

EXECUTIVE COUNCIL COMMITTEE ON THE STATUS OF WOMEN

www.episcopalChurch.org/women.htm

MEMBERSHIP

The Rev. Catherine Munz, <i>Chair</i>	Western Massachusetts, I, 2009
The Rev. Cynthia L. Black, <i>Vice chair</i>	Western Michigan, V, 2009
The Rev. Thomas B. Woodward, <i>Secretary</i>	Rio Grande, VII, 2009
The Rt. Rev. Marc Andrus	California, VIII, 2009
The Rev. Nicole S. Janelle	Los Angeles, VIII, 2009
Ms. Helena Mbele-Mbong	Churches in Europe, II, 2009
Mrs. Sarah T. Moore	Southwest Florida, IV, 2009
The Rev. Canon Mary Moreno Richardson	San Diego, VIII, 2009
The Rev. Canon Mary June Nestler	Utah, VIII, 2009
Ms. Callie Swanlund	Chicago, V, 2009
Ms. Martina Gardner Woods	North Carolina, IV, 2009

Episcopal Church Center Staff Consultants:

The Rev. Margaret R Rose, *Director, Office of Women's Ministries* (2006-2008)
Ms. Kim Robey, *Program Officer, Women's Ministry & Leadership Development, Mission Leadership Center*

Mr. R.P.M. Bowden, Atlanta, IV
Executive Council Representative

COMMITTEE MANDATE

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

ACTION ON 2006 GENERAL CONVENTION RESOLUTION MANDATES

2006-D024: Gender Equality and Parity in The Episcopal Church

Responding to Resolution 2006-D024, the Committee surveyed dioceses to determine the number of women who are General Convention deputies and those elected to diocesan decision-making bodies. The Committee believes this work is ongoing and needs to be expanded to include gender equity related to Episcopal elections, clergy compensation and clergy deployment.

The Committee conducted a survey in May 2008, of all dioceses in response to Resolution 2006-D024 to determine gender equity in elected diocesan bodies and chancellors. The response rate overall was 73% of United States dioceses, 68% of all dioceses. The survey was conducted by email distribution and telephone follow-up. The response rate by province was:

I: 71%	VI: 75%
II: 73%	VII: 100%
III: 77%	VIII: 67%
IV: 60%	IX: 0%
V: 73%	

Executive Council Committee on the Status of Women

Results by province, by percentage, are:

Province	Chan- cellor	Chan- cellor	Stand- ing Cte	Stand- ing Cte.	COM	COM	Trial Court	Trial Court
	M	F	M	F	M	F	M	F
I	100	0	59	41	46	54	52	48
II	86	14	54	46	53	47	66	34
III	70	30	58	42	50	50	63	37
IV	73	27	71	29	51	49	73	27
V	100	0	58	42	51	49	64	36
VI	100	0	60	40	43	57	61	39
VII	92	8	63	37	57	43	80	20
VIII	83	17	61	39	44	56	49	51
IX	x	x	x	x	x	x	x	x
Average	85%	15%	62%	38%	50%	50%	65%	35%

Province	Court of Review	Court Of Review	Delegates to Diocesan Convention	Delegates to Diocesan Convention	Gen. Conv. Depts.	Gen. Conv. Depts.
	M	F	M	F	M	F
I	x	X	40	60	40	60
II	44	56	46	54	47	53
III	57	43	54	46	56	44
IV	69	31	56	44	67	33
V	56	44	48	52	60	40
VI	x	x	52	48	48	52
VII	71	29	53	47	63	37
VIII	46	54	46	54	52	48
IX	x	x	x	x	x	x
Average	57%	43%	50%	50%	56%	44%

Notes: Boxes with "x" indicate no diocese reported any figures in that province.

Some dioceses appear to have included only lay delegates to diocesan convention, while some included clergy as well. If clergy had been reported, the percentage of female delegates to diocesan convention would have decreased overall, as male clergy remain in the majority in most dioceses.

Some dioceses were unclear about the difference between Trial Court and Court of Review members. Some did not report any figures for one or both.

A few dioceses included alternates with General Convention Deputies. These were included in the results.

