



advocates for inclusiveness

*Building a Church that
Values and Empowers All Persons
for Full Participation in the Church
and Community*

General Commission on the Status and Role of Women
General Commission on Religion and Race

ADVOCATES FOR INCLUSIVENESS

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Some paragraph numbers for and language in the Book of Discipline and Book of Resolutions may have changed in the 2008 revision, which was published after these Guidelines were printed. We regret any inconvenience.

MANUFACTURED IN THE UNITED STATES OF AMERICA

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Welcome

You are so important to the life of the Christian church! You have consented to join with other people of faith who, through the millennia, have sustained the church by extending God's love to others. You have been called and have committed your unique passions, gifts, and abilities to a position of leadership. This Guideline will help you understand the basic elements of that ministry within your own church and within The United Methodist Church.

Called to Spiritual Leadership

Each person is called to ministry by virtue of his or her baptism, and that ministry takes place in all aspects of daily life, in and outside the church. As a pastoral leader or leader among the laity, your ministry is not just a "job," but a spiritual endeavor. You *are* a spiritual leader now, and others will look to you for spiritual leadership. What does this mean?

First, *all* persons who follow Jesus are called to grow spiritually through the practice of various Christian habits (or "means of grace") such as prayer, Bible study, private and corporate worship, acts of service, Christian conferencing, and so on. Jesus taught his disciples practices of spiritual growth and leadership that you, as a disciple, are to share with others as they look to you to be a model and guide.

Second, it means that you always keep your eye on the main reasons for any ministry—to help others grow to a mature faith in God that moves them to action on behalf of others, especially "the least" (see Matthew 25:31-46). This is an aspect of "disciple making," which is the ultimate goal of all that we do in the church.

CULTIVATING VISION AND MISSION

As a spiritual leader, a primary function you carry is to help those you lead to see as clearly as possible what God is calling your church to be and to do. Ideally, your church council first forms this vision and then forms plans and goals for how to fulfill that vision. As a leader, you will help your team remain focused and accountable to honor the vision and goals to which the church is committed. You will help your team create and evaluate suggestions, plans, and activities against the measure: *Does this move us closer to our church's vision to bring others to God in this place and time?*

CHRISTIAN CONFERENCING

While there are appropriate and useful business-like practices that apply to church life, Christian practices distinguish the church as the church. In the United Methodist tradition, how we meet and work together is important. “Christian Conferencing” involves listening not only to each other, but also listening intently for the will of God in any given task or conversation. This makes prayer essential in the midst of “business as usual.” As Christians, we are called to “speak the truth in love.” This is a special way to speak in which we treat one another as if each of us were Christ among us. As a spiritual leader in your ministry area, you have the privilege and opportunity to teach and model these practices. By remembering that each of us is beloved of God and discerning the presence of God in all that the church does, every task becomes worshipful work.

THE MISSION OF THE UNITED METHODIST CHURCH

The United Methodist Church is a connectional church, which means in part that every local church is interrelated through the structure and organization of districts, conferences, jurisdictions, and central conferences in the larger “family” of the denomination. *The Book of Discipline of The United Methodist Church* describes, among other things, the ministry of all United Methodist Christians, the essence of servant ministry and leadership, how to organize and accomplish that ministry, and how our connectional structure works (see especially ¶¶125–138).

Our Church is more than a structure; it is a living organism. The *Discipline* describes our mission to proclaim the gospel and to welcome people into the body of Christ, to lead people to a commitment to God through Jesus Christ, to nurture them in Christian living by various means of grace, and to send persons into the world as agents of Jesus Christ (¶122). Thus, through you—and many other Christians—this very relational mission continues.

(For help in addition to this Guideline and the *Book of Discipline*, see “Resources” at the end of your Guideline, www.umc.org, and the other websites listed on the inside back cover.)

What Is My Job?

Your task as an advocate for inclusiveness—and as coordinator of your ministry group—is to help every ministry, every committee, and every aspect of your church to be intentional about the full and equal participation of women and racial/ethnic persons in the life of the church. You also have the role of helping the congregation to be aware of issues of injustice and opportunities for reconciliation, in the community and in the world, related to racism and sexism. Remember: What you do will reflect the fullness of the ministry of Christ.

News Flash: Why Advocates for Inclusiveness Are Needed

- Seeking work and the promise of a legal future in the United States, many residents from Mexico have lost their lives, suffocating to death in the back of windowless and unventilated trucks designed for hauling furniture. These tragic deaths have been reported in several states.
- Churches that welcome and assist recent immigrants in their communities often encounter undocumented persons. Some members come to appreciate the fear and rejection their guests endure just trying to make a living for their families. They appreciate their mutual humanity as children of God irrespective of laws and borders and different languages.
- Josie Smith-Malave, a former contestant on the TV show *Top Chef*, and two other women were physically assaulted and verbally abused in an anti-gay attack in New York; one of the women attacked was gay.
- Clergywoman Jane Roe (not her real name) received death threats when she brought sexual harassment charges against her district superintendent.
- Incidents of racism and sexism occur frequently in our society. In 2007 alone, media carried stories of the “Jena 6,” about disparate treatment black teens received from the public school and legal systems after confrontations with white youth. And months before, radio personality Don Imus referred to members of a women’s college sports team as “nappy-headed hos.” The media coverage, heated debate, and mass protests that often follow such incidents raise difficult questions for people of faith about the prevalence of institutional bias in our society.
- Sports teams continue to use names and have mascots that stereotype Native Americans—for example, the Indians, the Redskins, the Braves—and painfully offend many Native people by exploiting and distorting their names, images, and sacred traditions. The United Methodist Church, in its witness for justice and solidarity with sisters and brothers who have suffered from these insults for too long, moved the intended site of the 2012

General Conference to Tampa, Florida. The original site, Richmond, Virginia, has a professional baseball team named the Braves. Churches and annual conferences, too, are joining the many voices calling for an end to Native American mascots.

