

## The Executive Council The Committee on the Status of Women

### MEMBERSHIP

Diana Akiyama, Stanford, CA  
Suzanne Apple, Kyle, SD, resigned, *replaced by*  
Ginny Doctor, Syracuse, NY  
Majorie A. Burke, Lexington, MA  
Marge Christie, Franklin Lakes, NJ  
Meredith Dean, Blacksburg, VA  
Frank Griswold, Chicago, IL  
Anne Carter Mahaffey, *Chair*, Louisville, KY  
Elba Martinez, Aurora, CO, resigned, *replaced by*  
Patricia S. Castillo, San Antonio, TX  
Byron Rushing, Boston, MA  
Kathy Tyler Scott, Indianapolis, IN, resigned, *replaced by*  
Virginia Hunt, Maywood, IL  
Marcy S. Walsh, Summerville, SC  
Carolyn M. Wilson, Milwaukee, WI  
Pamela W. Darling, *consultant*, New York, NY  
Kathie H. Ragsdale, *staff liaison*, Episcopal Church Center  
Ann Smith, *staff liaison*, Episcopal Church Center

The committee includes one bishop, two priests and nine lay persons.

The Rt. Rev. Frank Griswold is authorized by the committee to receive non-substantive amendments to the report in the House of Bishops.

Anne Carter Mahaffey is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies.

### SUMMARY OF THE COMMITTEE'S WORK

The committee was appointed by the Presiding Bishop, to report to Executive Council, in accordance with Resolution #A077 of the 1988 General Convention. During the triennium the committee met seven times in various parts of the country and reported to Executive Council each year. Interchange with local Episcopalians and others was arranged at each meeting; highlights included presentations from the feminist theological community in Cambridge, Massachusetts, reflections on the results of the 1987 action research survey by participants in Milwaukee and Southwest Florida, and hearings on violence against women in San Francisco.

The committee formulated a mission statement, goals and objectives, synthesizing the charge from the General Convention with the work turned over by the predecessor Committee for the Full Participation of Women in the Church. These are presented in the next section, with information about the committee's work in this triennium following each objective. The committee believes that the status of women in the Church is intrinsically bound to the lives of women in our society. This leads us to work in ways that promote justice and the safety and well-being of women in society as a direct corollary to their full participation in the Church.

MISSION STATEMENT

The mission of the Committee on the Status of Women is to investigate and advocate the full participation of women in the life of the Episcopal Church and to advise the Church on theological, educational, health and socioeconomic issues that determine the conditions of women's lives. This mission is undertaken in the context of our baptismal covenant, which binds us to "persevere in resisting evil," to "strive for justice and peace among all people, and respect the dignity of every human being," and to "proclaim by word and example the Good News of God in Christ." We believe that one aspect of that Good News is that all are one in Christ Jesus, male and female, and we rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being realized.

GOALS

To monitor the status of all women and promote their full participation in the life of the Church.

To monitor the effects of sexism, racism and other forms of discrimination on the status of women in the United States.

To advise and recommend to General Convention, and to the Church, policy and program which will improve the status of women.

OBJECTIVES

**Objective 1. To support and advise the Presiding Bishop on matters affecting the participation of women in the Church, including assisting in the identification of women for appointment to various church bodies.**

The committee met with the Presiding Bishop in September, 1989, and has continued to keep him and the Executive Council informed through annual reports. This is part of an ongoing process to bring women's perspective to bear on all the issues facing the Church, and to enhance the awareness of church leaders about issues affecting women in Church and society.

The committee, in cooperation with the Episcopal Church Women and the Episcopal Women's Caucus, has been building a file of names of experienced women and men qualified to further the Church's work and witness about women, and has forwarded lists of suggestions for appointments and nominations to the Presiding Bishop, the President of the House of Deputies, the Nominating Committee and the Office of Pastoral Development. The committee also wrote to the chairs of all interim bodies (those commissions, boards and agencies that function between meetings of General Convention), offering assistance in identifying appropriate persons to fill vacancies.

In March, 1990, Ellen Cooke, Treasurer of the Episcopal Church, met with the committee to discuss the development of a policy to provide reimbursement for dependent care expenses incurred by persons attending meetings of committees, commissions and other interim bodies. The committee endorsed the Treasurer's work on this policy, supports the inclusion of dependent care costs among reimbursable expenses in the Church's travel policy, and has written to the chairs of all interim bodies urging them to include dependent care as part of their meeting expenses in preparing future budget requests. (See Resolution #A084 below.) At the suggestion of the Treasurer, the committee is developing a liaison relationship with the Human Resources Committee at the Episcopal Church Center.

**Objective 2. To celebrate and incorporate women of color in all aspects of the Church's life.**

Seeking to model within its own life a process for opening up the overwhelmingly white leadership of the Church, the committee engaged a biracial team of consultants to work with it for two days on issues of difference, racism, inclusion, conflict resolution, and norms for group formation and participation. This workshop laid a foundation for what must be an ongoing process of attention to the ways systemic racism affects individual and corporate behavior and undermines the building of community within the Church. (See Resolution #A085 below.)

As specified in Resolution #A092a of the 1988 General Convention, which authorized creation of an Executive Council Commission on Racism, a member of the Committee on the Status of Women serves as an ex officio member of the Commission on Racism. During this triennium the Rev. Diana Akiyama performed this liaison task, supporting the inclusion of the special issues of women of color on the agenda of the Racism Commission, and encouraging attention to racism in the work of the Status of Women Committee.

The committee met with Edna Brown, the Women in Mission and Ministry consultant for the Women of Color Network, to discuss ways to support this important new effort to empower women of color and promote their participation in the Church's life. Particular areas for ongoing collaboration include: (1) identifying women of color for appointment and election to various church bodies; (2) cooperation in planning and carrying out the committee's hearings on violence against women; (3) maintaining intentional liaison and communication about issues, program plans and needs for legislation; and (4) advocacy for continued budgetary support of the Women of Color Network.

**Objective 3. To promote women's ministries through advocacy and education with the intentional inclusion of women with diverse backgrounds, gifts and abilities.**

The committee has prepared a brochure to promote awareness of its goals and activities, and to stimulate networking and cooperative projects with other Episcopal Church units and organizations and with Anglican and ecumenical bodies.

An analysis of recent grants from the United Thank Offering (UTO), founded by women and historically administered by women on behalf of the whole Church, indicates that women and children have received considerably less than the proportion set in the guidelines of the 1987 World Consultation on Resource Sharing sponsored by the World Council of Churches. These guidelines—subsequently endorsed by the Consultation on Funding Sources for the Churches of the National Council of Churches Justice for Women Working Group and the U.S. Committee for the Ecumenical Decade, Churches in Solidarity with Women—call for channelling 50% of the annual flow of funds from churches, church-related organizations and ecumenical bodies to programs and activities that directly affect and empower women and their communities, and 10% for youth projects and programs. The committee is asking the UTO committee to revise the criteria for allocating UTO grants to make them consistent with these international resource-sharing guidelines.

The committee has become increasingly aware of instances of discrimination against women in the life of the Church, and is exploring ways of addressing such discrimination in a timely manner. Toward this end the committee has begun to serve as a clearinghouse for individuals, and among various units of the Church's organization.

**Objective 4. To advocate for justice in the issues which particularly affect women inside and outside church structures.**

During this triennium the committee began to address two major areas of justice: violence against women, and clergy sexual abuse.

Across the country, violence against women seems to be increasing as familiar social and family patterns change. In response, some individuals, agencies and churches have developed innovative programs to serve the victims of such violence and to work against its causes. In the process, the connections between systemic sexism and violence of all kinds are becoming more apparent. The committee studied and heard testimony about a variety of violence-related programs and problems: battered women's shelters, rape crisis clinics, domestic abuse mandatory arrest laws, bias attacks on lesbians ("gay-bashing"), prostitution, and the systemic violence of poverty, homelessness and the spreading drug culture. The committee's hearing laid the groundwork for planning a series of regional hearings to promote awareness of the many forms of violence against women, to encourage development of a theological framework for dealing with the issues, to uncover the dimensions of sexism underlying the incidences of violence, and to encourage cooperation and networking for the delivery of services and the development of appropriate educational and political strategies for reducing violence in our society.

