost of Living Adjustment (COLA) for 2010 for the parochial clergy salary scale at 0%. This is based on the Bureau of Labor Statistics (BLS) for West Coast cities under 1,500,000 population (Bremerton/Tacoma) COLA information for the calendar year May 2008 to May 2009. The revised clergy salary scale is as follows:

**Commission on Personnel—2010 Parochial Clergy Salary Scale**

<u>Grade</u>	<u>Minimum</u>	<u>Mid-Point</u>	<u>Maximum</u>
A	\$75,812	\$94,766	\$113,718
B	68,921	86,150	103,381
C	62,624	78,305	93,966
D	57,272	71,197	85,436
E	51,843	64,804	77,765

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

1. If church-owned housing is provided, the range is reduced by 20% 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 total experience in ordained ministry of ten years (10) or more regardless of grade, must be paid the mid-point of Grade E, which for 2010, will be \$64,804.
4. Clergy with five (5) or more years in the same grade or congregation must be paid at least 90% of the mid-point of the applicable range. *Note: A clergy person with less than five (5) years should be given pay raises greater than the cost-of-living adjustment so the salary would reach the 90% of mid-point by the fifth year.*
5. Clergy with ten (10) or more years in the same grade or congregation must be paid at least 100% of the mid-point of the applicable range. *Note: A clergy person approaching (10) years in the same grade or congregation should be given pay raises greater than the cost-of-living adjustment so the salary would reach the 100% of mid-point by the tenth year.*
6. Exceptions to these policies require approval of the Bishop.
7. All financial agreements with clergy must be rewritten or amended in their Letter of Mutual Ministry Agreement (LOMMA) to reflect changes in compensation or provisions and a copy forwarded to the Bishop.

***Advisory Policies:***

1. For assisting clergy, 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. For interim clergy of a parish or mission, it is recommended that compensation shall be at the grade level of the parish or mission, prorated for the percentage of time committed.

**Resolution #3 – Support to Develop Ongoing Relationships between the Diocese of Olympia and the First Nations Peoples of Western Washington**

*Submitted by the First Nations Committee, Diocese of Olympia, Elsie Dennis and Becky Clark, co-chairs.*

*Resolved*, That the Diocese of Olympia celebrates the First People of the Pacific Northwest, affirms their dignity and respects their wisdom; *and be it further*,

*Resolved*, That the Diocese of Olympia honors its previous commitments in the “Covenant of Faith,\*” and “The Apology,\*” (\*see appendix), our bishops being signatories of these documents, encourage all parishes and missions to work toward developing and maintaining ongoing relationships with nearby First Nations Peoples.

Explanation: *Budget*: no funds requested. *Staff*: support of Ethnic Missioner as available, support of Suffragan Bishop as available. *Responsibility*: the parishes and missions of the Diocese of Olympia, in consultation with the First Nations Committee. *Report to*: First Nations Committee, time and form, to be decided with each relationship.

Taking our example from General Convention Resolutions 1997-A305, 2003-C008, and 2007-D046, “With God’s help, in the love of Christ, and under the direction of the Holy Spirit may we journey longer still in friendship and in faith” we recognize that the Diocese of Olympia has parishes and missions in Western Washington State on or adjacent to the traditional lands of the First People of the Pacific Northwest, and we therefore have the perfect opportunity to develop and strengthen relationships with the First Nations Peoples of western Washington.

In living out our Baptismal Covenant we are to seek and serve Christ in all persons, loving our neighbors as ourselves, and to strive for justice and peace among all people, and respect the dignity of every human being, recognizing the Christ in the First Nations Peoples of western Washington, they are our neighbors.

Ways we can live that out are to:

- strive for justice in reconciling our history of colonization and the suffering it has engendered for generations between us: We will continue to be as constant in our search for the truth as we are responsible to its discoveries.
- work together to find new solutions to the social and political challenges before us: We will continue to be as dedicated to the principles of self determination as we are committed to justice for all humanity.
- expand the theological and spiritual dialogue between our several traditions and communities: We will continue to be respectful of the integrity of Indigenous traditions.
- stand together to honor, protect and nurture our home, the Earth: We still continue to be as active in stewardship of God’s creation as we are diligent in our advocacy for its care.

