



**THE 186th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO**

November 17, 2023

10/13/2023

LEGISLATION

A-186 Changing the Pronouns for Bishops and Clergy in Diocesan Constitution
Second Reading

RESOLUTIONS

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Chicago/Southeast Mexico/Renk, South Sudan

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**THE 186th ANNUAL CONVENTION
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November 17, 2023

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.

**THE 186th ANNUAL CONVENTION
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November 17, 2023

Subject: Minimum Clergy Compensation

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 Clergy working in congregations in the Diocese for the calendar year of 2024 shall be:

	Full-time Clergy	Half-time Clergy* (20 hours/week)
No Church Housing / Utilities provided by the Church	\$73,506	\$36,753
Church Housing / Utilities provided by the Church	\$53,592	\$26,976

*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](#) (pages 12-14) submitted to the Convention; and

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 per the exact amount the spouse is required to pay per their employer; this compensation is taxable and pensionable to the clergy person; and

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; and

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 2023 to 2024.

The increase of 3.5% reflected in the minimums given above is in consideration of the 4.7% increase in the "Consumer Price Index (CPI) All Items Less Food and Energy – All Urban Consumers" for the Chicago-Naperville-Elgin, IL-IN_WI Core Based Statistical Area and the 2.2% increase in the CPI for all items.

(http://www.bls.gov/regions/midwest/news-release/ConsumerPriceIndex_Chicago.htm). The Chicago-Naperville-Elgin includes the counties of Cook, DeKalb, DuPage, Grundy, Kane, Kankakee, Kendall, Lake, McHenry, and Will Counties in Illinois.

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.

This resolution has been reviewed and approved by Diocesan Council on September 16, 2023 as contemplated by last year's resolution.

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.

**THE 186th ANNUAL CONVENTION
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November 17, 2023

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
Commission on Global Ministry

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, and renewed for one-year periods due to the transition of our bishop with each renewal recognized by Executive Council of TEC, be renewed for five years (5), resuming the historical time frame established in 2001.

EXPLANATION

Since Diocesan Conventions of 2001, 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.

The standard agreement between the Dioceses of Chicago, SEMEX, and Renk is a five-year commitment. The current one-year Resolution ends November 2023, with the 186th Annual Convention of the Diocese of Chicago. The Commission on Global Ministry recommends we return to a five-year commitment to re-establish the continuity we feel is critical for the CDRs.

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.

**THE 186th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO**

November 17, 2023

Subject: Chicago Diocese Support for Migration with Dignity

Sponsors: The Reverend Gary Cox, Santa Teresa De Avila, Chicago
The Reverend Sandra Castillo, Retired
Sanctuary Task Force, Antiracism Commission, & Peace and Justice Committee

RESOLUTION

RESOLVED, that the 186th Convention of the Diocese of Chicago, as people of faith, recognize and honor the divine spark that animates all human beings and therefore we advocate for Migration with Dignity, a set of immigration policies that assure equal and respectful treatment of all people; and

FURTHER RESOLVED, that, acknowledging that grave and serious mistreatment of ethnic minorities, migrants and refugees is currently on the rise in the midst of record migration across international borders, the Diocese of Chicago, consistent with resolutions of the General Conventions of The Episcopal Church, declare itself to be in support of Migration with Dignity for all migrants, including refugees, asylum seekers, displaced persons, and those who cross borders in search of opportunity.

Human rights included within the Migration with Dignity framework are:

A universal right of movement consistent with the United Nations Universal Declaration of Human Rights (UDHR), including freedom to leave and return to one’s country of origin, freedom of movement within one’s country of origin or country of settlement (UDHR, Article 13)

The right to be secure: from sexual violence including rape and sexual exploitation, human trafficking, slavery, forced labor and arbitrary and abusive detention.

The right of equality, to include: 1) equal treatment with no discrimination under the law based on color, gender, language, religion, political affiliation, national origin; and 2) equal opportunity for upward mobility.

Rights to a basic quality of life, including employment rights, housing rights and food rights.

The right to access services such as health care, education and legal representation.

Civil and political rights guaranteeing the right to identity, to use of one’s language, and to freedom of speech and religion;

FURTHER RESOLVED, that the Diocese of Chicago call upon all Episcopalians to advocate that local, state, national and international governing bodies promote Migration with Dignity by enforcing existing laws and policies on behalf of refugees, migrants, asylum seekers and displaced persons and by enacting new laws and policies guaranteeing their welcome, protection and integration into our common human journey.

EXPLANATION

This advocacy follows directly from the teachings of Jesus, while aligning with the world's other great religions and principled humanism. The policies of Migration with Dignity are described in "Migration With Dignity: a Legal and Policy Framework," by Shanna McClain, Carl Bruch, et al., published in the Journal of Disaster Research, Vol. 17, No.3, (2022).

This resolution is needed as a positive general statement, reaffirming and updating the Episcopal Church's overall, long-standing commitment to human rights as they pertain to just treatment of the world's refugees, asylum-seekers, and all migrants.

