



Episcopal Diocese of Chicago
183rd Annual Convention
November 21, 2020

RESOLUTIONS

- A-183 Rules of Order for a Virtual Diocesan Convention - **PASSED**
- B-183** Supporting the recommendations to dioceses made by the 79th General Convention of The Episcopal Church - **PASSED**
- C-183 Confronting Christian Zionism - **PASSED**
- D-183 Confronting Apartheid – **DID NOT PASS**
- E-183 Freedom of Speech and the Right to Boycott - **PASSED**
- F-183 Minimum Clergy Compensation – **PASSED WITH AMENDMENTS**
- G-183 Fighting Systemic Racism and Economic Divestment Through Cooperative Group Purchasing and Investment in BIPOC (Black, Indigenous, and People of Color) Owned Businesses - **PASSED**

A-183

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Rules of Order for a Virtual Diocesan Convention

Originators: Mr. Grant Iannelli, The Rev. Brad Linboom, Diocesan Council

RESOLUTION

Resolved, that this 183rd Annual Convention of the Diocese of Chicago hereby adopts the Rules of Order for Virtual Diocesan Convention in the form attached to this Resolution as Exhibit A (the “Virtual Rules of Order”), and such Virtual Rules of Order shall replace the current Rules of Order for any Diocesan Convention that is held virtually (*i.e.*, remotely by synchronous electronic means, as opposed to being held in person).

Explanation:

The Diocesan Canons include a set of Rules of Order for use at all Diocesan Conventions. Those Rules of Order implicitly assume an in-person gathering in a single space. The current COVID-19 pandemic has required us to consider alternative methods of meeting. It has also suggested that to us that even after the current pandemic ends, there may be circumstances in which it is advisable or necessary to conduct the business of Convention “virtually,” that is, synchronously and remotely by the use of an appropriate electronic platform.

The Chancellor and the Chancellors Emeriti have worked closely with Diocesan staff to formulate the attached set of Virtual Rules of Order to govern any Convention being held virtually. They have sought to remain true to the spirit of the current Rules of Order, while amending and expanding those rules to address the technological needs and ministerial issues

involved in conducting virtual meetings. It is their view that a convention conducted in accordance with the proposed Virtual Rules of Order will be able to accomplish all the objectives of a traditional in-person convention including the full participation of all members of the convention, and therefore that these Virtual Rules of Order are consistent with the canons of the Episcopal Church and the Diocese of Chicago.

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

EXHIBIT A

RULES OF ORDER FOR A VIRTUAL CONVENTION

Diocese of Chicago

For Adoption at the 183rd Convention, November 21, 2020, as amended 11.04.20

1. The Constitution and Canons of the Diocese of Chicago and Illinois law do not prohibit the holding of a Diocesan Convention by remote communication (“a Virtual Convention”).
2. Due to the COVID-19 pandemic and state-mandated limits on the size of gatherings, the 183rd Convention of the Diocese of Chicago will take place using remote communication such as Zoom or equivalent platform, as will any future Convention during which similar circumstances prevail (as determined by the Ecclesiastical Authority).
3. These Rules of Order for a Virtual Convention are adopted pursuant to Canon 5 of the Diocese of Chicago. These Rules accede to the Constitution and Canons of the Episcopal Church and of the Diocese of Chicago (collectively, “the canons”). Except where inconsistent with the canons or these Rules, Robert’s Rules of Order Newly Revised, the latest edition, shall govern the business proceedings of the Convention. Notwithstanding the foregoing, the Convention may, by unanimous consent, take any action not inconsistent with the canons.

Prior to Convention

4. To participate in the Convention, Members of Convention (“Members”) must have access to the internet with a device (laptop, tablet, smart phone, or desk top computer) that allows for connection to the internet platform. Members must also have an email address to receive materials about convention login information, and links to the electronic voting platform. Members who do not have access to a device or internet can request support and assistance from the Convention planning team who will assist to the fullest extent possible.
5. The Secretary of Convention shall send by e-mail to every member of the Convention, at least 30 days before each meeting, the day and time of the meeting, and information about the internet platform by which the Convention will take place. The Secretary shall also include a copy of, or a link to, these rules. A Member, however, cannot participate solely by telephone and must be connected to the electronic platform via the internet on their device.
6. Resolutions to be proposed and placed before the Convention shall be submitted in writing to the Secretary sufficiently in advance of Convention to permit (a) review by the Resolutions Committee and, where necessary or appropriate, by the Chancellor and Committee on Legislation, (b) inclusion in the pre-Convention materials distributed to Members of Convention, and (c) consideration at pre-Convention area meetings. Submission 60 days prior to Convention shall satisfy this Rule. Later-

submitted Resolutions shall not be considered, unless by dispensation of the President or where the Convention suspends the Rules by a two-thirds majority.

