

House of Deputies Special Committee on Sexual Harassment and Exploitation

Membership

Officers

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| The Rev. Gay Clark Jennings, Chair | Ohio, V | 2018 |
| The Rev. Ruth Meyers, Ph.D., Vice Chair | California, VIII | 2018 |

Subcommittee on Theology and Language

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| The Rev. Pamela Cooper-White, Ph.D. | New York, II | 2018 |
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| The Rev. Charlotte Collins Reed | Ohio, V | 2018 |
| The Rev. Winnie S. Varghese | New York, II | 2018 |
| Ms. Nikky Wood | California, VIII | 2018 |

Subcommittee on Structural Equity

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| Canon Jill Fassett Mathis | Pennsylvania, III | 2018 |
| The Rev. Mariclaire Partee Carlsen | Pennsylvania, III | 2018 |
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| The Rev. Elizabeth A. Scriven | Missouri, V) | 2018 |
| The Rev. Nora K. Smith | New York, II | 2018 |
| The Rev. Dr. Helen Svoboda-Barber | North Carolina, IV | 2018 |
| The Rev. L. Sue Von Rautenkranz | Washington, III | 2018 |
| The Rev. Diana L. Wilcox | Newark, II | 2018 |

Subcommittee on Title IV and Training

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| The Ven. Betsy Blake Bennett | Nebraska, VI | 2018 |
| The Rev. Alice H. Courtright | New Hampshire, I | 2018 |
| Pauline H. G. Getz, Esq. | San Diego, VIII | 2018 |
| The Rev. Molly Field James, Ph.D. | Connecticut, I | 2018 |
| The Rev. Canon Andrea McMillin | Northern California, VIII | 2018 |
| The Rev. Karen B. Montagno | Massachusetts, I | 2018 |
| The Rev. Canon Janet Waggoner | Fort Worth, VII | 2018 |

Subcommittee on Truth and Reconciliation

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| Canon Bonnie Anderson | Michigan, V | 2018 |
| The Rev. Dr. Karen Coleman | Massachusetts, I | 2018 |
| The Rev. Canon Cornelia K. Eaton | Navajoland, VIII | 2018 |
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| The Rev. Jennifer H. Reddall | New York, II | 2018 |
| The Rev. Valerie M. Webster | Montana, VI | 2018 |

Subcommittee on Social Justice for Women

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| Ms. Jennifer Allen | Kansas, VII | 2018 |
| The Rev. Devon E. Anderson | Minnesota, VI | 2018 |
| Ms. Lindsey Ardrey | Louisiana, IV | 2018 |
| The Rev. Paula M. Jackson | Southern Ohio, V | 2018 |
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| Dora R. Mbuwayesango, Ph.D. | North Carolina, IV | 2018 |
| The Rev. Eva N. Suarez | New York, II | 2018 |
| The Rev. Sandra Turner | Georgia, IV | 2018 |

Consultants

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|------------------------|---------------|------|
| Sally A. Johnson, Esq. | Minnesota, VI | 2018 |
| Ms. Rebecca Wilson | Ohio, V | 2018 |

Mandate

House of Deputies President Gay Clark Jennings appointed the special committee on sexual harassment and exploitation in February 2018 to draft legislation on sexual harassment and exploitation for the 79th General Convention. The #metoo hashtag went viral in fall 2017, calling attention to sexual harassment, exploitation, and violence in contemporary workplaces, institutions, and government. In January 2018, Presiding Bishop Michael Curry and President Jennings called the Church to examine its history and end the systemic sexism, misogyny and misuse of power that plague the Church as well. Numerous women responded, sharing their stories with President Jennings and asking how they could help effect change in the Church.

The committee of forty-seven women, lay and ordained, considered three broad areas for change: worship life and language (Subcommittee on Theology and Language), the Church and its structures (Subcommittees on Structural Equity, Title IV and Training, and Truth and Reconciliation), and the world (Subcommittee on Social Justice for Women).

Summary of Work

Subcommittee on Theology and Language

The subcommittee met via web conference on March 21, April 26, May 21, and June 4.

We began our work by exploring how theology and language perpetuate sexism and misogyny within and outside the Church. We discussed the power of language to shape reality, the resultant need for inclusive language about humanity, and the challenges created by the preponderance of masculine language about God in liturgy and in other contexts in the Church.

Several of us have found that introducing the concept of God who is not gendered as male was a powerful experience for us and for others. Because an understanding of God as male is deeply embedded, despite feminine and non-gender-specific images in scripture and Christian tradition, many women find it revelatory and profoundly moving to imagine a God who is like them and can understand their experiences.

We identified challenges for evangelism when worship language is predominantly masculine. For some people, particularly young people sensitive to contemporary discourse in gender studies, presenting God primarily or solely as masculine is nonsensical and inauthentic. While the material in *Enriching Our Worship* introduces an expanded range of images and language about God, not having such language in the Book of Common Prayer makes it “other” rather than normative. We developed two resolutions addressing these concerns: one acknowledging the pastoral and evangelical urgency of revision of the Book of Common Prayer and calling for the process to begin immediately, and a second providing greater access to inclusive and expansive-language liturgical resources.

We acknowledged that expanding understandings of God will be a long-term process and must be accompanied by continued attention to the use of inclusive language about humanity. Because clergy leadership will be key, we asked every seminary affiliated with the Episcopal Church to report on their policies for the use of inclusive language. Although two of the ten seminaries have no formal policy, all ten seminaries encourage the use of inclusive or “bias-free” language. No data is available for local formation programs, so we developed a resolution encouraging all seminaries and formation programs to have a policy and to teach about the theological principles underlying such policies. Another resolution calls for the use of bias-free language in the Church’s discourse more broadly.

A fifth resolution adds to the canons a requirement that preparation for ordination to the diaconate and presbyterate as well as formation for new bishops include training in research-based understandings of gender identity and expression and

human sexuality. The proposed canonical changes would also require ongoing continuing education for all orders in the theological foundations for the Church's teaching on non-discrimination.

Subcommittee on Structural Equity

The subcommittee met via web conference on March 13, May 8, and May 29. Smaller task groups met between meetings of the full subcommittee.

At the first meeting, we introduced ourselves, including our interests and background related to this work. The committee, comprised of lay and ordained members from across the age and geographic spectrum, represented a wide range of experience and roles within the Church and the secular world.

At the first meeting, we shared our hopes for what the Church would look like and what kinds of issues we found most pressing. These issues were distilled into five areas: compensation; access; pension; culture and training; and healthcare costs, childcare, and families. Each area considered the situation as it relates to both lay and clergy members, with the primary focus on those employed in some capacity by the Church. In general, there was great concern about transparency, access, and parity. The subcommittee did not have sufficient time and resources to develop resolutions in the areas of healthcare costs, childcare, and families. At our final meeting, we agreed that our work could just scratch the surface, but we were grateful to be part of this process.

Compensation (Marisa Tabizon Thompson, Helen Svoboda-Barber, Amy Real Coultas, MariClair Partee Carlsen): Major issues here include the gender-based disparity in pension-assessable compensation for clergy, documented by Church Pension Group, as well as the reality that most lay positions tend to be filled by women, who also experience pay inequity in relation to male counterparts. Healthcare costs and the idea of healthcare cost-sharing was discussed as part of this work. In general, it was agreed that more transparency is critical as a first step. Resolutions call for the gathering and publishing of compensation information. Unconscious bias was the second major area to be tackled by this group. This is expressed in the resolution to remove identifying information from OTM (Office of Transition Ministry) portfolios.

Access (Nora Smith, Beth Scriven, Marisa Tabizon Thompson): Issues cited included upper-level positions never being posted, lack of uniformity in interview questions (rarely do men get asked if they can still have children, for example), and the issue of unconscious bias. This group helped to craft the resolution on the OTM. The committee discussed a resolution that would mandate that all pension-eligible positions, lay or ordained, be required to be posted on the OTM, but did not finalize a resolution. Issues around encouraging women and people of color to apply for positions and then be taken seriously were discussed. The committee explored current best practices recommended by the Society for Human Resources Management and national laws around hiring and discrimination as they relate to who can

be excluded and what kinds of questions can be asked. Adding these practices to the canons would be a very basic but important first step.

Pension (Diane Butler, Sue von Rautenkranz): While we discussed possible changes in HAC (Highest Average Compensation, a key measure used to calculate a cleric's pension benefit) and issues related to female clergy who now retiring after being underpaid in their ministry (and thus seeing smaller pensions), the main energy concerned the lack of parity between clergy and laity. As the majority of women working in the Church are not clergy, this becomes a gender parity issue as well.

Culture/Training (Diana Wilcox, Jill Mathis, Crystal Plummer): The group strongly agreed that while structural equity is critical, cultural equity is just as necessary. Even in places where women may see equal paychecks, for example, they are often not treated the same way as male colleagues and great authority/power differences are evident. Establishing anti-sexism training and awareness education that could be implemented everywhere from seminary education to search committee training to bishop development is seen as a first step in changing the culture.

Resolutions on Structural Equity

1. **Revise OTM Information.** Makes changes to the personal and ministry profiles maintained by the Office of Transition Ministry with goals related to transparency and reducing unconscious bias.
2. **Clergy Compensation Review and Report.** Calls for the Church Pension Fund to gather (through parochial reports) and report on clergy compensation, following the model developed by the Diocese of Georgia. This resolution also calls for a comprehensive (pension-eligible and not) compensation study of stipendiary clergy.
3. **Non-Discrimination in Hiring and Clergy Deployment.** Adds current and accepted legal and best practice guidelines for non-discrimination into discernment and employment processes.
4. **Establish Anti-Sexism Training.** Establishes task force to create anti-sexism training and amends canons for preparation for ordination to include training on sexism.
5. **Reinstate Women's Desk.** Calls for the re-establishment of the Women's Desk as part of church-wide staffing for The Episcopal Church, as called for in Resolution 2015-A032, and includes a specific funding request.
6. **Women Musicians in the Church.** Directs the Standing Commission on Liturgy and Music to study the status of female musicians in the Church.
7. **Lay Pension Equity.** Requires lay employees to be offered a choice of pension plans and brings contribution levels in line with that of clergy.

Subcommittee on Title IV and Training

The subcommittee met via web conference on March 6, April 3, April 17, April 30, May 14, and June 11.

The subcommittee undertook the task of examining the disciplinary structures of the Church, and discerning whether they met the needs of those individuals who have survived harassment and abuse within our communities. We heard each other's stories and stories of those impacted by both harassment and the disciplinary system. Where necessary, we have recommended changes to the canons. We also look forward to the ongoing work of the Standing Commission on Structure, Governance, Constitution and Canons and other groups throughout the Church that will be providing additional training and best practices to address problems that canons alone cannot solve. The six resolutions proposed by the Title IV subcommittee seek to address the following issues:

Lifting the statute of limitations on sexual misconduct allegations for a period of three years. The committee felt that with the new examination of our Church culture, and the renewed discussion of these issues in the world at large, it would be pastorally appropriate to allow survivors who now feel free to share their stories, to also pursue disciplinary action, if that is their desire.

Establishing a churchwide intake officer. This is standard practice among other denominations, and other organizations. It gives the survivor a way to report an offense that is removed from their local Church structure, and possible conflicts of interest, and that is easy to publicize and direct people to.

Protecting whistleblowers. We became concerned that even as reporting was required in Canon IV.1(3), there was no provision in the canons for someone who chose not to become a complainant to remain anonymous if they chose. Also, to further protect those who file a complaint, we defined retaliation within our canons, and add it as an offense within the Title.

