

EXECUTIVE COUNCIL COMMITTEE ON THE STATUS OF WOMEN

Membership

The Rev. Dr. Paula D. Nesbitt, *Chair*, 2015
The Rev. Canon K. Jeanne Person, *Vice Chair*, 2015
Ms. Molly Childs
The Rt. Rev. Susan Goff, 2015
The Rt. Rev. Mary Gray-Reeves, 2015
Ms. Caressa M. James
Ms. Barbara Mann, 2015
The Rev. Yejide Peters, 2015
The Rev. Dr. Shane Phelan, 2015
The Rev. Deacon Ema Rosero-Nordalm, 2015
Ms. Jamel Shimpfky, 2015
Ms. Enedina Vásquez
The Most Rev. Katharine Jefferts Schori, *Ex Officio*, 2015
The Rev. Gay Clark Jennings, *Ex Officio*, 2015
The Rev. Dahn Gandell, *Executive Council Liaison*
Ms. Lynnaia Main, *Staff*

Changes in Membership

Appointed: Mr. Alan Murray, 2015
Withdrew: Ms. Molly Childs, Ms. Caressa M. James, Ms. Enedina Vásquez
Change in Canonical Residence: The Rev. Canon K. Jeanne Person, Vice Chair

Representation at General Convention

Deputy Alan Murray and Bishop Mary Gray-Reeves are authorized to receive non-substantive amendments to this report during Convention.

Summary of Work

Mandate: To support and advise the Presiding Bishop on matters affecting the participation of women in the Church; to advise other Church leaders and bodies engaged in supporting women's ministries; to advocate for women's ministries and for justice issues that particularly affect women; and to monitor and analyze patterns of women's participation in the Church.

Established as a committee of the Executive Council by General Convention in 1988, the Committee on the Status of Women serves the important role of being an official body of The Episcopal Church advocating for women.

Meetings: In this triennium, the Committee accomplished its work mostly through web conferences, email messages, and other digital communication. Committee members gathered for one face-to-face meeting held September 3-6, 2013 at the Maritime Institute of Technology in Linthicum Heights, Maryland. Web conferences were held in 2013 on March 6, May 10, July 2, July 31 (executive session), October 9, and October 18; and in 2014 on January 15, March 12, April 23, May 29, July 2, and August 27. Additionally, subcommittees working on Resolutions A143 and D042 of the 77th General Convention, and a subcommittee working on Latina Ministries, also met by web conference.

Introduction

The Committee on the Status of Women takes seriously its mandate to advocate for both women's ministries and those justice issues that significantly affect women. We celebrate where progress toward gender equality and justice is being made, yet also believe our work still matters. Within the Church, women continue to confront inequalities in job attainment, compensation, and other measures of participation. Within the global community, women and girls still disparately face exploitation and victimization through human trafficking and other forms of violence, loss of human rights, feminization of poverty, and unequal access to health care. Our Committee's advocacy and monitoring roles serve as a crucial resource in the Church's mission to transform unjust structures and challenge violence.

By addressing women's gifts and challenges, our work also informs the Church's efforts to transform itself for sustainable mission in the twenty-first century. Given tight fiscal resources and the need for the Church to reconsider traditional ways in which its mission has been accomplished, we appreciate the confidence given to us as the institutional voice for examining the status and contributions of women. We especially value the appointment of members, both lay and ordained, who are diverse in race, ethnicity, age, gender, and geography. Our diversity has enriched our work.

During this triennium, we sought to model collaboration, working with other CCABs and staff, and we were especially successful in efforts on two resolutions referred to us by the 77th General Convention: Fighting Human Trafficking (D042) and Develop a Search Toolkit (A143). We express our gratitude to all who joined us in this work.

Action on 2013-2015 Mandates

For the 2013-15 triennium, the 77th General Convention assigned to our Committee work on three resolutions:

Fighting Human Trafficking (D042)

The numbers are staggering: Each year, an estimated 17,500 men, women, and children are trafficked into the United States; and an additional 100,000 children who are U.S. citizens are trafficked within the nation's borders. These victims of human trafficking are compelled against their will, through force, fraud or coercion, to perform labor or commercial sex acts. The majority are girls exploited for forced prostitution. They are trafficked by organized criminals through residential brothels, online escort services, strip clubs, and massage parlors. They join the more than 20 million women, men, and children worldwide who are victims of human trafficking, sold for an average price of \$90 each.