Overall, women and men enjoy equity on Commissions on Ministry and as Delegates to Diocesan Convention, though this varies considerably by province and diocese. In some dioceses women are in the majority of COM members. The greatest gender inequity is reflected in the Chancellors' column; only 15% of chancellors (no vice-chancellors are reported on this chart) are women. Standing Committees are 38% women, Trial Courts are 35% women, and Courts of Review 43% women. General Convention women remain in the minority. Several provinces are significantly behind others in achieving gender equity on diocesan bodies.

It is clear that, overall, gender equity is making strides in The Episcopal Church, but areas remain in which equity must still be pursued.

The Committee discussed the need to view trends of deployment within the church, seeking to document progress in parity for clergywomen in The Episcopal Church.

The Church Pension Group (CPG) generously provided information on the number of senior and solo clergy, associates and curates active in the CPG system, organized by diocese, gender and position in congregations in the 100 domestic dioceses. (The Committee is aware that there are many women, especially deacons, who are not active in the Church Pension Fund.) CPG also produced the 2006 Church Compensation Report, providing the Committee with further information.

In 2004 data non-retired clergymen in the Church Pension system numbered 4,125. In 2007, that number decreased to 3,752. Clergywomen, on the other hand, had a modest increase from 1,704 in 2004 to 1,715 in 2007.

Overall, the number of female clergy increased nearly 2% during 2004-2007, from 29.2% of all clergy to 31.4%. Of that 31.4% of all clergy, women who were rectors of multiple clergy staff congregations or serving as solo clergy, rose from 23.2% to 25.9%.

Dioceses with the largest percentage of female clergy often have some of the lowest median salaries and are largely rural. The five dioceses with the highest percentage of female clergy are: Eastern Oregon, (77.8%), Navajoland (66.7%), Utah (60%), Oregon, (52.2%) and Rochester (51.7 %).

Dioceses with the smallest percentage of women clergy in the Church Pension system are: South Carolina (4.9% of all diocesan clergy), Springfield (5.0%), Eau Claire (8.3%), Louisiana (9.8%) and Western Louisiana (10.8%).

As of 2007, four dioceses have no female clergy in the Church Pension system. They are: Ft. Worth, Quincy, San Joaquin, and Western Kansas.

Overall, clergy are paid better in dioceses where there are fewer female clergy. Women consistently are paid less than men for a similar position. According to CPG research, for every dollar that a clergyman earns, a clergywoman earns 85 cents.

A male cleric with 20 years or more of experience has a median salary of \$77,195, while the median salary for a female cleric with 20 or more years is \$66,355. Senior clergymen's salaries significantly outpace senior clergywomen's.

Conversely, clergywomen under the age of 35 make approximately \$1,450 more per year than their male counterparts.

LANDMARK STUDY

The Committee assisted in the development of a landmark study co-sponsored by the Church Pension Group, CREDO, the Office of Congregational Research and the Office of Women's Ministries. This study, designed by the Rev. Dr. Paula Nesbitt to capture vocation and employment patterns of women clerics, will provide statistics that will be analyzed and reported to the church. The study is slated to be circulated in the Fall 2008 by the Church Pension Group. The Committee anticipates the survey will provide much data for its work in the next triennium.

2006-A140: WOMEN CLERGY RETIREMENT NEEDS

In response to this second mandate from General Convention, the Committee consulted with various church bodies dealing with women in retirement and met with women students at the Church Divinity School of the Pacific to listen to their concerns about future retirement needs and deployment after graduation. Their concerns—such as viable pensions for those with late vocations and lower salaries—are very real and deserve the church’s attention. As key information in this area is still being gathered by other agencies, the Committee’s work will continue in the next triennium and be reported out with appropriate Resolutions.

