THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

RESOLUTIONS

A-189	Minimum Priest Compensation
B-189	General Convention Resolution on Public Witness Regarding Artificial General Intelligence and Artificial Superintelligence
C-189	Reaffirming the Diocese of Chicago's Net-Zero by 2030 Creation Care Commitment and Establishing a Framework for User-Friendly Diocesan Emissions Measurement
D-189	Recognizing Genocide in Gaza
E-189	A Call to Embrace Kairos II
F-189	Amendment to Canon III.6.3(e) and Canon III.8.3(e) regarding Ember Letters
G-189	Re-affirming the status of the Episcopal Diocese of Chicago as a Sanctuary Diocese and Reaffirming its Opposition to the Detention and Surveillance of Immigrants

Resolution A-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: Minimum Priest Compensation

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

RESOLUTION

RESOLVED, that the required minimum cash compensation (includes cash stipend and 7.65% SECA Offset) to be paid to a priest working in Congregations in the Diocese for the calendar year of 2027 shall be:

	Full-time Priest	Part-Time Priest* (This example is for a half-time position at 20 hours/week)
No Church Housing or Utilities provided by the Church	$78,770	$39,385
Church Housing and Utilities provided by the Church	$57,430	$28,715

**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 shall consult the compensation report submitted to the Convention; and

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; and

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; and

FURTHER RESOLVED, that this resolution be reviewed in its entirety every two years by a task force appointed by Diocesan Council, and the cost-of-living adjustment must be recommended annually by the Diocesan Council.

EXPLANATION

At the 188th Annual Convention of the Diocese of Chicago, a call was made to re-evaluate the method for determining the annual priest compensation calculation. In consultation with members of the Sustainable Future strategic plan task force, and upon reviewing priest minimum compensation resolution methodology from peer dioceses within Province V, Diocesan Council has created a working group to research and propose a new standardized method of determining priest minimum compensation for the Diocese of Chicago. A working group was established at the September 19, 2026 meeting of the Diocesan Council, and plans to meet regularly between November 2026 and September 2027 to chart a course to a more precise and effective method of determining priest minimum compensation for the Diocese of Chicago to be presented at the 190th Annual Convention of the Diocese of Chicago, to take effect in the year 2028.

With the working group only recently established, the Diocesan Council puts forth an inflationary increase of 3% reflected in the minimums above in consideration of the following data. This resolution has been reviewed and approved by Diocesan Council on September 19, 2026.

Bureau of Labor Statistics Data (July 2025-July 2026)

Chicago-Naperville-Elgin, IL-IN-WI Core Based Statistical Area

This area includes Cook, DeKalb, DuPage, Grundy, Kane, Kendall, Lake, McHenry, and Will Counties in Illinois; Jasper, Lake, Newton, and Porter Counties in Indiana; and Kenosha County in Wisconsin. The full report can be accessed here. The report reflects the following consumer price index increases:

- **2.5% overall**, accounting for:
    - 2.1% increase for all items less food and energy
    - 7.4 % increase for energy
    - 2.6% increase for food

Midwest Region

The region includes Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin. The full report can be found here. The report reflects the following consumer price index increases:

- **3.5% overall**, accounting for:
    - 2.7% increase for all items less food and energy
    - 14% increase for energy

- 2.8% increase for food

The Senior Citizens League (TSCL) Annual Cost of Living Adjustment Projection
This number was sourced from a press release from The Senior Citizens League (TSCL). TSCL is among the largest nonpartisan advocacy groups advocating for the interests of older Americans. Their methodology for predicting Social Security cost-of-living adjustment is informed by consumer price index data, Federal Reserve interest rates, and the national unemployment rate. Read the full press release here. Their model projects a **3.6% cost of living adjustment** to Social Security payments for 2027. The official cost of living adjustment will be announced by the Social Security Administration on October 14, 2026, more than a month past the due date to submit resolutions to 189th Annual Convention.

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), congregation size (e.g., average Sunday attendance or annual budget), congregation growth, diversity in programming, etc. In cases where congregation 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.

