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HOME THE FLYER PAST ISSUES

The Flyer Page 1



Vol. 41, Issue 12, December 2010

THIS MONTH



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Advocacy for Women ENDOWMENT FUND



UM systems difficult for clergy, more so for women

Task force identifies 13 key factors that have a negative effect on UM clergy health

By the Rev. J. Richard Peck\*

Present systems within the United Methodist Church are detrimental to the physical, emotional, spiritual, social and financial health of its clergy, but they are especially harmful to female clergy, according to a study of 1,006 U.S. clergy.

The 17-member Church Systems Task Force, chaired by Bishop Hope Morgan Ward of Mississippi, identified 13 key factors that have a negative effect on clergy health (see HERE).

After reviewing surveys by other agencies, clergy respondents were asked 150 questions about their personal health, background, spiritual practices, appointment history, career trajectory, congregational context and fit, work stresses, outlook on life, living and working conditions and personal finance.

Higher stress level for female clergy Bishop Ward says that the survey found "United Methodist clergywomen continue to have higher job stress, higher levels of involvement with family and children, higher risk indicators when single, and they are more frequently appointed to rural churches and multiple churches than male clergy."

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The Flyer is published monthly by the General Commission on the Status and Role of Women in the United Methodist Church.

The General Commission on the Status and Role of Women, an agency of the Worldwide United Methodist Church acts as advocate, catalyst and monitor to ensure the full participation and equality of women in the church.

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This Christmas, please consider making a donation to the Advocacy for Women Endowment Fund in honor of a loved one. Click HERE for more information.

[<<Back to Page 1](#)[<<Previous Page](#) [Next Page>>](#)

## Church study: clergy health

(continued from page 1)

### Special challenges for minority women



Carmen Gaud

The Rev. Carmen M. Gaud, international editor of *El Aposento Alto*, notes that because women are in a profession previously dominated by men, they must deal with prejudices of all kinds, including people who refuse to accept women pastors. "When you are in the minority because of color, race or nationality, the layers add to the challenges," she said.

"Clergywomen need to pay attention to the effect these challenges have on their physical, mental, emotional and spiritual health," said the clergywoman responsible for meditations in the Spanish edition of *The Upper Room*. "It is not just about you and me. It is about the effect our lack of health can have on the systems we interact with: our congregations, our districts, our conferences and any other part of the community or the church that are under our influence."

Gaud, who oversees the production and distribution of *The Upper Room* magazine in countries outside the United States, says clergy health should be the responsibility of the whole Body of Christ. "All clergy, particularly women, can benefit from that approach."

### Study of female clergy needed



Anna Guillozet

Anna Guillozet, a third-year M.Div. student at the Methodist Theological School in Ohio and a board member of the General Commission on the Status and Role of Women, expressed disappointment that the study did not differentiate between genders.

"It is not clear that women were equally represented in the study," Guillozet says. "A study about health issues that female clergy face would include mention of breast and reproductive health, menopause, and so forth."

A graduate of Ohio Northern University now serving as the licensed student pastor for the Darby Plains Larger Parish, Guillozet, said she wished the task force would have studied how "these categories are different for women who are serving in a male-dominated career field." While she has been married for two years, she expressed concern that the study did not address the specific needs of unmarried persons.

"Often the specific needs of women in ministry are assimilated into the needs of all people," said Guillozet.

"Women are left to pick out the small pieces of information that begin to address our needs and take the initiative to care for ourselves."

### Study is comprehensive, says bishop



Hope Morgan  
Ward

"The work of this Church Systems Task Force, when combined with other investigations of church systems and practices, will provide one of the most comprehensive evaluations ever undertaken by our denomination," said Bishop Ward. "Our work comes at a critical time in our history—we need healthy pastoral leaders for vital congregational life and mission as we move into the future God is giving us."

In the coming months, the task force will discuss possible modifications to the employment and deployment system that could support clergy health. The group will examine 1) clergy support and the role of the district superintendent; 2) longer tenure and use of interim pastors for healthy transitions; 3) the exit process; and 4) clergy education and the role staff-parish-relations committees. The task force will report findings and recommendations to improve clergy health to the 2012 General Conference.

