



Episcopal Diocese of Chicago
182nd Annual Convention
November 21-23, 2019

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A-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Second reading as amended by 181st convention in 2018

Subject: Amend Article 16 - The Election of a Bishop – 2nd reading

Originators: The Very Rev. M. E. Eccles, The Rev. Pete Campbell, Mr. Grant Iannelli

RESOLUTION

Resolved, that Article 16 of the Constitution of the Diocese of Chicago “The Election of a Bishop,” be amended and restated as follows:

Section 1. A Bishop, or a Bishop Coadjutor, or a Suffragan Bishop may be elected in accordance with the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and the initiative in the election of a Bishop Coadjutor or a Suffragan Bishop shall always be taken by the Bishop of the Diocese.

Section 2. The election of a Bishop for this Diocese shall be made only in an Annual Convention, or in a Special Convention called for that purpose by the Ecclesiastical Authority at least sixty days before the time appointed; the object being stated by notice in writing, and sent by the Secretary of the Standing Committee to every member of the Clergy and Congregation of the Diocese.

Qualification of members of the Convention for the Election of a Bishop shall be the same as the qualification for members of an Annual Convention (see Article 5), except that in all cases of the election of a Bishop, no member of the Clergy shall be entitled to vote unless they shall have been for at least six months immediately preceding the election canonically resident in this

Diocese, and during all that time entitled to a seat in the Convention of the same; and provided that, for the purpose of electing a Bishop, each Congregation in union with the Convention (including the Cathedral) shall elect three Lay Delegates to the Convention. Each Lay Delegate present shall cast one vote in any ballot.

Section 3. Before the election the Chair may invite nominations of fit and qualified Presbyters and may fix the time for nominating speeches and limit their length. Nominations from the floor are not in order for this election. A preliminary nominating ballot shall be cast by Clergy and Lay Delegates, voting by Orders. The Chair shall publish the results of this ballot, but it shall not constitute an election. Those Presbyters receiving one or more votes on this ballot shall be considered as nominated to Convention.

Section 4. The Clergy and Lay Delegates shall vote separately. When in any ballot, two-thirds of all the Clergy entitled to vote are present, and when in any ballot, two-thirds of all the Congregations entitled to vote are represented, then a concurrent majority in each Order shall determine a choice. If two-thirds of the Clergy and of the Congregations be not present, then two-thirds of the votes of each Order shall be necessary to determine a choice.

Explanation:

This amendment of Article 16 will equalize representation between mission and parish congregations of the Diocese of Chicago, giving every congregation the opportunity for equal voice and vote in the Election of the Bishop. The amendment had its first reading in 2017 and passed. At the second reading in 2018, the changes highlighted in yellow were made. This amendment follows the amendment of Article 5 in 2015 (1st reading) and 2016 (2nd reading and final passage) which gave equal representation between mission and parish congregations at Convention.

This change recognizes that mission congregations are of equal value to the mission and vitality of this diocese as Parish congregations, and that lay members of these congregations should be given equal voice, vote, and responsibility for the election of a new Bishop.

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan budget.

B-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: Amend Canon 12 – Dissolution of the Pastoral Connection

Originators: The Very Rev. M.E. Eccles, Mr. Grant Iannelli, The Rev. Courtney Reid,

RESOLUTION

Resolved, that Canon 12, “Dissolution of the Pastoral Connection,” be amended and restated as follows

CANON 12

Dissolution of the Pastoral Relationship

Section 1. Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a parish without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in charge of a parish be removed from there by the Vestry against the Rector’s will, except as hereinafter provided. Canons of The Episcopal Church that apply to this process shall be consulted and followed.

Section 2. Section 2. If for any urgent reason a Rector or majority of Vestry based on a vote in a duly-called meeting, desires a dissolution of the pastoral relation, and the parties cannot agree, either party may give notice in writing to the Ecclesiastical Authority of the Diocese with a copy available to the Rector or Vestry. Such notice shall include enough information to inform the Ecclesiastical Authority of the nature, causes, and specifics requiring the dissolution of the pastoral relationship. If the parties have participated in mediation or consultation processes under Canon 13, a separate report from the mediator or consultants will be submitted to the Ecclesiastical Authority with copies available to the Rector and Vestry. Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Bishop of another Diocese to perform the duties of the Bishop under this Canon. Except at the Rector’s request, and/or the Bishop’s discretion, no proceedings for dissolution of the pastoral relation may commence while a Rector is absent for any reason.

Section 3. Within sixty days after receiving the written notice, the Bishop (or other bishop appointed pursuant to Section 2) shall mediate the differences between Rector and Vestry as the

Bishop deems proper and may appoint a committee of at least one priest and one lay person, none of whom may be members or related to members of the Parish involved, to make a report to the Bishop. A copy of this report shall be available to the Vestry and Rector.