Exploitation and sexual abuse by clergy and other helping professionals is a widespread problem that is only now beginning to be acknowledged. Although statistics are incomplete, informed studies estimate that 10-15% of clergymen have engaged occasionally or habitually in inappropriate sexual contact with members of their congregations. Reports of abuse by clergymen are rare, and, as in the population at large, those who engage in sexual exploitation and abuse in the Church are overwhelmingly male. The Church has shown some awareness of this immoral and profoundly damaging behavior as it has affected children, both girls and boys, but until very recently has seemed unaware of the many adult women who have also been its victims. A virtual conspiracy of silence has surrounded this topic, protecting clergymen and leaving their mostly female victims to suffer alone and without the pastoral or professional support needed for their healing. Innovative programs developed by the Rev. Canon Margo Maris and the Rev. Susan Moss in the Diocese of Minnesota, now supported by the Office of Pastoral Development, have brought this serious problem to the attention of church leaders and begun the process of education and the development of standards for clergy behavior in this area. Among the needs to be addressed are:

- creation of pastoral and therapeutic support systems for victim/survivors, with special attention to meeting the immediate need for alternative pastoral care when the primary pastoral relationship has been violated;
- preventive education for clergy and seminarians, dealing with the ethical, psychological and legal implications;
- education of congregations about appropriate models of behavior and boundaries between clergy and parishioners;
- improvement of canonical structures to facilitate treatment and appropriate discipline for offenders;
- cooperation with the interfaith community, locally and nationally, to address the moral, ethical and legal dimensions of the issue, and to develop a system to facilitate sharing information about known offenders.

The Committee on the Status of Women has been involved with this issue throughout the triennium. It met with the Rt. Rev. Harold Hopkins of the Office of Pastoral Development to support the development of intensive training programs about clergy sexual abuse for church leaders; sponsored a workshop by the Rev. Susan Moss on boundaries in the pastoral relationship at the June 1990 Under One Roof Conference; and is co-sponsoring with the Episcopal Church Women and the Episcopal Women's Caucus a luncheon address on professional ethics and sexual abuse by the Rev. Dr. Marie M. Fortune, director of the Center for the Prevention of Sexual and Domestic Violence, at the 1991 General Convention.

**Objective 5. To serve as an advisory body to the Women in Mission and Ministry Unit (WIMM) of the Episcopal Church Center.**

At its first meeting, the committee established a WIMM Advisory Committee, which met regularly with WIMM staff, supported the assignment of another professional staff position to the office, participated in interviewing and selecting the person for that position, and consulted on budget and program plans. Communication and coordination have been further enhanced by the participation of WIMM staff members in meetings of the full committee. The committee and its work have benefitted greatly from the support provided by WIMM executive Ann Smith, and by Kathie Ragsdale since her appointment as advocacy coordinator in the WIMM Unit.

**Objective 6. To collaborate with the Standing Liturgical Commission and the Episcopal Church Center in educating the Church about the effects of language.**

The committee notes that Resolution #A073s adopted by the 1988 General Convention addressed the general topic of language that had prompted the Committee on the Full Participation of Women in the Church (CFPWC) to introduce the original resolution. However, the General Convention placed responsibility for the issue on the already overburdened staff of the Unit for Education for Mission and Ministry, with no reporting requirements and without the church-wide support that could have accrued from the recommended appointment of a broad-based task force. As a result, a beginning was made in addressing the third "resolved" clause on promoting awareness of the issue, but the first two clauses of the resolution dealing with the actual content of new materials produced by the Church have not been addressed: no guidelines have yet been developed and promulgated, and no effective system is in place to ensure that "the communications and materials issued by the Executive Council and the Church Center . . . do not perpetuate stereotypes of race, age, sex and disabling conditions." Several examples of printed and audio-visual materials which do perpetuate prejudicial stereotypes, produced at the Church Center during this triennium, have come to the committee's attention. They highlight the need for a much more effective program of consciousness-raising among staff and outside contractors, and for a routine monitoring process that will minimize the possibilities for such unfortunate, if inadvertent, violations of the Church's policy. (See Resolution #A086 below.)

The Committee on the Status of Women has supported the work of the Standing Liturgical Commission in their development of supplemental liturgical materials and endorses its recommendation that the study and development process continue. (See Resolution #A087 below.) It supports authorization of the New Revised Standard Version of the Scriptures for liturgical use. This widely acclaimed new translation draws on manuscript sources not available to earlier translators while

adhering to the best traditions of previous renderings of the Bible. It also reduces the use of exclusively masculine terms and expressions for human beings when the context suggests that the reference was not necessarily limited to male persons. As a more inclusive text, the New Revised Standing Version will be a harmonious complement to the 1979 Book of Common Prayer and the 1982 Hymnal, both of which give similar treatment to terminology about human beings.

The committee also discussed the prejudicial character of some current lectionary texts in terms of race, ethnicity and class as well as gender. It has communicated with the Standing Liturgical Commission regarding the ongoing process of lectionary development, and the need for increased sensitivity both to language and to the use of alternative passages from scripture to promote balance. (See Resolution #A088 below.)

**Objective 7. To continue monitoring and analyzing patterns of women's participation in the Church:**

**Objective 7a. To report implementation of 1988 General Convention resolutions pertaining to women, including appointments to legislative committees and interim bodies.**

The committee and the WIMM Unit have assisted in the process, developed during the triennium for the Executive Council by Canon Roswell Moore, to track the implementation of General Convention resolutions. This project is to be commended for improving the accountability of both staff and interim bodies to the directives of the Convention. The findings available at the time of preparing this Blue Book report reveal, however, how easy it is for good ideas and noble intentions to be dissipated or lost in a maze of referrals. This is particularly true in a time of financial constraint, when overburdened staff and interim body chairs must make choices among many authorized projects. In such circumstances it is practically inevitable that first attention will be given to those projects which match the priorities and commitments of existing programs. Unfortunately, this often has the effect of continuing the low priority given to measures that would reduce the marginalization of those discriminated against in society and kept from full participation in the Church because of gender, race, sexual orientation, physical abilities, culture, language or ethnicity.

The committee reviewed the tracking reports of twenty resolutions of particular concern to women. Of these, we note thirteen virtually accomplished or operational: #A029a on including Episcopal Church Women officers on the Planning and Arrangements Joint Standing Committee; #A068a on developing a leadership training program on inclusivity; #A077 establishing the Committee on the Status of Women; #A078 communicating the Church's commitment to women to the Lambeth Conference; #A079 endorsing the Ecumenical Decade, Churches in Solidarity with Women; #A092a establishing the Commission on Racism; #A095a adding more women to the calendar; #A103sa authorizing continued work on the Supplemental Texts; #A112 reaffirming commitment to affirmative action; #A135 on registering lay employees with the Church Deployment Office; #B022sa on Episcopal Visitors (although the process established by Convention has not actually been used by anyone); #D062 on urging the abolition of the Lexington Control Unit of the women's prison system; #D173 recognizing Mary Durham's service to the Church. Significantly, implementation of more than half of these only involved communicating policies or decisions with minimal need for follow-up action.

