

Report of the Working Group appointed by the Standing Committee to review  
Representation of Women in the Church in Wales 2015

Introduction and context

Background

In 2013 the Standing Committee considered the progress which had been made in achieving the recommendations of the 2008 report concerning the Representation of Women in the Church, at the same time as it received the annual figures provided by the dioceses on gender representation. It recalled that the Governing Body had requested the Standing Committee to report back within three years of the 2008 Working Group Report. This had been done and in 2011 a three year progress report had been presented to the Governing Body.

As part of its consideration, the Standing Committee noted that the Business Sub-committee had suggested that it would be helpful to invite a group to prepare a further report for debate by the Governing Body in 2014 on progress against the original recommendations and to undertake a review of the current situation. (Subsequently, to assist agenda management, it was agreed to bring this report forward to 2015). Dr Gill Todd, who had chaired the original group, had indicated that she would be willing to chair such a group, and the Committee would request some of the members of the original Group to serve again, with the addition of some new Governing Body members.

The following membership was agreed:

- Dr Gill Todd (Chair) (Swansea & Brecon)
- Mr Sandy Blair CBE, DL (Monmouth)
- The Reverend Canon Sarah Geach (St Davids)
- Mrs Lis Perkins (Bangor)
- The Reverend Canon Chancellor Pam Powell (St Asaph)
- The Reverend Canon Pauline Walker (St Asaph)
- The Reverend Canon Jenny Wigley (Llandaff)

The Standing Committee gave the Working Group the following Terms of Reference.

1. *To review the representation of women in the work and structures of the Church in Wales and in particular to review:*
  - (a) *progress made in implementing the recommendations made by the Working Group on representation of Women in the Church in Wales and adopted by the Governing Body in September 2008; and*
  - (b) *The extent to which women are being appointed to senior posts in each diocese.*
2. *To report to the Governing Body in September 2014.*  
*[Date subsequently amended by the Standing Committee to April 2015.]*

## **Introduction**

The impetus in 2006 for reviewing the role of women in the Church in Wales came from outside the Province. In 2006 the Reverend Joanna Penberthy and the Reverend Canon Mary Stallard represented the Church in Wales at the United Nations Conference on the Status of Women in New York and reported back to the Governing Body. They recommended that the Governing Body of the Church in Wales should acknowledge the Millennium Development Goal of equal representation of women in decision making at all levels of organisations and the commitment of the Anglican Consultative Council to strive towards this in all Anglican Provinces. As a result it was decided in September 2006 to set up a working group to review the representation of women in the work and structures of the Church in Wales and to make recommendations about the ways in which the Province could work towards the achievement of the Millennium Development Goals relating to the representation of women.

The Working Group examined carefully the issues relating to equality and the representation of women in the Church in Wales and was of the view that the Church was best placed to fulfil its mission when all of its members are enabled to fully acknowledge their gifts and duties and to exercise their unique talents and vocations as individuals. The Working Group reported to the Governing Body in 2008 and identified a number of concerns: - the pattern of deployment of ordained women within dioceses, the lack of senior appointments of women in the Church, the continued ordination of those opposed to the ordination of women, the existence in some parts of the Church of a culture of discrimination, bullying and the deliberate exclusion of individuals because of their gender.

The Working Group also identified a large deficit in the representation of women on committees at Provincial and Diocesan level, a failure to involve women consistently in the decision making of the Church in Wales at all levels and a lack of commitment to the achievement of gender equality. The recommendations of the Working Group to address the identified inequalities were accepted by the Governing Body.

In 2011 the Working Group met again to review progress and was delighted with the apparent commitment of the Church in Wales to implement the recommendations of the 2008 Working Group and address the issues of equality. The data concerning the representation of women over the three years 2008-2011 showed that significant progress had been made. All of the Dioceses reported that they had worked hard and consistently under the leadership of their Bishops to implement the recommendations of the Working Group.

By 2011 a number of women had been appointed to senior clerical posts – the Archdeacons of Wrexham and Llandaff, the Dean of Bangor, Directors of Mission in Swansea and Brecon and Llandaff and Director of Education in Swansea and Brecon. There was also a significant increase in the number of female Area Deans. A very positive report on progress was made to the Governing Body.

By 2013, however, it was considered by some that the early impetus of moving towards gender equality had not been maintained and so the reconstituted Working Group was asked to review the situation. It was considered significant that the Group was asked to go back to the 2008 report as the starting point for its work. In particular it was asked to review the representation of women in the work and structures of the Church in Wales and the extent to which women were being appointed to senior posts in each diocese.

The Working Group was aware that the years between 2008 and 2014 had seen much change proposed in the Church in Wales as a result of the Harries Report, the approval of the appointment of Women Bishops and an increasingly open debate on human sexuality. All these issues have led to a need for careful and prayerful discernment and a significant number of individuals have felt marginalised. The Group considered that in undertaking its task it was necessary to consider carefully whether or how these initiatives and the resulting change had affected both the achievement of the recommendations of the original report and the progress documented to have been achieved in 2011.

Culture was referred to in the first report and recently the attention of the Working Group has been drawn to a concerning trend to be disparaging about the skills and abilities of women. For example, it has been said that women have not been appointed to posts because they haven't applied for them or because they do not have the skills to undertake the role required. It is recognised that men and women sometimes need to be encouraged to apply for posts especially senior posts as they often underestimate their abilities or are reticent about being seen to be ambitious. It is not acceptable to just rationalise the situation by saying that women are not appointed because they do not come forward. The question which needs to be asked is - why don't they come forward? There appears also to be a continuing trend to appoint to some posts without advertisement. There needs to be a review of the appointment process from the point of view of gender equality.

The situation in many parts of the Church in Wales is that there are few role models of women holding senior posts and this does not encourage or empower women to apply for posts. It can be very challenging for women to apply for senior posts if all their future colleagues are to be men, there are men in post who expected to be promoted and those responsible for making the appointment are also all men.

There is no place in an inclusive Church for there to be underlying beliefs that women do not have the competencies or skills to take up a post or to be represented on decision making committees at any level in the organisation. The Working Group is of the view that ensuring women are represented in an equitable way is only the start of a process of ensuring they are involved in the decision making.

### **Restatement of underlying principles.**

In addressing the issues of equality and the representation of women the Working Group shared the views of the original Working Group and considered it important to restate the following principles which have underpinned the work done:

- *All humans are created in God's image, with equal dignity, potential and responsibility. Striving for gender equality is about working to enable women and men to be better co-recipients and ministers of God's grace and salvation.*
- *The Church and any other institution is best placed to fulfil its mission when all of its members are enabled to fully acknowledge their gifts and duties and to exercise their unique talents and vocations as individuals.*
- *It is essential that the Church promotes a culture where dignity, respect and fairness for all its members are paramount.*
- *True equality will be achieved as the result of a change in culture which will result in men and women working together in both the mission and ministry of the Church in Wales in a way which has the potential to transform.*

It is considered that seven years has allowed enough time for a major shift in understanding of the benefits of equality, the appointment of more women into senior posts and the greater involvement of women in church decision making. It is astonishing that the Church in Wales continues to have a number of all male Chapters, some all male appointment committees and some all male decision making committees. It is not surprising but very sad that women both ordained and lay feel voiceless in many parts of the church in 2015.

The Working Group is very aware that Church members reflect a cross-section of society. Increasingly over the last thirty years working people and children have become used to living with equality of opportunity. Girls and boys are encouraged at school to work towards the achievement of the best results possible. People are used to working and learning in an environment which strives to uphold values of respect, dignity, equality and fairness. For these reasons young people do not expect or accept being discriminated against because of gender.