Section 4. If the differences between the parties are not Resolved after completion of mediation or other reconciliation efforts or actions prescribed the Bishop, the Bishop shall proceed as follows

(a) The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

(b) If a timely request is made, the President of the Standing Committee shall set a date for the conference, which shall be held within thirty days.

(c) At the conference each party shall be entitled to attend, be represented, and to present its position fully.

(d) Within thirty days after the conference, or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a written godly judgment.

(e) Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties. Either party may request the explanation be in writing.

(f) If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of subsequent responsibility and accountability for the Rector and the Vestry.

(g) If the relation is to be dissolved:

(1) The Bishop shall direct the Secretary of the Convention to record the dissolution.

(2) The judgment shall include such terms and conditions including financial settlements as shall seem to the Bishop just and compassionate.

(h) In either event the Bishop shall offer appropriate supportive services to the Rector and the Parish.

Section 5. In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may act as follows:

(a) In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Rector shall comply with the judgment.

(b) In the case of a Vestry, recommend to the Convention of the Diocese that the Parish be placed under the supervision of the Bishop as a Mission until it has complied with the judgment.

Section 6. For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the length of any extension.

Section 7. Statements made during the course of proceedings under this Canon are not discoverable nor admissible in any proceedings under Title IV of the General Convention Canons or Diocesan Canon 45 provided that this does not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.

Section 8. In the course of proceedings under this Canon, if a complaint is made by the Vestry against the Rector under General Convention Canon IV.1. or Diocesan Canon 45, all proceedings under this Canon shall be suspended until the complaint has been Resolved or withdrawn.

Explanation:

The amendment of Canon 12 is to bring the Diocese of Chicago process for the Dissolution of the Pastoral Relationship into alignment with the canons of The Episcopal Church as adopted and published in 2018. <https://www.generalconvention.org/publications#CandC>

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan budget.

C-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: Amend Canon 14 – Differences Arising Between a Rector and the Vestry or Parish

Originators: The Very Rev. M.E. Eccles, Mr. Grant Iannelli, The Rev. Courtney Reid

RESOLUTION

Resolved, that Canon 14, “Differences Arising Between a Rector and the Vestry or Parish” be amended and restated as follows:

CANON 14
Differences Arising Between a Rector and the Vestry or Parish

When the pastoral relationship in a parish between a Rector and the Vestry or Congregation is imperiled by disagreement or dissension, and the issues are deemed serious by a majority vote of the Vestry or the Rector, either party may petition the Ecclesiastical Authority, in writing, to intervene and assist the parties in their efforts to resolve the disagreement. The written petition shall include enough information to inform the Ecclesiastical Authority and the parties involved of the nature, causes, and specifics of the disagreements or dissension imperiling the pastoral relationship. The Ecclesiastical Authority shall initiate such proceedings as are deemed appropriate under the circumstances for that purpose by the Ecclesiastical Authority, which may include the appointment of a consultant or licensed mediator. The parties to the disagreement, following the recommendations of the Ecclesiastical Authority shall labor in good faith that the parties may be reconciled. Whenever the Standing Committee is the Ecclesiastical Authority, it shall request the Bishop of another Diocese to perform the duties of the Ecclesiastical Authority under this canon.

Explanation:

The amendment of Canon 14 is to bring the Diocese of Chicago process for the resolution of differences between Rector and Vestry or Parish into alignment with the canons of The

Episcopal Church as adopted and published in 2018.

<https://www.generalconvention.org/publications#CandC>

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan Budget.

D-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: Amend Canon 33, Section 3, Commission on Ministry

Originators: The Rev. Amity Carrubba and the Commission on Ministry

RESOLUTION

Resolved that Canon 33, Section 2 of the Canons of the Diocese of Chicago be amended and restated as follows:

Sec. 2. To the Annual Convention adopting this Canon, and to each Annual Convention thereafter, the Bishop shall nominate nine persons in Holy Orders, no fewer than two being Deacons and no fewer than two being Priests, and nine Lay persons, all being canonically resident Clergy or Laity in this Diocese. Upon confirmation by the vote of said Convention, the nominees shall constitute the Commission on Ministry.

Explanation:

This resolution seeks to make the membership of the Commission on Ministry more reflective of the members of our diocese. The proposed amendment includes a minimum of two deacons, rather than a maximum, so that the role of each order of the clergy may be represented more equally. It ensures membership of both priests and deacons by creating a minimum of two members of each ordained order. Further, the number of lay members and clergy members would be equal under the proposed amendment, reflecting the valuable contribution and commitment of lay persons on the Commission on Ministry, a body which is tasked with lifting up and supporting the ministry of baptized members of our church as well as clergy and persons in discernment for Holy Orders.

