

Status of Women in the U.S. Roman Catholic Church: A Report Card

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Introduction

In February 2006, the Women's Justice Coalition,¹ a group of Catholic reform organizations with a stake in moving the cause of equality for women forward within the institutional church, agreed to conduct the first-ever study of the status of women in Catholic education, liturgy, diocesan councils and employment settings.

It was in December 1965 that the Second Vatican Council declared: "with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent." (*Pastoral Constitution on The Church in the Modern World*: 29: Dec. 1965)

To assess the U.S. church's progress in gender relations since the historic Vatican II Council, coalition members developed a set of 14 concrete measures. We tried to learn whether Catholic education for church members and seminarians provides information about the scriptural and theological foundations underpinning the fundamental equality of women, the roles women played in the early church, and the U.S. Catholic Church's development.

We asked whether bishops are setting a good example by opening liturgical roles to women and girls, assuring women are represented on lay advisory bodies and providing for just hiring and employee practices at diocesan levels.²

Our 14 criteria are based upon a series of "benchmarks" put forward in 1995 when the Leadership Conference of Women Religious challenged the U.S. bishops to open up leadership roles to women to the extent allowed under current church law.³ To these courageous nuns, we owe a great debt for inspiring our efforts to continue the struggle they began.

Methods

Coalition members recruited local volunteers to research the answers to a series of 14 questions.⁴ The volunteers were recruited through email action alerts from the Women's Justice Coalition member organizations and/or organizational newsletters, who were invited to sign up for the project via the Women's Justice Coalition Web site. Catholics Speak Out supporters received response forms for joining the survey team. Other volunteers were recruited through personal contacts by the working group. A total of 95 volunteers signed up for the project via the Web site. Those who signed up on the Web

site sometimes represented local team members for the purposes of filling out the final report card, which could be completed on a separate secured Web site.

Some of the questions required interviews with diocesan personnel. Much of the information was available from church documents and Web sites. The questionnaire proved to be daunting for many volunteers, despite step-by-step directions. Many of the volunteers felt it took more time than they had available or that they lacked enough expertise to complete the survey. Assistance was provided through forums and by the coordinator, including email and telephone assistance. Those who completed the survey process commented that they had learned a lot and were enthusiastic about the experience. Volunteers either submitted their reports as hard copy or submitted their results through the WJC Web site.

In all, 23 surveys of diocesan or metropolitan archdioceses were completed in a "snowball sample" of the universe studied.⁵ Some reporters did not answer every question. There are a total of 146 Roman Catholic dioceses in the United States in 14 regions.⁶ The reports come from the South, the Midwest, Northeast and Middle Atlantic, and the West Coast and Northwestern United States. Our study does not purport to be comprehensive. Nonetheless, in aggregate, it provides a snapshot of the status of women now that it has been 41 years since the church officially declared that discrimination on the basis of sex is a "sin."

We assigned grades based upon whether the benchmarks we set as ideals are actually met. In cases such as Question 1, where the ideal is 100%, the grading scale is: 90-100% = A; 80-89% = B; 70-79% = C; 60-69% = D; 59% and under = F. In cases where the ideal is a 50-50 representation of women, such as Question 2, the corresponding grading scale is: 45 to 50% women = A; 40-44% women = B; 35-39% women = C; 30-34 = D; 0-29% women = F.

The report card is an aggregate of the 23 diocesan survey results. Because of an atmosphere of fear in some dioceses, we do not share the names of our volunteers and the individual diocesan reports. We are providing the volunteers the national report, and are leaving it to them to decide whether they wish to make their local diocesan reports public. Copies of the aggregated results have been emailed to all U.S. bishops.

Results:

Justice in Education:

Education for Clergy on the Fundamental Equality of Women

Question 1: Does your diocesan seminary or the seminary your diocese uses, include education about the scriptural and theological foundations for the equality of women, and the history of the roles of women in the church—including the U.S. Church?

