

INVITATION TO DISCERN WITH US

Diocese of Olympia
Bishop Search Profile

OCTOBER 2023

The clergy and people of the Diocese of Olympia, trusting in the guidance of the Holy Spirit, are choosing a bishop and chief pastor. We invite you to discern with us.



The Episcopal Diocese of Olympia

THE EPISCOPAL CHURCH IN WESTERN WASHINGTON
PARTICIPATING IN GOD'S MISSION



DISCERNMENT **PRAYERS**

Almighty God, who set the stars in the sky, shaped the mountains with your hands, and breathed life into all creation: send your Holy Spirit to hover among all of us in the Diocese of Olympia during this season of change. Bless especially those serving on the Bishop Search Committee. Open their eyes and ears to see and hear the concerns and hopes shared with them through each conversation, email, and survey. Marry our data with our dreaming and brighten each meeting with your Light. Walk beside us, we pray, as we forge a new path and seek the new shepherd you have chosen to join us in our journey together. Bless our former Bishop Greg and our Bishop Provisional Melissa as their lives and service to you branch off in new directions. Bless our candidates with bravery and humility that they may both lead our churches and serve our communities with love, following always in the footsteps of your most beloved son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, One God now and forever. Amen. ~The Rev. Hillary Kimsey



DISCERNMENT PRAYERS

Dios Todopoderoso, tu que pusiste las estrellas en el cielo, formaste las montañas con tus manos y soplaste vida a toda la creación: envía tu Espíritu Santo a ondular entre todos nosotros en la Diócesis de Olimpia durante esta temporada de cambios. Bendice especialmente a aquellos que sirven en el Comité de Búsqueda del Obispo. Abre sus ojos y oídos para ver y escuchar las inquietudes y esperanzas que se comparten con ellos a través de cada conversación, correo electrónico y encuesta. Une nuestros datos con nuestros sueños e ilumina cada encuentro con tu Luz. Camina a nuestro lado, te lo pedimos, mientras forjamos un nuevo camino y buscamos al nuevo pastor o pastora que has elegido para que se una a nosotros y nosotras en nuestro viaje juntos. Bendice a nuestro ex Obispo, Greg, y a nuestra Obispa Provisional, Melissa, ya que sus vidas y su servicio hacia ti se ramifican en nuevas direcciones. Bendice a nuestros candidatos y candidatas con valentía y humildad para que puedan liderar nuestras iglesias y servir a nuestras comunidades con amor, siguiendo siempre los pasos de tu amadísimo hijo Jesucristo nuestro Señor, que vive y reina contigo y el Espíritu Santo, Un solo Dios ahora y siempre. Amén.

~La Reverenda Hillary Kimsey

Spanish, translated by Liberato Arellano and
The Rev. Jo Beecher

Mwenyezi Mungu, uliyeweka nyota angani, ukaumba milima kwa mikono yako, na kupiliza uhai kwa viumbe vyote: tuma Roho wako Mtakatifu awe kati yetu zote katika Uaskofu wa Olympia msimu huu wa mabadiliko. Hasa, Wabariki wale wanaohudumu katika Kamati ya Utafutaji wa Askofu. Fungua macho na masikio yao ili kuona na kusikia wasi maoni na matumaini yaliyoshirikiwa kwao kupitia kila mazungumzo, barua pepe na uchunguzi. Unganisha pamoja data na ndoto zetu na uangaze nuru yako kwa kila mkutano. Tembea nasi, tunaomba, tunapotengeneza njia mpya ya kutafuta Askofu mpya uliyemchagua kuungana Pamoja nasi katika safari yetu. Wabariki Askofu wetu wa zamani, Greg, na Askofu wetu wa Muda, Melissa, maisha yao na huduma yao kwako inapoanza katika njia mpya. Wabariki wagombea wetu kwa ujasiri na unyenyekevu ili waweze kuongoza makani-sa yetu na kutumikia jumuiya zetu kwa upendo, wakifuata daima nyayo za Mwana wako mpendwa Yesu Kristo Bwana wetu, anayeishi na kutawala pamoja nawe na Roho Mtakatifu, mmoja. Mungu sasa na hata milele. Amina. ~kasisi Hillary Kimsey

Kiswahili, translated by The Rev. Agnes Kuria



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WELCOME FROM THE BISHOP SEARCH COMMITTEE CO-CHAIRS

Grace to you and peace from God our Creator and the Lord Jesus Christ.

As representatives of the Episcopal Diocese of Olympia, the Episcopal Church in Western Washington, we are delighted to join you in discernment for our next bishop. Our search committee of laity and clergy from across the Diocese have faithfully attended to this work since May of 2023. We have gathered with communities throughout the Diocese for our Holy Conversations, engaged in surveys, met in subgroups, and listened to the many unique voices speaking throughout Western Washington. We have gained a deeper knowledge of who we are as a Diocese, and what we seek in our next leader. We hope this profile gives you a taste of who we are, and where we feel God is calling us to go next.

In this journey of thoughtful prayer and listening, we have witnessed the deep love our communities have for Jesus, their creativity, playfulness, resilience, faithfulness, and joy for God that we are eager to share with the world. Amidst the backdrop of a predominantly secular society in the Pacific Northwest, our people continue to be bearers of God's good news in creative and unique ways.

Our profile shares the story of our Diocese, who we are, our joys and strengths, along with our struggles and challenges. We continue to engage the difficult and necessary work around racial reconciliation, uplifting marginalized voices, and truth telling around ways we have failed in this work in the past. We pray for a bishop to join us in the holy work we have started. Our prayer is for a bishop with a deep love for Jesus, a joy for working with people, and passion for co-leading our Diocese into the future of being Church.

We pray that if you feel the Spirit stirring in you as you read this profile, you will consider putting yourself forward for discernment to be our next Bishop Diocesan. We are excited to walk alongside you in this discernment. We cannot wait to see what God has in store for the Diocese of Olympia.

May the peace of God remain with you, now and forever. Amen.



*With blessings and peace,
Tieran Sweeny-Bender and Elizabeth Riley+
Co-Chairs of the Bishop Search Committee*





OUR PLACE IN CREATION

But ask the animals, and they will teach you, or the birds in the sky, and they will tell you; or speak to the earth, and it will teach you, or let the fish in the sea inform you. Which of all these does not know that the hand of the Lord has done this? In his hand is the life of every creature and the breath of all mankind.

Job 12:7-10

The Diocese of Olympia encompasses all of Western Washington, the geographic area of the State of Washington that is located west of the Cascade mountain range. Clothed in a unique natural tapestry of rugged coastlands, lush evergreen forests, and high peaks, this is a very special and beloved part of God's creation. The Cascade mountain range extends from British Columbia, Canada, southward to Northern California, and is characterized by a chain of culturally significant volcanic mountains and glacial landforms. Mount Rainier, also known as Taquoma (təqʷuʔməʔ) in the Twulshootseed language of the Puyallup Tribe, is the tallest mountain in the range, rising to an elevation of over 14,000 feet. This mountain, like many others in the Cascades, provides a breathtaking backdrop to cityscapes and also serves as an important place of retreat and recreation for many in the region.

The Puget Sound, a 1,000 square-mile inlet of the Pacific Ocean, lies west of the Cascades and is home to over four million people. A defining landscape feature of Western Washington, the Puget Sound provides critical habitat for a variety of marine, freshwater, and wetland species and is a key component of the region's vibrant marine economy.

Rising out of the Puget Sound lowlands are the Olympic Mountains, which extend across the Olympic Peninsula. Olympic National Park, the state's largest and most popular national park, draws three million visitors annually. On the western edge of the Olympic National Park is the Hoh Rain Forest, which is dedicated by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as a World Heritage Site and Biosphere Reserve. The Hoh Rain Forest, which averages 12 feet of rain per year, supports a thick canopy of old-growth forest, moss, and understory.

The outer Olympic Peninsula extends to the northwesternmost point of the contiguous United States at Cape Flattery, which is located on the ancestral lands of the Makah People and is stewarded by the Makah Tribe. From here, the coastline stretches over 155 miles to the south, where it meets the mighty Columbia River, the natural divide between Washington and Oregon. Within this reach are numerous coastal communities with deep cultural and historical connections to the Pacific Ocean and coastal plain environs.

Regional climate and weather are influenced by proximity to the Pacific Ocean. The region is characterized by its relatively mild, wet, and cloudy winters and comparatively cool and dry summers. Western Washington's northerly latitude brings long days of summer light and dark winter days.

During the dark days of winter, the rain can feel persistent and the warm rays of the sun can feel elusive. However, the cleansing rains keep the Evergreen State lush and green and provide a striking backdrop to the joyful colors that always come with Spring.

The natural beauty of the Pacific Northwest is a significant aspect of our regional cultural identity and a key reason why people are drawn to this area. Our charismatic species of Pacific Salmon and pods of Southern Resident Killer Whale; thick forests and rising mountain ranges; vast ocean and salty sounds; and the active and enduring presence of the Indigenous Peoples who have called this place home since time immemorial all remind us of our shared responsibilities as stewards of creation, and across the Diocese, there is a strong sense of our Christian responsibility to care for creation.



OUR HISTORY, 1853-2023

Since time immemorial, the Coast Salish peoples – the original inhabitants of the area now known as Western Washington – have hunted, fished, gathered, and taken care of these lands. We respect their sovereignty, their right to self-determination, and honor their sacred spiritual connection with the land and water. We strive to be honest about our past mistakes and bring about a future that includes their people, stories, and voices to form a more just and equitable society.