COMMUNION-WIDE MATTERS

A. RESPONSE TO PROPOSED ANGLICAN COVENANT

In April 2007, the Executive Council requested that Episcopalians respond to the Nassau Draft of the proposed Anglican Covenant. The Committee, deeply concerned about provisions in that Draft, wrote the Committee’s response as persons mandated to consider the status of women in our church. Our conclusions were:

- Women have been vastly underrepresented in the process that produced the Windsor Report and in its subsequent discussions and responses. The Committee commends and values the participation of those highly qualified women who served on the Windsor Report and Covenant committees. The Committee notes, however, that the richness of women’s theologies and experiences in the church could not possibly be brought to the table by so few.
- The Committee expects international bodies to appoint women and men to tasks in equal numbers, as directed in Anglican Consultative Council (ACC) 2005 Resolution 13-31, and the Committee urges The Episcopal Church to do likewise, furthering implementation of Resolution 2006-D024.
- The process for ratifying any proposed covenant has a serious inherent flaw: in many provinces, the voices of lay and ordained women are all but excluded from decision-making bodies.
- The proposed plan for the Instruments of Communion, by definition, favors leadership by men. At this time, the Archbishop of Canterbury is male, only one woman is a primate, fewer than 20 women are serving as active bishops, and women comprise less than one-third of the Anglican Consultative Council (and will be even fewer if the primates become members of the ACC, as proposed by the Nassau Draft.) Women’s voices, therefore, effectively are reduced to a small percentage of the proposed worldwide Instruments of Communion, although the Committee notes that women represent approximately 60-70% of the world’s Anglicans.
- The Covenant presumes a listening process that largely has been ignored across the Communion, thereby excluding women’s voices and, with them, the voices of lesbian Anglicans.

B. BEIJING CIRCLES

The Committee practiced and commends the process of Beijing Circles—group prayer, study and reflection—helping to focus on women’s issues arising from the Beijing Platform for Action ratified at the 1995 United Nations World Conference on Women. These circles lead to effective action for the empowerment of women and girls, underscoring Millennium Development Goal #3.

C. INTERNATIONAL CONNECTIONS

Members of the Committee attended gatherings and provided leadership for the United Nations Committee on the Status of Women, Anglican Women’s Empowerment and the International Anglican Women’s Network. In addition, members contributed to publications and other media resources that focus on the concerns of women, including Episcopal News Service, Episcopal Women’s Caucus and Episcopal Church Women. This participation has broadened the Committee’s understanding of the status of women beyond The Episcopal Church.

OTHER ACTION ITEMS

A major part of the Committee’s work has been to provide a “gender lens” for looking at all parts of the work of The Episcopal Church. Throughout the triennium the Committee has spoken with most of the committees, commissions and boards of General Convention as well as Episcopal seminaries to:

- Discover areas of common cause

- Speak out on issues of common concern, and
- Establish partnerships for work on common goals and themes.

The Committee initiated relationships with agencies in the wider church and in the secular world, including Evangelical Lutheran Church of America (ELCA) and United Methodist women's ministry programs, the YWCA and the Coalition Against Human Trafficking.

The Committee met with Steve Hutchinson, Chancellor of the Diocese of Utah, to discuss concerns about proposed changes to Title IV, ways women are disadvantaged in the deployment process and the need expressed by many women for alternative forms of conflict resolution between clergy and bishops.

HUMAN TRAFFICKING

Despite the continuing presence of the topic of human trafficking on General Convention's agenda, the Committee is aware that this is an issue for all in the church and not just those living in Border States. Committee member, the Rev. Mary Moreno Richardson, ministers daily on the Mexican-U.S. border with those affected by human trafficking. She reports that human trafficking exists far beyond her region, mentioning Minnesota, where girls, boys and young women are being abducted and sold into international sex trade.

Four years ago the Committee produced material to raise awareness of this issue and sent it to every congregation in the church. Little has been done of which the Committee is aware. The Committee continues to be concerned about the lack of resources for teenagers, children and parents in the church. Given the increasing incidence of trafficking and the national and international attention it is receiving, the Committee believes updated materials and additional means for parish involvement should be offered to the church through the Office of Women's Ministries and the Church's Office of Public Policy.

Bishop Jeffrey Rowthorn was commissioned to write a *Litany for an End to the Evils of Trafficking*, which we commend as a resource to be used in congregational and diocesan worship services on or near Human Trafficking Awareness Day, which falls each year on January 11.

