
Executive Council Committee on the Status of Women

Membership

The Rev. Dr. Cynthia L. Black, *Chair*
Ms. Helena S. Mbele-Mbong, *Vice-Chair*
Ms. Karen A. Longenecker, *Secretary*
The Rev. Dr. Paula D. Nesbitt
The Rev. K. Jeanne Person
The Rev. Yejide S. Peters
The Rt. Rev. Catherine S. Roskam
Ms. Alyssa C. Stebbing
Ms. Martha A. Gardner, *EC Liaison*
Ms. Mary Getz, *Staff*

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Rio Grande, VII
California, VIII
Massachusetts, I
New York, II
New York, II
Texas, VII
Newark, II

Summary of Work

Committee Mandate

Established as a committee of the Executive Council by General Convention in 1988, the Committee on the Status of Women begins its third decade this triennium. Its mandate is to support and advise the Presiding Bishop on matters affecting the participation of women in the Church; to serve as an advisory body to the Office of Women's Ministries at The Episcopal Church Center; to advocate for women's ministries and justice issues that particularly affect women; and to continue to monitor and analyze patterns of women's participation in the Church.

Introduction and Action on 2009 Mandates

In addition to the initial meeting of all commissions and committees in Chicago in November 2009, the Committee met three times: June 23–25, 2010 in Los Angeles; February 9–11, 2010, in Burlingame, CA; and August 3–5, 2011 in Salt Lake City; and held nine teleconferences.

The Committee's work in this triennium reveals a complex picture of the status of women and girls both in society and the Church. To be sure, women have made significant advancements. The Most Reverend Katharine Jefferts Schori, Presiding Bishop, and Dr. Bonnie Anderson, President of the House of Deputies, exemplify historic gains, for example, in women's leadership within the Church. Yet women and girls continue to struggle for equality and just treatment. The Church Pension Group's groundbreaking study *Called to Serve*, co-sponsored by the Committee and published this triennium, for instance, affirms persistent and pervasive inequalities in the employment prospects and compensation of women clergy.

The employment experience of women in the Church shares strong similarities with persistent gender disparities in wider society. While women are CEOs of Fortune 500 companies and members of Congress and Presidential Administration Cabinets, women continue to be underrepresented in leadership positions. Overall, women working full-time also continue to earn about twenty percent less than men, according to the Bureau of Labor Statistics, which parallels the compensation disparity for women clergy employed fulltime in the Church. In both the Church and wider society, much still needs to be done to improve women's status in the workplace so that significant gender inequalities and serious injustices will not continue. For many racial minority women in society, employment inequities have contributed to poverty, exploitation, and other forms of marginalization.

The disproportionate number of women and children who live at or near poverty are of deep concern to the Committee and, we believe, to our Church. We also are troubled over violence against women and the exploitation of young girls, which often can accompany conditions of poverty but also includes those in middle and upper socioeconomic strata.

The challenges women face also extend beyond our own homes, neighborhoods and communities, and so does our concern. The Episcopal Church is part of the global Anglican Communion, which includes a number of organizations that offer education, advocacy and ministry on behalf of women and girls. This committee follows and supports the work of the International Anglican Women's Network, the official voice of women and girls to the Anglican Consultative Council, as well as the member groups of the Council of Episcopal Women's Organizations (CEWO) and the Episcopal

Public Policy Network. Among the CEWO groups, a close partner is Anglican Women's Empowerment (AWE), now an independent non-profit organization whose mission includes bringing Anglican women delegates from around the world to the United Nations Committee on the Status of Women and who has also produced several educational resources, including a toolkit on human trafficking, accomplishing one of the goals set forward in our 2009 report. We strongly commend the efforts of all Church organizations concerned with the welfare of women and girls and urge the Church to commit to their important efforts, including by supporting the annual meeting of CEWO that allows the member groups to coordinate and maximize their work.

Over this triennium, organizational changes within the Church have negatively impacted efforts to improve the status of women locally, church-wide and communion-wide, as well as our ability to fulfill our mandate. The most significant has been the elimination of a designated staff person for women's leadership and ministries, as well as any program budget to support women's ministries and programs. This has resulted in a resolve within this Committee to inform the efforts of the Executive Council and overall Church on the variety of issues affecting women and girls. The work previously done through the Office of Women's Ministries is essential to the health and future of the Church. We are committed to exploring innovative ways to partner with provinces and dioceses to continue the important work begun more than twenty years ago.