Those outside Title IV. A recurring concern raised in our meetings was regarding clergy from outside TEC who serve within the Episcopal Church, and then commit offenses. We therefore are asking Executive Council to ensure that communication is open between bishops during these ecumenical exchanges to share information about possible offense history prior to such deployment. We also would like to see lay leaders of the Church included under the auspices of Title IV when it comes to sexual misconduct. Currently, there is little mechanism to remove a lay leader who offends from their role in the parish, short of a criminal matter, and as a result, the damage such persons can do is immense. This proposed resolution would give bishops and clergy another tool to address issues of misconduct before they cause damage to the community.

Subcommittee on Truth and Reconciliation

The subcommittee met via web conference on March 13, April 13, and May 10. Smaller task groups met between meetings of the full subcommittee.

We spoke from our varied experiences on gender discrimination and its systemic presence in the Church, as well as our own work in truth and reconciliation. A prevailing reality we recognized was that we must first know the truth of gender discrimination, sexual abuse and harassment in all their forms before we as the body of Christ can move toward reconciliation and restoration, and that our current Church culture still sees these sins as exceptions, the acts of a small minority, or the result of “oversensitive” people instead of a consistent reality for most women in the Church.

The Rev. Jennifer Reddall did research regarding various truth-gathering methods used by fellow mainline denominations and spoke with several people who led those endeavors. After conversation with the Task Force, we decided the survey utilized by the United Methodist Church best encompassed safe and accurate methods to gather accounts that span the depth and breadth of abuses of power within the Church that manifest in sexual abuse and harassment and gender discrimination. Our United Methodist sisters and brothers have expressed not only support for our willingness to tell and hear the truth, but also help should the General Convention pass the resolution calling for this courageous witness to the truth of how gender discrimination and sexual harassment impacts all members of the Church.

Several members of the subcommittee have direct experience with the process of reconciliation and restoration of relationships, ranging from diocesan work in gender harassment to ongoing institutional work in the wake of sexual abuse of children. We recognized that simply hearing the stories was not a full act of reconciliation; we must also seek justice and ask those harmed by this sin what justice looks like to them, and, upon hearing this witness of justice, embody this justice in our Church culture and policies. With this insight and through the call to be witnesses of the reconciliation of Jesus in the world, the subcommittee crafted a resolution calling for this process of reconciliation. An important aspect of this resolution is that the task force for reconciliation and restoration identifies qualities of this process, thus inviting dioceses and institutions to find their own particular paths on this holy journey of reconciliation and restoration.

We recognize that the journey of truth and reconciliation is a challenging one, one to which we as Christians are called. We are thankful that the Presiding Bishop and the President of the House of Deputies have publicly recognized the systemic sin of gender discrimination, sexual harassment and abuse within the Church and reminded us Jesus expects us to repent of this sin and return to the Lord, restored to one another and to Christ.

Subcommittee on Social Justice for Women

The subcommittee met via web conference on April 11, May 8, May 31 and June 21.

This committee came together to discuss the issues that affect women. From the beginning, we realized that there is a current attack on women’s rights, and by extension, gender equality. We felt that our committee should bring forth resolutions that discuss the current

issues facing women today, especially issues that have either not been discussed at General Convention in the past, or issues that continue to enter into the forefront of causes for gender inequality.

Immediately, the group began discussing issues of concern, finally able to discuss openly all the situations where women were treated poorly, dismissed, put down or outright harassed. One of the first discussions was the intersectionality of all our issues, intersectionality of race, poverty, gender, other -isms, phobias, and the overall treatment of all women. We noticed that the rights of women were treated differently than other forms of injustice. People continue to have blinders on with regard to gender equality. We discussed issues that continue to affect women, such as financial instability, homelessness, domestic violence, lack of quality health care, and exploitation.

Women are more likely to be caring for children, low-income, in low wage jobs, lacking affordable housing, lacking affordable health care, and overall in constant crisis. The current climate to blame the poor for being poor only exacerbates this problem. The constant attempts to undermine the social programs that women utilize more than men (SNAP, public benefits, housing assistance, Medicaid) are an attack on women.

Women's agency is questioned. Others seem to know better, what is better for their health, for their children, and for their careers. Women's choices are questioned, such as fleeing violence to come to the United States while knowing the consequences.

We also discussed the immigration crisis. Though the landscape is constantly changing, it was certain that the issue of women being torn from their children was not going to change. The current policies affect women disproportionality.

We agreed that training on the issue of gender bias and women's equality is needed. We also identified topics that need to be heard about now. Immigration was the top of the list. We reviewed the past resolutions of General Convention and listed topics that we needed to discuss now. From this list, we created four resolutions (immigration, workplace harassment, domestic violence, healthcare reform) and agreed to support Resolution C041, Repair America's Safety Net, proposed by the Diocese of Southern Ohio. Finally, we also drafted a memorial to guide the committees that will see our resolutions.

Coordinating the Work of the Subcommittees

The conveners met via web conference on May 21, June 5, and June 20.

At our first meeting, we reviewed the resolutions being developed in order to ensure that we were not duplicating efforts. Both the theology and language and the structural equity subcommittees were developing resolutions about canonical changes regarding preparation for ordination, but after further discussion with members of those subcommittees, we concluded that separate resolutions were needed.

Our remaining meetings were devoted to plans for submitting resolutions and communicating to the Church, particularly to Bishops and Deputies who will consider our resolutions.

Resolutions

Resolution D036: BCP Revision: Inclusive & Expansive Language

Resolved, the House of _____ concurring, that the 79th General Convention recognize the urgent pastoral and evangelical need for revision of the 1979 Book of Common Prayer, particularly in regard to the use of inclusive and expansive language for humanity and divinity, continuing work which began even as the 1979 BCP was being developed; and be it further

Resolved, that the 79th General Convention direct the Standing Commission on Liturgy and Music to undertake a thorough revision of the Book of Common Prayer 1979, leading to a proposed revision of the Book of Common Prayer for trial use no later than the 81st General Convention in accordance with the Constitution Article X(b) and a proposed revision of the Book of Common Prayer in accordance with the Constitution Article X no later than the 82nd General Convention, to meet the contemporary needs of The Episcopal Church, including employing inclusive and expansive language for humanity and divinity; and be it further

Resolved, that the Standing Commission on Liturgy and Music report its progress to the 80th General Convention; and be it further

Resolved, that the 79th General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$ \$1,917,025 for the implementation of this resolution, as requested in Resolution A068.

Explanation

The Book of Common Prayer is in need of a breadth of diverse language reflecting the diversity of human identities and expressions of those identities and to demonstrate in the language and liturgies of the church that all persons are reflected in the divine image. The biblical text provides a wealth of imagery describing the divine that has yet to be plumbed. The Church has neglected feminine imagery in particular, and has not as yet begun to explore language that transcends binary understandings of the human person. The need is urgent and pastoral and ultimately evangelical.

The use of inclusive language was a consideration in the development of the 1979 Book of Common Prayer, and further development began almost immediately after the 1979 BCP was adopted.

Toward the end of the process of developing the 1979 BCP, the Standing Liturgical Commission formed a subcommittee on linguistic sensitivity relating to women. Meeting in 1974, the committee identified broad areas of concern:

1. In the 1928 BCP and Hymnal 1940, the generic use of masculine nouns and pronouns to encompass all human beings established a concept of maleness as normative and femaleness as the exception or “other.” Decisions at the 1970 and 1973 General Conventions made clear that such generic use was not actually inclusive: the masculine-gender nouns in the canons were interpreted to exclude women from ordination to the priesthood.
2. The use of exclusively masculine symbols for God – Father, King, Lord – evoke the image of God as male, leaving the Church “without models of ministry and worship that affirm the female.”

The committee made general recommendations for using inclusive language in liturgical texts and reviewed drafts of proposed rites to recommend specific changes in wording. As a result, the 1979 BCP uses inclusive language regarding humanity in many places.

In 1981, the Standing Liturgical Commission formed a committee on language in worship, which identified five tasks:

1. The publication of an occasional paper on the rationale and guidelines for the use of inclusive language in worship;
2. The development of a calendar of female saints, with biographies, collects and lections;
3. Development of a lectionary for preaching about women and God, and for expanding awareness about non-sexist interpretations of God;
4. An audit of inclusive-language issues in the seminary training of clerics;
5. An audit of both exclusive and inclusive terms in the present *Book of Common Prayer*.

An occasional paper, “The Power and the Promise of Language in Worship: Inclusive Language Guidelines for the Church,” written by Robert Bennett, professor at EDS and a member of the commission, and issued in October 1984, discussed language both about humanity and about God. The paper recommended drawing upon the “rich reservoir of divine names from Scripture, tradition, and hymnody” and revising texts to eliminate the use of masculine pronouns for God. It concluded by stating that its suggestions “recognize that there is a problem in our religious language which increasing numbers of worshipers feel excludes, demeans, and casts persons into stereotypic roles.”

Upon the recommendation of Standing Liturgical Commission, the 1985 General Convention called for the development of inclusive language texts for Morning and Evening Prayer and the Eucharist (Resolution 1985-A095). The Commission directed a committee on supplemental liturgical texts “to look at our liturgies through the prism of biblical metaphor and, from these metaphors, search out inclusiveness in terms of God, humanity in all its cultural diversity, and creation, mindful of the traditional integrity of the Eucharistic Prayer and the shape of the Eucharist and the Office.” The first drafts included adaptation of texts in the 1979 BCP as well as newly written material, all presented as full rites that would be alternative to Rite I or Rite II. Minor changes to existing texts proved to be unsatisfying;

replacing masculine nouns and pronouns with “God” resulted in prayers that suggested an abstract rather than a personal God.

The work during the 1985-1988 triennium resulted in “Prayer Book Studies 30: Supplemental Liturgical Texts,” alternative rites for Morning and Evening Prayer and the Eucharist, which the 1988 General Convention authorized for use “for the sake of perfecting draft rites” (Resolution 1988-A103). An extensive evaluation of these texts resulted in a different approach: a collection of “Supplemental Liturgical Materials,” a collection of resources that could be used in place of texts in Rite II (Resolution 1991-A121). After the 1994 General Convention reauthorized the texts (Resolution 1994-A067), the Commission developed additional liturgical materials, and these were added to the supplemental liturgical materials in a new volume entitled “Enriching Our Worship.” No additional texts have been developed for daily offices and the eucharist, although the Commission has developed additional volumes in the “Enriching Our Worship” series for other Prayer Book rites.

From 1985 until 1994, the Standing Liturgical Commission engaged in extensive consultation about the texts they were developing and the principles underlying them. Two congregations from Provinces I-VIII, along with Episcopal seminaries and two religious orders, prayed with the earliest draft texts in 1987 and provided extensive feedback. After the 1988 Convention, the Commission consulted with the Theology Committee of the House of Bishops, leading to the publication of Prayer Book Studies 30. Individuals and congregations that used this material were invited to submit responses; over 5000 participants offered suggestions for perfecting the rites. In 1993, the Commission hosted a consultation of theologians, biblical scholars, and liturgists, along with laity and clergy who had prayed with the texts, to explore issues in liturgical language about God. The Commission noted in its 1994 report to the General Convention that public discussion of the texts had diminished during the previous triennium, perhaps because initial fears had diminished as people experienced the texts.

In its 1994 report to the General Convention, the Commission used the term “expansive liturgical language” for the first time, and its 1997 report explained that this language “uses a diversity of images to convey the inexpressible mystery of God.” Drawing upon some of the riches of scripture and Christian tradition, the Commission’s goal was “to employ evocative language which would lead worshipers deeper into the mystery of God.”