EMPLOYMENT ISSUES

SEARCH PROCESS, MONEY, DEPLOYMENT AND RETIREMENT

While great strides have been made to promote gender equality in the church's deployment policies and practices, several issues remain to be addressed. After studying available research, meeting with affected individuals and groups and drawing on the Committee's experience, it identified several critical issues before the church, including:

- A significant gap exists between salaries of men and women clergy;
- A set of unique difficulties is present for women in early career development and retirement and often unjustly and unfairly impact them;
- Unequal treatment of women often occurs during interviews and consideration for church employment;
- Strong anecdotal evidence reveals that following an initial two or three year curacy, a significant number of women have a difficult time finding suitable positions. As a result, some opt out of the system and find work outside the church;
- Young mothers attempting to reenter the deployment system are often faced with additional difficulties in the deployment system;
- While the church provides resources (such as a *Guide to Human Resources Practices for Lay Employees in Episcopal Churches*, 2nd Edition) for candidates for lay positions in the church, no such similar resource is available to clergy and search committees;
- Program and institutional funding often is not equally accessible to women or under serves them; and
- Investment opportunities that focus on the advancement of women, such as Pax World's "Women's Equity Fund," should be available for clergy and lay retirement funds.

PARENTAL LEAVE

The Episcopal Church should model fair and just practices in the workplace for women and men. The support of families and individuals promotes the nurture of relationships and safety of children and should be a priority for employment policies in the church.

Parental leave is an employee benefit that provides paid or unpaid time off work to care for a child or make arrangements for the child's welfare. The term often includes maternity, paternity and adoption leave.

Federal law provides twelve weeks of unpaid time off for new parents, but applies only to qualified workplaces. Many small businesses, nongovernmental, non-profits, part-time and/or new employees are not covered.

The Committee is aware that other General Convention bodies are examining this and related workplace concerns, specifically work arising from Resolutions 2006-A125 (Task Force to Study Employment Policies and Practices) and 2006-D065 (Study of Family Leave Pension Waiver Policy). This committee affirms the need for The Episcopal Church to examine and establish a church-wide Policy for Parental Leave for all full-time clergy and lay employees as a required base line for churches and church institutions to adopt on this issue.

SUMMARY

For the past 20 years, this Committee has spoken with a clear and often prophetic voice on issues such as violence against women, women in poverty, women and war, human trafficking, sexual equality, gender parity in the workplace and ordination (especially of women to the episcopate), expansive language, family and child welfare and parental leave.

During this 2007-2009 triennium, the Committee addressed church organization matters including equal participation and representation of women and men on diocesan and church-wide decision-making committees and commissions, and speaking out for the continued presence of the Office for Women's Ministries at The Episcopal Church Center as it reorganized working and ministry groups.

The Committee engaged and endorsed global participation and advocacy of women through the United Nations and Anglican Communion structures and networks, responded to the proposed Anglican Covenant, monitored and addressed the intersection of women's issues and the Millennium Development Goals. It discussed and moved to direct data collecting to reflect the progress of women in the church.

Yes, the status of women has made great strides in The Episcopal Church, but...

Ben Jealous, 35, new president of the National Association for the Advancement of Colored People (NAACP), amidst jubilant Democrats celebrating the selection of Barack Obama as the first African American candidate for President of the United States, was asked by a reporter if now the NAACP was irrelevant and would go out of business.

"To the contrary," Jealous responded. "It is now more important than ever. These are just the first steps."

The Committee rejoices in The Episcopal Church's female presiding bishop. It is a temptation to believe that, with her election, gender equality has been achieved. The Committee is aware that within The Episcopal Church and across the Anglican Communion the status of women is still being debated, often with rancor. Now, more than ever, seeing issues through a "gender lens" is imperative.

No other committee within the structures of the General Convention has as its mandate to watch, listen and act for the wellbeing of women and their full inclusion in all aspects of church leadership and ministry.

