

4 communities of color, (2) clarify the role of racism in AIDS among these communities, and (3)  
5 identify specific actions which Episcopalians in communities of color and in the majority  
6 community must take in response to HIV/AIDS; and be it further  
7 *Resolved*, That the sum of \$40,000 be appropriated for the conduct of these consultations and  
8 distribution of the results of their work.

**Resolution A047 Program for the National Church: Prevention**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the life-saving work of prevention education in  
2 the Episcopal Church be continued by providing further Provincial training in the use of the  
3 *Episcopal Guide to Teens for AIDS Prevention (TAP)*; and that the ministry of prevention be  
4 expanded to young adults, a population at especially grave risk for infection, through development  
5 or adaptation of existing resources, to include emphasis on abstinence as well as on proven harm  
6 and risk reduction strategies; and be it further  
7 *Resolved*, That \$15,000 per year be appropriated for further Provincial training in Teens for AIDS  
8 Prevention, with such sums to be matched by at least one dollar in funding from other sources for  
9 every five dollars from the budget of the Church; and be it further  
10 *Resolved*, That the sum of \$25,000 be appropriated for development and publication of a  
11 prevention resource for young adults.

**Resolution A048 Continuing Witness to God's Love**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That each congregation, diocese, province, and  
2 agency of the Episcopal Church reaffirm its continued commitment to a Christian response to the  
3 AIDS/HIV pandemic in our nation and world by signing "The Council Call: A Commitment on  
4 HIV/AIDS by People of Faith" as endorsed in Resolution B028a of the 71st General Convention;  
5 and be it further  
6 *Resolved*, That during the 1998-2000 Triennium our Church and its members will with special  
7 intention preach, pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education,  
8 Sound Public Policy, Fairness in the Church Workplace, and Collaboration in our individual and  
9 corporate responses to HIV/AIDS.

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

**MEMBERSHIP**

Patricia S. Castillo (West Texas) 1997  
Rebecca Crummey (Springfield) 2000 replaced  
Linda B. Grona (Dallas) *R.I.P.*  
Ginny Doctor (Alaska) *Executive Council Liaison* 1997  
Carol Gallagher (Pennsylvania) *Co-Chair* resigned  
Thais Gordon (Connecticut) 1997 replaced  
Antoinette Daniels (New York)  
Jessica A. Hatch (Arizona) 2000

## EXECUTIVE COUNCIL

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Edward W. Jones (Indianapolis) 2000  
Carole Jan Lee (California) 2000  
Bonita Ann Palmer (California) 1997  
Ginger Paul (Western Louisiana) *Co-Chair* 1997  
Gini Peterson, (Atlanta) 1997  
Edward W. Rodman (Massachusetts) 2000  
Marge Christie (Newark) *Consultant* 1996-97  
Pamela W. Darling (Pennsylvania) *Consultant* 1994-96  
Ann Smith, *Staff Liaison, Episcopal Church Center*

Bishop Edward W. Jones and Deputy Marge Christie are authorized to receive nonsubstantive amendments to this report.

*In Memoriam:* Linda Sue Brooke Grona, 1946-1996

Linda Grona, a leader of excellence, died on April 8, 1996. Her love for justice extended beyond her home in Texas and beyond the Episcopal Church. As a Women of Vision trainer, she exemplified a model for shared leadership and a compassion for God's justice that transforms the old and shapes the new. She served as an international witness for peace and justice for women, participating in Anglican Encounter events in Brazil and Honduras and connecting women of Province VII to stories that bind us together in the Anglican Communion. May she rest in peace.

### SUMMARY OF THE COMMITTEE'S WORK

**Convention Mandate:** The Committee on the Status of Women (CSW) 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 socio-economic issues that determine the conditions of women's lives.

**Theological basis:** This mission arises out 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 Jesus Christ." One aspect of that Good News is that all are one in Christ Jesus, male and female. We rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being realized.

**Accountability, Scope and Goals:** The committee is appointed by the Presiding Bishop, to report to the Executive Council in accordance with Resolution A077 of the 1988 General Convention. Based on this charge and the work of its predecessor, the Committee for the Full Participation of Women in the Church, the CSW drafted its mission statement and 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; and, to advise and recommend to General Convention and to the church, policy and program which will improve the status of women.

**Additional Mandate, Resolution A049:** As a result of consultations in 1990-93 to end violence against women, the Committee on the Status of Women proposed, and the 71st General Convention concurred resolution A049 authorizing the committee to make the Episcopal Church safe for all in four ways: by encouraging every parish to develop ministries to this end and to continue to raise awareness about the church's role in responding to violence against women; by supporting extensions of the consultation process in every province and diocese; by providing resource people and educational materials for use in regional and local programs; and, by securing outside funds to support training.

**FINANCIAL REPORT FOR THE 1995-1997 TRIENNIUM**

|                      | <i>1995</i>   | <i>1996</i>   | <i>1997</i>   | <i>Total</i> |
|----------------------|---------------|---------------|---------------|--------------|
|                      | <i>Actual</i> | <i>Actual</i> | <i>Budget</i> |              |
| <i>Income</i>        |               |               |               |              |
| Budget               | \$21,000      | \$21,500      | \$21,500      | \$64,000     |
| <i>Expenses</i>      |               |               |               |              |
| Non Staff Consultant | \$1,222       | 0             | 0             | \$1,222      |
| Administrative       | 94            | 540           | 5,000         | 5,634        |
| Committee Meetings   | 12,615        | 16,210        | 16,500        | 45,325       |
|                      | -----         | -----         | -----         | -----        |
| Total                | \$13,931      | \$16,750      | \$21,500      | \$52,181     |

*Note:* Expenses were under budget in 1995 in part because the committee had several resignations of members who were not replaced for some time. The committee expects to use unexpended funds from 1996 for preparation for General Convention.

**Objectives for 1994-1997: Achievements and Ongoing Work**

The committee refined the following objective: to work to assure the full participation of women in our society as a direct benefit of the full participation of women in the church. The primary focus of the 1991-1994 triennium was the issue of violence against women. Attempts were made from 1994 to 1997 to continue this work.