There was no report on three resolutions: #A161 on a demographic study of church membership; #A089s on sexuality study materials; and #D080 on women and people of color as interim pastors. Another four appear to have been partially accomplished. However, a closer look at them reveals a disturbing tendency. In two of the four instances (#D033 on pauperization of women, and #D064a on violence against women) the partial responses represented work by the WIMM unit, while there had been no response from other bodies to which the resolutions had also been referred. In the third case, #A073s on inclusive language and imagery, only one aspect of the resolution was addressed (see discussion under Objective 6 above), and the major accomplishment listed in the tracking report was also from WIMM. In the case of #A074 on balance of women and men on church bodies, names of women were suggested by this committee and others (see Objective 1, and discussion below). Some appointing officers and bodies were receptive, but equity has not yet been achieved in committee membership, and at least one commission reported dismay that only one of its twelve members was a woman, compromising their effective working. This pattern suggests that action on issues affecting women takes place primarily within women's organizations and has still to be integrated into the rest of the Church's program.

The committee communicated with all standing commissions and other interim bodies, informing them about our work, and offering cooperation in areas of overlapping concern and assistance in identifying qualified women for appointments to fill vacancies. Responses expressing interest and support were received from Constitution and Canons, Ecumenical Relations, Board of Examining Chaplains, Stewardship, and the Office of Pastoral Development; but mechanisms for active cooperation have not yet been developed—a chronic problem facing all staff and members of autonomously functioning, geographically diverse committees, commissions and other interim bodies. The committee is heartened by these favorable responses, however, because they indicate that sensitivity to women's issues is slowly increasing in the Church.

Figure 1. General Convention Standing Committees

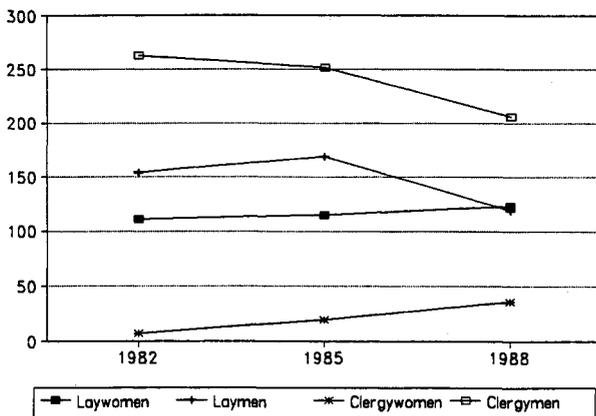


Figure 2. General Convention Interim Bodies

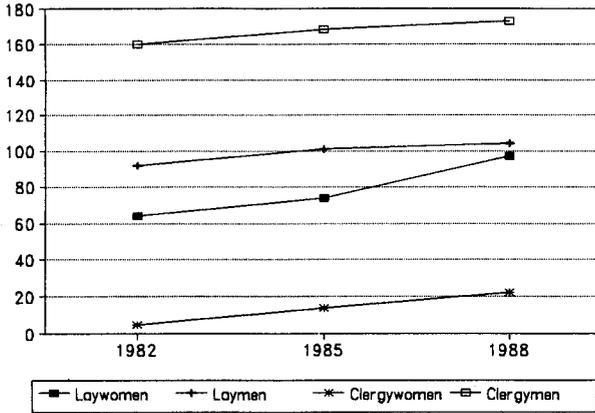
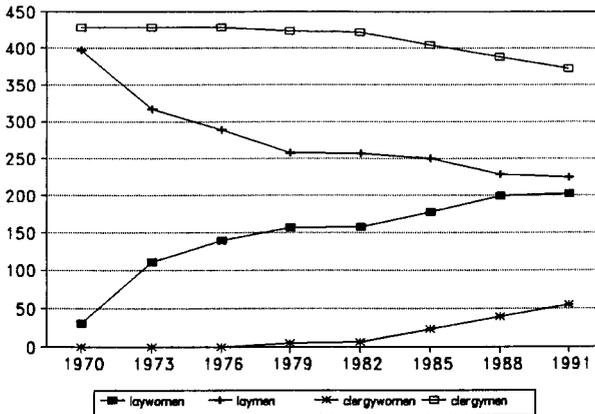


Figure 3. General Convention House of Deputies



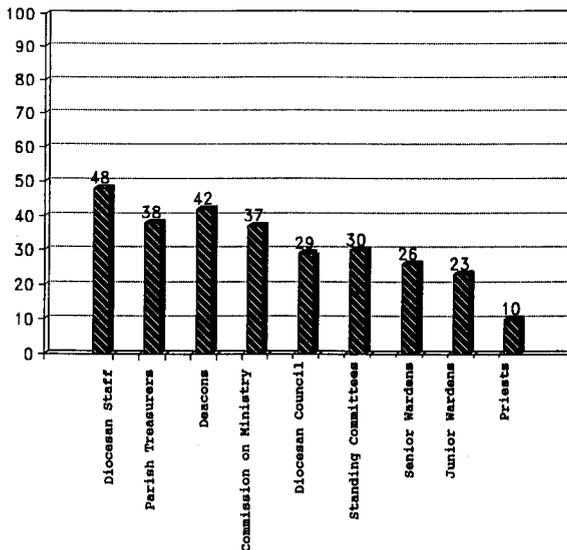
The overall representation of women on General Convention committees, commissions and other interim bodies has improved in the two decades since women were admitted to the House of Deputies. By 1988, near parity had been achieved in appointing lay deputies to Convention standing committees, appointments of clergywomen were proportional to their numbers in the House, and appointments to interim bodies were in the same range (see Figures 1 and 2). Women's representation in the House of Deputies is now close to their proportion in the Church at large: 47% of the lay deputies and 13% of the clerical deputies elected to the 1991 Convention are women (Figure 3). Note, however, that because the great majority of

clergy are still men, they still outnumber women more than two to one—70% vs. 30%—in the 856-member House of Deputies, and there is but one woman among about 150 active members of the House of Bishops.

For the same reason, women are likely to remain outnumbered on many standing committees and interim bodies for another generation, unless something is done to modify the typical membership requirements, which frequently specify fixed numbers of bishops, clergy and laity. The number of women clergy and bishops will continue to increase, so that the pool of potential appointees for those vacancies may eventually reflect the actual demographics of the Church. But until then, women will remain underrepresented in the decision-making processes of all bodies bound by such rules about composition. Laymen may also be underrepresented, if attempts are made to compensate for the shortage of ordained women by appointing women to most of the lay vacancies.

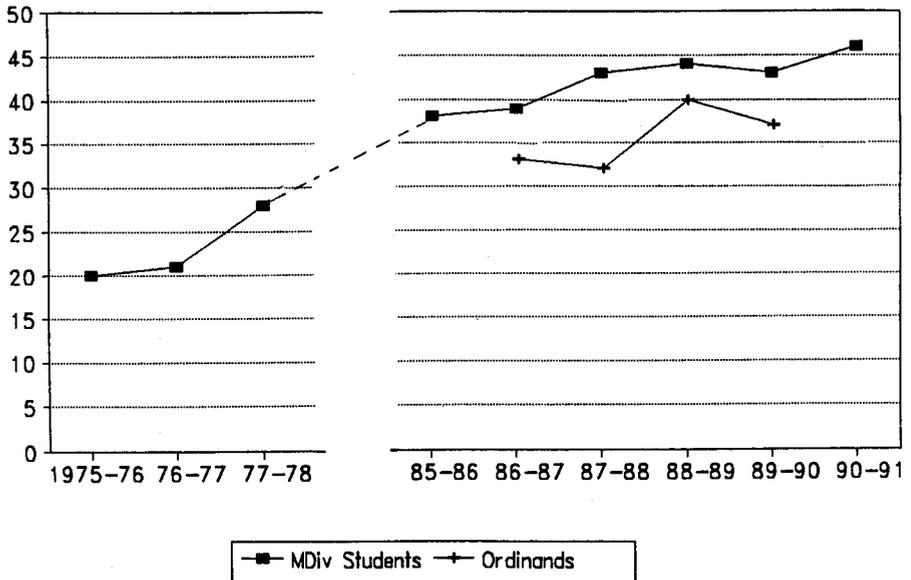
The representation of women in other leadership positions throughout the Church may have improved slightly from the benchmark established by the 1987 survey. Although only 39 dioceses responded to the committee's request for updated figures compared with 90 included in the original survey, the proportion of women in various categories of parish and diocesan leadership in this sample had increased from an average 22% in 1987 to 24% in 1990 (see breakdown by category in Figure 4). The committee hopes that this increase of 2% in overall representation will be surpassed in the next triennium, and that it indicates a steady if slow improvement in openness to women's participation. However, the sample of those who chose to

Figure 4. Percentage of Women In Diocesan Roles, 1990 (39 dioceses reporting)



respond to the committee's request may be biased in favor of dioceses with a favorable climate toward women. Some are still resistant to efforts to assess and encourage women's participation in the Church: the bishop of one diocese returned a blank update form with a note refusing to provide information because he regarded such "monitoring of our diocese" as "intrusive." In 1987 the Committee on the Full Participation of Women in the Church expressed concern that the rapid improvement in women's inclusion throughout the Church following the 1970 admission of women to General Convention seemed to have leveled off in the 20%-30% range, "as though, once token acceptance has been demonstrated, the Church resumes its traditional male-dominated patterns." The figures from this triennium do not lay this concern to rest, and continued monitoring will be needed.