### **Resolution #4 – In Support of the Centre for Indian Scholars**

*Submitted by Kathryn Rickert, Ph.D. and the First Nations Committee, Diocese of Olympia.*

**Resolved**, That this 99<sup>th</sup> Convention of the Diocese of Olympia, in light of our previous apology, recognition and honoring of First Nations peoples among us, do acknowledge a need to take specific actions commensurate with the spirit of the Apology to the Northwest Tribes (1989) and the New Jamestown Covenant (2007); *and be it further*

**Resolved**, That the Centre for Indian Scholars is an Indian cultural and educational institution which provides support for the study and teaching of First Nations traditions and cultures in order to lessen cultural conflicts and to foster North American Indian civilizations; *and be it further*

**Resolved**, That the 99<sup>th</sup> Convention of the Diocese of Olympia acknowledges the valuable contribution of the Centre for Indian Scholars in building bridges between traditional tribal leaders of North American Indian Cultures and those who honor them through scholarship and learning.

Explanation: Since the public signing and support for the Apology to the Northwest Tribes in 1989, by our (then) Bishop, the Rt. Rev. Robert Cochrane, and our more recent commemoration and signing of the New Jamestown Covenant in 2007, the Diocese of Olympia has taken a public stand in recognition of and support of the presence and contribution of First Nations peoples in the Episcopal Church and society.

While both the Apology and the New Jamestown Covenant called us to supportive action to the benefit of First Nations peoples, neither of these documents offered specific steps for action. In the spirit of both of those documents, the Diocese of Olympia can most fully and faithfully act in demonstration of our support and appreciation by offering our official recognition for on-going First Nations institutions such as the Centre for Indian Scholars. Our public recognition will facilitate their applications for grants and funding in order to further their work.

“The Centre for Indian Scholars is a Native educational and religious institution designed to develop native reflection and scholarship by North American First Nations peoples about their aboriginal, religious, cultural and social heritage.

The need for such a Centre originates in the concerns of native elders and religious leaders who attended the Indian Ecumenical Conference in 1971. These religious leaders, traditional and Christian First Nations/Native Americans, called for an institution which makes possible the strengthening and sharing of Native religious thought and theology among all the Native peoples of North America.”

The Centre is administered from Vancouver, B.C. and works in collaboration with the Vancouver School of Theology’s Native Ministries Consortium. Contact: The Secretary/Treasurer, Mr. Jim White, The Centre for Indian Scholars, 6000 Iona Dr., Vancouver, BC, V6T1L4 CANADA.

**Resolution #5 – Concerning a Canonical Change Regarding Clergy Compensation**

*Submitted by the Rev. Mike Morrissey, St. Bede's Church, Pt. Orchard, and the Rev. Martin Yabroff, St. Andrew's Church, Tacoma.*

**Resolved**, That this 99<sup>th</sup> Convention of the Diocese of Olympia authorize amendment of Canon 12, sections 2 and 3, to specifically include all active clergy as indicated:

**Canon 12****Section 2**

All clergy ~~employed by~~ actively serving any ~~Parish, Mission, Congregation,~~ or other diocesan institution shall be covered by written agreements specifying terms as to compensation, including any housing and utilities allowance, pension and insurance benefits, continuing education expenses and business expense allowances, which are not inconsistent with the Constitution and Canons of the National Church and the Diocese and the Diocesan Clergy Personnel Policy Manual.

**Section 3**

The Diocesan Council shall periodically recommend the establishment of a minimum annual compensation scale applicable to all clergy ~~employed by~~ actively serving any ~~Congregation, Parish, Mission,~~ or other diocesan institution. Once adopted by Convention, written compensation payments shall not be less than the established minimum without the written concurrence of the Bishop.

