

## **Women in Society**

### **ACSWP Introduction**

In 1967, the UPCUSA General Assembly's concern with the status of women in society took a big step as it directed that a study be prepared on "Women in Society and in the Church" (UPCUSA, 1967, p. 392). A subsequent study was approved by the 1969 UPCUSA Assembly (UPCUSA, 1969, p. 349). Then, in 1970, public policy recommendations began to come forward. In 1970, the UPCUSA Assembly endorsed the Equal **Rights** Amendment (UPCUSA, 1970, p. 437). The Assembly in 1971 voted to recommend ". . . that local congregations, being sensitive to the needs of working mothers, establish day care centers, working ecumenically where feasible . . ." (UPCUSA, 1971, p. 301).

The PCUS Assembly in 1972 declared: ". . . God calls upon the church to act in society to end discrimination on the basis of sex and to challenge anything which interferes with women's full development and wholeness . . ." (PCUS, 1972, p. 178). That same Assembly threw its support behind the passage of the Equal **Rights** Amendment. Later PCUS Assemblies reaffirmed their support for the amendment (PCUS, 1974, p. 161; 1975, p. 121; 1977, p. 347; 1979, p. 190; 1981, p. 159). Meanwhile, the 1972 UPCUSA Assembly urged the support of all women in the time of pregnancy and motherhood (UPCUSA, 1972, p. 266). The UPCUSA General Assembly reaffirmed its support for the E.R.A. frequently (UPCUSA, 1974, p. 104; 1975, p. 47; 1977, p. 122; 1978, p. 360; 1979, p. 82).

The 1975 UPCUSA Assembly decried sexism in the military (UPCUSA, 1975, p. 478). In 1976 the PCUS Assembly expressed support for the continuing goals of the International Women's Decade -- equality, full integration of women into international development efforts, and recognition of women's contributions to peace among nations. The 1979 UPCUSA Assembly passed [two resolutions](#) which are excerpted below. One was on sexual and domestic violence and the other concerned sexual harassment.

The early 1980's experienced an increase in advocacy for women's issues as the 1981 PCUS General Assembly passed a reaffirmation of equal **rights** for women in church and society (PCUS, 1981, p. 159); the 1982 UPCUSA Assembly considered the special problems faced by women immigrants and the adverse effects of federal budget cutting on women (UPCUSA, 1982, p. 430); the UPCUSA Assembly also acted to oppose the "Family Protection Act" and its more than 30 provisions which would have eliminated federally funded legal aid for divorce and custody cases, denied funds for textbooks which portrayed women in roles other than the traditional family one, jeopardized the health, **reproductive**, and privacy **rights** of women by eliminating funding of contraceptive and abortion services, and limited support of legal services in areas of discrimination (UPCUSA, 1982, p. 110).

The 1983 General Assembly, the first meeting of the new PC(USA), was particularly active as a supporter of women's **rights**. The General Assembly affirmed ". . . the urgency of the issue of the lack of economic justice for women and . . . recognize[d] and affirm[ed] the women's constituency groups [the Council on Women and the Church, the Third World Women's Coordinating Committee, the National Executive Committee of United Presbyterian Women, and Women Employed by the Church] as they give priority attention to this issue . . ." (PC(USA),

1983, p.87, 475). It recognized the problems of female sexual slavery and violence, affirming the "... Council on Women and Church in its plan to study these issues . . ." (PC(USA), 1983, p. 87, 475) The General Assembly voted to "... support vigorously, through program and advocacy, equal legal **rights** for women and economic justice for women . . ." (PC(USA), 1983, p. 475). The General Assembly also adopted a statement on respect and non-violence, particularly with regard to sexual exploitation ([see citation below](#)).

A key concern for the General Assemblies throughout the 1980's was the phenomena known as the "feminization of poverty." On the basis of evidence that women not only were subject to employment discrimination, but also were the victims of structural economic problems, the General Assemblies endorsed a range of specific economic proposals designed to benefit women. The 1983 General Assembly adopted a "Resolution in Support of the Economic Equity Act" which is cited below. In 1984, the General Assembly adopted a "Resolution on the Feminization of Poverty," which noted the increased numbers of families led by single women, and that many of these women were either already or perilously close to poverty, and urged adoption of the Economic Equity Act of 1984 and the Earnings Sharings Proposals for the Social Security Program. Both of these programs were intended to improve the pensions received by women, particularly widows, homemakers, and divorced women (PC(USA), 1984, p. 326-328).

The same General Assembly (1984) also endorsed the concept of equal pay for jobs of comparable worth (see below), and called upon Congress and the Administration to authorize the entitlement of the WIC program (a program providing an adequate diet for women and children at nutritional risk), so that all who needed such services could receive them (PC(USA), 1984, pp. 508, 742). The 1984 Assembly also called upon Congress to once again initiate the passage of the Equal **Rights** Amendment in its "Resolution on the Equal **Rights** Amendment to the United States Constitution" (PC(USA), 1984, p. 329). The 1984 General Assembly also took note of the pending conclusion of the United Nations Decade for Women in 1985, commending it "... for its ongoing efforts to address the problems affecting women the world over," and urging the "... United States Department of State to send a delegation to the 1985 United Nations Conference on the International Women's Decade that reflects the ethnic, cultural, educational, and economic diversity of women in our country . . ." (PC(USA), 1984, p. 330-331).

In 1985, the General Assembly adopted a major statement on women which included concerns about the gender related aspects of poverty, excerpted below. It also adopted a statement on "Aid for Families with Dependent Children," which reviews much of the information cited in previous papers on the undue burden of poverty on women and children, and adopted recommendations urging action to buttress AFDC benefits and those who desperately need them (PC(USA), 1985, p. 574-576). The Assembly of 1986 addressed other facets of women's economic reality as it called attention to the critical lack of day care services and urged congregations to become care providers, and reaffirmed its opposition to sex-based wage discrimination (PC(USA), 1986, pp. 573, 639).

The Assembly of 1986 also returned to the issue of sexual exploitation of women and addressed prostitution, sex tourism, and practices related to military bases in

Third World countries (PC(USA), 1986, p. 645). In 1987, the General Assembly urged the ratification of the United Nations Convention against Sexism (PC(USA), 1987, p. 583).

The 1988 General Assembly adopted two major papers affecting women for study. The first, "All the Livelong Day: Women and Work," reviewed the issues facing women in the workplace, and urged further development of policy (PC(USA), 1988, p. 624). It also reaffirmed "... the urgency and critical importance of issues related to women, work, and economic justice. ..." (PC(USA), 1988, p. 643). The General Assembly also adopted a study paper on "[Pornography: Far From the Song of Songs](#)," cited in Chapter Ten.

