

SEP 01 2010

**From:** "The Flyer Online" <lgraham@gcsrw.org>  
**To:** <jrubinet@drew.edu>  
**Date:** 9/1/2010 1:16 AM  
**Subject:** The Flyer - September 2010, Vol. 41



Vol. 41, Issue 9, September 2010



## THIS MONTH



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**'Do no harm': Leaders encouraged to register**  
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**A LIVING WAGE IS A MORAL VALUE**

Tennessee pastor champions "living wage" campaign

More than half of U.S. low-wage earners are women; campaign seeks to lift working poor from poverty.

By Rev. Bill Barnes\*

*What makes a job menial is that we don't pay folks anything. Give somebody a job and pay them some money so they can live and educate their children and buy a home and have the basic necessities of life. And no matter what the job is, it takes on dignity. —Martin Luther King Jr., 1965.*

If an employee puts in 40 hours in a week, yet the paycheck she receives on Friday is not sufficient to purchase basic necessities for her household, that's a moral issue.

I support the nationwide push for a living wage that insures that a person working full time earns enough to cover shelter, food and medical care, with some left over to save for emergency expenses. The living wage—unlike the federally established minimum wage—is the calculated amount required to provide the necessities for a household of four and is today calculated at a few cents below \$11 nationally.

This issue has a particular impact on the lives of women and women-headed households. According to the U.S. Department of Labor, women comprise 59 percent of those who are considered "working poor," and many jobs paying less than a living wage—

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.

## Staff

M. Garlinda Burton  
[gburton@gcsrw.org](mailto:gburton@gcsrw.org)  
 S. Kim Coffing  
[kcoffing@gcsrw.org](mailto:kcoffing@gcsrw.org)  
 LeeAnn Goldman  
[lgoldman@gcsrw.org](mailto:lgoldman@gcsrw.org)  
 Elaine Moy  
[emoy@gcsrw.org](mailto:emoy@gcsrw.org)  
 Darryl Stephens  
[dstephens@gcsrw.org](mailto:dstephens@gcsrw.org)

Communications  
 Coordinator/The Flyer  
 Editor  
 Heather Peck Stahl  
[hstahl@gcsrw.org](mailto:hstahl@gcsrw.org)

Web Editor  
 Lindsey Graham  
[lgraham@gcsrw.org](mailto:lgraham@gcsrw.org)

[www.gcsrw.org](http://www.gcsrw.org)

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. The pin is available for purchase for a \$25 donation to the Advocacy for Women Endowment Fund. For more information, click [HERE](#).

secretaries, non-union factory workers  
and daycare assistants—are held by  
women  
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## Tennessee pastor champions living wage

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Rev. Bill Barnes

After a previous administration in Nashville, Tenn., refused to support a living wage for city employees, a group of United Methodists and others formed the Congregations Offering Living Wages (COLW). We were dismayed to discover that many of our own congregations were not offering a living wage to secretaries, custodians and daycare workers.

We went to work to make our case, starting in our community. If the city refused, perhaps the religious community could set a living wage standard. There are between 900-1,000 congregations in Nashville. Could we make a persuasive case – one that would encourage other institutions to follow suit?

We were inspired by Scripture including Jeremiah 22:13 and James 5:4. In addition, we drew upon official statements from our faith groups about workers' rights, like the Social Principles of the United Methodist Church that states, "Every person has the right to a job at a living wage (Par. 163c)."

We asked financial experts to calculate the current, actual cost of living for a household of four, and not one of their calculations totaled less than the living wage. In addition, we begged enough money to purchase a half-page article in Nashville's daily newspaper, in which we explained the living wage and listed 47 congregations and pastors who had pledged to pay their employees a living wage.

The city budget at the end of June 2010 successfully carried an item that provided for a living wage (\$10.73) for the lowest paid employees. Hallelujah!

I would encourage all United Methodist pastors and laity to consider paying your workers a living wage and working for a living wage in your communities, because it is the moral, right thing for Christians to do.



—The Rev. Bill Barnes, a lifelong advocate for the poor, is a retired elder in the Tennessee Annual Conference and author of *To Love A City: A Congregation's Long Love Affair with Nashville's Inner City*, available from Cokesbury bookstores or here <http://amacog.com>.