Findings: A total of 15 surveys contained responses to this question. Volunteers from only four dioceses answered that their seminary, or the seminary their diocese uses, includes education about the scriptural and theological foundations for the equality of women, and the history of the roles of women in the church. Eleven do not.

Grade: F (27%)

Question 2: How many women are teaching at the seminary where your diocese's future priests are being educated? How many men?

TABLE 1	
# Women on Faculty	# Seminaries
1	2
3	2
4	3
5	4
6	2
7	1
8	1
11	1

Findings: Sixteen answer that women teach at the seminary/ies used by their diocese. Seven surveys have no answer. There were a total of 83 out of 282 faculty members teaching in the seminaries in the sixteen dioceses for which we have reports. Women make up 29% of the total faculty reported at these institutions. A few seminaries have only one female faculty member; one reports eleven.

Grade: F (29%)

Question 3: What subjects are women teaching at the seminary?

TABLE 2			
Core Subjects Taught by Women			
Women Teaching	Yes	No	Percent by Seminary
Systematic Theology	9	14	39
Hebrew Scriptures	4	17	19
Christian Scriptures	4	17	19
Church History	1	20	5
Moral Theology	2	19	10
Pastoral Theology	10	14	42
Homiletics	3	18	14
Liturgy	3	18	14
Overall %			20

Findings: We asked the surveyors to list the subjects that women teach. The numbers reported in response to a list of the most important courses suggest that women teach across the curriculum—but the data above suggests that they do so in very small numbers. More dioceses—ten—report women teaching pastoral theology or counseling than any other subject; systematic theology is a close second with nine dioceses. Hebrew and Christian scriptures each are taught by women in four dioceses, and liturgy and homiletics in three. Only one diocese reports a woman teaching church history.

Grade: F (20%)

Justice in Lay Education:

Question 4: Do diocesan religious education guidelines include education about the history of women in the church and in the U.S. church for elementary through high school students, and for adult faith formation classes?

Findings: Respondents from only five of the 19 dioceses that answered this question said that their diocesan religious education guidelines for elementary through high school students as well as adult faith formation include education about the history of women in the church. We asked them to review and rate these guidelines, using a scale of 1-5, with 5 = to excellent coverage of women's history, and 1 = to little or none.⁷

TABLE 3					
Number of Dioceses Rating Each Educational Level					
Ratings	1	2	3	4	5
Elementary	7	2	2	1	0
Middle School	8	2	4	4	0
High School	8	1	3	1	0
Adult Education	7	3	2	0	1

Those who reviewed the guidelines or other materials that do exist gave the best ratings to middle school programs, with almost half of the respondents reporting that the programs included both mention of women in scripture as well as gender issues in social justice teaching. There was one excellent rating for an adult education program.

Grade: F (26%)

Question 5: Does your diocese subsidize tuition for lay ministry education?

Findings: Seventeen out of 18 reporters who answered this question found there is some subsidy of tuition for lay ministry education; most common is a split between the diocese, the parish, the individual, and dedicated funding for lay ministry students.

Grade: A (94%)

Justice in the Liturgy:

Question 6 a: Do girls participate as altar servers at the Cathedral?

Findings: A total of 21 dioceses provided responses to this question. Girls participate as altar servers at the cathedrals in eighteen dioceses; only three reported that they do not.

Grade: B (86%)

Question 6b: When the bishop presides?

Findings: Of the 21 that answered 6a, 19 answered 6b. Fifteen of 19 dioceses report that this is true even when the bishop presides.

Grade: C (79%)

Question 7: Does the diocese permit the inclusion of women in the ritual foot-washing ceremony on Holy Thursday?

Findings: Eighteen of 21 responding dioceses permit the inclusion of women in the ritual foot washing ceremony at the cathedral on Holy Thursday; only three do not.

Grade: B (86%)

Question 8: Are women and men included in the mass as Eucharistic ministers and lectors at Cathedral liturgies?

