

## 4

## What does economic sexism look like, and how can we seek equity for all?



### OPENING ACTIVITIES (UP TO 10 MINUTES)

Welcome to a conversation about the economic effects of sexism and gender and sex discrimination in the lives of individuals, families and communities. Here we will see how we can follow Jesus and creatively live out our baptism and vocations in ways that work for justice for our neighbors in our economic life together.

**Opening prayer** \*(See Devotional Options.)

**Conversation covenant and module objectives** \*(Review both briefly.)

#### Scripture reading

God has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

#### Moment of silent reflection

### I. WHAT ARE THE BASICS THAT WE SHOULD KNOW ABOUT SEX AND GENDER DISCRIMINATION IN THE WORKPLACE AND BROADER ECONOMY? (15 MINUTES)

“Sex discrimination involves treating someone ... unfavorably because of that person's sex ... . Sex discrimination also can involve treating someone less favorably because of his or her connection with an organization or group that is generally associated with people of a certain sex. Discrimination against an individual because of gender identity, including transgender status, or because of sexual orientation is discrimination because of sex in violation of Title VII.”<sup>11</sup>

#### In our time together we will:

1. learn basic data about sex and gender discrimination in the United States.
2. see how Christian teachings about the image of God and vocation help us advocate for equity in our economy.
3. explore Jesus' expansive welcome and Paul's teachings on baptism, which can inspire us to resist sex and gender discrimination.
4. reflect on our own stories and employment experiences and discuss where we see sexism and discrimination.

## Module 4: What does economic sexism look like, and how can we seek equity for all?

*\*(Note to leaders: Read the following three quiz questions out loud and ask people what they think are the correct answers.)*

1. How much income will an individual caregiver lose over the course of their lifetime due to lost wages and benefits?  
a. \$274,000.00   b. \$164,000.00   c. \$72,000.00   d. \$325,000.00
2. What percentage of minimum-wage earners are women?  
a. 66%                      b. 50%                      c. 35%                      d. 46%
3. What percentage of transgender individuals reported an adverse job outcome (being fired or denied a promotion) because of being transgender?  
a. 25%                      b. 35%                      c. 18%                      d. 47%

"In total, the impact of caregiving on the individual female caregiver in terms of lost wages and Social Security benefits over her lifetime equals \$274,044 ... as well as an estimated \$50,000 in lost pension income."<sup>4</sup>

A survey of transgender individuals reports, "Forty-seven percent said they had experienced an adverse job outcome, such as being fired, not hired or denied a promotion because of being transgender/gender non-conforming."<sup>5</sup>

"[M]edian weekly earnings for women who usually worked full time in 2012 were 82.8 percent of what their male counterparts earned."<sup>6</sup>

*\*(Note to leaders: Divide into small groups and invite each group to read one of the following stories aloud.<sup>7</sup> They will then discuss the reflection question for each story.)*

### Geri's story: An underemployed and underpaid caregiver

I am 52 years old, and I work 30 hours a week at a large retail store. I have a 10-year-old daughter. A year ago my mother fell and sustained an injury that prevented her from caring for herself, so I cut my hours to part-time to help her. When I worked full-time, I was paid an hourly wage that covered our family expenses. I earned less than my male co-workers, but I did get health insurance for myself and my daughter. I lost our health insurance when I changed to part-time work.

My brother helps our mother too. But he doesn't think cooking and cleaning are a man's work. So I spend more time caring for my mom than my brother does. I devote about 15 hours a week to helping my mom. If I could get compensated – even a little – for assisting my mother, it would help me feel like I wasn't so on the edge financially. And I could put some money away for my daughter's education.

**Reflect on Geri's story:** What assumptions about men, women and work do you hear in Geri's story? What is your reaction to her brother's belief that some duties are "women's work," and that women are better caregivers than men? How might your faith lead you to be a neighbor and act for justice for Geri?