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## WOMEN BY THE NUMBERS

### Clergy and white males dominate employment in annual conferences

by Craig This\*



The U.S. annual conferences (54 reporting) of The United Methodist Church employed 3,231 individuals in 2009, 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. Of those employed, 75% or 2,432 are employed in the categories 1-3 positions (executives/directors, professionals, managers/administrators) and 25% or 799 are employed in the categories 4-6 positions (technicians, administration/clerical support, service/maintenance workers) (see Table 1).

### Gender

Overall, 53% of those employed by the annual conferences are men compared to 47%

To view Table 1, click [HERE](#).

women. However, the total number of men employed in categories 1-3 is more than total number of women employed in categories 1-3 and 4-6 combined. Men have 1,570 positions in the 1-3 categories, which is 49% of the total number employed. Women have 862 positions in the 1-3 categories and 666 positions in the 4-6 categories (see Table 1). Of the 1,741 men employed, 92% serve in categories 1-3. Of the 1,528 women employed, 56% are employed in categories 1-3 and 44% are employed in categories 4-6. Men have 133 positions in the categories 4-6, which represents 8% of the male workforce, but 4% of the overall workforce.

### Race/Ethnicity

Racial/ethnic persons make up 19% or about 1 in 5 of those employed in the annual conferences of The United Methodist Church. Racial/ethnic persons make-up 18% of the Categories 1-3 and 21% of the categories 4-6 (see Table 1). Racial/ethnic persons make up 16% of the men and 21% of the women employed by the annual conferences. There are twice as many white males employed by the annual conferences in categories 1-3 (1,334) positions than all racial/ethnic persons in all categories combined (601). Of the 547 persons listed in executive/directors positions, only 104 or 19% are racial/ethnic. Interestingly, the 104 are split evenly between racial/ethnic men and women.

### Lay/Clergy

Almost two-thirds (64%) of those employed by the U.S. annual conferences are clergy. Clergy make-up 83% of the Categories 1-3 positions, but that is expected since their advanced degrees would tend to make them over-educated for the categories 4-6 positions. Nevertheless, 45 clergy do serve in the categories 4-6 positions with 10 of those being racial/ethnic clergy and 36 being clergywomen (see Table 1). Racial/ethnic clergy make-up 12% of the total persons employed by the annual conferences and 16% of the total clergy employed in categories 1-3. Of the 537 persons employed as executives and directors, 96 or 17% are racial/ethnic clergy persons. Of those 96, 50 are racial/ethnic clergymen and 46 are racial/ethnic clergywomen (see Table 1).

### To be continued . . .

The next two issues of "Women By the Numbers" will continue this look at the employment of the U.S. annual conferences of The United Methodist Church by looking at each jurisdiction separately.

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

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## 10 Myths about clergy sexual misconduct

by Darryl W. Stephens\*



**MYTH 1—It is just an affair.** To call it an “affair” is to focus only on the sexual relationship, but the real issues are the clergy person’s violations of the sacred trust of ministries, breach of fiduciary responsibility, violation of professional boundaries and abuse of power.

**MYTH 2—They’re consenting adults, so they’re both to blame.** When there is an imbalance of power in a relationship (i.e., pastor and a parishioner), it is the pastor’s responsibility to maintain appropriate professional boundaries. Blaming the victim avoids confronting the perpetrator.

**MYTH 3—A sexual relationship involving pastors is their own personal business.** Even if both parties are single, a sexual relationship between a pastor and a parishioner affects the entire congregation and makes it more difficult for the pastor to be a minister to the whole congregation.

**MYTH 4—When a parishioner accuses the pastor of misconduct, it’s best to let *them* work it out.** Clergy sexual misconduct is a chargeable offense according to the laws of the UMC, and it is a criminal offense in some states. The church—not the alleged victim—should enforce church law and to hold clergy accountable.

**MYTH 5—The pastor resigned; case closed.** Closing a case prior to adjudication abrogates justice for all parties. Facts may never be investigated, innocence or guilt may never be determined, the truth may never be told. Even if the pastor resigns, it is best to complete the investigation and adjudication process.

