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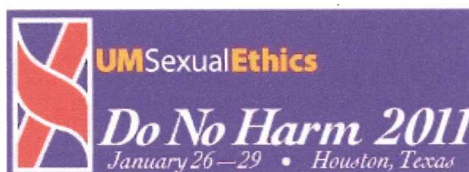
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To honor the Commission's work and ministries toward full participation of women throughout the United Methodist Church, GCSRW offers our commemorative pin. This attractive piece featuring the Commission's logo may be worn as a pendant. To purchase a pin please send a \$25 check payable to GCSRW, 77 W. Washington Street, Suite 1009, Chicago, IL 60602. Please provide a name and address of where to send the pin.



Register now for sexual ethics summit

There is still time to register for the "Do No Harm 2011" event in Houston Jan. 26-29. All Response team members, Safe Sanctuary team members, district superintendents and church leaders involved in sexual ethics trainings are encouraged to attend.

To be held at the First United Methodist Church in downtown Houston, Texas, this sexual ethics summit will offer three pre-conference intensive trainings on Wednesday, Jan. 26: Response team basic training; Safe Sanctuaries basic training; and best practices for Episcopal leaders.

"Healthy sexual relationships are life-enhancing and God-given," explains M. Garlinda Burton, general secretary of GCSRW. "Sexual abuse is life-destroying and counter to God's will for us. The goal of Do No Harm is to help the church prevent, confront, and bring justice to those affected by abuse."

The summit will address: the prevention of sexual misconduct in churches or by church professionals or anyone in a ministerial role; intervention techniques for adjudicating cases; and information on how to arrive at just resolutions. The event is sponsored by GCSRW and the Inter-agency Sexual Ethics Task Force of the UMC.

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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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Do No Harm

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More than 200 leaders from 52 annual conferences, including Germany, are registered to attend so far. GCSRW encourages each annual conference to send a team of leaders including a bishop, district superintendents, directors of connectional ministries, Safe Sanctuaries coordinator, clergy ethics trainers and response teams. One-hour workshops on prevention, cyber safety, response to sexual misconduct, legal issues and sexuality and social justice will be offered throughout the week. Full-day workshops will be offered on January 26 on sexual ethics topics.

Major presenters for Do No Harm 2011 will include:



Paul O'Briant

Paul O'Briant, a member of the Sexual Ethics Support Team for the North Carolina Annual Conference, will speak on cyber-safety and technology. O'Briant recently wrote the book *CyberSafety for Families*.

Karen A. McClintock, a United Methodist dergywoman and licensed clinical psychologist specializing in sexual abuse trauma, will talk about healthy communications in congregations. She's author of the books *Preventing Sexual Abuse in Congregations* and *Sexual Shame: An Urgent Call to Healing*.



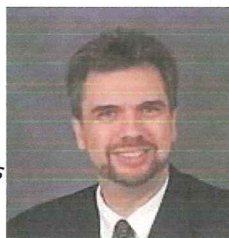
Karen McClintock



Joy T. Melton

Joy T. Melton, an attorney, United Methodist dergywoman and author of *Safe Sanctuaries: Reducing the Risk of Abuse in the Church* and *Safe Sanctuaries for Ministers*, will speak about "Where the UMC is now – Safe Sanctuaries." She is chief resource officer of The United Methodist Church Property and Casualty Trust.

Miguel A. De La Torre, an expert in sexuality, power and dominance, will address the U.S. cultural landscape. De La Torre has written numerous articles and books that have won



Miguel A. De La Torre

national awards, including *Reading the Bible from the Margins*, *Santeria: The Beliefs and Rituals of a Growing Religion in America*, and *Doing Christian Ethics from the Margins*.



Cynthia Wilson, preacher, teacher, conductor, Grammy Award nominee and Ph.D. student in liturgical studies at Garrett-Evangelical will serve as the worship leader. She has led many other United Methodist gatherings including General Conference.

