

# RESOLUTIONS – 144AC-R04

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2 **2018\_AC144\_02**

**Breaking The Episcopal Stained Glass Ceiling**

3  
4 Resolved, that this 144<sup>th</sup> Convention of the Episcopal Diocese of Newark authorize the  
5 establishment of an Anti-Sexism Task Force, of which women shall compose at least half of the  
6 membership; and be it further

7  
8 Resolved, that the Task Force be required to research, develop, and submit for approval at the  
9 145<sup>th</sup> Convention of the Episcopal Diocese of Newark a training program that will be required for  
10 all clergy, all lay persons elected to leadership in the Diocese, diocesan search committees, and  
11 that will be encouraged for use by all congregational search committees; and be it further

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13 Resolved, that this Task Force will monitor and submit to each Diocesan Convention, beginning  
14 with the 145<sup>th</sup> Convention of the Diocese of Newark, a report on the status of women clergy in  
15 the Diocese in regards to role, pay equity, and gender-based harassment; and be it further

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17 Resolved, that the 144<sup>th</sup> Convention of the Episcopal Diocese of Newark submit this resolution,  
18 along with the following, to the 79<sup>th</sup> General Convention of The Episcopal Church:

19 “Resolved, that 79th General Convention of the Episcopal Church authorize a task force with  
20 membership, appointed by the Presiding Officers, of which women shall compose at least half of  
21 the membership, to research sexism in The Episcopal Church, and the role it plays in pay equity,  
22 status, and gender-based harassment. The task force shall report back to the 80th General  
23 Convention of the Episcopal Church with a plan to provide materials and resources to combat  
24 sexism in the Church.”

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30 **Background:**

31 Women have been ordained clergy in The Episcopal Church since 1974 (adopted by Canon at the  
32 65<sup>th</sup> General Convention of 1976). The disparity in role and pay, as documented and evidenced  
33 by the Church, and witnessed to by women clergy, continue to be a hindrance to women being  
34 able to fully live into their call, limiting not only women clergy, but the Church as a whole.  
35 Women clergy are often the victims of sexual harassment and other forms of abuse within the  
36 Church. The Church is to be a beacon of what is possible, good, and right in society, and yet  
37 participates in outright discrimination, setting a poor role model for women and girls. The  
38 Church should always be at the forefront of justice, and the status and treatment of women and  
39 girls must be a part of that gospel mission. Something must be done to remove the log from our  
40 own eye, so that we may work to remove it from that of the society in which we live.

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42 Sexism, like racism, is a societal ill that many participate in unaware, requiring us to engage in  
43 self-awareness of our own biases, and that of the world in which we live. Just as the Anti-Racism  
44 Trainings have opened the eyes of so many in this Diocese, we hope that the Anti-Sexism  
45 training and education will do the same. While required training may not eliminate outright  
46 sexism and misogyny, the Anti-Racism training has shown that by its very requirement in the  
47 canons, focus and attention on the issue is made manifest in the Church by those who have  
48 taken it. Whenever any part of God’s creation is abused, we all suffer, and it is our gospel  
49 mission to work for justice for all.  
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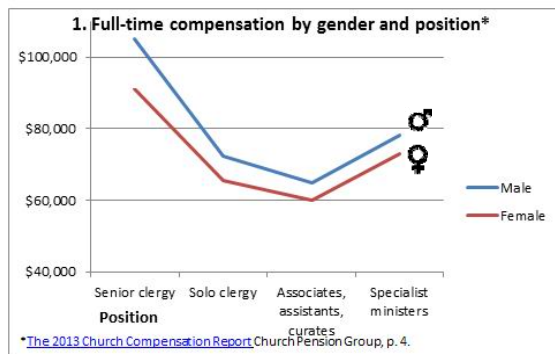
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The following are excerpts from *Why Gender Still Matters* by The Rev. Paula Nesbitt, PhD, Chair, 2012-15 Executive Council Committee on the Status of Women:

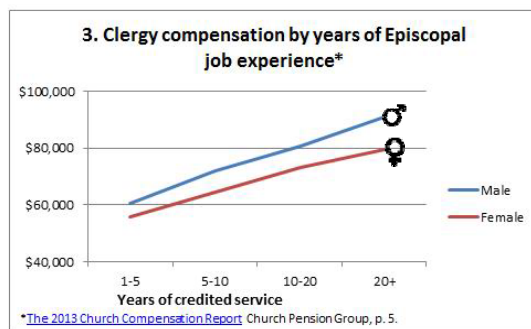
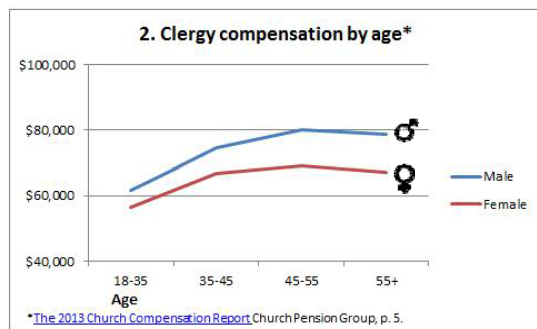
“The following statistical trends from the Church Pension Fund and other sources point to some areas where gender now matters little, but also to where it significantly matters. Where any group is disadvantaged, it limits the opportunity for the diversity of all gifts and skills in the ministry. It also can keep alive bias, as well as limit our imagination of the possibilities that the church is called to be.