**Figure 5. Percentage of Women among MDiv Seminarians and Ordinands**



Percentage of Women among MDiv students at Episcopal Seminaries from Board for Theological Education Statistics (not readily available for 1978-1985)

Percentage of Women among those ordained and registered with the Church Pension Fund (includes both permanent and transitional deacons - data from before 1986 not available).

**Objective 7b. To sponsor a comparative study of deployment and compensation patterns for male and female church employees, ordained and lay, in cooperation with the Church Deployment Office and the Lay Professional Network.**

Most Episcopal seminaries began admitting women to Master of Divinity programs in the 1970s (Episcopal Theological School had been first, in 1958; Virginia Theological Seminary in 1963, Church Divinity School of the Pacific and Episcopal Theological Seminary of the Southwest in 1964). Since then, the number of women studying for ordination has risen steadily, accounting for almost half those in Master of Divinity programs in accredited seminaries in 1990-91. The number being ordained for spendiary work has increased similarly, approaching 40% in 1990 (see Figure 5).

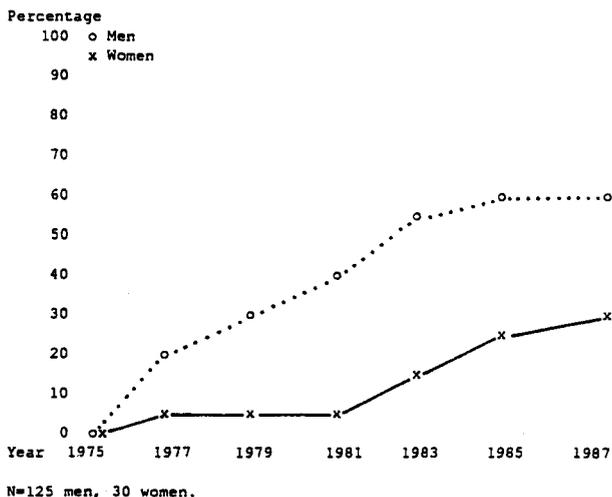
Acceptance of the ordination of women continued to improve throughout the Church during the triennium. By the end of 1990, only five of the ninety-eight domestic dioceses—Fond du Lac (WI), Eau Claire (WI), Quincy (IL), San Joaquin (CA) and Fort Worth (TX)—still refused both to ordain women to the priesthood and to license those ordained elsewhere, down from twelve at the time of the 1987 action-research survey. The election and consecration of women to the episcopate during the triennium—Barbara Clementine Harris as Suffragan Bishop of Massachusetts, consecrated in February 1989, and Penelope Anne Jamieson as Diocesan Bishop of Dunedin, New Zealand, in June 1990—was a powerful symbol of the Church's increasing commitment to the full participation of women in its life. The very strong showing of half a dozen other women in episcopal elections during this period was also heartening. In most such elections, support for women candidates was stronger among clergy than among laity. It seems likely that clergy in most dioceses have more opportunities to know and work with ordained women than do lay people, and are thus more likely to recognize and appreciate women's pastoral and leadership gifts.

The deployment picture for ordained women is very mixed. The committee was the beneficiary of research conducted by Dr. Paula Nesbitt of Harvard University (now at Iliff School of Theology in Denver) on the deployment patterns of male and female clergy in the Episcopal Church, a summary of which appears in Appendix A of this report. Combined with information developed by the Board for Theological Education in its massive report, "The Care of Learning: Resources for Theological Education in the Episcopal Church," and data drawn from Church Deployment Office and Church Pension Fund records, Nesbitt's research documents what many had sensed: a general pattern of sex discrimination in the deployment of clergy in the 1980s.

Some observers feel that the situation may be improving somewhat, as clergywomen become a more familiar sight and initial resistance diminishes. The Church Deployment Office (CDO) presented a strong affirmative action policy in its report, accepted by the General Convention in 1979, which is now routinely included in all CDO forms and publications about the calling process. But discriminatory attitudes among search committees are slow to change, and anecdotal evidence about clergywomen's deployment prospects is contradictory. Nesbitt's research actually showed a distressing decline in women's entry-level positions vis-a-vis men in 1985, reversing an improvement in 1980.

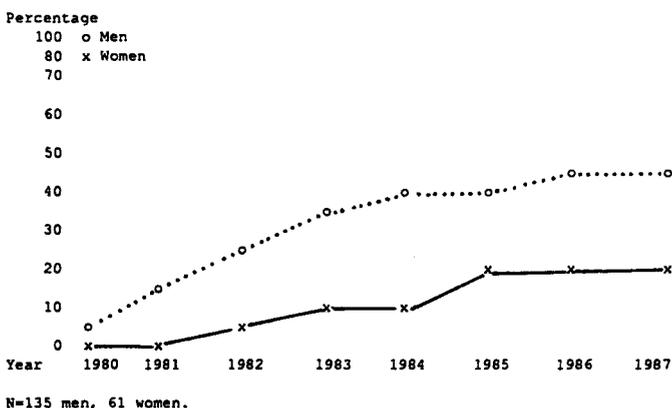
Data from the 1980s shows that clergywomen had a significantly harder time finding full-time employment and over time fell further and further behind clergymen in their level of position (see Figures 6-8). This was true even though the women selected for ordination were, on average, somewhat better qualified than their male

**Figure 6. Priests as Rectors  
Ordained deacon 1975**



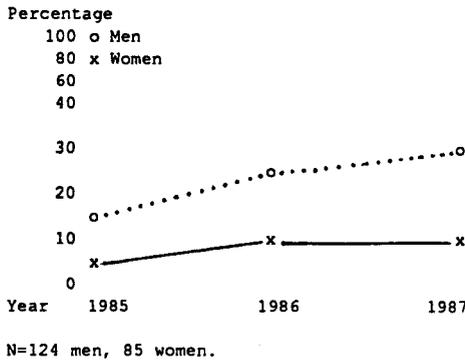
Rate of attainment for positions of level six (rector) or higher among Episcopal priest survivors ordained to the diaconate in 1975. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

**Figure 7. Priests as Rectors  
Ordained deacon 1980**



Rate of attainment for positions of level six (rector) or higher among Episcopal priest survivors ordained to the diaconate in 1980. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

**Figure 8. Priests as Vicars  
Ordained deacon 1985**



Rate of attainment for positions of level five (vicar) or higher among Episcopal priest survivors ordained to the diaconate in 1985. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

counterparts, with higher test scores, more education, and more previous experience than male ordinands. (This differential suggests that higher standards were being required of women in the screening process. It also parallels the experience of lay women, all people of color, and other marginalized groups—in the Church, as in the larger society—who must generally be “better” than the average white male to be accepted.) In Nesbitt’s study, 92.6% of the men but only 75.4% of the women found normative parish positions (curate, assistant, etc.) upon ordination, and of priests ordained to the diaconate in 1980, 40% of the men but only 15% of the women were rectors of parishes by 1986.