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan budget.

E-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: Amend Canon 35B, Episcopal Charities

Originators: The Very Rev. M.E. Eccles, Mr. Grant Iannelli, The Rev. Courtney Reid

RESOLUTION

Resolved, that Canon 35B, Episcopal Charities, be amended and restated as follows:

Section 1. Episcopal Charities, a Corporation not-for-profit of the State of Illinois, is hereby recognized as an agency of the Diocese of Chicago.

Section 2. The affairs Episcopal Charities shall be managed by a Board of Trustees, the number of whom (not fewer than three) shall be fixed by the bylaws. The Bishop of Chicago shall be *ex officio* Chair of the Board. Trustees shall be elected by a vote of at least two-thirds of the Trustees present at a duly-noticed regular or special meeting of the Board of Trustees, provided that no candidate shall be elected if the Bishop of Chicago casts a vote against the election of such candidate.

Section 3. The purpose of Episcopal Charities is to support financially and otherwise, to assist and to expand the social welfare work of the Diocese of Chicago; to collect and furnish funds for the support of the present and future charitable work of the Diocese of Chicago and such other charitable objectives as the Bishop of Chicago shall determine; to receive, administer, distribute and expend funds, gifts, donations, bequests and other receipts of money or property of every kind and nature for the Corporate objects and purposes; all under the supervision and subject to the approval of the Bishop of Chicago. The Bishop's supervision and approval of the foregoing shall be exercised in the consideration of the annual budget to be adopted by a majority vote of the Board of Trustees, or of other expenditures so approved, except that if the Bishop casts a vote against the funding or support of a particular program, activity or recipient, that portion of the budget or that expenditure shall not be considered adopted or approved.

Section 4. The officers of Episcopal Charities are authorized to obtain such reports, financial statements and other information from ministry partners requesting financial assistance as those officers believe may be necessary for proper evaluation of the work of such ministry partners.

Section 5. Episcopal Charities shall report each year to the Annual Convention of the Diocese.

Explanation:

The amendment of Canon 35B is to bring the Canons of the Diocese of Chicago in line with the bylaws of Episcopal Charities as amended in 2012 by the board of directors and approved by Bishop Lee as Chair of the board.

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan Budget.

F-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: On Becoming a Sanctuary Diocese

Originators: Hispanic Affairs Committee; Antiracism Commission; Peace and Justice Committee

RESOLUTION

Resolved, that the One Hundred Eighty-second Annual Convention of the Church in the Diocese of Chicago declares the Diocese of Chicago to be a Sanctuary Diocese; and be it further

Resolved, that the Diocese of Chicago, as people of faith and people of conscience, pledges to resist the stated policy proposals of the current presidential administration to target and deport millions of undocumented immigrants, and to eliminate the Deferred Action for Childhood Arrivals (DACA) program that has granted temporary relief for thousands of young people in our communities and families; and be it further

Resolved, that this convention encourage the congregations and institutions of the Diocese of Chicago to consider becoming Sanctuary Congregations and Institutions, in order to serve as places of welcome, refuge, healing, and other forms of material and pastoral support for those targeted by hate due to immigration status or some perceived status of difference, and to work alongside our friends, families, and neighbors to ensure the dignity and human rights of all people; and be it further

Resolved, that the Diocese of Chicago connect with other local and national sanctuary communities and institutions, immigrant rights groups and coalitions, and engage in educating, organizing, advocacy, and direct action, and other methods as deemed appropriate in each context, to ensure the safety and security of the undocumented community; and be it further

Resolved, that the Diocese of Chicago assist in equipping congregations, clergy and lay leaders to engage in such work, appropriate to local contexts, capacity, and discernment; and be it further

Resolved that responsibility for implementation of this resolution shall be that of the resolution originators through a Task Force to be convened as soon as possible following its passage but no later than three months from that date.

Explanation:

1. For many years, immigrant families have suffered on the margins of our society. They have been scapegoated during difficult economic times and victimized by harsh anti-immigrant ordinances passed by some states and localities.
2. In the aftermath of the last presidential election there is heightened concern that the administration's rhetoric villainizing immigrants has become policy targeting them because of their immigration status or religious beliefs.
3. As a people of faith committed to dismantling oppressive systems and building structures and communities that reflect God's compassion and justice, we must do nothing less than make straight a highway in the desert for our sisters and brothers.
4. Implementation of this resolution is expected to have a cost impact. It is anticipated that the congregations and institutions will develop budgets that are appropriate for their contexts. At the diocesan level, the originators request the addition of a list of immigration resources to the diocesan website. The Diocese of Los Angeles and the Diocese of California websites have such resource lists as follow, respectively:
http://www.lasacredresistance.org/documents.html?fbclid=IwAR3nJzN3sOjUtn1YMorL_RjUfSlO_hrQ0NoSlTeflFCpldQR1duf9cMyMM and
https://diocal.org/immigration-sanctuary-ice-raids-resources?fbclid=IwAR1RkoAP_SZkRM7-ympQca-tFN4Ydtl72SOFu-2v-9ZBDo5jsqY5KBUXmFg