The 2008 General Conference asked the General Board of Pension and Health Benefits and the General Board of Higher Education and Ministry to study the effects church systems have on the physical, emotional, spiritual, social and financial health of clergy. The task force used data from a 2006 Church Benefits Association cross-denominational survey of clergy and laity, a Duke University study of the health well-being and spirituality of clergy, a review of clergy health by the Lewis Center for Church Leadership of the Wesley Theological Seminary, and studies on clergy wellness by the Evangelical Lutheran Church in America and the Episcopal Church.

\*Retired clergy member of New York Annual Conference, J. Richard Peck is the former editor of the *Daily Christian Advocate*, *Newscope*, *Circuit Rider* and the *International Christian Digest*.

[<<Back to Page 1](#)[<<Previous Page](#) [Next Page>>](#)



[<<Back to Page 1](#)[<<Previous Page](#) [Next Page>>](#)

## WOMEN BY THE NUMBERS

### Clergy hold majority of executive/director positions in annual conferences

By Craig This\*



Half (52%), 286 of the 547 executive/director positions\* in the annual conferences of The United Methodist Church are held by clergymen, according to the annual conference desk audits conducted by the General Commission on Religion and Race (GCORR) and General Commission on the Status and Role of Women (GCSRW). Couple those 286 clergymen with the 151 clergywomen in executive/director positions and clergy hold 80% of all executive/director positions in the annual conferences (see Table 1 [HERE](#)).

#### Clergy/Lay Status

Examining the clergy/lay status at the individual jurisdictional levels highlights the dominance of the clergy. In three of the five jurisdictions, clergy hold over 75% of the executive/director positions. In the Western Jurisdiction, clergy hold 90% of the executive/director positions, 80 of the 89 positions. In the Southeastern Jurisdiction clergy hold 139 out of 176 positions.

Of the 437 clergy, 96 (22%) are racial/ethnic clergy. There are fewer racial/ethnic clergy in leadership position than the total number of lay persons (110). Racial/ethnic lay persons fare worse than their clergy counterparts with only 7%, 8 out of 110, racial/ethnic lay persons in leadership positions. (Even when the 8 racial/ethnic laity are removed, the number of racial/ethnic clergy (96) is less than the total number of white lay people —102!) The North Central Jurisdiction reports zero racial/ethnic lay persons employed in an executive/director position although they do report having 17 racial/ethnic clergy serving.

#### Gender

Men dominate the executive/director positions with 61% (336 out of 547) of all the positions. In only the Western Jurisdiction, women do outnumber men, 57 to 32. In all other jurisdictions, men outnumber women, with a low of 47 to 30 in the Northeastern Jurisdiction and a high of 128 to 48 in the Southeastern Jurisdiction. Laymen hold just 50 of the executive/director positions, which puts them at a 1 to 5 ratio with their clergy counterparts. Likewise, clergywomen hold a 2 to 1 advantage over their lay counterparts. Nevertheless, the clergymen dominance is such that even without laymen being counted, clergymen have more representation than clergywomen and laywomen combined.

#### Race/Ethnicity

Racial/ethnic persons make-up 19% (104 out of 547) of the executive/director positions in annual conferences. As noted above, racial/ethnic persons make up 7% of the laity and 22% of the clergy. The tables show that not only is the number of racial/ethnic persons low, but the distribution of leadership is not even among certain racial/ethnic groups, like the Pacific Islanders and Native Americans recording zeroes in most jurisdictions. African-Americans make-up half (55) of the 104 racial/ethnic persons who serve in these leadership positions. Asian Americans make-up 15% and Hispanics make-up 13% of the racial/ethnic persons.