## What the data says

Here is what some of the recent statistics from the Church Pension Fund show: gender still matters in terms of compensation when comparing different types of positions that clergy hold in the church, by clergy age, and by the years they have of credited service in the church. A persistent gender gap is visible across different positions, rising from about a seven percent difference among men and women who are parish associates, assistants, and curates or are in specialized ministries, to more than thirteen percent among senior clergy, who supervise paid clergy staff (Figure 1).



Some may argue that times have changed, and younger clergy in the first few years of their ministry likely will not have a gender gap, unlike clergy who entered the ministry thirty years ago. The data in Figures 2 and 3 do show that the largest gender gap is among clergy with more than 20 years of church ministry experience, or those over age 45. However, even among the youngest clergy, and those just starting their ministry, women earn a median of eight cents less for every dollar a man makes. The gender gap increases to eleven cents less for women with more than 5 years of credited service or who have reached age 35.

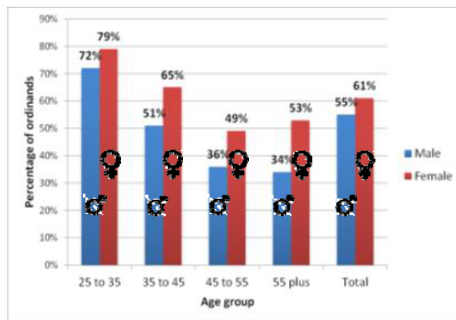


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Although the differences in earnings may seem minor, they do affect the future earnings of clergy and the amount that a pension will offer in retirement. Additionally, for every year that a cost of living increase of a given percentage is applied, earnings by it increases the gender gap in actual dollars. This can have a sizable effect over time. Furthermore, when clergy seek or are called to a new position, their previous earnings can be a factor in whether they are considered an eligible candidate, if compensation has been too low or too high, or in the amount that is offered at the time of the call. While compensation itself shouldn't be a goal in ministry, it is a means that allows a sustained and focused commitment to ministry for most clergy. Inequalities suggest that gender still matters.

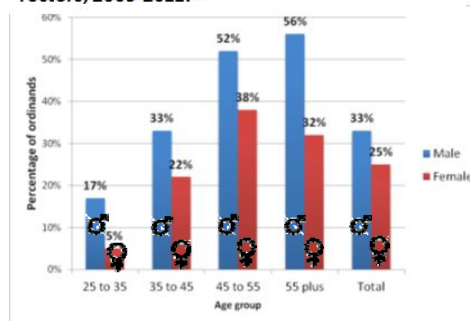
Another aspect of ordained ministry involves the placements that clergy hold. These may vary by vocational interest, what positions are available at the time when clergy are looking, whether or not clergy can relocate to other regions, family and care-giving needs, and other personal circumstances. However, constant gender differences emerge in the types of positions that new ordinands take, according to Church Pension Fund data. Across different age groups, newly ordained women are somewhat more likely than men to take positions as parish associates, yet men much more often are called as solo rectors (Figures 4 and 5).

**4. Percentage of new ordinands employed as associates, 2009-2011.\***



\*The State of the Clergy 2012, Office of Research, Church Pension Group, p. 12.

**5. Percentage of new ordinands employed as solo rectors, 2009-2011.\***



\*The State of the Clergy 2012, Office of Research, Church Pension Group, p. 12.

Although these data don't say whether an associate or solo rector position was the new ordinand's preference or not, other research such as the 2009 "[Called to Serve](#)" study of Episcopal female and male clergy suggest that among those who have not been called as a rector or vicar, younger women were significantly more likely than their male counterparts to have applied for such positions. The study reveals other gender gaps such as a marriage penalty for women that doesn't exist for men, women's greater care-giving responsibilities and constraints, limited mobility, and difficulty in dating if single. Taken together, the discrepancies reveal a picture of continuing unequal opportunities and outcomes by gender. Unfortunately, gender still matters."<sup>1</sup>

See also attached portions of the most recent CPG Compensation Report.

<sup>1</sup> <https://www.episcopalchurch.org/page/why-gender-still-matters>

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## Abuse of Women Clergy

In addition to the pay and role equity gap, women clergy also report 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.