The resolution originators can compile and update the content for the resource list. As to the expense for the set-up and maintenance of the page, the expense is estimated at under \$1,000.00. The originators are not aware of funding sources at this time. Thus, if this resolution is adopted by the Convention, its implementation at the diocesan level will be subject to allocation of funding by Diocesan Council.

5. The projected timeline for implementation of the resolution will vary according to the context and scope of the activities undertaken by the congregations and institutions of the diocese.
6. The projected outcomes and goals of this resolution are to put our faith into action by standing with the growing number of cities, colleges and communities of faith declaring themselves places of welcome, refuge, healing, for those targeted by hate due to immigration status or some perceived status of difference as we work alongside our friends, families, and neighbors to ensure the dignity and human rights of all people.

G-182

**The 182nd Annual Convention
Diocese of Chicago
November 21-23, 2019**

Subject: Freedom of Speech and the Right to Boycott

Sponsors: The Reverend Anthony Vaccaro; the Peace and Justice Committee

RESOLUTION

Resolved, that the 182nd Convention of the Diocese of Chicago calls upon the President of the United States, the U.S. Congress, and the Congressional delegation of the State of Illinois to oppose legislation that penalizes or criminalizes support for nonviolent boycotts on behalf of Palestinian human rights as infringements of First Amendment rights; and be it

Further resolved, that the Convention calls upon the State of Illinois' General Assembly to delete provisions from SB 1761 (see link below) passed in 2015 that prevents Illinois pension funds from investing in foreign firms that participate in boycotts of Israel and punishes international companies that boycott goods from Israeli settlements in occupied territories. (<http://www.ilga.gov/legislation/fulltext.asp?DocName=&SessionId=88&GA=99&DocTypeId=SB&DocNum=1761&GAID=13&LegID=88517&SpecSess=&Session=>)

Explanation

First Amendment: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

Constitutional norms affirming separation of church and state preclude our involvement in partisan politics, yet as Christians we are called to witness on behalf of the most vulnerable. The First Amendment guarantees the free exercise of religion, freedom to express our views and act in accord with our conscience, and the right to petition government about perceived injustices. Anti-boycott measures threaten these freedoms. The infringement of one liberty facilitates an assault on others.

Boycotts are a form of expression protected by the First Amendment as Supreme Court decisions have declared. In *NAACP v. Claiborne Hardware* (1982) the Court ruled that activity to protest injustice is protected speech. In *O'Hare Truck Services v. City of Northlake* (1995) the Court also ruled that government is constitutionally prohibited from making political beliefs a condition for receiving public contracts. Boycotts as nonviolent political action to oppose injustice have an honorable history in the United States including the pre-Revolutionary boycott of tea, the 1955-56 Montgomery Bus Boycott, the grape boycott, the boycott of South African apartheid, and the recent boycott of North Carolina opposing its anti-LGBT legislation. The Episcopal Church USA supported divestment and sanctioning of South African apartheid. (See 1985-D073, 1988-B050 and B052, 1991 A154 at https://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl) Anti-boycott measures are an attack on First Amendment rights that seek to prevent Americans from acting nonviolently in accord with their beliefs.

The Call for Boycott, Divestment, and Sanctions (<https://bdsmovement.net/call>) issued by Palestinian civil society in 2005 launched a nonviolent movement that proposes economic measures to pressure Israel to comply with international law, respect human rights, and end the occupation of Palestinian lands deemed illegal by the vast majority of nations across the globe (see Call at <https://bdsmovement.net/call>). The U.S. has signed the Geneva Conventions defining the laws of occupation and the Universal International Declaration of Human Rights. Anti-BDS legislation sets up a conflict between U. S. and international law.

In recent years, in response to the growing movement for Palestinian human rights and self-determination, over 100 measures targeting supporters of Palestinian rights have been introduced in state and local legislatures and in the U.S. Congress. As of April 2019, twenty-seven states had passed anti-boycott measures, including five executive orders issued by governors. In May 2015 the 99th General Assembly of the State of Illinois passed SB 1761 (<http://www.ilga.gov/legislation/fulltext.asp?DocName=&SessionId=88&GA=99&DocTypeId=SB&DocNum=1761&GAID=13&LegID=88517&SpecSess=&Session=>), which prevents Illinois pension funds from investing in foreign firms that participate in boycotts of Israel and punishes international companies that boycott goods from Israeli settlements in occupied territories. In July of this year, the House of Representatives passed H.Res. 246 (<https://www.congress.gov/bill/116th-congress/house-resolution/246>). While this resolution does not have the force of law, it broadly condemns individuals who boycott to promote human rights, chilling speech and potentially legitimizing other legislative attacks on First Amendment rights.