"Women spend about four hours a day on unpaid work, while men spend about two hours and a half."<sup>8</sup>

The correct answers are:

1. Correct answer is a. \$274,000.00.<sup>1</sup> Answer d. is also correct if you count lost pension.
2. Correct answer is a. 66%<sup>2</sup>
3. Correct answer is d. 47%<sup>3</sup>

### Meg's story: Gender and sex discrimination at work

I am 29 years old, and I work full-time at a computer consulting company that has about 40 full-time employees. I get along with most of my co-workers, and I enjoy the technical part of my work. But there is one thing I don't like about my job. The company is really family centered. And by 'family' the owners mean a straight, married, heterosexual family with children. We have family-friendly parties at Christmas and the Fourth of July. But my partner, Amy, isn't welcome. She attended the Christmas party once, and some of the people I worked with practically refused to talk with her. They don't view my family as the right kind of family. I've stopped attending these "family" parties.

This may hurt me professionally. My employers also host family nights at sporting events. Two years ago, I did not attend a family night at a baseball game. I did not want to go without Amy, and she did not want to deal with my co-workers. Within 10 days, another employee from my division was promoted even though she has much less experience and technical skills than I do. She attended the baseball game with her family. I can't help but wonder if part of the reason that she got promoted instead of me is that she is straight, married and has kids.

**Reflect on Meg's story:** Where did you sense gender discrimination in Meg's story? How did Meg feel about the way Amy was treated by Meg's co-workers? If you were Meg's co-worker, what could you do to be a neighbor to Meg and support her at work?

### Many families and individuals suffer intersecting forms of discrimination and oppression.

*\*(Note to leaders: Direct participants to circle the words that catch their attention as this paragraph is read aloud.)*

It is important to recognize that many individuals experience multiple and intersecting oppressions all at once. They may face sex or gender discrimination. And they may also be treated differently because of their race or because of the language they speak. Some struggle because they are also caregivers, while many others aren't paid fairly because of their legal status. Far too many individuals struggle economically because of the way these different forms of oppression (sexism, racism, **ABLE-ISM**, **HETEROSEXISM**, and nationalism) intersect and harm them and their families.

**What does justice look like?** "Caring, serving, keeping, loving and living by wisdom – these translate into justice in political, economic, social and environmental relationships. Justice in these relations means honoring the integrity of creation and striving for fairness in the human family. It is in hope of God's promised fulfillment that we hear the call to justice; it is in hope that we take action."

(From the ELCA social statement *Caring for Creation*)?

## II. HOW ARE SEXISM AND GENDER AND SEX DISCRIMINATION EXPRESSIONS OF PERSONAL AND SOCIAL SIN? (10 MINUTES)

*\*(Note to leaders: Divide your group into small groups. Invite groups to read the following paragraphs aloud and discuss one of the reflection questions.)*

In our current economic context, Christians must speak up and call sexism and gender and sex discrimination what they are – sin. While sin occurs in our relationship with God, it also arises in creation when we sin against one another. Sexism and gender and sex discrimination are expressions of personal sin. When we think that others are of less value than we are because of their sex or gender, or when we believe that others do not bear God's image in the same way because of their gender identity or sexual orientation, we sin. We sin against the individual – who is the gift. And we sin against God – who is the giver.

In addition, sexism and gender and sex discrimination are also social or structural sin. This occurs when the very structures, rules, and policies of companies, institutions and communities discriminate against groups of people and individuals. Unfortunately, we often knowingly and unknowingly participate in these sinful structures. For example, we may work for, shop at, or invest in companies and institutions that have sexist or discriminatory policies and labor practices. In addition, our individual sexist beliefs may stop us from seeing structural sins.

The leadership gap and the wage gap between men and women is widely documented. But what about in the church? Perhaps sexist personal beliefs about women, work, men and leadership are supporting structural policies about education, employment and compensation that curtail economic well-being and make it difficult for women to assume leadership positions in the ELCA.

“New national data reveals that women clergy earn 76 cents for each dollar earned by male clergy.”<sup>10</sup>

Within the ELCA, women clergy on average earn 86 cents for each dollar earned by male clergy.<sup>11</sup>

“If the pace of change in the annual-earnings ratio continues at the same rate as it has since 1960, it will take another 45 years, until 2059, for men and women to reach parity.”<sup>14</sup>

The gender pay gap: A recent report shows that – compared to what a white, male worker earns – Hispanic women earn 54 percent, African American women earn 64 percent, American Indian women earn 59 percent and Asian American women earn 90 percent.<sup>12</sup>

“[I]n 2009 ... women one year out of college who were working full time were paid, on average, just 82 percent of what their male peers were paid.”<sup>13</sup>

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## Module 4: What does economic sexism look like, and how can we seek equity for all?