If medical and dental coverage at 100% is not feasible for priests working less than full time, 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.

Additionally, each congregation 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.

Funding Statement: 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.

Resolution B-189

THE 189st ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: General Convention Resolution on Public Witness Regarding Artificial General Intelligence and Artificial Superintelligence

Originators: Alan Medsker; The Rev. Jenny Hulen

RESOLUTION

RESOLVED, that the 189th Annual Convention of the Diocese of Chicago submit the following resolution to the 82nd General Convention of The Episcopal Church:

RESOLVED, that the Convention of the Episcopal Diocese of Chicago declares that safeguarding humanity and God's creation from catastrophic technological risks is a matter of Christian moral concern; and

FURTHER RESOLVED, that the Episcopal Church advocate that the United States pursue an international treaty prohibiting the development of artificial general intelligence (AGI) and artificial superintelligence (ASI), together with effective and verifiable international mechanisms to monitor frontier AI development, oversee the computing resources capable of training such systems, and enforce compliance with the treaty; and

FURTHER RESOLVED, that the Episcopal Church issue a public statement affirming its support for this policy and encouraging the United States to exercise international leadership in securing and implementing such an agreement.

EXPLANATION

A Matter of Christian Responsibility

Christians are called to protect human life, seek the common good, exercise wise stewardship of God's creation, and consider the consequences of our actions for generations yet unborn. These responsibilities include exercising restraint when human technological power may exceed our ability to control its consequences. The Church therefore has a legitimate role in bearing moral witness when a technological development could threaten humanity itself. Artificial superintelligence (ASI) is just such a threat.

Concern over ASI is increasingly shared by leading scientists who helped create modern artificial intelligence. Yoshua Bengio, a recipient of the A.M. Turing Award and one of the pioneers of modern AI, now warns that human-level AI could arrive within the next few years. He argues that

waiting until it exists before establishing international safeguards would be dangerously late, because the treaties and regulatory institutions that provide safeguards can take years to establish.

What This Resolution Is—and Is Not

This resolution is **not a resolution to ban artificial intelligence**. AI already provides substantial benefits and has the potential to advance medicine, scientific discovery, education, accessibility, productivity, and human prosperity.

Nor does this resolution attempt to address the many other serious problems associated with AI: job displacement, concentration of economic and political power, privacy and surveillance, misinformation, bias, autonomous weapons, copyright, environmental impacts, or the effects of AI on children and education. These issues deserve serious attention and appropriate public policy responses. **They are not the subject of this resolution.**

This resolution addresses a narrower concern: whether humanity should deliberately create artificial intelligence that reaches or exceeds human-level general intelligence, and potentially progresses to superintelligence, before we know how to keep such systems reliably under human control.

What Are AGI, ASI, and Frontier AI?

Most AI systems today are specialized or "narrow" systems. **Artificial general intelligence (AGI)** refers to an AI system capable of performing essentially the full range of intellectual tasks that humans can perform. **Artificial superintelligence (ASI)** refers to an AI system that substantially exceeds the best human abilities across virtually all domains of intellectual activity.

Frontier AI means the most capable general-purpose AI systems at the leading edge of technological development. These systems are being developed with enormous computational resources and increasingly broad capabilities. The computing infrastructure used to train frontier systems is therefore also a practical point at which governments could monitor, regulate, and, if necessary, prevent development approaching AGI or ASI.

Why This Is an Existential-Risk Issue

Many technologies can cause great harm. The concern with AGI and ASI is qualitatively different because a sufficiently capable system could potentially become better than humans at scientific research, engineering, cyber operations, strategic planning, persuasion, and the development of AI itself. If such a system were not reliably aligned with human purposes—or if humans lost the ability to control it—the consequences could extend beyond particular accidents, industries, or nations. This is generally described as **AI extinction risk (X-risk): the possibility that advanced AI could cause catastrophic and potentially irreversible harm to humanity, including the loss of humanity's ability to determine its own future.**

The case for action does not depend upon claiming that catastrophe is certain. It rests on the combination of **potentially irreversible consequences, substantial uncertainty, and the**

possibility that prevention becomes much more difficult once AGI exists. When the stakes are the survival and flourishing of humanity itself, prudence calls for establishing effective safeguards before crossing that threshold.