In 1991, the church passed a "Study Paper on Family Violence," urging "... the churches to study the paper on domestic violence and establish programs to respond to domestic abuse in their communities," and authorizing "... the Stated Clerk to print the [paper] and distribute it to each church" (PC(USA), 1991, pp. 796-801). The Assembly also adopted a Policy and Procedures on Sexual Misconduct. The policy is binding only on the General Assembly and its entities, but is "... guidance in behavior that is appropriate and to suggest procedures or accountability when allegations of misconduct are made ..." (PC(USA), 1991, pp. 78-92). The 205th General Assembly (1993) adopted the *Sexual Misconduct Policy and Procedures*, saying that "... the policy and its procedures apply to all General Assembly entities, and for moral and legal reasons, [urging] all governing bodies and institutions to use this model as a guide in the development of their own sexual misconduct policy and procedures. ..." (PC(USA), 1993, p. 570). This policy replaces that adopted in 1991 and supercedes it.

In recognition of factors that indicate that the teachings of some organizations and churches have unintentionally been a factor in fostering a climate of acceptance for the subjugation and oppression of women, culminating in acts of violence against women, the 211th General Assembly (1999) of the Presbyterian Church (U.S.A.) adopted a resolution that renewed its commitment to stand in solidarity with women. The 1999 Assembly also approved a new policy statement, "Building Community Among Strangers," which was submitted by the Advisory Committee on Social Witness Policy. A section of the policy statement included gender-based injustices, which appears below. For the full text of the policy statement on "Building Community Among Strangers," see *Minutes*, PC(USA), 1999, pp. 401-434. Finally, the 211th General Assembly (1999) adopted a resolution regarding prostitution, which appears below.

On the Church and the condition of prostituted women, the 214th General Assembly (2002) received and approved ...the report Sisters of Mercy, Daughters of Grace; Presbyterians and Prostituted Women, a report without recommendations was prepared in response to the 1999 Referral (27.005. Recommendation 4), which directed the Advocacy Committee for Women's concerns, in consultation with the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men from the Church at Large to Work with Appropriate Staff Persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of How the PC(USA) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and

their Root causes and Report to the 213th General Assembly (2001) (*Minutes*, 1999, Part I, pp. 78, 473). The report was to include examples of current models of ministry, as well as a proposal for how the individual churches and committees on ministry can respond faithfully.

The 214th General Assembly (2002) approved this final response to referral from the Advocacy for Women's Concerns with comments.

Comment #1: "That the Advocacy Committee for Women's Concerns consider adding the additional resources provided by the *National Coalition for the Protection of Children and Families* and *One by One, Inc.*"

Comment #2: "That the Advocacy Committee for Women's Concerns consider removing the resources identified with Miriam Therese Winter and James B. Nelson." (*Minutes*, 1999, Part I, p. 75)

**1972 Statement - UPCUSA, p. 267**

[The General Assembly] urges the church to demonstrate its concern for women with small children by encouraging (1) the support of prenatal care for all pregnant women, (2) The principle that all children are legitimate at birth, (3) the establishment of support groups for single women who elect to keep their children, and (4) the formation of high quality child-development centers.

**1974 Statement - UPCUSA, p. 104**

... the Assembly Committee on Women in Church and Society recommends that the 186th General Assembly (1974) reaffirm the action of the 182nd General Assembly (1970) in endorsing the Equal **Rights** Amendment, encourage the judicatories within its bounds to communicate with their state legislators urging an affirmative action on the proposed Constitutional Amendment where not yet ratified, and additionally direct the Stated Clerk of the General Assembly to communicate this action to the legislatures of every state. . .

**1975 Statement - UPCUSA, p. 478**

[The General Assembly] expresses to the Department of Defense our conviction that sexism and rigid sex-stereotyping, especially during basic training when the recruit is most vulnerable and especially that which degrades women and which equates maleness with violence and conquest, is contrary to the development of a whole, mature person and should be vigorously eliminated.

**1979 Statement - UPCUSA, 1979, pp. 80-81**

Whereas recorded crimes of sexual and domestic violence are rapidly increasing in the United States;

Whereas our Christian Biblical witness requires compassionate and active response to the needs of victims;

Whereas the dynamics involved in our understanding of sexual and domestic violence are complex and rooted in societal patterns, and whereas our traditional attitudes towards sexuality, pain, failure, and denial block . . . the realistic appraisal and confrontation of the magnitude of the problem;

Whereas the church needs to strengthen its response to the issues of sexual and domestic violence;

Whereas clergy are frequently called upon and less frequently trained to counsel and otherwise support victims and their families and friends:

Therefore the 191st General Assembly (1979) [votes to:]

1. Receive the report of the Council on Women and the Church entitled "Rape and Violence Against Women" and to commend it to the church for study;
2. Urge the church -- its judicatories and its members -- to examine their attitudes toward sexual and domestic violence and the victims of such assault with the aim of removing existing blocks to direct confrontation of the issue;
3. Urge ministerial relations committees or another appropriate continuing committee to accept their responsibility for ensuring the ability of clergy to counsel in all aspects of sexual and domestic violence.

**1979 Statement - UPCUSA, p. 86**

Whereas women and men are beginning to come to an awareness that sexual harassment is a major problem in this society; and

Whereas sexual harassment is a violation of the personhood and integrity of its victims; and

Whereas those victims are primarily, although not exclusively, female; and

Whereas there are increasing numbers of women being employed by the church;

Therefore, the 191st General Assembly (1979) requests that the Council on Women and the Church study the problems of sexual harassment, explore ways of involving the church in ministering to victims of sexual harassment, and report its work and recommendations to the 192nd General Assembly.

**1982 Statement - UPCUSA, p. 430**

Economic Justice for Women

Whereas justice issues for women and minorities have been General Assembly concerns for the past decade; and

Whereas increasing numbers of women are sole heads for families with reduced support services for child care, housing, education, and employment; and

Whereas many elderly people, particularly women, are living on fixed incomes that are inadequate for today's inflationary cost of food, housing, heating, and health care; and

Whereas the stress caused by the current economic situation has contributed to the increase in manifestations of deep-rooted racism in our society; and

Whereas the inaction of the current administration in implementing policies of racial and social justice seems to give official sanction to racist attitudes; and

Whereas the budget priorities of the current administration have resulted in social program cuts that disproportionately affect the elderly, women, and children, especially those of racial backgrounds; and

Whereas there is a movement on the part of the administration to shift responsibility for meeting human needs to church and other private organizations;

Therefore, the 194th General Assembly (1982) calls upon the United Presbyterian Church in the United States of America to . . .

2. Direct the Stated Clerk to communicate to the President of the United States and the Congress that this 194th General Assembly (1982) calls for a reordering of priorities so that the basic human needs of all our people are adequately met.

**1982 Statement - UPCUSA, pp. 430-431**

Therefore, be it resolved that the 194th General Assembly (1982) calls upon The United Presbyterian Church in the United States of America to address the unique

needs of women immigrants, refugees, and migrants by facilitating women's potential for self-help.