The varied concerns raised in this report highlight the challenges our church faces in the next fifty years. To be followers of Jesus Christ, we must work for the Reign of God in our suffering and broken world. And to be bearers of the Gospel to the world, we must seek that Good News in our own midst, reaching for equality and justice within our Church. Our work on behalf of women and girls seeks to do both, acknowledging our successes even as we strive toward a more just and hopeful future. We do this work for love of the Church, for the sake of the Gospel and in the hope of Christ.

Strengthening Families

The Church has long been an advocate for families, leading the way in discussions of maternal health, the importance of stable families and the need for society and civic authorities to support the health of women and children everywhere. Improved infant and maternal health are a critical part of our Church's work in the world (Millennium Development Goals #4 and #5, respectively). To this end, we urge the Church to provide improved resources and the creation of service networks addressing maternal and infant health in the United States and all provinces of The Episcopal Church. The Church should take an active position against child abuse and neglect, recognizing that these issues lead to a significant decline in health. The Church should take a lead in educating parishes and dioceses about healthy family development, in facilitating community programs and initiatives, and in supporting legislative efforts to insure that strengthening and supporting families is a priority of the Church.

Even as we work for justice in the wider world, we must not neglect the need for similar work within the Church. Support of children and families is a critical part of caring for all God's children, and giving parents sufficient time to establish relationships and nurture children in their earliest years is an essential part of creating healthy families. To this end, the Committee reaffirms Resolution 2000-C042, wherein General Convention urged Executive Council and all dioceses to include a minimum level of paid parental leave. The Committee is concerned that Resolution 2009-A166, entitled "Parental Leave," which urges dioceses and congregations to establish policies, does not provide adequate guidelines about coverage. At minimum, we need the guidelines present in Resolution 2000-C042, in order for dioceses and their churches to establish policies that will, at the very least, adhere to a standard set forth by The Episcopal Church.

As we seek to support clergy and their families, the Committee encourages the Church to urge insurance carriers to provide more comprehensive coverage to families who experience difficulty conceiving, one out of every eight in the United States. This recognized medical condition often leaves families without medical support as infertility treatment and assisted reproductive therapies can be cost-prohibitive. For clergy, most of whom are modestly compensated, this support could make a difference in being able to have children without the prospect of financial ruin when intervention is necessary. This is an opportunity for the Church to be a powerful partner in assisting to strengthen families that are struggling to conceive. Supporting our clergy and their families is a vital part of our care for clergy men and women who give so much to our Church.

Women and the Economy

In support of our mandate "to advocate for...justice issues that particularly affect women," the Committee remains concerned about the economic and social realities of women within and outside the United States. The global recession has been especially challenging for women and women of color in particular. It is important not only to research and

explore such trends, but also to take steps to redress these issues. We continue to affirm the Church's support of the Millennium Development Goals and the profound impact such efforts have on the lives of women and girls worldwide. At the same time, it is important we make similar strides at home, as poverty affects women more acutely than their male counterparts.

Our Church has a deep commitment to mission and outreach and it is important that the resources we are able to share with our neighbors reach the most vulnerable populations. To this end, we propose that the Church begin gender budgeting, or evaluating expenditures along gender lines. Preliminary research indicates that while women and children are the most vulnerable populations, women in particular receive a smaller percentage of our programming budgets than men. Through the process of gender budgeting, we may find ourselves drawn to new models of thinking and consideration. Such developments are vital as we commit ourselves to support the church's ministry with the most vulnerable populations, disproportionately whom are women and children.

Addressing Inequalities in Society

The Committee is concerned about the greater consequences that war, poverty, and media exploitation have on women and children around the world. The role that the former Office on Women's Ministry has played in gender work and justice, especially with Anglican women in many provinces around the world, is unprecedented. Once one of the largest and most respected religious delegations to the UN Commission on the Status of Women, individual women's groups in the Anglican Communion, including this Committee, are facing greater difficulty in working successfully and uniting in efforts to address such important issues as statelessness, gender violence, and media exploitation due to the lack of dedicated staff support as well as funding.