#### Conclusion

So, does it matter that laity and racial/ethnic persons have small numbers in executive/director positions? An answer may be found in *The Wisdom of Crowds*. Author James Surowiecki writes, "Ultimately, diversity contributes not just by adding different perspectives to the group but also make it easier for individuals to say what they really think" (p. 39). As The United Methodist Church continues to lose members on an annual basis and as the United States becomes more racially and ethnically diverse, might it not be helpful to increase the number of laity, women, and racial/ethnic persons in leadership positions?

—Craig This is a data analyst at Wright State University in Dayton, Ohio.

\*Positions that report directly to the bishop such as district superintendent, treasurer, director of connectional ministries.

[<<Back to Page 1](#)[<<Previous Page](#) [Next Page>>](#)

3

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## SEXUAL ETHICS

### GCSRW partners with UM seminaries, offer sexual ethics courses

by Darryl Stephens\*

GCSRW is partnering with United Methodist seminaries to educate clergy candidates about sexual ethics and professional boundaries in ministry.



This Fall 2010, students at Candler School of Theology, Atlanta, Ga., and Garrett-Evangelical Theological Seminary, Evanston, Ill., may elect to take a three semester-hour course in sexual ethics for ministry. These courses are taught as part of a multi-stage project of GCSRW to create, promote, resource and implement a rigorous program of ministerial readiness regarding sexual ethics, professional ethics, healthy boundaries and self-care as a standard aspect of United Methodist seminary education.

Many clergypersons in the UMC begin their ministerial careers unprepared to handle issues of professional power, intimacy and abuse. Sexual ethics for ministry is not specifically mandated by the UMC to be a part of seminary training, and there is currently no uniform requirement or pedagogical approach among UM seminaries. GCSRW intends to rectify this situation by enabling faculty to draw upon the expertise and resources of practitioners and researchers in the field.

Last April, GCSRW convened an all-day seminar, hosted by Candler School of Theology, to begin this collaborative process. Faculty, administrators, general agency staff and consultants discussed current and proposed strategies for improving seminary education, shared desired outcomes for seminary graduates and developed a statement of pedagogical goals and objectives.

#### Recommended curriculum content for sexual ethics and professional boundaries in ministry:

- ▶ **theology of power, privilege, and abuse** (including fiduciary duty and the sacred trust of ministry)
- ▶ **human sexuality** (including dating, intimacy, and self-care)
- ▶ **misconduct in ministry** (including boundary violations and judicatory processes of justice-making)
- ▶ **pastoral counseling** (including working with victims of violence and abuse; transference and counter-transference; supervision and accountability)
- ▶ **best practices of ministry** (including cybersafety, *Safe Sanctuaries*, healthy communications, healthy work/life balance)

For more information, click [HERE](#).

The faculty seminar proposed five content areas for the curriculum (sidebar). Rather than advocate for an additional required course for seminarians preparing for ordination, GCSRW is working with teaching faculty and academic administrators to develop independent modules to be integrated into existing coursework. For example, issues of healthy boundaries for ministry may be taught in conjunction with field education courses; professional ethics for clergy may be covered in courses on Christian ethics; healthy work/life balance and self-care may be taught in leadership and evangelism courses. Professional ethics for ministry is a topic that may be taught through many academic disciplines in the theological curriculum.

GCSRW is also exploring new ways to teach about professional ethics beyond the classroom. For instance, many students have their first encounter with professional ethics through their school's honor code and plagiarism policies. The way in which seminaries handle cases of alleged plagiarism teaches a great deal about how professional ethics for clergy may be handled (or not). Partnering with judicatory leaders to develop models for intervention and adjudication in the seminary context could better equip the next generation of church leaders to work toward justice and healing in cases of clergy sexual misconduct in church settings.

In November, we facilitated the first of a series of on-site faculty discussions, responding to an invitation by Wesley Theological Seminary. A similar discussion is being planned for Drew Theological Seminary in Fall 2011. Together, we can make the UMC a safer and healthier place for ministry and mission. For more information email Darryl W. Stephens at [dstephens@gcsrw.org](mailto:dstephens@gcsrw.org).

\*Darryl W. Stephens is assistant general secretary of sexual ethics and advocacy for GCSRW.