On January 19, 1853, the Rev. John D. McCarty, D.D., arrived in the Northwest. Sent by the Board of Missions of the Episcopal Church, McCarty, a former New York rector and Army chaplain, began his ministry in Portland, Oregon, but quickly assumed additional duties as Chaplain at Ft. Vancouver on the Washington side of the Columbia River. There, he also ministered to civilians and founded St. Luke's, Vancouver, our oldest parish.



The Rev. John McCarty

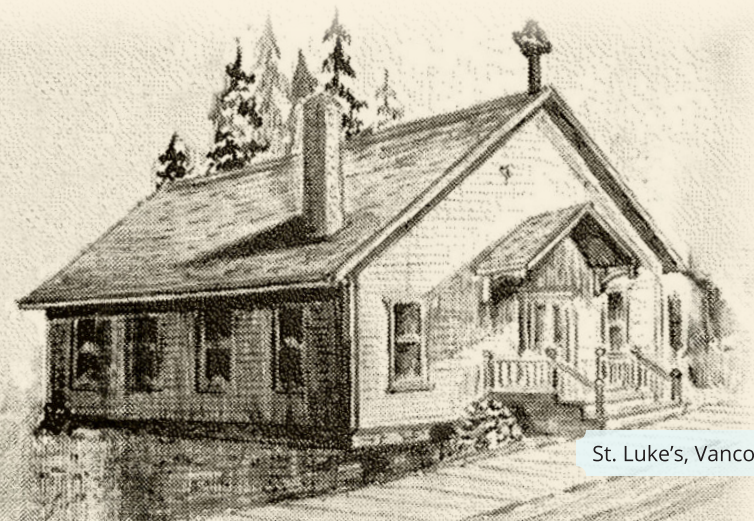
In May 1853, McCarty made an exploratory trip to the Puget Sound area, where

he found "a field of labor of great extent and full of promise." A few months later, he gathered about a dozen Episcopalians. McCarty dubbed this "Meeting of Episcopalians," our first convocation, held on August 2, 1853, where they prepared a resolution to the General Convention of the Episcopal Church calling for a bishop. General Convention responded in October of that year by electing the Rev. Thomas Fielding Scott, Rector of Trinity Church, Columbus, Georgia, as the first bishop of the missionary territories of Oregon and Washington. Traveling by ship from Georgia to Panama, crossing the isthmus by mule, and completing their journey by ship to Portland, Bishop and Mrs. Scott arrived in April 1854.



The Rt. Rev. Thomas Fielding Scott

The years of Bishop Scott's episcopate, 1853-1867, were difficult because of the large geographic area. The first seven years, McCarty was the only clergyman in Washington. At Scott's death in 1867 and the beginning of Bishop Benjamin Wistar



St. Luke's, Vancouver - Washington State's First Episcopal Church, 1857





St. Paul's, Port Townsend



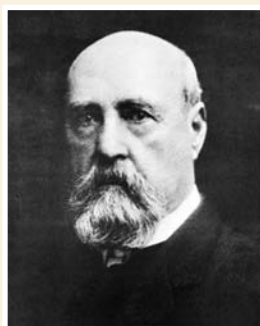
The Rt. Rev. John
Adams Paddock

Morris's episcopate, there were only two clergy in Washington and four congregations: St. Luke's, Vancouver; St. John's, Olympia; St. Paul's, Port Townsend; and Trinity, Seattle. The scarcity of clergy meant that the existence of the Church depended on the participation and support of the laity—setting an early precedent for lay leadership that has continued to this day.

One key event of the 1870s was the arrival of the railroad. By 1880 when General Convention divided the Oregon

and Washington missionary territories, the area was on the verge of a population boom precipitated by the discovery of gold in Alaska and the Yukon. Improved transportation spurred population growth and, subsequently, an increase in the number of churches and clergy. Under Bishop John Adams Paddock, selected as the first bishop of Washington Territory in 1880, the number of congregations grew to 45 and communicants from 140 to 3,125. Five hospitals and several schools, including the Annie Wright Seminary in Tacoma, were also established.

Church growth in Seattle was nurtured by Trinity Parish, Seattle. Founded by the Rev. Peter Edward Hyland in 1865, Trinity Parish has, over the



The Rev. Peter Hyland



St. Mark's Cathedral under construction, 1930

years, seeded many missions, including 13 currently active parishes. Among these churches is St. Mark's, Seattle, founded as a mission in 1889, and since 1926, the Cathedral for the Diocese of Olympia.

Growth was tempered by economic depression following the disastrous Great Seattle Fire of 1889, and Paddock's successor, Bishop William Morris Barker, worked to put his jurisdiction on a firm financial footing. By 1910, under the leadership of Bishop Frederic William Keator, the time seemed ripe for seeking diocesan status, and on October 10, 1910, the Diocese of Olympia was created.

The early years of the twentieth century brought significant societal and economic change, reflected in the face and form of the Church. The Diocese of Olympia is no newcomer to the work of multicultural ministries. The historically Japanese congregation St. Peter's was formed in 1908, and the Diocese of Olympia was organized in 1910; it can rightfully be said that multicultural ministry was a part of the work of this Diocese before its formal inception.





Camp Harmony, Puyallup, 1942. Round-up of Japanese immigrants and Japanese-American citizens for internment camps.

The Diocese of Olympia worked with the African American population of Seattle in the early part of the 20th century,

culminating in the founding of the Church of the Advent in 1926. Although this congregation closed in the 1960s, African Americans continue to be a vital part of the life of this Diocese.

World War I fostered industrialization and urbanization. Of the 13 congregations formed between 1900 and 1930, nine were in the greater Seattle area, while missions in rural areas closed. This trend continued through World War II, and both of the global conflicts took a heavy toll on clergy, com-

municants, and congregations. The World War II period included stripping people of Japanese descent of their civil rights and the forced relocation of all persons of Japanese ancestry to internment camps. During this period, St. Peter's and its mission in the Kent Valley, St. Paul's, were closed. Although St. Peter's was reopened after the war and is today a thriving multicultural parish, St. Paul's never reopened and serves as a testament to the effects of this shameful chapter in American history.

After 22 years of faithful service, Bishop S. Arthur Huston retired in 1947 and was succeeded by Bishop Stephen Fielding Bayne, Jr., who oversaw more than a decade of



Bishops Bayne (L) and Huston



St. Peter's, Seattle 1950



growth. Between 1949 and 1959, more than 20 churches were founded. A gifted writer and speaker, Bishop Bayne raised the level of communication in the Diocese and went on to become a prominent national and international figure, becoming the first Executive Officer of the Anglican Communion.

By the 1960s, postwar optimism gave way to social and political upheaval, and the church faced new challenges as confidence in traditional institutions began to erode. Bishop William Fisher Lewis modeled compassion and spirituality during his brief episcopate (1960-1964), and under his leadership, the Diocese continued to grow. National unrest continued through the 1960s and into the 1970s as the war in Vietnam escalated, racial tensions flared, the women's liberation movement made headlines, and the Watergate scandal unfolded.



The Rt. Rev. Robert H. Cochrane

Bishop Ivor Ira Curtis, 1964-1976, led the Diocese and his often divided flock through these tumultuous times.

Since 1976, during the episcopates of Robert Hume Cochrane (1976-1989) and Vincent W. Warner Jr. (1989-2007), refugee populations from Asia and Sudan and a rise in the Span-

ish-speaking community have enriched our Episcopal communities and contributed to our diversity. Ministry to the Chinese communities of Seattle centered at Saint James of Jerusalem, and eventually, the Chinese community started its own congregation called Holy Apostles in Bellevue in 1978. When the Khmer Rouge rose to power in Southeast Asia, a large Cambodian population fled to the US. The people of Saint

Matthew Episcopal Church, Tacoma, WA, welcomed this refugee community, which eventually seeded the congregation Holy Family of Jesus in Tacoma in 1980. Families from Mexico came to northwest Washington state to farm beginning in WWII, and by the 1980s, there were several Indigenous Mexican communities living in Skagit County.

In 1988, La Iglesia Episcopal de la Resurrección was established to minister to those communities.



Bishop Warner, 1990-2007 with the Dalai Lama

Bishop Warner (1989 – 2007) cared deeply about social justice and engaged communities across the Diocese to better understand the roles of the church in community ministry, and he urged congregations to

work with local officials to solve community problems. During Bishop Warner's tenure, The Rev. Jerry Shigaki became the first Ethnic Missioner of the Diocese, and through his leadership, multicultural ministries were intentionally supported and coordinated. He served as a wonderful advocate for multicultural ministries in our region, and we continue to benefit from his gifts of wisdom and life experience. The difficulty of providing care to the large territory of the Diocese led to the election of



The Rev. Jerry Shigaki



The Rt. Rev. Bevi Edna "Nedi" Rivera



the Rt. Rev. Bevi Edna “Nedi” Rivera (2005-2010) as Suffragan Bishop, the first Hispanic woman bishop of the Episcopal Church. She joined Assistant Bishop the Rt. Rev. Sanford “Sandy” Hampton (1996–2004) in extending Bishop Warner’s reach. This was the high-water mark for multicultural ministries as Bishop Rivera brought new perspectives, skills, and energy to the work. Ministry to minority communities benefited from Bishop Rivera’s attention, and she aided many congregations with planning by “Appreciative Inquiry,” a strengths-based, positive approach to leadership development and organizational change.