Statelessness

There are an extraordinary number of women and children who have been denied the right to citizenship in any state. There are many reasons that this can occur, including human trafficking, fleeing starvation or deadly violence as refugees, transnational migration for low-wage work in domestic service, human care, and factories, and as part of a family that has migrated either forcibly or voluntarily. Due to their statelessness, these women and children have no rights to protect them from violence or exploitation and very little, if any, access to health care, housing, employment, and education. The Church has a significant role to play in creating and supporting social networks in dioceses and parishes that advocate for the needs of stateless women in their communities. The Church should be at the forefront of assisting them to gain protection from unnecessary detention, discrimination, marginalization, and separation from their families, and where desired a path to citizenship, as well as to embrace them into an active community of Christ.

Gender Violence

The Committee encourages continued efforts to bring awareness to all dioceses and parishes in regards to gender violence. We affirm the letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion, following their Primates' Meeting in Dublin, Ireland, January 24–30, 2011, and commit to supporting the Church in renouncing activities and behavior that perpetuate a culture of violence towards women. We thoroughly support the Church's efforts in urging dioceses and parishes to eliminate all forms of violence against women, and we ask God's blessing on these efforts to portray the church as a healing agent of Christ in this world.

Exploitation of Women in the Media

The exploitation of women and young girls is of great concern to this committee. Girls are being sexualized at an inappropriate young age, for example, as seen in the January, 2011 issue of *Vogue Paris*. Violence towards women and girls is emphasized in movies, music, and print media. Eating disorders, in particular anorexia nervosa, are on the rise. Females between the ages of 15 to 24 are 12 times more likely to die from anorexia, than from any other cause. It is necessary that the Church address the onslaught of destructive media influences on girls and young women by creating youth networks, young adult resources, and proactively enact legislation that both prohibits the use of underage girls and holds these outlets accountable for irresponsible business practices in relation to girls and young women. Premature sexualization has severe psychological implications on a child's development. The Church has the opportunity and responsibility to educate and promote curriculum and resources that help young girls, boys, and all adults develop healthy body images as members of the Body of Christ.

Addressing Inequalities in the Church

In the last decade, women have made remarkable strides in our church. Even as women have advanced through the highest level of church governance, patterns of inequality persist between women and men, particularly among clergy.

The Called to Serve survey, jointly sponsored by the Committee, the Church Pension Fund's Office of Research, the Office of Women's Ministry, and CREDO Institute, Inc., was developed in order to be able to respond to resolutions passed by the 2006 General Convention, and provides extensive data on the vocational realities of clergy women and men. Inequalities in compensation, career outcomes and opportunities have changed little since the 1990s. In other words, for the average female priest in The Episcopal Church, most obstacles her counterparts faced twenty years ago still exist today. Over the triennium, this Committee has worked with one of the primary researchers on this survey, and offers several recommendations.

First, there is a need for consistent and intentional mentorship of women, clergy and lay, in our Church. Data from Called to Serve reveals a significant gender difference in the desire for mentoring and the support available for clergy, particularly Generation X and Millennials, who represent the future leadership of our Church. These and other trends contribute to the reality that women are overwhelmingly less likely than similarly qualified men to become priests-in-charge (vicars, rectors, priests-in-charge), cathedral deans, or bishops. We urge that the findings of the study be read and discussed in all dioceses, for discerning new insights and steps that make the best use of all the vocational gifts of its clergy, female and male.

Second, it is important to provide tools to address this situation of gender inequality in ordained parish and diocesan leadership. The Committee recommends the development and distribution of a Search Toolkit: both for congregations and dioceses in discernment, and also for clergy who are seeking new positions. Part of this effort needs to involve gathering data on the search and transition process for parish and other church leadership positions, so that the most effective resources can be offered for all in discernment and transition—employers and clergy—in order to make the fullest use of the talents and gifts of all our active clergy. We also welcome collaborative efforts on this endeavor with other sectors of the Church. While we all agree on discernment in the Spirit, we know that we are incarnate. We live in a world bounded by societal and cultural assumptions from which we cannot simply escape. Rather we must, through prayer, study, and action seek to address the ways in which such assumptions and other practices might impede our ability to fully experience the ministerial gifts of women called to ordained ministry, and for such women to fully exercise their vocations.