Why Action Is Urgent

The technological trajectory is moving rapidly. Bengio and other leading AI scientists have warned that systems capable of matching or exceeding humans across many cognitive tasks could emerge within the next few years. Their concern is not that such a development is certain, but that the possibility is sufficiently credible that society cannot safely wait until it occurs before establishing international safeguards.

This creates a narrow window for action. International agreements, verification systems, and effective regulatory institutions cannot be created overnight. If humanity decides that creating AGI or ASI is too dangerous to permit without effective safeguards, those safeguards must be established **before** such systems exist.

Why International Action Is Necessary

The development of frontier AI is occurring in an international technological and economic race. Individual companies and nations have powerful incentives to continue increasing AI capabilities, even when doing so may increase risks.

A unilateral prohibition therefore would be difficult to sustain. The resolution calls instead for an international agreement, supported by effective and verifiable mechanisms for monitoring frontier AI development, overseeing the computing resources capable of training the most advanced systems, and enforcing compliance. It does not prescribe the precise institutional form those mechanisms must take.

A Christian Witness for Prudence and Human Dignity

The Church need not possess technical expertise in artificial intelligence to ask whether humanity is exercising sufficient wisdom and restraint in the use of its technological power. Christian faith teaches that human beings are creatures, not gods; that our power carries responsibility; and that technological capability does not itself establish moral permission.

Pope Leo XIV's 2026 encyclical *Magnifica Humanitas*, while not specifically addressing an AGI/ASI ban, provides a closely related Christian framework. It calls for AI to remain subject to human responsibility, moral discernment, and appropriate public governance, emphasizing human dignity and the common good. The Pope has also spoken of the need for AI to be "disarmed" and for technological power to remain subject to meaningful human control.

The present resolution applies that principle to a specific and more fundamental question: **if humanity could create an intelligence that it cannot reliably control, should it proceed before establishing that such a development can be made safe?** This resolution answers no.

The Action Requested

The resolution asks the General Convention of The Episcopal Church to:

1. advocate that the United States pursue an international agreement prohibiting the development of AGI and ASI;
2. advocate for effective, verifiable international mechanisms to monitor frontier AI development, oversee the computing resources capable of training such systems, and enforce the agreement; and
3. publicly affirm the Church's support for this position as an expression of its responsibility to protect human life, promote the common good, and safeguard God's creation.

Selected Sources

Yoshua Bengio, "Reasoning Through Arguments Against Taking AI Safety Seriously." Bengio, a pioneer of modern AI and recipient of the A.M. Turing Award, argues that AGI could arrive within a relatively short time horizon and that governance mechanisms must be developed before that point.
Yoshua Bengio — AI Safety and AGI
https://yoshuabengio.org/en/blog/reasoning-through-arguments-against-taking-ai-safety-seriously/

Statement on Superintelligence, signed by Bengio and other leading AI scientists, calling for a prohibition on the development of superintelligence until it can be demonstrated to be safe and controllable.
Statement on Superintelligence
https://superintelligence-statement.org/

International AI Safety Report 2025, an international scientific assessment led by Bengio and involving more than 100 experts, addressing both the potential benefits and risks of advanced AI.
International AI Safety Report 2025
https://internationalaisafetyreport.org/publication/international-ai-safety-report-2025

Pope Leo XIV, *Magnifica Humanitas* (2026), *On Safeguarding the Human Person in the Time of Artificial Intelligence*. The encyclical calls for AI to remain subject to human responsibility, governance, human dignity, and the common good, and warns against allowing technological power to escape meaningful human control.
Vatican — Magnifica Humanitas
https://www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html