7. Every Resolution shall be sponsored by a Member who shall be present at Convention and prepared to move and speak in its favor.
8. Every Resolution whose adoption may foreseeably result in cost or expense to the Diocese shall be accompanied by an estimate of the amount of such cost or expense and a suggestion of possible sources of funding.
9. All Resolutions shall be distributed electronically or read to the Convention prior to consideration. A Resolution not included in the order of business, and not germane to a committee report or other pending item of business, shall be considered at the time indicated in the order of business for other new business, or at a time determined by the President.
10. A report to Convention of a committee or other body shall be in writing and, once submitted to the Secretary, shall be deemed received by the Convention without the necessity of a motion. The President may, but need not, call for an oral reading or summary of the report, but shall at least publish or make known the filing of the report. Any report calling for Convention action or opinion shall be accompanied by a proposed resolution.
11. No later than three (3) days before each meeting, the Secretary of Convention or designee shall send an email to every member of Convention setting forth (a) the time of the meeting, (b) the URL and codes necessary to connect to the internet meeting platform, and, as an alternative and backup to the audio connection included within the Internet service, the phone number and access codes that members need to participate aurally by telephone, and (c) access information, including credentials, to the electronic voting platform. A Member, however, cannot participate solely by telephone and must be connected to the electronic platform via the internet on their device.

Day of Convention

12. The Secretary or designee shall schedule internet meeting service availability to begin at least 2 hours before the start of each meeting for check-in.
13. Any member experiencing technical difficulties can access support by using the technology support line publicized in the Convention materials provided in advance. However, each Member is responsible for their audio and internet connections; and no action shall be invalidated on the grounds that the loss of, or poor quality of, a Member's individual connection prevented participation in the Convention.
14. Members shall identify themselves by name, Congregation, and order (lay delegate or clergy) as required to sign onto the electronic platform and shall maintain internet and audio access throughout the meeting whenever present. Any Member departing before adjournment must sign out by using the Q&A (or analogous) feature.
15. The President may cause or direct the muting of a Member's connection if it is causing undue technical interference with the meeting.
16. In accordance with the Bishop's guidelines for on-line worship, and since celebration of the Holy Eucharist is impossible, Morning Prayer will be celebrated.
17. The presence of a quorum shall be established during meeting check-in by completion of the registration form that will appear on screen when Member logs in. This form must be completed before being admitted to the Convention. Entry of participants into the

webinar will be recorded by staff for the purpose of reporting the quorum to the Secretary of Convention. Thereafter, the continued presence of a quorum shall be determined by the online list of participating Members, and a Member may request a report on whether a quorum is present.

18. Questions of order shall be decided without debate by the President or, at the President's direction, by the Parliamentarian, subject to an appeal of the ruling upon motion.
19. The President will be displayed via video throughout the meeting, and when possible, shall also cause display of the video of the Member currently recognized to speak or report.
20. To seek recognition by the President, a Member shall use the raise hand (or analogous) feature to indicate their desire to be recognized by the President. The meeting Host will unmute the Member so that they may speak to the issue at hand. Members will be recognized in the order they request the floor via the raise hand function. Any Member wishing to post a written amendment or post in-writing something germane to the business of convention must use the Q&A feature or other feature designated by the President. The chat feature may be used for non-business postings although it may be disabled as appropriate at the discretion of the President.
21. Only Members may speak during the Convention, except and to the extent the President extends speaking privileges to a non-Member. After first stating their name and congregation or other affiliation, a Member addressing the Convention shall direct all remarks to the President and confine such remarks to the question on the floor. No Member shall speak more than twice on the same pending matter without permission of the President, nor, in the absence of such permission, for more than 3 minutes at a time. Once debate on any matter has taken 15 minutes, the President may end the debate or specify a time period for limited further debate, subject to the Convention's power to extend or limit debate upon motion supported by a two-thirds majority.
22. A member intending to make a main motion or to offer an amendment shall, before or after being recognized, post the motion in writing to the Q&A feature to include the member's full name and congregation (*e.g.*, "Sandra Seabury, St. Swithin's") and if moving to amend a resolution the number of the resolution (*e.g.*, A-183)
23. After the making and seconding of a main motion, and before the question is called, the following subsidiary motions (among others) are in order: motion to amend; motion to refer; motion to postpone to a definite time; and motion to postpone indefinitely. A "motion to table," unless specified to be the emergency motion to lay on the table, shall be construed as a motion to postpone indefinitely.
24. All motions, resolutions, or documents that are before the Convention for action shall be shared on the screen for all Members to view.
25. Except where otherwise provided by canon, by these Rules, or by Robert's Rules, a simple majority of those voting will carry a question. The Convention shall vote using an electronic confidential voting platform, with the President announcing the result of the vote.
26. Neither absentee voting nor proxy voting is recognized. Only Members present in person in the electronic meeting and voting in the affirmative or negative on a particular question shall be counted for that vote, and only such persons shall be included in the denominator used to calculate the percentage of support for the question. Abstentions shall not be counted or recorded except at the request of the President or on motion approved by the Convention.
27. Once an issue has been determined, it shall stand as the decision of the Convention and not again be drawn into debate except upon a motion for reconsideration made by a

