

- Congregations wounded by sexual misconduct and not given the opportunity for healing become dysfunctional and continue the wounding to future generations. Learning better ways to offer healing will enable congregations to be “revitalized and transformed.”
- Hearing the “voiceless needy,” the long-silenced victims of clergy sexual abuse, began the COSE goal to “promote justice and peace for all of God’s creation” and all persons.

Resolution A022 Nathan Network Funding

1 *Resolved*, the House of _____ concurring, That the sum of \$49,000 be appropriated for the next triennium
 2 to provide start-up funding for a national network of diocesan personnel working with sexual misconduct
 3 in the Church.

Resolution A023 Establish Institutional Wellness and the Prevention of Sexual Misconduct Task Force

1 *Resolved*, the House of _____ concurring, That General Convention establish, pursuant to Joint Rule 23, a
 2 Task Force of not less than ten nor more than fifteen persons. These persons should be laity, bishops,
 3 priests, and deacons with experience and expertise in dealing with sexual misconduct in church settings.
 4 Membership should include, but not be limited to representatives from the Standing Commission on
 5 Ministry Development, the Council of Seminary Deans, the Nathan Network, the Committee on Sexual
 6 Exploitation, the National Network of Episcopal Clergy Associations, the A028 Task Force, and the
 7 National Network of Lay Professionals; and be it further
 8 *Resolved*, That the Task Force shall study and gather information concerning matters of institutional
 9 wellness for the prevention of sexual misconduct. Its study shall include such concerns as screening,
 10 selection and training of clergy, lay employees and volunteers; monitoring and supervision; behavior
 11 management; incident investigation; and the articulation of pastoral standards and codes of ethical
 12 behavior; and be it further
 13 *Resolved*, That each body named shall recommend Task Force members from its own membership, and
 14 the appointments shall be overseen by the Bishop of the Office of Pastoral Development. Additional
 15 members shall then be appointed by the Bishop of the Office of Pastoral Development, and the entire Task
 16 Force shall include at least two bishops, two clergy, and two laity. The Task Force shall have the services
 17 of the Office of Pastoral Development and a Church Pension staff person; and be it further
 18 *Resolved*, That \$50,000 be appropriated for the work of this Task Force for the next triennium.

EXECUTIVE COUNCIL COMMITTEE ON THE STATUS OF WOMEN

www.episcopalchurch.org/women

Membership

| | |
|-----------------------------|------------------------------|
| Sally Bucklee, <i>Chair</i> | Washington |
| Cynthia Bartol | Virginia |
| Jon Bruno | Los Angeles |
| Marjorie Burke | New Hampshire |
| Jennifer Baskerville | Newark, <i>resigned 2001</i> |
| Debra Cavanaugh | San Joaquin |
| Robert Cowperthwaite | Tennessee |
| Guadalupe Guillen | Los Angeles |
| Sheila Nelson-McJilton | Easton |
| Virginia Paul | Western Louisiana |
| Barbara Schlachter | Southern Ohio |
| Marge Christie | <i>Consultant</i> |
| Sally Sedgwick | <i>Staff</i> |

WORK SUMMARY

Despite limited resources, the Committee on the Status of Women (CSW) addressed its mission to investigate and advocate for women’s full participation in the Episcopal Church and to advise the church on theological,

educational, health and socioeconomic factors determining women's lives in the Church and wider community. CSW is grateful for the Executive Council's financial support for the 21st Century Survey, which compared Episcopal women's status today with women in 1987, when a similar survey was conducted.

1. The 21st Century Survey: Reaching Toward Wholeness II

Designed by Dr. Adair Lummis of the Hartford Seminary in consultation with CSW, the survey was distributed by local committees in 18 dioceses participating at the Presiding Bishop's invitation. These were Bethlehem, Maine, Massachusetts, New York, Washington, Indianapolis, Iowa, Kentucky, Southern Ohio, Central Gulf Coast, South Carolina, Virginia, Western Louisiana, Los Angeles, South Dakota, Texas and Wyoming. Half participated in 1987. In each diocese, 200 women, 100 men and 50 leaders received the survey. Participation by Church Center staff and the CCAB chairs provided national, diocesan and congregational comparisons. The entire report will be sent to dioceses and the Executive Council. A summary of the findings will be available for bishops and deputies at General Convention.

