Task Force to Study Sexism in The Episcopal Church and Develop Anti-Sexism Training
7pm-9pm Tuesday, March 19th, 2019
Hyatt Regency O’Hare, Chicago

Attending:
Laura Russell, chair
J. Scott Mayer, vice-chair
Helen Svoboda-Barber, secretary
Brooks Cato
John Harris
Spencer Hatcher
Michael Hunn
Tracy Johnson Russell
Katherine Karr-Cornejo
Alexandra (Sasha) Killewald
Yein Kim
Katie Sherrod

Excused:       Mark Beckwith
               Sophia Kitch-Peck
               Jennifer Reddall

Absent:

Opening Prayer: Bp Scott Mayer

Introductions

Review of Resolutions
Both resolutions sunset at the next General Convention
One thing we need to work on is deciding if we should ask to extend them
What other resolutions might we want to put forward to continue this work?

Charge from C060
Research sexism in The Episcopal Church, and the role it plays in:
  pay equity
  status
  gender-based harassment
Report to 80th General Convention
plan to provide materials/resources to combat sexism in the Church

Charge from D023
Research and develop a training program
to address systemic sexism within church & society

Goal
raise awareness of bias
eliminate sexist hiring practices within the church
identify intersectionalities of discrimination
By Dec 31, 2019
    complete development of training program
    submit training program to Executive Council for approval
Once approved, this training will be required for
    all bishops, priests, deacons
    all lay persons elected to leadership (including, not limited to:)
      Executive Council
      Diocesan Standing Committees, Councils, Boards of Trustees
      similar bodies of other names
      Diocesan search committees for bishop elections
Training encouraged for
    all congregational search committees
Task force shall report to Executive Council yearly
    and to the 80th General Convention
    on the status of the training implementation
    recommendations for continued development and improvement

We would like to ask for an extension on creating this training from Executive Council

Perhaps we could pilot this in a few dioceses that are on board, then to all
    Do thoughtful work
    Try it
    Get feedback at all levels: trainers, trainees, etc etc
    Tweak it to improve before rolled out for all
Research in Blue Book report, due December 2020

Create training with modules for different people, different levels
  1. Sexism 101
  2. Hiring best practices
  3. Anti-bias training
  4. Use a thing that already exists, and do teaching about it
     a. State of the Church
     b. Called to Serve
     etc

What would the product look like?
  Video vignettes along with group in-person discussion questions
    like Anglican Church of Canada’s safe church training
    like the Iona Collaborative’s video at home + discussion group
Questions could be adapted to context, group
Single vignettes could be used at beginnings of meeting
    OR multiple vignettes could be put together for a longer training
Also create fun reinforcement for after training
Games to play
Word puzzles and games
Memes to share

Who will be monitoring this training long-term? This will be important
Can we build in a feedback loop
Would like training to be regularly updated based on feedback

Anchor in the Baptismal Covenant

Look at the bible stories that are used to subjugate women
reinforcing patriarchal norms, etc
research how these stories have developed sexism in the church
AND hold up the stories that hold up women
(syrophoenician woman, midwives, flow of blood, Easter, etc)
Module name: “The Persisterhood”

After 2021: How do we address institutional sexism of policies & structures?
   ie we structure meeting times to favor men
  ie Standing Committee meetings at noon on Wednesdays

If we want to have sustained change,
what matters is a sustained community of learning & accountability
a one-off event probably will not be effective

Could we call it something besides “training”?
formation? education?

Remember it’s not just man vs woman.
Gender issues and internalized sexism are real, too
Poor reactions to non binary people
Gender norms are really restrictive to everyone, not just women and lgbtq
Sexism perpetuates gender norms. We want to break that down

Should higher modules of this training include:
address canons in diocese to check for and correct male language
consider our liturgy and our male-centric language of God
the bedrock on which all of this sits is patriarchy
and can Christianity stand without patriarchy?
think about the Doctrine of Discovery materials. Like that.

Write a Blue Book Report
with resources for opening conversations and learning modules 
we can’t fix sexism in this triennium 

Other task forces/people/groups we should work with 
Task Force to Develop Model Sexual Harassment Policies & Safe Church Training 
(they would like to meet with us while we’re here) 
Executive Council Racial Reconciliation Committee 
they have been working on a training on an -ism since the late 1980s 
they are happy to share what they have learned 
Paula Nesbitt, about her “Called to Serve” report and other gender data she has 
The yearly State of the Church report has some of the statistics already 
What is the most efficient way to do this work without recreating the wheel?