**Achievements**

1. *Raising Awareness:* At General Convention 1994, CSW first distributed, "STOP Violence Against Women: A Report and Recommendations from the Committee on the Status of Women." This report, prepared by Pamela W. Darling, names the problem of violence against women in society and the complicity of the church. The committee issues a call to transform spiritual violence and lays out an agenda and strategy for individuals, parishes, community groups, and diocesan, provincial, and national church agencies to reflect and act on what has been identified as a national epidemic.
  
2. *Resources Packet:* To meet the mandate of A049, the committee has included "STOP the Violence Against Women." in a resource packet designed to guide provinces, dioceses, and local groups in organizing consultations to educate about violence against women and build local networks to respond. The packet is now available to the church through Parish Services.

## EXECUTIVE COUNCIL

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Episcopal Church Women, the House of Bishops, and the House of Deputies will have access to these materials for the 72nd General Convention and 42nd Triennial Meeting of the Women of the Episcopal Church.

3. *Video and Study Guide:* In keeping with the CSW's 1994-1997 objective to identify the scriptural and traditional sources of sexism, the committee co-sponsored a Joint Session of the 1994 General Convention/Triennial Meeting. Episcopal Church Women produced a 45-minute video of the program entitled, "A Vision of Wholeness: Overcoming Sexism." The video and a study guide has been mailed to the current president of Episcopal Church Women in each diocese.
4. *Workshops:* During the Justice Summit, sponsored by the Justice, Peace and the Integrity of Creation (JPIC) Committee in February-March, 1997, the committee held workshops on violence against women, including strategies for parishes and dioceses to confront violence in its many forms.
5. *Support Women in the Episcopate:* CSW continued conversations with bishops who are women. Bishops Mary Adelia McLeod and Catherine Scimeca Roskam offered insights and suggested ways lay and ordained women could work together to enrich and empower each other's ministries.
6. *Women's Concerns and the Office of Presiding Bishop:* To encourage full consideration of issues affecting women, the committee forwarded a series of questions for candidates to the Joint Nominating Committee for the Election of the Presiding Bishop.

### **Ongoing Work**

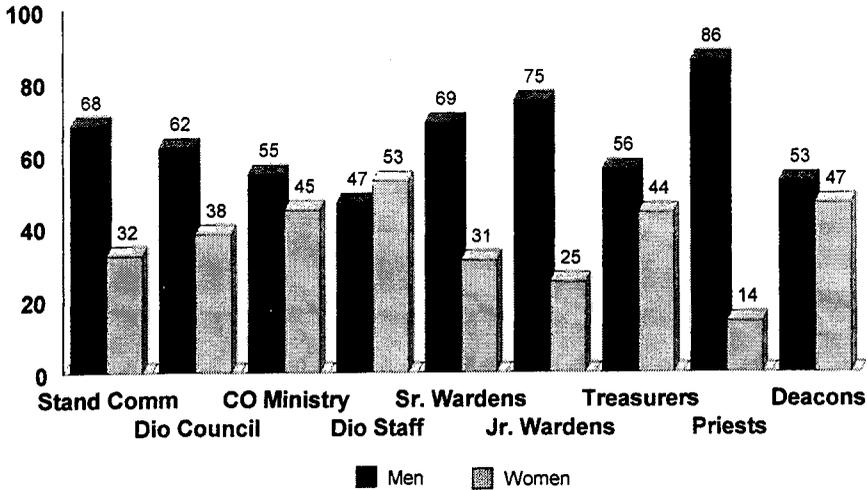
1. *Seek funding to implement Resolution A049.* The committee was frustrated by its inability to find adequate funding to support a major mandate for 1994-1997: to facilitate local consultations on violence against women. As a body established by a resolution of General Convention rather than by canon, the committee is ineligible for special project monies. Individual members and groups found ways to continue some of the work.
2. *Give special attention to violence against youth and young adult women.* The Program Director of Ministries with Young People Cluster briefed the committee on the needs of young women in the church. Members appointed in 1996 from the Young Adult and the Higher Education ministries networks, will assist the committee in this work.
3. *Continue conversations with Church leaders.* CSW continued discussions it initiated during General Convention in 1985. Entitled "Lunch with ...", these conversations have included Paul Tournier, Marie Fortune, Carter Heyward, Byron Rushing, Verna Dozier, Owanah Anderson, and others. During the 72nd General Convention and the 42nd Triennial Meeting, the committee will have lunch with Bishops M. Thomas Shaw and Barbara C. Harris discussing a theology of leadership.
4. *The Office of Women in Mission and Ministry (WIMM):* Since its inception, CSW has sought to assist WIMM's outreach to women. Through this office, the committee's concerns for justice

for all women have been represented internationally at the Anglican Encounters in Brazil and Honduras; at the Non-Governmental Organization (NGO) Forum and the United Nations Fourth World Conference on Women in Beijing. Efforts to network globally and domestically continue with WIMM's Worldwide Web page, Anglican Women, and The Journal of Women's Ministries. The office serves as a clearinghouse for resources, provides leadership training and works as a catalyst with the Council of Women's Ministries to bring together women from all races and social classes. Like "a stone that has been thrown into a pond," WIMM's influence "offers women a vision of what their lives as Episcopal women can be." CSW unanimously reaffirms this ministry and urges the whole church to ensure its support.