Major highlights included:

- Increased support among women and men for inclusive/expansive language when referring to humans.
- The highest acceptance of inclusive/expansive language for God was among female clergy.
- Ordained women's presence at the altar and in the pulpit engenders approval of lay women as leaders.
- Respondents saw themselves as more open to women's leadership than their congregations.
- There is an obvious need for educational materials related to women's issues and ministries.
- The larger the congregation the less the acceptance of a woman as rector.

While the data found that women still lack parity in church governance in many dioceses and congregations, there has been an increase in the past 15 years in lay and clergy women in leadership positions. Using survey results, CSW will continue to

- mobilize women to act boldly on their faith.
- focus attention on unjust societies and the ugly conditions in which many women live.
- encourage secular and religious leaders to make the world a better place, especially for children.
- look for reasons why women hold more leadership positions in some regions of the country than others.
- explore ways to overcome resistance to female rectors in large congregations.

2. Celebrating Women and Ordination

September 16, 2001, was the 25th anniversary of General Convention's decision to clarify that the ordination canons apply equally to women and men. CSW brought this to the Church's attention. Joyous celebrations took place across the country. Local statistics and history were collected.

3. The United Nations and Gender Justice

The UN has become a strong advocate for women's rights as human rights and a major worldwide force for gender equality. There is need for increased support by the Episcopal Church of women's concerns globally and locally and closer ties with the UN. CSW members have participated in UN events in this triennium and will do so in the coming triennium.

CSW recommends the Beijing+5 Declaration and Platform for adoption as social policy of the Episcopal Church, particularly by Peace and Justice Ministries, Ethnic Ministries and Women's Ministries in setting budget and legislative priorities. The Platform's priorities are a) overcoming poverty, b) ensuring access to quality education and health care, c) elimination of violence and d) economic self-reliance for women.

CSW urges the Office of Government Relations to place top priority on working with other religious bodies to build support for 1) the UN Convention for the Elimination of all Forms of Discrimination Against Women, finally released in 2002 by the Senate Foreign Relations Committee, after 20 years, and for 2) the Equal Rights Amendment. Both have been approved by previous Conventions.

Sex (and the corresponding terms "female" and "male") refers to the biologically determined characteristics of men and women, such as the ability to bear children. *Gender* refers to socially-constructed roles (what it means to be masculine or feminine), and is usually defined along sex lines. Gender roles, differing by culture,

can change but often become stereotypes that limit an individual's opportunities, whether male or female. Work to advance the status of women aims at expanding men's and women's gender roles so that neither is the basis for discrimination, for example, to propose leave with pay for both parents to care for a new baby.

4. Violence Against Women

The status of women and violence against women are tightly interlocked. CSW has repeatedly brought this issue to the General Convention and does again. *Now That the Silence is Broken: The Next Step* is a new CSW publication for congregations and dioceses. Containing hot line numbers, guidelines for recognizing victims and predators, litanies, prayers and scripture passages, it can be a first step in "making a congregation a safe place." With financial support from the Women's Ministries office, this one-dollar booklet is available in English or Spanish from Forward Movement. CSW approached *The Witness* editor and the April 2002 issue presented key issues related to violence against women with sensitivity and insight.

5. Trafficking and Sex Tourism

These are two of the most hideous forms of violence, with the prime target girls ages 13 to 18. One to two million women, girls and boys are "trafficked" each year from less developed to industrialized countries, primarily for sex use but also slave labor for manufacturing, housekeeping and child care. Several legislative steps to increase the effectiveness of United States law enforcement would reduce American men's sex tour participation. CSW has alerted the Government Relations Office to its concern about these issues and recommends joining the "vital voices alert" meeting, www.ecpatusa.org, for additional information.

6. The Power of Language

The 21st Century Survey data show a high correlation between the acceptance of women in leadership positions and the use of inclusive language in liturgy and music. Healthy churches fully incorporate women in their ministry, leadership and language and this contributes to church growth spiritually and numerically. It also has a positive effect on men's participation.

Words, and their images, have enormous power; they seem objective but they convey hidden messages. Words hurt and oppress; they heal and liberate. According to Susan Thistlewaite, Chicago Theological Seminary professor, "words like 'he' and 'men' are supposed to mean 'people' or 'humans' but silently shape our thinking and world view by making women and girls 'linguistically invisible.' Since children think in concrete terms until ten, childhood words form images and symbols that remain throughout life.

The term "laymen" for years meant white males only, thus denying baptismal parity to men of color and women. This prevented either from seeking ordination, election or appointed office in the Episcopal Church. At the same time, the term "who for us men and our salvation" in the Nicene Creed was said to include women and men of color even though they were linguistically invisible. Outdated English grammar rules and the English language's lack of a common gender, third person singular pronoun created much of the current linguistic problem.