Differences in compensation are also worrisome. For example, Church Deployment Office data for persons with current profiles in 1990 shows male rectors/vicars ordained in 1981 (approximately the same group as Nesbitt’s “priests ordained to the diaconate in 1980”) receiving average stipends 19.7% higher than their female colleagues: \$25,143 vs. \$21,000. The male advantage in stipends exists in other categories as well, as shown below. (These averages combine both full and part-time positions. The information came from the CDO database in December 1990, from profiles including stipend information that had been updated within the past two years. The actual numbers in each category are somewhat low, especially for women ordained in 1981, so caution must be used in interpreting the figures.)

AVERAGE STIPENDS (excluding housing and benefits), 1989-90, FOR RECTORS/VICARS REGISTERED WITH CHURCH DEPLOYMENT OFFICE

Ordained priest in 1977:		
61 Men:	\$25,178	\$
10 Women:	\$24,328	\$
Ordained priest in 1981:		
52 Men:	\$25,143	\$
3 Women:	\$21,000	\$
Ordained priest in 1986:		
60 Men:	\$20,778	\$
9 Women:	\$15,160	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

As these figures show, the differential appears to decrease over time as both men and women approach a de facto ceiling for average stipends, which was in the mid-\$20,000s in 1990 for rectors/vicars with ten or more years ordained experience. However, women were only about half as likely as men ever to become rectors or vicars of parishes, and the salary differential in other kinds of positions seems to remain in the 15-20% range, as shown below.

AVERAGE STIPENDS (excluding housing and benefits), 1989-90, FOR ALL OTHERS (not rectors/vicars) REGISTERED WITH CDO

Ordained priest in 1977:		
27 Men:	\$29,604	\$
16 Women:	\$25,750	\$
Ordained priest in 1981:		
39 Men:	\$24,301	\$
11 Women:	\$20,036	\$
Ordained priest in 1986:		
37 Men:	\$21,200	\$
36 Women:	\$18,001	\$

PERCENTAGE OF PRIESTS IN CHARGE OF PARISHES, BY GENDER  
Profiles updated in Church Deployment Office 1989-90

Ordained priest in 1977:		
Men:	62% of 98	% % % % % % % % % % % % % % % %
Women:	38% of 26	% % % % % % % % % % % % % % % %
Ordained priest in 1981:		
Men:	57% of 91	% % % % % % % % % % % % % % % %
Women:	21% of 14	% % % % % % % % % % % % % % % %
Ordained priest in 1986:		
Men:	62% of 97	% % % % % % % % % % % % % % % %
Women:	20% of 45	% % % % % % % % % % % % % % % %

To make matters worse, for the years Nesbitt studied, only 57% of clergywomen, compared with 83% of men ordained at the same time, found full-time positions in the Church. (It is important to note that women's marital status was definitely not correlated to this pattern; see Appendix A). The differential seems to be continuing, according to more recent data from the Church Pension Fund. Of clergy registering with the Fund from September 1986 through August 1989 who reported

finding stipendiary positions, only 5% of the men took part-time jobs compared with 30% of the women. Three out of every four part-time parish assistant positions were filled by women.

This means that ordained women were much more likely than men to have to bear the triple disadvantages of part-time work: (1) low income, which usually had to be supplemented by a second job, with all the fragmentation of energy entailed in dual commitments; (2) inadequate or no employment benefits (housing, insurance, pension, continuing education, vacation); (3) inability to gain the same breadth and depth of experience that full-time work would provide, putting them at an even greater disadvantage relative to men when seeking another position. Clergy benefit packages, especially the provision of housing or non-taxable housing allowances, are a large proportion of the total compensation for full-time positions, but part-time positions rarely provide full benefits. Since women are disproportionately clustered in part-time positions, lack of benefits makes their total compensation even worse in comparison with men than might be suggested by their somewhat lower average stipends.

Another area of concern is the disproportionate number of ordained women who are currently “inactive,” that is, pre-retirement-age clergy who are in non-stipendiary church positions (if any) and earn their livings outside the Church. Church Pension Fund figures for May, 1990, showed that 421 ordained women were “inactive,” more than 18% of the total 2,334 inactive clergy. Since women were only about 12-13% of all clergy, this means that women who are ordained are much more likely than men to find themselves “inactive,” which raises serious issues of stewardship in terms of both human resources and money. A major investment is made by both individuals and the Church in preparing people for ordination. For women, far more of this investment—in terms of both spirit and material resources—seems to be buried rather than bearing fruit in the Church’s active ministry. The imbalance among non-stipendiary positions also suggests that ordained women—like their lay sisters—are bearing a disproportionate share of the “voluntary” work of the Church. As Bishop Whitingham observed to the Board of Missions more than a century ago, commenting on a proposal to recruit women to work full-time for the Church without pay, “It seemed to imply that we should expect self-devotion from women that men were not called upon to exercise” (*Spirit of Missions*, December 1870, p. 649).

Similar patterns are believed to exist for lay professionals, but no studies exist and so few lay people have yet registered with the Church Deployment Office (less than 400 out of perhaps 12,000 employed at least half-time throughout the Church) that statistical comparisons are not possible from that source. What is clear, however, is that although pension and insurance benefits have been mandatory for clergy for decades, there is no mandatory program for lay employees. Of these, 67% of parish staff and 77% of diocesan lay staff are women, according to a 1989/90 Church Pension Fund survey of employees working more than 20 hours per week. Voluntary coverage for this mostly female work force is not good: among diocesan staff, 70% had medical coverage and 65% were in pension plans, while among parish staff, only 43% received medical coverage, and just 13% were covered by a pension plan. Furthermore, the Lay Employees Retirement Plan, established by the Church Pension Fund in 1980 in belated response to decades of work by the Association of Professional Women Church Workers and its predecessors, does not provide nearly the benefits of the clergy plan, as is inevitable given the fact that premiums are only 9% of the employee’s compensation compared with 18% for clergy.

Since the clergy are still predominantly male, while lay employees are mostly female, these insurance and pension inequities are part of the broader pattern of longstanding institutionalized sexism in the Church. In discussing sexism and discrimination, it is important to distinguish between effect and motivation. Discrimination is a matter of results rather than intention. Only a few people are still deliberately sexist in their attitudes. But by identifying patterns of unequal treatment in employment and compensation, for both lay and ordained women, we can discover the ways discrimination has been institutionalized—a necessary step in overcoming it.

Economic discrimination against women in church employment has a long history. We note with dismay that the issue of providing “assurance of support in sickness and advanced age” for women church workers was brought to the General Convention’s attention at least as early as 1871 (see *1871 Convention Journal*, p. 172), and remains unresolved more than a century later. Despite repeated pleas, the Church did not provide pensions for deaconesses until they were declared the equivalent of deacons and admitted to the Church Pension Fund in 1970 (decades after most had passed to their heavenly reward). Praying that a growing commitment to eradicate discrimination and sexism within the Church will give recommendations promoting appropriate deployment and economic equity for lay and ordained women a better chance in 1991 than those that were ignored in earlier times, the committee offers two resolutions addressing this dismal situation. (See Resolutions #A089 and #A090 below.)

**Objective 7c. To prepare a follow-up program to build on the work of the 1987 action research survey.**

The committee did an initial follow-up of the dioceses that had participated in the 1987 study, received responses from 10 of the 12, and met with representatives of two of these. Results were divided as to whether or not there had been any significant changes in the diocese as a result of the investigations and recommendations of the diocesan study teams, and many respondents expressed discouragement. One positive report was that the experience of a diocese that did not recognize ordained women at the time of the survey but now does confirmed an important survey finding: support for the ministries of ordained women enhances opportunities and morale for all women in a diocese. Women from another diocese noted as a persistent problem the fact that many churchmen believe they are supportive of women but do not really understand what is needed to eliminate sexism in the Church, and are resistant to women moving out of traditionally subordinate roles. Several respondents noted the critical importance of the bishop’s attitude toward women, which sets a tone for the whole diocese and directly affects lay women’s opportunities within diocesan leadership, just as the attitudes of rectors/vicars influence women’s opportunities for lay leadership within congregations. Two dioceses (Maine and South Dakota) had acted on recommendations to create diocesan Status of Women Committees, but only South Dakota reported providing funds for this work.

