THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

LEGISLATION

A-185	Changing the Pronouns for Bishops and Clergy in Diocesan Constitution
B-185	Changing the Pronouns for Bishops and Clergy in Diocesan Canons

RESOLUTIONS

C-185	Compensation Guidelines for Priests
D-185	Commitment to Non-Violence and State/Federal Regulation of Firearms
E-185	Opposition to Detention and Surveillance of Immigrants and Asylum-Seekers
F-185	Commitment to Antiracism Work in Congregations
G-185	Renewal of Companion Diocese Relationships Chicago/Southeast Mexico/Renk, South Sudan
H-185	Supporting a Clean Energy Future

A-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Changing the Pronouns for Bishops and Clergy in Diocesan Constitution

Sponsor: The Rev. Courtney Reid, All Saints Chicago

RESOLUTION

RESOLVED, that all pronouns referring to Bishops, Clergy, and other persons in the constitution of this Diocese be listed with gender-neutral pronouns, replacing all current references which are either male-only or male-female only.

EXPLANATION

Our pronouns in our governing documents need to reflect not only the church we are currently but also the church we strive to be. Including gender-neutral pronouns will ensure all people in our diocese feel seen and included. The expectation is that "they, their," etc., will be used as pronouns in place of current gender-specific ones.

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

B-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Changing the Pronouns for Bishops and Clergy in Diocesan Canons

Sponsors: The Rev. Courtney Reid, All Saints Chicago

RESOLUTION

RESOLVED, that all pronouns referring to Bishops, Clergy, and other persons in the canons of this Diocese be listed with gender-neutral pronouns, replacing all current references which are either male-only or male-female only.

EXPLANATION

Our pronouns in our governing documents need to reflect not only the church we are currently but also the church we strive to be. Including gender-neutral pronouns will make sure all people in our diocese feel seen and included. The expectation is that "they, their," etc., will be used as pronouns in place of current gender-specific ones.

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

C-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Compensation Guidelines for Priests

Sponsors: 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 priests working in congregations in the Diocese for the calendar year of 2023 shall be:

	Full-time Priests	Half-time Priests* (20 hours/week)
No Church Housing / Utilities provided by the Church	$71,020	$35,510
Church Housing / Utilities provided by the Church	$51,780	$25,890

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

FURTHER RESOLVED, that congregations that employ priests consult the **compensation report** submitted to the Convention.

FURTHER RESOLVED, that Congregations employing any priest less than full-time are highly encouraged to pay 100% of the priest's 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 priest is covered under a spousal plan, it is highly suggested that the priest's compensation be increased per the exact amount the spouse is required to pay per their employer. This compensation is taxable and pensionable to the priest.

FURTHER RESOLVED, that this resolution be required annually and that it reflect an inflationary adjustment to the required minimum cash compensation for all priests 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 priests working in congregations and on the Bishop's staff. As contemplated in 2002, the resolution was advisory for priests in other positions and for priests who are working less than full-time. Effective with this resolution, the resolution would be mandatory for all part-time and full-time priests. The compensation figures included in this resolution reflect a 4.6% recommended inflationary increase from 2022 to 2023.

The increase of 4.6% reflected in the minimums given above is in consideration of the 5% 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 9.4% 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, and 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 paid fairly 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.

D-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Commitment to Non-Violence and State/Federal Regulation of Firearms

Sponsors: The Rev. Dr. Bryan Cones, Trinity, Highland Park; The Rev. Kara Wagner Sherer, St. John's Chicago; Ms. Laura Singer, Standing Committee;

RESOLUTION

RESOLVED, that this 185th Annual Convention affirm the teachings of Jesus Christ and the practice of Christian non-violence, and that Illinois Episcopalians commit to the reduction of gun violence and support community building, restorative justice, and conflict resolution.

FURTHER RESOLVED, that this 185th Annual Convention urge all parishes and missions to commit 1% of their income to non-violence, common sense gun laws, and peaceful community building.

EXPLANATION

This resolution was first proposed in the aftermath of the verdict in the trial of Kyle Rittenhouse, who used a legally purchased AR-15 rifle during protests in Kenosha, Wisconsin. Since then, a similar weapon was used in a racially motivated mass shooting in a Buffalo, New York, supermarket on May 14, 2022, which resulted in the deaths of ten Black shoppers. Closer to home, the July 4 mass shooting in Highland Park, Illinois, resulted in seven deaths and 48 other injuries. Nevertheless, a great many more deaths and injuries involving firearms occur in underserved neighborhoods or among vulnerable people whose deaths and injuries garner less coverage. Consider the following headlines:

> "At Summer's End, Chicago Murders Are Outpacing Any Year In A Quarter Century," by Chip Mitchell, WBEZ, September 1, 2021: "Through Tuesday night, according to CPD figures, the year had 524 murders — 3% more to date than 2020, a year when gun violence swept through cities across the country after the pandemic's arrival and George Floyd's killing by Minneapolis police. Chicago appears headed toward its highest annual homicide count since 1996, when murders totaled 796 at the tail end of a crime wave fueled by crack cocaine."