CSW has shared its concern with SCLM. A committee member prepared a paper that emphasizes the importance of linguistic visibility for females as well as males in education, music, the lectures and liturgy. It is available on the CSW web site and at the Episcopal Women's Caucus booth in Minneapolis.

Given the high correlation between the acceptance of women in leadership positions and expansive language, the 20/20 Task Force's goal to "make disciples of Jesus" will be more readily achieved as materials such as those listed are put into use in the Church.

Enriching Our Worship

The Revised Common Lectionary [1969, revised 1981] preferred globally by many English speaking denominations

The Access Bible, New Revised Standard Version with Apocrypha, Oxford University Press, Inc., 1999

7. The Rise of Fundamentalism—and its Effect on Women and Girls

Theologian Karen Armstrong has described fundamentalism, evident in faiths globally, as "representing a kind of revolt or rebellion against the secular hegemony of the modern world...a widespread dislike and disenchantment with modernity." The Presbyterian, Methodist and Episcopal Churches are confronted with

vigorous efforts from within and without to reshape their historic, vital role as the nation's conscience; dismember agencies committed to social justice; take over the governance and leadership of church bodies, and gain control of their fiduciary assets. Religion can liberate or be a tool for oppression.

Elizabeth Proctor-Smith is convinced that authority is the issue. She asks, "who decides how things are supposed to be? Who decides what is orthodox?" In a patriarchal culture "men are allowed to represent everybody...women are not." A cultural war is being waged in which women are exhorted to forego leadership roles and submit to men as the leaders of family, church and society. Fearful of change, fundamentalist groups, religious and secular, target women. Girls and women today stand at a crossroad between the promise of unprecedented advances and deeply entrenched, well-financed barriers to equality. A paper on fundamentalism is available on the CSW web-site or in Minneapolis at the Episcopal Women's Caucus booth.

8. Talking Together as the People of God

The International Anglican Conversations on Human Sexuality final report recommended that "there be opportunities throughout the Communion for ongoing structured conversations regarding difficult issues." The Archbishop of Canterbury commented that the conversations demonstrated that "another way is possible...for working together through difficult issues we face as churches."

CSW commends to the Executive Council the processes developed by the Evangelical Lutheran Church in America (ELCA), the Episcopal Peace Fellowship and the Union of Black Episcopalians, for dialogue models on social and ethical issues including racism, globalization, full baptismal parity and U.S. militarism. The Council should commit itself to prepare a body of trainers who facilitate conversations on the national, diocesan and local levels.

9. Women and Health Care

The Episcopal Church has endorsed the U.S. House of Representatives Resolution 99. It would require Congress by October 2004 to enact legislation to guarantee everyone in the US affordable, cost efficient, comprehensive and easily accessible health care. Dioceses and congregations can join in the effort; for information: www.uhcan.org or www.healthtogether.org.

10. Multiculturalism

The United States is increasingly more multiracial and multicultural. Congregations need guidance in ways to warmly welcome those who connect with "Anglican" more than "Episcopal." CSW urges funding for the 20/20 Task Force and the Peace and Justice Ministries Office for materials and training on welcoming immigrants. The Church has long depended on immigration to expand its membership and such an opportunity is present again.

Objectives for the 2003-2006 Triennium

1. Continue to serve in an advisory capacity to the Presiding Bishop, Executive Council and Women's Ministries office on issues affecting women.
2. With women still lacking parity in many dioceses and congregations as well as whole nations, CSW will continue to mobilize women.
3. Monitor the development of resources for meeting the UN Beijing+5 Platform for Action goals.
4. Use a modified version of the *Reaching Toward Wholeness II* survey to study the attitudes and participation of Episcopalians ages 15-30. This will require special funding and will provide valuable information to the 20/20 Task Force.
5. Based on the 2002 Survey, address regional differences in accepting women in leadership. Participate in developing models for leadership training and raising up leaders for the 21st century; promote and work with the "Dialogue Committee" to develop open and inclusive processes of discussion.
6. Partner with Peace and Justice Ministries to:
 - Overcome fundamentalism in the Episcopal Church, the American culture and government at every level.

- Monitor justice issues, such as trafficking, reproductive rights, violence and abuse against women and girls.
 - Develop the capacity to respond quickly and competently on key issues that affect women in proposed federal legislation, as well as issues that arise in the United Nations.
 - Encourage leaders, religious and secular, to make the world a better place for all, but especially children.
7. Develop educational materials on the trafficking of women, girls and boys.
 8. Develop education materials on sex tourism.