Matthew Price Church Pension Group will speak with us on Thursday 
He will propose to Executive Council that Church Pension Group produce data about: 
looking at gender, hiring, salary, years ordained, age, parish size years of credited service, salary vs experience 
People try to explain away the data, but we don’t have actual info about why it happens 
Can we get the raw data from Church Pension Group? 
Or can we ask them to run questions with their data sets?

Methodist Church gender pay gap is much smaller 
their bishops decide where clergy go 
this points to search committee (and/or candidate) bias in The Episcopal Church 
Salary negotiations 
not that women don’t negotiate, it’s that they are not as successful 
cultural differences of expectation of men and women 
Look at diocese who have tried pay gap work change (Georgia, etc) 
Look at longitudinal data to see if changes have made a difference 
Encourage or mandate what has been proven to work 
Prov IV and VII 
ordain disproportionate number of men 
have more of the largest parishes 

Will there be resistance to this training? 
A sense that bishops will support. Don’t think there’s going to be resistance 
Lay people resistance 
I have to take another day off, or lose a Saturday 
I don’t need it 
If it’s happening at a meeting they’re already at, it lowers resistance vignettes and discussion 
but there are also really complicated guys who would be less likely 
to take on leadership if vignettes at each meeting fragility is part of the resistance.
need to talk about this with the learners

Since #metoo, men flabbergasted by what has happened to women in the church
is there some way we can test how it “feels” to be in the system now and after training?
policy can say one thing, and we can totally do another
General Convention may need to call for a longitudinal study

It’s not too much to expect that every person is valued for being a human being, a Child of God, in the church. No matter gender, clothing, binary/nonbinary etc etc
This expectation feels so far away
This expectation feels so nice

Sub-committees
  Culture of Sexual Violence Harassment, etc
    Tracy
    Yen
  Data Collection, Equity, House of Bishops
    Sasha
    Helen
  History
    Mark
    Yein
  Theology etc
    Brooks
    Tracy
    Katie
    Sofia
    Katherine
  Training
    Katherine
    Sophia
    Spencer
    Michael

Training works on the overall architecture
other groups then populate the structure
Curriculum Mapping first, all together
then go out and create the modules

This meeting
  Map curriculum

After this meeting:
  Training sub-committee
look more into how to train
Other committees
content of modules for their training

Core of modules:

What is Sexism?
  Patriarchal construct
  Our Baptismal Covenant calls us to resist this patriarchy
Where does it happen?
  Everywhere, including in the church
  Here’s an example (or several)
Who does it affect?
  Women and men and all of us
  when a man cuts himself off from half of humanity, there is impoverishment
  many perpetrators of sexism: their impact isn’t their intent
  unpacking this is painful
  when we hear the truth, get past the pain, then true community happens

What does the bible say about this?
What can we do about it?
Questions for Conversation

What is the audience for the different modules?
  intra-Vestry dynamics would be different than seminarians etc
categories of incidences?
  categories of Yuck
  structural categories
  could have same vignette (a layperson commenting on a clergy person’s looks)
  different questions for different groups (bystander, vestry, clergy, etc etc)

What do we do about training for the diocese that are completely culturally different from those of us around the table?
  Europe
  Prov IX: different languages, different culture
    ASK Prov IX for their vignettes and questions
    Don’t want to do this as Cultural Imperialism being shoved down their throats
Achievable goals can go across cultures
  equal pay, more women in leadership
How do we network with folks?
  How will international bishops feel about this?
  Latinx ministry network (Katherine knows about). Anthony Guillen
  Design it so all it takes is one interested person in a diocese can drive this

Katherine happy to work on Spanish language stuff
Build a website with testimonials “I thought it would be hard, but we did it, and it was worth it.”

**Decisions**

We would like to ask Executive Council for a 6-month extension on creating this training.