Findings: All of the 22 dioceses that answered this question said that women are included in the Mass as Eucharistic ministers and lectors. Most respondents estimated that women constitute about 50% of the lectors and Eucharistic ministers at the Cathedral.

Grade: A (100%)

Justice in Representation:

Question 9a): How many women are on the Diocesan Pastoral Council? How many men? b) How are they selected?

Findings: Only 16 of 23 respondents, or 70 percent of reporting dioceses, stated that they have pastoral councils, which serve as advisory bodies for diocesan bishops and archbishops. In three dioceses, pastoral council members were elected and in 10, they were appointed. One did not indicate how members were chosen. Total: 378 lay members: 218 men, 160 women. Women are 42% of the total and, of those who answered, men outnumbered women in all but 3 dioceses. In two there were equal numbers of women and men and in one, there were 3 more women than men.

9a) Grade: B (42%)

9b) Grade: F (23%)

Question 9c): How many women are on the Catholic Charities Board? How many men? Question 9d) How are they selected?

Findings: 100% of the 19 dioceses that answered this question had Catholic Charities offices with boards. Of those, 36% of the board members are women, with total members: 662: 424 men and 238 women. Men outnumber women in all but two cases. Only one out of 18 Catholic Charities boards has elected members.

9c) Grade: C (36%)

9d) Grade: F (6%)

Question 9e) How many women are on the Diocesan Finance Council? How many men? Question 9f) How are they selected?

Findings: Only 18 of 23 respondent dioceses reported they had a finance council. Of those, there were 187 finance council members, of which 62 are women. Men outnumber women in every case; for every woman serving on finance councils, there are two men serving. Fourteen bishops appoint members and one chooses members through elections.

9e) Grade: D (33%)

9f) Grade: F (7%)

Question 10: Does your diocese have offices on women's concerns?

Findings: Reporters note offices on women's concerns in only five of the 20 reports that answered this question. None reported having an office on men's concerns. One state has "Commissions on Women" in all reporting dioceses. Another committee on women gives annual awards to outstanding women.

Grade: F (25%)

Question 11a: Does your diocese have offices for the following minorities?

Findings:

TABLE 4				
Diocesan Offices	Percent (%)	Grade	% Directed by a Woman	Grade
African-American	73	C	63	A
American Indian	30	F	57	A
Asian-American	35	F	50	A
Latino-Hispanic	78	C	56	A
Lesbian/Gay	30	F	43	B
Overall Grade	49	F	48	A

The difference in grades for nearly identical percentages in this section reflects two ideal outcomes. We expect all of the dioceses to have offices for minorities substantially represented among their members. We expect 50 percent of all diocesan positions to be filled by women. We did not measure whether substantial populations of these minorities exist in the reporting dioceses, but recent population and immigration trends would support larger percentages of dioceses with Asian and Latino-Hispanic populations, in particular. Similarly, there are lesbian and gay populations in every diocese.

Only about a third of dioceses had offices for Asian or Native American populations, whereas about three quarters had offices for African American and Latino/Hispanic Catholics. Women direct at least 50% of these various ethnic offices. Gay and Lesbian Catholics are much underserved, with only 7 out of the 23 dioceses reporting they have offices to provide ministry to gay and lesbian Catholics. Of those that exist, 3 are directed by a woman.

Justice in Employment & Conflict Resolution Practices:

Question 12: Does your diocese have an office of conciliation and arbitration, with grievance procedures and/or processes for negotiating solutions to conflict in parishes or other groups?

Findings: There were 19 responses to this question, with 7 reporting some process for resolving parish or lay disputes within the churches, but most do not have one. One diocese reported they have a process, but it is not followed.

Grade: F (37 %)

Question 13: Does the diocese have a grievance procedure for its own employees?

Findings: Of 18 responses, 15 said they have grievance procedures for diocesan employees. Three said they do not. One respondent said the diocese has a process but it is not followed.

