



Episcopal Diocese of Chicago
184th Annual Convention
November 20, 2021

RESOLUTIONS

- A-184 Renewal of Companion Diocese Relationships: Chicago/Southeast Mexico/Renk, South Sudan

- B-184 Minimum Clergy Compensation

- C-184 Lay Employee Compensation

- D-184 Justice for Indigenous Peoples

- E-184 Confronting Apartheid

- F-184 Supporting a Clean Energy Future

- G-184 Include the name of Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar

A-184

**The 184th Annual Convention
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Subject: Renewal of Companion Diocese Relationships
Chicago/Southeast Mexico/Renk, South Sudan

Originators: Jackie Kraus, Coordinator for Renk Diocese, CDR
Gary C. Martin, Coordinator for SEMEX Diocese CDR
Lisa Kerpan, Standing Committee

Sponsors: Phil & Terri Jackman, Grace Episcopal Church, Galena
Charles Stewart, Church of the Atonement, Chicago
John Craib-Cox, St. Chrysostom's Church, Chicago
Conrad Selnick, St. Chrysostom's Church, Chicago
The Rev. Bob North, Diocesan Council liaison to the Commission
on Global Ministry
The Rev. Christopher Powell, Christ Church, Winnetka
The Rev. Jesse Perkins, St. Michael's, Barrington
The Rev. Wes Smedley, St. Chrysostom's Church, Chicago
The Rev. Jean Beniste, Christ Church, Waukegan
The Rev. Michael Rasicci, Calvary Episcopal Church, Batavia
The Rev. Erika Takacs, Church of the Atonement, Chicago

RESOLUTION

Resolved, that the Companion Diocese Relationships between the Dioceses of Chicago, Southeast Mexico, and Renk, South Sudan, established by Resolution at Diocesan Convention in 2001, and renewed by Resolution at Diocesan Convention in 2006, 2011, and 2016, each renewal recognized by Executive Council of TEC, be renewed for one (1) more year, under the circumstances of postponement of the installation of Bishop-elect Paula Clark, which date has not been determined, as of this 184th Annual Convention of the Diocese of Chicago.

EXPLANATION

1. Since Diocesan Conventions of 2001, 2006, 2011, and 2016, these Companion Dioceses (CDR's) have continued to grow and be strengthened by defining and developing an understanding of what it means within and across each of our ministry contexts. The CDR's benefit all partners through mutual encouragement and prayer for one another; intensified knowledge of and concern for one another; and exchanged resources, both spiritual and material. Individual parish partnerships with each Companion continue to grow and flourish, exchange visits will be ongoing, lives continue to be changed. Therefore, it is the intention of the Commission on Global Ministry of the Diocese of Chicago to recommend the continuation of these CDR's as a commitment to the Christian mission – God's call to the church, as a whole, to be companion with others in the Anglican Communion and beyond.
2. The standard agreement between the Dioceses of Chicago, SEMEX, and Renk is a five-year commitment. The current Resolution ends November 2021, with the 184th Annual Convention of the Diocese of Chicago. The fact that Bishop-elect Paula Clark has not yet been installed, the Commission on Global Ministry recommends that a one-year renewal is more prudent at this time, thus giving her time to evaluate the Diocese of Chicago CDR's with SEMEX and Renk regarding longer agreements moving forward.
3. Implementation of this Resolution is expected to cost, for one (1) year, approximately \$2,500.00, confirmed with the Budget Committee. This funding will be available from the Commission on Global Ministry line item in the Diocesan budget.

B-184

**The 184th Annual Convention
Diocese of Chicago
November 20, 2021**

Subject: Minimum Clergy Compensation

Originators: Diocesan Council, Mr. Keith Kampert, Diocesan Treasurer

RESOLUTION

Resolved, that the required minimum cash compensation (includes cash stipend and self-employment tax) to be paid to clergy working in Congregations in the Diocese for the calendar year of 2022 shall be:

	Full-time Clergy	Half-time Clergy* (20 hours/week)
No Church Housing/Utilities provided by the Church	\$67,900	\$33,950
Church Housing/Utilities provided by the Church	\$49,500	\$24,750

*All clergy (including working retirees) should be compensated at a level commensurate with the number of hours the clergy is providing to the Church as a percentage of the full-time clergy compensation.