Explanation: There are two "classifications" of clergy not addressed by written diocesan pay policy. The first classification of clergy (priests and deacons) are ordained for and serving within the Diocese of Olympia's Total Common Ministry (TCM) congregations of which there are seven as of August 2009. As a matter of practice, these clergy and most vocational deacons (the second classification for the purpose of this explanation) actively serving in other congregations or institutions are not to be paid. Under the proposed changes, these clergy may opt out with the concurrence of the bishop just as other clergy may do. Current practices do not allow for stipends to TCM clergy if a congregation wishes to do so. In other situations supply, interim, assistant and part-time clergy are covered. As a matter of justice, there is no standard or practice prohibiting a stipend/ salary for lay people in the performance of a ministry. (The ancillary phrases "continuing education" and "the Diocesan Clergy Personnel Policy Manual" are included to reflect and clarify current practices.)

**APPENDIX A: The Apology – A Public Declaration to the Tribal Councils and Traditional Spiritual Leaders of the Indian and Eskimo Peoples of the Pacific Northwest:**

c/o Jewell Praying Wolf James, Lummi

Dear Brothers and Sisters,

This is a formal apology on behalf of our churches for their long-standing participation in the destruction of traditional Native American spiritual practices. We call upon our people for recognition of and respect for your traditional ways of life and for protection of your sacred places and ceremonial objects. We have frequently been unconscious and insensitive and not come to your aid when you have been victimized by unjust Federal policies and practices. In many other circumstances we reflected the rampant racism and prejudice of the dominant culture with which we too willingly identified. During this

200<sup>th</sup> Anniversary year of the United States Constitution we, as leaders of our churches in the Pacific Northwest, extend our apology. We ask for your forgiveness and blessing.

As the Creator continues to renew the earth, the plants, the animals and all living things, we call upon the people of our denominations and fellowships to a commitment of mutual support in your efforts to reclaim and protect the legacy of your own traditional spiritual teachings. To that end we pledge our support and assistance in upholding the American Religious Freedom Act (P.L. 95-134 , 1978) and within that legal precedent affirm the following:

- (1) The rights of the Native Peoples to practice and participate in traditional ceremonies and rituals with the same protection offered all religions under the Constitution
- (2) Access to and protection of sacred sites and public lands for ceremonial purposes
- (3) The use of religious symbols (feathers, tobacco, sweet grass, bone, etc.) for use in traditional ceremonies and rituals

The spiritual power of the land and the ancient wisdom of your indigenous religions can be, we believe, great gifts to the Christian churches. We offer our commitment to support you in the righting of previous wrongs; to protect your peoples' efforts to enhance Native spiritual teachings; to encourage the members of our churches to stand in solidarity with you on these important religious issues; to provide advocacy and mediation, when appropriate, for ongoing negotiations with State agencies and Federal officials regarding these matters.

May the promises of this day go on public record with all the congregations of our communions and be communicated to the Native American Peoples of the Pacific Northwest. May the God of Abraham and Sarah, and the Spirit who lives in both the cedar and Salmon People, be honored and celebrated.

Sincerely,

The Rev. Thomas L. Blevins, Bishop, Pacific Northwest Synod-Lutheran Churches in American; The Rev. Dr. Robert Bradford, Executive Minister, American Baptist Churches in the Northwest; The Rev. Robert Brock, N.W. Regional Christian Church; The Right Rev. Robert H. Cochrane, Bishop, Episcopal Diocese of Olympia; The Rev. W. James Halfaker, Conference Minister, Washington North Idaho Conference, United Church of Christ; The Most Rev. Raymond G. Hunthausen, Archbishop of Seattle, Roman Catholic Archdiocese of Seattle; The Rev. Elizabeth Knott, Synod Executive, Presbyterian Church, Synod Alaska-Northwest; The Rev. Lowell Knutson, Bishop, North Pacific District, American Lutheran Church; The Most Rev. Thomas Murphy, Coadjutor Archbishop, Roman Catholic Archdiocese of Seattle; The Rev. Melvin G. Talbert, Bishop, United Methodist Church – Pacific Northwest Conference. Signed on November 21, 1987.