The Working Group considers that the Church needs to understand and carefully discern how it can learn from other organisations particularly the statutory sector which has achieved gender equality in a focused way over the last 25 years. There is a need to demonstrate:

- (i) *Clear leadership of the gender equality agenda;*
- (ii) *Championship of those with skills regardless of gender;*
- (iii) *A plan to achieve balanced representation particularly on committees and public platforms;*
- (iv) *A clear fairness framework in which those who are uncomfortable about change feel that they are not discriminated against;*
- (v) *An inclusive agenda which is open and exciting.*

### **A review of the existing situation concerning the representation of women in the Church in Wales.**

Prior to undertaking the review members of the Working Group reviewed the information collected for the 2008 report, carefully considered the recommendations of the 2008 report and reviewed the available data on gender. They discussed the changes taking place to implement the Harries report, the 2020 Vision initiative, and then identified the issues they wanted to investigate further. These issues were considered to be the things most likely to enable the Working Group to identify the barriers to change and to formulate recommendations. The Working Group examined the following issues:

1. Gender Equality Awareness and Training;
2. Selection for Stipendiary and non Stipendiary Ministry;
3. The Balance of Male and Female Clergy;
4. The Appointment of Women to Senior Posts;
5. Women's Ministry in Cathedrals;
6. The Achievement of Equality of Representation;
7. Policies and Procedures;
8. The Use of Inclusive Language in Church Worship.

In order to examine these issues it has been necessary to collect additional data alongside that collected in 2008 in order to be able to assess in more depth the actual involvement of men and women in the decision making of the Church at all levels and also in the day to day work of the Church. The Working Group thanks all those who have helped in this exercise. The issues and the reason for their significance, the information collected and a commentary on what the information is considered to demonstrate are detailed in the following paragraphs.

### **Issue I:- Gender Equality Awareness and Training.**

The Group reviewed what evidence there is that as recommended in the 2008 report:

- (i) *The recruitment of ordinands takes account of their commitment to gender equality.*
- (ii) *The training of ordinands incorporates specific gender equality awareness training.*
- (iii) *That clergy responsible for the supervision and training of curates are required to have attended a gender equality course and to show a commitment to continued awareness.*
- (iv) *That gender equality is on the agenda for the continued ministerial education of clergy and trained laity?*

The understanding of gender equality and adherence to the equality policy of the Representative Body is an essential requirement of all those who are employed, licensed and commissioned by the Church in Wales. It has, however, continued to be reported by ordinands and others that some ordinands in training have refused to adhere to the principles of equality. It is accepted, (although not considered by the Working Group as the correct way forward) that some ordinands have continued to be accepted for training even though opposed to the ordination of women. It is the view of the Working Group that all ordinands must be required, whatever their beliefs are concerning the priesthood of women, to display an understanding of the Church in Wales commitment to gender equality.

Reports on ordinands should include the quantification of and an evaluation of their understanding and commitment to gender equality. Behaviour such as refusing to attend chapel when a woman is leading the service should result in a removal from training. No-one has to receive the sacrament but all need to show they can relate to women in a professional way. This issue is of such importance not just because of the upset it has caused but also because it provides new ordinands with the view that they can behave as they wish and treat women as second class individuals. The Church has appeared to allow this to occur without sanction.

The Governing Body in April 2014 accepted a report from the Bench of Bishops on Ministry. A key provision of the report is the provision of a new Training Body for the Church in Wales. At the present time, this is known as the National Training Institute. The present two centres for training, Saint Michael's College, Llandaff and the St Seiriol's Centre, Bangor will be dissolved and the new Training Institute established for the whole Church. A Working Group of the Bench of Bishops is currently working on the details. This provides an opportunity for the new Body to continue to build upon the work already being carried out to achieve gender equality, provide role models for male and female ministry and create a training environment in which diversity is understood and celebrated. In addition there is a need to deal with the practical working out of the Bench of Bishops' policy of continuing to

accept ordinands who are opposed to ordination of women in a Church that accepts women's ordination in its Constitution.

It is essential that the Church continues to keep gender awareness in the programme of continuing ministerial development and make it mandatory for all clergy. It also needs to be included in the programme of the Training Institute for the Church in Wales. There needs to be developed a policy for dealing with gender related unacceptable behaviour. In continuing to raise awareness of this issue the leadership of the Bishops is key.

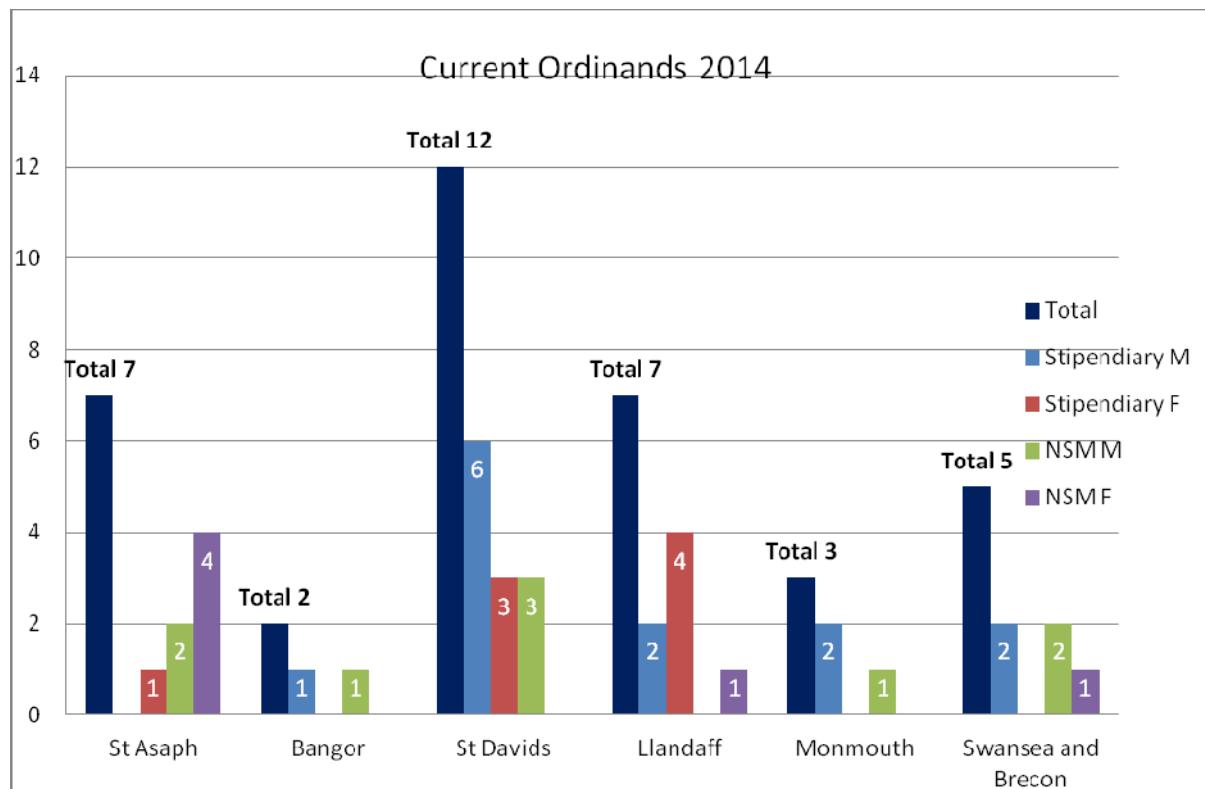
### **Issue 2:- Selection for Stipendiary and Non-Stipendiary Ministry.**

*What evidence is there that Dioceses are sending to provincial selection board for both stipendiary and non stipendiary ministry a mix of men and women?*