Opponents of BDS contend that it is antisemitic, whereas a reading of the Call immediately demonstrates that it contains no hint of anti-Jewish sentiment. This accusation is used to stifle debate. It conflates criticism of state policies with discrimination against a people and deflects attention from genuine concerns with rising antisemitism fueled by right-wing extremism. In 1991 with Resolution D122 the Episcopal Church affirmed that legitimate criticism of Israeli

Government policies and actions is not antisemitic. (https://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl)

On April 2, 2014 Archbishop Desmond Tutu issued a statement in support of BDS part of which read:

“In South Africa, we could not have achieved our democracy without the help of people around the world, who through the use of non-violent means, such as boycotts and divestment, encouraged their governments and other corporate actors to reverse decades-long support for the Apartheid regime. My conscience compels me to stand with the Palestinians as they seek to use the same tactic of non-violence to further their efforts to end the oppression associated with the Israeli Occupation.” (<https://www.peaceandjustice.org/statement-from-archbishop-desmond-tutu-on-us-anti-bds-legislation/>)

Along with several other organizations committed to defending civil liberties, the American Civil Liberties Union has actively opposed anti-BDS legislation (<https://www.aclu.org/blog/free-speech/laws-suppressing-boycotts-israel-dont-prevent-discrimination-they-violate-civil>). In January 2018 the ACLU won an early victory in a lawsuit that affirmed that a Kansas law requiring that a public school educator certify that she would not boycott Israel was a violation of her First Amendment rights. In September 2018 a federal court, stating that such a law violates rights to free speech, blocked an Arizona law that required that state contractors certify that they would not boycott Israel.

Whatever our stance on a particular boycott, we must defend the First Amendment right to speak and to act nonviolently in accord with our conscience.

Adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan budget

H-182

**The 181st Annual Convention
Diocese of Chicago
November 22-23, 2019**

Subject: Minimum Clergy Compensation

Originators: The Rev. Kate Spelman, Mr. Michael Mattson, The Rev. Gary Cox, Mr. William Pearson (Compensation Committee of the Diocesan Council), Diocesan Council, Mr. Keith Kampert, Diocesan Treasurer

RESOLUTION

Resolved, that the required minimum cash compensation to be paid to full-time Clergy working in Congregations in the Diocese for the calendar year of 2020 shall be:

- (a) \$64,950 if no church housing and utilities are provided by the Church; or
- (b) \$47,340 if housing and utilities are provided by the Church.

Further Resolved that Congregations that employ full-time clergy consult the compensation matrix attached to this resolution.

Further Resolved, that Congregations that employ full or part-time lay employees be encouraged to consult with diocesan staff regarding appropriate compensation for said lay employees in specific positions.

EXPLANATION

This resolution is offered by the Diocesan Treasurer and the Diocesan Council as required by the 165th Diocesan Convention (2002) in connection with its adoption of a resolution concerning compensation. The resolution, adopted in 2002, required that the Diocesan Treasurer recommend annually an inflationary adjustment to the required minimum cash compensation for full-time clergy working in congregations and on the Bishop's staff. As contemplated in 2002, the resolution was advisory for clergy in other positions and for clergy

who are working less than full-time. The compensation figures included in this resolution reflect a 2% recommended inflationary increase from 2019 to 2020.

The 2% increase reflected in the minimums given above is due to the 1.6% increase in the “Consumer Price Index All Items – All Urban Consumers” for the Chicago-Naperville-Elgin Metropolitan Statistical Area (“MSA”) and 1.5% increase for the overall Midwest region on a not- seasonally-adjusted basis for the 12-month period ending on July 31, 2019. (http://www.bls.gov/regions/midwest/news-release/ConsumerPriceIndex_Chicago.htm). The Chicago-Naperville-Elgin MSA includes the counties of Cook, DeKalb, DuPage, Grundy, Kane, Kankakee, Kendall, Lake, McHenry, and Will Counties.

As these are minimum cash compensation amounts, we recommend that Congregations pay their full-time priests above these levels based on tenure (e.g., with that particular church or as an ordained priest), parish size (e.g., average Sunday attendance or annual budget), parish growth, diversity in programming, etc. In cases where parishes wish to pay more than these minimums, but have difficulty doing so, other forms of compensation (e.g., such as additional vacation, sabbaticals, professional education) should be offered.