Recognition of World's Dislocated Persons

The 194th General Assembly (1982) recommends:

1. That the judicatories of The United Presbyterian Church in the United States of America commit themselves to developing and publicizing information on women immigrants, refugees, and migrants -- their origin, present location, employment, and resources.
2. That information about the plight of women refugees, immigrants, and migrants be included in denominational statements and education materials.
3. That federal, state, and local legislation, which makes services flexible to fit the needs of women, especially child care, family planning, and English lessons, be developed.
4. That when engaging in global mission, the United Presbyterian Church study the effect on women who are left behind by male migration.

**1983 Statement - PC(USA), p. 624**

Recommendation 4

That the 1983 General Assembly adopt the following statement and directives:

- A. The 1983 General Assembly affirms the principle of respect and non-violence among all persons and deplors all sexual exploitation of women in media . . .
- B. . .[and] requests the Mission Board and the Program Agency to:
  1. Research the issue of sexual exploitation in video games;
  2. Investigate possible steps which would lead to the elimination of sexual exploitation in video games . . .

**1983 Statement - PC(USA), pp. 359-360**

RESOLUTION IN SUPPORT OF THE ECONOMIC EQUITY ACT

1. Whereas American women, 53 percent of the population, are still not guaranteed equal treatment in many areas subject to law; and
2. Whereas in the last fifty years the number of families headed by women has tripled until one in three families is headed by a woman; and
3. Whereas one out of three of these families, which depend on women for their sole support, live below the poverty line; and
4. Whereas older women, the fastest-growing poverty group in America, suffer under inequitable social security and pension laws; and
5. Whereas despite their tremendous contribution to home and family, homemakers have no legal or economic status and little or no protection upon retirement or disability . . .

Therefore, the 195th General Assembly (1983) of the Presbyterian Church (U.S.A.), [endorses] the goal of equity in economic life and particularly expression support for economic justice for women:

1. Endorses the purpose and provisions of the Economic Equity Act of 1983 . . .
2. Urges Presbyterians to support the adoption of the Economic Equity Act of 1983 .

..

**1984 Statement - PC(USA), pp. 327-328**

RESOLUTION ON THE FEMINIZATION OF POVERTY

... Whereas children, who are victims alongside women of the unequal treatment afforded to women in our society, comprise the poorest segment in America, receiving inadequate health care, child care, and education; and

Whereas our Christian commitment calls us to be advocates for the poor and oppressed and to work for justice for all; and . . .

Therefore, the 196th General Assembly (1984) of the Presbyterian Church (U.S.A.):

1. Reaffirms the urgency of issues related to women and economic justice . . .
2. Supports the concept of the Earnings Sharing Proposals in the House and Senate and the goals of economic equity for homemakers, divorced women, and widows.
3. Reaffirms endorsement for the Economic Equity Act . . .
4. Expresses support for additional direct services for children in the areas of health care, child care, and education. . .

**1984 Statement - PC(USA), p. 508**

*A. Resolution on Equal Pay for Work of Comparable Worth*

Whereas the Reformed tradition views God as a creator who desires justice and equity for all people; and

Whereas the 195th General Assembly (1983) decried the assumption that men need more money than women on which to live and reaffirmed its support of economic justice for women; and

Whereas equal pay for equal jobs was an important first step toward justice, the fact remains that the average woman's salary is about 60 percent of the average man's salary; . . .

... the 196th General Assembly (1984):

1. Endorse[s] the concept of equal pay for jobs of comparable worth as a particularly effective means of obtaining economic justice for women. . .

**1985 Statement - PC(USA), pp. 571-572**

[39.059] For the modest gains women have made within the church, there have been significant losses for them in society. Cuts in Federal programs in the early 1980's have resulted in the increased feminization of poverty. Poverty has become overwhelmingly a woman's issue. Two out of three older Americans living below the poverty line are women. The National Advisory Council on Economic Opportunity in Washington, D.C. predicts that if this rate continues, by the year 2000 virtually all the people living in poverty will be women or families headed by women. The issue of economic justice for women is thus raised to the forefront of Christian concerns for the decade to come.

[39.060] Increased violence against women is also symbolic of the seismic disturbances in American society. In growing numbers, women are victims of sexual harassment in the workplace and abuse in their own homes as well as in danger in the streets. The connection between prostitution and tourism is an issue affecting impoverished women in Asian and Caribbean nations feeling the impact of multinational corporations. A church committed to peacemaking cannot avoid its responsibility to address the issue of domestic and international violence against women.

[39.061] Other symptoms of cultural upheaval affecting women include: questions of medical ethics and bioethics; jeopardy to women's legal abortion and contraceptive **rights** ; stress and addiction (with cancer and cardiac rates rising

dramatically among females in the U.S.); issues touching single-parent families and households headed by working mothers; concerns affecting gay and lesbian persons, and socioeconomic concerns of single women.

[39.062] In all these arenas, it is urgent that questions of faith constantly be posed relating to the concrete social issue of our time -- questions that call the church to risk and struggle with the meaning of Christian faith in the world.

[39.065] Claiming the heritage of women of faith, the Presbyterian Church (U.S.A.) is called to renewed faithfulness to Jesus Christ, and to action and witness to:

Support the work of women's advocacy groups in presbyteries and synods and to encourage the establishment of groups where none exist;

Encourage and empower the work of committees on representation across the church;

Become "in fact as well as in faith a community of women and men of all ages, races, and conditions. . . providing inclusiveness as a visible sign of the new humanity;"

Embrace the ever-evolving and rich dimensions of language by which the Word is communicated;

Model a new openness to diversity of lifestyles;

Envision and implement methods of decision-making and administration that are non-hierarchical;

Consider more thoroughly the ministry of the whole people of God;

Continue to pursue peacemaking and economic justice for all persons;

Work for justice in employment within and outside the institutional church;

Call upon the gifts and skills of racial/ethnic women;

Be in active dialogue with our international partners, for mutual support and resourcing;

Remember that "the church is called to undertake this mission even at the risk of losing its life"

#### **1986 Statement - PC(USA), pp. 653-654**

The 198th General Assembly (1986):

[35.175] (1) Declares that sexual exploitation of women in any form is not to be condoned, disregarded, or treated lightly.

[35.177] (3) Urges all ministers and local congregations to identify and study the problems of sexual exploitation that exist in their own communities, as well as in other countries, which contribute to sexual exploitation through prostitution, tourism, military presence, and the activities of transnational corporations, and seek to effect change through their own circles of influence.

[35.179] (5) . . . Urges all members of the denomination who travel abroad in any capacity to follow the example of Jesus by affirming the holiness of every person and place, to follow the "Code of Ethics for Tourists," and to engage the services of only those travel agents who promote responsible tourism and the needs of people in the host country.

[35.184] (10) Urges all Presbyterians to seek ways to bring about changes within the military establishment which will eliminate practices that economically and sexually exploit women and children near military bases and installations.



[35.185] (11) Affirms and continues the church's commitment to study and provide funds for economic justice and self-development projects for women inasmuch as the roots of exploitation are often found in economic injustice.