The Rt. Rev. Gregory H. Rickel (2007–2022) began his term calling attention to three major priorities: attracting members under 35, congregational growth, and stewardship. The College for Congregational Development has attracted national attention, and the three priorities focused efforts to build membership and improve congrega-



The Rt. Rev. Greg Rickel

tional life. Washington State has one of the highest populations of people across the nation who identify as nonreligious and this, combined with an aging “Baby Boomer” generation (born 1946-1964), continues to pose challenges to congregational growth.¹ Under Bishop Rickel’s leadership and prior to COVID-19,

the Diocese experienced slow but steady growth with a specific focus on new engagement with people under 35 in congregations and leadership. A key component of Bishop Rickel’s ministry was engagement with the wider church domestically and internationally, committing a quarter of his time to being outside the Diocese. He served on boards globally and regularly led pilgrimages to the Holy Land with clergy and congregants from across the Diocese. Bishop Rickel’s focus on stewardship helped the Diocese remain financially stable, particularly during the highly disrupt-

¹ seattletimes.com/seattle-news/data/washingtonians-are-less-religious-than-ever-gallup-poll-finds

Bishop Rickel (kneeling) and diocesan pilgrims in the Holy Land, 2020



tive COVID-19 pandemic and subsequent downward trends in church attendance that continue today. Although the Diocese is financially healthy, we are still learning about the long-term financial implications of a post-pandemic landscape, and we seek a bishop who will lead us through this transitional time with courage and compassion.

In 2017, the Diocesan Convention adopted a vision statement that called for the Diocese to bear witness to God's redemptive reign and act out God's inclusive love, peace, and justice, uniquely living out this call within our specific local communities. In 2019, after many years of disconnection, members of Black, Indigenous, People of Color (BIPOC) communities began to reach out to reconnect with each other. There was a longing to rekindle the fire and passion for the mission of ethnic ministries and to envision what it would be like to regather the Beloved Community in love and partnership. This was the birth of the Circles of Color, which are mutually supportive communities for resource sharing, networking, personal support, addressing

issues of racism, encouraging leadership development among BIPOC communities, and connecting people of color with the emotional and spiritual support they may want or need to be who God is calling them to be. The murder of George Floyd in 2020 and the movement within civil society that followed was like a burst of sudden flame, backlighting how unprepared and corporately disassociated we had all become due to a lack of deep relationships and



Diocesan clergy, Juneteenth Celebration, Saint Mark's Cathedral, 2023

connectivity. At the same time, it created a watershed moment for significant forward progress on racial justice and reconciliation.

This year, Diocesan Council was asked to discern its top ten priorities based on the diocesan vision, and the priorities are: Multicultural Ministries, Congregational Development, Creation Care, Clergy Leadership Resources, Faith Formation, Stewardship and Development, Communications, Congregational Grants, Retaining Staff, and Canonical Support and Governance. These priorities helped inform the Budget and Finance Committee and the Leadership Team of the Office of the Bishop and provided



important focus during the 2024 budget process. Consistent with the visioning and budget prioritization and as part of our work toward racial reconciliation, healing, and justice, and our long-term commitment to Becoming Beloved Community, the Diocese of Olympia has made a conscious effort to redress past wrongs against communities of color. Actions taken to this effect have included the establishment of a BIPOC Ministry Fund (the BMF), advocacy for [Resolution A127](#): “Resolution for Telling the Truth about The Episcopal Church’s History with Indigenous Boarding Schools,” restructuring the Diocesan Council to increase diversity, make diversity explicit in appointed roles in the diocesan canons, add a cultural interpreter to BIPOC ordination processes, adopt the Covenant to Root Out Racism, and funding a Canon for Multicultural Ministries & Community Transformation.²

The Diocese of Olympia has affirmed, in gratitude, the presence of LGBTQIA+ siblings (lay and clergy alike) and we are committed to continuing to learn how to exist more justly alongside those whose identity differs from one’s own. Many of our congregations and congregants participate in local Pride events, raise up LGBTQIA+ candidates for ordination, and are continuing

the work to welcome people of all genders and sexualities. Our common life together is deeply enriched by LGBTQIA+ lay and clergy, and we want to do more to actively invite, welcome, and include members of the LGBTQIA+ community. We have more to do surrounding awareness and welcome of those who identify as transgender and nonbinary and hope to ensure and educate our congregations that resources like *Enriching Our Worship* are authorized, and may be utilized for inclusive liturgical language and within our congregations.

As Christians, we are people of stories, and we know how important these stories are. Our scriptures are collections of stories, and Jesus frequently used stories to teach. Stories center and ground us; they remind us, they teach us, and they inspire us. The history of the Diocese is a story of how we’ve experienced life, with all of its joys and challenges, to be the resilient people we are today. We have grown through painful parts of our history to emerge anew with joy and thanksgiving for the loving light of Christ Jesus that illuminates our way towards perfect peace. Ever mindful of where we’ve been, what we’ve done, what we’ve learned, and who we are now, we are excited for our work at this moment and hopeful for our future. We prayerfully ask God for a new shepherd, inspirational leader, and willing advocate to help us live into our vision of who we want to be as active members of the Jesus Movement, in loving, liberating, and life-giving relationship with God, each other, and creation.



² Full resolutions are available in the [2020 Resolution Report](#), [2021 Resolution Report](#), and [2022 Resolution Report](#).