The resolution is deeply grounded in Scripture. Both Biblical testaments clearly articulate the need to "welcome the stranger." A few examples:

Old Testament: "Don't mistreat any foreigners who live in your land. Instead, treat them as well as you treat citizens and love them as much as you love yourself. Remember, you were once foreigners in the land of Egypt. I am the Lord your God" (Leviticus 19:33-34).

New Testament: "Be sure to welcome strangers into your home. By doing this, some people have welcomed angels as guests, without even knowing it." (Hebrews 13:2)

Jesus's second great commandment: "Love your neighbor as yourself." (Leviticus 19:18; Matthew 19:19, 22:39; Mark 12:31; Luke 10:27; Romans 13:9, Galatians 5:14; James 2:8)

All six of the key elements of the resolution align with, and can be derived from, the United Nation's Universal Declaration of Human Rights. The Episcopal Church has strongly supported this landmark statement since it was initially proclaimed by the United Nations General Assembly in 1948.

Supporting Documents:

1. The UN's Universal Declaration of Human Rights: [un.org/udhr](https://www.un.org/udhr)
2. The Lambeth Human Dignity Call of 2022: https://www.lambethconference.org/wp-content/uploads/2022/08/LC_Human-Dignity_ENG.pdf
3. Analysis showing that more than 50 General Convention and Executive Council resolutions over the years align with the Migration with Dignity Resolution: https://drive.google.com/file/d/1VMsoXFKMLEW6DKKmm_YD5Sbpns2I6zU0/view?usp=sharing

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

**THE 186th ANNUAL CONVENTION
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November 17, 2023

Subject: Episcopal Asian American (Asiamerica) Ministry (EAM)

Sponsors: The Rev Dr. Mathew P. Idicula, Retired, Vice President of Advocacy (EAM)

RESOLUTION

RESOLVED, in order to facilitate the growth, awareness, and strength of Episcopal Asian American (Asiamerica) Ministry (EAM) in the Diocese of Chicago, this Convention urges the Diocese to raise awareness of, and facilitate access to, EAM.

EXPLANATION

Fifty years ago, Episcopal Asia Ministry (EAM) was formed to nurture the growth of Asian Anglicans and Episcopalians (includes Japanese, Chinese, Koreans, Filipinos, South Asians, Southeast Asians, Pacific Islanders and Arabs) in North America and to assist them in their various needs. Over the years, EAM has helped Asian Americans to maintain their sense of identity and togetherness within the North American Episcopal churches. This year Episcopal Asia American Ministry (EAM) is celebrating its 50th anniversary.

Due to the increase in migration, Asian Anglican/Episcopal members grew steadily over the years. At present Asian American membership has grown to an all-time high. Their language and culture are different but most are religious and regular church-going members. In the near future, they will be a formidable force in the dioceses in North America.

In order to nurture their growth further, we must assist wherever there is a need. Vocations and ordinations, licensing priests, finding and supporting worship facilities, and welcome and recognize them in our worship places are some of their present needs.

Thus, we propose this resolution to raise awareness of, and facilitate access to, Episcopal Asia Ministry (EAM). We urge this Convention to pass this proposed resolution to further nurture the growth of Asian Americans in our Diocese.

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

**THE 186th ANNUAL CONVENTION
OF THE DIOCESE OF CHICAGO**

November 17, 2023

Subject: Solidarity with the Palestinian Boycott, Divestment, and Sanctions Movement

Sponsors: The Rev. Anne Smith, the Antiracism Commission, the Peace and Justice Committee, the Sanctuary Task Force

Resolution

Resolved, That the 186th Annual Convention of the Diocese of Chicago submit the following resolution to the 81st General Convention of The Episcopal Church:

Resolved, That the 81st General Convention of The Episcopal Church affirm that as Christians we reject the violence in Israel, Gaza, East Jerusalem, and the West Bank, mourn the devastating loss of life and suffering it has caused, and reaffirm our commitment to nonviolence as the way forward to justice, equality, and a durable peace for all in the region; and be it further

Resolved, That the 81st General Convention of The Episcopal Church acknowledge as consistent with established Church policies and this commitment to nonviolence the demands of the Palestinian-initiated and -led Boycott, Divestment, and Sanctions (BDS) movement intended to bring nonviolent economic pressure to bear on Israel until it complies with international law and meets these three demands: ending its occupation and colonization of all Arab lands and dismantling the Wall; recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality; respecting, protecting, and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194; and be it further

Resolved, That the General Convention further acknowledge that boycotts, divestment, and sanctions are time-honored means of nonviolent resistance to injustice long respected and upheld by The Episcopal Church; and be it further

Resolved, That the General Convention endorse the 2020 Kairos Palestine statement *Cry for Hope: A Call to Decisive Action* in which Palestinian Christians expressed firm solidarity with the Boycott, Divestment, and Sanctions movement; and be it further

Resolved, That the 81st General Convention of The Episcopal Church recognize the legitimacy of BDS and express its solidarity with it.