Member who previously voted on the prevailing side. Only one motion for reconsideration of a particular earlier question shall be permitted.

28. A Member may not, in one speaking, both debate a question and call the question for a vote. A Member may, in one speaking, both debate the question and call for a vote by Orders. A vote by Orders must be called for prior to the close of debate on the question and must be supported by at least five members of the Clergy or five delegations, in which event it shall be required. A vote by Orders will take place using the electronic voting platform.
29. If a Member making or supporting a non-debatable motion speaks in favor of that motion, or provides an explanation or reasons that tend to support the motion, the motion becomes debatable if so determined by the President, who shall, in that event, specify such limits on the debate as the President deems advisable.
30. When a motion for the previous question covers more than one pending question, the vote will ordinarily cover all pending questions; however, upon the request of any Member or the President to divide the question, separate votes will be taken as to each previous question, such votes to be taken in the order in which the questions are pending (i.e., the reverse order in which the motions were made).
31. Voting shall take place using an electronic confidential voting platform. The President's announcement of the voting result shall include the number of members voting on each side of the question.
32. Business may also be conducted by unanimous consent.

Adopted by the 183rd Annual Convention, November 21, 2020

The 183rd Annual Convention
Diocese of Chicago
November 21, 2020

B-183

Subject: Supporting the recommendations to dioceses made by the 79th General Convention of The Episcopal Church

Originators: The Rev. Robert North, Mr. Grant Iannelli, Mr. Steven Russell, Diocesan Council

RESOLUTION

Whereas the 79th General Convention of The Episcopal Church through various resolutions, has urged dioceses and congregations to consider a variety of social justice concerns and to encourage discussion of how we as Christ's followers might do God's work in this God's world,

And whereas, The Episcopal Church includes affiliate institutions to which the 79th General Convention has urged dioceses and congregations to increase their awareness of,

And whereas, as leaders of the congregations of the Diocese of Chicago are often looking for appropriate subjects for adult forums classes, seminars, workshops, etc. to consider,

And whereas, many church leaders are unaware of these resources that are freely available to them and that the information on such sites might be helpful in furthering the ministry of Christ to the larger world,

Resolved that the clergy of the Diocese of Chicago and leaders of mission and outreach groups within our congregations pledge themselves to regularly receive information from the Episcopal Policy Network (<https://episcopalchurch.org/OGR/eppn>) as well as the Global Episcopal Mission Network (www.gemn.org), Episcopal Relief and Development (www.episcopalrelief.org), Episcopal Migration Ministries (www.episcopalmigrationministries.org) and the National Coalition Against Domestic Violence (www.ncadv.org).