**Next Meeting:** Tomorrow morning, March 20th, 2019. 8:30 Morning Prayer, Meeting at 9am
Task Force to Study Sexism in The Episcopal Church and Develop Anti-Sexism Training
9am Wednesday March 20, 2019
Hyatt Regency O’Hare, Chicago

Attending:
Laura Russell, chair
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Jennifer Reddall

Absent:

Resolution C060
Research sexism’s impact in TEC re: pay equity, status, gender-based harassment
1. What already exists, that we can report?
   Committee on the Status of Women archives
   Diocese pay/role gaps: Maryland, California, Georgia, Newark
2. What data do we need to compile?
   Transition Ministry Conference has been looking 2x per year
   met often with Matthew Price to look at data
   Frank Logue might be a good contact here
   Meghan Froehlich working with Transition Officers re: bias
   Office of Pastoral Development consultants
   Todd Ousley would hold this history, even before his time
   not sure this office keeps records of all nominees
   Template given to dioceses in search re: inclusivity
   Diocese affirms that they did x,y,z for inclusivity
3. What data do we actually need to gather?
   both clergy and lay staff
   listing all parishes and their clergy salaries
   which diocese still do this?
   could we compare those that do/don’t for pay gaps difference?
look at clergy compensated at minimum, and those above
look at lifetime pay for average women vs average man
experience of women in the church
  how bad is it, and what is the flavor
  what is institutional? what is harassment?
  hear from women, this is what it feels like (normal and intense)
  how often does this happen in your life?
Work with Gender Parity Ad Hoc (Gia Hays-Martin, etc)
small group of GenX women meeting since 2016
  around these issues
General Convention Office has a research department
  We could ask them some questions
Look at who is encouraged, runs and is elected to
  vestry, standing committee, commision on ministry
  those making decisions

Task Force for Women, Truth and Reconciliation is sending out a very helpful survey
  15 kinds of church involvement
  familiarity with policies
  know where to report an incident
  any educational programs in The Episcopal Church
  received unwanted attention: list
  aware of anyone else who has had harassment
  nuances
  what decade these happened in
  how did you respond
  make a formal complaint or not, what was church’s response
  how did this affect you
We’d love to talk to folks who designed this
  Shannon MacVean-Brown, Diocese of Indianapolis priest
  Carolyn Woodall, Diocese of California deacon

Motivating folks whose heart in the right place, allies
  Increase their awareness

There is a “service burden” for clergy
  expecting women, PoC to do all the hard work
tokenism
  asked to be on all committees, etc

Case study approach: What is going on in 3-4 diocese, draw out info
tokenism
  women laity
pay gap work
If we collect data from 4 diocese
then have them do the training we’ve created
then do a post survey with these diocese

What would case studies look like?
dea dive qualitatively
dig historical information out
get lessons from this
here are 3 problems, and how we might move forward

New Resolution for 80th General Convention: How to do this research well
parameters of research
who has the skills to do this
here’s how much it would cost
here’s how it will be reported
here is how to pastorally care for those speaking, listening

Maybe we could build a website that would link to what is out there.
Then Standing Committees, Transition Officers, etc could find what’s there
What should it include?
  ie Georgia’s template and results
  Contact person to learn more about x
  Not specific data that could be identified to an individual

Our possible work for these three years

There is not Anti-sexism training happening yet
Let’s talk to groups doing research in this area to make better training
Let’s compile the research that is going on and put it in one place (website?)

We could create an executive summary, what’s being done, what needs to be done
“Is Sexism Real?” yes, and here is

Something that isn’t being done yet is getting to institutional factors
  Compile diocesan policies
    pay scale
    parental leave

WHY DATA?
There are a number of institutional pieces that people have just never thought of
pay scales reduce gender pay gap
first round searches scrubbed for gender, race, etc improve women’s chances

WHY STORIES?
Stories are eye opening
Can change “good people’s” hearts
Does enough good come out of this?
  it costs/re-opens wounds to tell stories. Is the change worth the cost?
  again asking unremunerated, uncompensated emotional labor on the part of all

3 buckets of our work together
  1. Categories to examine
     women in seminary, women clergy, traditional/ alternate training
     lay people, bishops
  2. What processes we use
     getting stories
     data
     researching the research
  3. Outcome
     training
     systemic change

We will present a training to Executive Council with a plan in December 2019 (or June 2020)
A. Here is the framework
   Many modules (20-40 total) of 15-30 minutes each
   First session for all groups will be 60-90 minutes, made of several modules
   To be certified, you must take these x basic modules
   To keep certification current, you must engage 2 modules per year
   Different groups will have different suggested paths
     Search Committee
     Commission on Ministry
     Vestry
     Ready to go Deeper
     etc
B. Here are the diocese we would like to use as case studies
C. Here are the first few of our many modules
D. We will work with case study diocese
   edit and update based on their feedback
E. Create more modules between Dec/June and Blue Book report