Third, the data reveals a growing possibility of a two-tiered clergy system emerging where one tier, largely male, engages in full time parish or diocesan ministry as a primary vocation, and the other, largely female, engages in part-time ministry within or outside the parish system. Compensation for those in the second tier is very often not commensurate with experience or hours committed and many times they work on a non-stipendiary (unpaid) basis. While we acknowledge the need for the church to reexamine assumptions about full time and bi-vocational ministry, we feel it equally important that such trends do not contribute to existing patterns of inequality, with a disparate impact on women. Along those lines, we also call for a reexamination of the canons regarding clergy canonical residence. For this emerging tier of largely female extra-parochial and assistant/associate priests, years and even decades can pass before one is granted residency. Without the ability to participate in the councils of the Church in the places where they minister, these priests cannot live into the vow they took at ordination that they take their place "in the councils of the Church."

Issues of gender, representation and justice exist in even our most innovative moments. In *Holy Women, Holy Men*, the first major revision of Lesser Feasts and Fasts in more than 40 years and adopted at the 2009 General Convention for trial usage, for example, only about 15% of the individual and group commemorations are women, consistent with our historical tendency as Anglicans to focus our hagiography on men. Tools such as *Words Matter*, the National Council of Church's new resource for encouraging grassroots conversations about existing and new images and language for God, illuminate the ways gender infuses our everyday lives as church and community, including in our common worship.

Conclusions

This Committee continues to address critical concerns of The Episcopal Church regarding gender inequalities in society, gender violence, statelessness, and to call attention to issues within the Church that limit the opportunities for female clergy to live out their vocational call and their vocational gifts, including the professional and spiritual formation of female clergy for the episcopate. The Called to Serve study underscores the importance this committee plays in bringing to light inequalities that may have otherwise been overlooked by the Church. Additionally, 98% of the resolutions submitted by this Committee, addressing important concerns of the Church, likely would not have been submitted from elsewhere.

The economic crisis that every province in the Church is facing disproportionately affects women and children. The Committee calls on the Church to lead the way in establishing internal social networks and equipping all dioceses with resources designed to bring awareness and a plan of action regarding the feminization of poverty and gender budgeting. As more and more families struggle in the present economic environment, at home and abroad, there will be a far higher likelihood of violence towards women, a loss of adequate health care, underemployment and unemployment, and more women globally without a place to call home. It is our Christian mandate not to overlook those who have no recourse to defend themselves and who are without basic rights.

This is the only committee within the structure of the General Convention to have as its mandate to watch, listen and act for the well-being of women and for full inclusion of women in all aspects of church leadership and ministry. We believe it is imperative now more than ever that the Church continue strong support for this Committee and its commitment “to advocate for women’s ministries and justice issues that particularly affect women; and to continue to monitor and analyze patterns of women’s participation in the church,” with God’s help.

We realize these are significant issues, and we acknowledge the limited resources of our current economic situation. Nevertheless, we remain deeply committed to the redress of issues raised in this report and outlined in our resolutions. Great possibilities lie ahead for us, and we believe the key to living fully into this moment of the Spirit is a willingness to examine, to challenge and to grow in new directions. We need only look at where we are today and look back on where we have been in times past to know that another way is possible and that this is the promise of Christ.

Objectives for the 2013-2015 Triennium

The committee has identified five objectives for the 2013-2015 triennium:

Continue to support the development of women’s vocations and ministries in the church

Persistent inequalities and limited vocational opportunities especially impact the lives of women clergy. The Committee urges the Church to address these issues through dissemination and discussion of the Called to Serve findings, additional research and the development of resources such as the Search Toolkit, and through other educational and development opportunities for clergy seeking new positions, placements, and ministries within the Church and its wider reach within communities and society.

Develop and distribute leadership resources for women and girls

Part of building the Church for the future is preparing young women of this and coming generations for full participation in the leadership and life of our Church. The Committee urges the development and distribution of such resources to all dioceses, provinces, seminaries and affiliated Church organizations.

Inform, educate and empower the church to address issues of poverty and unemployment in the lives of women and girls

In our current economic climate, issues of poverty and violence both within and outside our provinces are of great concern.

Develop and distribute resources targeted to female youth and young adults that help them to resist media and other pressures that exploit, denigrate, and contribute to unhealthy images and understandings of female embodiedness among young people today

Part of the Church’s commitment to spiritual wellness must also include a commitment to mental and physical wellness in regard to physical embodiedness, our earthen vessels, for young people (female and male) today.