And be it further resolved that, when appropriate, the congregations of our diocese seek to provide information and open discussion sessions on the following subjects:

- The Opioid Epidemic (C037),
- “Solidarity with Victims of Religious Persecution” (D050),
- The “2013 Convergence Statement of the World Council of Churches and the Episcopal church’s response,

- The white paper entitled “A practical Theology of Episcopal Evangelism: Face to face and in Cyberspace.” by the Task Force on leveraging social media for Evangelism,
- Information sessions about the Episcopal version of the Peace Corps i.e. the Volunteers In Mission Program for adults and the Young Adult Service Corps for youth as well as the “Gap Year” Program for students (D054, DO61),
- Domestic Violence (D031),
- Global Climate Change and Creation Care (B025, B027, C049, DO53, A018),
- The “Ocean Health Work” movement that has been prompted by global warming (C063),
- The invitation to encourage the planting of a tree on behalf of each person baptized or confirmed (A010),
- The Civil Discourse Curriculum developed by the Episcopal Church Office of Government Relations (B009),
- The use of the Carbon Fee and Dividend model or other means of limiting greenhouse gas emissions (C020).
- Emigration Policy and treatment of migrants (A178),
- Systemic racism. It is recommended that clergy and laypersons contact the Diocesan Anti-Racism Commission for potential resources and programs that will be of assistance (A072, A207, B004).

Explanation:

The 79th General Convention of The Episcopal Church (TEC) referred several resolutions to dioceses for consideration or action. A number of these resolutions encouraged dioceses to utilize the many resources of TEC and other organizations to learn more about various issues and resources including those named above.

The Diocesan Council will work within Deaneries to raise awareness of the resources named in the resolution as well as other resources identified. Diocesan Council will survey congregations before the 184th Convention about their use of these resources and report to the convention their findings.

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

C-183

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Confronting Christian Zionism

Sponsors: The Rev. Kara Wagner Sherer; Peace & Justice Committee

RESOLUTION

Resolved, that the 183rd Convention of the Diocese of Chicago submit the following resolution to the 80th General Convention of The Episcopal Church:

Resolved, the House of _____ concurring, that the 80th General Convention of the Episcopal Church reject the nationalistic theology of Christian Zionism which provides the ideological basis for Christian Zionist leaders and politicians seeking to influence United States policy in Palestine-Israel; and

Resolved, that this Convention not only reject the theology of Christian Zionism which is inherently antisemitic but also, critically, condemn the political policy positions that it sponsors and financially supports, which include Israel's expansion across the entire land of Palestine-Israel and the displacement of the Palestinian people, including our indigenous Palestinian Christian and Muslim brothers and sisters; and

Resolved, that, recognizing the extent to which the Prayer Book liturgy including prayers and the lectionary as well as the hymns contain frequent references to the Biblical land of Israel and the Israelites and that many Episcopalians confuse these with the current State of Israel, a conflation that reinforces the deceptive theology of Christian Zionism, the Episcopal Church commit to making clear in liturgy and in teaching the clear distinction between the current political situation and the Biblical past.

Explanation

The 2004 Diocese of Chicago Convention adopted the following resolution:

Resolved, that the 167th Convention of the Diocese of Chicago, in order to alert the baptized in the Diocese of the erroneous teachings of Christian Zionism, instructs the Peace and Justice Commission to prepare and send to each congregation in the Diocese materials about these erroneous teachings and a Christian response to these teachings.

Christian Zionism is the belief, shared principally among evangelicals, that the establishment of the Israeli state and the "return" of the Jews to the Holy Land are biblically mandated steps necessary before the Second Coming of Christ can occur. Christian Zionist teachings arise from a literalist interpretation of Scripture that corrupts both God's promises in the Hebrew texts and the Gospel message of justice and love at the heart of our Baptismal Covenant. Christian Zionism also erases the voices of Palestinians.

Christian Zionism comes out of the dispensational theology which was developed in the 1830s by John Nelson Darby, an ex-priest of the Church of Ireland. According to Darby the return of the Jews to their ancient land will trigger the events of the Second Coming of Christ. Some clergy of the Church of England became captivated by dispensationalism. Lord Shaftesbury placed an advertisement in the *London Times* November 4, 1840 issue titled, "Restoration of the Jews," and coined the phrase, "A country without a nation for a nation without a country." Darby made seven trips to the United States and Canada between 1862 and 1878. William E. Blackstone, a Methodist who lived in Oak Park, Illinois was a committed dispensationalist-premillennialist. Blackstone, who was convinced that the return of the Jews to their land would precede the coming of Christ to earth wrote *Jesus Is Coming*, a popular work that was translated into forty-two languages including Yiddish and Hebrew.