We can create some vignette story boards and questions for Executive Council
in December 2019 or June 2020
  tell them we’re still involved with research and will be creating more training
What is the recourse for a clergy person offended by a lay person?
   There is no clear path, but it is a reality
   We need to have vignettes about this to help groups grapple with this

Create a slide that each diocese should fill in
   If this brings up pastoral concerns, contact ____
   If this brings up Title IV concerns, contact ____

Curriculum Map: A series of questions which we use to organize/structure our work
   Why do we do this training?
   What is Sexism?
   Where does it happen?
   Who does it affect?
   What can we do about it?

MAP
   one dot . = Foundational training
   two dots .. = Intermediate training
   three dots ... = Advanced training

Why do we do this training?
   History
      .basic
      ..mid
      ...intense
   Patriarchy
      .basic: gendered structures in which we live
      ..mid
      ...intense
   Theology
      .basic
      ..mid
      ...intense
   .Terminology
   .How this in the church is different from corporate settings
   .To live into who God has called the church to be
   .Language
   ..Give people tools to change their own congregation
   ..It is everyone’s responsibility. Not just women. Not just institution.
   ..We want it to feel differently when people walk into our building
   ..Evangelism: Christianity that is not full of Patriarchal Crap
   ..Explicit about power/expertise
   ..Vulnerability
What Is Sexism?

.Sexism 101
  definition, examples
  spectrum of behavior and belief (egregious vs cringe worthy vs unnoticed)
  systemic/institutional
  gender bias vs sexism

.Glossary/terminology
  ..Gendered language (and also high level … )
  .Gender: nonbinary, nonconforming, fluid genders
  (Intersectionality)
  .Images of God
    .basic
    ..mid
    ...intense
  ..How our liturgical life does/does not uphold sexism
  (Don’t expect harmed group/individual to be your teacher)

.Power
  .basic
  ..mid
  ...intense

Where does it happen?
  .research on pay gaps, hiring, elections, etc
  .In meetings, committees, worship
  .Hiring, invitation to lay leadership
    101  best practices
    201  implicit bias
  .Intent does not equal impact.
  .structures (are not God-given reality)
    .basic
    ..mid
    ...intense (putting women in structure built for men doesn’t fix problem)
  .Church as part of broader context, yet distinctive

.Scripture
  .basic
  ..mid
  ...intense

Modes: e-mail, in person, body language
  .basic
  ..mid
  ...intense
Language
..Reproductive choices, family leave
..Going through the ordination process
..Titles and terms of respect, regional and cultural practices
   ...role of Father and Mother in family are very different
   ...Generations of trauma

Who does it affect?
..Sexism hurts everyone
..Pay gaps, hiring, elections
..Toxic Masculinity/Male Fragility
..Intersectionality
..Youth/Children (Girls, boys, fluid gender)
   ..basic
   ..mid
   ...intense
   ...Lay leaders, ordination process
..Dress codes (eg schools)
   ...Women who have attained power, men who feel little power

What can we do about this? All of these can be both 101 and 201
..Best practices
..Because people want to be allies, want the tools
..The power of discomfort
Critical reflexivity: Reflect on your actions, individually and corporately
Confess our sin, repent, forgive, reconciliation
Language change
Bystander training 101, 201, 301
Continuing Resources
   scripture studies
   theological studies
Constantly thinking about it, it continues: institutionally
Be affirming, use our privilege for good
Listening to someone else explain what they want/need
Mentoring women, lgbtq, not at the table into all leadership
Be explicit about power/experience and vulnerability
Keep hoping
How to survive in a sexist world/culture and still value your morals
   ...Change the structure
Radical welcome and hospitality
(Training)
(Case studies)
(Give a toolbox, increase empathy, ability to communicate clearly)
(Equip each diocese on multiple levels)
Before each engagement of this material:
The power of discomfort should be a preamble to every time anyone engages this material
   Discomfort is a sign of something shifting, sign of our ability to enter in, to change
We are not pointing fingers at you, we’re looking at the structure
We are looking to create a church where everyone can flourish
Fault vs Responsibility