OBJECTIVES 2010-2012 TRIENNIUM

- Continue to collect, analyze and report data regarding gender parity in the church.
- Address concerns about the process by which Episcopal searches receive and consider the names of candidates who are women.
- Using recent and continuing studies in The Episcopal Church, work with relevant Committees, Commissions, Agencies and Boards (CCABs) and other church organizations to prepare legislation for the Executive Council or General Convention 2012 to address: unequal compensation in the church; disadvantaging of women in retirement and deployment; and the need to establish guidelines and resources for clergy and search committees to enable fairness and equality in calling vicars, rectors and bishops.
- Monitor Title IV proceedings.
- Monitor Communion-wide matters that affect women.
- Revisit the church's response to issues of domestic violence and violence against women.

BUDGET

The Executive Council Committee on the Status of Women will meet approximately five times during the next triennium to accomplish the preceding objectives. This will require one meeting in 2009, two in 2010, and two in 2011, as well as 10 conference calls during the triennium. This will require a total of \$60,000.

RESOLUTIONS

RESOLUTION A165 WOMEN AND MONEY

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church urge the
- 2 Church Pension Fund to make available Pax World Fund's "Women's Equity Fund," or a similar investment
- 3 vehicle, to those investing in "RSVP" (403b) accounts through the Church Pension Fund.

EXPLANATION

The Committee is aware that money can be used as a means of enabling the full humanity and ministry of women—and that the lack of financial support can be crippling. Having an opportunity to select investments that apply sustainable investing criteria and to emphasize companies that promote gender equity—through internal policies and programs; transparency regarding the effectiveness of those policies and programs; accountability among employees to assure implementation and observance of the same affirmative steps to attract, retain and promote women; and work to advance gender equity and women's empowerment in the workplace and beyond—will give Episcopalians an opportunity to promote gender equality and empower women (Millennium Development Goal #3).

RESOLUTION A166 PARENTAL LEAVE

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church recognizes
- 2 the importance of family in the life of clergy and laity employed by the Church, and enacts the following policy
- 3 for employee parental leave for both clergy and laity: a) An employee of the Church for a full year is entitled to
- 4 leave for the birth or adoption of a child for a minimum of twelve weeks with pay. In addition, up to four weeks
- 5 may be taken without pay. Vacation leave or sick leave may be used during this latter period. b) An employee who
- 6 has not worked for a full year is entitled to the same number of weeks of leave, with pay, if any, being negotiated
- 7 between the employer and the employee.

EXPLANATION

Parental leave is an employee benefit that provides paid or unpaid time off work to care for a child or make arrangements for the child's welfare. Federal law currently provides 12 weeks of unpaid time off for new parents, but this law only applies to qualified workplaces. This Resolution would establish a standard of parental leave for employees of Episcopal Churches.

RESOLUTION A167 TRAFFICKING

1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church calls for the
2 protection of all victims of human trafficking, particularly women and children, providing necessary attention to
3 their physical, psychological and social needs, and using approaches that respect victims’ rights and integrity; and
4 be it further

5
6 *Resolved*, that the 76th General Convention urges its members to support legislation and action oriented to the
7 recovery and reintegration into society of victims of human trafficking. These efforts should provide a safe,
8 dignified and sustainable way for victims of trafficking to reintegrate into society and lead a normalized life; and
9 be it further

10
11 *Resolved*, that all congregations and dioceses are urged to observe January 11, Human Trafficking Awareness Day,
12 in their liturgical, congregational and diocesan lives, and to make use of the following litany:

13
14 **FOR AN END TO THE EVILS OF TRAFFICKING**

15 Almighty God, Judge of the nations and Protector of the helpless, we come before you today to ask for vision
16 and courage and strength as we witness in your Name against the evils of trafficking.

17
18 We pray first for the victims of trafficking, especially women and children, whose lot is slavery and whose future
19 is despair. As you rescued Susanna from a cruel fate at the hands of the elders, so rescue the enslaved in our day
20 and restore their rightful dignity as your beloved creation.

21
22 Leader: “Lo! the hosts of evil round us scorn thy Christ, assail his ways!
23 People: “Grant us wisdom, grant us courage for the living of these days.”

24
25 We pray for those who traffic in human lives that they may know at first hand the wrath of God and, knowing it,
26 may fear God and turn from their wickedness and live. As you touched and transformed the heart of John
27 Newton with your amazing grace, so break through the barriers of greed and indifference and let their evil be
28 turned to good.

