

Facilitator Notes for 2019 Florida Quadrennial Sexual Ethics Training

Slide	Facilitator Notes
1	<p>Opening slide – have up when people are arriving. Flash lights in the lobby or gathering area at 9:55. Start promptly at 10:00 am</p>
2	<p>Give trigger warning: The subject matters we are addressing today are real to most of us, and some amongst us might still be dealing with these harmful and devastating issues. As we discuss, we want this to be a safe space and place for everyone to share. We encourage everyone to be sensitive and respectful in their responses and talk. Again, we might have people who have experienced and/or are experiencing victimization and want this to be a healing and sacred space rather than the re-victimization of others. You may choose to exit the space/room if the discussions become too emotionally intense for you. In addition, if someone becomes too insensitive in their language and behaviors, we will ask them to leave the room. Let us make this a safe and sacred space for healing.</p> <p>Frame conversation: This is a sensitive, serious subject. We are dealing with a real impact on real people. Our pre-training survey data and experience in the conference this year shows this is a very real concern in our midst. While there are financial and insurance implications for sexual misconduct, our primary concern is for the people affected and effected by allegations of sexual misconduct. We are concerned for the harm done to people and are seeking ways to prevent sexual misconduct by our clergy or in our congregations. We want to keep our clergy and people safe. The motivation for this training is not just an institutional requirement. We care about people, about fairness, and about clarity in our process and procedures for dealing with allegations of sexual misconduct. We want to help all our clergy remain as healthy emotionally, physically and spiritually as possible.</p> <p>For many of you this information will not be new. However, our goal is for everyone to hear essentially the same information.</p> <p>We invite you to be aware of your own and others’ feelings throughout this presentation. If you feel nervous, attacked or prone to laughter or the giggles — ask yourself: why am I feeling this way? Be aware that your own reactions, including laughter, may seem insensitive to others.</p> <p>Read: Please note that [insert second leader at each training site] is also leading today’s training. If today’s material becomes triggering for you or you wish to talk through something you are experiencing, whichever one of us is not leading at that point will be available to speak with you privately.</p>

<p>3</p>	<ul style="list-style-type: none"> • Housekeeping Items: • Welcome • Restrooms, water and coffee are located... • Cokesbury is located . . . • Spanish translation table is located Thanks to _____ who is offering translation today • Make sure to check in and pick up your name tag to record your attendance. <u>If you don't have your name tag, we don't know you are here!</u> • Certificate will be provided to you by your District Office if you stay for full training from 10-3. A copy of the certificate will be placed in your file. • We will take breaks mid-morning, around lunch, and mid-afternoon. Please try to hold phone calls and such to the breaks. • Make sure you received a handout. We will use the Ethical Decision-Making Questions listed in the handout throughout the training to discuss various case studies. • Please try to sit at tables with a good balance of those who are diverse from you in age, race, gender, location, etc., so you can make the most out of hearing from the perspectives of others. (Comments made in feedback there were tables of all white males and all white females.)
<p>4</p>	<p>We will be covering four areas of focus today, which correspond to the four areas of focus for UM Sexual Ethics, the general church group which seeks to promote healthy sexual ethics for clergy. Those sections are [read slide].</p>
<p>5</p>	<p>Outcome Goals:</p> <ul style="list-style-type: none"> • Every clergy person in attendance will be able to understand and comprehend on a deep level what constitutes harassment, abuse, and inappropriate behavior. • They will leave with a thorough <u>and accurate</u> understanding of the proper response if someone reports something or they need to report something that has happened to them. • Pornography and gaming addictions will be addressed as they are increasingly concerning issues. • We will have developed a higher standard of responses when misconduct occurs. • Everyone will understand what is at stake if these things are not taken seriously. • Each person will know who they need to reach out to in their appointment setting to build rapport with community members such as law enforcement, therapists, etc.
<p>6</p>	<p>Devotion: Facilitator may do own devotion or use the one created by Rev. Dr. Candace Lewis found in Appendix 1 or materials used by Iván and Madeline in Jacksonville. This included Genesis 16:1-16 about the God who sees and a prayer by Madeline. Option to read 1 Kings 3:7-9. Devotion should be 3-5 minutes max.</p>
<p>7</p>	<p>Section 1: raising awareness of issues related to sexual misconduct, harassment, and systemic inequality</p>
<p>8</p>	<p>Play video. The video is from the North Alabama Conference. These are real comments that were made to female clergy and are being read by male colleagues who were not the perpetrators of these comments, emails, texts or tweets.</p>

9	<p>Systemic Inequalities: These are the statistics for the Florida Conference. Number of clergy serving in all appointments (part time and full time, local pastors, deacons and elders, and people in extension ministries): 805, Males: 554, Females: 251. Systemic inequalities likely contribute to a culture of inequality.</p>
10	<p>Systemic Inequalities: These are the statistics for the clergy in Florida serving only in a local church appointment: 668, Males 475, Females 193</p>
11	<p>The percent difference between average salary of male clergy and female clergy (“All appointments” includes part time and full time clergy, local pastors, deacons, and elders.)</p> <p>All appointments: Female paid 90 % of Male</p> <p>Elders Church only appointments: Female paid 87 % of Male</p> <p>Clergy women, Church only appointments: Female paid 89% of Male</p>
12	<p>50% of DSs are female, 40% of extended cabinet is female</p>
13-17	<p>An anonymous survey was sent out before the trainings and we invited responses from the clergy of the Florida conference. Survey results are summarized on following slides and invite discussion.</p> <p>Slide 13: 300 respondents. Detailed results sent previously via email.</p> <p>Slide 14: Harassment was reported as happening most frequently from a congregant to a pastor.</p> <p>Questions:</p> <p>How can we better educate our congregants as to what constitutes harassment?</p> <p>What are some specific, pastoral ways clergy can respond to harassment in the moment it occurs? (Solicit responses).</p> <p>Slide 15: 73% of women and 23% of men have experienced sexual harassment prior to becoming a pastor.</p> <p>Slide 16: 18% of women and 22% of men have experienced sexual abuse as a child.</p> <p>Slide 17: 87% of women and 91% of men reported that they thought they knew what they would do if a peer told them they were being sexually harassed.</p>