Acknowledge: The work we are asking people to do is inherently unsafe, inherently risky work
   It will be uncomfortable
   It will poke you in your bruised places
   This invitation is different for privileged person vs folks who hold wounds
   There will be varying levels of risk and willingness to enter into that risk
When we feel safe/good, it is not the best space to learn

We are both asking men to imagine a world where sexism is rampant
AND we are asking women to imagine a world where sexism doesn’t exist

This training creates a space where who has the power is completely turned over
   as we are creating these, it will be important for us to understand this

Remember there will be training situations where there will be only one woman or lgbtq, or none. We need to give guidance for these situations so that “the one” isn’t expected to share their stories or answer for all women/queer etc

Resolution for 80th General Convention: This task force would like to encourage a permanent full-time paid position in The Episcopal Church to oversee this work of Anti-sexism.

Consciousness in regards to representation in vignettes.
   Think about color, age, status, cis, heterosexism throughout

We need to keep in mind that we don’t want to alienate those who are already on the margins (lgbtq, poc, women) in order to not alienate those who are nervous about these topics.

We need to build in good power dynamics to all this work: sharing power, working with the energy people bring into the room. NOT “power over.”

Break into groups to work on each of these Curriculum Maps
   1. Why do we do this?
      Katie, Spencer, Brooks, Katherine, Michael
   2. The rest of it (what is sexism, where does it happen, who does it affect)
      Mark, Helen, Yein, John, Sasha, Tracy
Breakout Group What is sexism, Where does it happen? who does it affect?. Convener: Helen

Sexism 101: introductory handout
- what is sexism
- How is sexism different than gender bias
- forms, context
- levels of offence
- gender stereotypes
  - discussion questions
- gender vs sex, nonbinary, etc
- intent vs impact
- glossary

Gender Roles
- toxic masculinity ideas
- church one institution within broader culture
- who gets invited

Sexism as Lived Experience
- sort of things that can happen
- reward/recognition
- minimizing/denying
- gender segregation
- different modes
- sexism through policies
  - designed for men, don’t work for women
  - response to women entering arena

Ordained Careers
- vignettes
- fertility intentions
- reading resumes
- negotiations
- handout: pay gaps, elections
- clergy spouse expectations

Engaged in Gendered Socialization of children
- who we see
- dress codes
- language in liturgy

Throughout all pathways
- best practices
- what we can do
- how this plays out intersectionality

Group Why do we Do This. Convener: Spencer
Hope: this is why we do this. Power of discomfort. Hope hurts. (Moltmann, the rocks that are tumbled smooth)

God is beyond (understanding, humanity, etc) → Humanity is made in the image of God (male and female) → but we and the world are broken in sin → and God is made manifest in the person of Jesus Christ (humanity is not equivalent to maleness)

Scripture and interpretation / hermeneutic

Patriarchy and systems of sexism are evidence of the sin of humanity

First: liberation narrative in Hebrew Scripture. People desire a king (patriarchy) → Paul → Hope of resurrection and women’s testimony

Way of Love - Worship/Follow Jesus not scripture

Discipleship and baptism → Baptismal Covenant → invitation to spiritual formation, to let go of sexism and patriarchy, to be liberated. Invite space for reflection, to name dissention and tensions → live into hope: go forth and witness the Good News in the world

Other considerations: build in engagement points along this system. Communication is important, to provide a model covenant and guidelines.

So an example, in the second bulleted section, an exercise could be to ask participants to talk about the earliest images of God they encountered (or the images of their childhood). Explore the gendered nature of those images, and lead into conversation about how those images have influenced assumptions about God (for example, that God is a Zeus-like bearded man in the sky: what does that mean for how you perceive power?)