Reflection questions on the sins of sexism and gender discrimination

1. **Who does the household chores where you live?** Who does which chores in your household? Are household tasks based on any sex or gender stereotypes? Do you want to make any changes to the way these tasks are assigned? “American girls spend about two hours on chores a week more than boys, and are 15 percent less likely to be paid for them.”<sup>15</sup>
2. **Think about where you work.** What percentage of the employees at your work are male or female? Is there an equal balance of men and women in leadership? What do you notice about how individuals are treated in terms of gender and sex at your workplace? How are LGBTQ individuals treated where you work?
3. **Consider clergy inequity.** Why do you think that women who are clergy of all denominations still earn so much less than men who are clergy? Why did the ELCA have only nine bishops who are women out of a total of sixty-five in 2015? Where do you see personal or structural sin affecting clergy compensation or leadership equity?

*\*(Note to leaders: This exercise is optional if you have time. The goal of this activity is to have people experience inequity.)*

An inequity exercise: Tell people not to eat the candy you are going to give them, and tell participants you are going to reward them for being such good learners. Then give each man in the room 10 M&Ms. Then give some of the women seven M&Ms and give some of the other women six M&Ms. Ask participants how they feel about the unfair distribution of the candy. Is there any relationship between how much candy someone received and their participation in the discussion? What would neighbor justice look like in this situation?

### III. HOW CAN SCRIPTURE AND TRADITION EMPOWER US TO RESIST SEXISM AND GENDER AND SEX DISCRIMINATION?

(15 MINUTES)

*\*(Note to leaders: Have the activity supplies ready at the tables before your module begins. Read the following paragraphs aloud and invite participants to circle words that catch their attention. Invite participants to move right into the activity after the paragraphs are read.)*

Even though it may seem impossible, hearts can change, and sexist and **HETERONORMATIVE** (supports only heterosexuality) stereotypes can be laid aside to create a more just economic life together. As Lutheran Christians, the promises of Scripture and the example of Jesus Christ embolden us to resist sexist beliefs and discriminatory economic practices.

**All people are co-creative creatures called by God to work in the world.**

In Genesis 1:26 we read that humans were created in God's image at the same time. "Then God said, 'Let us make humankind in our image, according to our likeness.'" In Genesis 2:22 we read, "[A]nd the rib that the Lord God had taken from the man God made into a woman and brought her to the man." Even though Genesis describes the creation of humans in two ways, people often focus on the story of Eve being made from Adam's rib. This account has been used to justify the hierarchy of males over females.

But Genesis 1 offers the word that everyone bears the image of God equally. Today, many biblical scholars and theologians suggest that being created in God's image means that (1) humans are co-creative creatures with God. And being in God's image also means that (2) as persons—like the persons of the Trinity—we are called to be in relationship with God, others and creation. As co-creative creatures we are called to use our talents and gifts to serve the neighbor in God's good world. Because all persons are in God's image and are of equal value, discriminating against someone (or a group) based on their race, sex, nationality, gender, religion, orientation, class or embodiment is sinful and unjust. When we strive for economic justice, and when we do this work in and with the Holy Spirit, we live into the biblical promise that everyone is made in God's image.

**We are called to create welcoming communities where all of God's children are treated equitably.**

There are several themes in the New Testament that can support us as we work for economic and workplace justice. If we employ a neighbor-justice reading, we can see two closely related promises that empower our work for economic equity. The first is Jesus' practice of expansive welcome, and the second is Paul's teachings about baptism.

Many times in his ministry, Jesus refused to treat people differently because of their national identity, embodiment, family background or sex and gender. He spoke with and ministered to Romans, Samaritans and to those who were sick. In one text, Jesus even refused to distinguish between his biological family and his followers. He said, "My mother and my brothers are those who hear the word of God and do it" (Luke 8:21-22). Empowered by the Holy Spirit we can follow Jesus and set aside cultural stereotypes about sex, gender, race, nationality, etc. And we can work toward justice for all by practicing Jesus' expansive welcome in our vocations, faith-families and places of employment.