18-19	<p>Read case study #1 and invite the groups to discuss at their tables the response questions from the ethical decision making model. Let participants know they may be called up to report after the case study. All of the case studies in today's training are real cases or amalgamations of multiple cases, from all across the UMC in multiple conferences.</p> <p>How should Jacinda handle these comments? Is it appropriate for Harold to address these concerns as well, and if so, how?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • If Jacinda is uncomfortable about any of the comments, she should document the incidents and inform the speaker she does not want to be spoken to that way. If the comments continue she should inform the DS and begin the complaint process. • Harold should not get involved in the situation unless he is asked by Jacinda. He should then only get involved by encouraging her to speak to the DS about the incident. <p>Whether Jacinda chooses to move forward with a complaint or not, she should ensure she has supportive and safe colleagues around her in case she needs to vent.</p>
20-21	<p>Read the slide. Clergymen also experience harassment. How would this situation have been similar or different if it had been a male? Does the response change? Why or why not? The response should be the same (document, set boundaries, escalate to DS)</p>
22	<p>Section two: preventing sexual harassment and misconduct</p>
23	<p>Note that these definitions are from umsexualethics.org and accessible to anyone online.</p>
24-26	<p>Read slides. Definition of sexual misconduct</p>
27-29	<p>Read slides. Definition of sexual harassment</p>
30-31	<p>Read slides. Definition of sexual abuse</p>
32-33	<p>Read slides. Definition of pornography</p>
34	<p>Break for 10 minutes, depending on how time is going. Give a specific restart time.</p>
35	<p>Abuse of Power: Read slides. Emphasize that sexual abuse by clergy inherently involves balance of power issues, because to a lay employee or congregant, ordination itself may convey a privileged position with regard to God or spiritual matters that makes lay people more vulnerable to abuse.</p>
36	<p>Read slide: Bring up licensed and/or pastoral mental health counseling. Florida Statute 491.0112 makes it a felony for a licensed psychotherapist or "any other person who purports to provide treatment, diagnosis, evaluation, or counseling of mental or emotional illness, symptom, or condition" to engage in sexual relations with a client. That includes licensed mental health counselors, marriage counselors, social workers and anyone who provides such counseling services, even if not licensed.</p>

37	Sexual harassment is not only defined ethically, it is a legal definition under the Civil Rights Act of 1964.
38-39	The legal definition of sexual harassment.
40-41	Issues related to abuses of power and the ensuing feelings.
42-43	Emphasize that harassment can go up (employee to supervisor, etc.), down (supervisor to employee, etc.), or laterally (employee to employee) and can come from anyone outside the organization as well. A parishioner, vendor, or other person with whom the employee comes into contact regularly can all be the perpetrator of sexual harassment under the legal definition.
44	The legal definition of harassment also includes if someone else observes something happening and interprets it as harassment, even if the recipient does not address the issue.
45	Harassment does not have to be physical. It can include verbal and non-verbal. The common thread is that it UNWELCOME.
46	The Civil Rights Act defines harassment as two categories: quid pro quo and hostile work environment. Quid pro quo (this for that) involves the exchange of sexual acts for job benefits of some form. It happens from someone in authority toward someone in a lesser position of authority or who they supervise.
47-50	Read case study #2 and invite <u>large group discussion only or <i>if time</i> allow for discussion at tables.</u> Question for group: <ul style="list-style-type: none"> • Should Philip report this? Show of hands yes or no. • What should he do? What violations have occurred? Points to raise: <ul style="list-style-type: none"> • Philip should document the incident immediately and contact the DS to file a formal complaint. • Maria is in violation of both the BOD definition of sexual harassment and the Civil Rights Act. • It is a common misperception that all abusers are men and all victims are female, and that all incidents of sexual harassment are cross-gender. In reality anyone can be an abuser and anyone can be abused. Philip may want to consider legal advice and counseling to address the issues.
51	The second type of harassment under the Civil Rights Act is the hostile work environment. Emphasize it DOES NOT MATTER whether someone intends to harass, ONLY whether the person receiving it perceives it as harassing.
52	IMPORTANT NOTE: The experience of the receiver (not the person's intent) defines whether it is harassment or not.
53-56	Read examples of hostile work environment. Note it is not an inclusive list.

57-60	<p>Read case study #3 and invite <u>large group discussion only or table discussion if time.</u></p> <p>Questions for group:</p> <ul style="list-style-type: none"> • Does Stacy have to report this? Show of hands yes or no. • How should Stacy respond? • Is this a case of sexual harassment? <p>Points to consider for discussion:</p> <ul style="list-style-type: none"> • Stacy should document the incidents and comments. If she feels Jack’s actions have created a hostile work environment, she should contact the DS to file a formal complaint. • Jack is in violation of both the BOD definition of sexual harassment and the Civil Rights Act BECAUSE STACY CONSIDERS THE ENVIRONMENT HOSTILE. If Stacy did not consider the environment hostile, it would not be sexual harassment. • However, since other people have expressed the photo is harassing, even if Stacy herself did not feel uncomfortable, she would potentially still have grounds to make a complaint because she is observing others experiencing a hostile environment. <p>Stacy should consider counseling if she notices the issue and the response affecting her mental or emotional health.</p>
61	<p>Quid pro quo is limited to sexual issues. Harassment in general can include issues of a broader nature related to a variety of issues.</p>
62	<p>What it isn’t: Harassment is not every little thing, but it is important to note that the definition of harassment lies with the recipient, not the originator.</p>
63-65	<p>Read case study #4 and invite table discussion using ethical decision-making model.</p> <p>Questions: How many of you think Pastor Bryson did something wrong? Yes/No (show of hands). How many of you think this needs to be reported? Yes/No (show of hands). Is this a case of sexual harassment?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Bryson does not know whether this person believes they were sexually harassed or are just upset. • Bryson should document the incident. He should call his DS and give him/her a heads up. • He should immediately cease any further comments about appearance to this parishioner. <p>If the parishioner chooses to file a harassment claim against Bryson, he may be in violation of the BOD sexual harassment policy and the Civil Rights Act.</p>