Resolution DXXX: Expansive-Language Liturgical Resources

Resolved, the House of Deputies concurring, that the 79th General Convention authorize continuing use of Enriching Our Worship 1: The Daily Office, Great Litany, and Eucharist; Enriching Our Worship 2: Ministry with the Sick and Dying and Burial of a Child; Enriching Our Worship 3: Burial Rites for Adults together with a Rite for the Burial of a Child; Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or other Pastor; and Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss; and be it further

Resolved, that the 79th General Convention encourage the use of translations of the Psalter that use inclusive and expansive language; and be it further

Resolved, that the 79th General Convention direct the Standing Commission on Liturgy and Music to develop principles for the use of inclusive and expansive language in liturgical texts, to report these principles to the 80th General Convention, and to follow these principles in all revisions of liturgical resources and in the development of any new liturgical resources; and be it further

Resolved, that the 79th General Convention encourage the use of inclusive and expansive language within existing authorized resources, including but not limited to the Book of Common Prayer and Enriching Our Worship, by replacing masculine-gendered language for God with feminine or neutral language; and be it further

Resolved, that the 79th General Convention encourage the grassroots development of liturgical texts to provide expansive language resources, particularly resources that reflect the breadth of cultures, languages, and ancestral contexts already represented in The Episcopal Church; and to share those resources with the Standing Commission on Liturgy and Music for evaluation for inclusion in official liturgical resources.

Explanation

Language shapes reality. Use of expansive God-language enables Christians to claim freedom and dignity as human beings created in the image and likeness of God. The predominantly masculine language of the 1979 Book of Common Prayer limits our vision and creates a context in which male dominance and power is considered normative, implicitly providing theological support for exploitation and harassment of women. The BCP could make more use of biblical texts, drawing from neglected feminine imagery in scripture.

There is an urgent pastoral and evangelistic need to address the disconnect between our theology and the exclusively male God-language in our liturgies.

Work on inclusive and expansive language texts began in the triennium immediately following the adoption of the 1979 BCP. Though the controversy about expansive God-language largely subsided by the mid 1990s, General Convention has continued to authorize Enriching Our Worship materials for use under the direction of the ecclesiastical authority, limiting their use in some contexts.

The 1997 General Convention approved the study and occasional use of “The Liturgical Psalter: Text for Study and Comment” (Liturgy Training Publications, 1994) and “Psalter for the Christian People” by Gail Ramshaw and Gordon Lathrop (Liturgical Press, 1993) (Resolution 1997-A074). Since then, additional inclusive-language psalters have been published, including the “St. Helena Psalter: A New Version of the Psalms in Expansive Language” (Church Publishing, 2000).

Resolution B011: Inclusive Language Policies for Episcopal Seminaries and Formation Programs

Resolved, the House of _____ concurring, that all theological seminaries affiliated with the Episcopal Church and all training programs and schools of formation sponsored or operated by one or more dioceses for the education and formation of persons for ordination be encouraged and requested to adopt policies calling for the use of bias-free and inclusive language for both God and humanity in all digital, written and oral communications, including lectures, discussions, papers, announcements, sermons, public notices and publications; and be it further

Resolved, that all theological seminaries affiliated with the Episcopal Church and all training programs and schools of formation sponsored or operated by one or more dioceses for the education and formation of persons for ordination be encouraged to provide opportunities to explore the theological foundations for the use of bias-free and inclusive language for God and humanity; and be it further

Resolved, that each such theological seminary, training program, and school of formation provide a copy of its inclusive language policy to the Secretary of the General Convention by October 1, 2019 and that the Secretary report on the policies received and not received to the Executive Council, to any appropriate interim body, and to the 80th General Convention.

Explanation

Language matters, especially for Episcopalians who believe that the words we use to pray shape our beliefs about God and humankind, and who promise in baptism to “Respect the dignity of every human person.” Our seminaries and schools of formation, whether for those seeking to expand their ministries as lay people or for those seeking ordination have the opportunity and the responsibility to teach about the ways language can be used to marginalize people. This resolution asks seminaries and schools of formation to both explore and teach the theological foundations for the use of gender-inclusive language as well as to model that usage with policies that require the use of inclusive language when referring to God or humans. Many but not all of our seminaries already have such policies. Such theological reflection and language policies will equip our lay and ordained leaders to encourage inclusive language throughout our church and make The Episcopal Church a more welcoming place for all people.

From the Society of Biblical Literature Handbook of Style, second edition (2014), section 4.3.1: “The generic use of masculine nouns and pronouns is increasingly unacceptable in current English usage. Historians must obviously be sensitive to the requirements of their sources, but in many cases the assignment of gender to God is best avoided.”

Resolution DXXX: Using Bias-Free and Expansive Language for God and Humanity

Resolved, the House of _____ concurring, that the 79th General Convention affirm the guidelines on “bias-free language” in the Society of Biblical Literature Handbook of Style (section 4.3.1) and in the Chicago Manual of Style (sections 5.251-5.260); and be it further

Resolved, that the 79th General Convention acknowledge that “bias-free language respects all cultures, peoples, and religions” (SBL Handbook of Style sec. 4.3.1) and encourage the use of inclusive and expansive language for both God and humanity; and be it further

Resolved, That Executive Council, the Office of General Convention and the Domestic and Foreign Missionary Society and all its employees shall follow these guidelines in all communications; and be it further

Resolved, that the 79th General Convention exhort Episcopalians, dioceses and congregations, and institutions and organizations affiliated with the Episcopal Church to follow these guidelines in all communications.

Explanation

Our language matters. A website, printed bulletin, or sign is often the first engagement a newcomer has with the Episcopal Church. These guidelines will equip our congregations, dioceses, Episcopal institutions, and all Episcopalians to provide a generous welcome and avoid unintended bias.

The Society of Biblical Literature is a widely-respected international organization of 8,000 biblical scholars who study the Bible from diverse perspectives. The Chicago Manual of Style is a venerable guide for writers of English. In a survey of guidelines in Episcopal seminaries, Nashotah House and Trinity School for Ministry commend the use of the SBL handbook, and Nashotah House also encourages use of the Chicago Manual of Style.

From the Society of Biblical Literature Handbook of Style, second edition (2014), section 4.3.1:

Bias-Free Language. The generic use of masculine nouns and pronouns is increasingly unacceptable in current English usage. Historians must obviously be sensitive to the requirements of their sources, but in many cases the assignment of gender to God is best avoided.

Bias-free writing respects all cultures, peoples, and religions. Uncritical use of biblical characterizations such as *the Jews* or *the Pharisees* can perpetuate religious and ethnic stereotypes.

For writers and editors who need help in finding language that avoids sexual, racial, and other types of bias, we recommend *The Handbook of Nonsexist Writing*, by Casey Miller and Kate Swift, 2nd ed. (New York: Harper & Row, 1988), or *Guidelines for Bias-Free Writing*, by Marilyn Schwartz and the Task Force on Bias-Free Language of the Association of American University Presses (Bloomington: Indiana University Press, 1995).

Chicago Manual of Style, 17th edition (2017), sections 5.251-5.260

Maintaining credibility. Biased language that is not central to the meaning of the work distracts many readers and makes the work less credible to them. Few texts warrant a deliberate display of linguistic biases. Nor is it ideal, however, to call attention to a supposed absence of linguistic biases, since this will also distract readers and weaken credibility.

Gender bias. Consider the issue of gender-neutral language. On the one hand, many reasonable readers find it unacceptable to use the generic masculine pronoun (*he* in reference to no one in particular). On the other hand, it is unacceptable to many readers (often different readers) either to resort to nontraditional gimmicks to avoid the generic masculine (by using *he/ she* or *s/he*, for example) or to use *they* as a kind of singular pronoun (but see 5.48). Either approach sacrifices credibility with some readers.

Other biases. The same is true of other types of biases, such as slighting allusions or stereotypes based on characteristics such as race, ethnicity, disability, religion, sexual orientation, transgender status, or birth or family status. Careful writers avoid language that reasonable readers might find offensive or distracting—unless the biased language is central to the meaning of the writing.

Bias and the editor's responsibility. A careful editor points out to authors any biased terms or approaches in the work (knowing, of course, that the bias may have been unintentional), suggests alternatives, and ensures that any biased language that is retained is retained by choice. Although some publishers prefer to avoid certain terms or specific usages in all cases, Chicago's editors do not maintain a list of words or usages considered unacceptable. Rather, they adhere to the reasoning presented here and apply it to individual cases. What you should strive for—if you want readers to focus on your ideas and not on the political subtext—is a style that doesn't even hint at the issue. So, unless you're involved in a debate about, for example, sexism, you'll probably want a style, on the one hand, that no reasonable person could call sexist and, on the other hand, that never contorts language to be nonsexist.

Techniques for achieving gender neutrality. Achieving gender neutrality for generic references to people often involves rewording. Nine methods are suggested below because no single method will work for every writer or in every context. Choose the combination of methods that works best in the context you've created.

1. Omit the pronoun. Sometimes a personal pronoun is not really necessary. For instance, in *the programmer should update the records when data is transferred to her by the head office*, if there is only one programmer, the pronoun phrase *to her* can be omitted: *the programmer should update the records when data is transferred by the head office*. Note that the shorter sentence is tighter as well as gender-free.

2. Repeat the noun. If a noun and its pronoun are separated by many words, try repeating the noun. For instance, *a writer should be careful not to needlessly antagonize readers, because her credibility would otherwise suffer* becomes *a writer should be careful not to needlessly antagonize readers, because the writer's credibility would otherwise suffer*. Take care not to overuse this technique. Repeating a noun too frequently will irritate readers. If you have to repeat a noun more than twice in a sentence or repeat it too soon, you should probably rewrite the sentence.

3. Use a plural antecedent. By using a plural antecedent, you eliminate the need for a singular pronoun. For instance, *a contestant must conduct himself with dignity at all times* becomes *contestants must conduct themselves with dignity at all times*. The method may cause a slight change in connotation. In the example, a duty becomes a collective responsibility rather than an individual one.

4. Use an article instead of a pronoun. Try replacing the singular personal pronoun with a definite or indefinite article. Quite often you'll find that the effect on the sentence's meaning is negligible. For instance, *A student accused of cheating must actively waive his right to have his guidance counselor present* becomes *A student accused of cheating must actively waive the right to have a guidance counselor present*.

5. Use the neutral singular pronoun *one*. Try replacing the gender-specific personal pronoun with the gender-neutral singular pronoun *one*. For instance, *an actor in New York is likely to earn more than he is in Paducah* becomes *an actor in New York is likely to earn more than one is in Paducah*.

6. Use the relative pronoun *who*. This technique works best when it replaces a personal pronoun that follows *if*. It also requires revising the sentence slightly. For instance, *employers presume that if an applicant can't write well, he won't be a good employee* becomes *employers presume that an applicant who can't write well won't be a good employee*.

7. Use the imperative mood. The imperative eliminates the need for an explicit pronoun. Although its usefulness is limited in some types of writing, you may find that it avoids prolixity and more forcefully addresses the target audience. For instance, *a lifeguard must keep a close watch over children while he is monitoring the pool* becomes *keep a close watch over children while monitoring the pool*.

8. In moderation, use *he* or *she*. Although it is an easy fix, the phrase *he* or *she* should be used sparingly, preferably only when no other technique is satisfactory. For instance, *"abstractitis" is Ernest Gowers's term for writing that is so abstract and obtuse (hence abstruse) that the writer does not even know what he is trying to say* becomes *"abstractitis" is Ernest Gowers's term for writing that is so abstract and obtuse (hence abstruse) that the writer does not even know what he or she is trying to say*. If you find you need to repeat the pronouns in the same sentence, don't. Revise the sentence instead.