### **Statistics from the Provincial Selection Board covering last three years**

	<b>Gender</b>	<b>Total Recommended</b>	<b>Stipendiary</b>	<b>NSM</b>	<b>Others (OLM)</b>
<b>2014</b>	M	8	3	3	2
	F	9	6	2	1
<b>2013</b>	M	11	6	3	2
	F	10	6	3	1
<b>2012</b>	M	12	9	3	
	F	12	4	8	
<b>2011</b>	M	15	7	8	
	F	8	3	5	
<b>2010</b>	M	9	8	1	
	F	9	5	4	
<b>2009</b>	M	10	9	1	
	F	13	5	8	
<b>Totals</b>		<b>126</b> <b>(65 Male 61 Female)</b>	<b>71</b> <b>(42 Male 29 Female)</b>	<b>49</b> <b>(19 Male 30 Female)</b>	<b>6</b> <b>( 4 Male 2 Female)</b>

## Current Ordinands 2014



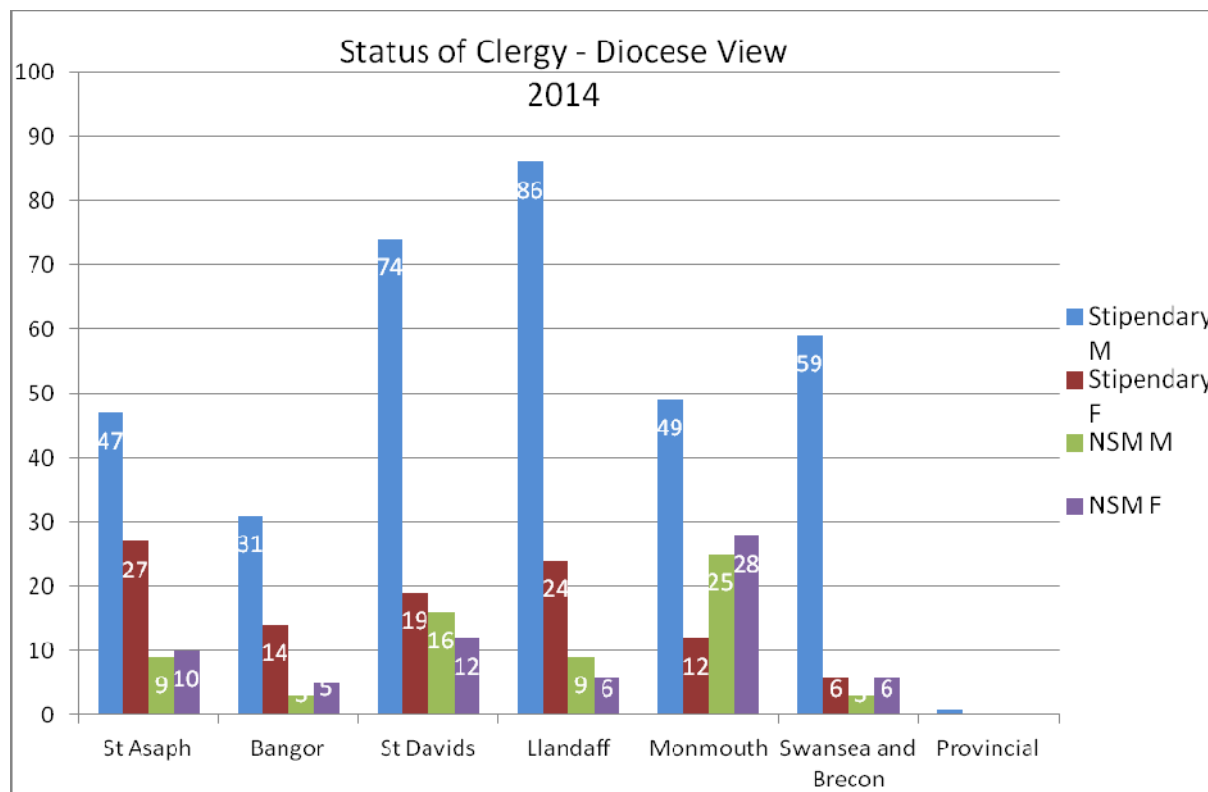
The information for the years 2009-2013 shows that a total of 65 men and 61 women candidates were recommended for training. 42 of the men and 29 of the women were recommended for stipendiary ministry and 19 men and 30 women for non-stipendiary ministry. This does indicate that a greater number of men than women are being accepted for stipendiary ministry over a period of six years but in the last three years there has been a greater gender balance with 18 men and 16 women selected for stipendiary ministry and 9 men and 13 women selected for non stipendiary ministry. More detailed analysis needs to take place as to the reasons for more women to be selected for non-stipendiary ministry. It may be that women are considered to be less able to be deployed because of domestic commitments. If this is so then the Church needs to consider a flexible training plan for those with domestic commitments, such schemes have been very successful in a number of professions.

In the last two years there have been a number of Regional Discernment Boards for Ordained Local Ministers (OLM). These Boards have been set up in a way which maintains the standards of discernment adhered to in Provincial Boards. The majority of the Regional Boards have been chaired by a Chair of the Provincial Selection Board as a way of ensuring standards and consistency to the process. Those selected for OLM have been in the main older men and women with a lifetime of service to the Church some of whom have many talents and skills. It is however, very important that there is a consistency in the training they will be required to undertake.

Of current Ordinands (2014) there are 13 men and 7 women training for stipendiary ministry, and 9 men and 6 women for non-stipendiary ministry. Over a number of years there is no evidence of a deliberate decision to direct women towards non-stipendiary ministry but certainly women are more likely to be put forward for non-stipendiary ministry. Some dioceses seem to struggle to identify women with a vocation for stipendiary or non stipendiary ministry. There is a need for Dioceses to review their systems and structures for identifying and encouraging those with a vocation.

### **Issue 3:- The Balance of Male and Female Clergy**

*Thirty five years (Deacons 1980, Priests 1996) after the ordination of women in the Church in Wales is there evidence of moving towards an equitable distribution of male and female clergy both stipendiary and non stipendiary in all dioceses?*



These figures speak for themselves. 35 years since the ordination of women in only one diocese are 30% of the stipendiary clergy women. In one diocese only 10% of its stipendiary clergy are women. These figures indicate that in parts of the Province work needs to be done to understand the reasons for this lack of gender balance it may be that in some dioceses there are initiatives taking place but results are slow.

There is some evidence that women clergy are leaving Wales in larger numbers than those entering Wales. This information has not been researched but more information should be available from the exit interviews that take place. There may also be other trends in the movement of clerics which would provide helpful information to those responsible for recruitment and deployment.

The Church's policies contained within Clergy Terms of Service articulate clearly the relationship between the Church and its clerics with particular reference to developing a culture of equality of treatment, thus ensuring that respect, dignity, fairness and equality remain at the heart of the way in which the church relates to clerics and how clerics relate to each other. The requirement for Clerics to participate in Continuing Ministerial Development provides the opportunity to affirm the role of women and to improve understanding of gender awareness.