Diocesan respondents identified continuing needs for more leadership training for women, such as the successful Leadership (Phase I & II), Women of Vision and Mujeres Unidas en Liderazgo programs; for referral systems to increase the number of women appointed or elected to church leadership positions; for improved communication about issues particularly affecting women, such as language in worship, women’s ministries, homelessness, drugs and the environment; and for program and funding support for ministries by and for women. The Journal of Women’s Ministries

was identified as an important source for information, resources and networking. A checklist questionnaire distributed through the Journal of Women's Ministries in mid-1990, in connection with the Ecumenical Decade, Churches in Solidarity with Women, elicited some complementary feedback from parishes and dioceses. The committee believes that a detailed follow-up study assessing progress since the 1987 research will provide valuable information about the nature and rate of improvement in women's participation in the life and leadership of the Church.

**Objective 7d. To identify areas where additional work is needed to enable women's ministries and to overcome barriers to women's full participation.**

Many issues affecting women in church and society fall into the purview of other units of the Episcopal Church, while others may have as yet no organizational home. Obvious limitations of human and material resources prevent the Committee on the Status of Women from being actively involved in all such issues, but it recognizes a responsibility to flag areas needing attention and encourage other appropriate units to pursue them. The committee has, for example, pointed out to the Standing Commission on Health some of the special concerns that biotechnology presents to women. It has supported efforts to expand the representation of women in the liturgical calendar, in order to provide balance to the Church's celebration of those who have gone before, and to raise up more female models of holiness and leadership to inspire and broaden the horizons of new generations.

The committee has also become aware of a discriminatory effect of addressing male clergy as "Father," which reinforces the patriarchal connection between maleness and leadership in the community. It also encourages a double standard in addressing women clergy, often called by their first names even when their male colleagues are addressed by title. This issue of titles symbolizes the deeper question of how to adapt our institutional structures to decrease the paternalism and inequities of power endemic to hierarchy while promoting mutual respect and recognition of the varied gifts of all. The committee has encouraged Episcopal seminaries and the National Network of Episcopal Clergy Associations to promote discussion of this issue.

**RESOLUTIONS OF THE COMMITTEE ON THE STATUS OF WOMEN**

**Resolution #A084**

**Dependent Care Expenses**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Treasurer of the Episcopal**
- 2 **Church be commended for developing a policy to include dependent care costs among**
- 3 **reimbursable expenses in the Church's travel policy, and that dioceses and other church**
- 4 **agencies be encouraged to adopt this model.**

**EXPLANATION**

An increasing number of those serving the Church as members of committees, commissions, boards, agencies and other interim bodies are women, some of whom have primary care of children or dependent adults. Some men also have care-giving responsibilities for such dependents. When participation in the meetings of these groups requires such persons to employ others to care for their dependent adults or children, it is appropriate for the Church to reimburse that cost. Projections based on estimates that 10% of committee or commission members might need such reimbursement showed

that the cost in 1990 would have been only 1.7% of the funds budgeted for interim bodies. This is a modest price to encourage the participation of those with care-giving responsibilities in the Church's work. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 1.)

**Resolution #A085**

Racism and Sexism Review by Interim Bodies

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Presiding Bishop and the**
- 2 **President of the House of Deputies instruct the chairs of all boards, agencies, com-**
- 3 **mittees, commissions and other interim bodies of the General Convention of the**
- 4 **Episcopal Church to be attentive to issues of inclusion affecting their members and**
- 5 **the content of their deliberations, to devote meeting time at the beginning of each trien-**
- 6 **num to an exploration of how racism, sexism and other forms of discrimination based**
- 7 **on "difference" may limit their work, employing trained consultants to assist this review**
- 8 **process when appropriate, and to report results to the Executive Council, through the**
- 9 **Committee on the Status of Women; and be it further**
  
- 10 *Resolved*, **That the Women in Mission and Ministry Unit, in cooperation with the ethnic**
- 11 **desks and the Task Force on Accessibility, maintain a list of consultants qualified to**
- 12 **offer assistance in this review process, from which to make referrals as needed.**

EXPLANATION

One of the most persistent elements of institutional racism, sexism and other forms of discrimination is the inability of those in the dominant group to recognize how their own unconscious attitudes and behavior perpetuate the marginalization of others. Ongoing efforts to enhance our consciousness of these issues are necessary to encourage the full participation of all in the life of the Church, and enable us to identify and dismantle the institutional structures that wrongly exclude others. This intentional process is not only educational but should also stimulate the development of innovative and creative approaches that will deepen the unity of the Church and strengthen its witness against discrimination in society. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 2.)

**Resolution #A086**

Language and Imagery in Church Publications

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Presiding Bishop appoint**
- 2 **an inter-unit working group to develop and disseminate guidelines, and establish a**
- 3 **routine monitoring program, to ensure that language and visual imagery in all com-**
- 4 **munications, publications and non-print resources issued by the Executive Council and**
- 5 **the Church Center conform to the policy adopted by the 1988 General Convention**
- 6 **by not perpetuating stereotypes of race, age, sex or disabling conditions; and that the**
- 7 **group provide annual written reports of progress toward this goal to the Executive**
- 8 **Council through the Committee on the Status of Women.**

EXPLANATION

A beginning was made toward this goal in response to Resolution #A073s of the 1988 General Convention, but the resolution did not establish an effective mechanism for implementation. Guidelines are still needed, and much remains to be done to raise the awareness of those involved in every stage of the communication process in the Church, so that inclusive ways of writing about and picturing the Church and the whole

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human community will become the norm. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 6.)

### **Resolution #A087**

Development of Supplemental Materials

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Supplemental Liturgical**
- 2 **Materials prepared by the Standing Liturgical Commission be approved for use as part**
- 3 **of the continuing study process recommended by that Commission.**

#### EXPLANATION

With many other Christian bodies in the past twenty years, the Episcopal Church has been engaged in debate, study and prayerful experimentation with the language of our common worship, seeking to overcome its linguistic bias so that liturgical language will accurately symbolize the diversity of human nature, created in the image of God. The controversies surrounding this process have been intimately related to the expansion of church leadership to incorporate people of color and all women, and about women's proper roles in Church and society. As the 1987 action-research study *Reaching Toward Wholeness* documented, attitudes about liturgical language are tied to attitudes about church leadership, authority and the ordination of women, and these attitudes are in flux as the Church embraces a broader vision of mutuality among women and men of all races, colors and abilities. Because of its profound importance and far-reaching consequences, this process should not be hurried. The continuation of responsible study, prayerful use, evaluation and ongoing development of texts within the authorized structures of the General Convention will contribute to an atmosphere of openness and dialogue as the Church gradually realizes this aspect of the full participation of women in its life. (See also the discussion in the body of the Committee on the Status of Women's Blue Book report, under Objective 6.)

### **Resolution #A088**

Study Lectionary Development

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Standing Liturgical Com-**
- 2 **mission prepare an "occasional paper" on the evolution of the lectionary for study**
- 3 **by the Church, with particular attention to issues of language and how the choice of**
- 4 **passages from Scripture might insure a balanced presentation of the tradition that does**
- 5 **not inappropriately favor any class, race, gender, ethnic group or category of persons**
- 6 **over others.**

#### EXPLANATION

The passages of Scripture which the Church has emphasized through liturgical use have varied from age to age in response to developments in doctrine, shifting theological interpretations, political pressures, and the association of particular passages with saints from various periods in history. Lectionaries are one means by which the Church draws special attention to some portions of the canon of Holy Scripture while implicitly downplaying others. Broader awareness of the history of this process, and the factors that have influenced the choice of readings for various purposes, will improve Episcopalians' knowledge and understanding of the Bible itself and their informed participation in the liturgical use of the Word in the services of the Church. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 6.)