BISHOPS OF THE EPISCOPAL DIOCESE OF OLYMPIA

Thomas Fielding Scott, 1854-1867

1st Missionary Bishop of Oregon and Washington

Benjamin Wistar Morris, 1868-1880

2nd Missionary Bishop of Oregon and Washington

John A. Paddock, 1880-1894

1st Bishop of Washington Territory

William M. Barker, 1894-1901

4th Missionary Bishop of Olympia

Frederic W. Keator, 1902-1924

1st Bishop of the Diocese of Olympia in its formation in 1910

S. Arthur Huston, 1925-1947

Stephen F. Bayne Jr., 1947-1959

William F. Lewis, 1960-1964

Ivol I. Curtis, 1964-1976

Robert H. Cochrane, 1976-1989

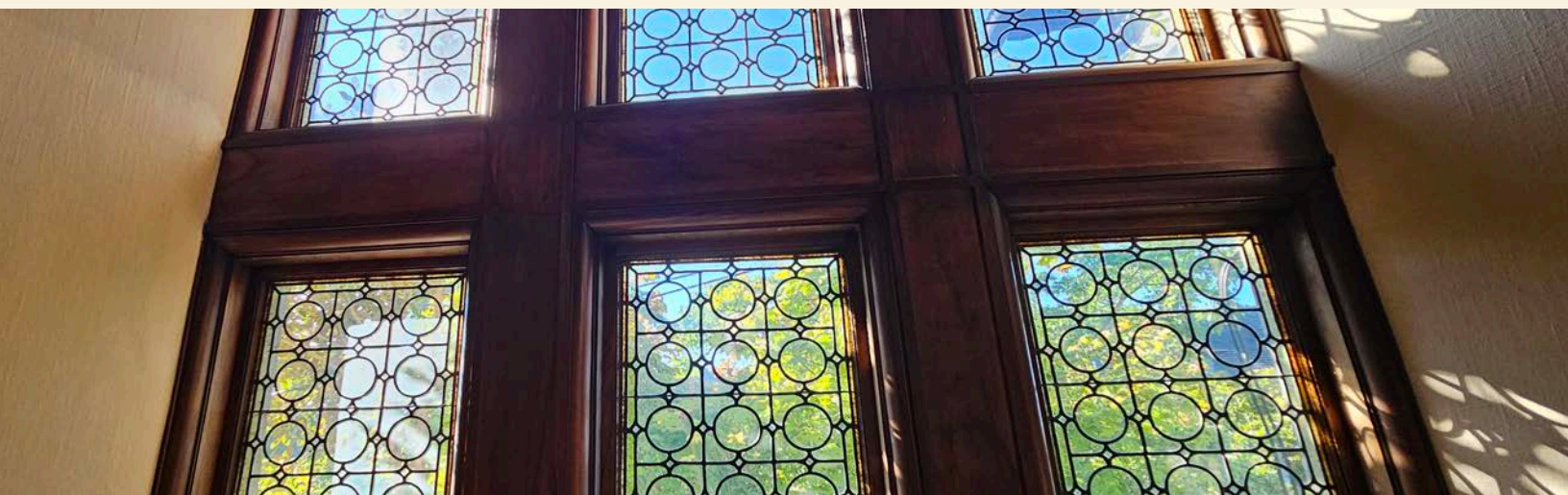
Vincent W. Warner Jr., 1989- 2007

Sanford Z. K. Hampton, assisting, 1996-2004

Bavi E. Rivera, suffragan, 2005-2010

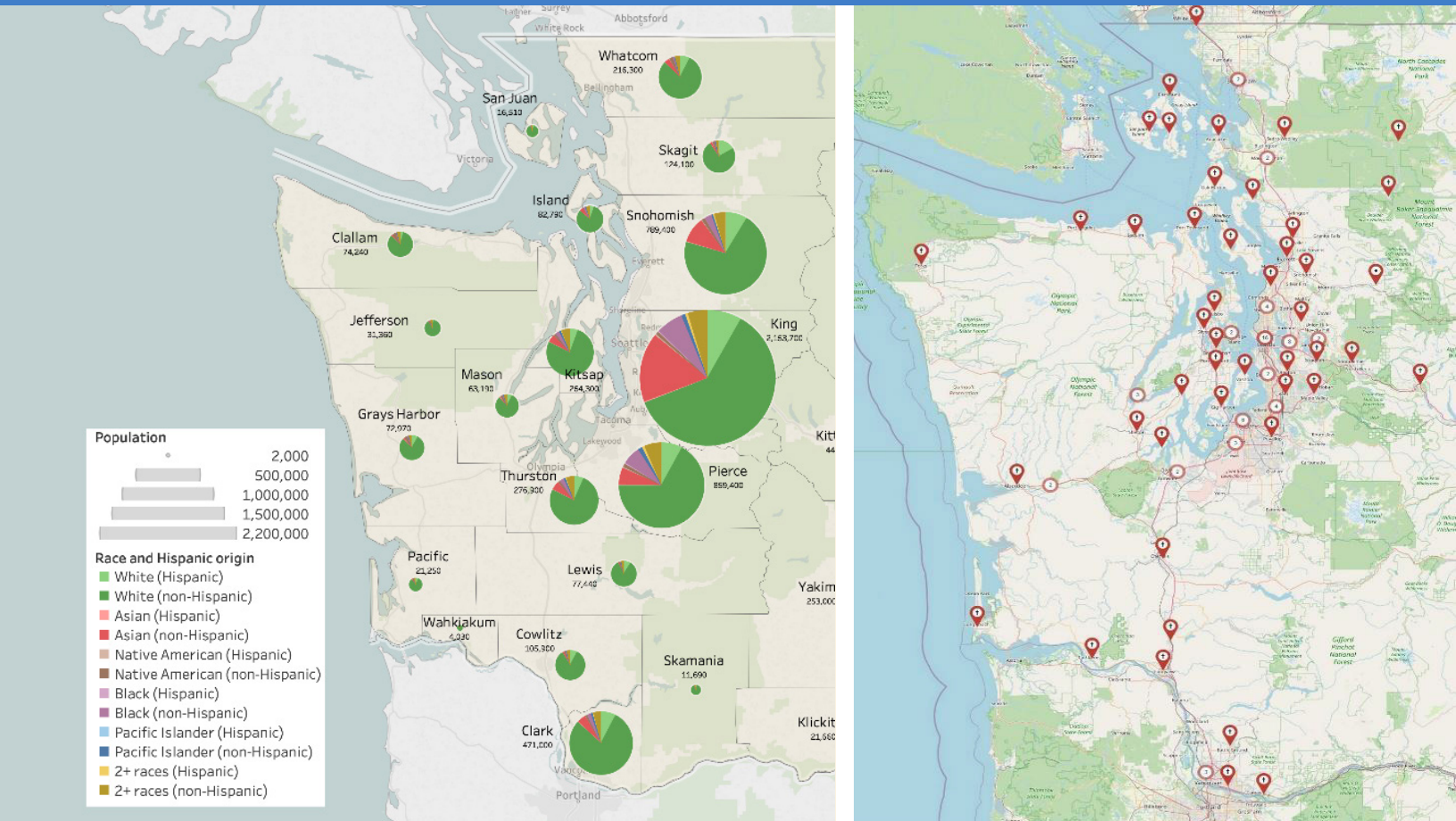
Gregory H. Rickel, 2007-2022

Melissa M. Skelton, bishop provisional, 2022-present



THE DIOCESE BY NUMBERS

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. – 1 Corinthians 12



Human Geography: The Diocese of Olympia spans 19 counties west of the crest of the Cascade Mountains, and 40% of the population within this geography is located across 16 largely rural counties. King County, which includes Seattle, is the most populous in the State and, along with Snohomish and Pierce counties, is home to nearly four million people. The human geography is diverse and characterized by high-density urbanization along the shores of Puget Sound, suburban communities around Seattle, Tacoma, and Vancouver, and rural communities nestled into the Cascade foothills and also extending to the outer coast. A statistical review of data from the Washington State Employment Security Department County Profiles shows that across our Diocese, the greatest percentage of the population younger than 18 is located in Southern Washington (Pierce, Cowlitz, and Clark counties), while the greatest percentage of the population older than 65 is located in the dominantly White San Juan, Wahkiakum, and Jefferson counties.³ The largest percentage of ethnic minorities reside in the three most densely populated counties: King, Pierce,

³ esd.wa.gov/labormarketinfo/county-profiles



and Snohomish. There are 24 federally recognized tribes located within the geographic span of the Diocese, and Grays Harbor and Clallam counties have the largest percentage of American Indians by population. Across our Diocese, the largest percentage of African Americans reside within Pierce County, Asian Americans within King County, and Hispanics within Skagit County. Census data show that Washington is growing more diverse. Hispanic and Asian populations make up the largest racial minority groups across the State, with Asian Americans recording the fastest population growth rate among all racial and ethnic groups.

Economy: The regional natural resource economy is historically associated with forestry, the State's oldest industry, particularly within the heavily forested and more rural counties to the West. Agriculture is a key economic sector, generating over \$9B in production and 164,000 jobs. Across the diocesan landscape, there are over 15,000 farms; the majority are small and family-owned, producing a wide variety of agricultural commodities.⁴ Tourism is the fourth largest industry in the state, and the San Juan Islands, an archipelago of the Salish Sea, is a popular tourist destination for people from around the world. The State's technology sectors, including Aerospace, Clean Technology, Information, and Communications Technology, are cutting-edge and world-renowned, and the State's tech workforce, composed of workers employed by tech companies and technology professionals working across every sector of the economy, is projected to continue to grow. Currently, nearly 1 in 10 residents is a tech worker, and Washington is projected to add more than 13,000 tech jobs in 2023, continuing a trend drawing people to the State.⁵ With the tech boom, the region has experienced a widening pay gap with inequities disproportionately experienced by women, Black, Hispanic, and Indigenous workers.⁶

Statistical profile of the Diocese of Olympia: The Episcopal Church is present throughout this diverse human geography in service and community for those in the intensely urban as well as remote and rural areas of Western Washington.⁷ The Diocese reflects our population distribution, with a concentration of locations in the more densely populated areas. The Diocese is organized into ten regions and is home to 57 parishes, 33 missions, five mission stations, one developing congregation, and one chapel with a combined membership of nearly 22,000. In 2020, the average Sunday attendance was close to 7,000, with marked declines due to the COVID-19 pandemic in 2021 and 2022. Declining church membership within the Diocese is consistent with attrition across the wider church.



⁴ agr.wa.gov/washington-agriculture

⁵ seattletimes.com/business/how-tech-jobs-in-wa-are-growing-despite-layoffs-in-seattle-area

⁶ seattletimes.com/business/racial-and-gender-based-pay-gaps-widening-in-wa-thanks-to-tech-boom

⁷ generalconvention.org/explore-parochial-report-trends

DIOCESAN MINISTRIES

The Diocese of Olympia Vision Statement conveys our aspirational life of sacrament and service, guides our mission imperatives, and reflects our Christian values and approach. We are composed of locally centered and networked communities forming Christian leaders through sacrament and service.

Vision

In union with our bishop, the Episcopal Diocese of Olympia, part of the Jesus Movement, bears witness to God's redemptive reign and acts out God's inclusive love, peace, and justice, uniquely living out this call within our specific local communities.

LOCALLY CENTERED: *Instead of operating from a "top-down" model that prizes centralized leadership, we believe that each congregation must be free to live out this vision in a way that best meets the unique needs of their specific community.*

NETWORKED COMMUNITIES: *We believe that our nearly 100 worshiping communities are stronger when there are connections that allow our congregations to share stories, resources, challenges, and triumphs with one another.*

FORMING CHRISTIAN LEADERS: *We are committed to equipping and empowering a community that is learning, growing, and gathering regularly to proclaim the good news of God as revealed in the life, ministry, and witness of Jesus Christ.*

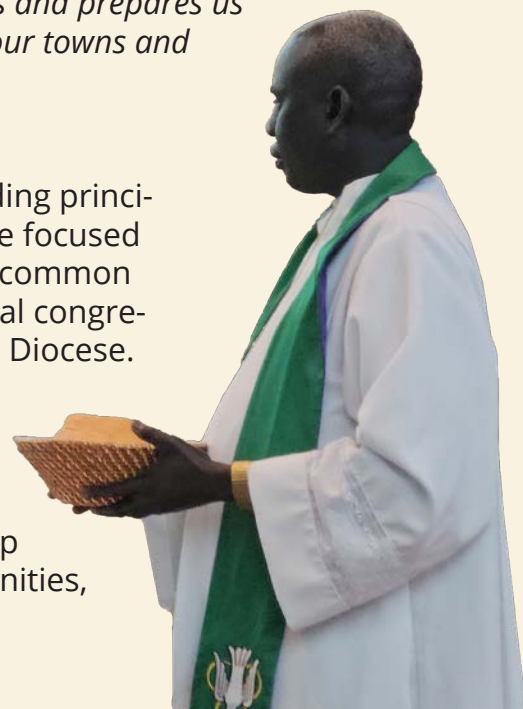
SACRAMENT & SERVICE: *We are a liturgical community that is rooted in our common prayer and our celebration of the Holy Eucharist, which forms us and prepares us to step beyond our church walls and serve our neighborhoods, our towns and cities, and the world.*

We are Mission Organized

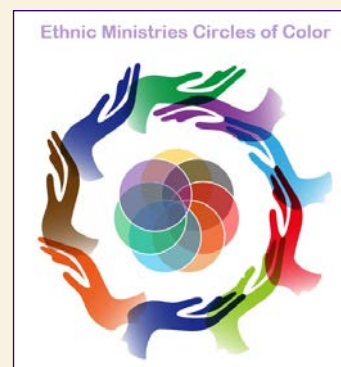
Our diocesan-level ministry is organized around the guiding principles of our vision statement. Diocesan staff members are focused on specific areas of ministry that correlate to our stated common values. Diocesan program staff spend time with individual congregations, identifying and responding to needs around the Diocese.