9. Revise the sentence. If no other technique produces a sentence that reads well, rewrite the sentence so that personal pronouns aren't needed. The amount of revision will vary. For instance, *if a boy or girl misbehaves, his or her privileges will be revoked* might become *if someone misbehaves, that person's privileges will be revoked*. And *a person who decides not to admit he lied will be considered honest until someone exposes his lie* might become *a person who denies lying will be considered honest until the lie is exposed*.

Gender-neutral singular pronouns. Traditionally, the only gender-neutral third-person singular personal pronoun in English is *it*, which doesn't refer to humans (with very limited exceptions). Clumsy artifices such as *s/he* and *(wo)man* or artificial genderless pronouns have been tried—for many years—with no success. They won't succeed. And those who use them invite credibility problems. Indefinite pronouns such as *anybody* and *somebody* don't always satisfy the need for a gender-neutral alternative because they are traditionally regarded as singular antecedents that call for a third-person singular pronoun. Many people

substitute the plural *they* and *their* for the singular *he* or *she*. *They* and *their* have become common in informal usage, but neither is considered fully acceptable in formal writing, though they are steadily gaining ground. For now, unless you are given guidelines to the contrary, be wary of using these forms in a singular sense. This advice, like the techniques for achieving gender neutrality discussed in [the paragraphs above], applies mainly to generic references, where the identity of the person is unknown or unimportant. For references to a specific person, the choice of pronoun may depend on the individual. Some people identify not with a gender-specific pronoun but instead with the pronoun *they* and its forms or some other gender-neutral singular pronoun; any such preference should generally be respected.

Problematic gender-specific suffixes. The trend in American English is toward eliminating sex-specific suffixes. Words with feminine suffixes such as *-ess* and *-ette* are easily replaced with the suffix-free forms, which are increasingly accepted as applying to both men and women. For example, *author* and *testator* are preferable to *authoress* and *testatrix*. Compounds with *-man* are more problematic. The word *person* rarely functions well in such a compound; *chairperson* and *anchorperson* sound more pompous and wooden than the simpler (and correct) *chair* or *anchor*. Unless a word is established (such as *salesperson*, which dates from 1901), don't automatically substitute *-person* for *-man*. English has many alternatives that are not necessarily newly coined, including *police officer* (first recorded in 1797), *firefighter* (1903), and *mail carrier* (1788).

Necessary gender-specific language. It isn't always necessary or desirable to use gender-neutral terms and phrasings. If you're writing about something that clearly concerns only one sex (e.g., *women's studies*; *men's golf championship*) or an inherently single-sex institution (e.g., a sorority; a Masonic lodge), trying to use gender-neutral language may lead to absurd prose (*be solicitous of a pregnant daughter's comfort; he or she will need your support*).

Sex-specific labels as adjectives. When gender is relevant, it's acceptable to use the noun *woman* as a modifier (*woman judge*). In recent decades, *woman* has been rapidly replacing *lady* in such constructions. The adjective *female* is also often used unobjectionably. In isolated contexts it may strike some readers as being dismissive or derogatory (perhaps because it's a biological term used for animals as well as humans), but when parallel references to both sexes are required, the adjectives *male* and *female* are typically the most serviceable choices (the police force has 834 male and 635 female officers).

Avoiding other biased language. Comments that betray a writer's conscious or unconscious biases or ignorance may cause readers to lose respect for the writer and interpret the writer's words in ways that were never intended. In general, emphasize the person, not a characteristic. A characteristic is a label. It should preferably be used as an adjective, not as a noun. Instead of referring to someone as, for instance, *a Catholic* or *a deaf-mute*, put the person first by writing *a Catholic man* or *he is Catholic*, and *a deaf-mute child* or *the child is deaf and mute*. Avoid irrelevant references to personal characteristics such as sex, race, ethnicity, disability, age, religion, sexual orientation, transgender status, or social standing. Such pointless references may affect a reader's perception of you or the person you are writing about or both. They may also invoke a reader's biases and cloud your

meaning. When it is important to mention a characteristic because it will help the reader develop a picture of the person you are writing about, use care. For instance, in the sentence *Shirley Chisholm was probably the finest African American woman member of the House of Representatives that New York has ever had*, the phrase *African American woman* may imply to some readers that Chisholm was a great representative “for a woman” but may be surpassed by many or all men, that she stands out only among African American members of Congress, or that it is unusual for a woman or an African American to hold high office. But in *Shirley Chisholm was the first African American woman to be elected to Congress and one of New York’s all-time best representatives*, the purpose of the phrase *African American woman* is not likely to be misunderstood.

Resolution D025: Amend Canons III.6.5(g), III.7.5, III.8.5(b), III.9.1, III.10.1(c), III.12.1, III.12.2
Resolved, the House of _____ concurring, that the Canon III.6.5(g) be amended to read as follows:

- (g) Preparation for ordination shall include training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church’s teaching on racism.
 - (5) *research-based understandings of gender identity and expression and human sexuality.*

And be it further,

Resolved, that Canon III.7.5 be amended to read as follows:

Sec. 5. The Bishop and Commission shall require and provide for the continuing education of Deacons and keep a record of such education. *Such continuing education shall include the theological foundations for the Church’s teaching on non-discrimination as found in Canons I.17.5 and III.1.2 at least once every five years.*

and be it further,

Resolved, that Canon III.8.5(h) be amended to read as follows:

- (h) Preparation for ordination shall include training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church’s teaching on racism.
 - (5) *research-based understandings of gender identity and expression and human sexuality.*

And be it further,

Resolved, that Canon III.9.1 be amended to read as follows:

Sec.1. The Bishop and Commission shall require and provide for the continuing education of Priests and keep a record of such education. *Such continuing education shall include the theological foundations for the Church's teaching on non-discrimination as found in Canons I.17.5 and III.1.2 at least once every five years.*

And be it further,

Resolved, that Canon III.10.1(c) be amended to read as follows:

- (c) evidence of training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.
 - (5) *research-based understandings of gender identity and expression and human sexuality.*

And be it further,

Resolved, that Canon III.12.1 be amended to read as follows:

Sec. 1. Formation

Following election and continuing for three years following ordination, new Bishops shall pursue the process of formation authorized by the House of Bishops. This process of formation shall provide a mentor for each newly ordained Bishop. *The process of formation shall include training regarding*

- (1) *prevention of sexual misconduct.*
- (2) *civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.*
- (3) *the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.*
- (4) *the Church's teaching on racism.*
- (5) *research-based understandings of gender identity and expression and human sexuality.*
- (6) *the theological foundations for the Church's teaching on non-discrimination as found in Canons I.17.5 and III.1.2.*

And be it further,

Resolved, that Canon III.12.2 be amended to read as follows:

Sec. 2. Continuing Education

The House of Bishops shall require and provide for the continuing education of Bishops and shall keep a record of such education. Such education shall include

(1) *prevention of sexual misconduct.*

(2) *civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.*

(3) *the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.*

(4) *the Church's teaching on racism.*

(5) *research-based understandings of gender identity and expression and human sexuality.*

(6) *the theological foundations for the Church's teaching on non-discrimination as found in Canons I.17.5 and III.1.2.*

Explanation

Episcopalians promise at their baptism to “seek and serve Christ in all persons, loving [our] neighbor as [ourselves.]” While LGBTQ+ persons are increasingly visible and welcomed in many of our congregations, clergy are not consistently educated regarding the diversity of human sexuality, gender identity and gender expression, or prepared and equipped to address the pastoral concerns of their congregants in these areas.

Gender and sexuality are important aspects of human life and flourishing, and clergy need accurate, research-based information about the diversity of gender identity, gender expression, and sexual orientation in order to provide support and pastoral care for all their congregants, particularly LGBTQ+ young people and their families. Understanding and support from families and community is particularly important for the mental and physical health of LGBTQ+ youth; rejected youth are at a higher risk for depression, drug use and suicide.

Resolution D021: Revise OTM Information

Resolved, the House of _____ concurring, That on the Basic Information portion of the Ministry Portfolio maintained by the Officer of Transition Ministry for a member of the clergy, the section titled Sex be deleted; and be it further

Resolved, That on the Compensation & Housing portion of the Ministry Portfolio maintained by the Officer of Transition Ministry for a member of the clergy, the Current Annual Compensation section be deleted; and be it further

Resolved, That on the References section of the Ministry Portfolio maintained by the Officer of Transition Ministry for a member of the clergy, the member of the clergy shall be directed to provide the name of at least one male reference and one female reference; and be it further

Resolved, That on the Search Portfolio maintained by the Officer of Transition Ministry, that providing a specific amount or a range of compensation for the Compensation Available for

New Position section be required information from institutions posting available positions on the Office of Transition Ministries website; and be it further

Resolved, That these changes be made and take effect no later than December 31, 2018 and that they apply to all postings and information maintained by the Officer of Transition Ministry as of that date.

Explanation

A) Numerous studies have shown that unconscious bias in the hiring practice is of serious concern both in the secular world as well as the church. Each year, the Church Pension Group produces a Church Compensation Report which continue to show the gender gap grows as years of service and salary grows. For example, in 2016 senior rector in Province IV who were male made on average \$25,000 per year more than their female colleagues.

By removing sex and current salary from clergy profiles, we can easily take a first step towards removing gender bias.

B) Asking for both male and female references helps to ensure candidates can work equally well with both men and women.

C) Much bias is unconscious. Good search committees believe they are making sound financial and ethical decisions, and yet women's compensation packages are generally less than men's in equivalent positions. Requiring compensation disclosure for positions to be filled on the OTM website helps search committees make more equitable hires.

Resolution DXXX: Amend Canon 1.8

Resolved, the House of _____ concurring That the 79th General Convention amend Canon 1.8 by inserting a new Section 9, and renumbering the remaining sections:

Sec. 9 Report on Clergy Compensation. The Church Pension Fund shall submit to each regular meeting of General Convention a Report on clergy compensation, listing by diocese for each congregation separately the average Sunday attendance, Normal Operating Income from the Parochial Report, the years of ordained experience of each stipendiary cleric, the percent of time each stipendiary cleric works, and total pension-assessable compensation of each stipendiary cleric for the previous year. Congregations and clergy shall not be identified by name or city in the Report. The Report shall also list the average of the total pension-assessable compensation for all clergy for the preceding five years by gender identity (male, female, or non-binary). The Report shall also be sent to the Diocesan Council or similar body and Bishop(s) of every diocese within thirty days of the conclusion of the General Convention;

And be it further

Resolved, that the Executive Council authorize a comprehensive clergy compensation survey to be completed by 2020 of all stipendiary priests. Said survey should include all forms of compensation, including but not limited to stipend/utilities/housing (SHU), value of any automobile provided, value of any telephone benefit provided, and tuition remission for the priest's children. The survey shall collect data on each individual including gender identity, years of ordained service, percentage of time employed, size of parish by Average Sunday Attendance and Normal Operating Income from the Parochial Report, and the role and/or title of each stipendiary priest; and be it further

Resolved, that the Joint Standing Committee on Program, Budget and Finance be requested to allocate sufficient funds to carry out the requested survey.