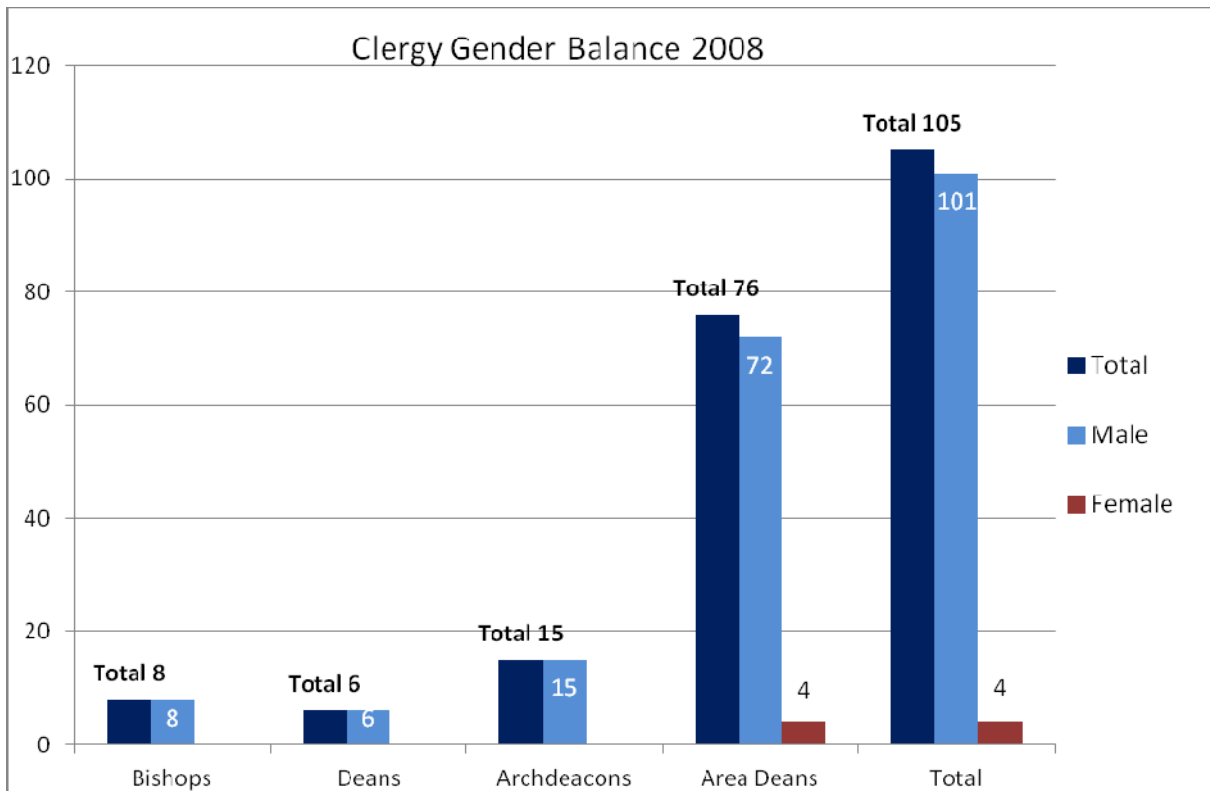


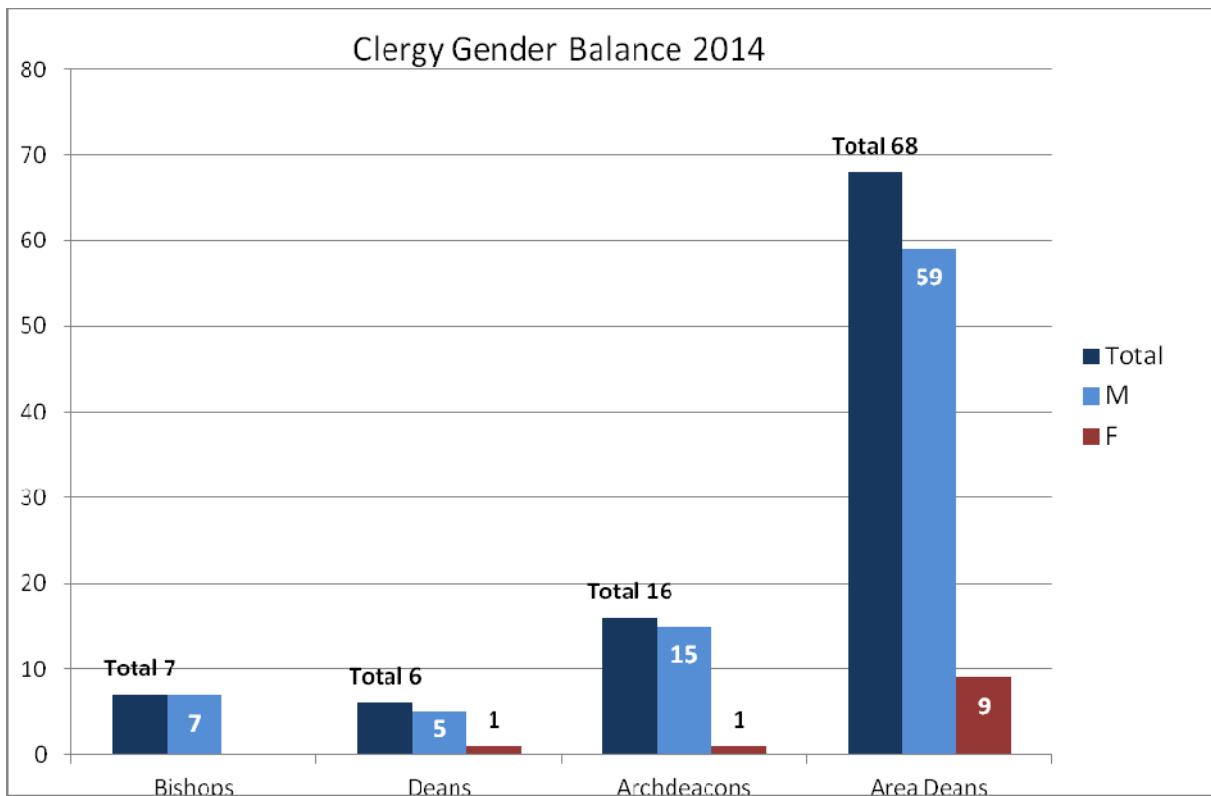
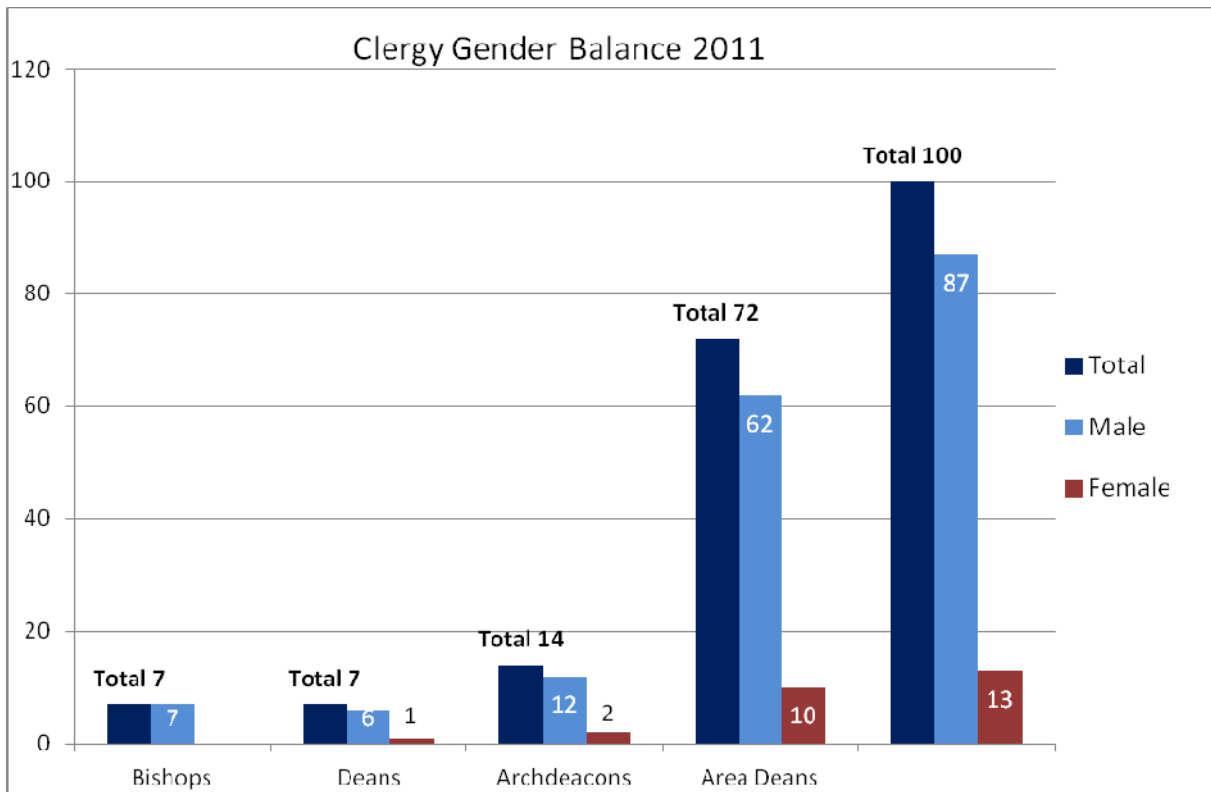
## **Issue 4:- The Appointment of Women to Senior Posts**