5. *Monitoring and Advocacy:* The committee was invited to attend the Interim Bodies Meeting in Minneapolis, MN in October, 1995, to network about its concerns regarding health, the Prayer Book and liturgy, sexual exploitation, and justice. Awareness of the need for women's voices to be included in deliberations of commissions, committees, and boards prompted CSW to ask the Committee on the State of the Church to include in its revision of the parochial report a way to find out the numbers of men and women in each congregation. This is relevant to the committee's search for accurate statistics regarding lay and ordained ministry. CSW also encouraged the Standing Commission on Health to implement A055 and urged the Standing Commission on Human Affairs to be proactive in considering impacts of the Welfare Reform Bill of 1996 on women and children. The idea of a consultation on violence against women as part of the 1997 Justice Summit surfaced during a meeting with the Justice, Peace and Integrity of Creation team.
6. *Identifying the Status of Ordained Women:* Obtaining sex-specific baseline data is prerequisite to any kind of effective monitoring of ordained women's numbers, deployment, and compensation. While Canon requires that the names of all ordinands be submitted to the Recorder for Ordinations, current format does not include the ordinand's sex. The committee will seek to work with the Recorder of Ordinations to derive information about ordained persons who are female. Data from the Church Pension Fund, the Church Deployment Office, and the Council for the Development of Ministry, though piecemeal, has been most helpful.
7. *Leadership Survey Results:* In 1987 the committee asked the Presiding Bishop to request diocesan bishops to report the numbers of women holding selected leadership roles. In that year 90 dioceses responded. Results indicated that women held 22% of selected leadership roles. A similar request in 1990 fielded 40 responses which showed a net gain of 2% over 1987. In 1996, 81 dioceses returned information showing women had made steady gains during the last two trienniums. In the nine-year period between 1987 and 1996, the proportion of women in leadership increased 15%. Roughly one out of every five roles was held by a woman in 1987; by 1996 a woman held one out of every three roles. The largest gain appears to be in service to Commissions on Ministry, from 33% in 1987 to 45% in 1996, and Diocesan Councils, where women's participation increased by 9% during the triennium. Results for the latest update are shown in the graph, "Diocesan and Parochial Leadership Roles".

## Diocesan and Parochial Leadership Roles -- 1996

### Women - Percent of Total - Men



Though diocesan and parish results are optimistic, parity for women in church leadership is by no means achieved or assured. As members elected or appointed to Interim Bodies charged with carrying on the work of General Convention between triennial meetings, the proportion of women on commissions and select committees declined by two percent. In 1997, there were 12 fewer women serving on commissions than in 1994. On Legislative Committees of General Convention, women's numbers increased due largely to the expansion of the Social and Urban Affairs Committee membership, but percentages remained virtually unchanged when total numbers were adjusted. At the 72nd General Convention, women will constitute 52% in the lay order of the House of Deputies, and clergy women 20%. Women have been eligible to serve in the House of Deputies since 1970 and as priests since 1976. Women continue to gain a larger share of the membership, as they have done steadily since their enfranchisement.<sup>1</sup>

#### PROPOSED BUDGET FOR THE COMING TRIENNIUM

|                    | 1998     | 1999     | 2000     | Total    |
|--------------------|----------|----------|----------|----------|
| <i>Income</i>      |          |          |          |          |
| Budget             | \$21,000 | \$21,500 | \$21,500 | \$64,000 |
| <i>Expenses</i>    |          |          |          |          |
| Administrative     | \$400    | \$400    | \$5,000  | \$5,800  |
| Committee Meetings | 20,600   | 21,100   | 16,500   | 58,200   |
| <i>Total</i>       | \$21,000 | \$21,500 | \$21,500 | 64,000   |

RESOLUTIONS

**Resolution A049 Committee on the Status of Women Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the following amounts be appropriated from the  
2 DFMS Budget for the Committee on the Status of Women: \$21,000 for 1998, \$21,500 for 1999  
3 and \$21,500 for 2000 which totals \$64,000 for the triennium.

**Resolution A050 Monitoring Effects of Welfare Reform on Women and Children**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the effects of “welfare reform” on the lives of  
2 women and children be a priority in diocesan mission outreach planning and action, and be it  
3 further  
4 *Resolved*, That dioceses enter into dialogue with members of their state legislatures on behalf of  
5 responsible welfare reform which would aid poor people rather than penalize them, and be it  
6 further  
7 *Resolved*, That the Washington Office urge members of Congress to change the priorities which  
8 decrease spending for welfare programs and increase it for the military.

*Explanation*

- In calling upon the church to address the issue of Welfare Reform, the committee realizes its goal “to monitor the effects of sexism, racism, and other forms of discrimination on the status of women in the United States; and to advise and recommend to General Convention and to the Church, policy and program which will improve the status of women.” The committee is concerned that sexism and racism are playing a role in efforts to reform the social welfare system. Young women, women of color, poor women, immigrant and refugee women, and their dependent children are particularly vulnerable to prejudice and scapegoating. The committee believes that compassionate and informed socioeconomic policy cannot be crafted without understanding the prejudice that underlies their treatment.
- The Welfare Reform Bill, officially known as the National Personal Responsibility and Work Opportunity Reconciliation Act of 1996, recently replaced Aid to Families with Dependent Children (AFDC) and the Job Opportunity and Basic Skills programs. This action eliminates federal entitlements, gives block grant funding to states which determine eligibility and benefit levels, cuts the Food Stamp Program and significantly restricts eligibility for Supplementary Security Income for disabled persons. The Welfare Reform Act requires states to meet work participation rates among recipients or have their funding reduced, at a time when educational opportunities, child care, and few entry level jobs paying a living wage are available.
- In “Stop Violence Against Women,” CSW recommended that the church promote appropriate welfare reform, “to humanize the system which robs people of dignity ... and keeps women with dependent children in virtual bondage... .” (p. 21, “Stop the Violence...”) The rhetoric shaping much of the debate excludes the voice of the poor and disenfranchised. Policy makers and the electorate often reference sexist and racist stereotypes which perpetuate the spread of inaccurate information regarding recipients of public assistance.
- For instance, the typical “Welfare Mother,” “is generally viewed as an unwed, inner city, adolescent woman of color who is unwilling to work and who bears children in order to receive support. In reality, studies show the average mother receiving AFDC is white, 29 years old, has two children, has been previously married, is most often a survivor of domestic violence, was born in the United States and has four years of work experience.<sup>2</sup> Most individuals believe the

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cost of maintaining a safety net for the poor is exorbitant, when in fact AFDC is only 1%, while food stamp and Medicaid for AFDC recipients together make up just 2% of the federal budget.<sup>3</sup> As the gap between rich and poor widens, few realize that the United States leads industrialized nations in child poverty with rates not unlike those in Latin America.<sup>4</sup>

- The Committee on the Status of Women applauds and supports the Executive Council in its 1996 resolution urging the church “to bring the Christian message of compassion and empowerment of those who are poor to state policy makers,” the President, Congress, and others charged with welfare reform. The committee also wishes to see the church actively involved in the ongoing debate around this process of reform and alert to its effects on the most poor and vulnerable among us. To this end the Committee on the Status of Women submits the preceding resolution.