The creation of the British Mandate in 1922 was in part the work of dispensationalist leaders of the British government and of Jewish Zionists including Lord Arthur James Balfour and Chaim Weizmann. The establishment of the State of Israel in 1948 was welcomed by the evangelical world. These Christians viewed the birth of Israel as the fulfillment of Biblical prophecy and the first clear sign that the countdown to Armageddon had begun. The 1967 Six-Day War moved Billy Graham's father-in-law to write in the July 21, 1967 issue of *Christianity Today* "that for the first time in more than 2000 years Jerusalem is now completely in the hands of the Jews giving the student of the Bible a thrill and renewed faith in the accuracy and validity of the Bible." The Rev. John Hagee, a dispensationalist, is pastor of Cornerstone Church in San Antonio, Texas, a Pentecostal megachurch with 19,000 members. Hagee founded Christians United for Israel (CUFI) in 2006. CUFI with some eight million members today is a major player in the pro-Israel lobby in Washington, D.C. which works for unwavering support for the State of Israel in Congress. According to Rabbi Jessica Rosenberg of Jewish Voice of Peace Rabbinical Council, "CUFI claims to defend Israel in the name of supporting Jewish people. But in the theology of Christian Zionism, Jews are a means to an end, with the ultimate goal of Christian salvation. That is an inherently antisemitic theology because it reduces Jews to pawns."

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

D-183

DID NOT PASS

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Confronting Apartheid

Sponsors: The Rev. David Gibbons; Peace & Justice Committee; Antiracism Commission

RESOLUTION

Resolved, that in light of the passage in Israel of the 2018 Nation State Law that grants self-determination exclusively to the Jewish people, the 183rd Convention of the Diocese of Chicago submit the following resolution to the 80th General Convention of The Episcopal Church:

Resolved that, the House of _____ concurring, the General Convention of The Episcopal Church, acknowledging our continuing struggle in the United States to achieve racial equality, recognize that the State of Israel has passed laws that discriminate against its non-Jewish citizens, particularly Palestinians, and that its military occupation of East Jerusalem and the West Bank and blockade of Gaza impose prejudicial treatment of Palestinians and privilege Israeli settlers, contravening international law and human rights; and be it further

Resolved that the General Convention recognize that these discriminatory laws and treatment correspond to the definitions of apartheid elaborated in the International Convention on the Suppression and Punishment of the Crime of Apartheid and set out in the Rome Statute of the International Criminal Court; and be it further

Resolved, that the General Convention affirm that apartheid is antithetical to the Gospel message and to our Baptismal Covenant to “strive for justice and peace among all people and respect the dignity of every human being;” and be it further

Resolved, Resolved, that the General Convention of The Episcopal Church call on the U.S. government to withhold military funding from the State of Israel until Israel eliminates apartheid laws, respects Palestinian human rights, and stops violating international law.

Explanation

The enjoinder in the Hebrew Scriptures, “Thou shalt love thy neighbor as thyself” (Lev.19:18), is repeated by Jesus in the Gospels (Mt.19:19, 22:39; Mk. 12:31; Lk. 10:27), and reinforced in the Epistles (Rom. 13:9; Gal. 5:14; Jas. 2:8). As Christians mindful of our Judaic heritage, we must be guided by this commandment as we confront systemic discrimination against any group of people.

The crime of apartheid is codified in international law. Article II of the International Convention on the Suppression and Punishment of the Crime of Apartheid summarizes apartheid as “an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime.” (See <https://treaties.un.org/doc/publication/unts/volume%201015/volume-1015-i-14861-english.pdf>) This definition is essentially repeated in the 2002 Rome Statute of the International Criminal Court. (See Article 7 Crimes against Humanity, paragraph 2(h) https://legal.un.org/icc/statute/99_corr/cstatute.htm)

When Palestine was partitioned by the United Nations in 1947 to establish a Jewish and an Arab state, Palestinian Arabs made up two-thirds of the total population of Palestine and owned 90% of the land. Nonetheless, the Partition Plan allocated 54% of the land to the new state. By the time the armistice was decreed in 1949, the State of Israel had assumed possession of 78% of the original Mandate Palestine. Some 750,000 Palestinians had fled or been driven from their land, many carrying keys to the homes to which they expected to return.