Further Resolved that Congregations that employ clergy consult the [compensation report](#) submitted to the Convention.

Further Resolved that Congregations employing any clergy less than full-time are highly encouraged to pay 100% of the clergy medical and dental insurance, including family coverage when appropriate. If coverage at 100% is not feasible, then it is suggested to use the same formula as used when calculating salary. If a clergy member is covered under a spousal plan, it is highly suggested that the clergy compensation be increased by the exact amount the spouse is required to pay their employer. This compensation is taxable and pensionable to the clergy person.

Further Resolved that this resolution be required annually and that it reflect an inflationary adjustment to the required minimum cash compensation for all clergy working in congregations and on the Bishop's staff.

Further Resolved that this resolution be reviewed in its entirety every two years by a task force appointed by Diocesan Council. The cost of living adjustment must be recommended annually by the Diocesan Treasurer and Diocesan Council.

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. Effective with this resolution, the resolution would be mandatory for all part-time and full-time clergy. The compensation figures included in this resolution reflect a 3.5% recommended inflationary increase from 2021 to 2022.

The increase of 3.5% reflected in the minimums given above is in consideration of the 3% increase in the "Consumer Price Index (CPI) All Items Less Food and Energy – All Urban Consumers" for the Chicago-Naperville-Elgin Metropolitan Statistical Area ("MSA") and the 5% increase in the CPI for All Items.

(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 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 and make the necessary adjustment based on the cost of living increase.

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 priests in the Chicago Diocese, should be examined to ensure that Diocese of Chicago priests are fairly paid relative to their ecclesiastical peers in The Episcopal Church.

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.

C-184

**The 184th Annual Convention
Diocese of Chicago
November 20, 2021**

Subject: Lay Employee Compensation

Originators: Diocesan Council, Mr. Keith Kampert, Diocesan Treasurer

RESOLUTION

Resolved, that all congregations, in addition to Diocesan agencies and offices will pay the minimum wage in accordance with the law of the State of Illinois or per local ordinances in which a higher minimum wage is mandated.

Further Resolved that all congregations, in addition to Diocesan agencies and offices utilizing the benefits of the Church Pension Group, are responsible for mandatory pension benefits for lay employees regularly scheduled to work 1,000 hours per year or more. Employers are required to provide all eligible lay employees with equal access to and parity of funding for healthcare benefits if they are regularly scheduled to work 1,500 hours per year or more.

Further Resolved that lay employees are subject to the same cost of living percentage increase as set forth each year with the passed Clergy Compensation Resolution.

EXPLANATION

This resolution is offered by the Diocesan Treasurer and the Diocesan Council as an outcome of the amended 2020 clergy compensation resolution.

Lay employees are subject to applicable federal and state employment law as required by the U.S. Department of Labor as well as the Illinois Department of Labor.

If a lay employee is covered under a spousal plan, it is highly suggested that the lay employee's compensation be increased by the exact amount the spouse is required to pay their employer. This compensation is taxable and pensionable to the lay employee.

Additionally, each Congregation or institution is expected to review the compensation of its lay employees on a yearly basis to coincide with clergy compensation review. and make the necessary adjustment based on the cost of living increase.

Resources are available from the Associate for Human Resources on the Bishop's staff to assist Congregations and clergy with cash compensation determinations for lay employees.

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.

D-184

**The 184th Annual Convention
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Subject: Justice for Indigenous Peoples

Originators: The Rev. Kara Wagner Sherer, The Rev. Wes Smedley, Mr. Newland Smith, and The Peace and Justice Committee

RESOLUTION

Resolved, that this 184th Annual Convention affirm the Repudiation of the Doctrine of Discovery passed by General Convention (Resolution # 2009-D035);

Resolved, that this Convention call upon the Peace and Justice Committee to guide our Diocese in a period of truth telling on the impact of the Doctrine of Discovery on the Indigenous peoples of our country; and,

Resolved, that this Convention support the ongoing work of the Executive Council's Truth and Reconciliation Task Group examining the Episcopal Church's complicity in the abuses of Indigenous children on the grounds of boarding schools during the 19th and 20th centuries.