In response to this modern-day slavery, the 77th General Convention recommitted the Church in the fight against human trafficking through education, advocacy, and action both to protect victims and assist with their recovery and reintegration into society. This commitment is in keeping with the Church's mission to respond to human need by loving service and to seek to transform unjust structures of society, to challenge violence, and to pursue reconciliation. Furthermore, General Convention specifically requested that our Committee work with the dioceses and provinces of the Church in the sharing of vital resources on human trafficking and in helping Church leaders to recognize how both domestic and international trafficking affects people in their local mission contexts. For this work, we formed a subcommittee on human trafficking.

In the United States, human trafficking is often associated with large sporting events. The Super Bowl of the National Football League, for example, is believed to spur significant increases in trafficking. During the 2012 Super Bowl festivities, an estimated 10,000 women and girls were trafficked. Today, in preparation for the Super Bowl, law enforcement, attorneys general, the interfaith community, and community advocates work together to deter trafficking and to raise awareness. Our Committee has joined in these efforts, especially with the purpose of educating the Church and galvanizing its response.

In conjunction with the National Human Trafficking Awareness Day in January 2014, with the support of the Episcopal Church Center, we organized a church-wide conference call on January 17, 2014 that brought together Episcopalians and interfaith and ecumenical partners involved in countering trafficking. Our aim was to raise awareness about the interrelationship between the Super Bowl and trafficking, to brainstorm ideas for effective response, and to network with others. This conference call drew about 35 participants from across the provinces. Participants came away with new knowledge about combating trafficking and deepened commitment to the effort.

In February 2014, the Executive Council established a D042 Coordinating Committee to assist further in the work of raising awareness, networking, and sharing resources. Our Committee appointed one of our members to this D042 Coordinating Committee to assist in the effort to combat trafficking. We believe that this work needs to continue in the next triennium. Until the reality of human trafficking is ended, the Church needs to do all in its power to fight this horrific exploitation and to emancipate all who have been robbed, plundered, and trapped and yet whom God has called by name.

Develop a Search Toolkit (A143)

In 2012, the 77th General Convention sought to address gender inequality in ordained leadership within the Church, at both the parish and diocesan levels, by mandating the development of a search toolkit for use by Church leadership discernment committees and female clergy applicants. Our Committee had sponsored the resolution for a search toolkit and gladly received the mandate to work collaboratively on its development with other Church bodies. For this work, we formed a subcommittee whose members joined with representatives of the Office of Transition Ministries, the Office of Communications, staff, and other bodies to envision the toolkit, gather resources for it, and begin its implementation and dissemination.

This search toolkit will serve as a resource for search committees at all levels of Church organization and for female clergy in many different discernment processes. Content will include educational resources about the personal choices and cultural stigmas that can influence discernment processes; personal stories of the experiences of female clergy in searches; data on the continuing gender gap in job attainment and compensation; information about mentoring opportunities, conferences for women's leadership, and other supportive resources; and advice for both female candidates and search committees. The toolkit, we believe, will help to transform unjust structures and unrecognized biases within the Church that prevent the full flourishing of ordained women's leadership; and will be an effective resource for enhancing the Church's use of women's, as well as men's, gifts and skills for ministry.

We have made great strides in the development of the search toolkit, despite obstacles. Before the resolution was assigned for action, \$5,000 in funding that had been approved by General Convention was stripped away, resulting in a mandate that would prove difficult to achieve given the vast amount of information to be gathered. Even so, we sought to leverage planning and development work through a joint task force. A second challenge was a sudden departure of the Program Officer for Transition Ministry, who had been working with the joint task force to host the toolkit online through the Office of Transition Ministry. This meant that other possibilities for dissemination had to be pursued. In July 2014, we reached an agreement with the Office of Communications to host the toolkit on The Episcopal Church's website, including a link to the Office of Transition Ministry.

The public launch of the first phase of search toolkit is now timed to coincide with the 2015 United Nations Commission on the Status of Women gathering in March 2015. We are developing the toolkit in phases, in part due to the loss of funding and due to the lengthened implementation process. Additionally, we have decided to address as wide an audience as possible. We aim to support female clergy who are in vocational discernment, entering parish and diocesan staff searches, entering a search for bishop, or who are interested in leadership development. We also seek to create resources specifically for younger or older clergy and female clergy of color. Furthermore, we seek to create a helpful resource for bishops and transition

ministers, parish search committees, those involved in diocesan staff searches, and search and transition teams for episcopal elections.