We Strive to be Inclusive

The Circles of Color are mutually supportive communities for resource sharing, networking, personal support, addressing issues of racism, encouraging leadership development among our ethnic minority church communities,



and connecting People of Color with what they may need emotionally and spiritually to be who God is calling them to be. Multicultural ministries of this Diocese have been and continue to be varied in nature. Examples include the Sudanese mission work, the recently established work in the Kenyan community, the work of The Mission to Seafarers, Latino ministries from South King County to the southern border of the state, and work with Tribes and Indigenous People to elevate understanding and visibility of social justice issues facing these communities.



During the COVID-19 pandemic, the Leadership Circle of Ethnic Ministries developed a model of support for People of Color in the Diocese called “Circles of Color” and gathered people together in virtual online communities. The Clergy of Color Circle developed additional Virtual Circles as online gatherings of specific communities for First Nations Ministries Circle, African American & Black Ministries Circle, Asian American Ministries Circle, and Hispanic & Latino Ministries Circle. They also offer a Postulants of Color Circle for People of Color in the formal ordination process.

In the ensuing years, representatives of Ethnic Ministries Circles of Color made significant progress on racial justice and reconciliation, with two especially significant steps:



1. In 2020, they submitted six resolutions for the 110th Convention of the Diocese of Olympia. These resolutions spoke to significant truths about the nature of the diocesan organization. They reflected the call to action to which we are all called in the wake of the death of George Floyd, and;
2. They created job descriptions for a Canon for Multicultural Ministries & Community Transformation role and a Program Coordinator role and began advocating for the filling of those positions.



The resolutions all passed with overwhelming majorities, and in 2022, the new Canon for Multicultural Ministries & Community Transformation and Program Coordinator for Multicultural Community Transformation were created and funded as full-time positions in the Office of the Bishop.



The work of multicultural ministries has now entered a new phase of its life. We are moving beyond tokenism and the performative use of People of Color into genuine and proactive partnership in every aspect of the programs and governance of the Diocese.



The office of Multicultural Ministries does its five-fold work of:

1. Engaging the whole Diocese in becoming a more inclusive community;
2. Being responsible for a diocesan strategy to increase diversity in lay and clerical positions and in programming;
3. Supporting and developing ethnic congregations;
4. Engaging the larger communities on issues of racial justice and reconciliation; and,
5. Being in active relationship with the Ethnic Ministries Circles of Color network and with the Office of the Bishop.

Part of what makes the office of Multicultural Ministries unique is that it is accountable to the Circles of Color and directly to the Bishop. As stated in the A127 Commission Mandate, the work of Becoming Beloved Community is a long-term commitment directed toward dismantling racism, which is essential to our spiritual life, by acknowledging, engaging, and supporting the ongoing work of racial Healing, Justice, and Reconciliation as one Body of Christ. We are excited about the prospect of a new bishop who will embrace this work of proactive partnership. We are eager to see how the Spirit of God leads us in this unfolding work of Becoming Beloved Community.

We seek applicants for Bishop who:

- Enable and continue the creation of inclusive communities.
- Open our churches to ethnic diversity.
- Lead our diverse groups to unite around the mission “to restore all people to unity.”





Godly Play at Good Shepherd, Federal Way
(photo by Morgan Fischer)

We are Growing and Learning

[The Commission for Faith Formation](#) is the source of several programs for the education and support of children, youth, young adults, and adults. Faith Formation offers training, education, consultation, and resources for congregations.

Children and Youth: Across our Diocese children and youth and their caregivers gather to experience God's love in community, hear and share insights about our Christian stories, and develop strong bonds and relationships through fellowship. Hundreds of faithful adult and youth volunteers teach our children in the Christian faith and serve as important points of connection and support for our youth as they grow up and navigate the challenges of this world. We aspire to include our children and youth through meaningful invitation into the life and work of our Diocese and to meet families wherever they may be in their journey of faith. Colleagues for Children's Ministry is an emerging group of children's ministers who gather regularly for support and advice. This group has begun to go out into the ten diocesan regions to make connections with the congregation-level ministry. They are working to find creative ways to provide diocesan support to congregations.

In addition to the beloved summer camps and programs offered at the [Camp Huston](#) Episcopal Camp and Conference Center, the diocesan program for youth includes one week-long event at Camp Huston, three Senior High and two Junior High weekend events. The weekend programs are hosted by different local congregations, providing housing and hospitality for the nearly 100 youth who attend the program. This model connects the diocesan youth to the local congregations.

Our children and youth are vital members of our faith communities, and we endeavor to prioritize consistent support for those who minister to our children and youth. This support fosters enduring relationships that buttress and guide children, youth, and their families in their faith formation. Many youth say that the diocesan youth events are important places where





they feel accepted and loved. We desire to reach out and offer this to current and future generations. There is an emerging collaboration between the diocesan youth and ethnic ministries in an effort to construct culturally appropriate programs for our ethnic youth. It is our hope that the new bishop's leadership will help strengthen congregational ministries to and with children and families.

We seek applicants for Bishop who:

- Provide energy, vision, and support to build a foundational program for youth at the congregational and diocesan levels; and,
- Raise up local youth and children and families ministries across the Diocese.

Young Adults: Through [campus ministry](#), we invite college students from all denominations, backgrounds, ethnicities, and sexualities to join us as we strive to walk together on a spiritual path that brings us closer to God. Our words and worship draw from the most ancient hearts of Christianity, while at the same time, they are renewed by our modern minds. We believe that church should not be a place where you leave your questions at the door. Instead, bring your doubts, your fears, your hopes, your joys – bring everything God has made you to be.

Campus Ministries meet regularly at two colleges in the Diocese of Olympia: the University of Washington in Seattle and Western Washington University in Bellingham.

We seek applicants for Bishop who:

- Fund, train, and support people and programs that speak to young adults across the Diocese.
- Educate our congregations to receive young people into the life of their community in a way that encourages them to stay.
- Encourage the ministry of people under 30 years of age.

Adults: Age 25 and older. Primarily occurring at the local level, this ministry includes preparation for most of the sacraments and life transitions, including life-long commitments, discernment of ministry, marriage, baptism of infants, the care of families, and preparation for death.



[The Diaconate](#) and the [Iona Olympia School](#).

The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need, and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments. [from An Outline of the Faith, *Book of Common Prayer* page 856]

The Iona Olympia School provides a comprehensive academic and practical curriculum for postulants seeking ordination in the diaconate, for some seeking local ordination as priests and deacons, and for lay persons who feel called to such training.

The [Iona Olympia School](#) is a three-year program with a rigorous curriculum (comprised of textbooks, videos, discussion and activities and field study) provided by the Iona Institute of the Seminary of the Southwest and adapted by us for our local needs. Sessions occur weekly online, monthly on a Saturday morning and quarterly where students gather at a local retreat center for a weekend, learning and growing in community.



IONA Olympia School Retreat June 2022



Cathedral Day, 2023
(photo by Greg Hester)



[Education for Ministry \(EfM\)](#). From the School of Theology at the University of the South in Sewanee, TN, EfM is a four-year program for lay people to study scripture, church history, and modern theology. It produces thoughtful, informed lay leaders for the church.

[Come and See...Go and Tell/Cursillo](#). Participants at Come and See...Go and Tell/Cursillo weekends are offered the opportunity to grow in faith and spirituality. They are invited to experience what it means to live out their baptism in daily life, develop a deeper understanding of the teachings of Jesus and how they can serve Him, be radically sent by Jesus into the world, and become a part of a continuing community that supports and encourages Christians as they live out their Baptismal Vows. There has been no in-person gathering since the pandemic but hope remains that these weekends could be offered again in the future.

Conference Centers

The Diocese offers opportunities for individual retreat and group faith formation through year-round programs offered at [Camp Huston, Gold Bar, WA](#), and [St. Andrew's House, Union, WA](#).

We seek applicants for Bishop who:

- Are intellectually and spiritually curious, a life-long learner, and committed to a life of prayer, study, worship, and creativity.
- Are interested in the broader world and can relate life's passages and current events to our rich tradition of theology and spirituality.
- Are eager to share their intellect with others through teaching, writing, lectures, and conversations.



Saint Andrew's House Conference Center, Holy Waste of Time Youth Retreat



Camp Huston chapel, women's getaway retreat



We are Stewards

[The Commission for Stewardship and Development](#)

provides congregations with resources and training to develop the ministry of planned giving as well as support for annual campaigns and development of a theology of giving in gratitude for all that God has given to us. The Episcopal Charities Appeal was founded in 1988 by Diocesan Convention to provide a means to respond to local human need within our Diocese by making an annual appeal during Lent to all diocesan households. At Diocesan Convention 2012, the Episcopal Charities Appeal was renamed [Episcopal Community Action \(ECA\)](#) to better reflect the work that we do as the Episcopal Church in Western Washington. We also invite congregations to take a special offering for ECA around Thanksgiving or at any other time during the year.

Funds are distributed by the committee in the spring and fall of each year. Since 1988, nearly \$2.2 million has been given by congregations and families in the Diocese of Olympia.

[The Bishop's Society](#), started in 1993, recognizes anyone who has made provisions in their estate plans to include a bequest to their congregation, the Diocese, or any Episcopal Institution.