**1986 Statement - PC(USA), p. 573**

The 198th General Assembly (1986):

[31.497] Urges congregations to respond to the critical lack of day-care services by opening their doors to weekday programs and working for quality child day care in their communities.

(31.498) Urges congregations to take responsibility for the quality of child day-care programs within their facilities, whether or not the programs are independently incorporated, and to advocate compensation and benefits for child day-care providers commensurate with their professional status.

**1991 Statement - PC(USA), pp. 76-92**

**Policy and Procedures on Sexual Misconduct**

... In writing this policy we are concerned with offering guidelines that will assure appropriate intervention to alleged incidence of misconduct, care for all involved, and provide information to help prevent future instances of abuse ...

... The necessity for a denominational policy on sexual misconduct by those in positions of religious leadership is painfully apparent. The incidence of reported cases is sobering. Some presbyteries have multiple cases pending. Statistical evidence suggests between 10 and 23 percent of clergy nationwide have engaged in sexualized behavior of sexual contact with parishioners, clients, employees, etc. within a professional relationship. The toll of suffering such behavior exacts is staggering. The legal consequences for the denomination are enormous. We are facing a crisis terrible in its proportions and implications ...

The purpose of a policy on sexual misconduct is not to police religious leaders but to offer guidance in behavior that is appropriate and to suggest procedures or accountability when allegations of misconduct are made as well as to assure appropriate care for all involved.

In this policy we have understood sexual misconduct to be sexualized contact in ministerial, professional, or employment relationships. It may range from covert and subtle harassment to quite overt use of force against children, adolescents, or other adults ...

**II. Preface**

*A. Policy Statement*

It is the policy of the Presbyterian Church (U.S.A.) that all church members, church officers, non-member employees, and volunteers of governing bodies and entities of the Church are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Sexual misconduct is not only a violation of the principles set forth in Scripture, but also, of the ministerial employment and professional relationship and is never permissible.

*B. Purposes*

The General Assembly of the Presbyterian Church (U.S.A.) adopts this policy on sexual misconduct for the use of all governing bodies and entities of the Church. Its purpose is as follows:

1. To set and enforce standards of ethical behavior consistent with Scripture and secular law.
2. To provide procedures for inquiry and effective response to allegations of the breach of duty of the emotional, spiritual and physical care . . .
4. To recommend personnel policies for the administration of employer/employee relationships within the governing bodies and entities.
5. To serve as a guide for the prevention of sexual misconduct.

#### **IV. Standards of Conduct**

##### *A. Principles of Conduct*

The basic principles guiding this policy are as follows:

1. Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. . . .
2. Sexual misconduct is a misuse of authority and power which breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitive, and unjust manner. . . .
3. Sexual misconduct takes advantage of the vulnerability of children and persons who are less powerful to act for their own welfare. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

**1993 Statement – PC(USA), pp. 572-574, 582**

#### **III. Meeting the Needs of All Involved**

In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that the governing body is ready to meet the variety of needs present, an independent response coordination team shall be named and its membership clearly publicized. This team will not investigate the allegation or in any way function as a special disciplinary committee, but should confine itself to coordinating a process that will meet the specific needs of the situation. In cases of sexual misconduct, these are the needs of accuser/victims and their families (if any), the accused and family (if any), employing entities, congregations, and governing bodies:

##### *A. The Needs of the Accuser/Victim*

The governing body, employing entity, and response management team shall assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. . . Above all the church should not act in a self-protective manner by ignoring the accuser/victim and their families.

The following are some of the needs of the accuser/victim:

- To be heard and taken seriously. . . .
- To receive pastoral and therapeutic support. . . .
- To be informed about church process and progress . . . .
- To receive legal advice. The response coordination team should suggest that the accuser/victim might benefit from independent legal advice. . . .
- To receive restitution. . . .
- To be assured that justice will be pursued. . . .

##### *B. The Needs of the Accused*

The governing body or entity shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the responsibility of the committee on ministry (Book of Order, G- 11.0501).

When a person is acquitted of charges, it is important for the governing body or entity to see that the acquittal is disseminated as widely as possible within their power, unless doing so would further injure the person falsely [accused].

A church member or officer accused of sexual misconduct (the accused) usually has need of the following under this policy and its procedures document:

1. *Information About the Charges*
2. *Legal Advice and Assistance*
3. *Personal Care*
4. *Assistance in Relating to Session and Congregation*
5. *Economic Security and Care for Family of Accused*

## **V. Educating and Training**

Since the issue of sexual misconduct has become an evermore present reality, there is an emerging need to educate and train a wide variety of persons. Persons needing this specific education include: ministers; volunteers; officers; nonprofessionals and professional staff; ministerial candidates; professions who will be working with this issue within the denomination; members of the congregation; and governing body staff including supervisors, employees, and stated clerks; and particularly response coordination team members (RCT).

Theological institutions should include material in their existing curriculum on sexual ethics including the appropriate use of ministerial power, the General Assembly policy and its procedures on sexual misconduct, and other resources. It is further urged that the appropriate presbytery committee(s) include training for inquirers, candidates, newly ordained pastors, and new pastors to their presbyteries regarding sexual misconduct, especially including education on their specific policy and procedures.

Employing entities need to make sure all employees are well acquainted with, understand, and abide by their policy and procedures. Employing entities should offer additional training and resources, such as: a workshop during staff meeting; lunchtime discussion group; articles and books made available; etc.

### **ACSWP Commentary**

The 207th General Assembly (1995) approved the recommendations of the United Nations sponsored conference called "The World Summit for Social Development (WSSD)." This conference brought together member states to address interrelated global problems: poverty, unemployment and the marginalization of peoples. Included in the various Human **Rights** resolutions of the conference were recommendations regarding women's **rights**. The conference called on member states to:

"strengthen policies and programmes that improve, ensure and broaden the participation of women in all spheres of political, economic, social and cultural life, as equal partners, and improve their access to all resources needed for the full exercise of their fundamental **rights**".

### **ACSWP Commentary**

The 210th General Assembly (1998) addressed the issue of Female Genital Mutilation (FGM) by approving adopting a resolution which declared total and absolute disapproval of the practice in the United States and throughout the world. In denouncing the practice of FGM, the Assembly urged the PCUSA to "work through its existing structures and partnerships toward the abolition of female mutilation in this and other countries," and directed the Stated Clerk "to communicate this resolution to appropriate United States and United Nations authorities." Further, the Assembly called on "state legislatures in the United States . . . to enact legislation which imposes penalties on health professionals who perform female genital mutilation," and called on "the United States government to ratify the Convention on the **Rights** of the Child and the Convention on the Elimination of all Forms of Discrimination against women, in order to provide a universal legal sanction regarding FGM." (PC(USA), 1998, p. 681)

**1998 Statement - PC(USA), p. 93**

[The 210th General Assembly (1998) of the Presbyterian Church (U.S.A.):]

1. Denounces the practice of female genital mutilation (FGM) in the United States and throughout the world.
3. Calls on state legislatures in the United States that have not done so to enact legislation which imposes penalties on health professionals who perform female genital mutilation, as defined by the World Health Organization;
4. Calls on the United States government to
  - a. ratify the Convention on the **Rights** of the Child and the Convention on the Elimination of all Forms of Discrimination Against Women, in order to provide a universal legal sanction regarding FGM;
  - b. ensure adherence to U.S. law opposing international loans to countries where FGM is practiced and where governments have not carried out educational programs to prevent it; and fund health and development projects that seek to eradicate the practice of FGM by working in partnerships with grassroots educational efforts; and
  - c. to continue to recognize fear of FGM as legitimate grounds for granting asylum status to women, and to ensure appropriate training for immigration personnel and judges responsible for dealing with these issues.