The search toolkit's key resources will need ongoing development, and its effectiveness will require networks of contributors so that, over time, it will be both self-sustaining and responsive to the changing needs of both female clergy and those involved with clergy transitions. For these reasons, we believe work on the toolkit should continue to be a priority in the 2016-18 triennium.

Strengthen Small Congregations (A076)

A growing number of congregations in The Episcopal Church are small ones needing the Church's encouragement and support in their mission. In response, the 77th General Convention asked each body and program of the Church to take into account the impact of its activities on small congregations and dioceses. We met this request by forming a subcommittee to focus on the needs and concerns of women clergy and lay pastoral leaders who serve in small congregations.

Our particular concern was the cluster of financial and resource challenges these women face. The primary work of the subcommittee was to contribute to the development of a search toolkit with resources related to women in small congregations. We also desired to participate in broader work across the Church to support women in small congregations, but in this triennium, our efforts at consultation and collaboration in this area were not successful.

Women's Leadership

As her nine-year tenure draws to a close, we express our profound gratitude for our Presiding Bishop, The Most Rev. Dr. Katharine Jefferts Schori. During her ministry as the first female Presiding Bishop of The Episcopal Church and the first female Primate of the Anglican Communion, she has greatly enhanced the status of women. We recognize the fractious ethos of the Church as she began, and also the fragile state of the Anglican Communion, and we applaud her wise and courageous leadership in circumstances that at times were less than gracious. With humility and collegiality, she has led the Church and Communion to higher ground. Her leadership is an inspiration to women and men.

We are grateful, too, for the leadership of The Rev. Gay Clark Jennings, President of the House of Deputies, in this triennium, and for her wisdom and responsiveness to the needs of the Church.

Commemorations

During this triennium, our Committee issued three commemorative statements on the anniversaries of important milestones in the advancement of women. In 2014, the Church celebrated the 70th anniversary of the ordination of the Rev. Dr. Florence Li Tim Oi as the first female priest in the Anglican Communion; the 25th Anniversary of the consecration of the Rt. Rev. Barbara Clementine Harris as the first female bishop in the Anglican Communion; and the 40th Anniversary of the ordinations of the first female priests in The Episcopal Church, commonly known as the Philadelphia 11. These women suffered hardships and hatred as they pursued their vocations, as did the men who courageously encouraged their ministries and broke precedent in ordaining them. Links to our statements may be found on the "Women in the Church" page of The Episcopal Church's website.

United Thank Offering

In the fall of 2013, our Committee found itself in a unique position to listen to a range of concerns being raised by the Board of the United Thank Offering, in its relationship with the Domestic and Foreign Missionary Society, over a new set of bylaws. As the only official Church body mandated to address issues of justice for women, we advised the Executive Council in this matter and helped to broker a mutually beneficial resolution. We are grateful for the diversity of perspectives shared in the collaborative process and

for the Executive Council's positive action in affirming the ministry of the United Thank Offering and achieving reconciliation.

Women's Ministries Networks

We are committed to the development of networks that offer resources and support for women's ministries, and we believe that such networks will enhance the Church's mission both to respond to human need by loving service and to transform unjust structures.

In the Committee's budget-visioning process for the upcoming triennium, however, it became clear to us that such networks will need coordination by a Church staff member for their flourishing, accountability, and continuity. The ideal of self-sustaining women's ministries networks cannot be realized, we believe, without knowledgeable staff dedicated to the work of making possible lively and meaningful networking across all aspects of women's ministries. Such a dedicated resource will also ensure that all dioceses participate in women's ministries networks and respond to demands beyond the scope of volunteers.

Supporting Latina Ministries

This triennium, the Committee's membership included both lay and ordained Latinas. Their experiences in ministries with Latina populations presented an invitation for us to pursue our work in the distinct context of the needs of Latinas, as women and as a minority within a Euro-American majority.

We identified key needs of both lay Latinas and those feeling called to Holy Orders. Lay Latinas, for example, easily can become segregated into hospitality functions and not be given opportunity or empowerment to try other ministries. Equipping them for wider ministries, through leadership skills development, will not only benefit their faith communities, but also lead to better employment opportunities for them. Meanwhile, Latinas who discern a call to ordination can face many pressures. Parish clergy may be hesitant to lose skilled lay support. The women can face attitudinal barriers stemming from former Roman Catholic understandings, especially the exclusion of women from ordained ministries. Their faith communities may feel ambiguity over culturally imbued concepts such as "discernment." Finally, all Latinas may face the challenges of implicit cultural norms and gender roles, as well as multicultural insensitivity. The Church, we believe, must strive to ease these barriers and raise up Latinas as leaders.