## SALARY STUDY

### Study finds UM clergymen earn 13 percent less than male counterparts

By Kristin Knudson\*



Recent employment studies show that in secular U.S. society, a woman earns 77 cents for every dollar earned by a man, a 23% gap. According to a new study in The United Methodist Church, clergymen fare somewhat better but are still not on an equal earning level with their male peers.

Clergymen in The United Methodist Church on average earn 13% less than their male counterparts, a study of U.S. clergy salaries finds. According to the Rev. HiRho Park, director of continuing formation for ministry for the General Board of Higher Education and Ministry, the study conducted between 1997 and 2008 is the first attempt to study United Methodist clergy salaries. The study tracked data reported to the General Council on Finance and Administration and the General Board of Pensions of The United Methodist Church between 1997 and 2008. The data examined all pastors serving UM congregations in the United States. This includes anyone (elder, deacon, local pastor, etc.) appointed to serve a United Methodist Church receiving a salary and housing in some form – whether housing allowance or parsonage – and reported to the General Board of Finance and

Administration. It does not include other forms of compensation such as benefits or contribution to pension funds. While part-time and local pastors have been included, researchers caution that results in that category should be viewed cautiously as there is "greater potential for bias." Retired pastors serving congregations and supply pastors were excluded from the sample.

In addition to the salary discrepancy between male and female clergy, the study also found:

- ▶ A significant difference (9% to 15%) between white pastors and pastors of color.
- ▶ Average of pastor salaries have met the standard of living inflation and exceeded it 2% per year.
- ▶ The percentage of full time pastors in the data set decreased from 89% in 1997 to 79% in 2008.
- ▶ The numbers of non-full-time pastors increased from 3% to 17%.
- ▶ Numbers of female pastors increased from 20% to 29% during the course of the study.
- ▶ Within the study 76% of pastors are male.
- ▶ Within the study 88% of pastors are white.
- ▶ The ratio of white to non-white pastors did not increase at the same rate as the ratio of male to female pastors.
- ▶ There is a \$14,000 difference between the annual conference with the highest average salary (California-Nevada) and the lowest (West Virginia).
- ▶ The gender gap differed among conferences and was generally larger in southern conferences.
- ▶ Associate pastors and part-time/other local pastors earn about 30% less than elders who are the lead or sole pastor.
- ▶ Moving from one to two churches in a charge is associated with a 7% reduction in salary.

Facilitating the study was the Rev. Eric B. Johnson of the Princeton Center for the Study of Religion and the Rev. Hee-Ann Choi, executive director of the Anna Howard Shaw Center at Boston University School of Theology. Johnson's sociological exploration of the data juxtaposed with Choi's theological examination provide a broad view of the information gathered.

#### Some surprises

First, the average salary for a U.S.-based, United Methodist pastor met the standard of living inflation and even exceeded it. In 1998, the average salary of full-time pastors not living in a parsonage was approximately \$45,300. This increased to \$55,000 by 2008. [READ MORE](#)

[<<Back to Page 1](#)

[<<Previous Page](#)   [Next Page>>](#)

## AFRICA UNIVERSITY

### Africa University community march to denounce sexual violence



Many march in silence with their arms crossed in front of their chest, to oppose sexual violence.

On October 20, members of the Africa University community held a march to decry the use of sexual violence as a weapon of war. They also held a chapel service the same day to focus on these issues. Here are excerpts from a statement read by the Vice Chancellor on behalf of the AU community:

"We, the members of the Africa University community, march together today to show our respect for, and solidarity with, those whose dignity has been threatened by sexual violence. We march together to denounce in the strongest possible terms the use of sexual violence as a weapon of humiliation and domination. And we march together to pledge ourselves to be instruments of healing in the world.