Grade: B (83%)

Question 14: How many women are Level 1⁸ employees of the diocese?

Findings: Sixteen of 23 reports said they have women serving as Level 1 employees, a position that reports directly to the bishop. There were a total of 181 Level 1 employees, of which 62 (34%) were women. Men outnumbered women in every diocese with one exception.

Grade: D (34%)

Discussion of Results:

Justice in Education

Education for Clergy: Women are poorly represented on seminary faculties, and often relegated to teaching ancillary courses such as English as a Second Language. A number of seminaries have only one female faculty member.

In fairness we must note that U.S. institutions of higher education also have been slow to integrate their ranks. The journal "*Inside Higher Education*" reports that even in professions where women have made significant academic progress, women "make up only 15.4 percent of full professors in the social and behavioral sciences and 14.8 percent in the life sciences, despite having earned more than 30 percent and 20 percent of the doctorates in those fields, respectively, over more than 30 years."⁹

The impact of segregation upon "making sense" of information during the educational process is well-established. Learning is a social process. When the institutions training future priests fail to expose them to competent women in positions of authority and as colleagues, it is not only unjust, but it sends a message about the competence of women. Lack of diversity in educational settings reinforces negative female stereotypes, limits the discourse so necessary to active learning, and limits the social, intellectual and pastoral development of candidates for the priesthood.

In addition, it appears there is no clear commitment by the seminaries to assuring that priests in training are exposed to the history of women in the church, and the theological foundations for the equality of women. This troubling omission runs counter to the USCCB's recommendations¹⁰ for priestly formation and practically assure future priests will be ill-equipped to serve as competent pastors and leaders.

Education for Laity:

Similarly, there is an apparent lack of attention to educating future generations of Catholics. Catholics, young and old, need a much deeper understanding of their church's history and especially the role of women. The church's teachings regarding women, slavery, usury, divorce and remarriage, etc., developed and changed over the generations. Such learning helps to put the development of our faith traditions into context, and promotes a more adult understanding of church doctrines and teachings. Placing our

traditions into historical and cultural context also makes it clear that faith and reason are inseparable throughout the history of our church.

Too many Catholics still believe that the church is incapable of change. Roman Catholicism is not fundamentalist or we would still be arguing that the earth is the center of the universe and that the Jews were responsible for Jesus' crucifixion. The failure to adequately educate Catholics about the history of women in the early and medieval church denies Catholics a more mature understanding of Catholicism.

We do, however, see a bright spot in the prevailing norm of providing financial assistance to men and women preparing for lay ministries. This, too, was one of the key 1998 recommendations of the U.S. Conference of Catholic Bishops' Committee on Women in Society and in the Church.¹¹

Justice in the Liturgy:

It is within the celebration of the Mass that women experience most keenly a sense of alienation. They feel either welcomed as participants or as intruders. The bishops have gotten the message, having made enormous progress in terms of incorporating women in their liturgical celebrations. Despite some residual reluctance, most bishops allow girls to be altar servers. This is particularly important for young girls, whose first exposure to discrimination against their core identity may occur in their church, the place where they should feel safest and deeply "at home" with their God. Often, the first stirring of what may ultimately result in a calling to deeper service occurs when children are welcomed as participants in liturgical celebrations.

Justice in Representation

The bishops clearly are working to find ways to promote women within the institution.¹² They have made significant progress in this regard. However our sample reveals that the bishops have been too slow to implement the Vatican II call for diocesan pastoral councils, with only 70 percent of the surveys reporting that their diocese even has such a body. These councils, which would be made up of men and women from all sectors of the diocese, are meant to leaven the bishops' thinking and inform their policies.

Few bishops are choosing to appoint elected representatives to their advisory bodies. When the Second Vatican Council adopted a call for lay representation, the bishops hoped the laity would help inform their decision-making. If a bishop chooses to appoint people he likes and feels are "safe," rather than allowing the churches to elect their own representatives to the councils, he is limiting his own capacity to be informed and to learn how his policies impact the life of the local church. We hope this survey will encourage the bishops to adopt more democratic methods of choosing advisory boards.