*How many women have been appointed to senior posts within the Dioceses?*

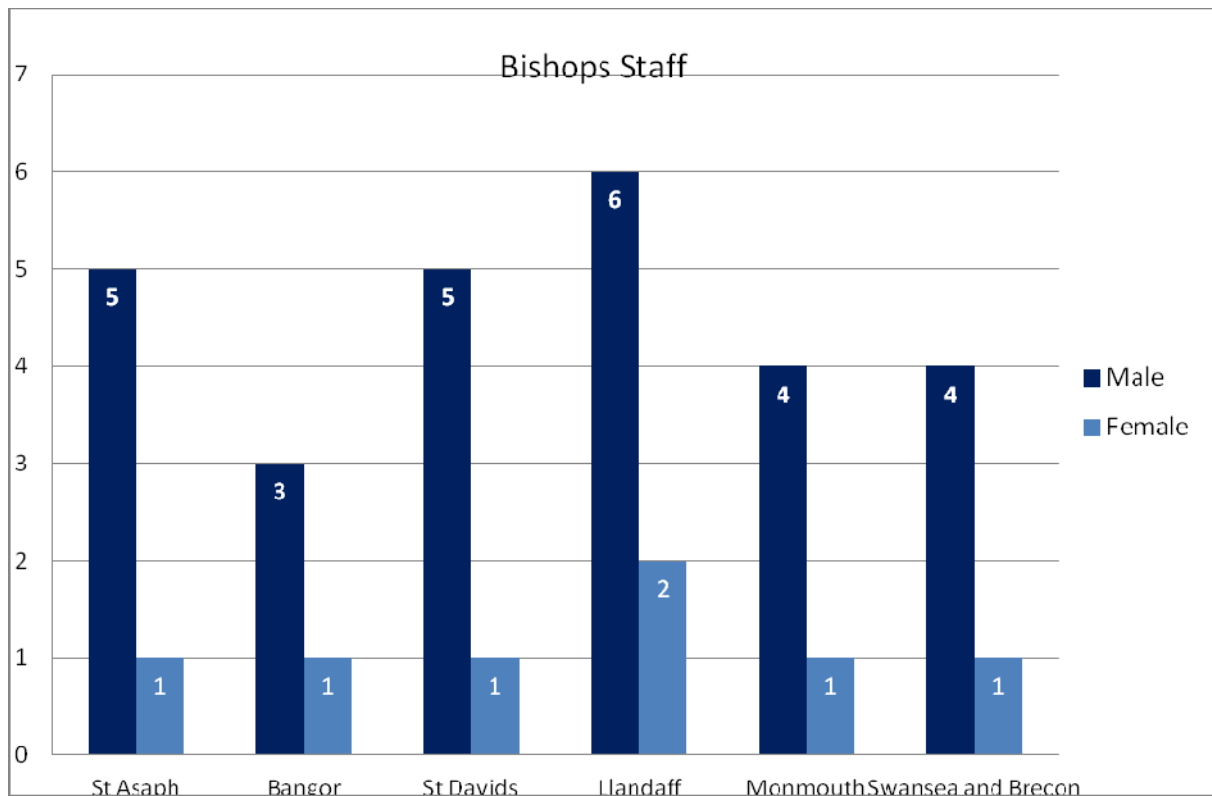
The Working Group in 2008 expected that by 2013, as a result of 11 years of the ordination of women as priests and after 28 years ministry by ordained women, some Archdeacons, Deans and other senior post holders would be women.

### **Senior Clergy Gender Balance 2008, 2011 and 2014**





## 2014



Bishop's Staff are defined as the Dean, Archdeacons, Assistant Bishop, Chaplain and Diocesan Secretary.

The Working Group has reviewed the gender mix of senior clerics over recent years. At the time of the 2011 Report, there were 2 female Archdeacons, 1 cathedral dean, and 11 area Deans. At the present time (2014), the situation is as follows: - 1 female Archdeacon, 1 female Cathedral Dean and 9 female Area Deans. It is noted that overall about a quarter of clerics are female in the Church in Wales.

These figures are very disappointing as the Bishops had demonstrated very positive action by 2011 and a number of women had been appointed to senior posts. There has been no progress since 2011. In fact, the information shows a decrease in the number of senior posts held by women. The Working Group recognises that in a climate of needing to decrease the numbers of stipendiary clergy in post the achievement of gender mix change can be very challenging. However, there continues to be a need to show leadership and commit to appointing more women to senior posts as vacancies arise. The Working Group accepts that efforts are being made but considers that each Diocese should review its own position proactively and openly. There is in the view of the Working Group no lack of talented women only a system which fails to believe and invest in the contribution they have to make by default not deliberate action.

## **Issue 5:- Women’s Ministry in Cathedrals.**

*The Working Group considered carefully the role of Cathedrals and concluded that they provide an important role in the diocese and host many formal occasions. It is in the Cathedrals that women have been ordained. It is therefore very important for them to display a gender mix in their ministry so reflecting the ministry of the church as a whole.*

The group sought to identify whether the cathedrals in Wales had men and women taking a full part in their ministry. The gender make up of Cathedral Chapters was also considered to signify to the Diocese as a whole that gender equality was taken seriously.

**Table of Data showing Gender and Number of People who Presided in the Cathedrals in Wales between Advent 2013 – Sunday Next before Advent 2014**

<b>Cathedral Services</b>	<b>Cathedral</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>No Service</b>
<b>A Principal Sunday Service</b>	<b>Bangor</b>	27	25	52	0
	<b>St Asaph</b>	38	13	51	1
	<b>St Woolo’s</b>	42	10	52	0
	<b>Llandaff</b>	49	3	52	0
	<b>Brecon</b>	52	0	52	0
	<b>St David’s</b>	49	3	52	0
<b>B Total Other services</b>	<b>Bangor</b>	483	155	638	
	<b>St Asaph</b>	-	-	-	
	<b>St Woolo’s</b>	455	146	601	
	<b>Llandaff</b>	663	23	686	
	<b>Brecon</b>	390	1	391	
	<b>St David’s</b>	792	144	936	
<b>C Individual clerics Involved</b>	<b>Bangor</b>	9	7	16	
	<b>St Asaph</b>	2	2	4	
	<b>St Woolo’s</b>	16	3	19	
	<b>Llandaff</b>	22	4	26	
	<b>Brecon</b>	18	1	19	
	<b>St David’s</b>	22	5	27	
<b>Totals (A + B)</b>	<b>Bangor</b>	510	180	690	
	<b>St Asaph</b>	40	13	53	
	<b>St Woolo’s</b>	497	156	653	
	<b>Llandaff</b>	712	26	738	
	<b>Brecon</b>	442	1	443	
	<b>St David’s</b>	841	147	988	

### Notes on Table

- A: How many Principal Sunday Services between Advent 2013 and Sunday next before Advent 2014 have been presided at by male or female clerics.
- B: How many other services have been led by either male or female clerics in the same time period?
- C: How many individual clerics are involved – i.e. how many male and how many female clerics have been involved in leading the services in your Cathedral?