M. Garlinda Burton, general secretary of GCSRW, will help lead a discussion on the landscape of the church. She is also author of the books *Never Say Nigger Again* and *Intimacy: Pursuing Love*.



Cynthia Wilson

M. Garlinda Burton Do No Harm 2011 is sponsored by the denomination's Sexual Ethics Task Force, which is convened by GCSRW and includes representatives of other United Methodist agencies, the Council of Bishops and annual conference Safe Sanctuary and Response Team leaders. To register or more information go to www.umsexualethics.org, or contact Darryl Stephens at dstephens@gcsrw.org.

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WOMEN BY THE NUMBERS

Laity lack positions in church leadership: Clergymen hold leadership positions in South Central and Southeastern Jurisdictions while clergywomen do the same in Western Jurisdiction

by Craig This*



EDITOR'S NOTE: This article is Part 2 of a two-part series. It is a continuation of the Women By the Numbers article in the October 2010 issue, which can be found [HERE](#).

Clergy dominate the categories 1-3 positions (executives/directors, professionals, managers/administrators) in all three jurisdictions with 98% of the positions for South Central Jurisdiction, 86% of the Western Jurisdiction, and 64% for the Southeastern Jurisdiction. (Because of their education levels, clergy are usually not found in categories 4-6 positions.) Nevertheless, clergy can be found occupying the leadership positions of most annual conferences in the South Central, Southeastern, and Western Jurisdictions.

Clergymen in the South Central and Southeastern Jurisdictions and clergywomen in the Western Jurisdiction hold the most leadership positions in Categories 1-3, according to the 2009 Annual Conference desk audits conducted by the General Commission on Race and Religion and the General Commission on the Status and Role of Women. The Rio Grande (South Central), Holston (Southeastern) and Rocky Mountain (Western) annual conferences did not provide data for the audits. In the South Central Jurisdiction, 1,047 clergymen hold a leadership position in the 1-3 categories, while 133 clergymen in the Southeastern Jurisdiction and 121 clergywomen in the Western Jurisdiction do the same (see Table 1 [HERE](#)).

Gender

Women constitute 62% of the total employed by the annual conferences of the Western Jurisdiction, 44% of the Southeastern, and 34% of the South Central Jurisdiction. However, in both the Western and South Central Jurisdictions, 73% of the women are employed in Categories 1-3 positions, while just 41% of women in the Southeastern Jurisdiction are employed in these same categories. The majority of men employed by the annual conferences are employed in the Categories 1-3 positions: 98% for South Central Jurisdiction; 88% for Southeastern Jurisdiction; and 87% for the Western Jurisdiction. Combined, these three jurisdictions have 1,421 men employed, of which only 67 or 5% are employed in the categories 4-6.

Racial/Ethnic

The number of racial/ethnic persons employed range from 41% (138) in the Western Jurisdiction to 18% (295) in the South Central Jurisdiction to 22% (104) in the Southeastern Jurisdiction. The Southeastern Jurisdiction (54%) and the South Central Jurisdiction (84%) report more racial/ethnic persons serving in Categories 1-3 positions than 4-6 positions. The Western Jurisdiction has the majority of its racial/ethnic persons (64%) serving in Categories 4-6 positions.

Conclusion

Over the course of the past few issues, Women by the Numbers has examined the employment make-up of the annual conferences of The United Methodist Church. These statistics show how difficult it is to overcome traditional views of leadership and participation in the church, namely clergy (mostly men) provide the leadership of the church while laywomen provide the labor to support those tasks. Laymen, for the most part, have been employed outside the church, but serve at the local church level, and clergywomen, a relatively new phenomenon, are still making gains in leadership positions. Regardless, these statistics should raise questions not only about who and what it is, but who and what the United Methodist Church is to be?