**ACSWP Commentary**

The 1998 Assembly also approved a report on Sexual Exploitation and the Military. "While rape and the sexual exploitation of women by invading military personnel have long been a part of military history, little international attention or sustained outrage has been directed at the occurrence of such violence. In fact, the rape of women in war and the use of brothels by military personnel have been mistakenly construed as a necessary by-product of war. Some have even considered rape and prostitution as necessary to contain the sexual urges of men in combat situations." (PC(USA), 1998, pp. 516 - 517) The background to the report, which can be found in PC(USA), *Minutes*, 1998, pp. 516 - 520, included sections on rape in war, prostitution, and sexual harassment. The recommendations that were adopted include directing the Stated Clerk to communicate with the United Nations about this important issue, including expressing that rape is a human **rights** violation. Further the Stated Clerk was directed to correspond with the President of

the United States regarding adult and child prostitution around U.S. bases, and to send copies of the report to the Armed Forces Chaplains Board, the joint staff chaplain, and the Army, Navy, and Air Force chiefs of the Chaplains Office.

**1998 Statement – PC(USA), p. 516**

[The 210th General Assembly (1998) of the Presbyterian Church (U.S.A.):]

1. Direct[s] the Office of the Stated Clerk to send a communication to the United Nations high commissioner for human **rights**, expressing the church's position that rape is a human-**rights** violation and that rape in time of war should be considered a crime of war.

2. Direct[s] the Office of the Stated Clerk to send a communication to the U.S. ambassador on war crimes, the chief prosecutors and presidents of international criminal tribunals for the former Yugoslavia and Rwanda, and the registrar for the International Criminal Tribunal for Rwanda, expressing the church's position that rape in time of war is a war crime and form of torture, and, therefore, should never be used as a tactic of war or disregarded and treated lightly when it occurs.

3. Direct[s] the Office of the Stated Clerk to send a letter to the president of the United States and to the secretary of defense expressing the church's concern that there have been cases of U.S. military involvement in adult and child prostitution around U.S. bases, and the practice of taking military personnel to rest and recreation (R&R) locations that offer prostitution as a major form of entertainment to military personnel.

7. Directs the Office of the Stated Clerk to send a communication to the office of the deputy assistant secretary of defense in the Department of Defense (DOD) to commend the DOD for actions taken to address the problems of commercial sexual exploitation of children, and to call for the DOD to

a. take strong measures to end the sexual exploitation of both women and girls by implementing policies and training programs that will prevent rape in war and prevent military personnel from being involved in prostitution; and

b. work with host countries on the following: providing alternative forms of R&R, redirecting economies of areas now dominated by the sex industry by establishing development projects that offer education and training opportunities for persons caught in prostitution, and establishing programs to assist children fathered by U.S. military personnel.

**1999 Statement – PC(USA), p. 591**

[The 211th General Assembly (1999) of the Presbyterian Church (U.S.A.):]

1. Reaffirm[s] the goals of the Ecumenical Decade of Churches in Solidarity with Women and declare[s] that fullness of life in Christ and Christ's prayer for unity require women's full participation in church life, and that the image of God in women be fully recognized and valued.

2. Urge[s] the church to renew its commitment to stand in solidarity with women, particularly as it engages in ministries to stop all forms of violence against all women.

**1999 Statement – PC(USA), pp. 403–404**

["Building Community Among Strangers" Policy Statement – Gender-Based Injustice]

The 211th General Assembly (1999), affirming that Jesus Christ has the power to guide the churches, both national and local, in the goal of affirming equality between men and women:

- a. reaffirms and commends once again to the church the full implementation of the "Action/implementation Plan" recommendations of God's Work in Our Hands, approved by the 207th General Assembly (1995), specific to seeking justice for women and men in the workplace;
- b. urges Presbyterians to listen with care and sensitivity to women who are seeking to express their faithfulness to Jesus Christ in new and meaningful ways;
- c. urges Presbyterians to offer prayer, encouragement, and thoughtful feedback for the [current] work of the task forces on "Healing Domestic Violence: Nurturing a Responsive Church Community" and on "Changing Families" of the Advisory Committee on Social Witness Policy, in consultation with the Advocacy Committees for Racial Ethnic Concerns and Women's Concerns, as the topics are studied and policy statements are developed;
- d. urges all levels and entities to address the brokenness of male-female relationships caused by sexism and gender inequality by educating men and women about the damaging spiritual, communal, and social effects of sexism, and requests the Congregational Ministries Division's Curriculum Resources to produce resources for use in church and society to assist the development of holistic spirituality for women and men;
- e. urges Women's Ministries, in consultation with the Office of Theology and Worship, to form a work group to survey recent contributions by women theologians, biblical scholars, ethicists, and liturgists of diverse theological perspectives within the Reformed Tradition, and to produce a resource lifting up these voices for congregational study.

**1999 Statement** – PC(USA), p. 473

### **Prostitution**

[The 211th General Assembly (1999) of the Presbyterian Church (U.S.A.):

1. Direct[s] the Office of the Stated Clerk to send a letter to the president of the United States the governors of the fifty states, and to other appropriate governmental entities expressing the church's concern that incarceration is the primary means of addressing the problem of prostitution, and, furthermore, to encourage in these letters that governmental entities pursue alternatives to incarceration through cooperative efforts with the faith community in assisting individuals to get out of prostitution.
2. Direct[s] the General Assembly Council, through the Washington Office of the National Ministries Division, to advocate for any legislation that helps individuals get out of prostitution.
3. Call[s] on individual Presbyterians and local churches to support current Presbyterian and ecumenical efforts to help individuals get out of prostitution.
4. Direct[s] the Advocacy Committee for Women's Concerns, in consultation with the General Assembly Council, to appoint a five-member work group of women and men from the church at large to work with appropriate staff persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual

exploitation, sexual addiction, prostitution, and their root causes and report to the 213th General Assembly (2001).

5. Direct[s] the Office of the Stated Clerk to publish this report on the PC(USA) web site for a minimum period of one year, starting September 1999.