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## Module 4: What does economic sexism look like, and how can we seek equity for all?

“[M]edian weekly earnings for women who usually worked full time in 2012 were 82.8 percent of what their male counterparts earned.”<sup>15</sup>

As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. (Galatians 3: 27-28)

The second biblical resource that empowers us is the promise that through our baptism God has united us. Baptism into the body of Christ creates a unity that makes the distinctions of sex, economic class, status and nationality less important than each person's identity in Jesus Christ. God has made us each as we are, and Christ has made us one. Culturally determined stereotypes about women/men, poor/rich, resident/immigrant, slave/free, straight/queer or able-bodied/disabled must be rejected. This baptismal impartiality – like Jesus' expansive welcome – enlivens a radical vision of a social and economic community based on equity.

### Reflection activities:

*\*(Note to leaders: Lead the group in one of the following reflection activities.)*

*Reflect on being a created co-creator by making a symbol of creativity. Using the craft clay provided, ask participants to create a shape, object or symbol that represents creativity for them. Then ask people to get into pairs and discuss the following questions. (1) How does your sculpture symbolize creativity for you? (2) What do you do as a part of your daily work that is creative? (3) How would you feel if someone told you you could not use your creative talents because of your race, sex, gender, embodiment, educational level or citizenship status?*

*Reflect on Jesus' expansive welcome by creating a welcome mat. Using the paper, pens and crayons provided, ask participants to write words or draw images on the welcome mat that express Jesus' expansive welcome. Next ask participants to write or draw the words or images that make them feel welcome. Then ask people to get into pairs and discuss the following questions. (1) What words or images did you put on your welcome mat? (2) What things does your congregation do that may discourage new people from attending services? (3) What would it look like if your congregation extended Jesus' expansive welcome to visitors?)*

## IV. HOW CAN LUTHERAN TEACHINGS ABOUT VOCATION HELP US ADVOCATE FOR JUSTICE IN OUR COMMON ECONOMIC LIFE? (5 MINUTES)

*\*(Note to leaders: Ask volunteers to read the following paragraphs aloud. If you have time, discuss the reflection questions on vocations in pairs.)*

As Lutheran Christians, we can draw on Martin Luther's teachings about vocation as a way of valuing and respecting each person's work. Luther taught that every person is called to serve God and the neighbor in creation. Our vocations can be described as the ways that we respond to this call from God and use our gifts to serve the neighbor in the world. Lutheran theology teaches that almost any work, paid or unpaid, can be understood as a vocation, whether one is baking or banking, planting or parenting. Furthermore, we have several vocations at the same time (student or worker, family-member, citizen, volunteer, etc.). It is also important to celebrate and support those whose vocations call them to work that is unpaid but nevertheless is a vital contribution to community and neighbor.

“[A]lthough in this life grace has many forms and there are various kinds of vocations, the same God is the God of all ... whether they are rich or poor, provided that they hold fast to the Word and persevere in the faith.”<sup>16</sup>

In addition, Luther claimed that God is working in our work and through our bodies. He wrote, “God no longer wants to act in accordance with God's ... absolute power but wants to act through God's creatures, whom God does not want to be idle. Thus God gives food, not as ... when God gave manna from heaven, but through labor, when we diligently perform our calling.”<sup>17</sup>

So when we think about the difficult realities of sexism and gender and sex discrimination, we can argue that every person's work should be respected. Work can be an expression of an individual's creativity and vocation, and everyone should be equitably paid. Because there are many phases in each person's vocation and life journey, we should also honor the callings of those who are in situations (unemployed, underemployed, retired, etc.) in which they are not compensated for their work.



### Reflection questions on vocation: (If you have time.)

1. Ask people to pair off and discuss what they view as their gifts or talents and how they use these gifts in the world to serve the neighbor.
2. Discuss how you would feel if someone in authority said you could not pursue your vocation (or your career) because of the assumptions that they made about you as an individual or as a member of a particular group.