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

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BLACK CLERGYWOMEN

UM Black clergywomen gather to praise and re-energize

By M. Garlinda Burton*

More than 120 Black United Methodist clergywomen gathered together recently in Nashville, Tenn., for prayer, praise, storytelling and re-energizing, and they vowed to answer God's call to preach truth and counter racism and sexism with the Gospel of Jesus Christ. United Methodist Bishop Violet Fisher declared that clergywomen of color are the mothers God is using to revive passion and justice in the denomination. In fact, she said, a Black woman pastor may be the spiritual womb from which rebirth and renewal in the church will flow.

Under the theme, "Restoring the Joy," Bishop Fisher and other presenters spoke frankly about the time of uncertainty facing the United Methodist Church, a time marked by membership decline in the United States, division of the church family into factions along seemingly political lines, and retrenchment of institutional racism and sexism. Still, she told her sisters, those called to proclaim the Gospel must stay the course of reaching young people, healing the sick and downcast, and preaching and doing justice in Jesus' name.

"When you've been born from above, no matter how bad things get, God will give us a cup of grace and mercy and justice that overflows," Fisher said. "We have too much to do in Jesus' name to have pity parties."

Fisher, who retired in 2008 from the New York West Area, acknowledged that the church and society are in a time of economic uncertainty and change, but she called upon the black clergywomen to draw upon their historic strength and ability to nurture their families and communities during the worst of times. "We have been reborn in Christ, reborn from above, so no matter how bad things get, God will give us and this church a cup that is overflowing."

The women heard similar words of praise and encouragement from such speakers as the Rev. Stacey Floyd-Thomas, associate professor of ethics and society at Vanderbilt Divinity School in Nashville. Dr. Floyd-Thomas reminded those gathered at the September 6-8 event that their theological perspectives and experiences as women of color are vital to a denomination that declares a desire to reach the world for Jesus Christ.

The network of black United Methodist clergywomen is one of five associations of the U.S. United Methodist Racial-Ethnic Clergywomen Alliance supported by the General Board of Higher Education and Ministry. More information is available [HERE](#). Photos from the Nashville event are available [HERE](#).



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Silence: A dangerous bargain

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On the other hand, her abuser, the pastor could go on saying anything he wanted to, impugning her reputation, downplaying his culpability in an inappropriate relationship, and fostering ongoing secrecy, misinformation and dysfunction in the congregation. It is not uncommon in cases of clergy sexual abuse that a quick settlement is made for financial reparation (thousands, even millions of dollars) in exchange for the silence of the victims. This is put forward by defense attorneys to limit the possibility that other victims would come forward to file similar complaints and win similar victories, costing the church millions of dollars and its reputation.

Truth-telling essential for justice, healing

Increasingly, clergy sexual abuse cases are asking for such silences, re-wounding victims in order to limit financial damages. This may lead to quick resolutions, but thwarts justice and healing. A victim might be asked to not slander the perpetrator (with untruths), and this is a fair request. Sometimes a victim is asked to not disclose the financial remuneration awarded in a settlement, and this is a fair request. But to be asked to never speak of it again is very psychologically damaging.

In my role as a psychologist working with victims of sexual abuse I conceptualize recovery in three stages: (1) Working through denial and minimization. People don't like to think of themselves as "victims," and it can take a while for an honest appraisal of the activity and its impact. (2) Taking steps to demand justice from those who failed to protect and from those involved in direct harassment and/or abuse. (3) Disclosure to others to prevent further abuse and to help survivors regain their emotional strength and regain trust. At this stage it is essential that the story be told and that others who are listening believe it and take steps to join the victim/survivor in protection and prevention. Ever widening circles of truth-telling take place with growing confidence replacing fear of reprisal.

At precisely the stage of healing where truth must be told, litigation greets the victim with threats of silence and punishment. Asking a survivor to not tell the story is as coercive as it is in the first victimization. "This is will be our little secret," is often the first dangerous move a perpetrator makes. This agreement to be silent binds the perpetrator and the victim in a distorting cycle of "love" and loyalty.