Foster greater connection among women’s groups within the Episcopal Church and the Anglican Communion.

Partnership and coordination among groups is critical for the church’s vital work with women and girls.

Budget Report

The Committee expects to meet five times during the next triennium: once in 2012, twice in 2013, and twice in 2014, and also will pursue its work through about ten telephone conferences. This will require a total of \$60,000 for the triennium.

Proposed Resolutions

Resolution A137 Strengthening Families

Resolved, the House of _____ concurring, That the 77th General Convention urge health insurance providers used by churches, dioceses and other church-related agencies to provide insurance options that provide coverage for infertility treatment. And be it further,

Resolved, That the 77th General Convention reaffirm resolution 2000-C042 (“Urge Executive Council and Dioceses to Support Maternity/Paternity Leave for Clergy”).

Explanation

Infertility is a medical condition, just like heart disease or diabetes. About one in eight couples of childbearing age is infertile, according to data from the Centers for Disease Control and Prevention. Insurance coverage, when it exists, varies widely. Fifteen states (including Arkansas, California, Connecticut, Hawaii, Illinois, Louisiana, Maryland, Massachusetts, Montana, New Jersey, New York, Ohio, Rhode Island, Texas and West Virginia) require that insurance plans cover infertility treatments, but in those states where that coverage is limited, and in those where there is no required coverage, infertility treatment and assisted reproductive therapies can be cost-prohibitive for families.

The frontline of treatment for infertility is infertility medication, but even this low-tech option can be expensive, averaging \$1,500 per cycle. If more potent drugs are used the cost can easily double. When other procedures become necessary, the cost can go up to \$10,000–\$12,000 on average for each treatment. The overall cost can become staggering.

By urging church insurance carriers to provide this coverage the church can be a powerful partner in assisting to strengthen families.

Resolution 2009-A166, “Parental Leave,” urged dioceses and congregations to establish policies, but stopped short of providing guidelines about coverage. Without these guidelines, churches are free to establish policies that include minimal, or even no, coverage. By reaffirming resolution 2000-C042, we at least ensure a minimum level of paid parental leave.

Legislation covering support for adoption, 2000-D104 (“Affirm Adoption and Support Legislation on Adoption Counseling”) has already been addressed by General Convention, and for this reason alone was not part of this “Strengthening Families” resolution.

Resolution A138 Ending Statelessness Discrimination Against Women

Resolved, the House of _____ concurring, That the 77th General Convention commemorate the 50th anniversary of the 1961 UN Convention on the Reduction of Statelessness and assert the right of every human being to a nationality by urging States to work to end statelessness which affects millions of people across the world; and be it further

Resolved, That The Episcopal Church urge the United States Government and the international community to work to end discriminatory practices that leave women and children vulnerable to statelessness, including efforts to ensure equality between women and men in nationality laws and access to documentation, the promotion of birth registration as a basic step toward the protection of children and the prevention of statelessness, and greater efforts in the identification of stateless persons to be able to start addressing their needs.

Explanation

This year marks the 50th anniversary of the 1961 UN Convention on the Reduction of Statelessness, and provides States a unique opportunity to take concrete steps to reaffirm the right of every human being to a nationality. A stateless person is a person who is not considered to be a citizen of any state. The lack of citizenship is a barrier to access to the most basic rights. There are approximately 15 million stateless people around the world, and they are in every continent. Citizenship is considered to be the fundamental right, the “right to have rights.” The lack of citizenship can be a barrier to exercising basic rights and accessing basic protections. It is also a barrier to participate in civic and political life (inability to vote, hold public office). Citizenship is necessary to exit and enter a country freely, but also in many countries to obtain housing, health care, employment, and education. Significant numbers of women around the world have no citizenship of any country. Their statelessness means that no government protects their rights.