Budget for the 2003–2006 Triennium

The Executive Council Committee on the Status of Women will meet approximately 6 times during the next triennium. This will require two meetings per year during the triennium for a total of \$45,000.

Resolution A024 Support for CEDAW

1 *Resolved*, the House of _____ concurring, That the 74th General Convention deputies and bishops convey
 2 to their senators their strong support for ratification of the United Nations Convention on the Elimination
 3 of all Forms of Discrimination against Women (CEDAW).

EXPLANATION

The 1979 United Nations Convention for the Elimination of All Forms of Discrimination Against Women, ratified by over 110 nations, offers hope for raising the status of women universally. The United States is the only industrialized nation that has not ratified CEDAW but the General Convention has long supported it.

Resolution A025 Trafficking of Women, Girls and Boys

1 *Resolved*, the House of _____ concurring, That the 74th General Convention recommends that every
 2 diocese bring to the attention of its members the domestic and international problem of trafficking in
 3 women, girls and boys as well as any known local connections to trafficking; and be it further
 4 *Resolved*, That the Executive Council provide \$4,000 to the Committee on the Status of Women to enable
 5 identification and development of resource materials to be used by congregations and dioceses to address
 6 this problem; and be it further
 7 *Resolved*, That the Office of Government Relations put trafficking—especially the sexual abuse of women
 8 and young girls---among its top priorities, including working with other denominations and alerting the
 9 Public Policy Network of opportunities to address trafficking in their home communities.

Resolution A026 Baptismal Parity

1 *Resolved*, the House of _____ concurring, That the 74th General Convention commit itself to baptismal
 2 parity for all members of all ages; and be it further
 3 *Resolved*, That the 74th General Convention direct the Executive Council to appoint a special task force for
 4 1)interpreting our biblical and theological language and heritage about God and people in ways that
 5 include all those created in God’s image, 2) offer guidelines to assure linguistic visibility, and 3) introduce
 6 same in the everyday worship, music, education, preaching, written materials, and clip art used at the
 7 congregational, diocesan and national levels of the Episcopal Church; and be it further
 8 *Resolved*, That the task force include theologians, members of the Standing Commission on Liturgy and
 9 Music, the Committee on the Status of Women, the House of Bishops’ Theology Committee, the
 10 Executive Council Anti-Racism Committee, and the Episcopal News Service; and be it further
 11 *Resolved*, That the task force publish by 2006 those principles and guidelines with recommendations for
 12 introducing them to congregations, the Episcopal Church Center, church-related organizations, staff and
 13 media. Many Protestant denominations have such guidelines and stated commitments to linguistic
 14 inclusion, which encompass art work as well as language; and be it further
 15 *Resolved*, That Baptismal parity is the welcoming of all baptized persons into the Body of Christ, where all
 16 are included equally and the grace and gifts bestowed by God are recognized and fully utilized; and be it
 17 further

18 *Resolved*, That the Executive Council provide \$34,000 for two meetings of the Task Force and \$1,500 for
19 publication of the principles and guidelines.

EXPLANATION

Inclusivity and equality are the common denominators in all of Jesus' parables about the household (kingdom) of God. Today the Church is challenged to look at what it means to receive someone through baptism into the household of God and to include them fully into its life and ministry.

Resolution A027 Use of Titles

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct all bodies of ECUSA to
2 respect the baptismal parity of women and men in the church by consistently using language and titles that
3 equally identify women (lay and ordained) with their male counterparts.

EXPLANATION

In conversation, introductions and written documents, the titles or terms of address which are used for women and men should be consistent but they are often different: For example, introducing a male priest to someone with a title while introducing a female priest by first name, or sending a letter to all priests in a diocese addressed to, "Dear Brothers," when there are female clergy in the diocese.

Resolution A028 Palestinian and Afghani Women Support

1 *Resolved*, the House of _____ concurring, That the bishops and deputies of the 74th General Convention
2 convey to their dioceses to reach out to Palestinian and Afghani women and children by using web-sites,
3 such as, www.vitalvoices.org/programs/afghan_women/ or www.pcwf.org or earmarking
4 contributions to Jerusalem 2000 or Episcopal Relief and Development.