Explanation

The Church Pension Group's annual reports on clergy compensation have found that male clergy are consistently paid more than female clergy in similar positions, even when controlling for age and years of ordained experience. However, there is still a great deal of denial and surprise about the disparity. Furthermore, considering the broader definition of compensation (that which includes more than simply the pension-assessible compensation) may reveal greater disparity. It is through this transparency that we will be able to recognize an inherently justice-oriented issue, and then able to take strides towards equitable compensation.

The proposed Canon follows the model practiced by the Diocese of Georgia. The Diocese of Georgia publishes salaries by size of congregation budget, annual Sunday attendance, and clergyperson's years of ordained experience. This allows for easy comparison between congregations while providing some privacy for individual clergy.

Resolution Do26: Amend Canons I.17 and III.1.2 - Non-Discrimination in Hiring and Clergy Deployment

Resolved, the House of _____ concurring, that Canon I.17.5 be amended by to read as follows:

Sec. 5. No one shall be denied rights, status or access to an equal place in the life, worship, governance, or employment in this Church because of race, color, ethnic origin, national origin, marital or family status (including pregnancy or child care plans), sex, sexual orientation, gender identity and expression, disabilities or age, except as otherwise specified by Canons.

And be it further,

Resolved, that Canon I.17 be further amended by adding a new Section 6 and renumbering all subsequent sections:

Sec. 6. No employment search shall (a) include questions about race, color, ethnic origin, national origin, sex, marital or family status (including pregnancy and child care plans), sexual orientation, gender identity and expression, disabilities, or age, or (b) request a photograph of an applicant prior to an offer of employment being made and accepted.

And be it further,

Resolved, that Canon III.1.2 be amended to read as follows:

Sec. 2. No person shall be denied access to the discernment process or to any process for the employment, licensing, calling, or deployment for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, marital or family status (including pregnancy or child care plans), sex, sexual orientation, gender identity and expression, disabilities or age, except as otherwise specified by Canons. No right to employment, licensing, ordination, call, deployment, or election is hereby established.

Explanation

Sources as varied as the Church Pension Group's annual Clergy Compensation Report, academic research (see for example: Svoboda-Barber, 2017; Danieley, 2018; Nesbitt, 2014 and ongoing), and copious self-reported stories all tell us that the Episcopal Church is no different from the rest of our country and world when it comes to under-employing and under-compensating women and other minority groups.

The exception is this: as a religious organization, the Church is generally exempt from many of the laws and best practice guidelines that protect applicants from discriminatory practices in hiring and employment, including those that limit what kinds of personal information an employer may use in hiring decisions. In the Church it is still the case that women are routinely asked about their plans for childbearing and child care; older and younger applicants alike are routinely asked to defend why they are applying for a particular position at their age; LGBTQ+ individuals are routinely asked intimate details about their home lives; and so on.

Additionally, the U.S. Equal Employment Opportunity Commission and the Society for Human Resources Management agree in their conclusion that applications that require a photograph measurably disadvantage women and people of color. Because initial impressions carry such strong unconscious weight, this conclusion continues to hold true even in an age where search engines and social media make it easy (and in some ways even commendable) to look up applicants during the employment process.

These amendments propose, therefore, that the Episcopal Church willingly submit itself to restrictions similar to the ones that protect applicants in secular employment, and further extend the protections we already apply to discernment for ordination, as one step forward into a more just and equitable Church for all people.

Resolution D023: Amend Canons III.6.5(g)(4), III.8.5(h)(4), and III.10.1.(c)(4) and Establish Task Force

Resolved, the House of _____ concurring, that the 79th General Convention establish an Anti-Sexism Task Force to research and develop a training program for the purpose of addressing the systemic sexism within the church and the larger society with the goals of raising awareness of bias, eliminating sexist hiring practices within the church, and identifying intersectionalities of discrimination across multiple cultural identities; and be it further

Resolved, that the Task Force be appointed consisting of 3 bishops, 3 priests, 2 deacons, and 5 lay persons, with the Presiding Bishop appointing the bishop members, and the President of the House of Deputies appointing the priests, deacons, and lay members. At least one half will be women with at least one woman appointed for each of the orders; and be it further

Resolved, that the Task Force complete development of the training program by December 31, 2019; and be it further

Resolved, that the Task Force shall submit the training program to Executive Council for its approval by December 31, 2019; and be it further

Resolved, that the training, once developed and approved for use, be required for all bishops, priests and deacons, and all lay persons elected to leadership in The Episcopal Church including, but not limited to, Executive Council, diocesan Standing Committees, diocesan Councils, diocesan Boards of Trustee, and similar bodies by whatever name, diocesan search committees for the election of bishops and be encouraged for use by all congregational search committees; and be it further

Resolved, that the General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$60,000 for the implementation of this resolution; and, be it further

Resolved, that Canon III.6.5(g) be amended to read as follows:

- (g) Preparation for ordination shall include training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism *and* sexism.

And be it further,

Resolved, that Canon III.8.5(h), be amended to read as follows:

- (h) Preparation for ordination shall include training regarding
 - (1) prevention of sexual misconduct.

- (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
- (4) the Church's teaching on racism *and sexism*.

And be it further,

Resolved, that Canon III.10.1(c) be amended to read as follows:

- (c) evidence of training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism *and sexism*.

And be it further,

Resolved, that Canon III.12.1 be amended to read as follows:

Sec. 1. Formation

Following election and continuing for three years following ordination, new Bishops shall pursue the process of formation authorized by the House of Bishops. This process of formation shall provide a mentor for each newly ordained Bishop. *The process of formation shall include training regarding*

- (1) *prevention of sexual misconduct.*
- (2) *civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.*
- (3) *the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.*
- (4) *the Church's teaching on racism and sexism.*

And be it further,

Resolved, that this Task Force shall report to Executive Council yearly, and to the 80th General Convention on the status of the training implementation with recommendations for continued development and improvement.

Explanation

The equitable treatment of any human being is central to God's commandment to love our neighbor. Yet, it is clear from data on clergy compensation, and anecdotal reports by women in the church, both clergy and lay, that sexism is still a sin for which the church must repent. It is easy to suggest that because there are women clergy, with several as bishops, and one having served as Presiding Bishop, that we, the church, are somehow in a Post-Sexism era. As we know from similar arguments with regard to race upon the election of the first African-American President of the United States and Presiding Bishop, that is simply not the case.

The data from Church Pension Group (CPG) makes it clear that women clergy still face enormous challenges with regard to hiring and compensation. The church should be at the forefront of equal opportunity for all, but it is far from that mark. There are still some places in The Episcopal Church where women clergy stand no chance of employment, and have faced difficulties in the ordination process. Adding to the inequity is that the gap in compensation follows women clergy through to their retirement, as that is compensation based.

Further, women clergy have reported sexual harassment, and inequality in the workplace, by peers, episcopal leadership, and those they serve – the laity. These reports mirror that of the society in which we live, and include inappropriate touching, diminishing comments, and outright assault. Clergy women have turned to private Facebook groups to ensure that their voices and experience may be heard in a safe and supportive community. That community should be the larger church, but sadly it is not.

The Church should always be at the forefront of justice, and the status and treatment of women and girls must be a part of that gospel mission. This required training is a start in that direction – exposing the sexism that has infected our hearts and minds that we might change ourselves, and our church. Just as the anti-racism trainings have opened the eyes of so many across the church, changing our culture of bias, it is hoped that the anti-sexism training will do the same. We also know this is only a step toward justice, it is not full justice itself. More needs to be done. Yet we can never hope to be freed from the tyranny of sexism and misogyny, or be an example of God's all-inclusive love, if we don't work toward changing our culture, and so we must begin with training our eyes, minds, and hearts to recognize our biases and that of the church.

Resolution D022: Reinstate Women's Desk

Resolved, the House of _____ concurring, that a position for women's ministries and networks be established and staffed, either by an independent contractor or an employee under the direction of the Presiding Bishop, no later than June 1, 2019; and be it further

Resolved, that the person in the position be empowered to serve as a network catalyst to existing movements and programs across the Church, mobilizing women leaders, both lay and ordained; and be it further

Resolved, that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of at least \$390,000 for the triennium, consisting of \$100,000 per year allocated for the salary and benefits for a full time director position and \$30,000 per year for programs associated with the work of this position to create a self-sustaining model for a vibrant network of women's ministries across the Church.

Explanation

The 78th General Convention passed C2015-A032 Reinstate Women's Desk. It was not acted upon by Executive Committee during this triennium. Because of the continued gender bias

in The Episcopal Church (see annual Church Compensation Reports from the Church Pension Fund), this staff position is a reasonable step towards greater gender equality.

Resolution DXXX: Study the Status of Women Musicians in The Episcopal Church

Resolved, the House of _____ concurring, that the 79th General Convention direct the Standing Commission on Liturgy and Music to study the status of female musicians in the Episcopal Church, specifically considering the following:

The status of resources within congregations and dioceses for the development of young musicians, specifically young women musicians;

Assistance for the encouragement of women who wish to become stipendiary church musicians,

The percentage of women who are full-time stipendiary musicians compared to men;

The percentage of women who are included in the final slate of candidates; and

The percentage of stipendiary women church musicians in other denominations and, if higher, learn from them possible avenues to increase employment of women musicians within the Episcopal Church;

And be it further

Resolved, that the General Convention direct the Standing Committee on Liturgy and Music to report its findings to the 80th General Convention; and be it further

Resolved, that the General Convention request the Joint Standing Commission on Program, Budget and Finance to consider a budget allocation of \$5,000 for the implementation of this resolution.

Explanation

There is a dearth of women stipendiary church musicians employed in the Episcopal Church, particularly in larger churches and cathedrals where the compensation is full time or greater than that in smaller congregations. While the number of women in Holy Orders has been increasing, as well as the number of women called to be Bishops, Deans and Rectors, that same trend does not hold true for women musicians even though the number of women in graduate programs in music has increased. The Episcopal Church pales in comparison with other denominations, including that of the LDS church, in developing young people (including young girls) for positions in church music. As such, we are failing in acknowledging the spiritual gifts and calling of women to the ministry of music and thereby we are possibly diminished in the eyes of women with respect to the absence of stipendiary women musicians.

Resolution DXXX: Pension Equity for Lay Employees

Resolved, that the House of _____, concurring that the 79th General Convention recognizes that the pension plans for lay employees provided for by the 76th General Convention in Resolution 2009-A138 do not provide equity in retirement benefits when compared to the pension plan for clergy provided by the Church Pension Fund pursuant to Canon I.8.1; and be it further

Resolved, that this General Convention affirms that in the interests of justice the pension plans for clergy and lay employees should be as equitable as possible; and be it further

Resolved, to move towards equity between the pension plans for lay employees and clergy the following changes shall be made to the principles for providing pensions to lay employees as set forth in Resolution 2009-A138 such that principle 1 of that Resolution will now read:

1. The lay employee pension system shall provide benefits that shall include defined benefit plan(s) and defined contribution plan(s). Every eligible lay employee shall be offered a choice between participation in either a defined benefit plan or a defined contribution plan.

Principle 2 of Resolution 2009-A138 will now read:

2. If a defined benefit plan is selected by the employee, the employer assessment and/or contribution shall be not less than nine (9) percent of the employee's compensation through 2019. The employer assessment and/or contribution shall increase by one (1) percent of the employee's compensation in 2020 and for each year thereafter until the employer assessment and/or contribution reaches eighteen (18) percent. If a defined contribution plan is selected by the employee, the employer shall contribute not less than five (5) percent of the employee's compensation through 2019. The employer's contribution shall increase by one (1) percent of the employee's compensation in 2020 and for each year thereafter until the employer assessment reaches eighteen (18) percent. The employer shall match at least four (4) percent of the employee's contribution in 2019 and the employer's match of the employee's contribution shall increase by one (1) percent per year until the total contribution of the employer, both by contribution and match, totals eighteen (18) percent.