Submitted By:

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## Appendix A – Tables From The CPG Compensation Report Dated August 2017:

**Table 3: Full-time compensation in comparative perspective**

All Clergy: Parochial and Non-parochial			
Gender	Median	Number	% of Total
Male	\$80,600	3,107	62.7%
Female	\$71,131	1,851	37.3%
<b>Total</b>	<b>\$76,507</b>	<b>4,958</b>	<b>100%</b>

Senior Clergy			
Gender	Median	Number	% of Total
Male	\$110,156	582	76.8%
Female	\$93,792	176	23.2%
<b>Total</b>	<b>\$105,914</b>	<b>758</b>	<b>100%</b>

Solo Clergy			
Gender	Median	Number	% of Total
Male	\$75,750	1,701	64.0%
Female	\$68,465	955	36.0%
<b>Total</b>	<b>\$73,202</b>	<b>2,656</b>	<b>100%</b>

Associates, Assistants and Curates			
Gender	Median	Number	% of Total
Male	\$66,797	381	47.2%
Female	\$66,050	427	52.8%
<b>Total</b>	<b>\$66,165</b>	<b>808</b>	<b>100%</b>

Specialist Ministers			
Gender	Median	Number	% of Total
Male	\$81,732	354	55.9%
Female	\$74,817	279	44.1%
<b>Total</b>	<b>\$76,860</b>	<b>633</b>	<b>100%</b>

**Table 4: Compensation by Years of Experience**

Gender	Credited Service	Median	Number	% of Total
<b>Male</b>	Less than 5 years	\$61,144	485	9.8%
	5 to 9 years	\$74,194	621	12.5%
	10 to 19 years	\$83,733	989	19.9%
	20 years plus	\$95,058	1,012	20.4%
	<b>Total</b>	<b>\$80,600</b>	<b>3,107</b>	<b>62.7%</b>
<b>Female</b>	Less than 5 years	\$60,000	363	7.3%
	5 to 9 years	\$66,119	474	9.6%
	10 to 19 years	\$75,263	697	14.1%
	20 years plus	\$84,461	317	6.4%
	<b>Total</b>	<b>\$71,131</b>	<b>1,851</b>	<b>37.3%</b>
<b>All Clergy</b>	Less than 5 years	\$60,250	848	17.1%
	5 to 9 years	\$70,870	1,095	22.1%
	10 to 19 years	\$80,000	1,686	34.0%
	20 years plus	\$91,800	1,329	26.8%
	<b>Total</b>	<b>\$76,507</b>	<b>4,958</b>	<b>100%</b>

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## Appendix A (con't) – Tables From The CPG Compensation Report Dated August 2017:

**Table 5: Compensation by Gender and Age**

Gender	Cleric age	Median	Number	% of Total
<b>Male</b>	18-34	\$61,200	177	3.6%
	35-44	\$76,583	548	11.1%
	45-54	\$84,042	732	14.8%
	55-64	\$84,174	1,178	23.8%
	65+	\$82,000	471	9.5%
	<b>Total</b>	<b>\$80,592</b>	<b>3,106</b>	<b>62.7%</b>
<b>Female</b>	18-34	\$61,471	110	2.2%
	35-44	\$72,368	258	5.2%
	45-54	\$70,321	386	7.8%
	55-64	\$72,740	771	15.6%
	65+	\$69,380	326	6.6%
	<b>Total</b>	<b>\$71,131</b>	<b>1,851</b>	<b>37.3%</b>
<b>All Clergy</b>	18-34	\$61,200	287	5.8%
	35-44	\$74,892	806	16.3%
	45-54	\$79,589	1,118	22.6%
	55-64	\$79,253	1,949	39.3%
	65+	\$75,918	797	16.1%
	<b>Total</b>	<b>\$76,507</b>	<b>4,957</b>	<b>100%</b>

**Table 8: Median compensation by rank and gender**

Gender	Province	Senior	Solo	Assoc./Curate
<b>Male</b>	I	\$108,500	\$80,510	\$87,841
	II	\$126,630	\$82,027	\$77,442
	III	\$118,882	\$76,983	\$64,436
	IV	\$110,755	\$74,964	\$68,038
	V	\$102,642	\$70,000	\$61,710
	VI	\$91,893	\$69,936	\$58,500
	VII	\$103,950	\$73,973	\$69,504
	VIII	\$99,243	\$74,500	\$60,000
	<b>Total</b>	<b>\$110,148</b>	<b>\$75,757</b>	<b>\$68,797</b>
<b>Female</b>	I	\$98,305	\$77,747	\$64,342
	II	\$102,157	\$75,182	\$69,743
	III	\$101,131	\$69,683	\$69,972
	IV	\$85,000	\$64,590	\$64,033
	V	\$86,700	\$65,000	\$70,261
	VI	\$89,086	\$63,030	\$61,120
	VII	\$89,316	\$60,804	\$65,241
	VIII	\$87,710	\$73,496	\$69,076
	<b>Total</b>	<b>\$93,832</b>	<b>\$68,748</b>	<b>\$68,025</b>
<b>All Clergy</b>	I	\$104,864	\$79,173	\$64,501
	II	\$119,032	\$79,561	\$75,094
	III	\$116,338	\$73,881	\$67,500
	IV	\$108,411	\$71,321	\$65,000
	V	\$100,000	\$67,671	\$65,468
	VI	\$91,846	\$66,511	\$58,603
	VII	\$102,896	\$72,750	\$66,793
	VIII	\$93,868	\$73,808	\$65,683
	<b>Total</b>	<b>\$105,951</b>	<b>\$73,228</b>	<b>\$68,129</b>