Palestinians who remained within the boundaries of the new state after the ethnic cleansing of 1948 were eventually allowed to become citizens. Almost immediately, the Knesset, the new Israeli legislative body, began to pass a series of laws that ensured a continuing Jewish majority and legalized discrimination against non-Jewish citizens, particularly Palestinians. These included the Law of Return, the ban on family unification, and some fifty laws regarding marriage, housing, security, land and planning, citizenship, political representation in the Knesset, education and culture. Most recently in 2018, the Israeli Knesset passed the Nation State Law, which states that “the right to exercise national self-determination” in Israel is “unique to the Jewish people”, establishes Hebrew as Israel’s only official language, and establishes “Jewish settlement as a national value” which the state “will labor to encourage and promote.” (See <https://knesset.gov.il/laws/special/eng/BasicLawNationState.pdf>) Because Israel has no constitution, this so-called Basic Law has the status of a constitutional provision.

The system of control that Israel operates in the occupied West Bank has characteristic apartheid attributes. Israeli Jews residing in the settlements in the Occupied Territories live under Israeli civil law. In contrast, Palestinians are subjected to an arbitrary and discriminatory military

regime distinguished by the West Bank barrier fence/wall; an electronic ID system; Israeli-only settlements reached by roads restricted to use only by Israeli settlers ; permanent and “flying” checkpoints; a racist marriage law; and inequities between Palestinian residents and Jewish settlers in infrastructure, legal rights, and access to land, water, and other resources. Some two thirds of Palestinian men have been detained in Israeli prisons where torture, lack of access to lawyers, and detention without charge or trial are standard practice. Yearly some 700 Palestinian children under the age of 18 are ripped from their homes in the middle of the night, denied contact with their parents or legal counsel, physically and psychologically abused, and often forced to sign confessions in Hebrew, a language most do not understand.

In 2009 the government of South Africa commissioned a fifteen- month study by an international team of legal and human rights scholars to examine the question: *Do Israel’s practices in occupied Palestinian territory, namely the West Bank, East Jerusalem and Gaza amount to the crimes of colonialism and apartheid under international law?* The study concluded that “Israel, since 1967, is the belligerent Occupying Power in occupied Palestinian territory, and that its occupation of these territories has become a colonial enterprise which implements a system of apartheid.” (The full study is posted at: http://www.hsrb.ac.za/Media_Release-378.phtml)

On March 10, 2014, *The Jerusalem Post* quoted Anglican Archbishop Desmond Tutu as he compared the conditions of Palestinians with those of South Africans under apartheid:

I have witnessed the systemic humiliation of Palestinian men, women and children by members of the Israeli security forces...Their humiliation is familiar to all black South Africans who were corralled and harassed and insulted and assaulted by the security forces of the apartheid government. (See <https://www.jpost.com/diplomacy-and-politics/desmond-tutu-israel-guilty-of-apartheid-in-treatment-of-palestinians-344874>)

The Episcopal Church has a history of opposing racial and ethnic separation and discrimination in South Africa. In 1976 the 65th General Convention called upon the U.S. government to persuade the government of South Africa to repeal racist laws and work for a democratic society. Six years later the 67th General Convention requested that the Committee on Social Responsibility in Investments take further affirmative action to eliminate holdings that supported racism and apartheid. In 1985 the 68th General Convention called on the U.S. government to develop a policy in opposition to apartheid in South Africa. Three years later the 69th General Convention called for diplomatic and economic sanctions.

For centuries, Christendom has given rise to anti-Jewish prejudice and crimes. As Christians we thus have a special responsibility to stand with Jews against bigotry and discrimination. We likewise have a moral duty to support Palestinians, Muslim and Christian, against apartheid.

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

E-183

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Freedom of Speech and the Right to Boycott

Sponsors: The Reverend Anthony Vaccaro; Peace & Justice Committee

RESOLUTION

Resolved, that the 183rd Convention of the Diocese of Chicago submit the following resolution to the 80th General Convention of The Episcopal Church:

Resolved, The House of _____ concurring, that the 80th General Convention of The Episcopal Church call on the President of the United States and the U.S. Congress to oppose legislation that penalizes or criminalizes support for nonviolent boycotts on behalf of Palestinian human rights as an infringement of First Amendment rights.

EXPLANATION

Our Diocesan Convention in November 2019 unanimously adopted a similar resolution, G-182. This time Convention is being asked to call on the next General Convention to consider a resolution on Freedom of Speech and the Right to Boycott.

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 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 seek to prevent Americans from acting nonviolently in accord with their beliefs.