Doing so will not be easy. For one, the varied cultures and generations of Spanish-speaking people in the Church and within the nation present complexities. Historically, some have used these internal differences in secular settings as a means of abdicating responsibility to extend needed support, a tactic that maintains hegemony. For another, we anticipate concerns over why Latinas specifically should be empowered, and why Latin Americans should be singled out over other deserving constituencies. Such cautions, although well-meaning, serve to erode the possibility of substantive action. This is heartbreaking and violates the Church's commitment to enhance mission by seeking to change unjust structures.

Consequently, we are committed to supporting Latinas. We hope that our proposals for Latina ministry and leadership development can serve as a model for extending advocacy and support for all marginalized groups.

Women's Indaba

In March 2013, the first Indaba event designed specifically for women took place at the Episcopal Church Center in New York. Facilitated through a partnership between the Anglican Communion's Continuing Indaba program and Anglican Women's Empowerment, the Indaba event was also the first to address a specific theme — the elimination and prevention of all forms of violence against women and girls — and the first pursued as a three-day program. The women who participated came from the global north and south and from different cultures and experiences. As the women listened to one another and learned of their

varying perspective, their experience was rich. The women discovered a desire to go even deeper toward creating pathways for healing and wellness for women and girls.

Our Committee gives thanks for the first Women's Indaba, and we ask the Church to continue supporting Women's Indaba programs during the upcoming triennium. Women's Indaba, we believe, will facilitate progress in the advancement of women and the redress of the feminization of poverty, gender inequality in education and health care, and violence against women and girls. Women's Indaba also will serve as a model for interactions among women in partnered dioceses across the Anglican Communion.

Violence Against Women and Girls

Our Committee has a strong commitment to fighting violence against women and girls and striving for both strategic and sustainable solutions. As such, we commend the Church's active role in combating such violence, notably human trafficking both within our local communities and globally. Yet more needs to be done. We urge the Church to actively address many other forms of gender violence, including domestic violence, violence related to drug and alcohol addictions, and sexual assault. A priority of the Church in the upcoming triennium must be to raise awareness and education on the many forms of gender violence.

Sexual assault, we note, dramatically affects women and girls regardless of their race, ethnicity, or economic background. Sexual assault is both local and global, occurring in virtually every community worldwide. One particular form of sexual assault about which our society is becoming more aware is date rape, which especially harms young women and teenage girls. Most college campuses and high schools have not yet taken serious steps toward the prevention of date rape. We see an opportunity for collaboration across the Church, and especially with youth and young adult ministry leaders and campus ministry leaders, in creating resources for educating communities about date rape and fighting against it.

Addressing Gender Inequalities

Despite how far both the Church and society have come, many structural barriers to gender equality persist, creating significant disadvantages for women and girls. During this triennium, we have especially focused on the following issues:

Discrimination in Health-Care Access

Access to health care is important for women's maternal health, which has a direct effect on the health and wellbeing of the next generation of children, and for women's reproductive health, including the ability to control fertility during those times when pregnancy is inadvisable. Our Committee has been greatly concerned, therefore, over the 2014 ruling by the United States Supreme Court that will allow the corporation Hobby Lobby Stores, Inc. to deny employees insurance coverage for contraception. This decision, which sets a precedent for other closely held corporations, will block women's access to birth control and, consequently, their full and equal access to health care. In other words, the ruling creates a gender inequality in the health-care system: For women of childbearing age, access to health care affecting their reproductive system cannot be considered optional, any more than core aspects of health care for men should be excludable from insurance coverage.

Contraception is a safe and effective way for women to avoid the stresses and potentially serious health implications of unwanted pregnancy. Those who would deny access to contraception, we fear, also may be unlikely to support comprehensive support or benefits for terminating a pregnancy, or to offer paid family leave for parenting, or to provide extended health care should health complications arise, putting women in a position of double jeopardy.

As people of faith, we also view the Hobby Lobby ruling as a misappropriation of the First Amendment right to religious freedom. Our nation affirms that employers can never discriminate against workers on the basis of gender, race, sexual orientation, or other characteristics, regardless of the religious belief of owners or

management. A similar approach must be taken in matters of health care. Any corporation that employs members of the wider public must make provisions, we believe, to ensure access to full health care for its employees. Already, federal accommodations have been made for faith-affiliated nonprofit institutions to allow women access to contraception through third-party means without direct expense to those organizations. The same can be true for closely held corporations. Just as Jesus crossed the boundaries of his faith tradition's law and custom to reach out and offer healing to women in need, so too should the Church affirm and advocate for the use of third-party solutions for granting women full access to health care, including birth control.