“Gender discrimination in nationality means that a woman can lose her right to citizenship by virtue of marriage because she has to denounce her nationality when she gets married. And women often cannot pass on their citizenship to their children. As a result of being stateless, refugee women

and girls are also frequently unable to obtain passports, to travel freely, or acquire jobs in the formal sector. This puts them at risk of using smugglers to remove themselves from difficult situations or in hopes of supporting themselves and their families.” (Ada Williams Prince, Senior Advocacy Officer, Women’s Refugee Commission, December, 2009)

Resolution A139 Gender Violence

Resolved, the House of _____ concurring, That the 77th General Convention affirm the Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their Primates Meeting in Dublin, Ireland, January 24–30, 2011, concerning gender-based violence, including endorsing and implementing the actions put forth in the statement; and be it further

Resolved, That parishes and dioceses be encouraged to participate in annual awareness campaigns about gender violence; and be it further

Resolved, That the Department of Global Partnership identify and disseminate resources about gender violence and promote their use by dioceses and parishes.

Explanation

As a church we cannot forget our commitment to Millennium Development Goal 3 (‘Promote gender equality and empower women’). We commend the Primates for their willingness to speak about issues of gender violence, and we urge members of the church to use program materials such as the “16 days Against Gender Violence” of the Center for Women’s Global Leadership and other resources to continue to raise awareness of these issues.

A Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their Primates’ Meeting in Dublin, Ireland, between 24th and 30th January, 2011

During our meeting we discussed the nature and prevalence of gender based violence. Building on consideration of the issue during the Council of Anglican Provinces in Africa (CAPA) conference of bishops in 2010, we shared stories of violence against women and girls from both the southern and northern hemispheres, including an account of unremitting sexual violence against women and girls in the Democratic Republic of Congo as a legacy of conflict, and of domestic and many other forms of abuse in the United Kingdom and other parts of the world. We acknowledged with grief that gender based violence is a global phenomenon and that all but a very small percentage of such violence is perpetrated by men against women, with devastating effects on individuals, families and society.

In considering the pervasive nature of violence against women and girls, our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women. In penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God. To think and behave in ways that do not live out this belief but disempower and marginalise, is to mar the divine image and therefore to offend humanity and God.

In recent years we have seen a growing resolve in the Anglican Communion to engage with the eradication of gender based violence. In 2009 the Anglican Consultative Council (ACC) resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programmes and events that promote the rights and welfare of women, particularly as expressed in the Beijing Platform for Action and the Millennium Development Goals. The ACC also called on the churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking. The bishops gathered at the Lambeth Conferences of 1998 and 2008 considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children. We noted that several of the official Anglican Networks have raised violence against women and girls as a priority issue for their own memberships and for the broader Communion. We were heartened to know that there is an increasing amount of work being undertaken in the Communion as churches engage with awareness raising, advocacy, changing attitudes and behaviours that lead to violence, the care and reintegration into society of victims/survivors of violence, and work with perpetrators of violence. We thank God for these efforts and rejoice in them, and we commit to strengthening our mission and ministry in these areas.

To this end we have asked the Secretary General of the Anglican Communion, in association with the Networks and the Anglican Alliance, to continue to map activities already responding to gender based violence, and to identify theological

and practical resources and consider how these might be made broadly available for reference and adaptation in other local contexts.

As individual Primates we are committed, in each of our Provinces, to raise the profile of Millennium Development Goal 3 ('Promote gender equality and empower women'); to affirm and pray for God's blessing on initiatives already in place in our dioceses and parishes in response to violence against women and girls; to gather other church and faith leaders together to discern what we might say and do together; and to attend to the training of clergy and pastors so that they are aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours can be challenged and transformed. We are also committed to ensuring the development and accessibility of local, contextual and accessible resources, including liturgies, for example, for 25 November which is the annual International Day for the Elimination of Violence against Women as well as White Ribbon Day, and the first day of the global '16 Days Activism for the Elimination of Violence against Women'. Furthermore, through teaching and example, we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.

Resolution A140 Advocate for Maternal and Infant Health

Resolved, the House of _____ concurring, That the 77th General Convention direct the Office of Government Relations to partner with international and domestic efforts to encourage and advocate for legislation, programs, services and advocacy related to improving maternal health and infant development; and be it further

Resolved, That The Episcopal Church take action to support and foster maternal and infant health and development, which addresses the mission priority of Alleviating Poverty and Injustice established at the 76th General Convention, in dioceses, across the Church, and throughout the Communion.

Explanation

The Center for Disease Control, in collaboration with Kaiser Permanente, has published extensive research showing the relationship about the impact of Adverse Childhood Experiences (ACE) scores. Adverse Childhood Experiences include abuse (emotional, physical and sexual), neglect (emotional and physical), and household dysfunction (domestic violence, substance abuse, mental illness). Their conclusions show that the higher a person's ACE score, the more likely they are to develop social, emotional and cognitive impairment, adoption of health-risk behaviors, disease, disability and social problems and even early death.