Explanation

Currently there are two pension plans for lay employees of the church. The Defined Benefit Plan and the Defined Contribution Plan. The Defined Benefit Plan provides for a 9% contribution paid by the employer; while the Defined Contribution Plan provides for a 5% contribution paid by the employer and the allowance for a 4% contribution by the employee.

The church has long stated that it believes in the mutual ministry of lay and ordained members of the church; yet, the financial compensation plans for ordained members far exceed those offered to most lay employees, even if experience and education backgrounds are similar. Studies have shown that compensation plans for women, whether ordained or

lay also lag behind those for men. One way to begin bridging this gap is by equalizing pensions for all employees to the current level offered for those who are ordained.

Resolution DXXX: Title: Recommendation for Ecumenical Agreements

Resolved, the House of _____ concurring that the 79th General Convention direct the Executive Council to include language in the several agreements that govern the exchange of clergy between denominations to allow and encourage bishops to communicate information regarding any and all disciplinary actions in a cleric's history, and enter into new agreements specifically for the exchange of information about involved clergy.

Explanation

Under ecumenical agreements like Called to Common Mission, and the interim agreement with the United Methodist Church, the exchange of clergy from other denominations has become increasingly common. However, it occasionally happens that in such exchanges, information about misconduct by these clergy is not appropriately transmitted to their sending bishop, and/or not appropriately shared within The Episcopal Church. This proposed revision would ensure that within our polity, clergy from other traditions are neither held to theological standards which they cannot endorse, but nor are they held exempt from the standards of behavior we hold Episcopal clergy to. This also allows for bishops to communicate with each other about any offenses our clergy might commit while working in other churches.

Resolution DXXX: Churchwide Intake Officer

Resolved, the House of _____ concurring that the 79th General Convention amend Title IV, Canon 2 to add the definition of "Churchwide Intake Officer" as follows:

Churchwide Intake Officer. One or more Intake Officer(s) appointed by the President of the House of Deputies and confirmed by lay and clergy members of Executive Council to serve as churchwide Intake Officers as set forth in Title IV, Canon 6.11.

And be it further

Resolved, That Title IV be amended to add new Title IV, Canon 6.11 to read as follows:

11. If any Complainant or Injured Person has a concern that there may be a conflict of interest, or other factor which might reasonably impair the fair and objective consideration of their claim, between the Intake Officer in the diocese where the claim would be filed (or all dioceses where the claim could be properly brought) and the Bishop of that diocese and/or the President of the Disciplinary Board, the Complainant or Injured Person may bring the matter to the Churchwide Intake Officer described in Title IV, Canon 2, for the remainder of that case. The expenses of that Intake Officer will be borne by the diocese in which the claim is being brought.

Explanation

This change provides for circumstances in which there may be a conflict of interest or other factors which could impact the fairness of the process in a single diocese.

Resolution DXXX: Suspending the Statute of Limitations in Title IV for a period of time

Resolved, the House of _____ concurring, that the 79th General Convention amend Canon IV.19.4 to read as follows:

Sec. 4(a) A Member of the Clergy shall not be subject to proceedings under this Title for acts committed more than ten years before the initiation of proceedings except:

- (1) if a Member of the Clergy is convicted in a criminal Court of Record or a judgment in a civil Court of Record in a cause involving immorality, proceedings may be initiated at any time within three years after the conviction or judgment becomes final;
- (2) if an alleged Injured Person was under the age of twenty-one years at the time of the alleged acts, proceedings may be initiated at any time prior to the alleged Injured Person's attaining the age of twenty-five years; or
- (3) if an alleged Injured Person is otherwise under disability at the time of the alleged acts, or if the acts alleged were not discovered, or the effects thereof were not realized, during the ten years immediately following the date of the acts alleged, the time within which proceedings may be initiated shall be extended to two years after the disability ceases or the alleged Injured Person discovers or realizes the effects of the acts alleged; provided, however, the time within which proceedings may be initiated shall not be extended beyond fifteen years from the date the acts are alleged to have been committed.

(b) The time limits of Subsection (a) above shall not apply with respect to persons whose acts include physical violence, sexual abuse, or sexual exploitation, if the acts occurred when the alleged Injured Person was under the age of twenty-one years; in any such case, proceedings under this Title may be initiated at any time.

(c) The time limits of Subsection (a) above shall not apply with respect to persons whose acts include sexual misconduct, provided proceedings are initiated under this Title between December 2, 2018 and December 31, 2021.

Explanation

Given the renewed efforts to mitigate the damage caused by sexual harassment and abuse in the church, it seems only fitting that the church, in turn, equip survivors courageous enough to share their stories with all possible tools in seeking justice. This would include lifting the statute of limitations for a season on sexual harassment and abuse to allow survivors who wish to do so, to pursue disciplinary action.

DXXX: Amend Canon IV.6, add Section 4 to Provide Whistleblower Protection

Resolved, the House of _____ concurring, that Canon IV.6.3 hereby be amended to read as follows:

IV. Canon 6: Of Intake and Referral of Information Concerning Offenses

Sec. 2. Information concerning Offenses may be submitted to the Intake Officer in any manner and in any form.

Sec. 3. Any person other than the Intake Officer who receives information regarding an Offense shall promptly forward the information to the Intake Officer. A Bishop Diocesan shall forward information to the Intake Officer whenever the Bishop Diocesan believes that the information may contain conduct constituting one or more Offenses.

Sec 4. If the information is brought to the Intake Officer by a Member of the Clergy under the requirements of IV.4.1(f), then the identity of the reporting Member of the Clergy shall be held in confidence by the Intake Officer, if so requested.

Subsequent sections are to be renumbered.

Explanation

The revision of Title IV in 2006 added the requirement that clergy become mandatory reporters; however, no action was taken to protect the identity of clergy who report offenses to the Intake Officer, resulting in an inadvertent chilling effect in reports. This proposal aims to give confidentiality to clergy who must, by virtue of the canons, report offenses, and yet would suffer for doing so.

Resolution DXXX: Amending Canon III.9 regarding Reconciliation and Mediation between Clergy

Resolved, that Canon III.9 be amended to add the following sections:

Sec. 16. Reconciliation of Disagreements affecting the Collegial Relationship between Clergy serving in the same Diocese

When the pastoral relationship between individual clergy serving in the same diocese is imperiled by disagreement or dissension, either party may petition the Bishop Diocesan, in writing, to intervene and assist the parties in their efforts to resolve the conflict. The written petition shall include sufficient information to inform the Bishop Diocesan of the nature, causes, and specifics of the dissension. The Bishop Diocesan shall initiate such proceedings as are deemed appropriate, which may include the appointment of a consultant or qualified mediator. The Bishop Diocesan may also serve as the mediator, at the bishop's discretion. The parties to the disagreement, following the recommendations of the Bishop Diocesan, shall labor in good faith toward that reconciliation. If such proceedings, after an agreed-upon period

of time, lead to reconciliation, said reconciliation shall contain definitions of responsibility and accountability for the involved clergy.

Explanation

These amendments provide a process for reconciliation among clergy. These processes parallel those for reconciliation between a bishop and a diocese.

Resolution DXXX: Amending Title IV to prevent retaliation

Resolved, the House of _____ concurring, that Canon IV.2 is hereby amended to add the following definition as follows:

Retaliation shall mean making or threatening reprisals to any person who, in good faith, brings a complaint or petition against a clergy person, either through the procedures of this Title or the procedures outlined in Title III. Such conduct shall be understood to have the purpose or effect of unreasonably interfering with the subject person's work or volunteer performance, creating an intimidating or hostile work or volunteer environment, or adversely affecting the person's life in any way.

And be it further

Resolved, that Canon IV. 4.1.(h) is hereby amended as follows:

(h) refrain from:

- (1) Any act of Sexual Misconduct;
- (2) holding or teaching, publicly or privately, and advisedly, any Doctrine contrary to that held by the Church;
- (3) engaging in any secular employment, calling, or business without the consent of the Bishop of the Diocese in which the Member of the Clergy is canonically resident;
- (4) being absent from the Diocese in which the Member of the Clergy is canonically resident, except as provided in Canon III.9.3(e) for more than two years without consent of the Bishop Diocesan;
- (5) any criminal act that reflects adversely on the Member of the Clergy's honesty, trustworthiness or fitness of the ministry of the Church;
- (6) conduct involving dishonesty, fraud, deceit or misrepresentation; or
- (7) habitual neglect of the exercise of the ministerial office without cause; or habitual neglect of public worship, and of the Holy Communion, according to the order and use of the Church; and
- (8) *retaliation*
- (9) any Conduct Unbecoming a Member of the Clergy

Explanation

Currently, there is no explicit canon protecting persons who report against retaliation for

doing so which can have a chilling effect. The definition of retaliation is taken from the model policies of Church Pension Group.

Resolution D016: Seeking Truth, Reconciliation, and Restoration

Resolved, The House of Deputies concurring, That the 79th General Convention as the Body of Christ, confess our sins of gender-based discrimination, harassment, and violence against women and girls in all their forms as we understand these sins, which include, but are not limited to, sexual and gender harassment, sexual assault, physical, spiritual, and emotionally abusive behavior, and oppression based on gender, particularly as these sins have denigrated and devalued women and their ministries; acknowledge that within our patriarchal culture, the misuse of power and authority is primarily exercised by men with the vast majority of victims being women; have created a culture of excuses, justifications, enabling, and dishonesty around gender-based discrimination and violence; have not heard the experiences of women with the goal of justice through acts of contrition, restoration, and reconciliation; that we as the Church seek to turn from the systems of oppression, patriarchy, heteronormativity, white supremacy, and our colonial legacy, among them, and seek to engage in restoration of the dignity of women and reconciliation from past acts, beginning with confessing to God and to one another the truth that we have not loved God with our whole heart, and mind, and strength, and that we have not loved, respected, and honored the presence, gifts, equality, and ministry of women, seeing in them the presence of Christ; we have embraced patriarchal power, and in doing so, have exploited women and been blind to injustice and prejudice; and we seek to repent and be restored to God and to each other; with the church and each diocese declaring a period of fasting and repentance for this sin; and be it further,

Resolved, That the 79th General Convention authorize the establishment of a Task Force for Women, Truth, and Reconciliation for the purpose of helping the Church engage in truth-telling, confession, and reconciliation regarding gender-based discrimination, harassment, and violence against women and girls in all their forms by those in power in the Church, making an accounting of things done and left undone in thought, word, and deed, intending amendment of life, and seeking counsel, direction, and absolution as we are restored in love, grace, and trust with each other through Christ; and be it further,

Resolved, That this Task Force be appointed jointly by the President of the House of Deputies and the Presiding Bishop, with 15 members - 6 lay people (at least 4 of whom identify as women), 6 priests or deacons members (at least 4 of whom identify as women), and 3 bishops members (at least 2 of whom identify as women). The overall composition of this task force shall include members of the LGBTQ community, people of color, and reflect regional diversity. This Task Force shall report its progress to Executive Council, present a public timeline, summary of ongoing work easily accessible by members of the Episcopal Church, and report back to the 80th General Convention on the following tasks:

-To conduct a review of statistics, responses, and data regarding gender-based discrimination, harassment, and violent behavior that has been experienced by those who identify as women in our church; and present this information in accessible, public, and informative ways as a truthful reality of the treatment of women; and the impact of this treatment on lay and ordained women and girls, their ministries, and the ministry of the Church;