Resolution A029 Open Dialogue on Difficult Issues

1 *Resolved*, the House of _____ concurring, That the 74th General Convention of the Episcopal Church
2 commits itself to foster moral deliberation on social questions, seeking to be a community where open,
3 passionate, and respectful deliberation of challenging, contemporary issues is expected and encouraged;
4 engage those of diverse classes, genders, ages, races, cultures and perspectives in the deliberation process
5 so that our limited horizons might be expanded and our witness in the world enhanced; address the issues
6 faced by the people of God, in order to equip them for their discipleship and citizenship in the world; and
7 be it further

8 *Resolved*, That the 74th General Convention direct the Peace and Justice Ministries Office and Ethnic and
9 Women's Ministries to collaborate in developing models and trainers, lay and ordained, across the Church
10 to guide conversations on difficult issues facing Americans today; and be it further

11 *Resolved*, That up to \$28,000 be allocated from the Program Budget for this work including \$6,000 for
12 planning the process and printing materials; \$20,000 to bring trainers from dioceses and provinces together
13 to learn the process and \$2,000 to sustain the process.

EXPLANATION

The success of the International Anglican Conversations on Human Sexuality, chaired by The Most Rev. Frank Griswold, offers a model for structured discourse to work through opposing ideas. The Evangelical Lutheran Church in America has also developed an excellent process. The major expense would be to prepare a cadre of trainers across the Church to provide skills and structure for the conversations and train others for an on-going dialogue. Using Church Center staff and trainers already in dioceses or provinces will keep costs low.

Resolution A030 21st Century Survey Resources

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Episcopal Church
2 Center staff to use data from the 21st Century Survey and other sources to develop educational resources
3 on issues of violence, poverty, justice and inclusion, particularly as these issues pertain to women; and be
4 it further

5 *Resolved*, That \$8,000 be allocated from the Program Budget for this work.

EXPLANATION

The Executive Council and its Committee on the Status of Women over the past two triennia have invested considerable energy and funding in researching the current status of women in the Episcopal Church. A next step is to develop and distribute educational resources and programs on inclusion, justice, and violence as these pertain to women in the church and community. Using Church Center staff primarily, the costs could be kept to \$4,000 for writers and printing and \$4,000 to develop workshop designs.

Resolution A031 A Multicultural, Multiracial Church

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the 20/20 Committee,
 2 the Executive Council Anti-Racism Committee, the Peace and Justice Ministries, the Ethnic Ministries and
 3 Women’s Ministries to jointly develop materials and training for diocesan and congregational use on ways
 4 to becoming an inclusive, multi-racial and multi-cultural diocese and congregation; and be it further
 5 *Resolved*, That \$20,000 be allocated from the Program Budget for this purpose.

EXPLANATION

The United States is increasingly more multi-racial and multi-cultural. Congregations need guidance and multi-cultural competence in how to welcome and warmly include those who connect more with “Anglican” than “Episcopal.” The Episcopal Church has historically depended on immigration to expand its membership. Costs would be kept at a minimum if the Ethnic, Women’s and Peace and Justice Ministry Offices collaborate on this task. The initial cost of defining the needs and developing training models for clergy, local newcomer committees and parish organizations would be \$15,000. Developing and printing multilingual training materials for use by dioceses and congregations, \$5,000.

Resolution A032 Youth Study

1 *Resolved*, the House of _____ concurring, That the 74th General Convention direct the Committee on the
 2 Status of Women, in cooperation with the 20/20 Committee and using a modified version of the 21st
 3 Century Survey, to study the attitudes, participation and worship preferences of Episcopalians ages 15-30;
 4 and be it further
 5 *Resolved*, That \$10,000 for the survey and \$1,500 for printing be allocated from the Program Budget for
 6 this work.

Committee on the Status of Women Endorsements

1. Health Care for all Americans. The Episcopal Church has endorsed the US House of Representatives’ Resolution 99 that would require Congress to enact legislation to guarantee everyone in the United States access to affordable, high quality health care by October 2004. Massive grassroots support is needed for its enactment. Contact www.uhcan.org or www.healthtogether.org to join this effort.
2. Improving Access to and Health Care for Children resolution, submitted by the SCNC.
3. Establishment of a Living Wage resolution, submitted by the SCNC. It will upgrade the status of millions of women and their children in the US, especially those in lower pay scales.
4. SCLM resolutions to include the Rev. Florence Li Tim Oi, first female priest in the Anglican Communion and Florence Nightingale (second reading) in the Lesser Feasts and Fasts Calendar; the continued use of *Enriching Our Worship* Volumes I and II and SCLM’s charge to develop expansive language liturgies for pastoral offices and other rites; authorize these rites to be available in print and electronic media and authorization of the *Revised Common Lectionary*.