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

Resolution C-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: Reaffirming the Diocese of Chicago's Net-Zero by 2030 Creation Care Commitment and Establishing a Framework for User-Friendly Diocesan Emissions Measurement

Originator(s): Richard Benson (Atonement, Chicago); Elizabeth Simpson-Falck (Ascension, Chicago), and Robin Weaver (St. Charles, St. Charles) on behalf of Eco DioChicago

RESOLUTION

RESOLVED, that the 189th Annual Convention of the Diocese of Chicago reaffirm the commitment adopted in Resolution F-187 to achieve Net-Zero greenhouse gas emissions for Diocese of Chicago property and activities by 2030, and call upon all parishes, missions, and diocesan entities to continue actively working toward that goal;

RESOLVED, that all parishes, missions, and diocesan entities are encouraged to work with Eco DioChicago to complete a comprehensive energy audit of their properties, develop a practical plan toward Net-Zero greenhouse gas emissions by 2030 based on the findings of that audit, and identify opportunities for energy efficiency, electrification, renewable energy, and other measures to reduce greenhouse gas emissions;

RESOLVED, that Eco DioChicago and the Diocese establish, by June 30, 2027, a user-friendly diocesan dashboard summarizing greenhouse gas emissions and clean energy production across parishes, missions, and diocesan properties; and that all parishes, missions, and entities responsible for diocesan properties cooperate in entering and maintaining accurate information regarding their energy use and onsite energy production, so that the Diocese can develop a consistent and accurate accounting of its overall energy use, energy costs, clean energy production, greenhouse gas emissions, and can measure progress toward its emissions goals.

EXPLANATION

In 2024, the 187th Annual Convention adopted Resolution F-187, establishing the Diocese of Chicago's goal of achieving Net-Zero greenhouse gas emissions for diocesan property and activities by 2030 and calling upon parishes and missions to strive toward the same goal, in accordance with the goals established by the General Convention of the Episcopal Church. F-187 also charged Eco DioChicago with developing resources and supporting congregations in their efforts to achieve Net-Zero.

In 2025, the diocesan convention established Eco DioChicago as the Diocesan Committee for the Care of Creation and encouraged congregations to collaborate with Eco DioChicago to coordinate professional energy audits. Eco DioChicago has subsequently developed resources and a process to help congregations begin their Net-Zero journey, including obtaining a comprehensive energy audit, developing an energy savings plan, and undertaking projects to reduce energy consumption and greenhouse gas emissions. Eco DioChicago has also conducted a successful education campaign through Illinois Solar for All called Caring Light by hosting educational events in congregations across the diocese as well as virtually.

The next necessary step is to move from individual projects toward a coordinated diocesan effort based upon reliable information about the energy use and greenhouse gas emissions of our buildings. A common system for measuring energy use will allow congregations and the Diocese to understand where emissions are coming from, identify opportunities for improvement, evaluate the effectiveness of projects, and measure progress toward the 2030 goal.

Eco DioChicago intends to leverage user-friendly and automated data upload tools to help reduce administrative effort following initial set-up. Several dioceses have completed similar efforts, including the Dioceses of Massachusetts and Northern California; as well as Roman Catholic, United Methodist, and other denominational jurisdictional bodies. For example, **ENERGY STAR Portfolio Manager** is a free online tool developed by the U.S. Environmental Protection Agency that allows organizations to measure and track energy use and greenhouse gas emissions for individual buildings and portfolios of buildings. The tool can also track onsite renewable energy production and provides reporting and benchmarking capabilities.

Portfolio Manager is particularly useful because, after the initial setup, energy data may be automatically uploaded from participating utilities or through other authorized data-exchange services. This can substantially reduce the administrative burden of maintaining energy records and allow congregations to spend less time manually entering utility data. EPA specifically identifies automated data exchange as a way to reduce manual data entry and facilitate regular updates.

Using a common platform will also allow Eco DioChicago and the Diocese to aggregate information from participating congregations and develop a more accurate picture of the Diocese's overall energy use, renewable energy production, and greenhouse gas impact. Portfolio Manager can calculate greenhouse gas emissions associated with building energy use and provide metrics that can be used to track changes over time.