Women's Well-Being in the Economy

The economic recovery of this triennium has brought uneven job growth to different geographic and population sectors. Those sectors where well-paying jobs are increasing, such as high-tech, are often ones with low percentages of women workers and inequitable compensation by gender. By comparison, women are disproportionately likely to work in low-wage jobs, such as in factories, fast-food restaurants, retail stores, and care-giving settings. Meanwhile, the employment and compensation disparities faced by women of color remain especially significant.

The economic struggles of women and children who live in or near poverty continue to concern our Committee, especially in view of the recent public policy debates over raising the minimum wage. A full-time, minimum-wage worker, woman or man, in most cities cannot afford housing, food, and child care. Often minimum-wage jobs carry no benefits, and low-wage workers are manipulated to remain part-time so as to disallow access to benefits. Meanwhile, according to The Bureau of Labor Statistics, about two-thirds of minimum wage earners are female. All of this amounts to exploitation of women. Although recent minimum wage increases in some states and cities are heartening, we urge the Church to continue strongly advocating for legislative change, locally and nationally, to support low-wage workers and to raise awareness that the minimum wage debate is a gender issue.

In all, we remain committed to addressing persistent gender disparities in compensation that cut across all occupations and organizations. No woman should ever be offered or paid less than what would be offered or paid to a man for the same work. And all people, women and men, lay and ordained, have the inherent right to a living wage.

Female Clergy

We rejoice that, since the first ordinations of the Philadelphia 11 forty years ago, we have seen growth of women's ordained ministry throughout the Church. Indeed, it is truly remarkable that women now hold the highest two offices in the Church. Structural barriers for women have been removed in every diocese and office, and women's ordained leadership has transformed how all people understand and perform their ministries.

We are mindful, however, that gender gaps persist in senior-level attainment and in compensation. According to Church Pension Fund and *Called to Serve* data, this gap has little changed over the last twenty years. The data also suggest that the Church needs specifically to address subtle misconceptions and biases that work against women, in order to ensure equitable discernment and search processes. Although Church canons and policies support gender equality, behavior has not matched their intent.

Of particular concern for us is the pattern of elections for diocesan bishops. The percentage of women in the House of Bishops remains staggeringly low. Since the election of the Rt. Rev. Mariann Edgar Budde in June 2011, no woman has been elected to serve as a diocesan or co-adjutor bishop, despite female finalists in numerous elections. As of September 2014, only three women were serving as diocesan bishops, a pattern that differs little from a generation ago. Given the growth in the number of female clergy over the same period, many of whom have gained extensive leadership experience and expertise, we believe the Church

needs to be concerned, even while affirming the leadership gifts and skills of the men elected. Research must be called for to identify subtle policies and practices that may be disparately affecting women in the episcopal election processes.

Future work in this area will require strong commitment at all levels of Church leadership and voluntary behavioral change, both of which remain largely elusive. Will bodies across the Church become more willing to assist the Office of Pastoral Development in its mandate from the 77th General Convention (A144) to monitor the status of women in episcopal elections, recommend steps to improve the ratio of women elected, and recommend steps needed to eliminate biases that can perpetuate discrimination? Will the Church Pension Fund continue to make available annual Compensation Reports and other data with gender comparisons? If the Church truly holds the mission intent of changing unjust structures, commitments to transparency and to analyzing problematic patterns need to be part of equitable solutions.

Restructuring, Gender Mainstreaming, and Gender Budgeting

Used successfully by the United Nations and other organizations for many years, gender mainstreaming is the effort to assess the different implications for women and men of any planned action, including legislation, policies, and programs, in order to ensure gender equity. During this time of envisioning a restructuring of the Church for mission in the twenty-first century, we urge that gender mainstreaming inform all conversations, decisions, and restructuring steps at all levels of the Church to prevent unintended gender inequalities that might otherwise emerge. Strict scrutiny of all proposed measures will help to ensure that any new Church structure is just.

Gender budgeting involves the analysis and development of budgets for the purpose of allocating money in ways that are fair to women and men. Gender-responsive budgets, furthermore, are those that allocate funds toward policies and programs that will change patterns of gender inequality. Especially because Church restructuring will involve major changes to the Church's budget, we also recommend gender budgeting as a means to ensure that measures to address women's marginality, vulnerability, and inequality are not overlooked.