### **Resolution A 051 Confronting Discrimination, Especially Sexism**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Presiding Bishop and the President of the
- 2 House of Deputies remind the chairs of all boards, agencies, committees, commissions and other
- 3 interim bodies that the 1991 General Convention asked them to be “attentive to issues of
- 4 inclusion affecting their members and the content of their deliberations, to devote meeting time at
- 5 the beginning of each triennium to an exploration of how racism, sexism and other forms of
- 6 discrimination may limit their work.”

#### *Explanation*

- This resolution had some slight impact on the deliberations of the interim bodies in 1991 but has not been widely used since then. Much of the emphasis was on racism, very little attention given to sexism. Therefore the CSW urges revisiting the issue with attention to both sexism and racism and every other form of discrimination.
- Sexism may be defined as a systemic abuse of power based on gender. In part, sexism is rooted in the denigration of the feminine and the hatred and fear of female power. Recent studies suggest that such hatred and/or fear stems, in part, from a failure to come to terms with the irreducible fact of the opposite sex as “other,” as “not like me.” Fear-based failure on the part of both men and women spawns efforts to reduce, trivialize, or deny any differences of biology or social conditioning or, at the other extreme, unduly exaggerates them and isolates, disempowers, and pits individuals and groups against each other. Both responses often result in violence. Given sexist power dynamics, the primary victims are women. Sexism has many modes, and unlike racism, seems to be propelled not by difference, but by a denial of difference, a nostalgic, narcissistic desire for same-as-me, for “we are all alike here.” Sexism is a prejudice that admits no Other. Our reactivity to this discovery of difference in its many manifestations, seems to constitute a hidden dynamic in sexism.<sup>5</sup>

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The Committee on the Status of Women believes issues of gender, power, and authority contribute in major ways to a disconnection between the parish and provincial and national leadership. Undergirding much of this disconnection are persistent racist and sexist ideologies and behaviors. Unless the church comes to terms with these issues and ideologies, CSW believes the mission and ministry of the church will be further diminished. Therefore, for the next triennium, the committee commends to new and continuing members consideration of the

following objectives:

- to propose a plan to the next Presiding Bishop that would recommend strategies regarding these issues, particularly as they affect women's ministries and ministry with women. To prepare this plan, the committee intends;
- to facilitate expanded conversations on theologies of leadership, authority, power-sharing, and mutual ministry that model alternatives to structures and systems which exclude the full participation of women;
- to advocate for wide scale training to identify, confront, and repent of sexism;
- to call attention to the fact and dynamics of gender oppression and violence against women as a class; to name such oppression in the church and beyond the church and, where appropriate, to hold the church accountable;
- to monitor the impact of changes in federal social service policy affecting the welfare and health of women and children;
- to pursue data that reveals the extent and nature of ordained and lay women's professional deployment and compensation; and
- to commend, support and strengthen efforts of interim commissions, committees, boards, and national church staff to improve the status of women, especially the Office of Women in Mission and Ministry in its efforts to develop outreach to women, to provide leadership training, and to hold before the church the need to develop resources for women in the language of worship, including the prayer book, the lectionary and the hymnal.

Respectfully submitted by Ginger Paul, *Chairperson*

#### *End Notes*

- <sup>1</sup> Crew, Louie "Profile of the Episcopal House of Deputies of the General Convention, 1997." 1997 statistics and narrative for Women Deputies to Convention taken from Dr. Crew's section on Gender.
- <sup>2</sup> "Few Welfare Moms Fit the Stereotypes," *Research in Brief*, Institute for Women's Policy Research, Washington, D.C., January 1995.
- <sup>3</sup> Parrot, Sharon. "What Do We Spend on Welfare?" Center on Budget and Policy Priorities, February 13, 1995.
- <sup>4</sup> Jones, Rebecca. "The Price of Welfare Dependency: Children Pay," *Social Work*. Vol. 40, No. 4, July 1995.
- <sup>5</sup> Young-Bruehl, Elisabeth. *The Anatomy of Prejudices*. Cambridge: Harvard University Press, 1996, pp. 126-131ff.

## **J. 1994 GENERAL CONVENTION RESOLUTION TRACKING**

### **Diocesan Reporting Compliance for 1994 and 1995**

Canon I.6.2 on Annual Diocesan Reports directs: "The report shall include statistical information concerning the parishes and missions of the Diocese, the clergy and other ministries, and the institutions in any way connected with said Diocese; together with the financial information required by Canon I.4.6(e). It shall also include information concerning implementation by the diocese of resolutions from the previous General Convention which have been specifically identified by the Secretary of General Convention under Joint Rule 13 as calling for Diocesan action."

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Responsibility for Parochial and Diocesan Reporting was transferred back to the General Convention Office in November 1995. Each year the Executive Council compiles churchwide vital and financial statistics and publishes them in the "Episcopal Church Annual." Between 1992 and 1995, due to poor diocesan reporting compliance with Canon 1.6.2., it was not possible to provide accurate statistics for our clergy vital statistics for 1994.

Compliance on reports required by the Canon 1.6.2. for report years 1994 and 1995 were reported to A&F in 1996. At the direction of A&F, a concerted effort to improve compliance was made by Mr. Raymond L. Duncan, the new Parochial and Diocesan Reports Coordinator, and Ms. Susan F. Jones. Compliance reporting improved dramatically in 1996. However, some dioceses have not submitted reports.