There remains an 'old boys' club' environment on finance councils. If the bishops limit their appointments to successful men from the business world, they will merely reinforce the discrimination that continues to occur in the private business sector. (See below.) We

note that when bishops maintain offices for cultural or ethnic Catholics, they tend to select women to lead them.

We wish to celebrate the fact that more women serve in top administrative positions in the dioceses we surveyed. The bishops continue to improve their record of appointing women to top diocesan posts. Certainly, a ratio of 3 women to every 10 men is an improvement. In fact, the bishops outshine private industry.¹³ A six year study released by the Tuck Business School at Dartmouth in November 2006 revealed just 7 percent of the nation's 1,000 largest firms had more than 1 woman in upper management. Some bishops have appointed women as chancellors, the number two spot in their management ranks. The surveys tell us that bishops are promoting women to upper management, just not in numbers equal to men in these offices.

Conclusions & Recommendations:

If one assumes that we Catholics began the process of officially proclaiming the full equality of women just 40 odd years ago, today's Church is a far cry from its pre-Vatican II self. This is especially true in the context of our liturgical celebrations. Women and girls perform liturgical functions previously reserved only to men or boys. While many parishes have had altar girls and female lectors and Eucharistic ministers for 20 years or more, Cathedral masses were generally far more segregated. This is no longer the case.

Despite Vatican pressure, most bishops in the dioceses surveyed do include women as well as men in the church's foot-washing ceremony reenacting Jesus' example and explicit instructions to his disciples that leaders must be servants to the people they serve. This annual ritual occurs on Holy Thursday, when we celebrate the institution of the Holy Eucharist. This ritual is a very important symbol of the underlying equality of all Christ's followers, regardless of social or ecclesial rank.

We are gratified to see that women and men are included in roughly equal numbers as Eucharistic ministers and lectors in Cathedral liturgies, and that when the bishops are not present, girls are more frequently allowed to serve on the altar. We urge all bishops to welcome young girls as altar servers. Such affirmation sends an important message to young children and to young priests who are still in formative stages of development.

It is especially significant that most bishops recognize the importance of providing at least some economic assistance to the devoted men and women who answer the Church's call to lay ministry. We applaud this important development, and urge its strengthening.

Nonetheless, as the report card indicates, there is certainly room for improvement. We see a pattern that indicates our seminaries fail to provide priestly candidates with a deeper appreciation of the role of women and their manifold contributions in the history of the church, and the church's own history of misogynist teachings. It is deeply troubling that women constitute only a very small proportion of faculty teaching core courses in seminary education in too many seminaries. Not only is this practice unjust, this discrimination in education contributes to attitudes that are destructive of seminarians' capacity to recognize the intellectual and leadership capacities of women.

This survey of 23 U.S. dioceses and archdioceses points to significant lags in the bishops' follow-through on key Church teachings regarding women. We urge the following six specific recommendations for change:

Recommendations:

1. **End Faculty Discrimination and Teach Seminarians About the History of Women in Christianity:** We call for the bishops to end discrimination against women faculty in seminaries and to stipulate that curricula for seminarians specifically incorporate the developments in church history and biblical interpretation in curricula, and to incorporate courses on the historical contributions of women, and the teachings that legitimated discrimination against women.

The view that women were morally, mentally, and physically inferior to men was widely accepted for many generations of Catholics. All Catholics, including and especially future priests, need a deeper understanding of how the church's theology of the reality of sin in human life has changed, together with the theological basis for restricting holy orders to men only. This is necessary so new priests can appreciate the urgency with which many women press their just call for continued reform and renewal.