66-73	<p>Read the list of effects from sexual harassment VERY QUICKLY!!! Do not take a lot of time over this.</p> <p>Our main concern is for the welfare of our clergy and congregants, however, it is also worth noting that the Florida Conference recently lost a \$4.5 million judgment after being held liable for a clergy sexual misconduct issue. Other financial effects include increased insurance costs, loss of local church income, costs of investigations, counseling costs, compensating supporting persons and response teams. There are personal, organizational, societal, and broader implications of misconduct. Every time you consider engaging in an action of a sexual nature, consider all of the impacts on yourself, others, your family and friends, your church, your colleagues, and broader ministries. Our focus is to DO NO HARM.</p>
74-77	<p>Read case study #5 <u>for large group discussion only or for table discussion if time.</u></p> <p>Question: Does Evan need to report this? Show of hands yes or no. How should pastor Evan respond? What should he say? What should be do?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Unless this young woman is reporting that SHE experienced misconduct, Evan does not need to report this incident to his DS or DCF. It is a pastoral response. (If time, field some responses from the group as to how Pastor Evan should respond to the 19 year old daughter of one of the victims of pastoral abuse) • Evan should listen actively and try to demonstrate empathy for the young woman's situation. He should not try to make excuses or explain anyone's actions. • Evan needs to be very careful not to reveal any confidential information. <p>As a best practice, he should consider documenting the conversation later in case any additional information that comes to light would require further follow up.</p>
78	<p>How would YOU define power?</p>
79-82	<p>Power dynamics defined. Read slides. Emphasize power is not inherently good or bad, just a phenomenon of individuals in relationship with one another. Power can be used for good just as much as it can be abused.</p>
83-84	<p><u>Intersectionality</u> means we each experience a unique variety of experiences that shape our understanding of the world and our inherent power.</p> <p>For example, an African American upper middle class heterosexual Spanish speaking woman has multiple identities that intersect to create her experience of the world.</p>
88-86	<p>Examples of factors that impact our intersectional identities and hence our power. This is not an exhaustive list.</p>

87-89	<p>Go through each example and invite <u>very brief</u> discussion from the whole group. Question: what are the power dynamics in each of these relationships? <u>(Response: actually depends on context in each scenario).</u></p> <p>Points for consideration:</p> <ul style="list-style-type: none"> • Scenario 1: The pastor has power due to position and gender. The SPRC chairperson has power due to socioeconomic status, race, and language. The power dynamics depends on the situation. If it is a salary negotiation, she has more power. In a situation depending on gender, he does. • Scenario 2: An adult ALWAYS has more power legally than a youth. Although the youth is male and white, the intern automatically has the burden of power in this situation due to being an adult interacting with a minor. This is an example of legal definition of power. The law automatically puts the burden of power on the adult. • Scenario 3: The DS has much more power in this situation due to ordination, supervisory position, and training. In a situation outside of a church or supervisory setting, the male would have much more power due to race and gender. This is an example of situational power. • Scenario 4: This situation depends on the situation. The pastor has power due to being an adult interacting with a youth. If the youth has a gun because the pastor took him to a private shooting range and is engaging in grooming behaviors leading up a sexual assault, that is a very different situation than a youth who is mugging the pastor in a dark parking lot. In general, the pastor is the one with the power here due to being an adult, but the situation may impact it considerably. • Scenario 5: The pastor has all of the power in this situation due to being a pastor interacting with a parishioner. The fact that the woman is in a vulnerable emotional state is a further consideration that increases the pastor's power. Note that the pastor may be in a position to use his power to greatly support and help this parishioner as she navigates her divorce, but he will need to do so with very good boundaries because of the potential for abuse of power.
90-91	<p>Read slides.</p> <p>The social hierarchy of power dynamics contradicts the fact that every person is of sacred and equal worth before God.</p> <p>The church is called to challenge unequal distribution of power based on gender, socioeconomic status, ethnicity and race.</p>
92-93	<p>Bullying defined by stopbullying.gov. Bullying is broader than sexual harassment.</p>
94-95	<p>Emphasize that feeling powerful is not an indicator of power. Power is defined by whether or not you have increased resources, no matter the perception. Emphasize again that ordination is an extremely large amount of power.</p>
96	<p>Read poem from survivor entitled "Speak" in Appendix 2. If you will not finish this prior to 12pm, skip this to make up time. HARD STOP AT 12 NOON FOR LUNCH.</p>