By supporting programs and legislation that provide services to pregnant women and their children, the Church is addressing, domestically and abroad, the challenges and consequences of a failing global economy and is advocating for and working to provide health care and education for all of God's beloved. The Church should be in the forefront in taking an active position against child abuse, neglect and household dysfunction that are shown to lead to adverse health conditions as adults. In addition, despite some improved health care conditions in some aspects of maternal and infant health care and development in the United States, the cost of pregnancy, birth and infant development continues to rise and continues to be underserved in other parts of the world. For example, under-nutrition contributes to the death of 3.5 million children under the age of five each year and the physical and economic suffering of millions more. The Episcopal Church needs to support fair and just practices, including programs and services, for women and children in the United States and in the world.

In addition to supporting fair and just practices, including programs and services, the Church is also providing important support to dioceses regarding healthy family development, community programs and initiatives, and legislative efforts. This will provide the Church a network of providers and knowledge to effectively care for prenatal families and maternal and infant health. In supporting women and families, the Church becomes a stronger and healthier organization by fostering healthy family development.

Research published online at: <http://www.cdc.gov/ace/index.htm>

Resolution A141 Fund Meetings of the Council of Episcopal Women's Organizations

Resolved, the House of _____ concurring, That the 77th General Convention provide \$15,000 for the annual meeting (\$5,000 in 2013, \$5,000 in 2014, \$5000 in 2015) of the Council of Episcopal Women's Organizations.

Explanation

When the Office of Women's Ministries was de-funded in 2009 all program monies ceased to exist. While the Committee on the Status of women has worked hard to fulfill its mandate without this direct staff support, critical meetings such as that of the CEWO (that bring volunteer women's organizations together for collaboration and networking) are in danger of ceasing altogether. The cost of each annual meeting exceeds \$10,000, and must be borne by groups and individuals who do not have access to financial resources.

Resolution A142 Study Expansion of Canonical Residency

Resolved, the House of _____ concurring, That the 77th General Convention direct Executive Council, the Standing Commission on Ministry Development and the Office of Transition Ministry to study the need and merits of granting canonical residency to priests called to different and creative ministries in another diocese; and be it further

Resolved, That the 77th General Convention direct Executive Council, the Standing Commission on Ministry Development and the Office of Transition Ministry to work cooperatively with the Standing Commission on Constitution and Canons to propose to the 78th General Convention language for changing Canon III.9.4(d) to include priests called to different and creative ministries in another diocese.

Explanation

As The Episcopal Church in the 21st century responds to a rapidly changing society by encouraging new, creative models of ordained ministry, the need to amend the current canon addressing canonical residency becomes increasingly urgent. For clergy, canonical residence is defined by ordination and Letters Dimissory. Under Canon III.9.4(d), only a priest who is accepting a cure in a congregation is assured, barring any credible concerns, canonical residence in a new Diocese through a Letter Dimissory. Because our Church is seeking to engage in a wider range of models for ministry, change in Canon III.9.4(d) is needed to include extra-parochial clergy. The benefits will be threefold: First, granting canonical residency to extra-parochial clergy will strengthen the bonds of pastoral care and accountability between Bishops or Standing Committees and the clergy who exercise ministry in their dioceses. Second, such change will ensure that all clergy engaged in active ministry may participate fully and fairly in the Church's leadership and decision-making. With canonical residency, extra-parochial clergy will be fully present in the dioceses in which they minister, including being able to vote in diocesan conventions, serve on the diocese's Standing Committee and other bodies, and stand for election as a deputy to General Convention. Finally, changing Canon III.9.4(d) will move the Church towards greater justice. Policies for accepting Letters Dimissory for clergy who are not heading a parish vary widely across dioceses. This lack of protection has led to unequal, discriminatory standing for associate and assisting clergy, clergy who minister as hospital, school and prison chaplains, ordained seminary professors, clergy who work in social service agencies or advocacy organizations, interim and non-stipendiary clergy, and other clergy in non-parochial vocations who live and work in dioceses far away from where they were ordained. In all, the Church needs to begin a serious conversation about strengthening the interrelationship between the Church's governance and all ordained ministries and about welcoming the leadership and perspectives of priests active in different and creative ministries.