### V. IN CLOSING: (5 MINUTES)

*\*(Note to leaders: The leader should gather the group and read the following summary, guide the closing prayer, and point participants to the out-the-door activities.)*

### What have we learned?

This module is grounded in the promise that God calls all people to just and equitable relationships with others and creation. We have recognized how our economic relationships are often distorted and fractured by the personal and structural sins of patriarchy and sexism. We've been called to embrace one another in relationship as equal co-creative creatures in God's image. We have encountered Jesus' practice of expansive welcome and renewed our understanding of the way baptism unites us as one body in Jesus Christ. Finally, we have learned how Lutheran teachings about vocation empower us to help all people equitably live out their vocations in the world. These promised gifts can help us as we work for justice on behalf of the neighbor in God's good creation.

*\*(Note to leaders: As an option, you could conclude by discussing the following questions in a large group. Before beginning the discussion, ask everyone to quietly formulate their brief answer to one of the questions below.)*

1. What will you take away from this module? What was useful for you?
2. Read the action steps below. Which might you take to advocate for economic justice for yourself or the neighbor?
3. What will you tell a close friend or family member about what you learned here today?
4. What other steps might you take as a way of following up on what you learned?

**Closing prayer** \*(See Devotional Options.)

**Out the door**

1. **Complete the response form** found on page 129 or online at <https://surveys.elca.org/scripts/rws5.pl?FORM=wjss4>.
2. Read this module's **Going Deeper**.
3. **As you move through your week**, notice places where there is a need for practices of neighbor justice around sexism and ask the following questions. What is my prayer right here? What action might I take on behalf of the neighbor?
4. **Learn and reflect:** Have a conversation with your family about who does household chores and what tasks each family member performs. Do the members of your household help with tasks that are typically associated with a particular sex or gender? Do you want to make any changes to the way family members keep your household running?
5. **Learn and discuss:** What are the salary and benefit packages of the part-time and full-time employees in your congregation? Ask a member of your church council how your pastor's salary compares with that of other clergy in the area. Contact the synod office and ask your bishop about the differences between what male and female clergy are paid in your synod.
6. **Learn and advocate:** Find out if your state (or employer) offers legal protections for LGBTQ individuals against discrimination on the basis of sexual orientation and gender identity and expression. If not, find out which advocacy groups are doing this work and join their efforts.

## GOING DEEPER FOR MODULE 4

**If you want to know a bit more about personal sin:** When we accept harmful cultural stereotypes about what a “man” can do, what is a “woman’s” proper role, or how a “gay man” or “lesbian woman” should be or act, we sin as well. We fail to receive these people as God’s unique children who are called to live out their vocations in the world. In addition, we also limit the possibilities for our own lives and work when we accept sexist stereotypes about gender, sex, family and work.

**If you want to know a bit more about the inter-weaving of social and personal sin:** Brazilian theologian Gustavo Gutiérrez describes the interconnection of personal and social sin this way. “[S]in is a historical reality, it is a breach of the communion of persons with each other, it is a turning in of individuals on themselves ... sin is a personal and social intrahistorical reality.”<sup>18</sup>

**If you want to know more about Luther’s teaching that Christians are simultaneously saint and sinner:** As Lutherans we are well prepared to confess the personal and social sins of sexism and gender and sex discrimination. This is because Luther taught that Christians are saint and sinner at the same time. He wrote, “Now, is the Christian individual perfectly righteous? No, for they are at the same time both a sinner and a righteous person.”<sup>19</sup> Acknowledging that we are sinners helps us confess that we often participate in organizations and structures with discriminatory policies and practices. Trusting that through faith in Christ our sins are forgiven frees us from the need to prove our own self-worth and frees us to recognize the God-given dignity of all people, in our communities and in our workplaces.