97	<p>Your understanding of our clergy covenant. Please use the sticky notes and markers, on your tables to write at least one word, phrase, or idea that describes your understanding of our clergy covenant which is a sacred trust. These are the behaviors, values, and ideals that we want to hold ourselves to as clergy.</p> <p>The clergy covenant we are referring to is the one we make at our licensing, commissioning and/or ordination. Par. 303.3 states “Ordained persons exercise their ministry in covenant with all Christians, especially with those whom they lead and serve in ministry. They also live in covenant of mutual care and accountability ...” Par 362 calls this “a sacred trust ...”</p>
98	<p>You have a 45 minute break for lunch beginning at 12 noon. We will reconvene promptly at 12:45.</p> <p>Check with Sara about lunch instructions. Likely instructions: unless you have preordered a special gluten free or vegetarian meal please remain seated so your boxed lunch may be served to you. Drinks will be available . . . Those who require gluten free or vegetarian should go to get their lunch at</p>
99-100	<p>Reflection on power: This should be a very brief discussion. <u>If running behind, consider reading these as rhetorical questions for personal consideration instead of group discussion.</u></p>
101-102	<p>Reporting Abuse or Harassment: These slides pertain to what to do if you feel you have been a victim of harassment or abuse. Make sure to emphasize there is a process. Emphasize that the UMC sexual ethics hotline 1-800-523-8390 (on handout) can be called at any point even before you have said anything to the DS.</p> <p>Also note, if the DS is the abuser, go directly to the episcopal office. If you are unsure whether something should be reported, err on the side of reporting it.</p>
103	<p>Pertinent Policies: It is your responsibility as a clergy person to know and follow state and federal laws, the Book of Discipline, and the policies of the Florida Conference, including the Child and Youth Protection Policy, the Sexual Harassment Policy, the Accountable Reimbursement Policy, the Employee Conduct Policy, and the Divorce Policy. We strongly recommend participants go home and re-read each of those policies after this training to refresh themselves. It is also the responsibility of the pastor to make sure that SPRCs and lay employees are engaging in regular and ongoing training in these same issues.</p>
104-105	<p>How to report: Report to your DS or Bishop (NOT SPRC). Document, document, document. ALWAYS call DCF and law enforcement if any allegations of minors are involved. This includes the discovery of child pornography on any electronics.</p>
106	<p>State reporting: You are a Mandated Reporter: If children, elderly, or vulnerable adults are involved, ALWAYS report, and document that you reported. Reports can be made by phone or online. If you are unsure if something should be reported, report it anyway.</p>
107	<p>Cultivate a network of referrals: It is important to have proactively developed referrals and relationships in advance, because you can never predict when you will need those relationships.</p>

108-110	<p>Read slide case #6 and invite discussion using ethical decision-making model. <u>(5 mins only)</u></p> <p>Questions: What should Melinda do?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Melinda should have immediately reported to DCF and law enforcement. DCF would likely not take the case since it involved a child-on-child assault, but she should call anyway. She did the right thing in calling law enforcement and her DS, and hopefully she documented as well. • Since she feels retaliated against in an appointment setting, the issue falls under the sexual harassment policy and she should document the retaliation and make a formal complaint to her DS and the Bishop. She will be offered a support person to help her navigate the process. • If she feels the need for additional support, she can call the UMC Sexual ethics hotline to talk to a support person outside of the conference. <p>She should also take care to address her spiritual and emotional needs and those of her son, likely through counseling.</p>
111	<p>Section three: promoting healthy boundaries. We will now shift our attention on to ways we can keep ourselves healthy.</p>
112	<p>Healthy relationships: This is a rhetorical question for personal consideration. How would you answer what a healthy relationship is? It is the responsibility of clergy to cultivate healthy relationships.</p>
113	<p>List of possible characteristics for health relationships. Not exhaustive.</p>
114-115	<p>Healthy sexuality characteristics. Note that it is NEVER possible for a parishioner to give consent to a pastor, because there is an inherent imbalance of power. Minors can NEVER give consent to sexual activity with adults. Any time there is an unequal distribution of power, consent is automatically not possible.</p>
116	<p>Basic Human Needs: Emphasize that all clergy share the needs for intimacy and love whether or not they are in sexual relationships.</p>
117	<p>Note that violations of the covenants in relationships can occur even without sex acts. Anything that violates sacred covenants violates the clergy covenant as well.</p>
118-119	<p>Chargeable violations: Violating celibacy in singleness and fidelity in marriage is a chargeable offense. If you would not want your DS to know what you are doing, you probably should not be doing it.</p>
120-122	<p>These are characteristics that make you vulnerable to crossing boundaries. If you notice these in yourself, it does not mean you are going to cross boundaries, just that you are at increased risk and should consider taking steps to address these aspects of your life.</p>

123-124	<p><u>Read slide case study #7</u> and invite large group discussion only or table discussion if time.</p> <p>Question: Does Ji need to report this to his DS? Show of hands yes or no.</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Because Ji is divorced, the Clergy Divorce Policy is relevant. Ji is not allowed to date if he is still in the divorce process. If the divorce process is finalized, he needs to inform his DS of his potential wish to date a parishioner. • Since Ji is potentially dating a parishioner, the parishioner will need to have provisions made to have an alternative pastor. Ji should be very transparent about his DS regarding his wishes. <p>In the event Ji's relationship progresses, he is still bound by the promise of celibacy in singleness.</p>
125	<p>Addiction Issues: If you are experiencing any issues in which you feel you cannot control your behaviors or they are negatively impacting your life in any way, reach out for help. There is a list of resources on your handout.</p>
126-127	<p>Codependency arises when we "need to be needed." Clergy who engage in workaholism and fail to set appropriate boundaries, take days off, etc., should consider themselves impaired professionals and seek help.</p>
128	<p>Play video. Fight the New Drug</p>
129	<p>The scope of the pornography problem: If there is time, pull out any additional statistics you would like to share from the article: <u>15 Things You Need to Know About Internet Porn</u>. <i>Business Insider</i>, August 5, 2011, found in Appendix 3.</p>
130	<p>Pornography: Violence against women Average age of first exposure to porn is 11 years old for boys</p>
131-132	<p>Read definitions of pornography.</p>
133	<p>Cybersex and obscenity defined.</p>
134-137	<p>Read slide case study#8 and invite discussion from ethical decision-making model.</p> <p>Question: what should Daniel do?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Use or possession of pornography is a chargeable offense, however if Daniel reaches out for help and support, it is likely his DS will support him in getting help. • Pornography is an impulse control addiction just like drugs, alcohol, sex, etc., so it is likely Daniel will need professional counseling and support in order to achieve sobriety from pornography usage. <p>Without help, Daniel's addiction is very likely to progressively worsen, so he should seek support as soon as possible. He also needs to cultivate new friendships and other relationships to address his underlying vulnerabilities like loneliness and boredom.</p>