"Police suicides remind us that our folks in blue get the blues, too — to a deadly degree," Clarence Page, *Chicago Tribune,* July 16, 2021: "At least 228 officers at the local, state and federal level died by suicide in 2019, the highest number the organization has reported yet. Reports fell with the pandemic in 2020 to 174, and so far this year, the tragic number is 79."

"Firearms overtook auto accidents as the leading cause of death in children," by Dustin Jones, NPR.org, April 22, 2022: "Overall firearm-related deaths increased 13.5% between 2019 and 2020, but such fatalities for those 1 to 19 years old jumped nearly 30%, according to a research letter in New England Journal of Medicine."

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed…" (2 Cor. 4:8-9) #rittenhouseverdict Facebook post The Rev. Dr. Fulton Porter, November 19, 2021

"O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. Amen." *The Book of Common Prayer*

Adoption of this resolution is expected to require expenditures that will have an impact on the diocesan budget and on individual parish and mission budgets.

SUGGESTED ORGANIZATIONS FOR DONATIONS:

Purpose Over Pain (POP) is a 501(c)(3) organization and was formed in 2007 by several Chicago area parents who lost their children to gun violence. These and other parents who were affected by violence now have a Purpose to be effective in preventing gun violence Over merely living with the Pain. https://purposeoverpain.net/

Cure Violence (formerly CeaseFire) is another effective broad community approach to preventing and reducing gang violence. https://cvg.org/

Bank the Blue is a 501(c)3 non-profit organization that provides mental health support, resources and training for law enforcement officers who face tremendous stress due to constant exposure to violence and trauma. https://banktheblue.com

D-185

March Fourth is a national movement to pass a federal ban on so-called “assault weapons” used in 14 of the nation’s mass shootings. https://www.wemarchfourth.org/

E-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Opposition to Detention and Surveillance of Immigrants and Asylum-Seekers

Sponsors: Ida Butler, St. Philip, Palatine and Antiracism Commission; the Rev. Anne Smith, The Annunciation of Our Lady Episcopal Church, Gurnee, and Peace and Justice Committee

RESOLUTION

RESOLVED, that the 185th Convention of the Diocese of Chicago advocate for an end to detention and other unjust immigration policies, envisioning a just society in which everyone, regardless of national origin, has basic human rights including livelihood, family unity, self-determination, and physical and emotional safety.

FURTHER RESOLVED, Further resolved that this convention oppose serious shortcomings in the US Government's treatment of asylum seekers and economic migrants by advocating for policies that:

- Provide true community-based and community-supported alternatives to detention;
- Fund non-governmental non-profit organizations to deliver case management support based on individualized needs assessments, including the provision of clear information regarding participants' rights and obligations with regard to immigration processing and the consequences of non-compliance;
- Include referrals to community-supported services, including legal services, social services, and medical and mental health support;
- Treat asylum seekers and migrants with dignity, humanity, and respect, assuring that any restrictions and compliance obligations placed on participants are the least onerous possible.

EXPLANATION

The 80th General Convention of The Episcopal Church passed resolution D031, "Opposition to Detention and Surveillance of Immigrants and Asylum-Seekers". However, D031 and other recent immigration- and incarceration-related General Convention resolutions (2009-B006; 2012-D059; 2015-A011; 2018-A178; 2018-D009; 2018- D029) do not explicitly oppose the continued existence of the immigrant detention system. They also do not make it clear that electronic surveillance is a growing societal problem rather than an acceptable "alternative" to physical detention.

On August 2, 2021, Governor J.B. Pritzker signed the Illinois Way Forward Act. It calls for local officials to end existing contracts to detain those in immigration custody by Jan. 1, 2022. It also prohibits all Illinois governmental units from entering into any similar contracts in the future. Furthermore, Illinois law enforcement agencies may not provide Immigration and Customs Enforcement (ICE) with information about custody status or release dates for people in custody who have immigration charges, and police are not to transfer anyone into ICE custody.