**Resolution #A089**

Lay Employees Pension and Medical Coverage

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That all units of the Episcopal**  
 2 **Church under ecclesiastical authority in the United States be required to provide pen-**  
 3 **sion benefits at least equal to those of the Episcopal Church Lay Employees Retire-**  
 4 **ment Program, and medical coverage comparable to that provided clergy, for all lay**  
 5 **persons employed more than 1000 hours per year by any diocese, parish, mission or**  
 6 **agency of this Church, such coverage to be phased in beginning January 1, 1992, and**  
 7 **provided for all such employees not later than January 1, 1993.**

EXPLANATION

Although clergy retirement benefits have been mandatory for decades, the majority of lay persons employed by the Church have little or no pension provisions outside of the federal Social Security program, and most also lack adequate health insurance. The 1988 General Convention "encouraged" the provision of retirement benefits for lay persons not later than January 1990, but few units of the Church have complied. A survey conducted by the Church Pension Fund at the request of the 1988 General Convention documents a widespread need for appropriate health and retirement benefits, to enable the Church to attract and keep well-qualified lay employees, and to provide simple economic justice for thousands of faithful staff members otherwise at risk of financial catastrophe due to medical expenses, and of an unnecessarily dependent, even impoverished old age. The National Network of Lay Professionals has identified this issue as one of major importance for all lay employees of the Episcopal Church, the majority of whom are women. Adoption of and compliance with this resolution will enable the Church to eliminate one manifestation of systemic sexism (and clericalism) in our common life. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 7b.)

**Resolution #A090**

Reduce Discrimination in Deployment

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Develop-**  
 2 **ment of Ministry promote the development of educational materials and training pro-**  
 3 **grams for diocesan deployment officers, search committees and congregations, and**  
 4 **encourage their use in existing deployment systems, to help reduce unconscious**  
 5 **discrimination against clergywomen, clergymen of color, and clergy with disabilities,**  
 6 **in the deployment processes in this Church.**

EXPLANATION

The phrase, "They're not ready to consider a woman/black/hispanic," is frequently heard in discussions of whose names are forwarded for consideration by search committees, which applicants are selected for interviews and how seriously candidates are treated. Insidious, often true, such statements are among the hidden structures of institutional racism, sexism and other forms of unjust discrimination in the Church, despite a decade of attention to affirmative action by the Church Deployment Office. "Readiness" is seldom something that happens by itself, and the Church has an obligation to teach, preach, and support people in praying for the grace to perceive and welcome the leadership potential of all the men and women ordained for service in this Church. Diocesan deployment officers play a critical role in this process, and should be equipped with helpful materials and strategies for encouraging search committees

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and congregations to grow in openness to the variety of gifts God showers upon the Church. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 7b.)

### **Resolution #A091**

Endorse United Nations Convention on Women

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **supports the Executive Council's endorsement of the United Nations "Convention on**
- 3 **the Elimination of All Forms of Discrimination Against Women" adopted in 1979;**
- 4 and be it further
- 5 *Resolved*, **That this Convention deplores the continued failure of the United States**
- 6 **Congress to ratify this simple statement of the humanity of women; and be it further**
- 7 *Resolved*, **That the Presiding Bishop is hereby requested to communicate this concern**
- 8 **directly to the President of the United States and the Chair of the Senate Foreign Rela-**
- 9 **tions Committee, and to instruct the Washington Office of this Church to include**
- 10 **ratification of the Convention among its priorities and to report annually on the status**
- 11 **of this matter to the Executive Council via the Committee on the Status of Women.**

### EXPLANATION

In November 1988 the Executive Council passed a resolution urging ratification of this United Nations Convention, a treaty which spells out internationally accepted principles and standards for achieving equality between women and men, taking children and families into account. Adopted by the United Nations General Assembly on December 19, 1979, it came into force as a treaty on December 3, 1981. As of June 1990, 103 countries had ratified or acceded to this Convention, and additional countries had signed it. Ratification or accession obligates governments to pursue a policy of eliminating discrimination against women and to report progress to the United Nations Committee on the Elimination of Discrimination Against Women. Signing the Convention obligates governments to do nothing that contravenes the principles set forth in its specific articles. For a summary of these articles, see Appendix B of this report.

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The Committee on the Status of Women continues its tasks of monitoring, investigating, advocating and recommending to the Presiding Bishop, the Executive Council, and the Church, measures that will promote the full participation of women in the life of this Church and their corollary well-being in society. Its overall goals and objectives remain the same as those presented above. Specific tasks for the next triennium include:

1. To sponsor a series of regional hearings on violence towards women, to enable the Church to listen to the voices of those whose lives have been affected, to encourage theological reflection about the connections between violence and sexism in our society, and to promote appropriate educational and direct service programs in response.
2. To continue to collaborate with the Office of Pastoral Development and the Task Force on Clergy Sexual Exploitation.
3. To expand cooperation with the Executive Council Commission on Racism, especially to promote the use of anti-racism training models throughout the Church.

4. To initiate a study to follow up the 1987 Action Research Survey on the participation of women in the Church.
5. To continue to monitor the participation of all women in the life of the Church, identify barriers, and stimulate appropriate efforts to eliminate them, with attention both to lay women's voluntary service and to lay and ordained women employed by the Church.
  - A. To support the lives and ministries of lay women by:
    - encouraging sensitivity to the time constraints facing single mothers and women working outside the home when scheduling church activities;
    - stimulating development of a training process to enhance awareness by church leaders of the way women's voices are often not heard and their work undervalued in comparison with that of their brothers in the Church.
  - B. To promote continued improvement in the deployment prospects for ordained women and lay professionals by:
    - promoting active participation in the Church Deployment Office system by ordained women and lay professionals;
    - continuing to monitor the deployment process;
    - supporting the development of information and training materials to reduce unconscious discrimination in that process;
    - advocating and promoting salary and benefit equity.

## EPILOGUE

The Committee on the Status of Women invites the General Convention and the whole Church to join it in celebrating the steps toward wholeness that have already been taken, and to support the continuation of efforts to achieve the full participation of women in the Church. Trusting in the One who created and redeemed us all, female and male, in the one Body of Christ, we are empowered by the Spirit to seek and serve God in all creation.

## APPENDIX A: A Study of Deployment of Ordained Women in the 1980s

Summary excerpts of data from Paula D. Nesbitt, *Feminization of American Clergy: Occupational life chances in ordained ministry* [Ph.D. dissertation, Harvard University, 1990].

Nesbitt studied the deployment of clergy ordained since 1970 in the Episcopal Church and Unitarian Universalist Association. For Episcopalians she compared the career paths of four cohorts of men and women, now priests, who were ordained to the diaconate in 1970, 1975, 1980 and 1985, comparing these with male ordinands in similar cohorts from 1920 through 1965. The number of women in the first two groups was very small, but the patterns were similar to those of larger samples in the later groups. This sociological study covered many aspects of deployment. A summary of key points is provided here:

## DEACONS AND SEX-SEGREGATION

By 1985 far more women than men were being ordained "permanent" or "vocational" deacons, so the permanent diaconate was tending to become a sex-segregated role. Parishes with paid deacon-level positions may hire either permanent deacons or transitional deacons. Of male transitional deacons, only 7.6% took deacon-level positions

in parishes, compared with 16.9% of female transitional deacons. Consequently, mostly female permanent deacons were found to be competing with female transitional deacons for the same few paid deacon-level positions, which tended to cluster women at the bottom of the ordained ladder in parish ministry. The expansion of the permanent diaconate appears to be having a greater negative effect on the initial employment opportunities of female transitional deacons than on their male counterparts.