2. **Incorporate Biblical & Historic Roles of Women in Catholic Education:** We call for the bishops to require age-appropriate education for children, adolescents, and adults alike about women's role in the church's salvation history. As important as it is for children and adults to fully comprehend the centrality of the sacraments, Catholics need a deeper understanding of the church's roots and the nature of theological development. Jesus' respect for women and his inclusive practices must be placed in historical and cultural context, so that Catholics can better comprehend the radically egalitarian nature of his ministry, which was unheard of in his day.

It is well and good for church leaders to assert that women are equal, but when to all appearances their assertion is manifestly not so, it is all the more important to emphasize the important contributions of women to the church, including the scriptural foundations for their equality and their role in the early church. It is also important for Catholics to comprehend the history and evolution of teachings regarding the nature of women and their gradual rise to the status of fully human beings. Models of competent and inspiring women leaders abound throughout church history, especially through the development of religious orders in the United States; the history of U.S. women religious is uniquely our history, and should be taught.

3. **Representation of Women on Advisory Boards:** The bishops are well on their way toward integrating women on their advisory boards. There is no limit as to how bishops may choose persons to serve on advisory bodies. We call for the bishops to begin instructing the churches to elect one or two delegates to serve on

each pastoral advisory board. We especially call for bishops who have not yet established pastoral advisory boards to do so, and to consult with them regularly.

In the same way, we call for the bishops to promote a diversity of representation on financial advisory councils and Catholic Charities boards. Including representatives with differing ethnic, socioeconomic, and educational backgrounds has the potential of helping the church rediscover its Gospel roots and reclaim its soul in service to the poor and disadvantaged. Lay advisory bodies were envisioned by the writers of the Constitution of the Church in the Modern World not as a thorn in the side of the bishop, but as a crucial instrument to call forth the gifts of all Catholics for service to the Church.

4. **Representation of Women in Top Administrative Positions:** We celebrate the historic strides made by the U.S. bishops, especially when contrasted with the situation of women in the Vatican bureaucracy.¹⁴ In fact, the bishops outshine secular industry. We call for the bishops to continue to strive for greater representation of women in the church's upper management and we ask them to share their experiences of working with competent women with their brothers in Rome.
5. **Just Employee & Conflict Resolution Practices:** Some of the key contributors to poor relationships between bishops, their employees, and the laity are poor hiring and conflict resolution practices. We call on the bishops to adopt and implement the excellent guidelines available through the National Association of Church Personnel Administrators and the Emerging Models for Parish Leadership Project of the Lilly Endowment, which is partnering with six Catholic organizations to develop model resources for pastoral leaders.¹⁵
6. **Future Studies About Justice for Women in the Church:** We call for the Catholic academic community to undertake more definitive studies of the church's journey toward equality for women. As the Catholic Church seeks to move beyond its historic ambivalence and even hostility toward women, she has the capacity to change the world for the better.

Acknowledgements:

Data gathering was a challenging and time-consuming task and to our volunteers, we owe deep gratitude for making this report possible. We wish we could name each one, but the current climate of fear in too many dioceses made some unwilling to release their names.

We especially wish to thank the family of Linda Reider, a church reform activist from San Diego, Calif. She courageously took on the laborious task of data entry while recovering from surgery for brain cancer. She died before we were able to complete the study. This project was, literally, her dying contribution to the church she loved. Thank you to her husband, Larry, and her daughters, Jane and Monica, for sharing her precious last days with us.

The groups providing staff resources and material support for this study are Call to Action-USA; Catholics Speak Out, Quixote Center; the Ecumenical Catholic Communion; FutureChurch; RAPPORT for Women Ordained; Southeastern Pennsylvania Women's Ordination Conference; Women-Church Convergence; and Women's Ordination Conference. Catholics Speak Out coordinates the Women's Justice Coalition. Last, but certainly not least, we wish to acknowledge the financial support of Catholic Speak Out's generous donors. They made this landmark project possible. To all of you, many thanks.

Endnotes:

¹ Seventeen organizations belong to the Women's Justice Coalition. A full listing can be found at <http://womensjusticecoalition.org>.