The process contemplated by this resolution is therefore straightforward: measure, plan, act, and measure again. An energy audit identifies opportunities; a Net-Zero plan establishes priorities and a timeline; implementation reduces energy use and emissions while saving money for mission; and Portfolio Manager and dashboarding provides a consistent way to track progress. Eco DioChicago can assist congregations in each stage of this process and help share successful approaches across the

Diocese.

The Diocese is not starting from scratch. Since F-187 was adopted, Eco DioChicago has developed resources for congregations, including guidance on forming creation care teams and beginning the Net-Zero process. The Committee's current guidance recommends obtaining a comprehensive ASHRAE Level II energy audit (including access to free providers), using the audit to develop an energy savings plan, and proceeding with larger projects that reduce reliance on greenhouse-gas-emitting energy sources.

This resolution does not replace or alter F-187. Rather, it reaffirms that commitment and establishes practical, measurable steps for implementing it during the remaining years before 2030.

Funding Statement: Adoption of this resolution is not expected to require expenditures that would have an impact on the diocesan budget. Eco DioChicago will work for implementation using its existing budget lines.

Resolution D-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: Recognizing Genocide in Gaze

Originators: The Rev. Sandra Castillo, The Rev. Anne Smith, the Antiracism Commission, the Peace & Justice Committee, the Sanctuary Committee

RESOLUTION

RESOLVED, that the 189th Annual Convention of the Diocese of Chicago submit the following resolution to the 82nd General Convention of The Episcopal Church:

RESOLVED, that the 82nd General Convention of The Episcopal Church squarely face one of the gravest moral crises of our times, publicly confess our failure hitherto to recognize and name the genocide in Gaza perpetrated by the State of Israel with the complicity of the United States, explicitly articulate that recognition and name that truth, and act in accordance with that recognition.

EXPLANATION

Since October 2023 an international consensus has emerged among U.N. agencies and commissions, human rights organizations, specialists in the crime of genocide, and the international public that Israel's assaults on Gaza, carried out with U.S. military, diplomatic, and financial support, constitute genocide as defined by the Convention on the Prevention and Punishment of the Crime of Genocide of 1948 (https://www.ohchr.org/es/instruments-mechanisms/instruments/convention-prevention-and-punishment-crime-genocide; https://www.un.org/en/genocide-prevention/1948-convention). The United Church of Christ, the Presbyterian Church USA, a coalition of eight international Quaker organizations, and Palestinian Christian leaders in the 2025 Kairos II document titled *A Moment of Truth: Faith in a Time of Genocide* have recognized the genocide. Pope Francis called for an international investigation to determine whether the criteria for genocide had been met. On the contrary, by failing to name the genocide at General Convention in 2024 and at Executive Council meetings, The Episcopal Church has failed to rise to the moral demands of this defining moment. It has avoided naming the reality and applying the term that demands action in the face of crimes of such magnitude.

Article II of the UN Convention on the Prevention and Punishment of the Crime of Genocide, which both Israel and the United States have signed and ratified, states that:

> Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing

> serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; forcibly transferring children of the group to another group.

Article III affirms that "The following acts shall be punishable: genocide; conspiracy to commit genocide, direct and public incitement to commit genocide; attempt to commit genocide, and complicity in genocide."

Measured by these criteria, Israel stands accused of inflicting conditions in Gaza calculated to destroy life: carrying out collective punishment; preventing access to basic necessities such as food, water, fuel, electricity; destroying the health care system and civilian infrastructure including schools and cultural heritage sites; engaging in sexual and gender-based violence; targeting medical personnel and journalists; and shooting at and bombing civilians in ways that have disproportionately impacted children. These are policies whose result is to prevent the survival of Palestinians as a people and a culture. As Matthew 7:19 tells us "You will know them by their fruits."