-To create a Truth and Reconciliation process to guide churches, dioceses, provinces, and the general Church as they develop their own paths for reconciliation and restoration, with emphasis given to discerning the *qualities* of methods churches, dioceses, provinces, and the general Church may implement to witness the truth and to seek justice, restoration, and reconciliation; recognizing a one-size-fits-all process will not be helpful given the diversity of our Church, and that identifying qualities for a process invites churches, dioceses, provinces, and general Church to map their ways forward to justice, restoration, and reconciliation with guidance;

-To conduct a comprehensive audit and analysis of the internal church-wide structures that exist, or are needed, to educate and inform the church about realities and consequences of gender-based discrimination, harassment, and violence against women and girls in all their forms; to develop programs to proactively reduce incidences of gender-based discrimination, harassment, and violence within the church; as well as to develop resources that build the capacity of our church to provide trauma informed pastoral care for victims;

-To oversee an audit done by an outside auditor of the culture within church-wide structures to identify systemic expressions of power and leadership that create and continue gender-based discrimination, harassment, and violence against women and girls in all their forms, particularly the impact of this system as it manifests in access to leadership, pay inequity, imbalances in power, inequality in leadership, gender-based discrimination, sexual harassment and violence, and the enabling of gender-based violence by those in positions of power throughout the church that diminishes, excuses, and discounts discrimination, abuse, and harassment, contrary to the Gospel of Christ;

Resolved, That the General Convention request that the Joint Standing Committee on Program, Budget, and Finance consider a budget allocation of \$280,000 for the implementation of this resolution which will provide funding for regular meetings, including bi-annual in-person meetings throughout the triennium (\$150,000); contract with external firm to conduct a culture audit (\$65,000); website, communications, and staff support (\$50,000); and expenses associated with in-person presentations of findings to strategic groups, including Executive Council, the House of Bishops, and other groups as determined by the Task Force, the Presiding Bishop and the President of the House of Deputies (\$15,000).

Explanation

Our faith is replete with the presence of women and their ministry. Women have proclaimed the Gospel, cared for the sick, prophesied, and ministered. The Church has long benefited from the gifts and ministry of women. The Church has also discriminated, harassed, dismissed, and abused women. In the past year, women in our culture and in our church have boldly and bravely named these acts of abuse, harassment, and denigration, as well as those who have perpetrated and benefited from those acts.

We as a community of believers find ourselves in a cultural moment of reckoning for the sins of patriarchy as well as gender-based discrimination and violence. Now is the time to speak truth to the oppressive power of gender-based discrimination and violence and other abuses of power that demean children of God. Acknowledging that patriarchy, along with heteronormativity, white supremacy and our colonial legacy, are overlapping layers of oppression and domination, is the work of the church. This work continues with confessing these sins, seeking justice, pursuing reconciliation, and being catalysts for restoration. We seek to repent, so that we can be credible bearers of the Good News of Jesus Christ's reconciling love for the world, and we seek to act for justice, restoration, and reconciliation.

Resolution Do20: Understanding the Truth of Sexual Harassment and Assault in The Episcopal Church

Resolved, The House of _____ concurring, that the 79th General Convention appoint a task force to develop a survey on gender-based discrimination, harassment, and violence against women and girls in all their forms as we understand these sins, which include, but are not limited to, sexual and gender harassment, sexual assault, physical, spiritual, and emotionally abusive behavior, and oppression based on gender. This survey shall be modeled on the survey used to gather information and compile the 2017 report "Sexual Misconduct in the United Methodist Church: US Update"; and be it further

Resolved, the task force shall be appointed jointly by the President of the House of Deputies and the Presiding Bishop, with 9 members - 3 lay people (at least 2 of whom identify as women), 3 priests or deacons members (at least 2 of whom identify as women), and 3 bishops members (at least 2 of whom identify as women). The overall composition of this task force shall include at least 5 members who have experienced gender-based discrimination, harassment, and violence against women and girls and at least 3 members who have personal and recent experience working with complaints within the general Church and/or secular community on matters of gender-based discrimination, harassment, and violence against women and girls. This task force shall report its progress to Executive Council at regular and timely intervals as determined by the task force, the Presiding Bishop, and the President of the House of Deputies; and be it further

Resolved that the task force shall create said survey no later than December of 2019 and shall work with appropriate general Church organizations, dioceses, and church leadership, both

lay and clergy, to distribute widely in the Episcopal Church for access by both laity and clergy no later than spring of 2020, said survey being available primarily on-line, and with adaptations made as determined by the task force to enable responses by those members of the general Church who may not have ready and easy access to the internet; and be it further

Resolved, that the task force shall write a report detailing the responses to the survey, a summary of the responses to the survey, and particular insights and observations by the task force, with said report being publicly disseminated and available to the Episcopal Church online no later than early 2021. The report will be provided to the following members and organizations of the Protestant Episcopal Church in the United States of America: The House of Bishops, The Executive Council, The National Association of Episcopal Schools; all Episcopal Seminaries (including diocesan formation programs for ordination); Episcopal Camps and Conference Centers; all Canons to the Ordinary; all Transition Officers; and any other bodies, organizations, or committees that the President of the House of Deputies or the Presiding Bishop deem necessary. Those persons and organizations are requested to report back to the Task Force no later than April 30, 2021 with the following written responses to the report, a copy of the same responses shared with the Presiding Bishop and the President of the House of Deputies:

1. How their body and/or institution has contributed to a church culture of gender-based discrimination, harassment, and violence against women and girls in all their forms, when appropriate detailing specific examples of this culture that has approved of this behavior, ignored and/or excused this behavior, and how this culture has damaged the body and/or institution;
2. The body and/or institution's plan of action within their body or institution that can bring about a culture of truth telling, repentance, reconciliation, and justice in our church; including a timeline of said plan of action;
- 3 And any other questions the task force, in consultation with the Presiding Bishop and the President of the House of Deputies, deem helpful and necessary for the general Church to confess the truth of the impact of the sin of gender-based discrimination, harassment, and violence against women and girls in all their forms and to engage the process of restoration and reconciliation; and be it further

Resolved, that the task force shall review these responses and forward them to the appropriate board, committee, and/or task force so they may be evaluated and utilized as the general Church moves to restoration and reconciliation with Christ and each other over our sins of gender-based discrimination, harassment, and violence; and be it further

Resolved, that the General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$40,000 for the implementation of this resolution, including two face-to-face meetings of the task force,

costs associated with creating and disseminating the survey and the subsequent report.

Explanation

The truth-telling of the #metoo movement of women, girls, as well as men, who have been victims of gender-based discrimination, harassment, and violence confronts us with a truth particularly women have been speaking for centuries, yet has been ignored. This truth cannot be ignored anymore, particularly in the Church.

As the Body of Christ in the world, we are called in a particular way to model the Gospel mandate of confession and reconciliation. This Resolution begins this process, inviting us to be courageous in our truth-telling. The Episcopal Church does not yet know the full truth of the experience of gender-based discrimination, harassment, and violence inflicted upon its clergy and laypeople by those in power and the systems of the Church that do not respect the dignity of every human being.

Other denominations have modeled this work for us. In 2017, the United Methodist Church surveyed 4300 lay and clergy leaders about sexual misconduct. The results of that survey indicated that 64% of clergy and 31% of laity had experienced sexual misconduct in the church, ranging from assault to inappropriate comments to uncomfortable touching and closeness. We propose adapting that survey for the Episcopal context so that we can begin the process of sharing the truth of gender-based discrimination, harassment, and violence in our church, that we may be guided by Christ in the work of reconciliation and justice.

Resolution A178: Halt the Intensification and Implementation of Immigration Policies and Practices that are Harmful to Migrant Women, Parents and Children

Resolved, the House of _____ concurring, that the 79th General Convention of The Episcopal Church acknowledge the specific vulnerabilities and needs of immigrant women, parents and children in the current immigration crisis, both in the United States and globally; and be it further

Resolved, this Convention acknowledge that the U.S. government's intensification of and implementation of punitive immigration policies and practices, such as the detention and separation of children from parents and the practice of housing children in military bases, is inhumane and unjust, and only serves to traumatize the vulnerable, especially women and children; and be it further

Resolved, That The Episcopal Church decry and call for a halt to the implementation and intensification of inhumane and unjust immigration policies and practices such as detaining and separating children from parents; ignoring the reproductive health needs of women and girls in detention centers and converting military bases to immigration detention centers for children, and be it further

Resolved, That this Convention direct the Office of Government Relations and urge all Episcopalians to advocate for our governments to address the specific needs of women and children migrants and others with special vulnerabilities, by:

- Keeping babies and children together with their parents and other responsible family members, and releasing families from immigration detention as a priority policy;
- Providing access to physical and mental health care to all in immigration detention, including to the full range of reproductive health care and sanitary products for women and girls;
- Ensuring the safety of all immigrants from sexual harassment, exploitation, and sex and labor trafficking, including women, children, youth, and elders; people with disabilities; and lesbian, gay, transgender and gender non-conforming persons;
- Deprioritizing immigration enforcement when deportation would mean parental separation from children and loss of needed family income, with exceptions for those with violent felony convictions;
- Preventing the release of immigration information from local law enforcement to ICE, except in cases of violent crime, so that people, including women, are not afraid to call local police to report domestic violence and other criminal activity, for fear of themselves or other family members being deported; and be it further

Resolved, That this Convention urge Episcopalians and Episcopal Church-related agencies and organizations to support ministries in border states that provide vulnerable migrants with basic needs, legal support, and advocacy.

Resolution Do17: Reducing Sexual Harassment, Assault, and Exploitation in the Workplace

Resolved, the House of ____ concurring, that the 79th General Convention of The Episcopal Church recognize that sexual harassment, assault, and exploitation in the workplace occur in situations of specific vulnerabilities, such as financial precarity, job insecurity, lack of immigration status, and physical isolation on the job; and that these vulnerabilities often occur together, such that many of the workers most vulnerable to sexual harassment, assault and exploitation are low-income women, immigrants and/or women of color; and be it further

Resolved, that The Episcopal Church support public policies and other efforts to reduce sexual harassment, assault, and exploitation in the workplace, including:

- Elimination of a separate minimum wage for tipped workers (set in the United States since 1991, and at the time of this resolution, at \$2.13/hour on the federal level; 42 states have a lower minimum wage for tipped workers than for non-tipped workers), recognizing that wait staff and other tipped workers are effectively working for tips given their extremely low wage, and therefore often feel unable to risk their potential tips by complaining to or about customers who are harassing them;

- Policies to reduce low-road subcontracting in public sector contracts, and to strengthen enforcement of labor and harassment laws for contracted workers, recognizing that workers for low-bid firms report higher levels of on-the-job sexual harassment than those who work for high-road contractors or who are direct employees;
- Provision of adequate funding for labor standards enforcement offices at local, state, and federal levels to strengthen enforcement of equal opportunity, sexual harassment, and whistleblower laws;
- Policies and laws at federal, state, and local levels that assure workers of protection from immigration enforcement when they report workplace violations, including sexual harassment, assault and exploitation;
- Policies and laws at federal, state, and local levels to protect and strengthen the rights of agricultural and domestic workers, including the right to organize, the right to take adequate breaks, the right to reasonable working hours and overtime pay, and the development of mechanisms for reporting and enforcing laws against sexual harassment, assault, and exploitation;
- Efforts by unions and other worker associations, and employers, to enact workplace standards, trainings, safety measures, and reporting systems to reduce sexual harassment, assault, and exploitation; and be it further

Resolved, that The Episcopal Church support the rights of workers everywhere to organize, whether in traditional labor unions or new forms of worker organization, in order to have a voice in their workplaces, including on issues related to sexual harassment, assault, and exploitation.