The Working Group felt that the life and worship of Cathedrals deserved a special section. The Cathedrals serve to set an example of excellence showing what the Church in Wales is really like, fulfilling the mission of the Church, showing leadership and demonstrating what can be achieved when men and women work together. It is as it were a showpiece or beacon church for each diocese. The Cathedrals have a ministry to many people who would not normally attend their local parish church and they need to be resourced in terms of staff to ensure that they can demonstrate that the Church best fulfils its mission when all of its members are fully enabled to exercise their vocations as individuals.

The Working Group has consulted all Cathedral Deans, to find out the gender mix of the clerics who presided at the Principal Sunday service over a complete year, (Advent 2013 to Sunday next before Advent 2014) and the numbers of individuals concerned, as well as the gender balance of who presided at all the services held. The cooperation and help of the Cathedral Deans in collecting this information is acknowledged.

The information from the Cathedrals shows that there is a large variation in the participation of women clergy in the cathedrals. It is the view of the Working Group that all the Cathedrals should have an extended clergy team which reflects a gender balance and is able to set an example of men and women working together to demonstrate excellence in all aspects of ministry.

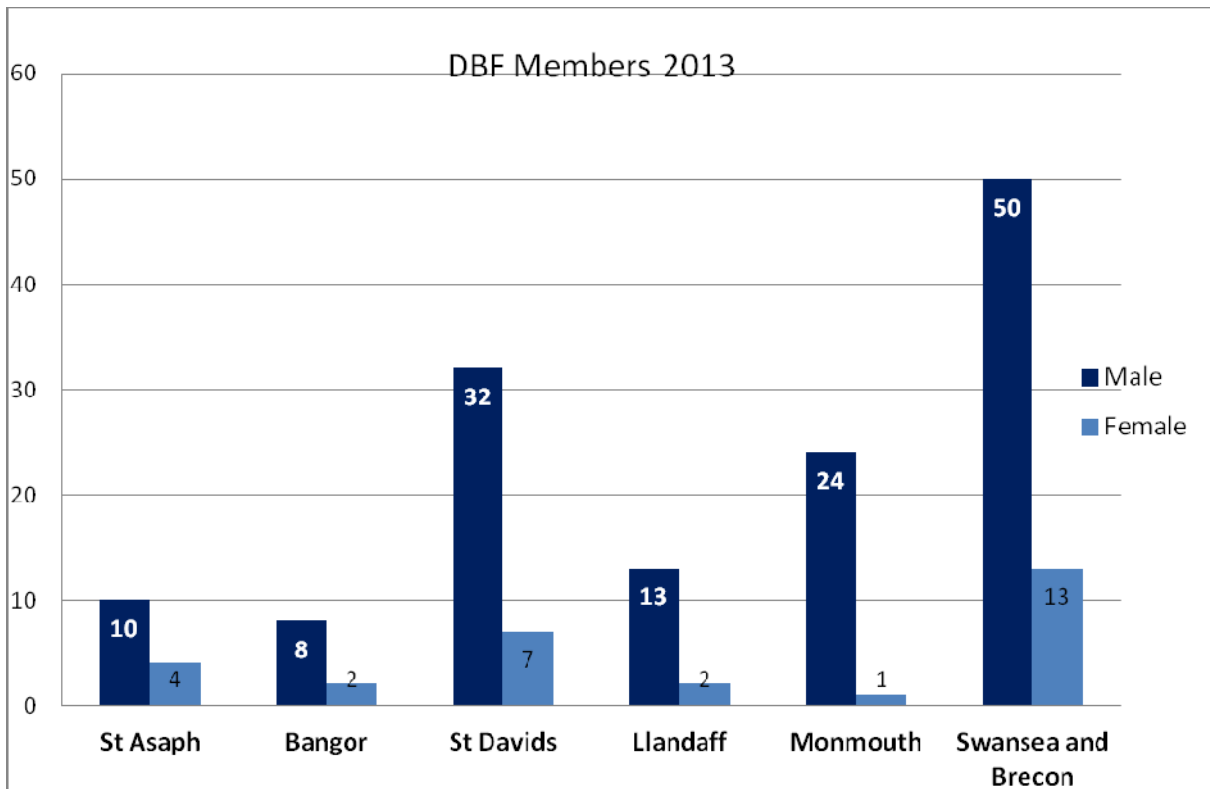
#### **Issue 6:- The Achievement of Equality of Representation.**

*The first report stated that “the achievement of equality of opportunity for representation is a prerequisite for the achievement of equality of representation”. It also recognised that it would take time to achieve that change.*

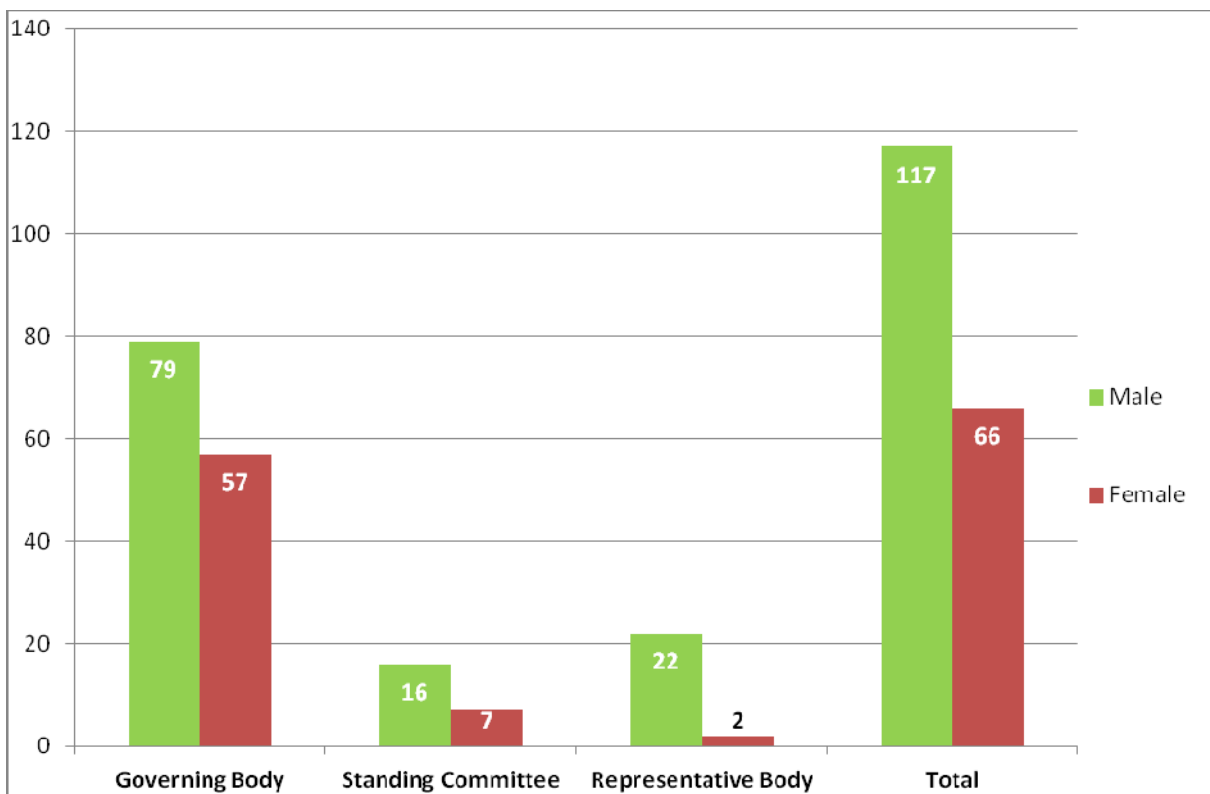
The working group considered that in reviewing the progress that had been made in achieving equality of representation the largest barrier remains the failure to ensure that women are put forward for appointment. It is recognised that this can be challenging because women have got used to seeing committees in the Church consisting only of men and they feel disempowered from putting themselves forward. Seven years have now passed since the original report and there has been time to address these issues. The gender make up of many committees remains almost completely male as do many Chapters throughout Wales. If the Church in Wales is to include women in the decision making of the Church action is required. This is particularly important as Ministry Teams are being developed. The establishment of Ministry Teams without a gender balance or without a plan to achieve such a balance is considered by the Working Group against the spirit of the Harries report.