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## APPENDIX B: A Covenant of Faith

**In the Name of God, The One Who Creates. In the Name of Christ, The One Who Redeems. In the Name of the Holy Spirit, The One Who Guides in Truth. In the Name of the Trinity, The Three in One.**  
**Amen**

The Holy Scriptures commend us, as a people of faith, to publish glad tidings that the world may know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, Jesus Christ. Therefore, we publish this sacred Covenant as a living sign of the renewal of the centuries old relationship between the Indigenous peoples of the Americas and the Anglican Communion. We gather in community, on this feast of All Saints, in the year of our Lord Nineteen Hundred and Ninety Seven, to pray God's blessings on our common mission.

We are the Indigenous Peoples of this hemisphere. We are Native American and Native Alaskan Peoples. We are Native Hawaiian. We come from many tribes and speak many languages, but this we share in common: we are a free People of a common history bound by a shared tradition who embody a culture both ancient and wise.

We are the Episcopal Church. We are a community comprised of many cultures, many races, and many traditions, but this much we share in common: we are equal partners in the mission of Christ as it is proclaimed and lived out by the Church we celebrate and serve.

Representing these two expressions of our Church, we gather to make a Covenant of Faith between the Episcopal Church and its Indigenous Peoples.

We begin in prayer, asking God to bless and sanctify our pledge of faith as we seek the wisdom and direction of the Holy Spirit in fulfilling its promise.

We add our individual names to this Covenant in humility, inviting others to join us in the commitment and hope it embodies for us all.

We offer this Covenant to the Church, inaugurating a decade of study, action, and prayer as the relationship between us continues to mature and bear the fruit of the gospel.

We lift this Covenant up as the sign of a recognition and reconciliation for all Indigenous communities and their neighbors in the Episcopal Church: may a new decade of respect and justice unify us all as we seek to be the family of God.

Therefore, we joyfully covenant ourselves to the continuing mission of Christ as it finds both meaning and expression in the Indigenous Peoples and the Episcopal Church, with these statements of our faith:

**I** As we strive for justice in reconciling our history of colonization and the suffering it has engendered for generations between us: We will continue to be as constant in our search for the truth as we are responsible to its discoveries.

**II** As we work together to find new solutions to the social and political challenges before us: We will continue to be as dedicated to the principles of self determination as we are committed to justice for all humanity.

**III** As we expand the theological and spiritual dialogue between our several traditions and communities: We will continue to be as respectful of the Integrity of Indigenous traditions as we are loving in sharing Christ.

**IV** As we stand together to honor, protect, and nurture our home, the Earth: We still continue to be as active in stewardship of God's creation as we are diligent in our advocacy for its care.

With these four principles as our guide for a Decade of Remembrance, Recognition, and Reconciliation, we, the undersigned, pledge our hearts and minds to the task God has placed before us.

We do so, not with pride that assumes we speak for all, but rather with a humility that invites others to join in living out the gospel.

We call upon all people to reflect upon the true meaning of our agreement: that through Jesus Christ those who were once separated by walls of hostility have been brought together: those who were once unequal in power and position now have equal access to the spirit through the church they share: and that together they are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God.

We are the Episcopal Church. We are partners in the future for which God has planned and humanity has dreamed for over four hundred years. May God bless this Covenant and may God bless all those who embrace it as their own.

To these four statements of a shared faith, in solemn covenant one to another, we commit ourselves before God and in celebration of the mission and witness of the Episcopal Church. In so doing, we honor one another as we begin again the long journey that has brought us this far. With God's help, in the love of Christ, and under the direction of the Holy Spirit may we journey longer still in friendship and in faith.

(See General Convention Resolutions 1997-A035, 2003-C008, and 2007-D046 at <http://www.episcopalarchives.org/e-archives/acts/>).