EXPLANATION

The Doctrine of Discovery is defined as *"the idea that Christians enjoy the moral and legal right based solely on their religious identity to invade and seize Indigenous lands and to dominate Indigenous peoples."*¹

It is the goal of the Peace and Justice Committee to develop and lead a series of 2-4 workshops in the spring of 2022 to raise awareness and come to a full understanding of the

¹ "Statement on the Doctrine of Discovery and Its Enduring Impact on the Indigenous Peoples." World Council of Churches, February 17, 2012.

impact of the Doctrine of Discovery on the Indigenous peoples of our country, and the legacies of the boarding (residential) schools run by the Episcopal Church. It is our hope that many in our diocese will seek opportunities to spend time with our Indigenous sisters and brothers, listening to their stories and history, and seeking their wisdom about how we can come to terms with this part of our history. These workshops will be offered in person and virtually.

Recommended reading: Neither Wolf Nor Dog by Kent Nerburn; An Indigenous Peoples' History of the United States by Roxanne Dunbar-Ortiz

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

E-184

Subject: Supporting a Clean Energy Future

Originators: Alan Medsker; The Rev. Jenny Hulen; The Rev. Larry Handwerk

RESOLUTION

Resolved, that the 184th 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 endorse the use of carbon-free nuclear energy for replacing the use of fossil fuel, which, when achieved, will reduce pollution of the environment, reduce carbon dioxide and other greenhouse gas emissions, and increase the reliability and resilience of the power grid year-round and during extreme weather events.

Resolved, That by endorsing the use of carbon-free nuclear energy, the General Convention recognize that it is a valuable tool to replace the use of fossil fuels, reduce pollution in the environment and support a more just, equitable and sustainable world for historically disadvantaged communities across the United States and the world, especially in developing countries.

Resolved, That the endorsement of carbon-free nuclear energy extends to keeping existing nuclear power plants online to complement other clean energy sources, so to avoid increased fossil fuel use that would occur from premature closures of nuclear power plants.

EXPLANATION

The use of fossil fuels to power our daily lives has provided many benefits to society but achieving these benefits has come at a steep cost. Burning these substances to generate electricity is one of the biggest contributors to atmospheric CO2 emissions, which result in the climate warming. There is consensus among climate scientists, including the International Panel on Climate Change (IPCC), that this warming is leading to changes in

weather patterns that could negatively impact the most vulnerable people. As we are called to speak out and act on behalf of "the least of these," we must take seriously our role as moral authority, and advocate for solutions that can reduce and/or mitigate the harm caused by fossil fuel use. This is especially important and appropriate given the benefits that we have enjoyed, and continue to enjoy, as a result of fossil fuel use.

While it may not be the church's place to delve deeply into energy policy discussions, when there are opportunities to alter the discussion and effect positive change, it is appropriate for the church to "weigh in." This is already done in many policy areas -- affordable housing; capital punishment; health care, as examples -- and energy policy, which can affect so many aspects of our society, is certainly a good candidate for well-reasoned advocacy. Indeed, there are already advocacy efforts being made in various corners of our denomination to encourage use of clean energy solutions like solar panels.

Nuclear energy, like all we have, is a gift from God, and it has many benefits:

1. Nuclear energy is clean and produces less waste than any other energy source, including renewables. Nuclear generation is emissions-free and avoids more pollution per megawatt-hour than other sources. Nuclear energy also has the lowest lifecycle emissions among all energy sources (or lifetime CO₂ "footprint") as other energy sources, including wind and solar, require more energy use for mining, component production and transportation. In total, nuclear energy generates over half of America's low and carbon-free electricity and nearly a third of the world's low and carbon-free electricity.
2. Nuclear energy is our most reliable source of electricity generation; generating large amounts of emissions-free power 24/7 year-round, and is dispatchable and fuel secured. Nuclear energy's unique capabilities complement weather-dependent, intermittent renewables by shoring up the power grid's reliability without increasing emissions. This is important because society requires electricity that is always there when we need it, especially during winter storms, heat waves and hurricanes. Whether it is our lights at home, or a ventilator at a hospital, or a factory employing hundreds or thousands of people, a large part of the value of our electric grid lies in it being reliable. Further, when the grid is unreliable, it is those with the least means that suffer the most ill effects. One need only visit areas of the world where the electricity cannot be counted on being there, to see the devastating effects a sometimes-on electric grid has people's ability to live safe, healthy and productive lives.
3. Nuclear energy is safe and highly regulated. It is the safest form of electricity generation that we have, comparable to wind energy in terms of safety.
4. Nuclear energy has a small environmental "footprint." Nuclear power plants generate huge amounts of electricity while requiring very little land. Wind turbines require 360 times more land to generate the same amount of electricity from a typical nuclear reactor. As such, nuclear energy conserves land, especially farmland, from unnecessary development. Many nuclear power plants also double as wildlife preservations, protecting endangered animals and the local environment.