Resolution A143 Develop a Search Toolkit

Resolved, the House of _____ concurring, That the 77th General Convention direct the Office for Transition Ministries, the Office of Pastoral Development and the Executive Council Committee on the Status of Women to develop and distribute a Search Toolkit for church leadership discernment committees and female clergy applicants. And be it further

Resolved, That \$5,000 be budgeted for the implementation of this resolution.

Explanation

As the church continues to develop and change in the 21st century, we must give attention to the continuing issue of gender inequality in the deployment and vocational paths of clergy. As addressed in the Called to Serve (CTS) study, these persistent inequalities are not attributable to age, age at time of ordination, years ordained or other variables. Even after isolating for such variables, two parallel tracks emerge in the vocational lives of men and women with men securing the most senior church positions (deans, rectors of program and corporate sized parishes, cathedral deans, and bishops) and in every position garnering greater compensation (on average) than their women counterparts. We must thoroughly examine the factors contributing to this phenomenon and begin to address them.

The process by which a congregation or diocese calls new clergy seems a likely place to begin this effort. This process of discernment is one of the few times in which a church or diocese is evaluating itself, challenging its understanding of leadership and vision, and ultimately making a prayerful decision about new leadership. In an effort to educate and support parishes in an attempt to redress the concerns raised in the CTS study, we recommend the development of a new resource, a Search Toolkit. The toolkit would have two purposes: First, it would assist women applicants. From CTS, we have also learned that women are less likely than their male counterparts to have received mentoring and support. The kit would provide helpful information along the lines of that gained from mentoring relationships (resume-writing, preparation for interviews, etc.). Second, it would assist church leadership discernment committees (search committees, vestries, episcopal election committees). The kit would educate those who make selection decisions about the "care and feeding of clergy/bishops" as well as addressing the impact of discriminatory hiring practices (marital status, racism, ageism, non-traditional career paths).

Resolution A144 Monitor Women and Other Underrepresented Groups

Resolved, the House of _____ concurring, That the 77th General Convention request the Office of Pastoral Development to work with other offices to

monitor the ratio of female to male candidates, nominees, and electees to episcopal offices, as well as other underrepresented groups (such as racial and ethnic minorities), and to report annually to the Executive Council; and be it further

Resolved, That the 77th General Convention direct the Office of Pastoral Development to work with other offices in analyzing existing data on episcopal transition processes, Called to Serve survey findings, and other relevant research to determine and recommend steps to help improve the ratio of episcopal electees who are female or members of other underrepresented groups, and to report appropriate recommendations to the 78th General Convention; and be it further

Resolved, That the 77th General Convention direct the Office of Pastoral Development to advise dioceses moving toward or in the midst of episcopal transitions about the extent to which the process is affected by gender, racial and other cultural bias that can perpetuate discrimination, and to work with these dioceses to develop steps that ensure the elimination of this bias.

Explanation

While The Episcopal Church has experienced impressive milestones in the ministry of women, including the election of women to the highest offices in the Church, the percentage of women in the House of Bishops has not increased correspondingly in relation to either the percentage of priests who are female or the percentage of women overall in the Church. As of September 2011, only five of the Church's 110 dioceses and the Convocation of Episcopal Churches in Europe had a woman serving or elected to serve as diocesan or provisional bishop. Including the Presiding Bishop, only 12 women were active in episcopal ministry, and two of these were soon to retire. The reason for the underrepresentation of women in the House of Bishops is not a lack of candidates in episcopal elections. The number of women reaching the finals in episcopal elections indeed has been rising, and in 2010, half of episcopal elections included women as finalists. Although episcopal elections involve many factors, the significantly low ratio of women elected to the episcopate in dioceses where they have been finalists suggests a number of questions: Could aspects of the pre-election transition process, or the election processes themselves, have a disparate effect on who ultimately is elected? Are those involved in the search and nominating process more open to excellence in candidates without regard to gender or other demographic differences than the electing delegates? Does the search and transition process encourage the strongest candidates, female or male, to enter discernment? Analysis of existing and future data on candidates in episcopal elections can help answer such questions, identify potential steps for lessening the gender gap in election results, and diversify the spiritual and skilled leadership in the Church for the future.