Both gender mainstreaming and gender budgeting will lead to decisions that are made thoughtfully and in full consideration of possible outcomes. It is crucial, we believe, that no proposed restructuring steps, or residual effects of restructuring, work against women or other underrepresented groups in Church leadership or any ministry. This is especially imperative, we believe, in light of the Church's mission to seek to transform unjust structures.

Conclusion

Our work during this triennium has revealed that many challenges for women and girls in the Church and in society still need to be addressed. We rejoice in the Good News of Christ, which energizes us for this work on behalf of the Church. Our love for the Gospel and the Church, and the setting of our hope in Christ, encourage us to continue. We are also heartened by the growing racial and cultural diversity within the Church, by a rise in young adult leadership, and by the Church's commitment to changing unjust structures and practices. All are healthy manifestations of the Church's emerging mission in the twenty-first century. We are very optimistic about the Church's future.

Objectives for the 2015-2018 Triennium

For its work in the 2016-18 triennium, the Committee offers the following objectives:

Continue with the development, promotion, and distribution of the search toolkit.

Although foundational strides have been made in the development of a search toolkit, especially through collaboration across sectors of the Church, significantly more resources are needed both for ordained women and for parish and diocesan bodies engaging in search and hiring processes. Ultimately, we seek to

put into place a self-sustaining network of transition ministers and female clergy to review and create new resources and tools as fresh needs arise.

Fight against human trafficking and other forms of violence against women and girls.

Established by Executive Council in 2014, the D042 Coordinating Committee will continue its work on addressing human trafficking, and we will join in this work through our representation on this Committee. Additionally, we will expand our focus to include other forms of violence against women and girls, helping the Church to become more aware of the violence occurring in every local context, to work for its prevention, and to create environments of trust.

Advocate and advise in the development of women's ministries networks.

Women's ministries networks are critical for empowering women for the Church's mission. We will work for the creation and flourishing of women's ministries networks and support a staff coordinator who can help foster such networks throughout the Church; offer oversight for their flourishing, accountability, and sustainability; and encourage volunteer commitment.

Advocate for Latinas and women from other underrepresented or marginalized groups.

Spanish-speaking members represent a growth area of the Church. Therefore, leadership development among both lay Latinas and those feeling called to Holy Orders must be an essential part of the Church's mission and of our own work. We anticipate that measures developed to enhance Latina leadership will offer an adaptable model for creating a welcoming, supportive ethos for minority women who are also marginalized.

Gender mainstreaming in church-restructuring processes.

Reviewing Church restructuring proposals for their gender implications is critical to ensuring that proposals are just and equitable. This, however, is only a first step. We also recommend gender mainstreaming in all considerations and deliberations, and we urge that gender budgeting also be pursued. We stand ready to assist with substantial gender mainstreaming and budgeting so that restructuring initiatives will adequately and justly address women's needs.

Advocate and advise other CCABs, networks, and church groups.

In every aspect of our work, we will seek to continue and broaden our collaboration with Church bodies that share our concerns. Issues of importance to women — such as immigration, poverty and economic justice, human trafficking and other forms of violence, incarceration, health care and wellness, and the effects of media manipulation — cannot be fully effectively addressed without the contributions of many.

PROPOSED RESOLUTIONS

RESOLUTION A031: CONTINUE TO DEVELOP THE SEARCH TOOLKIT

Resolved, the House of _____ concurring, That the 78th General Convention direct the Office of Transition Ministries, the Office of Pastoral Development, and the Executive Council Committee on the Status of Women to continue development of search toolkit resources for female clergy and Church leadership discernment committees through the 2016-18 triennium; and be it further

Resolved, That the 78th General Convention extend appreciation for support of the search toolkit at the 77th General Convention, and call on bishops and other diocesan leaders to urge the search toolkit's use by search committees and transition ministries and to promote its availability for use among female clergy; and be it further

Resolved, That the 78th General Convention request the Joint Standing Committee on Program, Budget and Finance to restore the funding passed by the 77th General Convention and to grant additional funding for the expanded development of online and other necessary resources.

EXPLANATION

Despite strides made toward gender equality in ordained ministry within individual dioceses and settings, overall trends show that women continue to be significantly underrepresented as bishops, as rectors of large parishes with paid ministerial staff, and in other senior-level positions.