**MYTH 6—A scandal like this will destroy us; secrecy protects the church.** Failure to disclose appropriate information to a congregation regarding an allegation of misconduct—and the outcome of the just-resolution process—only fuels rumors and misinformation, and denies the healing power of truth-telling.

**MYTH 7—Better psychological screening will eliminate future misconduct.** While psychological evaluations are an important parts of the screening process for ministerial candidates, this process will not eliminate the problem of clergy misconduct in the church. Don’t we have a doctrine of sin to remind us of this?

**MYTH 8—A “zero tolerance” policy will eliminate misconduct.** If a conference is too quick to dismiss any clergy person accused of any form of misconduct, a culture of secrecy may develop. Due process and the hard work of discernment about degrees of violations will contribute to justice and healing for all parties.

**MYTH 9—No news is good news.** A conference or church that has no reports or allegations of misconduct is not necessarily free of misconduct. In fact, effective education of clergy and laity about appropriate boundaries increases awareness of misconduct, often resulting in an increase in misconduct cases, at least in the short term.

**MYTH 10—A pastor can never be the victim.** Clergy can be harassed and abused by parishioners. Every conference is now required to have a policy on how to handle complaints of lay harassment of clergy. It is still the clergy person’s responsibility to maintain appropriate professional conduct and boundaries, however.

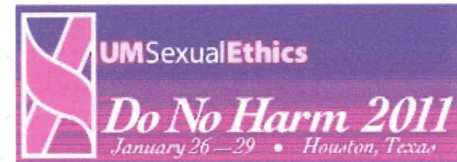
—Darryl W. Stephens is assistant general secretary of sexual ethics and advocacy for GCSRW.

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## SEXUAL ETHICS SUMMIT

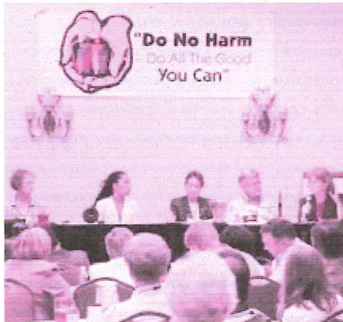
### Register for 'Do No Harm 2011'

Calling all Response Team members, Safe Sanctuary team members, bishops, district superintendents and church leaders involved in sexual-ethics trainings!



It's time to register for the "Do No Harm 2011," to be held Jan. 26-29, 2011 in Houston. This sexual ethics 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.

"Do No Harm is being held because misconduct of a sexual nature is still a problem in The United Methodist Church," explains Darryl W. Stephens, assistant general secretary of GCSRW. "It is vitally important that conferences learn best practices from each other in how to train laity and clergy to recognize, prevent and report instances of misconduct. Furthermore, the judicatory leaders responsible for handling complaints of misconduct--bishops and district superintendents--can be better equipped to provide just and fair processes for all parties as well as congregational healing for those communities affected by misconduct."



Experts discuss sexual ethics at the first 'Do No Harm' event in 2006 in Nashville, Tenn., where almost 250 men and women attended from 48 United Methodist annual conferences.

GCSRW encourages each annual conference to send a team of leaders including a bishop, district superintendents, directors of connexional ministries, Safe Sanctuaries coordinator, clergy ethics trainers and response team members.

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.

Here is partial list of major presenters for Do No Harm 2011:

**Karen A. McClintock**, a United Methodist clergywoman and licensed clinical psychologist specializing in sexual abuse trauma, will talk about healthy communications in congregations. **Joy T. Melton**, an attorney, United Methodist clergywoman 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." **Paul O'Briant**, a member of the Sexual Ethics Support Team for the North Carolina Annual Conference, will speak on cyber-safety and technology.

**Anne Joh**, a United Methodist clergywoman and associate professor of systematic theology at Garrett-Evangelical Theological Seminary, will discuss victim/survivor trauma and restoration. **Miguel A. De La Torre**, associate professor for social ethics will address the U.S. cultural landscape. **Darryl Stephens** and **M. Garlinda Burton**, general secretary of GCSRW, will help lead a discussion on "the future of sex and the church."

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](http://www.umsexualethics.org), or contact Darryl Stephens at [dstephens@gcsrw.org](mailto:dstephens@gcsrw.org).