5. Nuclear energy's waste output is small and is easily and safely managed. Used nuclear fuel from existing large light waters can be recycled, buried or simply stored for future use – as it still contains most of the energy it started with. While final disposition of used nuclear fuel is still a decision we must make, there are multiple options that we already have for this. It is a political issue, not a safety or engineering problem. All of America's commercial nuclear waste produced since the 1950s could fit inside a Walmart.
6. Nuclear energy has already been used to rapidly decarbonize large, state-sized grids (e.g. France, Sweden, Ontario). We have experience replacing fossil fuels with nuclear energy. It's been done before, and it can be done again with reactor designs that we can build today.
7. Nuclear energy advances environmental, social and racial justice. Along with conserving land and avoiding emissions, nuclear power plants generate large amounts of tax revenue for local municipalities and local school districts, supply a reliable source of clean baseload power for hospitals, homes and industries, and offer good-paying multi-generational jobs for working families. Nuclear power plants mean good-paying jobs that last decades.

This resolution singles out nuclear energy as worthy of the Church's attention because of these benefits, which illustrate why it represents possibly our most potent tool to reduce the use of fossil fuels. However, the church's attitude toward nuclear energy has generally not been supportive, this is not a reasonable position to take, given the scale of the task at hand (mitigating climate change while providing energy to billions of additional people). It is time for the church to embrace and endorse nuclear energy, given the dire need for as much clean energy as we can produce, with 80% of the world's primary energy still coming from the burning of fossil fuels.

Outcomes

A pro-nuclear energy statement from the church will provide openings for discussing this incredibly important option for providing our sisters and brothers across the globe with clean, reliable, affordable energy, without the global warming side effects. While other clean energy sources such as solar and wind can help as well, there is no shortage of advocates for those technologies. In addition, they are limited by their diffuse nature, and their intermittency, and by themselves will not be able to power a modern society.

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

F-184

**The 184th Annual Convention
Diocese of Chicago
November 20, 2021**

Subject: Confronting Apartheid

Sponsors: Newland Smith, Ellen Lindeen, Peace & Justice Committee

RESOLUTION

Resolved, that in light of the passage in 2018 of Basic Law: Israel as the Nation-State of the Jewish People, which grants self-determination exclusively to the Jewish people, and Israel's on-going, accelerating dispossession and oppression of the Palestinians, the 184th 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 with systemic racism in the United States, 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."

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 are guided by this commandment as we confront systemic discrimination against any group of people.

The term “apartheid” is an Afrikaans word that means “separateness.” Practices constituting apartheid take distinct forms in different societies. The crime of apartheid is defined 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.” (<https://treaties.un.org/doc/publication/unts/volume%201015/volume-1015-i-14861-english.pdf>) This definition is essentially repeated in Article 7 of the 2002 Rome Statute of the International Criminal Court. (https://legal.un.org/icc/statute/99_corr/cstatute.htm)

By this definition, the system of Jim Crow that evolved in the United States after Reconstruction would be termed “apartheid.” As U.S. citizens aware of systemic racism here, we cannot fail to recognize it in Israeli treatment of Palestinians.

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 percent of the land. Nonetheless, the Partition Plan allocated 54 percent of the land to the new Jewish state. By the time the armistice was decreed in 1949, the State of Israel had assumed possession of 78 percent 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 more than 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 Bill, 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.” (<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 privileges Israeli settlers and discriminates against Palestinians. Israeli Jews residing in the settlements live under Israeli civil law. 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 segregated for use only by Israelis; 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 500 to 700 Palestinian children under the age of 18 are ripped from their homes in the middle of the night, detained by the Israeli military, denied legal counsel and contact with their parents, physically and psychologically abused, and often forced to sign confessions in Hebrew, a language most do not understand. The Israeli blockade of Gaza involves the total suffocation of a people in an open-air prison where UN offices report that conditions are now unlivable. The bombing raids in May 2021 caused huge loss of civilian life and infrastructure.