We seek applicants for Bishop who:

- Have a theology of stewardship and can guide our Diocese in developing strong stewardship and planned giving practices in our congregations.
- Will enable generous giving to build a firm foundation for our diocesan mission and ministry as it is expressed in the congregations.
- Have demonstrated a commitment to personal financial stewardship with the church and in church development.

We are Evangelists

[The Commission for Evangelism](#) of the Diocese of Olympia provides resources to congregations in the following areas: congregational identity; speaking of God; inviting people to church; greeting visitors; orienting newcomers; and innovation.

The Commission does its work through a yearly evangelism conference and the sponsorship of two annual awards: [The Bishop's Preaching Award](#) and The Evangelism Commission Website Award.

We seek applicants for Bishop who:

- Have a working knowledge of church growth principles and can empower, train, and sustain leaders who will grow the church.
- Can articulate and live by an understanding of evangelism that encompasses and unifies all whose way of life and faith reflect Christ's love.

2022 Bishop's
Preaching Award winner:
The Rev. Elizabeth Riley





We are On Mission

[The College of Congregational Development](#) is a comprehensive training program. It seeks to nurture and develop congregational development practitioners from within existing congregational lay and clergy leadership. Most participants are members of teams from congregations within the Diocese of Olympia; however the College is open to other participants and has

hosted individuals and teams from other Episcopal Dioceses and the broader Anglican Communion.

The program draws on organization development theory and practice, congregational development theory and practice, theory and practice related to healthy, responsive leadership, and current and traditional understandings of Anglican/Episcopal ethos, culture, spirituality, and ways of being the Church today.

More information on the College is available on its website: [The College for Congregational Development](#).

[Episcopal Relief and Development](#) (Episcopal Relief).

Episcopal Relief is an international relief and development agency that is a compassionate response to human suffering on behalf of The Episcopal Church. Episcopal Relief works with partners in the U.S. and throughout the world to:

1) provide tangible emergency assistance in times of disaster and crisis, 2) help rebuild devastated communities, and 3) offer long-term development solutions to help people achieve and maintain healthier, safer, and more productive lives. Our

Diocese continues to be a major supporter of Episcopal Relief. Our work to heal a hurting world is guided by the principles of compassion, dignity, and generosity. We take our mandate from the words of Jesus, found in Matthew 25: 37-40, that call us to feed the hungry, care for the sick, and welcome the stranger. Locally, the Episcopal Relief and Development team supported residents through the Oso mudslide recovery in 2014. The team also led campaigns in response to Hurricane Katrina and for the Episcopal Diocese of Jerusalem's Response in Gaza.



Total Common Ministry (TCM).

Six churches in the Diocese of Olympia practice Total Common Ministry (TCM), which is discerning, developing, and displaying the gifts for ministry of every member. Rather than a community gathered around a minister, they are a community of ministers.

The theology of TCM is based on the premise that every member is a minister, based on our baptismal vows, and that the Holy Spirit provides all the resources necessary for the formation and nurture of the Body of Christ in each congregation. TCM clergy are unpaid volunteers, so many of them hold other jobs or are retired professionals.

These churches are located in smaller communities with limited financial, civic, and educational resources that would attract and keep younger, working families. However, these churches also have firmly established roots in their communities with admirable records of pastoral and public service.

Total Common Ministry churches provide continuing education and discernment for every member to discover, develop, and devote the gifts God gives them for Christian ministry. They provide the sacraments and traditional Episcopal liturgical worship, fellowship, and hospitality.



The Rev. Diane Ramerman & The Rev. Deacon Eric Johnson, Christ Church, Anacortes (TCM)





We are the Church in the World

We are a Diocese of congregations, baptized into the Body of Christ and gathered around the altar, urging people to take up their ministries in the world. We connect a number of the ministries and committees in our Diocese in service to the world.

- **Mission to Seafarers and Seattle Seafarers Center**. Seafarers play a vital role in our daily lives. We depend on them to bring us food, electronic items, raw materials, and other essential cargo. Raw materials supply our industries and finished goods fill our stores and homes. In addition, we depend on the seafarers to ship our exports overseas to help pay for our imports. Without ships and seafarers, trade would cease and our lives would be almost unrecognizable. The Mission to Seafarers and Seattle Seafarers Center is an ecumenical partnership that greets, meets and cares for seafarers that come through the Port of Seattle. These are the men and women of all ages and nationalities that work under contract for an average of 80 hours a week to bring us these goods, with monthly pay of only \$1,500 to \$2,000 for Ordinary and Able Seaman. As an international population (largely from Asia), the seafarers are often exploited. Work on board ships can be isolating, and seafarers are at a much higher risk for depression, divorce, and suicide. In the aftermath of the COVID-19 pandemic, seafarers are just beginning to return to shore leave. Ship visits are helping re-establish connections. One of the current challenges is that contracts can be automatically extended. An 8 to 9 month time away from family has often become an 11 month time away. This is due to a shortage of seafarers worldwide.

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' - Matthew 25: 35-40



A ditty bag in the making

Our ministry is comprised of three key elements: **The Ditty Bag Program**, which gifts care packages to crews during ship visits; the **Ship Visitor Programs** that visit ships and arranges transportation to the Seafarers Center or to shopping areas in the city; and the **Intern Program** which provides the opportunity to serve in various administrative and organizational capacities during



their time with the Mission. With an average of 30 ships a month coming into the Port of Seattle, Mission to Seafarers annually serves over 20,000 seafarers who work on board cargo, container ships, and bulk carriers. This ministry provides essential human services and connection by meeting seafarers where they are in their faith and in their need. It is our privilege to welcome all seafarers while they are in Seattle.



Refugee Resettlement Office Team

- **[Refugee Resettlement Office](#)**. The Diocese of Olympia's Refugee Resettlement Office helps refugees and asylees achieve economic self-sufficiency. Our mission is accomplished through resettlement, job placement activities, and business development programs that promote self-employment.

The following programs are open to all refugees and asylees, regardless of the agency that settled them in the region or religious affiliation.

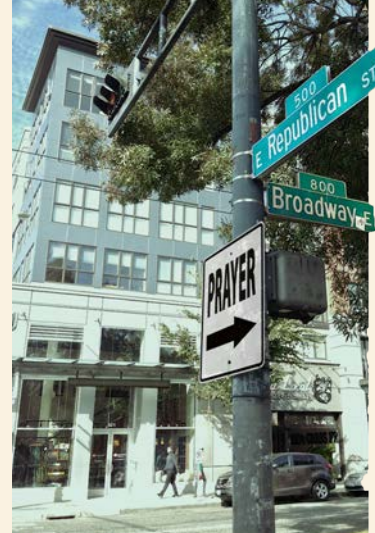
- ◇ [Resettlement](#)
- ◇ [English as a Second Language \(ESL\)](#)
- ◇ [Employment Services](#)
- ◇ [Individual Development Accounts \(matched savings programs\)](#)
- ◇ [Microenterprise: JumpStart fund](#)



Shukri, Ethiopian ESL student



- **[Underhill House](#)**. Located on Capitol Hill in Seattle, Underhill House is a quiet place to pause for prayer or meditation or simply to come out of the noise of life and gather one's thoughts. If guests desire, someone can sit with them in a space set aside for listening and then offer prayer, silently or aloud. We welcome people of all faiths and no faith, and we have a strong commitment to inviting people of low and no income, as well as those who have resources, to Underhill House. For more information, go to [Underhill House](#).
- **[Saint Mark's Cathedral](#)**. Saint Mark's serves as the seat of the Bishop of the Diocese of Olympia or "cathedra." Saint Mark's hosts many events integral to the life of the Diocese, including confirmations, Cathedral Day, and ordination ceremonies. Saint Mark's is a house of prayer for all people, a meeting place in times of crisis, sorrow, and celebration. As one of Seattle's largest worship spaces, Saint Mark's hosts many public events, from sacred and secular concerts to weddings and burials.
- **[Cathedral Day](#)**, an annual multi-generational celebration of the community of the Diocese of Olympia—a "family reunion" for Episcopalians from across Western Washington. Cathedral Day is a time for connecting across communities. We urge people in our Diocese to "experience your cathedral in a new light!"... and it's a lot of fun. There's something for everyone—no matter their age.



**UNDERHILL
HOUSE**

Learn more about the various diocesan ministries of Saint Mark's Cathedral:

- | | |
|---------------------------------|----------------------------------|
| • Wisdom School | • Cathedral Yoga |
| • Music Series | • Special Events |
| • Compline | • Cathedral Day |



- **More Church in the World Committees and Commissions:** The Diocese of Olympia has committees and commissions to serve the people of Western Washington.
 - ◊ [Bishop's Committee for the Environment](#)
 - ◊ [Bishop's Homeless Taskforce](#)
 - ◊ [The Bishop's Task Force on the Death Penalty](#)
 - ◊ [Brotherhood of St Andrew](#)
 - ◊ [Chaplains on the Harbor](#)
 - ◊ [Chaplains to the Retired](#)
 - ◊ [Committee on Alcohol and Substance Abuse](#)
 - ◊ [Commission on Ministry](#)
 - ◊ [The Order of the Daughters of the King® \(DOK\)](#)
 - ◊ [Dismantling Racism Training Team](#)
 - ◊ [Episcopal Bishop's Committee for Justice and Peace in the Holy Land](#)
 - ◊ [Mental Health Taskforce](#)
 - ◊ [Kairos \(Prison Ministry of WA\)](#)

Click [here](#) for an extensive list of all Committees and Commissions.

In conclusion, our ministries are varied to meet the needs of a diverse people who are hungry for spirituality and dedicated to living by faith. Our programs and congregations celebrate many successes yet face difficult choices of which programs receive funds and attention.