However, as the Illinois Way Forward Act relates only to the State of Illinois, ICE will continue to arrest immigrants. As of July 6, 2021, ICE had agreements with 203 different facilities across the United States. Forty-two of them are in the Midwest, according to a list of facilities maintained by ICE's Enforcement and Removal Operations (ERO) Custody Management Division. When the Pulaski County jail closed its immigrant detention center in anticipation of the Illinois Way Forward Act's January 1, 2022 effective date, most of the detained immigrants were transferred to Kankakee, and McHenry counties, but ICE also transferred other detainees to detention centers in other states. When the Kankakee, and McHenry detention facilities also closed at the beginning of 2022, ICE again transferred detainees to facilities in other states. Despite the total ban on immigrant detention in our state, ICE continues to arrest immigrants in Chicago and throughout Illinois, incarcerating them at detention centers in Indiana, Wisconsin, Oklahoma, and other states.

The vast majority of non-detained immigrants appear voluntarily for their immigration court hearings: From 2008 to 2018, 83% of non-detained immigrants attended all of their hearings, and 96% of non- detained immigrants represented by a lawyer attended all of their hearings.

ICE continues to hold tens of thousands of people daily in the equivalent of pretrial detention, without appointed counsel and often without access to bond hearings. Each year, ICE uses several billion taxpayer dollars to jail and deport people who have lived in the United States for decades, including parents of U.S. citizens, and people who arrived recently seeking safety or a better life. They are held in one of more than 200 prisons, jails, and prison-like complexes rife with systemic racism and abuse. These facilities are largely operated by private companies and are remote and isolated.

ICE has also excessively deployed electronic surveillance of immigrants who would not otherwise be detained. Originally proposed in 2004 as a more "humane" alternative to detention, supposedly with the goal of reducing the number of detained immigrants, the electronic surveillance program now monitors more than 180,000 immigrants at any given time. The government is seeking to expand the program to 400,000 by the end of 2022.

Moreover, electronic surveillance has not been used as an alternative or substitute for physical detention. Instead, the two programs have grown side-by-side. Between 2006 and 2021, the budget

for detention expanded from $1 billion to $2.8 billion while the budget for electronic surveillance grew from $28 million to $475 million.

There are effective and humane alternatives to detention and electronic surveillance. In 2015, a collaborative of more than 400 civil society organizations known as the International Detention Coalition (IDC) completed a wide-ranging analysis of more than 250 examples of alternative programming in 60 different countries. Their report found that successful models engage individuals in the immigration process through informative and community-supported programming, contributing to "positive compliance, case resolution, cost, health and wellbeing outcomes."

We must add our church's voice to the growing chorus of faith-based and social justice organizations that are calling for the US government to end its unjust detention and surveillance policies and replace them with proven, community-based alternatives that are more effective, less expensive, and far more humane than the existing approaches.

At its One Hundred Eighty-second Annual Convention, the Diocese of Chicago passed Resolution F-182, "On Becoming a Sanctuary Diocese". Among other goals, the resolution requires that the people of 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". The proposed resolution will advance the Diocese of Chicago in its ministry as a Sanctuary Diocese.

The Sponsors of the Sanctuary Diocese Resolution formed a Task Force for implementation of that resolution. Should the Convention pass this proposed resolution, implementation of this resolution will be included in the Task Force's mandate. 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. It will also depend upon the continued advocacy of other religious denominations, immigrant advocacy organizations and immigrant legal service organizations to close detention centers, end the use of electronic monitoring and replace these with the use of community resources.

The projected outcomes and goals of this resolution are to put our faith into action by standing with people of faith and our undocumented brothers and sister to prevent their unnecessary separation from their families and communities, incarceration in unduly harsh and punitive settings. Our Christian vision of a just society in which everyone, regardless of national origin is welcomed and respected will become a reality, with basic human rights, the ability to provide for one's loved ones, family unity, self-determination, and physical and emotional safety.

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 Sponsors request that funds be allocated: to continue the Diocese of Chicago's membership in the Illinois Coalition for Immigrant and Refugee Rights (ICIRR). ICIRR is a state-wide advocacy membership organization that represents the diversity of Illinois' immigrant communities. The annual ICIRR membership fee is estimated at $1,500.00. The Sponsors also request funds to join and support Detention Watch Network (DWN) to advocate for abolition of detention centers nationally. The annual DWN membership fee is estimated at $175. If this resolution is adopted by the Convention, its implementation at the diocesan level will be subject to allocation of funding by Diocesan Council.