**If you want to know more about being a co-creative creature working in God’s good world:** Lutheran theologian Philip Hefner describes being a co-creator this way. “Human beings are God’s created co-creators whose purpose is to be the agency, acting in freedom, to birth the future that is most wholesome for the nature that has birthed us.”<sup>20</sup> Every single person has a vocation to co-create with God in the world. When an individual is denied the chance to pursue their vocation because of their sex or gender, they are being treated unjustly. If someone (like Geri) is compelled to perform work because it is supposedly woman’s or man’s work, that person’s creativity is being limited. And when someone receives lower pay because of sexual orientation (like Meg), this person is being denied the opportunity to thrive economically as a co-creative creature in God’s good world.

**If you want to know more about Jesus’ expansive welcome:** Jesus did call 12 male disciples (Matthew 10:1-4). But the Gospels also reveal that Jesus was closely followed by and ministered to by women (Luke 8:1-3, Luke 10, and John 11). Jesus taught about God’s expansive welcome by telling a story about a banquet. When the people with money and status refused to attend, the host extended an expansive welcome to all kinds of people. (Luke 14:15-24)

**If you want to know more about how law and gospel encourage us to seek equity for all:** Jesus welcomed many, but he also challenged people to turn from selfishness and sin, and he called them to put the needs of the neighbor before

their own needs. When Jesus told the rich young man to give his money to the poor, the young man could not do it. “When the young man heard this, he went away sad, because he had great wealth” (Matthew 19:21-22). Jesus’ words welcomed some, and accused others – like the young man.

Martin Luther recognized this dynamic in Jesus’ teachings and in all of Scripture. Luther distinguished between the law and the gospel. Luther wrote, “From this it is sufficiently evident what the distinction is between the Law and the Gospel. The Law never brings the Holy Spirit; therefore it does not justify, because it only teaches what we ought to do. But the Gospel does bring the Holy Spirit, because it teaches what we ought to receive.”<sup>21</sup> The law includes the divine activity of God’s good and just demands. The gospel is the good news of God’s salvation given in Jesus Christ. The law urges us to confess that we participate in and therefore perpetuate sexist structures. The gospel frees us to live into the promise of a new community where everyone is equally valued. Both law and gospel call us to create economic justice for ourselves and for our neighbors.

## ENDNOTES

<sup>1</sup> “Older Women Workers and Economic Security,” Women’s Bureau, U.S. Department of Labor updated February 2015, [http://www.dol.gov/wb/factsheets/olderwomen\\_issuebrief-f-508.pdf](http://www.dol.gov/wb/factsheets/olderwomen_issuebrief-f-508.pdf).

<sup>2</sup> Tara McGuinness, David Madland, Nick Bunker, “Women and Families Would be the Lead Recipients of a Minimum-Wage Boost,” *Center for American Progress*, February 2013, <https://www.americanprogress.org/issues/labor/news/2013/02/13/53334/women-and-families-would-be-the-lead-recipients-of-a-minimum-wage-boost/>.

<sup>3</sup> Jaime M. Grant, Lisa A. Mottet, Justin Tanis, “Injustice at Every Turn: A Report of the National Transgender Discrimination Survey,” National Gay and Lesbian Task Force, [http://www.thetaskforce.org/static\\_html/downloads/reports/reports/ntds\\_full.pdf](http://www.thetaskforce.org/static_html/downloads/reports/reports/ntds_full.pdf).

<sup>4</sup> US Department of Labor, [http://www.dol.gov/wb/factsheets/olderwomen\\_issuebrief-f-508.pdf](http://www.dol.gov/wb/factsheets/olderwomen_issuebrief-f-508.pdf).

<sup>5</sup> National Gay and Lesbian Taskforce and National Center for Transgender Equality, [http://www.thetaskforce.org/static\\_html/downloads/reports/reports/ntds\\_full.pdf](http://www.thetaskforce.org/static_html/downloads/reports/reports/ntds_full.pdf).

<sup>6</sup> Lawrence H. Leith. “Why Do Women Still Earn Less Than Men?” U.S. Department of Labor, published June 2014, <http://www.bls.gov/opub/mlr/2014/beyond-bls/why-do-women-still-earn-less-than-men.htm>.

<sup>7</sup> These stories are based on composite situations shared with members of the task force.