Chaplains on the Harbor

We seek applicants for Bishop who:

- Continue to explore and encourage this fellowship in diversity and innovation, be outward-looking, inward-seeking, and always prayerfully centered in Christ.
- Help our Diocese continue to learn about Episcopal identity and heritage, grow in our understanding of mutual interdependence among congregations, and deepen our spiritual living.
- Be committed to harnessing and expanding the communication tools of the diocesan office and the Diocese to bridge the perceived gap between the Office of the Bishop and the lay people and clergy of the Diocese.
- Support the role and training of deacons, fostering the ministry of the diaconate in our Diocese and congregations.
- Help us grow pastoral skills and a greater presence in the specialized ministries of healthcare, prison, and campus settings.
- Be connected to our clergy, with proven ability to lead the congregational ministers who connect with the 22,000 members of our Diocese.



FINANCIAL HEALTH



And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?" And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. He said to them, "Why are you so afraid? Have you still no faith?" And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"
- Mark 4:36-41



We would like to direct your attention to the following charts, a part of the [2023 Narrative Budget](#):

- 2023 Budgeted Revenue Sources p. 18
- 2023 Budgeted Expense Summary p. 19
- 2023 Budgeted Expense Detail p. 20
- Summary (2023 Pre-Convention Recommended Budget) p. 21

In the summer of 2022, we, the Diocese of Olympia, found ourselves in a similar boat as Jesus and the disciples above dealing with different storms. The effects of the pandemic continue to evolve, testing our patience and resolve. The impacts of inflation have included sustainable, living wages and housing costs. The political health of the country shows signs of grave illness, as do the ecological ecosystems that sustain life on the earth. And then, the Diocese was in the earliest stages of an Episcopal transition.

Yes, there are storms. But isn't this the hope of discipleship: knowing when to lean into Jesus rather than into our fears?

The 2023 Diocesan Operating Budget is about faithful discipleship in the midst of change. Overall, the operating budget is 7% higher than the previous year's budget. Most of the increase relates to two areas.

First, the Diocese continues to invest in new programs and staff focused on addressing issues of equity, inclusion, and social justice. Those new programs are an outgrowth of commitments made by Diocesan Convention in 2020. The second area of significant increase relates to anticipated cost of living increases for staff. The 2023 budget also continues to support congregational and leadership development, and it continues to invest in technology changes as we move further into a post-pandemic world. We are fortunate that all requests made by diocesan staff



have been funded. We are blessed with a diocesan staff who are good stewards of the resources entrusted to them as they facilitate and support the vision of the Diocese.

To accomplish some of this work, once again, the 2023 budget relies on judicious use of some net assets and capital gains to balance the budget (see tables referenced above). The use of those funds is governed by the [Board of Directors](#) in accordance with an expenditure policy for endowments. We have used those funds to balance the budget in previous years, so this is not new. Reliance on those funds to balance the budget increased in 2023. That said, those funds are the last to be used and only if needed. The Diocese is blessed to have resources available for these kinds of investments, namely for the work the Gospel calls us to do. We are also called to be careful stewards of those funds and take that responsibility very seriously.

For the people of the Diocese of Olympia, this may have looked like a budget that maintained a steady state when it was adopted. The Budget and Finance Committee believes this is a strategic budget that affirms the vision of the Diocese. That vision was discerned several years ago by the governing bodies of the Diocese, and as a Diocese, we continue to live into that hope of God's call to us.

The Budget and Finance Committee also believes the 2023 budget facilitates a successful transition and call process for a new bishop. It is a budget that views that work as an investment in the future of the Diocese.





Update on the 2024 Budget Process ([October 4, 2023](#))

The Budget and Finance Committee has been working on the development of the 2024 operating budget since April 2023. The process has been intentionally more inclusive and transparent than in past years, given that this is a year of transition and discernment, which provides an opportunity to look at programs with a new set of eyes and expectations. With the assistance of the priorities found on page 12, the Budget and Finance Committee and the Leadership Team of the Office of the Bishop were able to create more focus around areas of the 2024 budget process. A half-day budget planning session was held with the program managers and members of the Budget and Finance Committee, allowing the managers of all programs the chance to discuss their plans for the year and together look for ways to improve efficiency.

Our Ethnic Ministries Circles of Color were really interested in learning about the work of Diocesan Council and the Budget and Finance Committee and encouraged those groups to tell their story. The 2023 Budget included the first-time use of a portion of the capital gains from a trust that was donated to the Diocese many years ago for use at its discretion, and there was a desire to increase transparency about the origins and the returns of the donated trust. After doing research on the donated trust and its historical returns, the decision was made to establish a set amount of capital gains be taken each year beginning with 2024 to support the budget. The Budget and Finance Committee presented a balanced budget to the Diocesan Council in August. That [2024 budget](#) was approved and will be shared at the Diocesan Convention in late October 2023.



The 2024 budget process has been different in many ways, including: being more collaborative (and inclusive) at multiple levels (including the Budget and Finance Committee, with diocesan staff and leadership teams, with Diocesan Council, with Circles of Color, and with mission-critical ministry areas in the Diocese including anti-racism work). It has increased transparency as a way of (re)building trust, supporting financial sustainability that affirms the vision of the Diocese, letting go of programs and processes that no longer support the vision, and always listening to the promptings of the Holy Spirit. We recognize that we have more work to do and must remain faithful to sustain and expand our energies in the areas of transparency and inclusion into the future, as the Spirit is always urging us forward. We also hope we have been faithful to her promptings as we lay a foundation that will last for many years to come. We are excited about and look forward to working with a new bishop who will support and affirm us in that work.



(Circles) members sharing communion in the Cathedral Day liturgy



WHERE WE ARE GOING

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. – Jeremiah 29: 11

Active and retired clergy, diocesan leadership and staff, and laity (including Vestry members) were invited to share their views concerning the challenges and opportunities facing the Diocese of Olympia, and provide input on the desired skills, experience, and characteristics of our next Diocesan Bishop. From July 7 through August 31, 2023, the Holy Conversations Subcommittee of the Bishop Search Committee facilitated twenty-four listening sessions across the ten regions that comprise the Diocese as well as with certain key intentionally defined communities. Separate sessions were convened exclusively for diocesan staff and clergy. Consistent with the Diocese's commitment to racial diversity, equity and inclusion, a session was held with Ethnic Ministries Circles of Color. The listening sessions questions were available in an online form for anyone unable to attend one of the listening sessions. About 350 individuals contributed their voices to this process.



The information we received in the Holy Conversations was consistent with data from a Holy Cow Consulting survey conducted over the summer. Five hundred fifty-four individuals contributed their voices to this survey.

We are grateful to those individuals who were able to provide input. We found their responses and expressed opinions consistent with our experiences in interacting with other Episcopalians throughout Western Washington. We hope that our next bishop will embody the characteristics needed to further our successes and overcome our challenges in ministry.



WHAT WE DO WELL

When asked what we believe we do well, the survey and Holy Conversation responses were unanimous. We consider the greatest strengths of our Diocese to be: Beloved Community and Ethnic Diversity, Diocesan Resources, Social Justice/Outreach, Finances, Diocesan Cohesion/Support, and Communication. The theme of Beloved Community/Ethnic Diversity was a fascinating theme to observe because it was well represented in responses to all of the questions. The theme of finances was another curious category because it was very prominent in the questions about looking back at how well we have done but was barely represented in the questions that were forward-looking. The remaining most-mentioned themes were connections and overlaps in Diocesan Resources, Social Justice/Outreach, Diocesan Cohesion/Support, and Communication. For example, there was an appreciation for diocesan support, including through provided resources, for social justice activities at both the diocesan and parish levels.



CHALLENGES

When asked what we believe our challenges are as a diocese, we responded: Diocesan Geography, Clergy Transitions/Retention/Challenges, "How Do We Stay Relevant?," Finances, and Diocesan Interaction with Congregations. The theme of "How Do We Stay Relevant?" was an interesting theme because it was decidedly different from basic evangelism – it went beyond "getting out the word about the Episcopal Church" and was more focused on what we, The Episcopal Church and the Diocese of Olympia, could offer as an alternative to and standing up against Christian Nationalism. The themes of Diocesan Geography and Diocesan Interaction with Congregations were integrally tied together, with communities outside the King County area feeling disconnected from the Diocese in general. Within the Clergy Transitions/Retention/Challenges theme, there was expressed concern over all of the clergy changes that have happened in the last few years, ranging from congregations not feeling supported during the transition to new clergy members not feeling supported as they joined their new communities.



WHERE GOD IS CALLING US

When asked where we believe God is calling us to minister in the future, we responded: Social Justice, Community Presence/Community Need, Evangelism/Alternative to Christian Nationalism, Beloved Community/Intercultural Competency, and Diocesan Mission/Vision. The responses to this question highlight a desire for Beloved Community to transition from merely discussing ethnic diversity to better and more deeply understanding intercultural competence. There was some overlap between the themes of Social Justice and Community Presence/Community Need. Responses within the Community Presence/Need category were specifically calling out that we need to step out into our communities and see how we can make a difference or fill a hole in our communities, which in general were tied to social justice-related activities. The Evangelism/Alternate to Christian Nationalism theme was directly tied to the “How Do We Stay Relevant” theme and included a multitude of suggestions on how we could address that. There were some overlaps between all of these themes and the responses in the Diocesan Mission/Vision theme because many see this change in leadership as an opportunity to revisit our mission and vision statements.