6. Direct[s] the General Assembly Council to prepare a bibliography of materials on these topics and make this available to Presbytery resource centers and any others who request it; and to recommend to the General Assembly Council and Curriculum Publishing that the areas of incest, child abuse, and rape be added to the human sexuality curriculum when it is revised.

7. Direct[s] the General Assembly Council, through the Congregational Ministries Division's Curriculum Publishing program area, to develop a Bible study for adults that looks at prostitution in the Bible and how that informs us in dealing with prostitution in society. This material should include biblically based modern responses to batterers, perpetrators of incest, and child abusers who use the Scriptures to justify their actions.

8. Encourage Presbyterian publications such as *HORIZONS*, *Church & Society*, *Monday Morning*, *Presbyterians Today*, and the *Presbyterian Outlook* to write about Presbyterian and ecumenical efforts to help prostituted individuals in the United States.

**2008 Statement** – PC(USA), pp. 45-46, 1164

**Item 11-12-On Preventing the Trafficking of Women, Internationally and Nationally-From the Presbytery of Plains and Peaks.**

The 218th General Assembly (2008) approved the following amended statement:

The Presbytery of Plains and Peaks respectfully overtures the 218th General Assembly (2008) to remind the government of the United States of America of the provisions of its own Trafficking Victims Protection Act (TVPA) signed into law by President Clinton in 2000, and to request that it be conscientiously enforced by doing the following:

1. Instructing the Stated Clerk of the General Assembly to communicate with the United States Justice Department

a. to urge law enforcement agencies to work together to close loopholes in the investigation, arrest and prosecution of human traffickers;

b. to urge the targeting of exploiters, not their victims;

c. to urge the development of more efficient law enforcement training programs to aid in identifying human traffickers and their victims.

2. Instructing the Stated Clerk of the General Assembly to communicate with the United States Department of Homeland Security

a. to urge the development of methods to recognize and arrest traffickers;

b. to urge the development of methods to identify forged passports and visas in order to limit the number of trafficked victims brought into the United States.

3. Instructing the Stated Clerk of the General Assembly to find ways to urge agencies in other countries to stop traffickers from enticing women with the promise of good jobs in other countries, and by promoting false marriage.

4. Instructing the General Assembly Council to direct the appropriate offices of the General Assembly Council (GAC) to work to strengthen laws that prohibit trafficking and sexual exploitation of women and children.

5. Instructing the General Assembly Council to direct and promote the appropriate offices of the General Assembly Council (GAC) to create educational materials on the trafficking and sexual exploitation of women and children for use by presbyteries and congregations, and to promote the use of the adult curriculum entitled Sex Trafficking by Martha Bettis-Gee (available at <http://www.thethoughtfulchristian.com>).

**2008 Statement** – PC(USA), pp. 54-57, 897-900

**Item 09-08-God's Work in Women's Hands: Pay Equity and Just Compensation**

The 218th General Assembly (2008) approved the following amended statement:

The Advisory Committee on Social Witness Policy (ACSWP), in consultation with the Advocacy Committee for Women's Concerns (ACWC), recommends that the 218th General Assembly (2008) of the Presbyterian Church (U.S.A.) do the following:

1. As "the provisional demonstration of what God intends for all of humanity" (Book of Order, G-3.0200), that the 218th General Assembly (2008) commend the PC(USA)'s commitment to the equality of women in society and church, to ending discrimination against women, and to economic justice for women through "equal pay for jobs of comparable worth" (Minutes, 1984, Part I, p. 508).

2. As a demonstration of "the new reality in Christ" through "the quality of its common life" (Book of Order, G-3.0300c(2)), that the 218th General Assembly (2008) approve the following recommendations to uncover and correct unjustified pay disparities in the church caused by gender and/or race stereotypes:

a. That local congregations participate in the PC(USA)'s goal of assuring gender equity in pay by doing the following:

(1) fully completing and submitting in a timely manner the Session Annual Statistical Report and the Change in Terms of Call;

(2) using the data and tools of their presbytery, and the counsel of the committee on ministry, to evaluate the equity of their level of clergy compensation, with particular regard to women clergy and racial/ethnic clergy;

(3) assuring that unjustified pay disparities do not exist between male and female employees or white and racial/ethnic employees who are doing comparable work;

(4) prorating the compensation and benefits of part-time workers with full-time equivalents; and

(5) where women clergy are not employed, providing the congregation with the experience of women clergy leadership by, for example, inviting women clergy to serve as pulpit supply and in other leadership capacities.

b. That presbyteries participate in the PC(USA)'s goal of assuring gender equity in pay by doing the following:

(1) reviewing annually the terms of call of pastors in order to assess whether stereotypical patterns about race, ethnicity, and gender unfairly affect terms or task assignments;

(2) using evaluative tools to be provided by the Office of Vocation to determine if unjustified pay disparities exist among clergy of the presbytery due to gender or race/ethnicity;



(3) aiding congregations in their understanding of pay equity issues, including ways that inequitable compensation contributes to differential impacts on families of all racial/ethnic backgrounds;

(4) developing an annual report to the presbytery identifying the ratio of gender representation by staff position (including support staff) in small-, medium-, and large-sized congregations;

(5) setting progressive goals toward equal gender and racial/ethnic representation at all levels of church leadership within the presbytery;

(6) using the tools of a pay equity study to determine whether unjustified pay disparities exist among the presbytery's male and female employees or white and racial/ethnic employees who are doing comparable work; and

(7) establishing mentoring programs in Committees on Preparation for Ministry for women candidates.

c. That the Board of Pensions (BOP) of the Presbyterian Church (U.S.A.) participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by providing the following data from members' annual reports to entities of the PC(USA) as requested for pay equity studies: total effective salary, gender and race/ethnicity of clergy member, year of ordination, position held, part-time or full-time, presbytery and size of congregation served.

d. That the Presbyterian Foundation (FDN), Presbyterian Publishing Corporation (PPC), Presbyterian Investment and Loan Program, Inc. (PILP), and Board of Pensions (BOP) participate in the PC(USA)'s goal of assuring gender equity in pay for its employees by providing the following data to entities of the PC(USA) as requested for pay equity studies: salary, position held, part-time or full-time, gender and race/ethnicity, date of hire, and highest level of educational achievement.

e. That the General Assembly Council (GAC) and the Office of the General Assembly (OGA) participate in the PC(USA)'s goal of assuring gender equity in pay for its employees, including mission personnel, by providing the following data to entities of the PC(USA) as requested for pay equity studies: salary, position held, part-time or full-time, gender and race/ethnicity, date of hire, and highest level of educational achievement.

f. That the Office of Vocation, in consultation with the Advocacy Committee for Women's Concerns (ACWC), presbyteries, and congregations, participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by developing by 2010 a tool to enable presbyteries' committees on ministry to analyze clergy terms of call and compensation offers for pay equity purposes; and that this tool be placed on the PC(USA) Website that would include a place for presbyteries' committees on ministry accessing the tool to register their interest; and that the Office of Vocation report on the use of this tool to each General Assembly through 2020.