² The worksheets used to collect the information are available at http://womensjusticecoalition.org/sites/default/files/RPC_Worksheet.pdf

³ "Recommendations from the Leadership Conference of Women Religious About Church Leadership Roles for Women," brochure reprinted with permission by Call to Action USA and FutureChurch. http://womensjusticecoalition.org/sites/default/files/LCWR_brochure.pdf

⁴ The worksheets used by surveyors may be downloaded from the coalition Website: http://womensjusticecoalition.org/sites/default/files/RPC_Worksheet.pdf

⁵ A snowball sample is drawn to obtain information from hard-to-reach populations. We reached into our own membership ranks to pull out volunteers to do the data collection in their dioceses. Our sample depended upon which volunteers agreed to do it and then actually carried it through. There were 95 people who registered as volunteers on the Women's Justice Coalition Web site. Twenty-three reports were completed.

⁶ This number excludes Eastern rite dioceses, which were not part of the study.

⁷ The rating scale is: 1=diocesan guidelines do not contain any education about women's historic roles in the church, no section on gender equality, and coverage of social justice teachings does not include women. A rating of "2" would mean that the guidelines do mention gender issues in the coverage of social justice issues, but there is no focus in the guidelines specifically on the history of women's contributions to the church in the first century or thereafter, and no mention of women's contributions to the U.S. Catholic church. A rating of "3" would mean that there is some discussion of the role of women around Jesus, and coverage of women in the Hebrew Scriptures, but no further mention of women in the early church. There is a section on gender issues in social justice teachings. A rating of "4" would mean that all the above issues are covered, and in addition, the role of women in the early church is discussed, including what Paul's letters indicate about women, both positive and negative. Interpretation of the Hebrew Scriptures and the New Testament Scriptures are placed into historic and cultural context. A rating of "5" would mean that all of the above are incorporated in the curricula, and in addition, a section on women's contributions in tradition, for example, their contributions as mystics or leaders (e.g., Joan of Arc), founders of movements or orders, and their historic contributions to the U.S. Catholic Church are specifically incorporated in the curricula guidelines.

⁸ Level I employees, as defined by the National Association of Church Personnel Administrators, "typically report directly to the Arch/Bishop and oversee a major segment of the Arch/diocesan central offices including several major offices or departments." Examples of these positions include: Chief of Operations, Chief Financial/Administrative Services, Chief Personnel, Chief Education, Superintendent of Schools, and Director of the Tribunal. Some dioceses refer to these people as "secretaries."

⁹ "The Real Barriers to Women in Science," by Doug Lederman, *Inside Higher Education*, Sept., 19, 2006, <http://www.insidehighered.com/news/2006/09/19/women>

¹⁰ "From Words to Deeds: Continuing Reflections on the Role of Women in the Church," Committee on Women in Society and in the Church." National Conference of Catholic Bishops, (1998), <http://www.usccb.org/laity/words.shtml#goalone>

¹¹ Ibid.

¹³ A six-year study by two researchers from the Tuck School of Business at Dartmouth University and a researcher at Loyola University in Chicago revealed that 48 % of the top 1,000 largest companies in the United States listed no women in their official listings of top executives. Of 942 companies analyzed over a six year period, only 7.2% had more than two women in their top ranks, and just 2.6% had more than three. See "The Pipeline to the Top: Women and Men in the Top Executive Ranks of U.S. Corporations," by Constance Helfat, Dawn Harris, and Paul J. Wolfson. *Academy of Management Perspectives*, November, 2006.)

¹⁴ See "Women Chip Vatican's Glass Ceiling with Increased Numbers, Influence," By John Thavis Catholic News Service, (Mar. 2, 2007).

¹⁵ The National Association of Church Personnel Administrators has a listing of publications which may be ordered from its Web site at www.nacpa.org. The Emerging Models Project lists publications on its Web site at <http://www.emergingmodels.org/>.