Explanation

The Call for Boycott, Divestment, and Sanctions (BDS) issued by 170 Palestinian civil society organizations in 2005 launched an international movement advocating nonviolent 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> ; <https://bdsmovement.net/call#Spanish>). BDS has received broad support from governments, banks, corporations, churches, academic organizations, and artists across the globe. Its goals are fully in keeping with established policies of The Episcopal Church.

Our Baptismal Covenant calls us to “strive for justice and peace among all people, and respect the dignity of every human being.” Nonviolence is a crux of Christian morality: “Blessed are the peacemakers” (*Matthew 5:9*). In 2009 with the endorsement of then Episcopal Archbishop Suheil Dawani and again in 2020, Kairos Palestine, the voice of Palestinian Christians, called on Christians and other people of faith and conscience across the globe to support boycotts, divestment, and sanctions as nonviolent means to defend Palestinian human rights. Inspired by the Apostle Paul’s poem of love in *1 Corinthians 13*, the aim is to liberate both the perpetrators and the victims of injustice.

BDS is nonviolent resistance to injustice. Palestinians inside Israel live under a legal system akin to Jim Crow. More than fifty laws discriminate against non-Jewish citizens, particularly Palestinians. The Nation-State Law of 2018 provides that the right to national self-determination is a uniquely Jewish right, that Hebrew is Israel’s only official language, and that Jewish settlement is a state-promoted national value. In the West Bank, the discriminatory legal regime is two-tiered: Israeli settlers live under Israeli civil law; Palestinians are subjected to an arbitrary military regime of on-going and accelerating ethnic cleansing, dispossession, displacement, collective punishment, limited freedom of movement, 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 current, extreme right-wing regime in Israel has engineered violent military interventions such as the July 2023 onslaught on Jenin and permitted attacks on Palestinian villages and towns often described as “pogroms” as soldiers stood by or even abetted settler attacks. The Israeli blockade of Gaza compresses some 2 million people in an open-air prison. Entrance and exit permits are rigidly denied. United Nations offices report that conditions are now unlivable. Repeated Israeli bombing raids have caused massive loss of life and civilian infrastructure.

In the United States boycotts are a form of expression with an honorable history, protected by the First Amendment and reinforced by Supreme Court decisions. The Montgomery bus boycott, the United Farm Workers’ grape boycott, and the boycott of South Africa are but three examples of the use of economic pressure to address injustice in which Christians played leading roles.

General Convention has repeatedly approved the use of boycotts, divestment, and sanctions. TEC approved divestment from and sanctioning of South African apartheid (1985-D073, 1988-B050 and B052, 1991-A154) and, among other measures, divestment from private prisons (2015 D-067) and from fossil fuels (2018 A-020). In 2022 Resolution C-013 affirmed the right to boycott.

The three demands of BDS summarized in this resolution are entirely consistent with established policies of the Episcopal Church. They are:

1. *Ending Israeli occupation and colonization of all Arab lands and dismantling the separation wall.* In 1994 Resolution D-065 not only recognized the illegality of Israeli settlements but further affirmed that no U.S. assistance provided to Israel should be used to relocate Palestinians and advocated compensation for Palestinian lands and homes seized inside Israel. The Reaffirmation of Commitment to Peace in Israel/Palestine, published in the minutes of the November 12-15, 2006 meeting of the Church's Executive Council, called for "the withdrawal by Israel from all occupied Palestinian Territories as established in 1967 West Bank."
2. *Recognizing the fundamental rights of the Arab-Palestinian citizens of Israel to full equality.* At the 80th General Convention in 2022, the Church passed resolution C-039, which condemned the Occupation, segregation, and oppression of Palestinians and urged the President of the U.S. and Congress "to take action to oppose Israeli laws and practices that result in unequal rights for two peoples."
3. *Respecting, protecting and promoting the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194.* B-016 passed in 2000 and D-018 of 2018 recognized the Palestinian right of return, the right to restitution or compensation for their losses, and their rights to self-determination, independence, and sovereignty.

Opponents of BDS have asserted that it is antisemitic, but a reading of the Call demonstrates that it is about ending the denial of Palestinian rights and contains no hint of anti-Jewish prejudice. Accusations of antisemitism are used to censor debate, conflating criticism of state policies with discrimination against a people and deflecting attention from genuine concerns with rising antisemitism fueled by right-wing extremism. In 1991 with Resolution D-122, the Episcopal Church affirmed that legitimate criticism of Israeli government policies and practices is not antisemitic.

On April 16, 2014, via Peninsular Peace & Justice Center, 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.

The 2020 appeal from the Palestinian Christian ecumenical movement Kairos Palestine and its international partner, Global Kairos for Justice, *Cry for Hope: A Call for Decisive Action*, affirms:

The purpose of BDS is not to punish or isolate Israel. It is rather to exert pressure on Israel to comply with international law, and to call upon its government and its people, in the spirit of the Word of God, to enter into the ways of justice and peace, thereby affirming its own rights as well as the rights of the Palestinian people.

https://www.cryforhope.org/https://www.cryforhope.org/media/attachments/2020/06/26/cry-for-hope-spanish_final.pdf

Our support for BDS is a Christian response to this Call.

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