



EPISCOPAL
DIOCESE *of*
INDIANAPOLIS

Resolutions to be Considered at Diocesan Convention

Updated 09/19/22

Resolution 1: Compensation for Deacons

Resolution 2: Covenant to Root Out Racism in the
Diocese of Indianapolis

Resolution 1: Compensation for Deacons

RESOLVED, at the 185th Convention of the Diocese of Indianapolis (November, 2022) that each parish with a serving deacon pay \$50.00 a month to each of their deacons as remuneration, and that each such parish also make the required contribution of 18% to the Church Pension Fund for the benefit of each such deacon. Additionally, in the event that a small parish cannot afford to compensate a deacon, the diocese will provide all or part of the deacon's compensation.

Proposed by The Deacons of the Diocese of Indianapolis and submitted by Connie Pepler.

Consideration of this resolution requires the consent of convention.

Explanation: Deacons in the diocese of Indianapolis serve in their parish and in the Diocese without remuneration.

However, the lack of compensation prevents deacons from accessing benefits through the Church Pension Group. One must be a contributor to the Church Pension fund in order to access such benefits which include CREDO conferences that address spiritual, physical and financial well-being, life insurance and educational services.

At recent conferences, representatives of the Church Pension Fund have stated that if deacons were paid a nominal amount, those deacons would be eligible for access to these benefits.

Compensation will be provided to any deacon serving unless declined by the deacon for various reasons. However, per CPG rules, retirement contributions cannot be made for any clergy age 72 or older.

The proposed amendment asks that congregations make such nominal payment of \$50.00 a month to deacons, as well as a payment of 18% to the Church Pension Fund to enable them to participate in programs and benefits available through the Church Pension Fund.

Resolution 2: Covenant to Root Out Racism in the Diocese of Indianapolis

WHEREAS, the 185th Convention of the Episcopal Diocese of Indianapolis recognizes that our call to the work of racial justice is rooted in scripture; that as “the spirit of the Lord is upon me and has sent me to bring good news to the oppressed” (Isaiah 61) and we commit to being sent today; and as the Lord works vindication and justice for all who are oppressed (Psalm 103) and we pledge ourselves and our Diocese to specific, ongoing work addressing the injustices resulting from systemic and institutional racism; and

WHEREAS, the 185th Convention of the Episcopal Diocese of Indianapolis, recognizes the will and mind of the Episcopal Church as expressed in General Convention’s Resolution 2015-C019 - “that the call to pray and act for racial justice is integral to our witness to the gospel of Jesus Christ and to and to our living into the demands of our Baptismal Covenant; and the top priority of the challenging and difficult work of racial reconciliation through prayer, teaching, engagement, and action; and

WHEREAS, the longstanding work of our national church curriculum, “Becoming Beloved Community,” called forth by that same resolution asks us to journey through the interrelated commitments to Tell the Truth, Proclaim the Dream, Repair the Breach, and Practice the Way of Love so that we may respond to racial injustice and grow a community of reconcilers, justice- makers, and healers; and

WHEREAS, the 185th Convention of the Episcopal Diocese of Indianapolis reaffirms our articulated mission to be beacons of Christ in our world and the mission pillar that, grounded in God’s love in Christ, we stand with the vulnerable and marginalized to transform systems of injustice; and

WHEREAS, the 183rd Convention of the Episcopal Diocese of Indianapolis decried every form and expression of racism and white supremacy as antithetical to the Gospel of Jesus Christ, and charged our clergy, lay leaders, congregations and ministries to denounce, repudiate, and actively work against white supremacy and every form of racial and ethnic hatred as evil and anathema to the vows of our Baptismal Covenant; be it

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis re-commits to the continual work of dismantling systemic racism and white supremacy within our own structures; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis adopts the Covenant to Root Out Racism, as written by the Bishop and people of the Episcopal Diocese of Missouri, and commit to reorienting our common life to more fully reflect

God's dream of Beloved Community through the actions and commitments contained therein; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs the Executive Council of this Diocese to review the Covenant and, in conversation with the Diocesan Racial Justice and Education Team, to develop a plan to implement and live into the specific actions contained therein across the diocese no later than the 187th Convention of the Episcopal Diocese of Indianapolis (November 2024); and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs the Executive Council of this Diocese, in consultation with the Rt. Rev. Jennifer Baskerville- Burrows Bishop of the Episcopal Diocese of Indianapolis, to determine specific and measurable actions for accountability to be included with the implementation of the Covenant to Root Out Racism so all orders of ministry and roles within the Diocese may mutually flourish; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs the Executive Council to provide a progress report to the 186th Convention of the Episcopal Diocese of Indianapolis; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs each congregation's vestry or Bishop's committee, and each diocesan ministry committee, in an official meeting of that body to review the Covenant, discuss the commitments it contains, and, by May 1, 2023 to vote whether to adopt said Covenant; and, if adopted, to commit to act on a minimum of 3 covenant statements contained therein; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs each congregation and diocesan ministry to submit a report of their discussion and resulting vote, and their covenantal commitments if adopted, to the Secretary of Convention by August 1, 2023; and, be it further

RESOLVED, that this 185th Convention of the Episcopal Diocese of Indianapolis directs the Secretary of Convention to publish these reports in the preparatory materials for the 186th Convention of the Diocese of Indianapolis; and, be it further

RESOLVED, that the 186th and 187th Conventions of the Episcopal Diocese of Indianapolis commit to including a report to the Convention on the progress made towards the full implementation of this Covenant and allocating the necessary resources, as determined by Executive Council and the Budget Formation Committee, to these commitments.