Our Committee’s Next Steps

1. Get clarity about total modules: tomorrow
2. Learning objectives for each module plan: by May 15th
   Katherine, Spencer, Tracy, John
3. Each person then goes and writes part of it: May - July

The FIRST activity should be 1 to 1 ½ hours long
   includes each type of activity (vignette, bible study, case study, activity, etc etc)

TASKS

Laura will be liaison to Matthew Price at Church Pension Group
Michael will talk to Meghan Froehlich at Transition Office
Mark will talk to Todd Ousley at Pastoral Development
Laura will talk to Paula Nesbitt with Committee on the Status of Women
Katherine will connect with Prov IX and Latinx Episcopalians
John will connect with Women, Truth and Reconciliation Task Force
Yein and Spencer will connect with Young ClergyWomen Project: Episcopal and Anglican
Laura GC79 women's group
Katherine will connect with Prov VIII ECW president
Wait to connect with: Breaking the Episcopal Stained Glass Ceiling

What Data Are We Interested In?
Gender of bishop slates
Gender of bishops
What sort of gender proportional leadership is there in
commission on ministry
vestries
standing committee
bishop search committees
ordained and lay
WHY are they like they are?
breakdowns of elected vs appointed
Gender of senior diocesan staff
Which diocese publish clergy salaries
does this make a difference in pay disparity
Which diocese use minimums and pay charts
do they make a difference in pay disparity
Gendered career path pay difference
why do women make different choices than men
If women cleric is primary breadwinner, does it match man’s earnings?
Find a handful of men/women starting path the same way/time/place,
examine jobs/earnings
mid 20s (Helen Svoboda-Barber/Gar Demo)
lawyer, went to seminary in 40s/50s
etc
What is the breakdown of province/diocese of how many women ordained
priest
deacon
What about reproductive choices: priests who are parents, when does it happen?
Who is at electing conventions, at every level?

UPCOMING
Before May 16th  Katherine will convene the teachers’ group to do their work
May 16th 12:00-1:00pm eastern  Zoom meeting, full group
June  Subcommittees meets by zoom
<table>
<thead>
<tr>
<th>Month</th>
<th>Meetings Schedule</th>
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<tbody>
<tr>
<td>July</td>
<td>Full committee meets by zoom</td>
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<tr>
<td>August</td>
<td>Subcommittees meets by zoom</td>
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<tr>
<td>September</td>
<td>Full committee meets by zoom</td>
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<tr>
<td>October</td>
<td>Subcommittees meets by zoom</td>
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<td>November</td>
<td>Full committee meets by zoom:</td>
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<td>December</td>
<td>Subcommittees meets by zoom</td>
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<td>January</td>
<td>Full committee meets by zoom</td>
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<td>February</td>
<td>Subcommittees meets by zoom</td>
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<tr>
<td>March</td>
<td>Full committee meets by zoom</td>
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<tr>
<td>April 23-25</td>
<td>In person meeting (or sometime April 21-25)</td>
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</tbody>
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Conveners choose meeting times

Task Force to Study Sexism in The Episcopal Church and Develop Anti-Sexism Training
9am Thursday March 21, 2019
Hyatt Regency O’Hare, Chicago

Attending:
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   Alexandra Killevald
   Yein Kim
   Katie Sherrod
Visitor: Matthew Price
Excused:
   Sophia Kitch-Peck
   Jennifer Reddall
Absent:

Discussion with Matthew Price from Church Pension Group

Church Pension Group proposing to Executive Council that their reports go down to the
diocesan level, perhaps position as well in some new ways.

In the past few decades, there have been increased privacy regulations. Church Pension Group
uses the federal standard: a cell must have at least 5 people to report.

QUESTION: If there isn’t enough in diocese, will you report on provincial level? Please do!

What are you discovering?
   Pilot work sharing information with the Diocese of Chicago
   They did close some of the gender pay gap

Keep in mind: with baby boomer retirements, there will be a lot of turnover in many larger
congregations.
In Chicago, with vigilance, the turnover has resulted in more women clergy in larger parishes.

Where is Church Pension Group in terms of deacons?
They only have salary data on fewer than 200, since most are unpaid there are about 3,000 deacons in The Episcopal Church median age of deacons is around 65 gender breakdown is about 50/50 for deacons.  
    Closer gender balance than priests.  
    New deacons ordained: slightly more females  
    New priests ordained: 55% male, 45% female  
    Fairly confident they have a comprehensive list of all deacons

Dioceses used to publish salaries of every clergy person. Fewer do now. Why? 
    Is it because of embarrassment about pay discrepancy as more women became clergy?  
When Matthew arrived at CPG, there was no privacy office.  
Now we have a full-time privacy officer and lots of data compliance rules  
With any non-profit, compensation is publicly available.