## Diocesan Board of Finance

In four of the dioceses 20% or fewer of the members of the Board of Finance are women.



## Gender Analysis of Provincial Committees



Representation on Provincial Committees varies but representation on the Governing Body and the Standing Committee has moved to a gender balanced position. The Standing Committee had three women members in 2011 and seven in 2014. This means that the Standing Committee which starts its new triennium in 2015 has a gender balance (excluding the Bishops) and the Working Group welcome this as they regard the Standing Committee along with the Bench of Bishops as having a very important role in moving the equality agenda forward.

The following table provides information on the detailed make up of the Governing Body and shows the Diocesan variation.

#### Gender Analysis of Governing Body – December 2014

Governing Body	Male	Female	Total
Co-opted *			
Clerics	6	3	9
Lay	9	4	13
St Asaph			
Clerics	7	2	9
Lay	6	5	11
Bangor			
Clerics	6	2	8
Lay	4	6	10
St Davids			
Clerics	6	1	7
Lay	3	5	8
Llandaff			
Clerics	6	3	9
Lay	3	9	12
Monmouth			
Clerics	6	2	8
Lay	3	9	12
Swansea & Brecon			
Clerics	7	1	8
Lay	7	5	12
Totals	79	57	136

\* This includes Ex-officio and Elected Deans

#### Summary Table

Governing Body	Male	Female	Total
Clerics	44	14	58
Lay	35	43	78
All	79	57	136

Achieving gender balance on Diocesan and Provincial committees is an essential part of being a Church that includes women in decision making. Progress in achieving gender balance is slow. The Representative Body is a key decision making body and it holds its elections on a three yearly basis. The new triennium starts in 2015. At present there are still only 3 women on the Representative Body out of 24 members.

The following sub-committees are key to the work and decision making of the Province - a failure to increase the representation of women causes anxiety. In 2011 there was one woman on the Business Sub-committee, the Appointments Sub-committee and the Drafting Sub-committee. By 2014 there were 2 on each of these committees. In 2011 there were no women on the Investments Committee and the Property Committee each of these committees and the Audit Committee now have 1 or 2 women.

The Human Resources Committee responsible for overseeing the implementation of the Equality policy now has two female members out of a total of seven. The Churches and Cathedrals Commission has no female representation.

However, it is very welcome to note that the Senior Staff team in the provincial office is now in balance, consisting of four men and four women.

The Working Group is particularly concerned that the St Michael's College Committee, which did not exist in 2011 has only 2 women and 7 men. In the light of all the gender issues relating to training the failure to have a gender balanced committee seems to have been a lost opportunity.

### **Issue 7:- Policies and Procedures.**

*Appropriate Policies and Procedures need to be in place to underpin and support any changes that are to take place.*

Over the past few years, in response to the need to ensure that the Church has considered the significance of the development in Wales of a national legislative framework that addresses a range of employment and human resources issues, work has taken place to produce and approve for use a number of policies in the Church. The use of these policies is aimed at the implementation of best practice and ensuring the Church is an exemplary employer.

The Representative Body as a principal employer within the Church in Wales adopted an equal opportunities policy in 2006. The Representative Body in its policy states that it will not discriminate on grounds of sex, race, disability or age in the:-

- Advertising of vacant posts
- Recruitment and appointments
- Terms, benefits and conditions of employment.



Over the last six years this policy had been put into action with in addition the introduction of:

- A recruitment policy which focuses on securing the best person for the job, based on open recruitment advertising, the use of application forms and assessment tests;
- Induction of all new staff which includes a specific section on the ethos of the Representative Body towards equality of opportunity in training, promotion and language;
- Introduction of flexible working to meet the needs of working parents in line with statutory provisions;
- An equal pay audit and the introduction of a new pay and grading structure based on an analysis of every job using a process of job evaluation;
- Improved maternity, paternity and adoption provisions in line with statutory provisions (these have also been granted to clergy);
- The development of and distribution of a staff handbook;
- A revised retirement policy to meet the requirements of the Age Discrimination Regulations.

The Working Group is of the view that the necessary policies and procedures are in place and they consider this provides a competent framework for the achievement of a Church where men and women are encouraged and enabled to play a full part in both decision making and day to day working. Regular audits of the reach and implementation of these policies should enable the Human Resources Committee to identify why the policies are not leading to a faster achievement of gender equality.

In the 2008 report the Working Group was concerned about the existence of bullying and inappropriate behaviour in the Church. It welcomes the Bullying and Harassment Policy which has been developed with the backing of the Bench of Bishops.

The underlying obstacle to change is culture, culture at all levels in the Church. It is said that “Culture eats Strategy for Breakfast”. The Working Group is of the view that the attitudes of men in places of power; the fear men have of losing influence and the lack of confidence amongst women combine to make the task of achieving gender equality in the Church difficult and challenging.

There is concern that policies alone will not produce change because the existing gender balance is such that what they do is ensure continued professional practice but do not address the questions of “How do we improve gender balance?” or “What do we have to do to ensure change?” Some dioceses are working to address these questions in a proactive way and that it is hoped will lead to improvement.

It is known from the experience of other organisations that there are ways of doing this which over time will enable change to occur:-

- Demonstrating Leadership
- Setting of targets.
- Working to involve and empower men and women equally.
- Removing those practices which favour the continued exclusion of women.
- Ensuring appointment boards and all who make decisions regarding appointments are fully gender equal.

### **Issue 8:- Use of Inclusive Language in Church Worship.**

*It was recommended that the use of inclusive language in church worship was endorsed and encouraged.*

The Working Group is encouraged by the efforts of the Standing Liturgical Advisory Committee, and the various Select Committees which scrutinise Liturgical Bills coming before the Governing Body in the provision of new liturgies that use inclusive language and avoid exclusive language.

A recent example of this proactive work was the Select Committee which considered possible amendments to the Schedule of the Bill to include an Alternative Ordinal within the Book of Common Prayer, to remove all references to a Bishop being exclusively male, following the promulgation of the Canon to enable the Consecration of Women as Bishops in September 2013.

While the language of more recent liturgical texts is more inclusive, guidance is needed to use the 1984 prayer book with sensitivity. Hymn books and bible translations also vary in their use of inclusive language. Guidelines and resources should be made available to clergy and anyone producing 'in house' booklets and service sheets.

## Conclusions.

The Working Group acknowledges that there are many throughout the Church who have worked hard to achieve gender equality and involve women and men equally in decision making. The Bishops have provided leadership and limited progress has been made but unfortunately this report indicates a need to pursue the agenda even more vigorously.

The Working Group has found this review challenging and in the light of so much positive change taking place in the Church disappointing. However, it believes that a contributory part of the failure to address the equality agenda is because the implementation of *2020 Vision* has created an exciting change agenda which is huge and focuses on a repositioning of ministry and new and different ways of doing church. The best outcome of this change would be to use it to move the equality agenda forward and to establish teams in which there is gender balance and in which men and women will work together in both the mission and ministry and achieve transformation. It is however the view of the Working Group that the challenging changes of *2020 Vision* has resulted in the equality agenda losing focus.