The following dioceses have not complied with the canonical requirement to submit a diocesan report for the years 1994 and 1995. There is a total of 21 in 1994 (including 5 from Province IX and 3 from other jurisdictions) and 22 in 1995 (including 7 from Province IX and 4 from other jurisdictions).

### Domestic Dioceses

| 1994          | 1995                  |
|---------------|-----------------------|
| Alabama       | Albany                |
| Alaska        | Connecticut           |
| Albany        | East Carolina         |
| Connecticut   | Easton                |
| Easton        | Maryland              |
| Maryland      | New Jersey            |
| New Jersey    | New York              |
| New York      | Newark                |
| Oklahoma      | Rio Grande*           |
| Oregon        | Southern Ohio         |
| Rio Grande    | Southwestern Virginia |
| Washington    |                       |
| West Virginia |                       |

### Province IX

| 1994               | 1995               |
|--------------------|--------------------|
| Central Ecuador    | Central Ecuador    |
| Colombia           | Colombia           |
| Dominican Republic | Dominican Republic |
| El Salvador        | El Salvador        |
| Litoral (Ecuador)  | Honduras           |

### Other Jurisdictions

| 1994               | 1995               |
|--------------------|--------------------|
| Churches in Europe | Churches in Europe |
| Haiti              | Haiti              |
| Virgin Islands     | Taiwan             |
|                    | Virgin Islands     |

\* extension requested

### Resolution Response Status Report (Referrals from the 71st General Convention)

**Canon I.4.1(b) directs:** "The Executive Council shall be accountable to the General Convention and shall render a full published report concerning the work with which it is charged to each meeting of the said Convention. The report shall also include information on the implementation of all concurred resolutions of the previous convention calling for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church."

Executive Council assigned reporting on the implementation of 1994 GC Legislation to Administration & Finance. The Hon. George T. Shields (A&F) and Bruce W. Woodcock (GCO) communicated with the dioceses during the triennium and received their reports in 1996.

In October 1994 all concurred resolutions requiring action were referred by the Secretary (as per Joint Rule 13) to the various Interim Bodies for reporting back to the 72nd General Convention within in their Blue Book reports. Response to 22 resolutions referred to the dioceses for action is recorded in the following chart that presents overall reporting from 59 dioceses out of 113 reporting jurisdictions.

**1994 RESOLUTIONS REFERRED TO DIOCESES FOR ACTION**

Status: I Completed; II Ongoing; III Considered; IV No Action; and V Total Number of Reporting Dioceses.

| <b>Res. #</b> | <b>Title/Summary</b>                           | <b>I</b> | <b>II</b> | <b>III</b> | <b>IV</b> | <b>V</b> |
|---------------|--|----------|-----------|------------|-----------|----------|
| A002a         | AIDS/HIV: Educational Concerns                 | 3        | 38        | 5          | 9         | 56       |
| A011a         | Disposition of Diocesan Records                | 13       | 29        | 11         | 3         | 56       |
| A033          | Principles for Interfaith Dialogue             | 2        | 36        | 2          | 15        | 55       |
| A040s         | Provincial and Diocesan Support of Programs    | 4        | 39        | 7          | 1         | 51       |
| A045a         | Foster Ordination of People of Color           | 3        | 31        | 9          | 14        | 58       |
| A046          | Foster Lay Leadership by People of Color       | 2        | 40        | 6          | 9         | 58       |
| A047          | Address Racism in Parish Programs              | 2        | 37        | 8          | 8         | 55       |
| A082          | Outreach: Jubilee Ministry, Violence           | 1        | 26        | 15         | 14        | 56       |
| A096          | Resources for Peace with Justice               | 2        | 14        | 10         | 28        | 54       |
| A137s         | Diocesan/Congregational Study on World Mission | 1        | 27        | 8          | 21        | 57       |
| B016a         | Designate "St. Francis Academy Day"            | 3        | 4         | 6          | 42        | 55       |
| B017a         | Children at Risk                               | 6        | 27        | 6          | 20        | 57       |
| B028a         | HIV/AIDS: "The Council Call"                   | 3        | 15        | 8          | 30        | 56       |
| B029s         | Anti-Racism                                    | 3        | 17        | 4          | 29        | 53       |
| C008a         | Hispanics/Under Represented Ethnic Groups      | 2        | 26        | 5          | 20        | 54       |
| C024a         | United Nations Convention on Rights of Child   | 5        | 6         | 12         | 32        | 55       |
| C026a         | Educational Materials for Lesbian/Gay Youths   | 3        | 10        | 6          | 36        | 55       |
| D067          | Support Year of the Small Church               | 4        | 43        | 5          | 6         | 58       |

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| Res. # | Title/Summary                          | I  | II | III | IV | V  |
|--------|--|----|----|-----|----|----|
| D087a  | One Church, One Inmate                 | 1  | 13 | 10  | 31 | 55 |
| D115a  | Seat, Voice and Vote for Youth         | 21 | 19 | 5   | 11 | 57 |
| D132s  | Immigrant "Bashing"                    | 3  | 16 | 5   | 33 | 57 |
| D135a  | Monitor Integration of People of Color | 2  | 33 | 4   | 17 | 56 |

The following dioceses have *not* reported their response on twenty-two 1994 Convention resolutions referred to the dioceses for action this triennium:

### Domestic Dioceses

Alabama  
 Albany  
 Atlanta  
 Central Gulf Coast  
 Central New York  
 Central Pennsylvania  
 Dallas  
 Delaware  
 East Carolina  
 East Tennessee  
 Eastern Michigan  
 Eastern Oregon  
 El Camino Real  
 Hawaii  
 Indianapolis  
 Kansas  
 Louisiana  
 Maryland  
 Massachusetts  
 Missouri  
 Montana  
 New Jersey  
 New York  
 Newark  
 Northwestern Pennsylvania  
 Oklahoma  
 Pittsburgh  
 Rhode Island  
 San Diego  
 San Joaquin  
 Southeast Florida  
 Southern Ohio