Explanation

Sexual harassment is all too common in the workplace, and workers with multiple vulnerabilities, such as low-wage jobs or undocumented immigration status experience sexual harassment at higher rates than most. Workers in certain industries especially report high levels of harassment, notably hospitality workers (hotel and restaurant), domestic workers, agricultural workers, and custodial workers on the night shift—all industries with high numbers of female, immigrant workers.

Common factors in making workers in these industries more vulnerable to sexual harassment, assault, and exploitation include low wages, especially for those who are mostly working for customer tips due to the extremely low tipped wage rate of \$2.13 in many states; isolation on the job, notably for domestic and in-home care workers; lack of labor protections, especially for agricultural and domestic workers, who were excluded from the National Labor Relations Act during the New Deal, in part because lawmakers resisted offering protections to what was, at the time, a mostly African American workforce (and is now a mostly immigrant workforce); “low-road” subcontracted labor, in industries such as custodial services, where companies seek out low bids from companies with dodgy employment practices; high numbers of undocumented workers, who are afraid to report workplace violations, often under specific threat by a supervisor of being reported to ICE; a

general lack of worker/union organization in these industries; and a lack of enforcement of workplace laws in many states and localities, especially in these industries, whose workers lack union and/or political clout.

For a more in-depth (and harrowing) look at the experience of immigrant women in the agricultural and custodial industries, it is worth watching two PBS Frontline documentaries, “Rape on the Night Shift” (<https://www.pbs.org/wgbh/frontline/film/rape-on-the-night-shift/>) and “Rape in the Fields” (<https://www.pbs.org/wgbh/pages/frontline/social-issues/rape-in-the-fields/whats-happened-since-rape-in-the-fields/>).

There are many efforts underway to change these working conditions. The Restaurant Opportunities Center (ROC), which organizes restaurant workers, has launched the One Fair Wage campaign (<http://onefairwage.com/>) to fight for an end to a two-tier wage system that leaves many restaurant workers, mostly women, vulnerable to customer harassment because they are relying on those customers for the vast majority of their pay. As a recent New York Times investigative article (<https://nyti.ms/2GiJbuO>) put it, “at restaurants across America, servers calculate how far is too far, weighing harassing behavior against tips they need to make a living wage.” Eliminating a separate tipped wage—and restructuring how tips are distributed, and perhaps even eliminating tipping as a form of pay—would remove the disincentive to put up with harassing behavior as a feature of the job.

In the hotel industry, the UNITE-HERE union, which organizes hotel workers, is engaged in a campaign in many cities to reduce workplace harassment. The Chicago local produced this video to inform union members of the extent of harassment faced by hotel housekeepers: <https://www.youtube.com/watch?v=ixhFOcfA1ZY&feature=youtu.be>. That same union local fought successfully for a local ordinance requiring that hotel workers be given a panic button that they can press in case of dangerous situation. As this NPR story reports, similar efforts are underway in other cities as well: <https://www.npr.org/2017/12/11/569815324/pushing-for-protections-for-hotel-employees>.

Even farmworkers, who lack many of the legal protections for organizing that other workers enjoy, have been able to make headway. The Coalition of Immolokee Workers in Florida, through a worker organizing and corporate pressure campaign, were able to win their Fair Food Program agreement with growers, which includes human rights provisions including a zero-tolerance sexual harassment policy—in an industry in which 80% of female workers report sexual harassment on the job. Under the Fair Food Program, “unwanted touching” means immediate firing—with economic consequences for the grower if this rule is not enforced. This excellent article details the policy: <https://www.thenation.com/article/what-farmworkers-can-teach-hollywood-about-ending-sexual-harassment/>.

The National Domestic Workers’ Alliance, and local groups such as Mujeres Unidas y Activas (MUA), have worked for policy changes and laws to enforce a “domestic worker bill of rights,” including the right not to be sexually harassed on the job. They also work to train their mostly female and immigrant members to know their rights, and to establish

mechanisms for reporting violations and for supporting each other—despite the tremendous difficulties in organizing in this sector.

This resolution would put The Episcopal Church, through our Office of Government Relations, the Episcopal Public Policy Network, and through our many members who advocate for justice, behind the efforts that are being led by workers who are coming together to fight workplace harassment, assault, and exploitation.

Resolution DXXX: Recognizing and Ending Domestic Violence in our Congregations

Resolved, the House of ____ concurring, that the 79th General Convention of The Episcopal Church continue to speak out clearly against domestic violence as it has done in the past; and be it further

Resolved, that the 79th General Convention encourages Episcopal clergy and congregations to educate themselves on the widespread problem that domestic violence is in their neighborhoods and beyond; and be it further

Resolved, That the 79th General Convention urge all Episcopal Bishops and other clergy and lay leadership to familiarize themselves with existing trainings developed for domestic violence prevention, and create procedures for supporting domestic violence survivors in their dioceses and congregations; and be it further

Resolved, that the 79th General Convention urge the Church at every level to examine its response to domestic violence, especially its response to survivors of domestic violence.

Explanation

Domestic violence affects one in every four women. ON average, nearly twenty people per minute are physically assaulted by their partners in the United States. The statistics are staggering. It is doubtful that anyone can say that domestic violence has never affected them or a family member or friend. It would be statistically impossible to also say it has never affected every Episcopal Congregation at some point.

Yet, most congregations do not have procedures in place when it does affect their congregation. How does one handle a restraining order against a member of the congregation? Should the parish be used as a safe haven for the transfer of children from one parent to another? These are questions that most congregations do not deal with until the crisis is upon them.

Understanding domestic violence means understanding all the aspects of domestic violence. Once the physical violence stops, the other, little known, abuses continue. The emotional abuse, the economic abuse, the threats, and the fear continue. At its heart, domestic violence is not about physical abuse. It is about power and control. Power and control over the victim until they feel so helpless, so depressed, that they accept their fate. It is one of

the reasons one does not leave. The batterer controls everything, and the domestic violence survivor feels they have nothing. It even continues in a congregational setting. Batterers control the finances, and write the pledge. They control the survivor's movements, so they are more likely to sit on committees and vestries. Abusers are more ingrained in the life of the church usually than domestic violence survivors.

Congregations should create policies and procedures to deal with domestic violence in their congregation. These policies and procedures should come from a place of caring for all parties, yet understanding the dynamics of domestic violence. They should be supportive of the survivor, and not judgmental or worse, not safe. Every congregation should plan for this, and in this planning should become more knowledgeable on the widespread issue of domestic violence.

Resolution DXXX: Equal Access to Health Care Regardless of Gender

Resolved, the House of ____ concurring, that the 79th General Convention of The Episcopal Church acknowledge the need for universal and equitable access to good quality health care that allows for equal utilization for those with equal need; and be it further

Resolved, this Convention acknowledge that the United States must acknowledge that equitable access to women's health care, including women's reproductive health care, is an integral part of a woman's struggle to assert her dignity and worth as a human being; and be it further

Resolved, That The Episcopal Church recognize that women's reproductive health and reproductive health procedures should be treated as all other medical procedures, and not singled out by gender; and be it further

Resolved, That The Episcopal Church support health care that takes into account the specific health care needs of all persons, including women and transgendered persons; and be it further

Resolved, That this Convention direct the Office of Government Relations and the Episcopal Public Policy Network to urge all Episcopalians to advocate for our government to work to address the specific needs of health care for everyone, especially women and girl's health care, by:

- Supporting legislation that creates equal utilization of health care for those in equal need, regardless of ability to pay and reject reasons for unequal use;
- Advocating for everyone to have the right to make decisions about their bodies and those decisions should be between themselves and their provider;
- Ensuring equal access to every health care service regardless of gender;
- Ensuring health care is equal in coverage and cost regardless of gender.

Explanation

The United States lags behind most developed nations in providing health care. The U.S. life expectancies have dropped for the last two years in a row, with the life expectancy of women regressing at a faster pace. The U.S. child mortality rates are the worst among the top twenty wealthiest countries. The United States is worse for maternal health than we were twenty-five years ago, with 50,000 preventable deaths or near-deaths occurring annually. The U. S has seen a 70% increase in maternal mortality in the past twenty years. (Center for Disease Control)

And these facts, many of which show the regression of women's health care, are only compounded when you add poverty and race to the mix. Poverty tends to yield higher burdens on women and girls' health. And race, also exacerbates the problems. African-American women are three to four times more likely to die in child birth than Caucasian women. Even education does not equalize these results. Africa- American women with advanced degrees are more likely to lose their baby than Caucasian women with less than an eighth grade education.

Recent policies in health care have continued to cause a burden on people of color and people in poverty. Health care is not accessible to all who need it regardless of ability to pay. Health care access does not take create equitable outcomes for all who access it. For example, before the Affordable Care Act, women were charged up to eighty percent more for health care, and certain plans did not cover reproductive or maternal services.

The United States seems to be creating barriers to health care more than creating equal access. Health care access for the low income, women and especially women of color, continues to be chipped away at and even denied.

In Resolution 1994-A054, The Episcopal Church stated, “ the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored as the position of this Church; and be it further Resolved, That this 71st General Convention of the Episcopal Church express its unequivocal opposition to any legislative, executive or judicial action on the part of local, state or national governments that abridges the right of a woman to reach an informed decision about the termination of pregnancy or that would limit the access of a woman to safe means of acting on her decision.

The Episcopal Church needs to continue its support of the rights of women and to support equal access to all health care, health care that is not discriminatory to gender, gender identity, income or color. Health care that recognizes equitable health outcomes should be the priority of health care, regardless of ability to pay, gender or race.

Memorial: Intersectionality

To the Deputies and Bishops of The Episcopal Church assembled at the 79th General Convention:

The current political climate can be described as tumultuous, at best. Tumultuous for the immigrant and migrant families that are being torn apart, for the women whose reproductive rights and health benefits are being strategically stripped away, and for the exploited, harassed, and abused women within the workplace. So much upheaval can make it seem easier to remain silent rather than speak up. But as members of the Episcopal branch of the Jesus Movement, we do not have the luxury of turning a blind eye. Our call as Christians extends outside of our church walls because we interact and live within the systems and institutions of the greater society. It is our responsibility to call out injustices when we see them, to advocate for people who are most vulnerable, and to support and create policies that align with our values.

In particular, we call your attention to four resolutions: *Reducing Sexual Harassment, Assault, and Exploitation in the Workplace; Recognizing and Ending Domestic Violence in our Congregations; Halt the Intensification and Implementation of Immigration Policies and Practices that are Harmful to Migrant Women and Children; and Equal Access to Health Care Regardless of Gender*. As you review and deliberate resolutions, we ask that space be held for honoring the particularities of identity that make us whole. To remember that the richness of our humanity is fluid, and consists of blurred lines that intersect race, class, gender, and all the other ways that we identify ourselves. Right now, women of color, low-income women, transgender women, and immigrant women are most susceptible to abuse, harassment, and exploitation in every space that they occupy. It is imperative to remember that we are our most vulnerable. We are them, and they are us—there is no Other. Our humanity is dependent upon our embodiment of this.

We can remember that Jesus healed others not when it was convenient or even when it was lawful. Jesus healed in the moment that healing was called for. This is our moment to offer healing and to bring our laws closer to the justice and equity that God envisions for us.

Respectfully submitted,

Members of the Subcommittee on Social Justice for Women, House of Deputies Special Committee on Sexual Harassment and Exploitation