Proposed by The Diocesan Racial Justice and Education Team

The Rev. Chana Tetzlaff, Chair; Associate Rector, St. Christopher's, Carmel
Ms. Natalie Palmer, St. Matthew's, Indianapolis
Ms. Valeria Phillips, St. Philip's, Indianapolis; Ms. Mariann Scott, St. Timothy's,
Indianapolis
The Rev. Deacon Cathy Scott, St. Matthew's, Indianapolis
The Rev. Bradley Pace, St. John's, Lafayette;

This resolution is also proposed by Ms. Pamela Smith, St. Paul's, Indianapolis, and The Rev. Patrick Burke, St. Paul's, Indianapolis

EXPLANATION: We offer this resolution for a clear path to prioritize meaningful racial justice activity in our Diocese, that includes a process for our Diocesan household to craft shared, achievable milestones and appropriate mechanisms of fidelity in our pledge to seek and serve Christ in all persons, loving our neighbors as ourselves. Despite the many and varied Divine calls to embody God's own justice in word and deed in Scripture, the mind of the Church expressed by General Convention and national resources provided to better enable God's dream of Beloved Community, and our own articulated Diocesan mission pillar to stand with the vulnerable and marginalized to transform systems of injustice, a lack of urgency for this work persists in our predominantly white churches. The makeup of our churches is in line with racialized communities grounded in a long history of explicit racism in our state, which historically is recognized as the birthplace the KKK. The transformation of hearts and minds is a long journey, and God offers many invitations to deepen our awareness so that we grow in our understanding of how to respect the dignity of every human being - and - that lack of urgency continues to harm non-white siblings of God in our communities, whether we interact with them or not, whether intentional or not. Though our Diocese has begun the work of transforming hearts and minds in our own systems, inclusive Beloved Community is still out of reach for our actionable faith. Without clear expectations and standards for accountability for members of our churches for the ongoing, intentional conversion to solidarity with non-white siblings whose voices are already present in our midst and whose experiences can deepen our understanding of faith, this transformation remains stalled.

The Covenant to Root Out Racism is attached starting on the next page.



A COVENANT TO

ROOT OUT RACISM

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

-1 John 4:20

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

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

WE LAMENT...

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

- We lament the Church's role in the subjugation, enslavement, and genocide of societies of indigenous peoples, including Native Americans and Pacific Islanders.
- We lament the Church's role in profiting from the selling, trading, and genocide of people of African descent and the lasting effects of the peculiar trade present with us today.
- We lament the Church's complicity-by-silence in the commoditization, dehumanization, and belittling of peoples brought to this country to toil in brutal labor, including Latinx people, Asians, Pacific Islanders, and other immigrant and undocumented populations.
- We lament the Church's complicity in the historical exclusion, internment, and denial of civil rights of Asians and Pacific Islanders.
- We lament the Church's complicity in failing to honor the language, culture, and civil rights of Latinx people, both American citizens and those from other countries.
- We lament the places in which we have been spectators and participants in the public and private lynching of people of African descent.
- We lament the Church's lack of moral courage to stand with and on the side of the poor, the marginalized, and the oppressed.
- We lament the systems of white supremacy, white exceptionalism, and white privilege present in the Church that have condoned people –particularly people of African descent, –being viewed as less, inferior, or unworthy rather than as beloved children of God, made in the image of the Divine.
- We lament the ways in which the stories of People of Color have been diminished or erased from the histories of our churches, institutions, and communities of faith.
- We lament the collusion of the Church with systems that directly and indirectly promote racism, oppression, segregation, and disenfranchisement.
- We lament the willful blindness of Christian leadership in promoting and advocating for systems of over-policing, the militarization of police, mass incarceration, school-to-prison pipelines, poverty, and violence.
- We lament the resounding silence and the crippling fear that often infects the Church in matters of racial reconciliation and social justice.

WE COVENANT...

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

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

- We covenant to gather with others, including faith leaders and decision makers, at all levels of the church, to ask the hard questions:
 - Does the leadership of our institution reflect the diversity of those we serve?
 - Are the many faces of the diverse body of Christ represented in decision-making processes?
 - How are we inviting and forming leaders?
 - Who is missing around the table?
 - Whose untold story do we need to hear?

- We covenant that in our corporate worship; and other activities of our communities to intentionally cultivate welcome, hospitality, and participation for people of all cultures, ethnicities and backgrounds, and to include their rich musical and liturgical offerings in worship.

- We covenant to invite all members of our faith communities to reflect about and seek a better understanding of racism and privilege.

- We covenant to preach about, and pray together for an end to racism and white supremacy, not to bring down people of European descent, but to lift all others up.

- We covenant to join with local community organizations in working for racial justice.

- We covenant to...(additional context specific acts may be added or included)