Southwest Florida  
 Southwestern Virginia  
 Spokane  
 Springfield  
 Texas  
 Utah  
 Washington  
 West Missouri  
 Western Louisiana  
 Western Massachusetts

*Total: 42 (out of 99)*

### Province IX Dioceses

Central Ecuador  
 Colombia  
 Dominican Republic  
 El Salvador  
 Guatemala  
 Litoral (Ecuador)  
 Nicaragua  
 Panama

*Total: 8 (out of 9)*

### Other Dioceses & Jurisdictions

Churches in Europe  
 Haiti  
 Navajoland  
 Virgin Islands  
*Total: 4 (out of 5)*

**1994 RESOLUTIONS REFERRED TO EXECUTIVE COUNCIL FOR ACTION**

Executive Council Standing Committee on Administration and Finance:

|       |  |           |
|-------|--|-----------|
| A042a | Investing to Reduce Hazardous Waste          | ongoing   |
| A044a | Environmental Guidelines for National Church | ongoing   |
| D002  | Grant to Hispanic Scholarship Trust          | completed |

Executive Council Standing Committee on Program:

|       |  |  |
|-------|--|--|
| A007a | AIDS/HIV: Inventory and Evaluation     | completed  |
| D112a | Assistance to Church in Sudan          | completed  |
| D029a | Jubilee 2000                           | referred to Standing Commission on Stewardship and Development |
| D055  | Coordinate Communications Strategy     | completed  |
| D135a | Monitor Integration of People of Color | consultation completed, remainder ongoing                      |

Executive Council Standing Committee on Planning and Evaluation: no resolutions referred

**APPENDIX****Committee for Dialogue on Canon III.8.1 (1995)**

Legislation (designated as C004sa) regarding the ordination of women and their ministry after ordination was adopted by the 71st General Convention to require the appointment of a committee to consider the issues and to report. The "Rowley Report" and the Minority Report filed with it (the "Reports") were received by the Executive Council. The Committee was not authorized to file its report with the General Convention. The Executive Council believes Convention should have the opportunity to consider the resolutions offered by the Rowley Committee, attaches the Reports as an appendix, and includes the resolutions.

Created by mandate of the 1994 71st General Convention and appointed by the Presiding Bishop and the President of the House of Deputies acting upon Resolution 1994: C004sa, the Committee consists of the following members:

The Rt. Rev. Robert D. Rowley, Jr. (Northwestern Pennsylvania) *Chair*  
The Rt. Rev. Frank K. Allan (Atlanta)  
The Hon. James E. Bradberry (Southern Virginia) *Secretary*  
The Rev. Canon Gay C. Jennings (Ohio)  
Sarah G. McCrory, Esq. (Upper South Carolina)  
Mrs. Rita Moyer (Pennsylvania) *Vice Chair*  
David W. Rawson, Esq. (Pennsylvania)  
The Rev. Anne W. Robbins (Southern Ohio)

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The Rev. Rebecca C. Spanos (Pittsburgh)  
The Rt. Rev. William C. Wantland (Eau Claire)  
Dr. Pamela P. Chinnis, President of the House of Deputies *member ex officio*

### SUMMARY OF THE COMMITTEE'S WORK

#### **Charge to the Committee**

The Committee was created by Resolution 1994: C004sa of the 71st General Convention which:

- affirmed the language of Canon III.8.1 guaranteeing both men and women access to the ordination process;
- recognized that women are not now admitted to the ordination process in every diocese of the church;
- acknowledged that those who support and those who oppose the ordination of women each hold a valid theological position; and
- provided for the appointment of a committee, in consultation with bishops from dioceses in which women may not be ordained, to discuss how the Canon "can be implemented in every diocese of this Church."

The Committee was charged to address the following matters:

1. opportunities for full access for women to the Ordination process in this church;
2. opportunities for ordained women to carry out their ministries in every diocese of this church;
3. opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese; and
4. opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese.

The committee was directed to report to the interim meeting of the House of Bishops in 1995, and did so at Portland, Oregon, in September, 1995. It was also directed to report to the Executive Council at its November, 1995 meeting, and did so.

#### **The Work of the Committee**

The committee began its work in Pittsburgh, Pennsylvania, on April 17, 1995. All members of the committee attended, except Bishop Wantland who was unexpectedly delayed because of the death of a priest in his diocese. The Chair informed the committee that Bishop Wantland would arrive the following morning. In consideration of the substantial task assigned the committee, deliberations opened with prayer.

Between April 17 and April 19, the committee explored the language of Canon III.8.1, focusing specifically on finding a solution that would be acceptable in every diocese, including those in which women are neither presently admitted to ordination, nor permitted to exercise their ordained ministry. At the outset, there was sharp disagreement over the language of Canon III.8.1. Several members of the committee expressed their strong belief that the word, "shall" as in "The provisions of the Canons ...for...ordination ...shall be equally applicable to men and women" made mandatory the right of women to access the process of ordination. Other members of the committee believed the language to be no more than permissive, essentially limited by the views of the bishop. In this context, the search for a middle ground was begun.

The committee considered the Montgomery Plan used in the Diocese of Chicago; the unofficial plan used in the Diocese of Pennsylvania in which candidates opposing the ordination of women pursue ordination in the Diocese of Quincy; and the findings of the Eames Commission. The committee took special note of two elements of the British approach to the ordination of women: first, that women were granted access to ordination in all dioceses in the English church; and second, that the sensitivities of those opposed to the ordination of women were protected by what are known as “flying bishops,” alternate ecclesiastical authorities from dioceses not opposed to the ordination of women.

Bishop Rowley posited four courses of action: (1) do nothing; (2) negotiate, (3) bring a presentment against a bishop thought to be violating Canon III.8.1; or (4) propose canonical changes to General Convention in 1997.