Do you have longitudinal data on paid positions? On one person’s lifetime income? 
Paula Nesbitt worked on this over a 15 year period, and found that especially in senior positions, both salary and numbers of women have changed less than you would expect and hope.

What from a policy perspective is actually effective to change the gender pay gap?  
    One thing is to have a Diocesan compensation committee take the problem seriously  
    Chicago did something, and it made a difference

Diocese are not the only point of leverage.  
Parish search committees have a lot of power.  
We don’t know much about them.

A good project would be to look carefully at search committees:  
their composition, criteria, training  
and see how that relates to who gets hired

Most respondents in the Called to Serve report  
    felt the diocese was neutral. Not a force against them (nor for them).  
    More issues were related to what happens in parish search committees

What’s the trajectory of numbers of full-time clergy: historically and in the future?  
    6,000 full time clergy when Matthew began  
    5,000 full time clergy today

When you index the pay over time, 
the clergy compensation figure has stayed still or even shrunk in real terms.
It peaked right before the great recession and has never recovered. We were losing 3% of our full-time clergy per year at the end of the recession. Almost 10% in 3 years. Now the loss has slowed to about 1%. Seems to be driven by current economic conditions.

We have had, and will continue to have, large numbers of retirement. We now have more retired clergy than active clergy. Retired clergy who serve congregations are a big chunk of people who serve part time.

Part-time, bivocational, and non-stipendiary
   more likely to be female, more likely to be ordained later

Every cleric that serves in any parish should be enrolled in these numbers—even if they are not compensated. Church Pension Group verifies this information in 2 ways:
1) Asks clergy to check the online Red Book directory to make sure it’s correct
2) Each parish reports every cleric working in their parish on the Parochial Report

Does CPG keep track of diocesan parental leave policies?
   no
   recently changed short term disability for childbirth

Does CPG keep track of transgender clergy?
   we don’t as of now
   there is a General Convention resolution referred to Transition Ministry Office
to do a survey on this

Does Church Pension Group keep track of Race and Ethnicity of clergy?
   not right now
   as Recorder of Ordinations, there is a proposal that they would
   Diocese would report race/ethnicity (just as they do for gender, age) at ordination
   For existing clergy, they could do a one-off report
      each year, diocese sends list of canonically resident cleric
      for one year, they would send race and ethnicity of each clergy
   This is one of the things the upcoming Executive Council will discuss at next meeting

When Church Pension Group does reports, we combine data from:
   recorder of ordination
   pension fund
   parochial report

Is it possible to track dual employee couples? We are interested in knowing whether is it the cleric that drives the movement or if the cleric is the trailing spouse.
Church Pension Group had a great focus group in clergy career patterns
looked at interim, part-time
Family concerns had influenced many people’s job moves
Relocation because of spouse
had been on the traditional track, then moved, fell off that track
Looked at household income AND individual clergy income
household income of women clergy who were married to male clergy= higher
household income male clergy married to female non-clergy = lower
spousal salary was higher for non-clergy spouse and drove decisions

having to care for elderly parents is impacting the lives of our clergy and employment choices

Can certainly look at children as a data point

Look at age/compensation at ordination
under 35 staring at same compensation
over time that gap grows

What are the critical moments where that gap grows?

If women take time out of the workforce, it’s almost impossible to catch up
This is a major data point of inequality
Is there a difference between men and women taking time away?
We don’t know.

Between ordination and any given date (55 or 60)
the proportion of time men have as credited service is higher than women have
we don’t know if this is actual unemployment, or just working outside of the church

Important Data We Know:
married male clergy earn more than single male clergy
single male clergy earn more than single female clergy
single female clergy earn more than married female clergy

Does this pay gap hold up for bishops, too?
haven’t been able to look because of privacy rules
This is the first year we could do this, since we now have more than 5 diocesan bishops

Matthew could reach out to Consortium of Endowed Parishes to see if they’re tracking gender at all

Could Church Pension Group show lifetime earnings by gender?
not just HAC
This is complicated, but Matthew Price will look into this

Average Sunday Attendance and Parish Budget: how do these relate to gender? When are we going to see the dial move so that women are moving into the biggest parishes with the highest compensation?