F-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Commitment to Antiracism Work in Congregations

Sponsors: The Rev. Kara Wagner Sherer, St. John's Chicago; Duncan Moore, St. John's Chicago; Diocese of Chicago Antiracism Commission, Miguel Briones and Dan Hughes, Co-Chairs; The Diocesan Peace and Justice Committee, Ms. Ellen Lindeen, Chair

RESOLUTION

RESOLVED, that this 185th Annual Convention affirm the commitment of The Episcopal Church and this Diocese to the work of combating racial prejudice and systemic racism in our Church and the society around us.

FURTHER RESOLVED, that each congregation's vestry or bishop's committee in the Diocese shall develop an antiracism program using the curriculum recommended by the Diocese of Chicago Antiracism Commission.

FURTHER RESOLVED, that vestries and bishop's committees have or shall form a team drawn from lay leaders and affiliated clergy in the parish to create and execute an antiracism program, to be reviewed and updated each year.

FURTHER RESOLVED, that each vestry and bishop's committee commit to support its antiracism program with an allocation of monies in its annual budget.

FURTHER RESOLVED, that the parish antiracism team deliver a written report to the congregation on the occasion of the parish annual meeting, and that a copy of this report be forwarded to the Bishop.

EXPLANATION

The Chicago region and northern Illinois have been plagued for decades by the scourge of racism. It pervades the society we live in. The events of the past three years have made it clear that our society has not worked hard enough to elevate the lives of our siblings of color.

Further, it is clear that neither the political system nor the business community are willing or able to consistently address these inequities. The education system has made some efforts but is locked into the legacy of residential segregation by school district, and attempts to desegregate schools have been stymied by patterns of housing and economic separatism.

Thus, the faith community is the institution best positioned to lead in addressing this continuing wound.

The Episcopal Diocese of Chicago has played a role in racial reconciliation in our state. When the Rev. Martin Luther King Jr. took up residence on the West Side of Chicago, Bishop Montgomery invited him to preach at St. James Cathedral and hosted a summit with the mayor. The Union of Black Episcopalians was active throughout the proceeding years and instrumental in the 1998 forming of ILEAP, Illinois Lutheran Episcopal Anti-Racism Project, which became the Diocesan Antiracism Commission in 2006. In 2009 The 172nd Diocesan Convention adopted F-172, "the Legacy of Slavery since 1835 in the Episcopal Church in Illinois" from which formed the Task Force on the Legacy of Slavery. Their work concluded in 2013 with an in-depth historical report on the legacy of slavery in the Diocese of Chicago including historical research conducted by Dr. Johari Jabir, associate professor of African American Studies at the University of Illinois, Chicago.

Many of our parishes have developed programs to activate their congregations in the struggle against racism. Others have not done much or anything at all. This resolution aims to support a more universal and consistent response to racism among our various parishes, regardless of their internal composition, so that the Episcopal Church may be experienced and seen as the Body of Christ living out our call to work for justice in the wider world.

Adoption of this resolution is expected to require expenditures that will have an impact on individual parish and mission budgets. The minor administrative costs associated with this resolution are expected to fall within the diocesan budget.

RESOURCES

Definition of Racism: Racism equals Race Prejudice plus Misuse of Power by Systems and Institutions (courtesy of Crossroads Regional Organizing for AntiRacism (CROAR))

Diocese of Chicago Antiracism Commission: https://episcopalchicago.org/antiracism/
St. John's, Chicago Antiracism Team: https://www.stjohnschicago.com/?page_id=5268
Crossroads Antiracism Organization: https://crossroadsantiracism.org/
The Episcopal Church: https://www.episcopalchurch.org/ministries/racial-reconciliation/

The Legacy of Slavery since 1835 in the Episcopal Church in Illinois: English and Spanish
80th General Convention Related Resolutions (2022) Summary article:
https://www.episcopalnewsservice.org/2022/07/12/80th-general-convention-wrap-up-shortened-masked-tested-legislated/

80th General Convention Resolutions (2022) search tool for all resolutions:
https://www.vbinder.net/resolutions?house=HD&lang=en

THE 185th ANNUAL CONVENTION

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Renewal of Companion Diocese Relationships
Chicago/Southeast Mexico/Renk, South Sudan

Sponsors: Jackie Kraus, Coordinator for Renk Diocese CDR
Gary C. Martin, Coordinator for SEMEX Diocese CDR
Phil and 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. Jean Beniste, Christ Church, Waukegan
The Rev. Michael Rasicci, Calvary Episcopal Church, Batavia
The Rev. Jesse Perkins, St. Michael's Church, Barrington
The Rev. Mark Ramirez, St. Barnabas Church, Glen Ellyn
Lisa Kerpan, Christ Church, Winnetka
The Rev. E. Suzanne Wille, All Saints', 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, 2016 and 2021 (1 year commitment), each renewal recognized by Executive Council of The Episcopal Church, be renewed for one (1) more year, acknowledging that Bishop Paula Clark was just ordained and consecrated as the 13th Bishop of the Diocese of Chicago on September 17, 2022.