Additionally, each Congregation or institution is expected to review the compensation of its priest(s) on a yearly basis.

Resources are available from Bishop’s staff and Church Pension Group to assist Congregations and priests with cash compensation determinations.

These minimums, along with total compensation of full-time priests in the Chicago Diocese, should be examined to ensure that Diocese of Chicago priests are paid fairly relative to their ecclesiastical peers in The Episcopal Church.

The matrix below shows how priests are actually being compensated (assessible compensation, using the definition of the Church Pension Fund, which includes housing) based on their years of service and their church’s ASA, with adjustments for whether the priest is the lead clergy in the church, and whether the church is in the Chicago-Naperville-Elgin Metropolitan Statistical Area (MSA). It is the result of regression analysis of actual clergy compensation in 2018/9. The Clergy Compensation Committee believes this matrix is a more useful guide to how a congregation should compensate its clergy.

		Average Sunday Attendance				
		25	75	150	250	400
Years Service	0	53,314	71,387	92,396	109,024	109,568
	5	58,506	76,579	97,589	114,217	114,761
	15	68,892	86,965	107,975	124,602	125,146
	20	74,084	92,157	113,167	129,795	130,339
	30	84,470	102,543	123,553	140,180	140,724
Average adjustment for assisting clergy:						-34%
Average adjustment for non-Chicago MSA churches:						-12%

Diocesan staff salaries are set separately through the annual budget process and are already reflected in the Diocesan budget. Therefore, adoption of this resolution is not expected to require expenditures that would have an impact on the Diocesan budget.

I-182

**The 181st Annual Convention
Diocese of Chicago
November 22-23, 2019**

Subject: Opposition to Capital Punishment

Originator: The Rev. Kara Wagner Sherer; Peace and Justice Committee

Resolution

Resolved, that this 182nd Annual Convention of the Diocese of Chicago reaffirms the position of The Episcopal Church first formally taken in opposition to capital punishment in 1958 and regularly reaffirmed in the sixty-one years since then, and

Resolved, that this 182nd Annual Convention of the Diocese of Chicago urges all parishes and missions and individual members of the Diocese to engage in serious study of the subject of capital punishment (including reading of the Church's July 26, 2019 statement on the re-introduction of capital punishment at the federal level

(<https://www.episcopalchurch.org/library/topics/capital-punishment>),) to work actively to suspend the implementation of the death penalty and to abolish capital punishment at the federal level, and to oppose the reintroduction of capital punishment in the State of Illinois, and

Resolved, that the Peace and Justice Committee of the Diocese is charged with the responsibility of monitoring the Illinois legislative process for any bills to reinstate capital punishment in the State of Illinois, reporting to the Diocese on the progress of those bills and working with religious and community organizations in opposition to these measures, and

Resolved, that, until such time as capital punishment is abolished in all states and jurisdictions of the United States, the Peace and Justice Committee of the Diocese is charged with the responsibility of monitoring scheduled executions across the United States and of communicating to parishes and missions through its liaison network details of actions in support of the condemned, and

Resolved, that this Convention encourages its constituent parishes and missions to pray for the families and friends of murder victims as they struggle with this tragedy in their lives, ever mindful

that retribution is not a balm for the anguish nor a deterrent for the offense nor the only means of safeguarding society from crimes currently punishable by death.

Explanation:

1. On July 25, 2019 Attorney General William Barr announced plans to begin executing federal prisoners after a 16-year hiatus. The government of the United States of America will execute five men over a five-day period beginning December 9 and ending January 15 – three executions will take place in the span of five days December 9 – 13 and the other two men will be executed on January 13 and January 15, 2020. The Federal Bureau of Prisons plans to use pentobarbital – a single drug known to cause sensations of burning and suffering – to replace the also inhumane three-drug procedure previously used.
2. In 1958 the General Convention of The Episcopal Church opposed capital punishment on a theological basis that the life of an individual is of infinite worth in the sight of Almighty God; and the taking of such a human life falls within the providence of Almighty God and not within the right of Man. This position has often been reaffirmed as General Conventions called on dioceses and members of The Episcopal Church to work actively to abolish the death penalty in their states. Most recently, on July 26th, 2019, the Office of Government Relations of The Episcopal Church issued a statement in opposition to the reinstatement of the death penalty at the federal level (<https://www.episcopalchurch.org/library/topics/capital-punishment>), quoting The Most Reverend Edmond L. Browning, XXIV Presiding Bishop of The Episcopal Church, in his Open Statement of Capital Punishment of 1990,