During the pandemic, Israel has been lauded for effective vaccination of its Jewish citizens. However, Palestinian neighborhoods within Israel have been under-served. Delivery of vaccines to the West Bank has been limited and deterred by Israeli assertions that, despite the clear stipulations of the Geneva Conventions, it refuses its responsibility for ensuring public health in the Occupied Palestinian Territories. The Israeli strangle-hold on Gaza has blocked the arrival of desperately needed doses, and on May 18, 2021, an Israeli airstrike damaged Gaza's only lab for processing coronavirus tests. Observers have termed these policies "vaccine apartheid."

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.

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. (<https://www.jpost.com/diplomacy-and-politics/desmond-tutu-israel-guilty-of-apartheid-in-treatment-of-palestinians-344874>)

In the last year four respected human rights organizations, three of them Israeli, have issued unflinching reports arguing that Israeli policies towards the Palestinians constitute forms of apartheid. B'Tselem, Israel's premier human rights group, entitled its work *A Regime of Jewish Supremacy from the Jordan River to the Mediterranean Sea: This Is Apartheid*. (https://www.btselem.org/publications/fulltext/202101_this_is_apartheid) Yesh Din issued a report in September 2020 which affirmed that "the crime against humanity of apartheid is being committed in the West Bank. The perpetrators are Israelis, and the victims are Palestinians." (<https://www.yesh-din.org/en/the-occupation-of-the->

[west-bank-and-the-crime-of-apartheid-legal-opinion/](#)) Adalah, the Legal Center for Arab Minority Rights in Israel, posted in December 2020 this comment on the Nation-State Basic Law: “The law has distinct apartheid characteristics and requires racist acts as a constitutional value.” (<https://www.adalah.org/en/content/view/9569>) In April 2021 Human Rights Watch released its report *A Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution*. (<https://www.hrw.org/report/2021/04/27/threshold-crossed/israeli-authorities-and-crimes-apartheid-and-persecution>)

In July this year the General Synod of the United Church of Christ adopted by a vote of 83 percent a Declaration affirming that the oppression of the Palestinian people is a “sin” and rejecting “Israel’s apartheid system of laws and legal procedures.” (<https://www.globalministries.org/wp-content/uploads/2021/07/General-Synod-2021-Resolution-I-P.pdf>)

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 facing apartheid.

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

G-184

**The 184th Annual Convention
Diocese of Chicago
November 20, 2021**

Subject: A Resolution to Include the name Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar

Sponsors: The Rev. Shawn Evelyn, The Rev. Jihan Murray-Smith; Bishop Quintin E. Primo Chicago Chapter of the Union of Black Episcopalians, UBE, The Rev. M.E. Eccles

RESOLUTION

Resolved, that the 184th 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 this 80th General Convention of The Episcopal Church hereby directs the inclusion the name Bishop Barbara Clementine Harris in the Lesser Feasts & Fasts Calendar of The Episcopal Church, and authorize trial use of the proper for the triennial 2023-2024 to be celebrated on March 13; and be it further

Resolved, that this 80th General Convention approve the appropriate proper to be prepared by the Standing Commission on Liturgy and Music.

EXPLANATION

The Episcopal Church publishes Lesser Feasts & Fasts, which contains feast days for the various men and women the Church wishes to honor. While the typical process calls for such a resolution, seeking to add a name to the Calendar, be presented at two successive General Conventions, there have been exceptions to this rule.

The life of Barbara Clementine Harris is no less worthy to warrant her the honor of inclusion on the Church's Calendar. Barbara C. Harris (1930 – 2020) became the first woman to be ordained a bishop in the worldwide Anglican Communion on February 11, 1989. Her years of episcopal leadership were filled with traveling and witnessing, preaching, and teaching and administering the sacraments. A gifted storyteller known for her quick wit and raspy-voiced delivery, she was also a spirited and sought-after preacher of hymn-laced, Gospel-grounded sermons, and an outspoken advocate for, in her words,