Moreover, ordained women, on average, earn only about 86 cents for every dollar their male counterparts earn, according to 2012 Church Pension Fund data. Gender gaps have persisted for more than twenty years and are seen among young clergy, among full-time parish associates, and in other groups, suggesting that inequalities become structured into the career course shortly after ordination.

Taken together, these trends point to the need for the Church itself to strive to be more just at all levels of ordained ministry for women, as for men, in accord with the Church's mission to transform unjust structures.

The search toolkit represents an opportunity to help remediate gender inequalities by making resources available not only to female clergy seeking to develop and advance their careers, but also to those bodies sponsoring search and transition processes, to promote an egalitarian context upon which to make objective decisions about calling and hiring processes.

Although the 77th General Convention passed the Search Toolkit resolution (A143), it did not foresee the subsequent removal of funding and disruptions during the triennium that lengthened logistical planning and implementation. The toolkit is now officially anchored within the Church and offers a preliminary phase of resources.

However, much more needs to be done. Some resources, such as multimedia production and translation into Spanish, require professional and technical expertise beyond the scope of volunteer committees, and involve necessary costs.

A network infrastructure also needs development in the coming triennium for ongoing coordination, review, and sharing of helpful tools and resources. This network infrastructure will rely on existing links among transition ministers and a parallel network for ordained women.

RESOLUTION A032: ESTABLISH COORDINATOR POSITION FOR WOMEN'S MINISTRIES NETWORKS

Resolved, the House of _____ concurring, That the 78th General Convention direct the Domestic and Foreign Missionary Society to establish a staff position of Coordinator for Women's Ministries Networks; and be it further

Resolved, That this staff person be empowered to engage existing networks across the Church and establish new networks to train and mobilize women leaders, both lay and ordained; and to release women's leadership skills for the sake of the whole Church; and be it further

Resolved, That the 78th General Convention call on each Province to appoint a representative to work with the Coordinator for Women's Ministries Networks; and be it further

Resolved, That the 78th General Convention request the Joint Standing Committee on Program, Budget and Finance to make available sufficient budgetary monies to the Domestic and Foreign Missionary Society to

fund a Coordinator for Women’s Ministries Networks, as well as additional seed money for the development and implementation of a self-sustainable model of women’s ministries networks that will connect women across dioceses and provinces of the Church.

EXPLANATION

The Episcopal Church historically has acted in prophetic ways for the empowerment of women. In this generation, it has committed itself to the Five Marks of Mission. Yet given the persistent discrepancy in Church employment between male and female salary ranges, employment expectations, lack of church-wide consistency in just employment policies such as Letters of Agreements, interviewing policies, and maternity leave, the Church should now, therefore, focus on the fourth mark of mission that challenges it to become a more just structure for its female leadership.

Since the 2009 termination of the Office of Women’s Ministries, little has been done to address women’s ministries in a coherent and systematic manner other than through the work of the Executive Council Committee on the Status of Women and aspects that happen to fall into various staff portfolios.

Moreover, based on the most recently available (2012) Church Pension Fund data, little improvement over two decades has been made in eliminating gender gaps and inequalities in ordained ministry careers. In short, the Church’s leadership role in advocacy and women’s ministries has stalled.

A platform to support and sustain a multifaceted network of shared resources for women’s ministries, as well as to connect diverse women’s groups in the Church for sharing interests, concerns, and resources with one another, offers both local interactivity and church-wide engagement. Such networks are especially important for women in small or restructuring dioceses, or if active support for women’s ministries is otherwise lacking in their diocese.

A dedicated Women’s Ministries Network Coordinator to oversee the development and promotion of this platform is crucial. Without institutionalization, such efforts risk failure. The network is intended to be partly self-sustaining, with women in dioceses and provinces offering participatory support as they are able, and with the DFMS platform contributing resources and support as needed. It is anticipated that this platform will offer ongoing support for the search toolkit among the sharing of other women’s ministries resources.

RESOLUTION A033: SUPPORT LATINAS IN ORDAINED MINISTRY

Resolved, the House of _____ concurring, That the 78th General Convention direct the Missioner for Hispanic/Latino Ministries to work with the Justice and Advocacy Ministries office, and diocesan and provincial multicultural missioners, to discern and recommend steps to empower Latinas for ordained leadership in the Church; and be it further

Resolved, That the 78th General Convention direct the Missioner for Hispanic/Latino Ministries to work with the Office of Transition Ministries, the Office of Justice and Advocacy Ministries, and diocesan and provincial multicultural missioners to review canons, policies, and practices related to the formation and ordination processes and to eliminate gender and cultural biases that mitigate against the ordination of Latinas; and be it further

Resolved, That the 78th General Convention request the Joint Standing Committee on Program, Budget and Finance to make available funding to seed the development of ordained Latina leadership.