“Jesus told us that the greatest gift we could give is to lay down our own lives for another. Conversely, the taking of another life must be viewed as the greatest sacrilege.”
3. In January 2011, the General Assembly of the State of Illinois passed SB3539, abolishing capital punishment, requiring that funds saved from death penalty abolition be invested in law enforcement training and services for victims and their families. The Governor signed this bill in March 2011, and it came into force on July 1st, 2011. Since that time, bills have been brought forward to re-introduce capital punishment in Illinois, but have failed to pass out of the General Assembly.
4. The system of capital punishment in the United States is deeply flawed, with the death penalty applied disproportionately to people of color and people of lower income. Across the United States, there are large disparities in the funding and quality of legal defense for individuals charged with crimes punishable by death and subsequently sentenced to death. Sentencing and executions are highly concentrated geographically:

- a. Nearly half of federal death sentences are from only three states – Texas, Virginia and Missouri.
 - b. Of the executions carried out in 2018, 88% occurred in five states – Texas (13), Tennessee (3), Alabama (2), Florida (2) and Georgia (2).
5. The system of capital punishment fails to stand up to objective cost/benefit analysis being neither an effective deterrent to the commission of crimes punishable by death nor the most cost efficient means of protecting society from a criminal who commits such a crime.
6. The system of capital punishment is inconsistent with both conservative and liberal values and our shared Christian faith.

“If it is not about love, it is not about God.” The Most Reverend Michael B. Curry, XXVII and Current Presiding Bishop of The Episcopal Church

Adoption of this resolution is not expected to require expenditures that would have an impact on the diocesan budget.

J-182

**The 181st Annual Convention
Diocese of Chicago
November 22-23, 2019**

Subject: Encouraging Lawmakers to Enact Specific Common Sense Gun Legislation.

Originators: The Rev. Jeremy C. Froyen, CFC, Dr. Steven Russell, The Vestry of the Church of St. John the Evangelist, Flossmoor, IL

RESOLUTION

Whereas, local, state, and federal governments, have a moral imperative to protect the welfare of all people, and especially the welfare of our children and youth; and

Whereas, the United States Government has failed to provide such protection from violence resulting from the irresponsible and illegal use of readily accessible firearms in this nation; and

Whereas, gun violence, and particularly mass shootings, have reached epidemic proportions in the United States, rising to the level of a public health crisis; it is therefore

Resolved, that the Episcopal Diocese of Chicago calls on the United States Congress and the Illinois General Assembly to enact specific common sense gun legislation that enjoys the support of the majority of Americans, gun owners and non-gun owners alike, that would reduce gun violence and, therefore, save lives; and such measures should include:

1. Universal background checks of all gun purchasers, closing current loopholes for private and gun show sales;
2. Handgun purchaser licensing;
3. Restrictions on gun ownership by domestic abusers;
4. Restrictions on sales of assault rifles and semi-automatic weapons;
5. Passage of a federal and state Extreme Risk Protection Order (ERPO), or “Red Flag” law;
6. Classification of gun trafficking as a federal crime;
7. Encouragement for the development of “smart gun” technology;
8. Federal and state funding for research into gun violence prevention strategies.

EXPLANATION

1. The Vestry of St. John the Evangelist, Flossmoor, Illinois, believes that the Church is in a unique position to provide moral guidance to our Legislators and that this Resolution is necessary to inform our Legislators of specific measures that a majority of Americans expect to see implemented by our Governments in an effort to reduce injury and death by gun violence.

2. Background resources: According to a May 22, 2019 Quinnipiac University Poll (<https://poll.qu.edu/national/release-detail?ReleaseID=2623>), 94% of American Voters (including 90% of gun owners) support universal background checks. A Fox News Poll also reported that in an August 14, 2019 Poll (<https://www.foxnews.com/politics/fox-news-poll-august-14>), 90% of Respondents support universal background checks.

According to a May 22, 2019 Quinnipiac University Poll (<https://poll.qu.edu/national/release-detail?ReleaseID=2623>), 77% of American Voters licensing requirements to purchase a gun.

In an August 14, 2019 Fox News Poll (<https://www.foxnews.com/politics/fox-news-poll-august-14>), 67% of Respondents support a ban on assault rifles and semi-automatic weapons.

According to an August 20, 2019 APM Research Lab Survey (<https://www.apmresearchlab.org/gunsurvey>), 77% of Americans support family-initiated Extreme Risk Protection Orders (ERPOs) and 70% support ERPOs that are initiated by Law Enforcement. Even among gun owners, 67% support family-initiated ERPOs and 60% support ERPOs that are initiated by Law Enforcement.

3. This Resolution does not advocate for an outright ban on any firearm, however, it does advocate for greater scrutiny and restriction of those purchasing firearms.

4. If passed, implementation of this Resolution would require its transmission to members of Congress and the Illinois General Assembly.

Adoption of this resolution is not expected to require expenditures that would have an impact on the diocesan budget.