"the least, the lost and the left out." With great grace, she worked tirelessly serving the people of the Episcopal Diocese of Massachusetts as their suffragan bishop for 13 years, until her retirement in 2002. Barbara Clementine Harris was born on June 12, 1930, in Philadelphia to Walter and Beatrice (Price) Harris. She grew up in Philadelphia's historic Germantown. She was the middle child of three, between her older sister, Josephine, and her younger brother, Thomas. Harris was active in the Civil Rights Movement of the 1960s, through the Episcopal Society for Cultural and Racial Unity (ESCRU), and the National Council of Churches' Delta ministry, traveling in 1965 to Greenville, Miss., to help register black voters and taking part in the Selma to Montgomery march. She had been hired in 1949 by Joseph V. Baker Associates Inc., a black-owned national public relations firm headquartered in Philadelphia. She was president of the firm in 1968 when she joined the Sun Company (formerly Sun Oil) as a community relations consultant. She later was named manager of community and urban affairs and headed Sun's public relations department from 1973 until becoming a senior staff consultant at Sun's corporate headquarters in 1977.

The Episcopal Church was an important part of Bishop Harris' family life—starting at St. Barnabas Church in Germantown (later merged with St. Luke's Church)—and Harris had an active lay ministry in Christian education, prison chaplaincy and leadership at parish, diocesan and churchwide levels before discerning a call to ordained ministry. Her formation for ordination included coursework at Villanova University, the Urban Theology Unit in Sheffield, England, and the Pennsylvania Foundation for Pastoral Counseling. She was ordained in the Diocese of Pennsylvania by Bishop Lyman Ogilby, as a deacon in 1979 and as a priest, at age 50, in 1980, when the ordination of women had been officially recognized in the Episcopal Church for only four years. She was fortunate, she said, to have begun her ordained ministry from her home parish, the Church of the Advocate, host in 1974 to the "irregular" ordinations of the Philadelphia 11—the first women to be ordained priests in the Episcopal Church. Harris was the crucifer at that service. Harris was priest-in-charge of St. Augustine of Hippo Church in Norristown, Penn., from 1980 to 1984. She also served as chaplain to the Philadelphia County prisons, and as counsel to industrial corporations on public policy issues and social concerns. In 1984, she was named executive director of the Episcopal Church Publishing Company and publisher of the social justice magazine *The Witness*. In 1988, she took on additional duties as interim rector of the Church of the Advocate. Harris was a music lover, with the graceful hands of a pianist. She knew by heart nearly every hymn in the row of hymnals shelved next her piano. She loved to tell and retell colorful stories about her life experiences, and she had an arsenal of good and not-so-good jokes always at the ready. Harris made people laugh. She made them think. Sometimes she made them mad. She preached and worked continually for the eradication of racism, sexism, and homophobia, and to help bring about the full inclusion of all people in the life and sacraments of the church.

Harris was a faithful member of the Union of Black Episcopalians and a founding member and president of the Episcopal Urban Caucus. She represented the Episcopal Church on the

board of the Prisoner Visitation and Support Committee and was a member of the church's Standing Commission on Anglican and International Peace with Justice Concerns. She also served as a member of the Board of Trustees of Episcopal Divinity School. She was the recipient of at least 17 honorary degrees from colleges, universities, and theological schools. In 2007 she received a Wisdom Award from the National Visionary Leadership Project. Still, despite all the honors and the high-profile events of her ministry, Harris would always say that the best moments of her years as bishop were those spent baptizing, confirming, and receiving people into the church. After her retirement, she served from 2003 until early 2007 as an assisting bishop in the Diocese of Washington (D.C.). She continued to volunteer and preach at the Cathedral Church of St. Paul in Boston during her retirement, even while continuing to be in demand worldwide as a preacher. In 2003 the Diocese of Massachusetts dedicated its newly built Barbara C. Harris Camp and Conference Center in Greenfield, N.H., in her honor, and in November of 2019, the Absalom Jones Center for Racial Healing in the Diocese of Atlanta launched the Bishop Barbara C. Harris Justice Project, aimed at strengthening the church's efforts to address social injustice. Harris published two books, *Hallelujah, Anyhow!*, a memoir written with Kelly Brown Douglas (2018, Church Publishing, Inc.), and the sermon collection *Parting Words: A Farewell Discourse* (2003, Cowley Publications). She is also featured in *In Conversation: Michael Curry and Barbara Harris*, edited by Frederica Harris Thompsett (2017, Church Publishing, Inc.). Harris died on March 13, 2020, at Care Dimensions Hospice House in Lincoln following a hospitalization in Boston, faithfully attended throughout by close friends, and upheld by the prayers of many. She was 89.

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