g. That the Office of Vocation, in consultation with the Office for Cultural Proficiency, participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by developing and providing on-going training modules for committees on ministry and the councils of presbyteries and synods with regard to gender and racial/ethnic sensitivity in hiring and employment practices. Such training modules should include the identification of discriminatory questions and stereotypical assumptions in interviews about women's abilities to fulfill essential aspects of the

position as well as ways to ensure that task assignments do not disproportionately assign women clergy to caring and nurturing activities and men to decision-making and leadership positions; and that this guidance be placed on the PC(USA)'s Website; and that the Office of Vocation report on its development and promotion to the 219th General Assembly (2010).

h. That the Office of Vocation and Racial Ethnic and Women's Ministries/Presbyterian Women, in consultation with the Advocacy Committee for Women's Concerns (ACWC) and the Advocacy Committee for Racial Ethnic Concerns (ACREC), participate in the PC(USA)'s goal of assuring gender pay equity by designing a program for women clergy interested in preparing to serve as heads of staff; and that the Office of Vocation report on this program to the 219th General Assembly (2010).

i. That the Advisory Committee on Social Witness Policy (ACSWP), in consultation with Theology, Worship, and Education Ministry Area and the Office of Vocation, update the PC(USA)'s 1983 "Theology of Compensation" report (Minutes, 1983, Part I, pp. 82, 116, 689-704) to provide theological guidance to church and society with regard particularly to the impact of secular market assumptions on the compensation practices of the PC(USA).

j. That the Human Resources Department and the Offices of Racial Ethnic & Women's Ministries/Presbyterian Women, in consultation with the Advocacy Committee for Women's Concerns (ACWC) and other appropriate entities, participate in the PC(USA)'s goal of assuring gender pay equity by conducting a pay equity study covering the employees of the General Assembly Council (GAC) and the Office of the General Assembly (OGA) and report the results of this study to the 220th General Assembly (2012).

k. That seminaries, Presbyterian colleges, universities, and schools (as listed in Item 12-06) participate in the PC(USA)'s goal of assuring gender equality by implementing a pay equity study for seminary employees and by developing educational opportunities, including curricular content and continuing education programs, to prepare women clergy to serve at all levels of church leadership.

l. That Mission Responsibility Through Investment (MRTI) participate in the PC(USA)'s goal of assuring gender pay equity by including pay equity and equal gender representation as criteria in its evaluation and monitoring of the businesses in which the church invests.

m. That the Theology, Worship, and Education Ministry Area, in consultation with Racial Ethnic and Women's Ministries/Presbyterian Women, prepare and distribute a user-friendly instrument based on the Reformed tenets of our faith for helping congregations achieve racial, ethnic, and gender justice in compensation and other employment issues.

n. That Presbyterian retirement centers review criteria for residence to assure that women are not disadvantaged.

o. That the Stated Clerk of the General Assembly communicate the PC(USA)'s appreciation to the World Council of Churches (WCC) and the World Alliance of Reformed Churches (WARC) for their global efforts on behalf of women's equality.

3. For the "promotion of social righteousness, and the exhibition of the Kingdom of Heaven to the world" (Book of Order, G-1.0200), commend the PC(USA)'s commitment to women's equality in society by

a. recommitting itself to the support of institutional policies and legislation that would:

(1) expand women's civil protections to include equal pay for work of comparable worth;

(2) provide prorated compensation and benefits for part-time employees;

(3) heal work/family conflict through adequate financial support for those providing childcare and elder care, more flexible work hours, paid medical and family leave, family-supporting wages for all workers, and universal access to quality health care;

(4) establish quality education as a basic human right;

(5) uncover and eliminate racial bias in hiring and employment practices;

(6) reduce the growing inequality in wages, benefits, and wealth; and

b. directing the Presbyterian Washington Office (PWO) and the Presbyterian United Nations Office (PUNO) to advocate for ratification of the Equal Remuneration Convention;

c. urging synods, presbyteries[,] congregations, and individuals to advocate for local, state, and federal legislation that support these policies; and

d. directing the Stated Clerk to publish the entire report, "God's Work in Women's Hands," in the Minutes and the Office of the General Assembly to place the report on the PC(USA)'s Website.

**2008 Statement** – PC(USA), pp. 54, 58, 964-966

**Item 09-13-Hearing and Singing New Songs to God: Shunning Old Discords and Sharing New Harmonies-Report of the Women of Color Consultation Task Force to the 218th General Assembly (2008)**

The 218th General Assembly (2008) approved the following statement:

Hearing and singing new songs to God, calling the church to new directions and new ways of being in ministry, and affirming the denomination's ongoing efforts "to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace" (A Brief Statement of Faith, *The Book of Confessions*, 10:4, lines 69-71), the Women of Color Consultation Task Force recommends that the 218th General Assembly (2008) take the following actions:

1. Declare 2009 to 2019 a "Decade of Hearing and Singing New Songs to God" in the Presbyterian Church (U.S.A.), which will call for transformation of the church, focusing on the intersections of gender, race, and class, and will include the following emphases:

a. developing an understanding of and ability to use a "gender lens," that is, to view issues, institutions, and actions through the lens of gender-specific needs and realities;

b. recognizing the intersectionality of gender and race, along with other factors such as ethnicity and class, that contribute to unique or particular experiences of oppression and/or privilege;

c. seeking inclusivity with equity: moving beyond tokenism in the participation of women of color of all ages to valuing and embracing the gifts they bring to the life of the whole church;

d. adopting an understanding of shared power as a fundamental element of community; and

e. implementing mechanisms of accountability that hold the systems of power in the church accountable to the whole church, particularly those parts of the church that have been historically silenced or invisible.

2. Request the Moderator, the Stated Clerk, and the Executive Director of the General Assembly Council to communicate with congregations, presbyteries and synods, seminaries, campus ministries, and conference centers asking them to recognize the Decade of Hearing and Singing New Songs to God and incorporate it in worship, conferences, training events, and other activities.

3. Direct the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) to create a permanent Joint Working Group on Women of Color in the Church, to be made up of two members of ACREC and two members of ACWC, appointed by the leadership of each committee.

a. In addition to the ACWC and ACREC members, the working group may appoint two to four members at-large, one of whom should be a young woman of color between the ages of 18-35, to provide representation and expertise, as needed.

b. The ACWC and ACREC shall meet jointly at least once a year, at which time an extra meeting day will be provided for the joint working group.

c. The joint working group shall monitor the church's response to issues and concerns raised in the initial Women of Color Consultation, advise ACREC and ACWC on new and emerging issues impacting women of color, and consult with the General Assembly Council in planning for future consultations.