Under international law, recognition of genocide demands action to stop it by signatories of the convention. When then-President Clinton declined to use the term "genocide" to describe what transpired in Rwanda in 1994, he provided an excuse for the United States' failure to intervene.

All of the major human rights organizations have agreed that Israeli action in Gaza constitutes genocide. Foremost among them are Human Rights Watch, Amnesty International, and the premier Israeli human rights organization, B'Tselem.

Rabbis for Human Rights and Physicians for Human Rights-Israel, Doctors Without Borders, the Lemkin Institute for Genocide Prevention, Genocide Watch, and the International Association of Genocide Scholars have formally concurred. The American Academy of Religion representing over 6,000 scholars of religions and faith traditions voted by a 98 percent majority to adopt a resolution condemning Israeli attacks in Gaza not only as a genocide but also as scholasticide because of Israeli attacks on Gaza's educational institutions.

Independent experts of the United Nations, the Independent International Commission of Inquiry, and UN special committees that have investigated Israeli practices have confirmed this judgment. The International Court of Justice agreed to take up the case brought by South Africa accusing Israel of genocide. The International Criminal Court issued arrest warrants for Israeli and Hamas leaders based on accusations of war crimes and crimes against humanity, including using starvation as a method of war. The accusations against the Israelis led to threats against members of the ICC by Israel and the United States.

In March 2024 UN Special Rapporteur Francesca Albanese issued a landmark report submitted to the UN Human Rights Council titled "Anatomy of a Genocide," which concluded that Israel had met the threshold established for committing the crime of genocide. A follow-up report in October 2024 was titled "Genocide as Colonial Erasure." Her analysis found that Israel's policies in Gaza corresponded to the Convention's definition of genocide by killing members of the group, causing bodily and mental harm, and deliberately inflicting destructive conditions. Conservative estimates of death in Gaza by summer 2026 put the officially verified number (a significant undercount) at well over 70,000, one third of those children. In relation to the killing of 1,250 Israelis on October 7, 2023, the disproportion of the response is overwhelming. Albanese argued that Israel used the argument of human shields to treat all Gazans as military targets, including children, issued evacuation orders that forced mass displacement into specified zones and then attacked an imprisoned population, and treated traditionally protected sites such as hospitals and churches as justified targets. Erasure of the Palestinian presence in the land, she argued, was the Israeli intent.

Intent is the legally most challenging criterion to meet when making a case for genocide. With regard to Gaza, numerous, widely cited, public comments by Israeli officials have provided irrefutable evidence. Israeli Prime Minister Benjamin Netanyahu invoked the Biblical tale of total destruction in Amalek (Exodus 17:14) to describe Israel's policy of forcing Gazans to emigrate. Defense Minister Yoav Gallant ordered a "complete siege" of Gaza and described the goal: "There will be no electricity, no food, no fuel…We are fighting human animals and we are acting accordingly….to eliminate everything." President Isaac Herzog asserted that "It is an entire nation out there that is responsible." The implication was that there were no civilians in Gaza deserving protection under the laws of war and international humanitarian law, including children. Minister of both Finance and Defense Bezalel Smotrich advocated destroying Gaza's viability, and various Knesset members called for "erasing" Gaza or "wiping it off the map." In the early stages of the genocide, international and national media frequently echoed similarly de-humanizing comments until the colossal disproportion in the death tolls began to awaken consciences.

Rabbi Brant Rosen, founding rabbi of Tzedek-Chicago, wrote in a *Shalom Rav* newsletter of 10 July 2026:

> Jews of all people should know that while debate is a central value in our tradition, some moral issues—like genocide denial—transcend debate. Every reputable human rights agency, genocide scholar, and court of international law has determined that Israel's ongoing military actions in Gaza constitute a genocide. This is not an issue for us to debate. It's a moral atrocity that we must do everything in our power to end.

The Episcopal Church should speak and act with similar clarity. That an attack on humanity on the scale of the Gaza genocide broadcast on mainstream media every day for nearly three years should not have been recognized, named, and condemned cannot be reconciled with Gospel witness or our Baptismal Covenant. The Diocese of Chicago calls upon TEC to recover its moral voice and act in

accordance with this recognition.