Matthew thinks it would be interesting to look at parish budget as the breakdown

How can we best train search committees (and transition officers) to crack that nut? implicit selection bias would be an excellent thing to look at

Is there anything we’re not talking about gender/pay equity/gender roles? We need to be attentive to region much higher proportion of our larger congregation in Province IV and VII historically, Province IV and VII have a larger proportion of male clergy significant gap in age of priest’s ordination - men significantly younger more young clergy men especially in Province IV and VII

Look at why do we have this age + gender gap at ordination? What is driving that? Why are we not bringing more young women into the ordination process?

Clergy Couples dream that they would take turns being leading spouse/ the one with the Big Job This doesn’t actually happen The currently trailing spouse has a difficult time getting a “good job” next Those who already have “good jobs” can more easily get better jobs

Interesting to look at clergy couple pay whose job takes priority in couples’ decision-making process (clergy couples may be one thing, one clergy spouse might be different) There are folks at Virginia Seminary that are interested in this

Use to be the norm that the cleric had full family health insurance, provided stability now anecdotally, some clergy don’t have full family health insurance

Is there enough info to compare opposite sex clergy couples 2 men clergy couples 2 women clergy couples Yes, Matthew thinks they could do that.

In the secular workforce, overall dropping of salaries when women enter workforce.
Teachers and Social Workers are classic cases of this. Is this true in The Episcopal Church? True with the Episcopacy? Do average compensation rates drop?

Paula Nesbitt wrote the book “Feminization of Clergy”. She’s long predicted this drop in pay.

With churches, there is such a drop. But with the drop in overall ASA during the same time, it’s more complicated.

It would be worth the committee having a conversation with Paula Nesbitt

Is there a list of variables Church Pension Group has access to? Our Task Force would like to understand what data is in your universe You can see many of the items from these reports: Parochial report State of the Clergy Church Compensation Report We also have marital status average Sunday attendance

A couple of resolutions are out there asking Church Pension Fund to examine issues around parenting. They’ll be going out into the church to do this.
Task Force to Study Sexism in The Episcopal Church and Develop Anti-Sexism Training
11:00 Thursday March 21, 2019. Final wrap-up for this gathering
Hyatt Regency O’Hare, Chicago

Attending:
Laura Russell, chair
J. Scott Mayer, vice-chair
Helen Svoboda-Barber, secretary
Mark Beckwith
Brooks Cato
John Harris
Spencer Hatcher
Michael Hunn
Tracy Johnson Russell
Katherine Karr-Cornejo
Alexandra Killewald
Yein Kim
Katie Sherrod

Excused:
Sophia Kitch-Peck
Jennifer Reddall

Hyatt Regency O’Hare, Chicago

Types of modules/things to include
Choose your own adventure
Is it Mansplaining

Modules to create
The Unrepentant person, sexist who won’t change
“Oh, I realize I did this sexist thing 10 years ago. What do I do?”
“Oh, that’s just Henry. You’ll get used to him.”
Bystander training 101, 201, 301
Becoming an ally
Who do you mentor?
Fault vs responsibility

WHAT CAN WE DO ABOUT THIS Page, broken into responsible parties

A resource page
Bible studies that already exist
Theology studies
reading list
Best Practices page
Information on the value of discomfort as we learn. “Hope hurts”
Resources for confession and repentance

Trainees
Come up with resources themselves, populate the website with their resources
Reflect, as a group, how your specific leadership group will enact best practices
Every time: Best practice review, discomfort review
Be knowledgeable, be curious
Critical reflexivity (reflect on your actions, individually and corporately)
Be aware of language: masculine, binary
Confession and repentance
Think about bystander training for your group and parish
Hope, and change your structures
Becoming an ally, who do you mentor?
Reflect on Fault vs Responsibility
Radical welcome and hospitality
Formation & Discipleship

Task Force
Best Practices page on website
Fill-in the blank form “I hold ______ position in ___ group,
and individually I will _________ and as a group we will _______
Teach about the power of discomfort in the leader’s guide. Write the 1 ppg to repeat
Language: carefully introduce
Communications toolbox
Write really good case studies
Make bystander modules
Teach and model hope and change our structure
Equipping diocese, congregations and groups
Formation & Discipleship

Church
Be knowledgeable, be curious
Language: not male-centric, not binary
Liturgical language change
Full Time Institutional position
Hope, and change our structure
Becoming an ally, who do you mentor?
Continuing Resources - resolutions and more
Equipping Diocese
Formation & Discipleship

Thank you to all. See you by Zoom in mid-May.