138	Myth: only men use porn. Men use porn more frequently but women use it commonly as well. Rates of usage for clergy tend to roughly parallel broader society.
139	Myth: Porn is not a private issue. It can cause serious spiritual, emotional, physical and financial harm. It can also be very degrading to women and contributes to societal narratives that promote violence and very unrealistic and unhealthy sexual expectations.
140	Myth: pornography is harmless because it only involves consenting adults. Child pornography is a serious crime.
141-142	<ul style="list-style-type: none"> • Child pornography defined • The mere presence of child pornography in any church or Conference computer hard drive, device, server, electronic data transmission or storage system exposes the church or Conference to criminal liability for possession of child pornography under federal law, which criminalizes the knowing possession of child pornography; <i>i.e.</i>, once someone knows it is there, they would likely be deemed to be knowingly possessing. • In virtually every case where child pornography is detected on an institution’s or employer’s system, it would also be a crime to destroy (i.e., delete), copy, or forward the pornography. • A report must be made to state and/or federal law enforcement. Child pornography should be deemed to trigger mandatory reporting to Florida law enforcement as child abuse. • Swift and appropriate employment action should be taken against individual(s) identified as having received or downloaded pornography. • An adult “sexting” a minor is a crime under FS 847.0138. It is a form of child sexual abuse.
143-144	<p>Read slide covenant group case #9 and invite discussion using ethical decision making model. (Changed to female scenario)</p> <p>Question: What should Jane do?</p> <p>Points for discussion:</p> <ul style="list-style-type: none"> • Covenant groups should decide ahead of time how they will respond if a covenant group member shares something which is a violation of the clergy covenant. For example, they may decide that the person violating the covenant must agree to inform their DS within a specified period of time. A covenant group member may offer to accompany the clergy person in reporting the violation. • However, if the clergy person refuses to inform the DS themselves within the agreed upon time, despite the covenant of confidentiality in the covenant group, Jane has an ethical responsibility to inform the DS since she now knows Sue is violating the clergy covenant. • Sue is in violation of the Book of Discipline because she is engaging in sexual activity by sexting someone outside her marriage. • Jane needs to report the incident to the DS even if it comes at the cost of the relationship with Sue. • There is a difference between SECRECY and CONFIDENTIALITY in a covenant group.
145	Covenant Group Reflections: Read slide. These are rhetorical questions for personal consideration only.

146	Protective Factors: These are factors that increase your overall health and wellbeing and make it much more likely you will engage in ethical behavior. Although they are ideals, we should each be striving toward them every day.
147	Read slide. Most pastors are doing the right thing!!!
148	Please use the sticky notes and markers on your tables to write at least one word, phrase, or idea that describes what the clergy covenant which is a sacred trust means to you. These are the behaviors, values, and ideals that we want to hold ourselves to as clergy. How could we become a LEADER in our communities for all spaces to become free of sexual abuse and harassment? The clergy covenant we are referring to is the one we make at our licensing, commissioning and/or ordination. Par. 303.3 states “Ordained persons exercise their ministry in covenant with all Christians, especially with those whom they lead and serve in ministry. They also live in covenant of mutual care and accountability ...” Par 362 calls this “a sacred trust ...” After you have shared, we will be on a 10-15 minute break.
149	Break for 10 minutes, depending on how time is going. Give a specific restart time. We will restart at _____
150	Section four: bringing about justice and healing
151-153	If you are behind on time, skip this slide case study #10. Read slide and invite discussion using ethical decision-making model. Question: what should Jose do? Points for discussion: Both Jose and Mark have an ethical responsibility to take the issue seriously. Mark should have documented his original conversation with the parishioner who shared, and Jose should document his conversation with Mark. Both of them should share the conversation with the DS and let the DS proceed as needed.
154-155	After Misconduct: The complaint process is complicated. We follow the extensive process as outlined in the <i>Book of Discipline</i> in Par. 362 and further elaborated in Par. 2701 to 2719.” Emphasize that trained support persons will be offered to those who come forward with allegations and complaints, and that the Bishop and the episcopal office take the matters very seriously and strive to seek justice. All allegations are thoroughly investigated.
156-157	These are very basic flow charts of the complaint process in the Florida Conference. The process on these slides and flow charts are for complaints against clergy. It follows the Book of Discipline throughout. Complaints against lay employees are handled with the assistance of our Ministry Protection Office. It is possible that false accusations can be made. Every complaint is taken seriously, thoroughly investigated and treated as important.

158	Read slide. Response Teams, interims and after pastors. How would you respond if sent to serve this way?
159	Read letter from pastor appointed to serve after a pastor who engaged in misconduct in Appendix 4. If short on time, <u>consider pulling out a few representative sentences instead of reading the entire document.</u> NOTE: this was powerful.
160-161	Read slides. Vast majority of clergy are engaged in ethical and effective ministry. Thank participants. Someone may confide in them in the future, good to be trained and prepared to respond. Remind participants it is their responsibility to go back and ensure their lay employees and SPRCs are trained in all of these issues on a regular and ongoing basis. When you came in, you were given a copy of COSROW's resource guide, the #metoo toolkit as a guide to begin/continue these conversations. The PowerPoint slides will be available on line at the Office of Clergy Excellent webpage once all 5 trainings are complete.
162	<p>Closing Reflection: (Jacksonville). Read Zaccheus story Luke 19:1-10. Collect stickies about how attendees understand our clergy covenant. Close with Blessing by Jan Richardson entitled <i>All Be Made Well</i>.</p> <p>Option 1: have someone collect all the sticky notes people have put up during the breaks to describe their understanding of our clergy covenant. Have someone quickly sort these to eliminate duplicates and provide to the leader for them to incorporate the words and phrases that describe the attendees understanding of covenant.</p> <p>Option 2: (works better with smaller groups) Take an index card and write a word, phrase, or single sentence reflecting your understanding of or feelings about sexual ethics. We will mix all of the cards up and you will read aloud someone else's card. Your card will be read aloud by another participant. After you have read your card, we invite you to remember your baptism at the stations provided and then circle up around the room for a closing prayer (no hand holding). Please remain seated until your table is invited forward to participate. We ask that our Spanish speakers write their words in English so their responses will not specifically identify them. Please remember, this is not a time to provide your feedback on the training event.</p> <p>You will be sent a survey immediately following the training in which we would greatly appreciate your feedback so that we might improve subsequent trainings.</p> <p><u>The leader will close in prayer.</u></p>
163	<p>Certificates will be provided by your district office once attendance at the entire event has been verified. A copy of the certificate will be placed in your file. Remind everyone that they should have checked in and received a name tag. This is how we know you were here. <u>If you do not have a name tag, we don't know you are here!!!</u></p> <p>A survey requesting your feedback about this training will be sent to you electronically. Your feedback will help us improve subsequent training sessions.</p> <p>Thank the host site and translator.</p>