Of the four courses, negotiation was the most favored, premised upon the assumption that no person would be prejudiced by virtue of their support for, or opposition to, the ordination of women. Sarah McCrory strongly urged the committee to negotiate, focused upon the tasks assigned by General Convention in Resolution 1994: C004sa.

After specific consideration of each of the matters the committee was directed to discuss, the committee arrived at a proposed course of action for each of the areas of concern. (As noted later, the proposed course of action was deemed unacceptable by the diocese bishops that do not ordain or license women.)

*C004sa*

Resolve 1. Opportunities for full access for women to the ordination process in this church.

**Recommendation to implement Resolve 1:** The committee recommends the adoption of a model now in place in the Diocese of Eau Claire. Candidates for ordination to the priesthood would be considered on their merits, without regard to their gender, and offered in the same manner as candidates presenting themselves for ordination in dioceses that currently ordain women. If they were considered to be suitable candidates for ordination, and gained a favorable recommendation, the recommending diocese would agree to assist the candidate to enter the ordination process in an assisting diocese. However, the candidate would be responsible for meeting the qualifications of the assisting diocese, including residency, if required by the canons of that diocese. This recommendation assumes that vestries will honestly consider women for ordination to the priesthood, setting aside their personal preference in return for retaining the right to decline to ordain women. This recommendation is made with the understanding that the originating diocese bears no responsibility for financial assistance to the candidate recommended for ordination. It is the intention of the committee that the same concept be applied in the case of those denied access to ordination by bishops and/or standing committees who refuse to admit to the ordination process candidates who are opposed to the ordination of women.

Resolve 2. Opportunities for ordained women to carry out their ministries in every diocese of this church.

**Recommendation to Implement Resolve 2:** The committee recommends the canons be amended to provide that in those dioceses where the bishop is unable or unwilling to license (1) ordained women or (2) those ordained who are opposed to the ordination of women, access to licensure will be provided by an alternative ecclesiastical authority. The committee recommends that the alternative ecclesiastical

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authority be the provincial bishop serving as the president or the vice president of the province, and that licensing be predicated upon the ordained person meeting all requirements for licensure. The committee further recommends that the canon provide for monitoring of the licensure process in those dioceses where women, or those who oppose access to ordination for women, are now denied licensure. Finally, the committee urges the House of Bishops to publicly adopt a stand opposing the imposition of sanctions or discipline upon any member of the clergy who invites either a woman, or those opposed to the ordination of women, to exercise their ministry.

Resolve 3. Opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese.

**Recommendation to Implement Resolve 3:** The committee recommends that the canons be amended to provide that in those dioceses where women may not be currently called, and where those who oppose the ordination of women will not be called, that letters dimissory be received by an alternate ecclesiastical authority, specifically the provincial bishop serving as the president or vice president of the province. This recommendation is made with the clear understanding that any person to whom this canon applies will be in all respects otherwise qualified. The committee further recommends that the canon provide for monitoring of the issuance of letters dimissory and election of rectors in those dioceses where women or those who oppose access to ordination of women are now denied access. Further, it is implicit in this recommendation that the canon provide, additionally, that the ordained clergy who are subject to this resolution may be called without the consent of their diocesan, but upon the approval of the provincial bishop in consultation with the diocesan, and will be admitted to the full life and activities of the diocese which they are entering.

Resolve 4. Opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese.

**Recommendation to Implement Resolve 4:** The committee recommends that the canons be amended to provide that any congregation within a diocese, unable to avail itself of the sacramental services of its bishop because of the fact that its bishop is a woman, be permitted after consultation with the diocesan bishop to apply to the provincial president or vice president for the appointment of an alternate bishop to provide sacramental services. The express purpose of this canonical proposal is to address the theological concerns of those who oppose the ordination of women and is not addressed to any other theological dispute that may exist between a parish and its diocesan.

The Chair suggested, and the committee agreed, that the appropriateness and merit of the recommendations could not be evaluated in the absence of representatives of affected dioceses. Accordingly, the committee planned a second meeting in July, 1995, for the purpose of airing the recommendations and inviting comments, both from those who would be most affected, and from the church at large.

Prior to the meeting, the committee was informed that specific invitations had been extended to the Bishops of Ft. Worth, Quincy, and San Joaquin. Additionally, the dates and purpose of the meeting were published through the Episcopal News Service. Because the first meeting had been attended by members of the press and representatives of special interest groups within the church, the committee felt there was sufficient dissemination of the proposals for meaningful dialogue.

On July 5, 1995, the committee reconvened in Arlington. All of the members were present, as were Bishops Iker and Schofield of Ft. Worth and San Joaquin respectively. They were joined by Bishop Jacobus of the Diocese of Fond du Lac. Bishop Ackerman, of the Diocese of Quincy, was unable to attend. Bishops Harris, McCloud, and Dixon were also invited, together with their diocesans, where appropriate, but none chose to attend, except Bishop Dixon who appeared as a witness before the committee.

The meeting was purposefully structured to begin with dialogue between the committee and the affected bishops. All parties had been sent copies of the recommendations immediately following the April meeting. A summary of the proposals was given to begin the discussion.

Unfortunately, the dialogue was unhelpful, except to the extent that it revealed that the proposals developed in the April meeting are unworkable in the dioceses at which they were aimed. At least two diocesans said that they would admit women to the ordination process, but the women would have to go to another diocese to be ordained. Mr. Rawson noted that persons opposed to the ordination of women face the same problem in some dioceses. That being the case, the first resolve, if adopted, would address the concerns of people on both sides. However, the second resolve presented what turned out to be an insurmountable problem. Two of the diocesans responded to the proposal for implementation by stating that they would only permit a woman to be called to their diocese if the parish calling them was transferred to another diocese. The majority of the committee was unwilling to support the concept because it would mean the "Balkanization" of the church. The meeting concluded for the day without discussing resolves 3 and 4.