29
30 Leader: “’Twas grace that taught my heart to fear, and grace my fears relieved;
31 People: “How precious did that grace appear the hour I first believed!”

32
33 We pray for the exploiters whose relentless demand for forced labor and commercial sex spells doom for the
34 innocent in many lands. As you brought judgment on Babylon, the great city, so let your righteous will frustrate all
35 who take part in this unholy trade.

36
37 Leader: “Fallen, fallen is the great city; for its sins are heaped as high as heaven.
38 People: “God has remembered its iniquities; for mighty is the Lord who judges.”

39
40 We pray for our governments which, having made a start, are left with much yet to do for the voiceless and
41 wretched of the earth. As you moved Abraham Lincoln to act on behalf of the enslaved, so move our leaders to
42 respond with conscience and compassion in this moment of testing.

43
44 Leader: “Shame our wanton, selfish gladness, rich in things and poor in soul.
45 People: “Grant us wisdom, grant us courage, lest we miss thy kingdom’s goal.”

46
47 We pray for the religious leaders in all our communities that they may bear a bold and faithful witness to
48 discomfort and challenge those who rest easy in the face of evil.

49 As you moved the prophets of old and raised up Sojourner Truth to bear her witness,
50 so call forth prophets at the heart of our nation’s life that the impossible may be done in your strength and the
51 undreamed of become real.

52

53 Leader: "God of grace and God of glory, on thy people pour thy power.

54 People: "Grant us wisdom, grant us courage, for the facing of this hour."

55

56 We pray finally for ourselves and for all people of compassion and goodwill that we may respect the dignity of
57 every human being, loving our neighbors as ourselves. As you have brought us out of error into truth and out of
58 sin into righteousness, so by the witness of many bring the victims of trafficking out of death into life and rid the
59 great city which is our world from these evils at work among us.

60

61 Leader: "Save us from weak resignation to the evils we deplore.

62 People: "Grant us wisdom, grant us courage, serving thee whom we adore." *Amen.*

63

64 Bishop Jeffery Rowthorn

65 Salem, Connecticut, U.S.A.

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EXPLANATION

The Executive Council Committee on the Status of Women has been working for several years to raise awareness about human trafficking. Previous Resolutions have called on the church to condemn trafficking (2003-D034), and have prompted the development of educational resources for congregations (2003-D034, 2000-A057). What has been lacking to date is specific attention to the needs of victims of trafficking. This Resolution urges Episcopalians to support legislation and action that pay particular attention to the vulnerable populations of women and children and their physical, psychological and social needs as they reintegrate into society, and it urges members of the church to remember victims of trafficking on Human Trafficking Awareness Day.

The United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons (2000) specifically calls upon nations to address protection of the human rights of victims and to provide measures for the physical, psychological and social recovery of victims of trafficking. It is important to protect the privacy and identity of individuals freed from traffickers, especially during and following prosecution of their traffickers. Victims also require appropriate housing, counseling, medical and material assistance, employment training and opportunities to facilitate transition and reintegration.

Victims of human trafficking face major problems being reintegrated into their home communities when they are freed from the situation into which they were trafficked. Social stigma and personal emotional scars must be overcome during the process of reintegration. Victimized women may have been treated by law authorities as criminals, either for prostitution or illegal migration, and, therefore, face additional problems of employment or other forms of reintegration. Assisting victims to resettle and start a new life is a daunting challenge for concerned governmental agencies and non-governmental organizations (NGOs).

In addition to psychological and social considerations, the victim faces the practical financial consideration of providing for life's essentials. In many source countries, reintegration resources are not available in communities to assist the victim with work-related training or to provide financial support during the transition period. Poor economic conditions that contributed to the vulnerability of the victims to traffickers also prevent the provision of effective assistance for reintegration. However, there are some positive examples of government agencies, international donors and NGOs working together to establish programs that provide practical assistance and help returning victims reintegrate and become productive members of their communities.