The data when analysed indicates that:-

- There is great difference between dioceses in the representation of women.
- There are few senior appointments held by women and women are not even occupying the posts which would be expected to act as the first stage in achieving a senior post.
- Equality of representation on committees has not been achieved and early progress has not been maintained
- A number of the Cathedrals do not have women either as part of the ministry team or on their Chapters.

In addition to analysing the data the Working Group has reviewed the involvement of women in decision making and influence in the Church. It is clear to the Working Group that because of a failure to make progress towards gender equality the implementation of ministry teams is resulting in deterioration in achieving gender balance. At present there appear to be no plans in place to improve the situation. The argument that there aren't any women capable of doing the job is a self fulfilling prophecy. There needs to be urgent and careful consideration by the Bench of Bishops, the Standing Committee (with its Implementation Group) and the Dioceses charged with the implementation of *2020 Vision* of how to increase the role of women in decision making. All newly established Ministry Teams should be either gender balanced or have a plan to achieve such balance. This is **the opportunity** for the Church to ensure the stereotyping of men in leadership roles and women in supporting roles is unacceptable as it provides to the young and old a clear message of a Church which discriminates on grounds of gender.

## **Action Required and Recommendations.**

This report has shown that action is required over the next five years throughout the Church to devote energy and planning to achieving a Church able to fulfil its mission of enabling all of its members to fully acknowledge their gifts and duties and to exercise their unique talents and vocations as individuals.

The facts suggest that the Church in Wales is still struggling to select for training, appoint, and integrate women into the decision making work of the Church. There are examples of good practice and a number of Dioceses, the Governing Body and the Standing Committee provide evidence that change can be achieved. The Working Group has decided not to compare dioceses rather allowing the tables to tell their own story.

The following recommendations are made by the Working Group in order to ensure that those who have already made significant progress can quantify that progress and decide whether more needs to be done and those who have made little progress can quantify the change needed.

### **Recommendation 1**

#### **The Role of Women in the Church.**

*The Bench of Bishops and the Governing Body must reaffirm the role of women in the Church, ensure the existence of role models for women's ministry and monitor and review on a regular basis the appointment of women to senior posts.*

### **Recommendation 2**

#### **Diocesan Reviews.**

*It is recommended that all the Dioceses prepare a review of their position, make a plan as to the change they require and appoint a small group to oversee the change and report to the Diocesan Standing Committee. These review reports should include targets to be aimed at, a clear plan to ensure that Ministry Teams are led by both men and women and that secondary roles are shared. The Dioceses should consider how to achieve gender balance on Chapters and Diocesan Conferences. Members of the Working Group are willing to provide support to the Dioceses in undertaking this work.*

### **Recommendation 3**

#### **2020 Vision**

*The Standing Committee which is charged with the implementation of 2020 Vision should consider the Working Group's Report and produce guidance in relationship to the establishment of Ministry Teams which focuses on the need to establish Ministry Teams which are gender balanced or have a plan to achieve such balance. This is **the opportunity** for the Church to ensure the stereotyping of men in leadership roles and women in supporting roles is unacceptable and provides to the young and old a clear message of a Church which discriminates on grounds of gender.*

## **Recommendation 4**

### **Gender Equality and Training.**

*There needs to be a reaffirmation by the Church in Wales that it embraces gender equality and that Gender Equality must be reaffirmed as integral to the training of all ordinands, clergy and laity. Reports on ordinands should include the quantification of and an evaluation of their understanding and commitment to gender equality. Those in training as ordinands should be required to abide by the policy of the Church with regard to discrimination.*

## **Recommendation 5**

### **Vocation**

*The Church must invest in the promotion of ordained and lay ministry as a vocation for men and women equally. There is a need for Dioceses to review their systems and structures for identifying and encouraging those with a vocation. It needs to ensure that the appropriate policies are in place to enable men and women with domestic commitments to fulfil their vocations. The Church accepts the vocation of those who are self supporting and benefits greatly from their selfless service. The enabling of those with domestic commitments and geographic immobility to respond to their vocation and be considered for stipendiary ministry needs careful consideration.*

## **Recommendation 6**

### **Cathedral Ministry**

*All the Cathedrals should have a clergy team which reflects a gender balance and is able to set an example of men and women working together to demonstrate excellence in all aspects of ministry. Bishops, Cathedral Deans and Cathedral Chapters should take positive action and move towards equality of representation in ministry and sacramental duties.*

## **Recommendation 7**

### **Review of Appointing Process and Trends in the Movement of Clerics.**

*There needs to be a review of the appointment process and the outcome of appointments from the point of view of gender equality. This review should include a review of the advertising of posts and the gender make up of the appointing committee.*

*There also needs to be a review of the movement of clerics which would provide helpful information to those responsible for recruitment and deployment.*

## **Recommendation 8**

### **New Training Body**

*The new Training Institute which is to be established for the whole Church is an opportunity to build on the work already being carried out to achieve gender equality, provide role models for male and female ministry and create a training environment in which diversity is understood and celebrated. In addition there is a need to deal with the practical working out of the Bench of Bishops' policy of continuing to accept ordinands who are opposed to ordination of women in a Church that accepts women's ordination in its Constitution.*

## **Recommendation 9**

### **Provincial Committee Representation.**

*The Standing Committee and the Representative Body need to produce a plan for achieving Gender balance in the membership of Standing Committee Sub-committees and the Representative Body. A system of co-option may be required.*

*The equality policies and procedures provide a competent framework for the achievement of a Church where men and women are encouraged and enabled to play a full part in both decision making and day to day working. Regular audits of the reach and implementation of these policies should enable the Human Resources Committee to identify why the policies are not leading to a faster achievement of gender equality. The results of these audits should be made available.*

## **Recommendation 10**

### **Use of Inclusive Language in Church Worship**

*While the language of more recent liturgical texts are more inclusive, guidance is needed to use the 1984 prayer book with sensitivity. Hymn books and bible translations also vary in their use of inclusive language. Guidelines and resources should be made available to clergy and anyone producing 'in house' booklets and service sheets.*

## **Recommendation 11**

### **Need to report on progress in three years.**

*It is recommended that the position should be reviewed in 3 years.*

## **Summary**

**It is considered that seven years has allowed enough time for a major shift in understanding of the benefits of equality, the appointment of more women into senior posts and the greater involvement of women in Church decision making. It is astonishing that the Church in Wales continues to have a number of all male Chapters, some all male appointment committees and some all male decision making committees. It is not surprising but very sad that women both ordained and lay feel voiceless in many parts of the Church in 2015.**

**In summary the Working Group believes:**

- 1. That the equality agenda is the responsibility of the whole Church;**
- 2. That the Church in Wales has made limited progress in implementing the recommendations of the 2008 Working Report on the Representation of Women. There is now an urgent need for the Bishops and the church to address the recommendations of this new report. In particular early progress needs to be made in increasing the representation of women in senior clerical positions and in encouraging women to present themselves for the stipendiary ministry;**
- 3. That the underlying obstacle to change is the culture of the Church at all levels. The attitudes of men in places of power; the attitudes of men who fear losing influence and the lack of confidence amongst women;**
- 4. That lack of progress may partly be due to the priority given to the implementation of 2020 Vision and the repositioning of ministry and new and different ways of doing church but there can be no further delay. The deterioration over the last four years is disappointing but the implementation of the recommendations of this report provides the opportunity for the church to be transformed. Seizing that opportunity will require demonstrable commitment from the Leadership of the Church at each level, Provincial, Diocesan and Parish.**