The meeting resumed on July 6, 1996. Scheduled as a public hearing, the committee devoted its attention to testimony from interested members throughout the church. During the course of the day, the committee heard from twenty-five individuals, male and female, lay and ordained, representative of the diversity in the church. After everyone wishing to speak had been given the opportunity to be heard, the speakers, interested parties, and spectators in attendance were given the opportunity to make suggestions about how Canon III.8.1 could be implemented in every diocese in the church. The dialogue was broad and raised as many issues as were addressed. At the conclusion, the Chair thanked those in attendance for their concern and participation.

Following dinner, the committee met in closed session to consider the possibilities. Dr. Chinnis stated that she would not participate in any committee voting.

The possibilities arrived at by the committee were as follows:

1. adopt new canonical language applying the canons equally and mandatorily to men and women, and affirming the traditional role of conscience;
2. do nothing; the committee was charged to engage in dialogue, and had completed its task;
3. modify Canon III.8.1 by the simple expedient of adding "in every diocese of the church" to the end of the canon;
4. adopt the English plan of "flying bishops;"
5. adopt a plan comparable to the one used in the Diocese of Pennsylvania by entering into an agreement with a cooperating diocese for the ordination of individuals denied access in their home diocese;

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6. adopt canons which would permit a church to leave a particular diocese and join one more sympathetic to their positions;
7. vest authority in the Presiding Bishop to appoint bishops to oversee licensing and related matters; and
8. ask the House of Bishops to declare null and void the "conscience clause."

Having labored hard during a long day, at 10:10 p.m. the committee adjourned for the night.

On the final morning, July 7, 1996, deliberations began with admonitions from each side of the issue: a call for a "mind of the House" resolution in the House of Bishops that Canon III.8.1 is mandatory, and a suggestion that language needs to be incorporated in the canons protecting those who oppose ordination of women.

Bishop Allan proposed amending canons III.8, III.16, and III.17 to remove any qualification for ordination, licensure acceptance of letters dimissory, or acceptance as a priest based on gender. He further proposed a non-canonical resolution for consideration by both Houses of General Convention that would provide protection for those who are theologically opposed to the ordination of women but, establishing that persons exercising ministry and leadership in the church are obliged to obey and implement the canons of the church. A motion to table the resolutions was made and defeated on a vote of 5-3. A motion to adopt the proposed canonical changes and the non-canonical resolution was made and approved on a vote of 5-4.

Bishop Wantland asked for permission to read a minority statement and permission was given. On behalf of the members of the committee voting against the proposed course of action, Bishop Wantland expressed concern that the committee's timetable was driven by a special-interest group within the church, causing the committee to devote insufficient time to dialogue on the problem. He further stated that while there was serious concern that women be afforded access in every diocese, insufficient time was devoted to the protection of those opposed to ordination of women. Finally, he expressed concern that the position of the majority effectively denies the validity of the minority's theological position, a position recognized in the resolution establishing the committee.

The committee adjourned on July 7, 1996.

On Wednesday, September 27, 1995, the work of the committee was presented to the interim meeting of the House of Bishops by Bishop Rowley. In the course of presenting the committee's proposed canonical and non-canonical resolutions, he also called upon the House of Bishops to adopt a "mind of the House resolution stating:

*Resolved, it is the mind of this House that Canon III.8.1 is mandatory in all dioceses of this church."*

Appearing in support of the committee's recommendations were Bishop Allan, Canon Jennings, and Mr. Bradberry. Appearing in opposition were Bishop Wantland, Mr. Rawson, and Mrs. Moyer. Following a vigorous debate, the resolution proposed by Bishop Rowley was adopted on a roll-call vote. A report was also made to the Executive Council in November, 1995, by members of the committee.

RESOLUTIONS

The Committee proposes the following resolutions for consideration by General Convention.

**Resolution A052 Amend Canon III.8.1, Canon III.16 and 17: On Ordination Qualifications**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.8.1 be amended by adding the following  
2 sentence at the end thereof: *No one shall be denied access to the ordination process nor postulancy,*  
3 *candidacy or ordination in any parish or diocese of this church solely on account of sex;* and be it  
4 further  
5 *Resolved*, That Canon III.16.1(d) be amended by adding the following sentence at the end thereof: *The*  
6 *ecclesiastical Authority shall not deny or refuse to accept Letters Dimissory solely on account of sex;*  
7 and be it further  
8 *Resolved*, That Canon III.16.2 be amended by adding the following sentence at the end thereof: *No*  
9 *member of the clergy shall be denied a license solely on account of sex;* and be it further  
10 *Resolved*, That Canon III.17.3 be amended by adding the following as the penultimate sentence thereof:  
11 *Sex alone shall not be a factor in the Ecclesiastical Authority's determination of whether such person is*  
12 *a duly qualified priest.*

*Explanation*

General Convention approved the ordination of women in 1976. Twenty years later, women are denied access to ordination and the right to exercise their ordained ministry in a handful of dioceses. The amendments are intended to eliminate any question about whether canons pertaining to ordination, licensure, issuance, or acceptance of letters dimissory, and qualification as a priest, as applied to women, are merely permissive, or are mandatory. The canons are mandatory and applicable in all dioceses.

**Resolution A053 Rights of Those Opposing Women's Ordination**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That (a) no member of this church shall be denied access  
2 to the ordination process, postulancy, candidacy, ordination, license to officiate in a diocese, a call to a  
3 cure in a diocese or letters dimissory solely on account of their theological views on the ordination of  
4 women; (b) no member of this church shall be denied a place in the life and governance of this church  
5 solely on account of their theological views on the ordination of women; and (c) every person who  
6 exercises a ministry as a leader and trustee in this church is obliged to obey and implement the canon  
7 law of this church.

*Explanation*

Individuals are free to disagree on matters of theology in the Episcopal Church, and to express their beliefs in the councils of the church and seek change. However, church leaders are not free to disregard the canons of the church in the pursuit of their own theological visions. It is the intention of this resolution to insure that no member of our church will be excluded from the life of the church for theological beliefs, and to also insure that no members of the church will be excluded from vocational opportunities in this church because of beliefs, combined with actions, that are in conflict with the canons.