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

Resolution E-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: A Call to Embrace Kairos II

Originators: The Rev. Gary Cox, The Rev. Kenji Kuramitsu, the Antiracism Commission, the Peace & Justice Committee, the Sanctuary Committee

RESOLUTION

RESOLVED, that the 189th Annual Convention of the Episcopal Diocese of Chicago submit the following resolution to the 82nd General Convention of The Episcopal Church:

RESOLVED, that, in recognition of the Palestinian Christian community's Kairos II: A Moment of Truth – Faith in a Time of Genocide (https://www.kairospalestine.ps/images/Final_Kairos_document_II_English.pdf; https://www.kairospalestine.ps/images/Kairos_Palestine_II_Spanish_Final_.pdf), which calls upon the global Church to respond faithfully to the genocide in Gaza and the ongoing occupation, displacement, and dispossession in Palestine, The Episcopal Church receive, welcome, and embrace Kairos II as a faithful cry from our Palestinian Christian siblings and commend it as a resource to diocesan bodies, congregations, clergy, lay leaders, and campus ministries for prayerful study and theological engagement; and

FURTHER RESOLVED, that such study be undertaken in conversation with Palestinian Christians and the wider Anglican Communion, especially with those churches rooted in the Holy Land.

EXPLANATION

This resolution embraces Kairos II as an expression of contemporary Palestinian Christian theology deserving serious engagement by Episcopalians. It calls us to listen to and stand in solidarity with the witness of Christians who continue to live and minister in the land of Christ's birth amid violence, occupation, and land seizure. The Episcopal Church has repeatedly affirmed its commitment to the equal dignity and human rights of all Palestinians and Israelis, to the protection of human rights, and to listening carefully to the witness of Christian communities in the Holy Land. Kairos II is a theological appeal to Christians around the globe to repentance, truth-telling, nonviolent action, and solidarity. Many Christian churches, including the Church of England, the Presbyterian Church USA, and the Methodist Church of Great Britain have similarly commended it to their churches as an ecumenical resource for greater understanding. Several major North American Christian organizations – the Palestine Justice Network (PJN) of the Presbyterian Church USA, the United Methodists for Kairos Response (UMKR), and Friends of Sabeel North America

(FOSNA) – have further collaborated to create a formal study guide (https://www.kairosresponse.org/kp2guide.html).

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

Resolution F-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: Amendment to Canon III.6.3(e) and Canon III.8.3(e) regarding Ember Letters
Originator: The Rev. Jeannette DeFriest

RESOLUTION

RESOLVED, that the deputies of this Diocese to the 82nd General Convention are requested to consider submitting (or working with other deputies on such submission) a resolution to amend Canon III.6.3(e) and Canon III.8.3(e) as follows:

e. *Ember Weeks* Each Postulant for ordination to the Diaconate / Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Postulant's academic experience and personal and spiritual development. **Once the Ember Letter has been received, acknowledgement of receipt and name of person who has read the letter shall be sent to the letter author in a timely manner.**

EXPLANATION

Ember Letters are quarterly letters written by postulants and candidates for ordination to the diaconate [Canon III.6.3(e)] and to the priesthood [Canon III.8.3 (e)]. They are sent to the Bishop and logged by a vocations office. The Commission on Ministry sees the data that the postulant/candidate has submitted the letter.

Ember Letters are required within the ordination process by Canon Law, but Canon Law is silent on what happens with the communication once it is submitted and logged. In the interest of avoiding disappointment and confusion, and bringing a common understanding among participants in the ordination process, I offer this resolution.