### **FIRST JOBS FOR NEWLY ORDAINED (NOT PERMANENT DEACONS)**

Full-time vs. part-time:

Among men, 83% found full-time jobs, compared with only 57% of women. Women's marital status did not correlate with this—that is, proportionately more women than men were in part-time jobs regardless of their marital status—despite assumptions and some earlier research suggesting that married women may prefer part-time jobs. Interestingly, men's marital status was a factor in full vs. part-time employment: men in part-time positions were more likely to be single. This pattern suggests that preference for full-time church employment is given first to men perceived to be traditional “heads of households,” next to single men, and lastly to women regardless of their family responsibilities.

Of those hired for part-time church jobs, most men and women took additional part-time jobs in order to make a living. Of these, men were four times likelier to find a second part-time job within the Church, compared with women, who were more likely to take a second job outside the Church. In other words, women began with fewer opportunities for both full-time and part-time employment within the Church than men. The disadvantage was compounded for women who combined part-time church employment with part-time secular employment, since they gained fewer contacts and less experience in the Church compared with their male counterparts, who more typically combined two part-time church jobs into full-time church employment.

Type of full-time positions:

Among the men, 92.6% found their first and second jobs in “normative” positions in parish ministry (curate, assistant, vicar, etc.), compared with only 75.4% of the women. Of those in other church jobs, men were most likely to be in diocesan administrative positions, which provided experience and contacts that improved their parish employment opportunities for the future. Women who did not find parish jobs were most likely to be in school or hospital chaplaincies, which tended to keep them out of the networks that facilitate parish placements, where most of the jobs are.

### **LEVEL OF POSITIONS**

Nesbitt rated clergy positions, based on level of responsibility, degree of independent authority, size of parish, status/prestige, and other factors, into nine levels [1 = deacon, 2 = director of youth/relig. ed./etc., 3 = curate or assistant, 4 = interim, 5 = vicar, 6 = rector, 7 = senior rector (500+ members), 8 = dean or suffragan, 9 = diocesan bishop]. On average, men found first positions one full level above those found by women, a difference which tended to remain as men and women moved into second and third positions. This differential occurred in spite of the fact that women generally had more education than their male counterparts, and were somewhat older and more experienced. Particularly distressing was the fact that an apparent improvement in this situation in 1980, when women's entry levels came very close to those of men, was reversed in the 1985 cohort, in which even more women were clustered in the lowest entry-level positions compared with men than in 1975.

Most men became rectors of parishes, most women did not, and it took longer for the women who did to attain that level. For example, among those ordained to the diaconate in 1980, 5% of the men began as rectors, 15% were rectors by the second year, 25% the third year, and 40% by the sixth year. By contrast, no women ordained in 1980 became rectors until the third year, and by the sixth year only 15% had found such positions. Among those ordained to the diaconate in 1975, almost 60% of the men had become rectors within ten years, compared with barely 25% of the women. (See Figures 6-8 in the body of the Committee on the Status of Women's Blue Book Report.) Historically, job availability decreased as the number of clergy increased, so that entry level and rate of advancement was lower and slower for those ordained since 1970 than it was for those ordained in the 1950s and 1960s. This trend began well before women's ordination to the priesthood was authorized, but it has affected women disproportionately.

### **DURATION OF POSITION, AND INTERIMS**

Men and women tended to stay about the same length of time in their first positions. Women's second positions tended to be much shorter than men's, due to their taking more interim or other temporary jobs because fewer permanent jobs were open to them. Many dioceses deliberately placed women in interim positions as a way of exposing parishioners to ordained women (the 69th General Convention in 1988 recommended that this be done), and this does appear to improve general attitudes. But Nesbitt's research indicates that having a female interim did not make it any more likely that a parish would actually call a woman as rector. It also compounded women's disadvantages in terms of job security and the opportunity for sustained experience in one place.

Overall, Nesbitt's research documented a persistent pattern of discrimination in the deployment of ordained women in the Episcopal Church in the 1980s.

### **APPENDIX B: Summary of United Nations Convention on the Elimination of All Forms of Discrimination against Women**

(Summary by IRAW: the International Women's Rights Action Watch, which grew out of the 1985 Nairobi World Conference on Women.)

Article 1: Definition of discrimination—any distinction, exclusion or restriction made on the basis of sex, which has the purpose or effect of denying the equal exercise of human rights and fundamental freedoms in all fields of human endeavor.

Article 2: Policy measures to eliminate discrimination—embody the principle of equality in national constitutions, codes or other laws, and ensure practical realization; establish institutions to protect against discrimination; ensure that public authorities and institutions refrain from discrimination; abolish existing laws, customs and regulations that discriminate against women.

Article 3: Guarantees basic human rights and fundamental freedoms on an equal basis with men.

Article 4: Temporary special measures to achieve equality—may be adopted and must be discontinued when equality is achieved; special measures to protect maternity are not considered discriminatory; practices based on the inferiority or superiority of either sex shall be eliminated.

Article 5: Sex roles and stereotyping — social and cultural patterns must be modified to eliminate sex-role stereotypes and notions of inferiority or superiority of either sex; family education to teach that men and women share responsibility in raising children.

Article 6: Prostitution — measures shall be taken to suppress all forms of traffic in women and exploitation of prostitution.

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Article 7: Political and public life—the right to vote in all elections, be eligible for election to all elected bodies, participate in formulating government policy, hold office at all levels in government and participate in non-governmental organizations.

Article 8: Participation at the international level—opportunity to represent their country at the international level and to participate in international organizations.

Article 9: Nationality—equal rights to acquire, change or retain their nationality, and to the nationality of their children.

Article 10: Equal rights in education—equal access to education and vocational guidance; same curricula, examinations, standards for teaching and equipment; equal opportunity for scholarships and grants; equal access to continuing education and literacy programs; elimination of stereotyping in education and textbooks; measures to reduce female dropout rates; equal participation in sports and physical education; equal access to health and family planning information.

Article 11: Employment—same employment rights as men; choice of profession, employment and training; equal remuneration and benefits, including equal treatment as to work of equal value; social security; occupational health and safety protection; prohibition of dismissal on the basis of pregnancy or marital status; maternity leave; provision of social services encouraged, including child care; special protection against harmful work during pregnancy.

Article 12: Health care and family planning—equal access to health care; appropriate pregnancy services.

Article 13: Economic and social benefits—equal access to family benefits, loans and credits; equal right to participate in recreational activities, sports, cultural life.

Article 14: Rural women—recognition of the particular problems of rural women, the special roles they play in economic survival of families and of their unpaid work; ensure equal participation in development; right to participate in development planning and implementation; access to health care and family planning services; right to benefit directly from social security, to training and education, to organize self-help groups and cooperatives, to participate in all community activities, to access to credit, loans, marketing facilities, appropriate technology, and equal treatment in land and agrarian reform and resettlement; to adequate living conditions—housing, sanitation, electricity, water, transport and communications.

Article 15: Equality before the law—guarantee same legal capacity as men, to contract, administer property, appear in court or before tribunals; freedom of movement; right to choose residence and domicile; contractual and other private restrictions on legal capacity of women shall be declared null and void.

Article 16: Marriage and family law—equal rights and responsibilities with men in marriage and family relations; right to enter freely into marriage and to choose a spouse; equality during marriage and at its dissolution; right to choose freely the number and spacing of children; access to information, education and means to make that choice; equal rights to guardianship and adoption of children; same personal rights as husband; right to choose family name, profession or occupation; equal rights and responsibilities regarding ownership, management and disposition of property; a minimum age and registration of marriage.

Articles 17-22: Detail the establishment and function of the Committee on the Elimination of Discrimination against Women.

Articles 23-30: Detail the administration of the Convention.