"Increasingly sexual violence is used as a deliberate weapon of war to humiliate the enemy and to destroy its future. Often the strategic target of sexual violence in conflict is men: husbands, fathers and brothers who will be put to shame and sent into a rage. But undoubtedly the greatest victims of direct sexual violence are women - old women, young women, pregnant women, disabled women. Sexual violation damages women physically, mentally and emotionally - often irreparably - and it makes them into objects without any purpose other than to be used as instruments of war. But the greatest outrage is that

the number of children who are being sexually violated is far greater than has ever been recorded. Children are targeted in order to destroy them and their future. They are disabled in order to stab the enemy at its most vulnerable point. No longer are those with guns content to fight over land - it is the innocent bodies of millions of women and children that have become the battlefield.

"We at Africa University come from nations across the continent of Africa. Most of us here today have some personal knowledge of the devastating and long-lasting effects of sexual violence, either from our own experience, or the experience of family members, of friends, of community members.

"We, the members of the Africa University community, pledge ourselves to study the relevant United Nations resolutions and advocate vigorously for their implementation in our nations. We pledge ourselves to be healers in our communities, to teach peace and responsible leadership to our children and our communities, and to do all that we can to transform our communities into places that honour the God who created us."



Participants march in a circle, to symbolize mourning, strength and determination.

[<<Back to Page 1](#)

[<<Previous Page](#)   [Next Page>>](#)



## Salary study

(continued from page 5)

While The United Methodist Church has tried to set a standard of living or minimum salary for full time pastors serving local churches, the percentage of fulltime pastors in the data decreased by 10% over the course of the study. Consequently, the question arises as to who receives the full-time appointment? Is it based on seniority? Who has priority?

Second, the study found correlations between salary and the race and gender of United Methodist clergy. The increase in average salaries for white clergywomen outpaced that clergywomen of color, in large part because there are more and larger white congregations that are willing to accept white clergy women as senior or solo pastor. These congregations offer more room for salary growth and career advancement. Cross-racial clergy appointments are still relatively rare across the church.

If clergy are ranked by gender and ethnicity, white men have the highest salaries. Second in ranking are all racially ethnic clergy men except Hispanic/Latino men. Clergy women of all ethnicities rank third and Hispanic/Latino clergy men are fourth on the list. This means that a gender gap persists regardless of and over race. In addition, according to the raw data, Asian female clergy receive the highest salaries among other racial groups including Caucasian female pastors.

### Church size, seniority have biggest impact

Third, congregational size is the largest differentiating factor for pastor salaries. Bigger churches in wealthier areas pay more than smaller, poorer churches. While this may be no surprise, the question of who is being preferentially assigned to larger churches does come into play. Surprisingly, males are not preferentially assigned to larger churches more than women strictly based on gender. Researchers speculate that gender and seniority are both factors. Younger and lower status pastors are assigned to congregations that pay less in salary. It appears that it is the preference of those making appointments to appoint white men to the denomination's largest churches.

Fourth, seniority is the most crucial factor in determining pastors' salaries. Clergy women and men who have less seniority are more likely to be appointed to parishes comprising more than one church or to smaller-membership congregations. Widespread acceptance of women pastors in the past 30 years has resulted in more women with more experience and longevity in the UM system. If this trend continues, and clergywomen have longer careers in the church, the gender pay gap will narrow.

This study, "The Salaries for United Methodist Clergy in the U.S. Context," was conducted by the General Board of Higher Education and Ministry in collaboration with the General Council on Finance and Administration, the General Board of Pension and Health Benefits, the General Commission on Religion and Race, the General Commission on Communication (United Methodist Communications), the General Commission on the Status and Role of Women, the Anna Howard Shaw Center at Boston University, the Women's Division of the General Board of Global Ministries, and the General Board of Discipleship.

A full text of the report can be found at [HERE](#). Church Leaders respond to the Salary Study and further analysis of the data. See the article at [www.gcsrw.org](http://www.gcsrw.org)

*\*Kristin Knudson is a freelance journalist living in Baltimore.*

*On page 7 of the November Flyer, we incorrectly printed that Brenda Jackson-Napier, said that "there was initially a lot of tension between CSRW and UMW." We regret this misquote.*