The Call for Boycott, Divestment, and Sanctions 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 worldwide. (<https://bdsmovement.net/call>) The U.S. has signed the Geneva Conventions defining the laws of occupation and the Universal Declaration of Human Rights. Anti-BDS legislation sets up a conflict between U. S. and international law.

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. To date thirty states have enacted anti-boycott measures, including five governors' executive orders. In May 2015 the 99th General Assembly of the State of Illinois passed SB 1761, 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. (<https://www.ilga.gov/legislation/BillStatus.asp?DocNum=1761&GAID=13&DocTypeID=SB&SessionID=88&GA=99/>).

At the federal level the most chilling development has been the December 2019 Executive Order 13899 titled Combating Anti-Semitism. (<https://www.whitehouse.gov/presidential-actions/executive-order-combating-anti-semitism/>) This order requires that Government agencies, including the Department of Education with its significant authority over educational institutions, in applying Title VI of the Civil Rights Act use a distorted definition of antisemitism that essentially conflates it with criticism of Israel. Since issuance the Order has been used in multiple cases as a tool to justify federal investigations targeting campus advocacy for Palestinian rights. Using this same definition of antisemitism, some local jurisdictions have proposed or enacted legislation that would criminalize speech critical of Israel by treating it as evidence of a hate crime. These laws radically increase the legal consequences of criticizing Israeli treatment of Palestinians.

Meanwhile, H.R. 5595, (<https://www.congress.gov/bill/116th-congress/house-bill/5595>) the latest version of the Israel Anti-Boycott Act, was introduced in January 2020 and has still not passed, largely because of recognition that it flouts First Amendment protections. Prison terms have been removed as sanctions, but civil fines of up to \$300,000 and criminal sanctions of up to \$1 million are still prescribed for entities that support BDS.

Opponents of BDS contend that it is antisemitic, whereas a reading of the Call demonstrates that it is about ending the denial of Palestinian rights. The accusation of antisemitism is used to censor 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/congress-laws-suppressing-boycotts-israel-are-unconstitutional-sincerely-three>)

In January 2018 the ACLU won an early victory in a lawsuit affirming that a Kansas law requiring a public school educator to certify that she would not boycott Israel was a violation of her First Amendment rights. Similarly, in September 2018 a federal court blocked an Arizona law that required state contractors to certify that they would not boycott Israel. Adjudication continues and may require a Supreme Court ruling.

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 Episcopal Church budget.

F-183

PASSED AS AMENDED

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Minimum Clergy Compensation

Originators: 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 2021 shall be:

- (a) \$65,600 if no church housing and utilities are provided by the Church; or
- (b) \$47,800 if housing and utilities are provided by the Church.

Further Resolved that Congregations that employ full-time clergy consult the compensation chart noted in 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.

Further resolved, that part time clergy be compensated at a level commensurate with the number of hours the clergy is providing to the ~~Parish~~ Congregation as a percentage of the full time clergy compensation.

Further resolved, that the Diocese shall establish a task force to consider minimum part-time-clergy and lay compensation.

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 1% recommended inflationary increase from 2019 to 2020.

The 1% increase reflected in the minimums given above is due to the 1.0% increase in the "Consumer Price Index All Items – All Urban Consumers" for the Chicago-Naperville-Elgin Metropolitan Statistical Area ("MSA") (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 following chart, using data from 2018/2019, may also prove useful in determining clergy compensation.

		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.

**The 183rd Annual Convention
Diocese of Chicago
November 21, 2020**

Subject: Fighting Systemic Racism and Economic Divestment Through Cooperative Group Purchasing and Investment in BIPOC-Owned Businesses

Originators: The Rev. Stacy Walker, Rev. Erica Takacs, The Rev. Andrew Rutledge, The Rev. Courtney Reid

RESOLUTION

Whereas, we are called by the promises made at our Baptism to strive for justice and peace among all people, and respect the dignity of every human being which includes taking tangible action to fight systemic racism,

And whereas, buying from Black, Indigenous, People of Color (BIPOC)-owned businesses is an economically effective way to proactively build wealth in communities of color that disproportionately suffer from economic divestment,

And whereas, The Community Purchasing Alliance is a cooperative that leverages the buying power of community institutions to accelerate progress towards sustainability, equity, and justice by harnessing the power of market insight, the leverage of an effective group, and the efficiency of a well-organized collaborative process,

Resolved, the Diocese of Chicago will allocate a \$10,000 seed grant to the Community Purchasing Alliance for its development in Illinois from the diocesan budget in order to put economic justice at the center of our procurement processes, by helping save the Episcopal Diocese of Chicago and its congregations money that can be reinvested in our mission.