4. Direct the General Assembly Council, in consultation with Advocacy Committee for Racial Ethnic Concerns and the Advocacy Committee for Women's Concerns, to plan a Women of Color Consultation that focuses on the full participation and leadership/decision-making roles of women of color of all ages in synods and presbyteries. Plans for the next consultation shall be reported to the 219th General Assembly (2010), for an event to be held no later than 2011, and from which a report and recommendations shall be submitted to the 220th General Assembly (2012).

5. Urge the Committee on the Office of the General Assembly and the General Assembly Council elected to utilize the tools of cultural proficiency in all of their activities to deepen and enhance their work together across differences.

6. Request the Office of the General Assembly and the General Assembly Council, working in partnership to resource and equip presbyteries and synods, utilizing the tools of cultural proficiency, to work for equitable participation of women of color in all aspects of the life and ministry of presbyteries and synods.

7. Urge all entities in the Office of the General Assembly (OGA) and the General Assembly Council (GAC) to be mindful of the critical importance of utilizing culturally proficient communication tools and strategies and to be intentional in working to communicate with the whole church to convey the vision of being diverse and inclusive with equity. Request Communications and Funds

Development, in partnership with the Cultural Proficiency office, to equip OGA and GAC staff with culturally proficient communication tools.

8. Direct the Office of the General Assembly, the General Assembly Council, the Board of Pensions, the Presbyterian Foundation, the Presbyterian Investment and Loan Program, Inc., and the Presbyterian Publishing Corporation to collect, organize, and report data for all research in the church (such as comparative statistics, Presbyterian Panel, data gathered by the Vocation's office on inquirers, candidates, and clergy, the Stated Clerk's annual statistical report, etc.) in a disaggregated form by race, ethnicity, gender, and age, so that data on women of color and young adult women of color may be identified separately for analysis, where possible and as permissible by law.

9. Direct the General Assembly Council to develop a resource for use by congregations, presbyteries, synods, and General Assembly that will provide tools to conduct a gender equity audit that includes age, race, and ethnicity, that enables entities within the church to gather quantifiable data on women and persons of color's presence, participation, and influence in decision-making processes.

10. Direct the General Assembly Council, in consultation with Advocacy Committee for Racial Ethnic Concerns and Advocacy Committee for Women's Concerns, to expand on the basic antiracism training to include modules on the intersectionality of race, gender, and class, and provide focused training on internalized oppression and privilege, with a timeline as follows:

- a. the intersections of race, gender and class by 2010;
- b. internalized oppression (race & gender) by 2012;
- c. white privilege and male privilege by 2014.

11. Reaffirm the General Assembly policy commitments to race and gender justice, including the church's commitments to ensure racial ethnic and women's representation in decision-making bodies. Urge all nominating committees, committees on representation, and policy-making bodies to be mindful of the intersections of race, gender, and class. At the General Assembly level,

- a. remind and reaffirm the General Assembly Nominating Committee, the General Assembly Council Nominating Committee, and the committees on representation as they do their work, where they are guided by specific representation criteria to consider gender balance when they are fulfilling guidelines for racial ethnic representation and to include racial ethnic representation when fulfilling guidelines for women's representation;
- b. remind and reaffirm the Advisory Committee on Social Witness Policy to be mindful of the intersections of gender, race, and class in the appointment of its resolution teams, task forces, consultants, etc., and in the development of policy.

12. Encourage member-based organizations, networks, associations, and caucuses within the church to dismantle racism, sexism, classism, and ageism at all levels of the church, including within their own organizations. These organizations are encouraged to utilize the antiracism, cultural proficiency, and other leadership training resources developed by the Office of the General Assembly and the General Assembly Council to equip their members to be advocates of transformation within Presbyterian Church (U.S.A.) structures (see Appendix B: Resources). They are encouraged to work in partnership with others in this endeavor.

13. Encourage the Presbyterian Church (U.S.A.), as it participates with the World Alliance of Reformed Churches in its development of a global study process on gender, leadership, and power, to include attention to the intersections of gender, race, and class in the U. S. context.

**2008 Statement** – PC(USA), pp. 34-35, 177-178

**Item 03-20-On Creating a Presbyterian Office for the Prevention and Healing of Minister of Word and Sacrament Misconduct and Abuse-From the Presbytery of San Francisco**

The 218th General Assembly (2008) approved the following resolution:

**Alternate Resolution:**

Joint Resolution Between the Office of the General Assembly; the General Assembly Council; the Overture Advocates of the Presbyteries of San Francisco, Geneva, and San Jose; and the Advocacy Committee for Women's Concerns

While the Office of the General Assembly (OGA) and the General Assembly Council (GAC) provide a combination of staff and resources to assist in prevention of sexual misconduct and to support middle governing bodies and local churches when a minister of the Word and Sacrament controlled or employed by them is accused of sexual misconduct, this approach may have been perceived to be reactive rather than responsive, and could be more proactive. The approach should be expanded and strengthened to ensure appropriate resources are easily accessible to middle governing bodies and local particular churches. At the same time, survivors must receive information to enable them to access pastoral care and access advocacy assistance regardless of whether the perpetrator is a minister of the Word and Sacrament, member, elder, deacon, commissioned lay pastor, volunteer, or nonordained staff doing ministry, including Christian educators and youth leaders of the Presbyterian Church (U.S.A.).

To strengthen and improve resourcing for middle governing bodies and local particular churches, the OGA/GAC will:

1. Better coordinate and develop resources by forming a joint OGA/GAC staff advisory team that will meet regularly to review existing resources and recommend development of additional resources; review the hotline response to ensure it includes appropriate pastoral and advocacy elements; review and recommend Presbyterian Church (U.S.A.) "best practices" to be included in a revised Presbyterian Church (U.S.A.) Sexual Misconduct Policy and Guidelines to be recommended as guidelines to middle governing bodies and local churches, which will be sent as a report to the 219th General Assembly (2010); and to review the training resources for needed updates and enhancements.

2. Train three to four people to answer the hotline in the absence of the Sexual Misconduct Ombudsperson.

3. Survey, through the Office of Middle Governing Body Relations, to determine what resources presbyteries need for the prevention of and response to incidents of sexual misconduct and, if needed, to develop and distribute at reasonable cost to middle governing bodies and local particular churches, a training on the topic of preventing and responding to sexual misconduct by ministers of the Word and Sacrament, member, elder, deacon, commissioned lay pastor, volunteer, or non-ordained staff doing ministry, including Christian educators and youth leaders. This

training could be available on DVD and available for order on the Presbyterian Church (U.S.A.) Website at reasonable cost. The advisory staff team could investigate online training and train-the-trainer educational programs to be provided through third party vendors at a reasonable fee per participant.

4. Place resources currently available on the PC(USA) website in one easily accessible area of the website, and develop and distribute a brochure to promote the available resources on the Presbyterian Church (U.S.A.) website to middle governing bodies and local churches and available opportunities for training.

5. Increase middle governing body and local particular church awareness of the availability of these resources through MGB Connect, OGA and GAC websites, by sending online communications.