Appendix 1a:

Opening Devotion and Closing from Jacksonville Training Sexual Ethics Training Opening Devotion

Begin with a moment of silence.

“As we begin our conversation today, we are mindful of the difficulty of these topics, and yet we remember that God is a God who sees. We are going to read from Genesis and remember Hagar and how she named God as the God who sees. “

Read Genesis 16: 7-13

7 The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. **8** And he said, “Hagar, slave of Sarai, where have you come from, and where are you going?”

“I’m running away from my mistress Sarai,” she answered.

9 Then the angel of the Lord told her, “Go back to your mistress and submit to her.” **10** The angel added, “I will increase your descendants so much that they will be too numerous to count.”

11 The angel of the Lord also said to her:

“You are now pregnant

and you will give birth to a son.

You shall name him Ishmael,^[a]

for the Lord has heard of your misery.

12 He will be a wild donkey of a man;

his hand will be against everyone

and everyone’s hand against him,

and he will live in hostility

toward^[b] all his brothers.”

13 She gave this name to the Lord who spoke to her: “You are the God who sees me,” for she said, “I have now seen^[c] the One who sees me.”

Invite everyone into a moment of prayer and instruct them that there will be a litany of “Creator God,” to which they should respond with “come and see.”

God,

At our beginning, you breathed into each of us the breath of life. You knit us together in our mother’s womb. You know us intimately. And yet, you wait for our invitation to come and see. You do not survey, or monitor or keep score or lists. You wait patiently for our welcome to come and see.

So today Lord, we invite you. Come and see. We confess our invitation may be tinged with resentment, trepidation, shame, anger, fear, or ignorance. We may invite you to this place reluctantly or with pleading because we recognize that harassment and abuse have no part in you. Come and see our pain, apply to our hearts your balm as we remember those who have been impacted by harassment and abuse. We lift up those who have been made to feel unsafe.

Creator God, **come and see.**

We lift up those whose experiences were not believed to be true.

Creator God, **come and see.**

We lift up those who were wrongfully accused.

Creator God, **come and see.**

We lift up those who have never told anyone what happened.

Creator God, **come and see.**

We lift up those who feel like they could have done something to stop it.

Creator God, **come and see.**

We lift up those who have been failed by systems and procedures.

Creator God, **come and see.**

As we call of these people to mind, we confess that the Church has failed to be a place of safety for all people. We take this time to pause and remember the sacredness of relationship, of intimacy, and of our mission to continue to make disciples and transform the world.
As we learn and reflect, pour out Your Holy Spirit, our Comforter and Sustainer, upon these people and this place.
Come and see, Lord. Come and see. Amen

Sexual Ethics Training Closing Devotion

Thank everyone for their participation in the training. *We acknowledge that while the training was mandatory, attentiveness and participation was not.*

As we close we turn our attention to how we can respond to the information and discussions we have had today. We are going to read the story of Zacchaeus and reflect on how he responded to Jesus.

Read Luke 19:1-10

Jesus entered Jericho and was passing through. **2** A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. **3** He wanted to see who Jesus was, but because he was short he could not see over the crowd. **4** So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." **6** So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, "He has gone to be the guest of a sinner."

8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. **10** For the Son of Man came to seek and to save the lost."

Sticky note response

During the breaks you responded to the question "What does "sacred trust" or our clergy covenant mean to you?" Here are some of your responses. We can take these as tangible expressions of the type of people we are striving to be, not only for our congregations, but for each other.

(Read some of the sticky notes)

Closing Blessing

*As we leave today, hear this blessing from **Jan Richardson** called "**All Be Made Well**" may this be our prayer today and our hope for the future.*

And All Be Made Well

A Healing Blessing

*That each ill
be released from you
and each sorrow
be shed from you
and each pain
be made comfort for you
and each wound
be made whole in you
that joy will
arise in you
and strength will
take hold of you
and hope will
take wing for you
and all be made well.*

Amen.
Go in peace

Appendix 1b:

Theological Reflection by Rev. Dr. Candace Lewis

Clergy meeting devotional

Galatians 6:1-10 NLT

Dear brothers and sisters, if another believer[a] is overcome by some sin, you who are godly[b] should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself. 2 Share each other's burdens, and in this way obey the law of Christ. 3 If you think you are too important to help someone, you are only fooling yourself. You are not that important. 4 Pay careful attention to your own work, for then you will get the satisfaction of a job well done, and you won't need to compare yourself to anyone else. 5 For we are each responsible for our own conduct.

6 Those who are taught the word of God should provide for their teachers, sharing all good things with them. 7 Don't be misled—you cannot mock the justice of God. You will always harvest what you plant. 8 Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit. 9 So let's not get tired of doing what is good. At just the right time we will reap a harvest of blessing if we don't give up. 10 Therefore, whenever we have the opportunity, we should do good to everyone—especially to those in the family of faith.

In recent news, two very large Churches in the Chicago area have been impacted by investigations of clergy sexual abuse and misconduct resulting in the resignation of both long tenured pastors, a Pennsylvania grand jury reported that the Roman Catholic Church spent decades covering up claims of sexual abuse against children by Priests in the church, and here in the Florida Conference and within the Gulf Central district clergy colleagues, who were effective in aspects of their public ministry and personal persona, privately chose to abuse power and engage in sexual misconduct.