Explanation

In the spring of 2020 as the pandemic hit, a pilot program in Illinois was launched by CPA with the goal of saving electricity costs through joint purchasing. Forty-seven organizations engaged, 32 submitted bills, and 12 moved forward with a purchase, including 3 Episcopal entities (Diocese of Chicago, Trinity Highland Park and St. Gregory Deerfield). The estimated savings in Electricity for these institutions in 2021 is \$50K. Additionally, the Diocese participated in a joint purchase of personal protective equipment (PPE) through CPA which included purchasing from a BIPOC-owned business.

MEET CPA

What started as a 12-party collective energy purchase in 2011 grew to become a full-fledged Washington D.C.-based cooperative in 2014. CPA is now a self-sustaining purchasing cooperative in its region of origin and it is currently seeding cooperatives in Illinois, Massachusetts and North Carolina, hosting entrepreneur incubators for leaders in new territories, like Denver and Los Angeles, and serving as a vehicle for socially responsible economic innovation. Learn more at [The Community Purchasing Alliance](#)

HOW DOES IT WORK?

The purchasing cooperative helps organizations, such as schools, churches, and mission-oriented property owners, lower the cost of their largest contracts while becoming more effective with the performance they get from their vendors.

WHAT WE ARE PROPOSING IN ILLINOIS IN PARTNERSHIP WITH THE DIOCESE OF CHICAGO

CPA in partnership with the four affiliate organizations in Illinois of the Industrial Areas Foundation community organizing network (United Power for Action and Justice in Cook County, Lake County United, DuPage United and the Fox River Valley Initiative in Kane County) will curate a process for listening to the unique needs and challenges of the diocese and congregations, identifying areas where CPA can add value by cutting costs or streamlining the procurement process.

CPA's team of specialists then collects invoices, contracts, and data on satisfaction levels and uses that analysis to find common challenges between co-op member organizations beyond the Diocese of Chicago through member institutions in the IAF network and other interested organizations. A number of our congregations are already members of IAF and can testify to the benefit of building relational power across denominational, geographic, socio-economic, and racial lines that turns problems into solvable issues. This relationship has precedence as the DC cooperative was incubated by the IAF affiliate in Washington DC (Washington Interfaith Network) with foundational sponsorship from the Episcopal Diocese of Washington.

CPA also will build relationships with vendors, organize a bid process, then present the results to inform decision-making and improve outcomes. Often, the work the co-op does to find and support high-performing BIPOC, women and employee-owned companies means that these entities become more viable and visible options for hire. We can demonstrate to our congregations and the world more broadly that we are taking action and meaningfully improving the lives of families employed by these businesses.

Shifting spending to BIPOC-owned businesses would be available where the social benefits and cost savings are meaningful and the product or service is similar or higher quality.

The impact of the CPA Co-Op to date:

- **121 collaborated on \$17.3 million.** In 2019, CPA Co-op facilitated \$17.3 Million in contracts and purchases in 10 purchasing areas.
- **43% went to minority businesses.** \$7.9 million from these churches and schools went to Black and LatinX-owned-businesses. For example, [meet Traveon Smith](#), founder of LGC Security who grew from 3 to 100 employees. [Meet Gladys Martinez, from Bolivia](#), who runs a Janitorial company serving our member churches.

- **\$1,000,000** in collective Personal Protective Equipment (PPE) purchases by 200+ institutions across 9 states with over 40% of contract value awarded to BIPOC-owned businesses.
- **35 solar projects** developed, resulting in more than \$5,000,000 in collective savings over 20 years with over 50% of projects installed on frontline community institutions including churches and schools. Over \$1,000,000 in revenue from solar projects used to fund much-needed capital improvements including new roofs and resurfaced parking lots. [Read about our project for this affordable housing development in D.C.](#)
- [Collective action against excessive fees.](#) Companies often use their power to charge fees that increase fair-market prices by 20%, 50%, even 80%+ in some cases. As a co-op, we fought back in December and won against a large energy company.

Implementation of this resolution is expected to cost approximately \$ 10,000 and the originators have confirmed with the Diocesan Treasurer that this funding would be available from the Operations line item of the diocesan budget.