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

Resolution G-189

THE 189th ANNUAL CONVENTION OF THE DIOCESE OF CHICAGO
November 10 & 14, 2026

Subject: Re-affirming the status of the Episcopal Diocese of Chicago as a Sanctuary Diocese and Reaffirming its Opposition to the Detention and Surveillance of Immigrants

Originators: The Rev. Miguel Briones (St. Mark Episcopal Church, Glen Ellyn), the Rev. Primo Racimo (St. Margaret of Scotland Episcopal Church, Chicago), Laura Singer (St. John's Episcopal Church, Chicago), Anti-racism Commission, Hispanic Affairs Committee, Sanctuary Committee, Peace and Justice Committee

RESOLUTION

RESOLVED, that the One-Hundred Eighty-Ninth Annual Convention of the Episcopal Diocese of Chicago reaffirm that it is a Sanctuary Diocese; and be it

FURTHER RESOLVED, that the Episcopal Diocese of Chicago, as a people of faith and conscience, reaffirm our continued advocacy to end detention and other unjust immigration policies; pledge to resist the stated proposals of the current Federal Administration to target and deport millions of immigrants; and confirm our vision of a just society in which everyone, regardless of national origin, has basic human rights, including livelihood, family unity, self-determination, physical and emotional safety; and be it

FURTHER RESOLVED, that our diocese continue to celebrate and welcome all people, this being a distinctive and treasured value of The Episcopal Church rooted in our Baptismal Covenant, which asks of us, "Will you seek and serve Christ in all persons, loving your neighbor as yourself?" and "Will you strive for justice and peace among all people, and respect the dignity of every human being?"; to which we respond by declaring, "I will, with God's help."

EXPLANATION

The commitments reaffirmed in this resolution reinforce and follow directly from three resolutions previously passed with overwhelming support in our diocese:

F-182 On Becoming a Sanctuary Diocese (2019)

E-185 Opposition to Detention and Surveillance of Immigrants and Asylum-Seekers (2022)

D-186 Migration with Dignity (2023)

Versions of the latter two resolutions have also been adopted at General Convention and are official policies of the Episcopal Church.

It is imperative to reaffirm and strengthen our commitments to immigrant justice now, in the face of the Administration's cruel all-out campaign targeting immigrant communities in our diocese and across America. U.S. immigration authorities have removed more than 350,000 individuals so far in fiscal year 2026, according to statistics posted by Immigration and Customs Enforcement (ICE)… (https://abcnews.com/Politics/ice-350000-individuals-removed-fiscal-year-2026/story?id=134948878).

The Illinois Forward Act prohibits local officials from contracting with Immigration and Customs Enforcement (ICE) to detain immigrants; prohibits all Illinois governmental units from providing ICE with information about custody status or release dates for people in custody; or, transferring anyone into ICE custody. However, as federal immigration agents continue daily raids across Chicago and its suburbs, at least 17 sheriff's offices across Illinois were found to have contracts on the books to detain people on behalf of ICE….in apparent violation of the Illinois TRUST Act, signed in 2017 by then Gov. Bruce Rauner, and its amendment, the Illinois Way Forward Act, signed in 2021 by Gov. JB Pritzker (https://news.wttw.com/2025/10/22/despite-illinois-sanctuary-laws-least-17-county-sheriffs-have-contracts-hold-people-ice).

The Marshall Project report on the Administration's Midway Blitz Operation in the fall of 2025 in Chicago and its suburbs, found that the number of immigrant arrests by Customs and Border Patrol (CBP) and ICE agents increased by 515% (over a similar period preceding the surge), the largest increase in the United States (https://www.themarshallproject.org/2025/12/18/ice-chicago-immigration-blitz-data.

According to the Project report, arrestees were quickly moved "to a sprawling array of detention facilities that cut a wide swath down the middle of the country". The federal agents arrested thousands of people, including near schools and day care centers. They used chemical agents like tear gas on protesters and rapid response teams. The Marshall Project's analysis of the arrests found that the arrestees were "detained in 13 states, at county jails, privately run detention centers and a rapidly constructed facility on a military base. ... President Donald Trump has rapidly ramped up immigration arrests in an attempt to deport 1 million people in his first year back in office. At the end of 2025, a Department of Homeland Security policy denied detainees the right to bond hearings in immigration court, while the number of people in detention reached record-highs."

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