EXPLANATION

Commitment to Latina ministry development is grounded in the first, second, third, and fourth marks of mission: proclaiming the Good News; teaching, baptizing, and nurturing new believers (including the goal of strengthening Province IX for sustainable mission); responding to human need in loving service through making missionary service available for Latinas as well as other young people; and seeking to change unjust structures that marginalize and hinder the full ministry of the Body of Christ. Latinas hold potential to reach out, teach, baptize, and nurture new believers; and to start viable new congregations.

Audit and examination of discernment and formation processes for Holy Orders is necessary to remove dominant cultural and gender biases and to clarify implicit expectations in order to make those processes more accessible and welcoming for Latinas and for those from other culturally distinct groups. Clarifying understandings and expectations will enhance multicultural sensitivity. These steps are also likely to provide additional benefits for making the process of vocational development more equitable for all.

RESOLUTION A034: SUPPORT LATINAS IN LAY MINISTRY

Resolved, the House of _____ concurring, That the 78th General Convention direct the Missioner for Hispanic/Latino Ministries to work with the Office of Justice and Advocacy Ministries, and with diocesan and provincial multicultural missionaries, in supporting programs to develop leadership skills for Latina youth and young adults, on a par with those for offered for boys and young men; and be it further

Resolved, That the 78th General Convention request the Joint Standing Committee on Program, Budget and Finance to make available funding to seed the development of Latina lay leadership.

EXPLANATION

Commitment to Latina ministry development is grounded in the first, second, third, and fourth marks of mission: proclaiming the Good News; teaching, baptizing, and nurturing new believers (including the goal of strengthening Province IX for sustainable mission); responding to human need in loving service through making missionary service available for Latinas and other young people; and seeking to change unjust structures that marginalize and hinder the full ministry of the Body of Christ.

Latinas with expertise in ministry — both lay and ordained, and both young and older adult — hold potential to reach out, teach, baptize, and nurture new believers; and to start viable new congregations.

Lay leadership development among Latinas is crucial for mission and ministry. Research on Christian religiosity in North American and Latin American contexts shows that women are more likely than men to join religious communities and bring their families into the congregation. Supporting Latina lay ministry makes mission sense.

Often women's leadership development can be overlooked due to assumptions that women are not interested or that they should remain in supportive roles. Resources and support that focus on the distinct needs of women, on a par with those for men, will ensure that women are not ignored or overlooked.

Budget

The 2013-15 Triennium

For this triennium, the Executive Council Committee on the Status of Women received \$15,000. We chose to spend our limited financial resources in two ways: one, on a face-to-face meeting in September 2013; and two, on web-conference capability through an Adobe Connect license. Both expenditures were critical to the success of our work. As of September 2014, we had a balance of about \$5,200.

The 2016-18 Triennium

For the upcoming triennium, the Committee proposes \$50,000 for its work. This represents a 17 percent decrease in the amount requested for the last triennium, yet also acknowledges that the Committee's mandates involve significant expenses beyond meetings, such as costs associated with the development of content for a search toolkit and resources for fighting human trafficking. We also believe that we will accomplish more if we can meet as a full Committee face-to-face more than once during the triennium. Our budget proposal will fund our work in the following areas:

Meetings of the ECCSW, \$25,000

The full Committee plans to meet face-to-face twice during the next triennium. This will require \$10,000 for 2016 and \$10,000 for 2017. Furthermore, the Committee expects that its subcommittees and task forces also will meet in person and plans to purchase Adobe Connect licenses for web conferencing. These meetings will require an additional \$5,000.

Fighting Human Trafficking, \$5,000

The Committee plans both to continue developing resources on human trafficking and to participate in the D042 Coordinating Committee.

Supporting Women's Ministries, \$10,000

The Committee's work to support women's ordained and lay ministries will include developing substantial content for the search toolkit, pursuing Women's Indaba, and creating resources specifically for Latinas and other marginalized women within the Church.

Ensuring Gender Mainstreaming and Budgeting, \$10,000

Especially as the Church continues with restructuring efforts, the Committee plans new work toward assessing the different implications for women and men of any planned action and in developing educational resources on gender mainstreaming and budgeting for church-wide use.