<sup>8</sup> Bill Gates and Melinda Gates, “Our 2016 Annual Letter: If You Could Have One Superpower, What Would It Be?” *gatesnotes*, published Feb. 22, 2016, [https://www.gatesnotes.com/2016-Annual-Letter?WT.mc\\_id=02\\_22\\_2016\\_20\\_AL2016\\_MED-media\\_&WT.tsrc=MEDmedia](https://www.gatesnotes.com/2016-Annual-Letter?WT.mc_id=02_22_2016_20_AL2016_MED-media_&WT.tsrc=MEDmedia).

<sup>9</sup> *Caring for Creation: Vision, Hope, and Justice*, (Chicago: Evangelical Lutheran Church in America, 1993), 6.

<sup>10</sup> Tobin Grant, “Gender pay gap among clergy worse than national average—A first look at the new national data,” *National Religion News Service*, published Jan. 12, 2016, <http://tobingrant.religionnews.com/2016/01/12/gender-pay-gap-among-clergy-worse-than-national-average-a-first-look-at-the-new-national-data/#sthash.jCEtYJr5.dpuf>.

<sup>11</sup> “45th Anniversary of the Ordination of Women in the Evangelical Lutheran Church in America, Rostered Leader Survey” (Chicago: Evangelical Lutheran Church in America, forthcoming).

<sup>12</sup> “The Simple Truth About the Gender Pay Gap,” *American Association of University Women*, published February 2016, <http://www.aauw.org/research/the-simple-truth-about-the-gender-pay-gap/>.

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## Module 4: What does economic sexism look like, and how can we seek equity for all?

<sup>13</sup> “Graduating to a Pay Gap: The Earnings of Women and Men One Year After College Graduation Executive Summary and Recommendations,” American Association of University Women, published March 2013, <http://www.aauw.org/files/2013/03/Graduating-to-a-Pay-Gap-The-Earnings-of-Women-and-Men-One-Year-after-College-Graduation-Executive-Summary-and-Recommendations.pdf>.

<sup>14</sup> Ariane Hegewisch and Heidi Hartman, “The Gender Wage Gap: 2014,” Institute for Women's Policy Research, published September 2015, <http://www.iwpr.org/publications/pubs/the-gender-wage-gap-2014#sthash.dGHVDvs3.dpuf>.

<sup>15</sup> Bill Gates and Melinda Gates, see footnote 2.

<sup>16</sup> Martin Luther, “Lectures on Genesis,” 1535, LW 3:142.

<sup>17</sup> *Ibid.*, 274; see also 273.

<sup>18</sup> Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll: Orbis Books, 1988), 85.

<sup>19</sup> Luther, “Lectures on Galatians,” 1535, LW 26:260.

<sup>20</sup> Philip J. Hefner, *The Human Factor: Evolution, Culture, and Religion* (Minneapolis: Fortress Press, 1993), 27.

<sup>21</sup> Luther, LW 26:208.

## RESPONSE FORM

### What does economic sexism look like, and how can we seek equity for all?

1. What is the name of your congregation, school, group or organization?

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2. What is the ZIP code?

3. Is this response from an individual or group?

- Individual
- Group: how many people are in the group?
- 2 – 5
  - 6 – 10
  - 11 – 20
  - 21 or more

4. How valuable did you find Module 4: What does economic sexism look like, and how can we seek equity for all?

	Not valuable	A little valuable	Moderately valuable	Valuable	Very valuable
I. What are the basics that we should know about sex and gender discrimination in the workplace and broader economy?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
II. How are sexism and gender and sex discrimination expressions of personal and social sin?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
III. How can Scripture and tradition empower us to resist sexism and gender and sex discrimination?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
IV. How can Lutheran teachings about vocation help us advocate for justice in our common economic life?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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**Module 4: What does economic sexism look like, and how can we seek equity for all?**

5. As a result of participating in this module, what did you learn?

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6. What do you see as the greatest strength of this module on economic sexism?

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7. What do you see as the greatest weakness of this module on economic sexism?

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8. Based on your conversations during this module, what would you like our church (the ELCA) as part of Christ's body to say and do?

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The form is complete – thank you!

Please send the completed form to:  
Evangelical Lutheran Church in America  
Research and Evaluation  
8765 W. Higgins Rd.  
Chicago, IL 60631-4101