The toughest part of a clergy investigations is the **collateral damage**.

- Experiencing the deep life altering trauma of the victims,
- the pain of the clergy families torn apart,
- the emotions of the church members as they grapple with grief, shock, and anger.
- The emotions of broken trust of their beloved Pastor.

"I didn't see it Coming" Pastor Carey Nieuwhof's book explains that by placing more emphasis on competence and not enough emphasis on character development clergy become AT- RISK for misconduct.

Compromise/AT-RISK behavior starts with a drift... Neiwolf gives

Five warning signs, of drifting in our character towards compromise.

1. A growing gap between our public life and private life
2. Hiding things
3. Not Following through on what we've said
4. Justifying our bad actions and decisions
5. Our lives have become "ego centrically" all about us

As clergy, more emphasis is placed on developing our competence instead of our character. Both are important.

- Continuing education funds are available to develop our competence.
- Developing competency isn't "tough" it's fun and rewarding and often filled with results.

In contrast, how are we emphasizing character development?

Who's speaking to those deep seated character issues that need to be worked on?

Character development is far more painful than competence development.

· Working on character forces us to go into the cracks and crevices of our hearts to look at our past and present, to be honest and accountable with ourselves about what characteristics need to evolve or improve to forge a better future.

But it's not that simple Tackling our character flaws is where things get uncomfortable, and self-examination is occurring.

It's clear to see why it's easier to only focus on competency while at the same time be more and more at risk for compromising our character.

So we as clergy must do the work of **self-examination**, with painful honesty, so that our actions don't create collateral damage in the lives of others. So we as clergy must do the work of self-examination and change our actions and behavior so that we don't create

Deep life altering trauma for victims,

Inflict pain upon our own clergy families,

Unnecessary emotions for church members as they grapple with grief, shock, and anger.

The emotions of broken trust of their beloved Pastor. This has to Stop.

Ministry is stressful and demanding, ministry can be isolating and lonely. But that cannot be an excuse for a clergy person to cross inappropriate boundaries with persons in the congregation.

Today, I invite you to be a part of helping us create **healthy clergy community**.

Encouraging each other to utilize the resources we have available for clergy that are experiencing stress, over-work, burnout, and isolation.

I also invite you in addition to self-examination, to confession. Confess to God and confess to someone in supervisory authority in our system so that no further harm is done.

Confession at the root, means to acknowledge and speak out about what has happened. Confess to God and confess to someone in supervisory authority in our system so that further harm is not done.

Scripture offers two encouraging verses related to confession. 1 John 1:9 - James 5:1

Appendix 2:

Poem from a Survivor of Clergy Sexual Misconduct

SPEAK

To SPEAK.....
Sounds so easy doesn't it
Five letters.....means to utter, express, convey
But it's not is it.
It's not at all
The words are stuck like a cotton ball in your throat.
You don't know what to say
You don't know how to say it
You don't want to believe it do you
Did that just happen?
Did I just hear that?
Did you just touch me?
No, please,no
I don't want this
This cannot be real
This cannot be happening to me
So you just swallow hard and try to move on
The disbelief and shame plagues you
The silence overwhelms you
The ball in your throat swells until you can't hold it in anymore
And you know you need to say something
To do the right thing
So you SPEAK
You hear the words but you cannot believe they belong to you
Is that my voice telling this story?
Saying these things even I do not want to hear?
This is not the story I want
This is not who I want to be
But you cannot stop it
You cannot change it
The words keep coming
Pouring out like an overflowing dam
Expelled from your body
Until there is no more
And you take a breath, a deep sigh of relief and exhaustion
Then you look and see your experience
Thrown out onto the floor like a broken glass that you cannot make whole again
The shards of pain and grief exposed, sharp, jagged, ready to cut
And the relief is gone and the panic sets in
Because you know it will be used against you
You will be cut
People will doubt you

You will be shamed
You will be shunned
Friends will no longer be friends
Bystanders will assassinate your character
It will weaken you and you will wonder.....
Should I have said anything?
But don't let them win
It's their fear that is talking.
They are afraid of how your truth shapes their reality
They revel in the silence
They want to believe the lie
The lie changes nothing for them
The truth changes everything for you
So be brave and SPEAK
You are the shepherd and they are the sheep
They are lost
SPEAK
Because you need to be found, to be known, your loss to be acknowledged
You know in the depths of your being you needed to say something
The silence was engulfing you
The shame was swallowing you
The shards of pain and grief were shredding you inside until there was nothing left
You Can Do This
SPEAK....Utter, Express,Convey
Take back your power
Own your truth
Embrace the words
Tell your story
Create some space
Space for hope
Space for healing
Space for joy
And maybe, just maybe, you can finally be free

Appendix 3:

15 Things You Need to Know About Pornography

Cable and satellite television companies are losing revenue and, more importantly, profits, because unsurprisingly people aren't paying for pay-per-view porn anymore now that it's free on the internet, [the Journal reports](#).

While this should be obvious, the trend was particularly pronounced this quarter and doesn't show any signs of abating.

For the TV people it's not a big hit in terms of revenues, but it certainly is in terms of profits, because pay-per-view porn is very profitable. Porn is basically a commodity and yet it's being rented at prices closer to \$10 versus \$5 for a Hollywood film. So even though it's not Earth-shattering, as that business disappears, it's going to hit margins.

So what else do you need to know about Internet porn? Last year, [Online MBA put together](#) an amazing series of infographics on just how huge the online porn industry is.