WHO WE WANT TO LEAD US



I beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. – Ephesians 4:1-7

When asked, “What qualities do you want to see in our next bishop?” we responded: Emotional intelligence, spirituality, pastoral leader, teamwork, a leader with administrative skills, social justice-focused, a leader with a vision, listening skills, humility, and inspirational. We define emotional intelligence as someone who possesses the following characteristics: maturity, personable/friendly, kindness, compassion, patience, and self-awareness.

As we look for a bishop, we look for a person who will join us, guide us, lead us in our baptismal journey, share in our promises made in the baptismal covenant, and become a minister with us. We are looking for our Diocese to provide adequate opportunities for members to engage in meaningful work. We look for efficiency in Diocesan meetings, so they may be a good use of our time and energy. We look for genuine hospitality toward one another and new persons. We look for a diocesan structure that finds roles for people that match their spiritual gifts. This is our home, our place, and our opportunity to make a difference in the world, in Christ’s name. We look for an Episcopal leader to come to us, love with us, laugh with us, share our voice, stand with us against the evils of the world, celebrate the light of life, and drench oneself in the refreshing water of creation, and develop a shared vision that unites us.

We look for a bishop who will lead: Boldly taking us into a shared vision of expectant transformation and unity—help us revision, rethink, and discern who we are and who we are called to be—so that through our witness to the Gospel, others may see that the Episcopal Church is alive, well, and strives to engage the unchurched society in which we live.



We look for a bishop who will communicate that vision, using all tools, people, and possibilities. We look for a bishop who will act on that vision by living it each day and empowering others to share the lead, thus walking the walk and talking the talk together, day in and day out. Our top priority is taking a congregational leadership role in working with churches that are struggling.



We look for a bishop who seeks to join us and shape us into one community: As laity, to know one another better, break down walls of congregationalism, hone our identity as a united Diocese with an Episcopal voice that is heard within the vibrant multiculturalism that surrounds us.



As clergy and their families: to encourage and partake in collegiality so clergy, their spouses, and partners may find common paths of life-giving support, fellowship, and joy in the Lord and the Diocese they serve together.

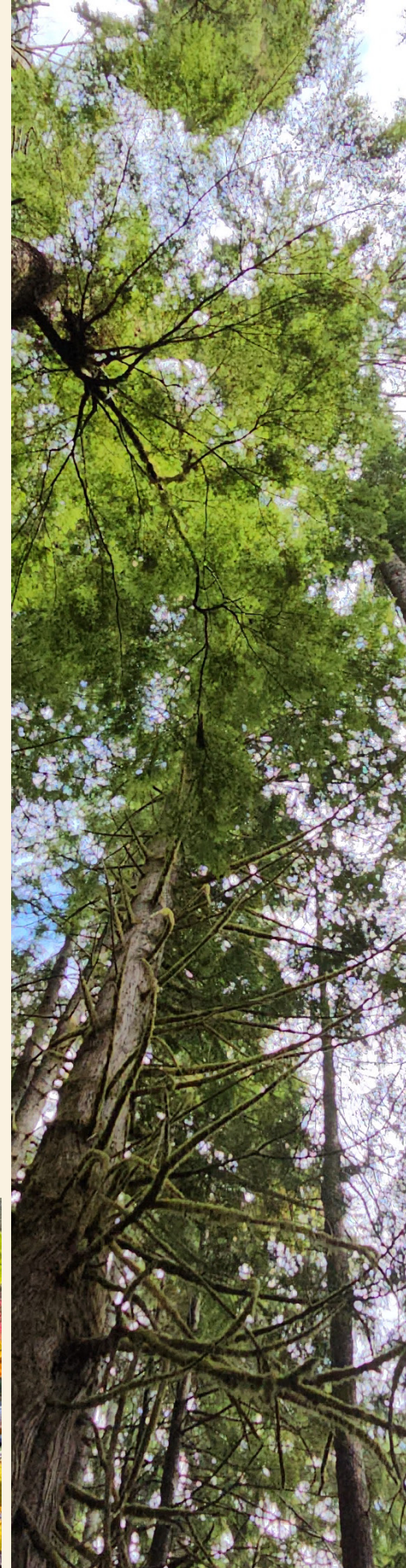
As a church, so the Diocese of Olympia and its leaders may be a voice of healing wisdom and respect for reconciling the divisions that threaten to break us apart and be a model of Christian charity, service, and witness to others. Our top priority areas include congregational growth, equipping clergy and other leaders in congregations with strategies that enable them to reach new members, and Congregational Leadership - i.e., developing a discernment process to rethink how to develop and sustain vital Episcopal churches across our specific regions.

As a staff, by empowering each to exercise their God-given talents to raise up the people of God and celebrate their vocations and shared ministries that strengthen the church's mission.



We look for a bishop who burns with the drive of a missionary evangelist to:

- Lead us in our unique roles and support us in a mutual effort to adapt to change in this vibrant regional culture.
- Be prophetic and vocal about the social concerns in our midst.
- Be a risk-taker, innovator, trust-builder, and creative problem solver through collective decision-making that engages congregations of all sizes and is sensitive to our multicultural reality.
- Challenge us with scriptural insight and honor the traditions of our church.
- Identify and empower new and existing leaders, strategize for growth, and create unity of purpose among our diverse ministries with community that have historically been ignored, including ethnic communities, transient communities, and emerging generations.
- Encourage new vocations and leaders from the emerging generations, prioritizing education, priestly and diaconal formation, training, mentoring, accessibility, and finance.
- Administer and ensure fiscal responsibility and stewardship.
- Be pastoral and approachable.
- Organize us effectively.
- Articulate a clear vision for our future.



We look for a bishop eager to embrace clear communication and be:

- Committed to openness and relationships and stirred up to be a joyful voice in person, deed, and action, sharing the message of Jesus Christ.
- Passionate about teaching and encouraging education to raise up literate Christians of all ages, who understand what it means to be a member of the church in the Episcopal tradition.

WHO WILL LEAD US?

May God, who sent the Holy Spirit to rest upon Jesus at his baptism in the Jordan River, pour out that Spirit on you who have come to the waters of new birth.

AMEN



APPLICATION INSTRUCTIONS

TO APPLY

The following are the minimum criteria for nominees for Bishop:

- Nominees' names may be submitted either by self-nomination or with a recommendation for nomination supported by two clergy of the Diocese of Olympia and two lay persons in good standing in the Diocese of Olympia.
- If the nominee is recovering from a substance use disorder or other addictive behavior, that nominee shall have had a minimum of five years of continuous sobriety and shall actively be working a program of recovery. Ten or more years of recovery is preferred.
- All nominees for Bishop should be able to answer heartily, truthfully, and faithfully The Examination in the ordination service for bishops found in the *Book of Common Prayer* (pages 517-518).
- Nominees shall have been ordained a priest at least seven years at the time the nominations are announced.
- Nominees shall give evidence of active ministry with more than one focus (e.g., parish ministry, diocesan administration, participation in wider church initiatives)
- Nominees shall be priests or bishops in good standing in the Episcopal Church.



Easter Vigil, Saint Mark's Cathedral (photo by Kevin C. Johnson)



Submit a cover letter addressing your call to this position, your Office for Transition Ministry profile, and a resume as well as answers to the questions below, to olybishopsearch@gmail.com by 11:59 p.m. PDT November 15, 2023. Answers to the questions should be no longer than 500 words.

1. What does Becoming Beloved Community mean to you? What experiences do you have walking with people on the road toward racial reconciliation, healing, and justice? How have you engaged ministries of reconciliation in your own vocation and career. What are the most important things you've learned along the way?
2. Why this Diocese? Why now? Explain what excites you about the Diocese of Olympia. What do you find daunting/challenging and why?
3. Why do you think that there are declining numbers in the Episcopal Church and what is your vision for supporting Episcopal communities to find new vitality? What are some examples of how you have addressed this in other settings?
4. We are a geographically large and diverse Diocese (some congregations are ferry access only or 3+ hours drive away from the diocesan office). How will you engage in relationship building and getting to know the Diocese?

The Diocese implements an Equal Employment Opportunity Policy by accomplishing the following:

1. Providing a non-discriminatory workplace for its employees regarding race, color, gender, marital or military status, sexual orientation, political ideology, age, national origin, disability, gender identity, genetic information, or any other status protected by local, state or federal law.
2. Providing access and information regarding opportunities for advancement and administering personnel policies and procedures on an equitable basis.
3. With regard to applicants or employees with disabilities, the Diocese offers what the law refers to as "reasonable accommodation" to enable a person to perform the job.

*PLEASE NOTE: It is understood that applicable church laws regarding bona fide occupational qualifications for some positions may supersede these guidelines.



REMAINING TIMELINE OF THE BISHOP SEARCH PROCESS

2023

- October 15 (Revised Date) – Release Profile and begin accepting applications
- October 20 – Put out call for Transition Committee in diocesan newsletter
- November 15 – Candidate Applications Due
- November 15 -January 15 – Search Committee reviews paperwork, conducts Zoom interviews, and narrows field to those candidates they want to invite to the Discernment Retreat
- November 17 – Transition Committee applications due
- December 1 – Choose and announce Transition Committee

2024

- February 15-17 – Discernment Retreat
- February 22 – Initial slate is presented to the Joint Board
- February 29 – Initial slate announced to Diocese
- Week of April 29 – Meet and Greet
- May 18 – Electing Convention at Saint Mark's Cathedral, Seattle
- September 14 – Bishop Consecration



Easter Vigil, Saint Mark's Cathedral
(photo by Kevin C. Johnson)