EXPLANATION

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 CDRs 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.

The current one-year Resolution ends November 2022, with the 185h Annual Convention of the Diocese of Chicago. The fact that Bishop Paula Clark was just ordained and consecrated, the Commission on Global Ministry recommends that another one-year renewal is prudent, giving her time to evaluate the Diocese of Chicago CDRs with Southeast Mexico and Renk regarding longer agreements (five-year) moving forward. The Commission on Global Ministry needs to provide a full briefing to the Bishop regarding our companion dioceses before she makes another five-year commitment.

Implementation of this Resolution is expected to cost, for one (1) year, $3,000 confirmed with the Finance Committee. This funding will be available from the Commission on Global Ministry line item in the Diocesan budget.

H-185

THE 185th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO
November 19, 2022

Subject: Supporting a Clean Energy Future

Sponsors: Alan Medsker; The Rev. Jenny Hulen, St. Simon's, Arlington Heights; The Rev. Larry Handwerk, St. Elizabeth's, Glencoe; Joe Zurawski

RESOLUTION

RESOLVED, that the 185th Convention of the Diocese of Chicago submit the following resolution to the 81st General Convention of the Episcopal Church:

> **RESOLVED,** the House of _____ concurring, that the 81st 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.
>
> **FURTHER 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.
>
> **FURTHER 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, from our own use of fossil fuels.

While it may not seem to 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 affects so many aspects of our society, is certainly a good candidate for well-reasoned advocacy. This would simply add to the advocacy efforts already 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-carbon electricity and nearly a third of the world's low-carbon 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 on people's ability to live safe, healthy and productive lives. Finally, without reliability, there is no equity. Those with means can afford to mitigate the effects of unreliable power. They can afford emergency backup generators, hotel rooms and other expenses required when the power goes out, but most low-income people do not have these options. They are the ones that suffer most when the power goes out.

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. The area around nuclear power plants often serves as a wildlife preserve, protecting endangered animals and the local environment.

5. Nuclear energy's waste output is small – all of America's commercial nuclear waste produced since the 1950s could fit inside a Walmart – and is easily and safely managed. Used nuclear fuel from existing power reactors can be recycled, buried in deep geological repositories or stored for future use – as it still contains most of the energy it started with. We have multiple options for the final disposition of used nuclear fuel, so it is a political issue, not a safety or engineering problem.

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 can be done again with reactor designs being built 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.

8. Nuclear energy fosters energy security. Instead of depending on potentially hostile regimes to provide fuels such as natural gas, coal, or oil, having nuclear energy requires only a relatively small amount of uranium-based fuel that can be procured far in advance. A nuclear reactor can run for 18 months to 2 years on just two or three truckloads of fuel assemblies. Compare this to fossil fuel power plants that require a 100-car coal train daily or a constant flow of methane (natural gas), which could be cut off without notice. This allows governments to pursue foreign policy goals without the potential repercussions of holding bad actors to account.

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 burning fossil fuels.

We recognize that nuclear energy has been a very fraught subject, and many have objections to its expanded use. Below are some resources that we have found helpful in shaping our understanding of the subject. These pieces shed additional light on the cleanliness, safety, and economics of nuclear power. We would encourage their review by all Members of the Convention before we discuss this resolution.

Why Nuclear Power Must Be Part of the Energy Solution – Richard Rhodes
https://e360.yale.edu/features/why-nuclear-power-must-be-part-of-the-energy-solution-environmentalists-climate

The discreet charm of nuclear power – The Economist (free, but registration required)
https://www.economist.com/leaders/2021/11/13/the-discreet-charm-of-nuclear-power

Nuclear power: why is it so unpopular? – The Economist
https://www.youtube.com/watch?v=-sjo1B3j_JM&t=6s

OUTCOMES

A pro-nuclear energy statement from the church will provide openings for discussing this vital option for providing our sisters and brothers across the globe with clean, reliable, affordable energy without the global warming and air pollution side effects. While other clean energy sources such as solar and wind can also help, 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.