In the United States, *The Trafficking Victims Protection Act of 2000* enhances pre-existing criminal penalties in other related laws, affords new protections to trafficking victims and makes available certain benefits and services to victims of severe forms of trafficking. Under this law one option that has become available to some victims who assist in the prosecution of their traffickers is the "T-Visa", which allows the victim to remain in the United States.

Due to the highly clandestine nature of the crime of human trafficking, the great majority of human trafficking cases go unreported and offenders remain at large. There are reports that many human traffickers are associated with international criminal organizations and are, therefore, highly mobile and difficult to prosecute. Sometimes members of the local law enforcement agencies are involved in the lucrative business of illegal exportation or importation of human beings. Prosecution is further complicated by victims of trafficking being afraid to testify against traffickers out of fear for their and their family members' lives.

In order to combat the globalization of this criminal behavior, international policies and practices that encourage civil participation and cooperation with trafficking victims in the prosecution of traffickers have to be developed. Human trafficking laws must provide serious penalties against traffickers, including provisions for the confiscation of property and compensation for victims. At the same time, training is needed to ensure that an insensitive investigation and prosecution process does not further traumatize trafficking victims.

Trafficking impacts many nations, including the United States. That's why the U.S. government has taken a number of serious and significant actions to combat trafficking occurring at home. Examples of American efforts include: Congress passed legislation so that those from the U.S. who sexually prey on children abroad can be prosecuted and sentenced to as many as 30 years in prison. The Department of Justice has focused on increasing the number of trafficking victims rescued and the number of prosecutions and convictions of traffickers. (This explanation includes material from the Department of State, www.humantrafficking.org.)

RESOLUTION A168 ANNUAL DATA GATHERING ABOUT GENDER PARITY IN DIOCESAN LEADERSHIP

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church add the
- 2 following to the annual Diocesan Report Form:

3 *Part 3: Data Concerning Gender Parity in Diocesan Leadership*

Diocesan Body (include clergy and lay)	Female Representatives	Male Representatives	Total Persons
Standing Committee			
Commission on Ministry			
Trial Court			
Court of Review			
Delegates to Diocesan Convention			
2009 Deputies to General Convention			
Chancellor			

EXPLANATION

General Convention authorized the annual gathering of this data in Resolution 2006-D024. Members of the Executive Council Committee on the Status of Women gathered the data themselves in 2008 by writing and/or calling each diocese. This simple reporting mechanism will improve the efficiency and accuracy of this data gathering in the future.

**RESOLUTION A169 ANNUAL DATA GATHERING ABOUT EPISCOPAL ELECTIONS; CLERGY
COMPENSATION**

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church directs the
- 2 Office of Pastoral Development to maintain annual statistics about numbers of women and men in elections to
- 3 the episcopate and to report them annually to the Church; and be it further
- 4
- 5 *Resolved*, That the Convention directs the Office of Research to gather data annually about 1) clergy compensation
- 6 by gender, and 2) numbers of all male and female clergy, and to report them annually to the Church.

EXPLANATION

The 75th General Convention adopted Resolution 2006-D024 that requires data to be gathered annually about the participation of women and men in the decision-making bodies of the dioceses of The Episcopal Church. This Resolution expands on that annual reporting by including the number of women and men nominated for Episcopal election, the number of all male and female clergy (not just those in the Church Pension Fund) and data concerning compensation of male and female church employees. Annual gathering of this data is the only way the Committee has of adequately measuring progress in gender equality.

RESOLUTION A170 OBSERVANCE OF FIRST ORDINATION OF WOMEN TO THE PRIESTHOOD

- 1 *Resolved*, the House of _____ concurring, That the 76th General Convention of The Episcopal Church direct the
- 2 Standing Commission on Liturgy and Music to consider adding an observance to the Church calendar
- 3 commemorating the first ordinations of women to the priesthood in The Episcopal Church.

EXPLANATION

The first ordinations to the priesthood of women in The Episcopal Church occurred on the Feast of Mary and Martha, July 29, 1974. While controversial at the time, those ordinations eventually were recognized by the church and are now an important part of our history (just as the ordination of Absalom Jones in 1795 is an important part of the history of The Episcopal Church).