- There are more than 26 million porn sites [and this was in 2011]. 12% of the websites on the internet are pornographic. That's 24,644,172 sites [as of the publication of the article in 2011. It's likely MUCH higher now.]
- The online porn industry makes over \$3,000 per second. Every second \$3,075.64 is being spent on pornography. 28,258 internet users are viewing porn.
- There are 40 million regular consumers of online porn in America. 40 million Americans are regular visitors to porn sites. 1 in 3 porn viewers are women. 70% of men aged 18-24 visit porn sites in a typical month.
- US consumers account for over half of all online porn revenue. In the US, internet porn pulls in \$2.84 billion per year [in 2011]. The entire worldwide industry is worth \$4.9 billion.
- 8% of all emails sent are pornographic. 2.5 billion emails per day are pornographic.
- 1 in 4 search queries is about porn. 25% of all search engine requests. That's 68 million a day.
- More than a third of all downloads are porn. 35% of all internet downloads are pornographic.
- Most people searching for porn DON'T search for 'porn.' The top pornographic search terms are: 1) "Sex" (75 million), 2) "Adult dating" (30 million), and "Porn" (23 million). Elmhurst, IL is the #1 city in the US to search for "sex," "porn," and "XXX."
- Utah residents subscribe to porn sites more than anyone else. Utah has the nation's highest online porn subscription rate per thousand home broadband users: 5.47.
- People get more porn than they want. 34% of internet users have experienced unwanted exposure to porn either through pop up ads, misdirected links, or emails.
- It's a tiny part of the whole, but there is still a terrifying amount of child pornography out there. There are 116,000 searches for "child pornography" every day.
- Kids start seeing porn at age 11. The average age at which a child first sees porn online is 11.
- 1 in 5 men watch porn at work. 20% of men admit to watching porn online at work. 13% of women do. The average porn site visit lasts 6 minutes and 29 seconds.
- Sunday is the peak of the porn-consumption week. The least popular day of the year for viewing porn is Thanksgiving. The most popular day of the week for viewing porn is Sunday.

Appendix 4:

Reflection from an "After-Pastor"

To trust or not to the trust, that is the question.

A long term and beloved pastor was put on the pedestal. The church was booming in memberships, programming, and outreach. Then came the affair. Their beloved pastor "fell." Some thought forgiveness should be granted. Some wanted him to stay. (He surrendered credentials). Others were angry. Many left the church.

Fast forward through an interim and 2 other clergy later when allegations surfaced against my predecessor. Yes, within a span of 7 years the church had lost their beloved, church growing pastor, and now the current clergy was accused of sexual misconduct. Could it again be true?

I was aware of some of the problems before taking the appointment. Nothing could have prepared me for the layers of hurt and confusion of the people. I heard about how their 'favored' pastor had done things "right" and "we need to do things his way" even though this happened years ago and was due to moral failure. I was getting tired of hearing about this 'beloved' pastor.

My predecessor due to alleged sexual misconduct (their 2nd clergy in this position) now put any hope of healing in serious danger. Wounds that might have started to heal were ripped open. The staff was especially affected I had staff that believed sexual misconduct took place and some who believed people were just out to get the new pastor. The staff was divided. They began comparing which pastor's "sins" were worse. The congregation was divided in their doubts, the uncertainties, and many who just wanted to get on with Kingdom work.

In my first few weeks at this new appointment I met with each staff person individually. I told them, "You have no reason to trust me. To be honest I can't say anything to make you trust me. You have been hurt." (Some of the staff had experienced the fallout of *both* these pastors. Some staff were the victims of sexual misconduct.) I told the staff that I'm sure I would have to earn their trust. I would do everything I could to listen, support and observe, and in prayer hope that they could someday trust enough to work as a ministry team.

The effects of sexual misconduct has been ongoing. I thought after being at my appointment several years that things would calm down. There have been strides made in the area of trust primarily with the congregation and slower progress with staff. Unfortunately, even after being at my appointment for many years I am still dealing with the ramifications and effects of sexual misconduct. To be honest the first couple of years were "hell-like" and so bad that I considered retiring even though I wasn't even close to retirement age, I had also considered reappointment. My spouse was worried about my health. However, I was not released by God from my call and the people of this particular church I had been called to serve. There were so many people who did not deserve to be let down by clergy again.

Through the years I have heard from people negatively damaged by both these instances. Some have not only left this church, they do not go to any church. In fact, some have told me their faith in God is done. Sadder still, their children have no desire to seek out their faith in churches. They are faithless---how could a clergy and denomination have this happen? There were also people who stayed with the church who were still angry and since their pastors were gone, they directed their attacks at each other with toxic words and actions. It seemed the congregation didn't know who they could trust. As a pastor-after, I too have had times of anger at my predecessors. And to be honest times of anger at the denomination, committees, or process

I have set at my desk and have apologized to victims for their hurt. I have apologized on behalf of all clergy and in the name of Jesus have apologized they have been hurt and been a victim that has literally damaged their

faith. As I apologized I felt the tears coming down my face to know that one of my colleagues had perhaps done irreparable damage to the soul of one of God's children.

Trust. Hard to earn. Easy to lose.

I have learned that you can never say never and even the best clergy are at risk for sexual misconduct in our world. I have taken extra precaution with safeguards with boundaries that I set for myself such as strict policies of who, when, and how I meet with people of the opposite sex. Prayer and accountability are also safeguards that I continually practice. This has not only helped me through my ministry but I hope is also a witness to those in my flock that trust is obtainable with clergy. I have several flaws and failures as a leader. Some may not like how I lead. I am by no means a perfect pastor. However, I am committed for the sake of the church for the witness of God to be a person of integrity.

What has centered me is my calling? What has motivated me are the faithful common saints of the church that have been there through it all and still are looking up, looking at the cross in the center of the sanctuary and still somehow have a faith. We should not lead from a pedestal because we can only fall from it. These saints deserve much better than sexual misconduct by their spiritual leader. The damage that can be done through sexual misconduct can eternally damage the children of God.

Integrity. Boundaries. Accountability. Purity.

Dear friends, the people God has entrusted to us deserve this.

The hurt, mistrust, and comments made to me are nothing compared to the damage done to victims.

For the sake of the kingdom we must be people of integrity.

God help us!