K-182

**The 181st Annual Convention
Diocese of Chicago
November 22-23, 2019**

Subject: Advocating for Clean Water in Ghana.

Originators: The Rev. Raymond Massenburg and the Rev. Isaac Bonney.

RESOLUTION

Resolved, that the 182nd Annual Convention of the Episcopal Diocese of Chicago is invited to join with Trinity Episcopal Church of Chicago and Messiah St. Bartholomew Episcopal Church along with St. Joseph's Anglican Church in the Anglican Diocese of Accra in agreeing to raise awareness of the water crisis in Ghana; and be it further

Resolved, that each congregation in the Diocese is encouraged to educate its congregants about this urgent matter.

Explanation:

The lack of clean drinking water sanitation systems is a severe public health concern in the rural parts of Ghana, contributing to 70% of diseases in Ghana. Due to unclean water and improper sanitation Ghana has 1,000 children under five years old dying each year from diarrhea, caused by polluted water.

In Ghana, close to six million people (nearly 22 percent) rely on surface water to meet their daily water needs, leaving them vulnerable to water-related illness and disease. Further, 67 percent of Ghanaians lack access to improved sanitation or are entirely without toilet facilities.

The majority of households without access to safe water and sanitation lack the upfront funds needed to invest in their own solutions. Consequently, those living in poverty often pay up to ten times more per liter for water service from private vendors than their middle-class counterparts connected to piped water services. These water costs can be reduced through investments in improved household water assets such as connections, rainwater harvesting equipment, wells and latrines.

Ghana has communities which are in need of clean water for sustainable living and to prevent deaths from diseases like cholera and diarrhea. Jesus said “Anyone who is thirsty may come to me! Anyone who believes in me may come and drink! For the Scriptures declare, ‘Rivers of living water will flow from his heart.’” (Jn 7:37-39).

People of these poor rural disadvantaged communities are in need of living water in order to grow and thrive. This is an urgent response to an urgent need for children of God.

Adoption of this resolution is not expected to require expenditures that would have an impact on the diocesan budget.

L-182

**The 181st Annual Convention
Diocese of Chicago
November 22-23, 2019**

Subject: Prevention of Human Trafficking of Children in Chicago and Accra.

Originators: The Rev. Isaac Bonney. and the Rev. Raymond Massenburg

Resolution

Resolved, that this Diocesan Convention reaffirms General Convention Resolution A167; and be it further

Resolved, that all congregations in the Diocese observe a Human Trafficking Awareness Day, beginning on a Sunday in January, in their liturgical, congregational and diocesan lives as January is National Slavery and Human Trafficking Prevention Month; and be it further

Resolved, that the 182nd Annual Convention of the Episcopal Diocese of Chicago is invited to join with Messiah St. Bartholomew Episcopal Church, Trinity Episcopal Church of Chicago along with St. Joseph Anglican Church in the Anglican Diocese of Accra in the prevention of child trafficking and help with the rehabilitation of children who have gone through the trauma of being trafficked; and be it further

Resolved, that all congregations educate themselves on the signs of child trafficking in order to build community awareness

Explanation:

Messiah St. Bartholomew and Trinity Episcopal Church have embarked on working with St. Joseph's Anglican Church in the Anglican Diocese of Accra to ensure the rescue, rehabilitation and empowerment of children trafficked. The city of Chicago is currently in the top five in the nation for sex trafficking crimes.

Resolution A167 of the 2009 General Convention states:

“Resolved, That the 76th General Convention of The Episcopal Church calls for the protection of all victims of human trafficking, particularly women and children, providing necessary attention

to their physical, psychological and social needs, and using approaches that respect victims' rights and integrity; and be it further

Resolved, That the 76th General Convention urges its members to support legislation and action oriented to the recovery and reintegration into society of victims of human trafficking. These efforts should provide a safe, dignified and sustainable way for victims of trafficking to reintegrate into society and lead a normalized life; and be it further

Resolved, That the 76th General Convention commends the work of the Executive Council Committee on the Status of Women, as well as the Roman Catholic Women Religious in addressing human trafficking as a national and international priority and recommends that all Episcopal dioceses collaborate with all faith groups and with the Anglican Communion through the International Anglican Women's Network to provide extensive education to expose and eradicate this insidious undercover modern day slavery; and be it further

Resolved, That the 76th General Convention commend the work of the United States Department of State and the Department of Health and Human Services' Office of Refugee Resettlement, in its mission to bring the issue of human trafficking to international attention and to support those vulnerable to economic exploitation, most especially women and children; and be it further...

Resolved, That all congregations and dioceses are urged to observe an Human Trafficking Awareness Day, in their liturgical, congregational and diocesan lives."