What the Church Can Do

As a community of Christ committed to speaking the truth in love, we cannot let judicatory leaders or their attorneys coerce victims with silence, no matter the "cost" of exposure. If other victims come forward we will have the opportunity to create more healing. The silence which protects people in power and prolongs the agony of victims must stop. We can't place victims in the same bind as their original trauma ("do this or else..."). Congregations and denominations (along with their insurance companies) need to hire lawyers who understand the dynamics of re-victimization that silences create. Annual conference chancellors should be advisors on the legal issues of misconduct, but the response by the bishop and other church leaders should be pastoral and justice-seeking.

Eleanor's congregation needs the opportunity to be healed through her full disclosure so that they don't again fall prey to a pastor who uses his or her power manipulatively. They are all at risk along with her unless they know the truth and can move to the stage of prevention and risk reduction. We all need to be advocates for transparency as it's essential to personal, congregational and denominational wellness.

—*The Rev. Karen A. McClintock is a United Methodist therapist and co-author of Healthy Disclosure: Solving Communication Quandaries in Congregations. She is also author of Preventing Sexual Abuse in Congregations: A Resource for Leaders and Sexual Shame: An Urgent Call to Healing.*

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10th ANNIVERSARY: DALLAS STATUS AND ROLE OF WOMEN

Dallas church marks 10 years of the Status and Role of Women

By Denise Stovall*



The Status and Role of Women at Hamilton Park UMC, Dallas.

It was a time of reflection and renewal when Hamilton Park United Methodist Church's Commission on the Status and Role of Women (CSRW) celebrated its 10th anniversary on September 11. The group consists of 30 people, ranging in age 25-95.

The idea for the group was first introduced in 2001 when the church's pastor, the Rev. Ronald Henderson, told his associate pastor, the Rev. Ouida Lee, he had a vision for an additional women's ministry in his church.

"[Rev. Henderson] wanted to involve the younger women in ministries related to issues of the day," said Doris A. Vance, chairperson for the past three years. "The church had a unit of United Methodist Women (UMW), but the younger women had new ideas."

The newly formed CSRW told the church their plans and asked to be on the church budget. Group members also developed fundraisers for special projects and events. Cheryl Haynes served as the first chairperson and Rev. Lee led the

programs and made sure church guidelines were followed. After Haynes served as chairperson for four years, Lois Johnson served for three years. And Vance joined Hamilton Park UMC in 1991.

Vance says when CSRW came to the church, she was "immediately attracted to it. I saw them encourage women to become involved in the church. [At the time,] I wasn't involved. But they helped me to do things a little at a time."

Brenda Jackson-Napier, program chairperson, says that there was initially a lot of tension between CSRW and UMW. "But now we all realize that the UMW is about global mission whereas we can help locally. And being a member of CSRW, has made me step out and do other things. Now I am the second vice president of church council."

Vance says the group holds an annual retreat for women at a hotel, offering several workshops and woman preacher. "We use a hotel for the retreat because there are women who have never stayed at a nice hotel," she says. "We provide retreat scholarships for younger women. The youngest age attending was 25. Younger women say they come to our programs because they feel comfortable [with CSRW]."

Other ongoing CSRW activities include an anointing service to begin the year; a Black History Program co-sponsored with a local sorority; an annual fundraiser tea; and a candlelight vigil in memory of women who died of cancer. The group also donates pampering baskets with toiletries for battered women's shelters. Vance adds that, "Every year we sponsor a Prayer Breakfast. This year the speaker was Leslie Bledsoe, wife of our Bishop W. Earl Bledsoe. Our pastor, the Rev. R. Jeremiah Booker, encouraged the men join us."

If you ask Vance and Jackson-Napier "What does CSRW do," they will proudly say this mission statement: "The Status and Role of Women Ministry of Hamilton Park UMC offers programs to inspire empower and nurture women in achieving God-Centered, loving, peaceful, whole and joyful relationships and lives. The ministry encourages women to participate and lead in the full community of the church."

—Denise Stovall is a freelance writer living in Dallas.