- Law enforcement officers in Nashville, Tennessee, received human trafficking identification training to help identify victims of sexual slavery after having raided several brothels. One participant noted, “We know how to look for domestic violence now, but 20 years ago, we didn’t. We need to know how to look for this form of sexual abuse.” Asian and Latina women seeking work in the United States are frequently victims of sexual slavery.

Use of the Phrase “*Women and Racial/Ethnic Persons*”

A key challenge in addressing issues related to inclusiveness is the language we use. We recognize that racial/ethnic women face discrimination both as women and as racial/ethnic persons. In this booklet, we use the phrase *women and racial/ethnic persons* (an abbreviated phrase) to refer to concerns of all women and of all persons who belong to racial and ethnic groups that compose a minority of the US population (also known as people of color).

What Are My Basic Responsibilities?

as a congregational leader who has agreed to be an advocate for an inclusive church, you have accepted an exciting yet challenging role. The work that you do along with your committee has the goal of creating and celebrating a congregation that enables full and equal participation of women and racial/ethnic persons.

There are four basic responsibilities:

1. **Build awareness** to keep the church council and the congregation aware of the meaning of the church’s commitment to racial/ethnic and gender inclusiveness in The United Methodist Church.
2. **Present and recommend** to the church council various opportunities for confronting racism and sexism, and help your church find opportunities for worship, fellowship, Christian nurture, and service with individuals, groups, and congregations across racial/ethnic and gender lines.
3. **Work with church leaders** and consult with the pastor to keep the congregation and church council abreast of community and congregational issues and concerns affecting women and racial/ethnic persons and to make appropriate recommendations for outreach and advocacy.
4. **Model inclusiveness** to inspire and coordinate efforts to help your congregation experience and reflect the inclusive community of God.

HOW DO WE DO IT? A FEW GOOD IDEAS FOR IMPLEMENTING BASIC RESPONSIBILITIES

- **Build awareness** by designing bulletin boards, oral and audiovisual presentations, and celebrations of special Sundays and cultural heritage observances, including Human Relations Day (January); Black History Month (February); Women’s History Month (March); Native American Ministries Sunday and Heritage Sunday (April); Asian/Pacific American Heritage Month (May); Peace with Justice Sunday (May); Hispanic/Latino(a) Heritage Month (September 15 to October 15); and Native American Heritage Month (November).
- **Present opportunities** for the congregation to study with, interact with, and minister with congregations of different races, and for the church to participate in vigils for racial justice and healing, and for justice and healing for women.
- **Work with church leadership**, including ministry groups such as missions, youth, Sunday school, United Methodist Women, and United Methodist Men. Encourage them to seek fellowship with groups of other races and groups in the community that work for justice, and to encourage women and racial/ethnic persons to occupy positions of visibility and influence in the church.
- **Model inclusiveness** with churches of other racial/ethnic groups through pulpit exchanges, joint worship services, dialogues, and cooperative mission and community service projects—such as vacation Bible school, neighborhood clean-up campaigns, and voter registration drives.

INCLUSIVENESS IS . . .

As United Methodists, “we recognize that God made all creation and saw that it was good. As a diverse people of God who bring special gifts and evidences of God’s grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus’ ministry to all persons. Inclusiveness means openness, acceptance, and support that enable all persons to participate in the life of the Church, the community, and the world. Thus, inclusiveness denies every semblance of discrimination. (§139, the *Book of Discipline*, 2008). Note: while the word *diversity* refers to the presence of women and men from various races, ethnicities and cultures, *inclusiveness* refers to not just presence but meaningful participation. This is why The United Methodist Church prefers to use the term *inclusiveness*.

QUICK-START TIPS

Build awareness. Publish the United Methodist definition of inclusiveness in church bulletins and newsletters, or on your congregation’s website or bulletin board. Advertise the congregation as one that welcomes women and men of all races and cultures.

Present opportunities. Share information about community events such as a cultural heritage celebration or a Women’s History Month exhibit, and

encourage church members or groups to attend and discuss with one another what they learned.

Work with church leadership. Share and explore concerns of the community and the world—for example, human sex trafficking, racial violence, and immigration issues—through church announcements, guest speakers, and study groups.

Model inclusiveness. Commit to having a worship service that brings in the praise experiences of other cultures or churches; also, recruit, encourage, and support women and racial/ethnic leaders in the local church, district, and annual conference.

ONE ADVOCATE'S EXPERIENCE

"I belong to a small congregation of 85 people. We are blessed because we have members from three races. We also had a community concern: racial/ethnic profiling (people being pulled over by the police because of their race or skin color). Our congregation participated in a prayer vigil for this injustice to stop. I encourage every advocate to do just one small thing—it will bless your life and your church."

What Does the Coordinator Do?

- Learns about racism, sexism, discrimination and their impact on individuals, congregations, communities, and institutions. How? By participating in training events and discussion forums, reading publications, visiting websites, and listening to people's experiences.
- Recruits members to serve as a ministry group and leads the group by sharing information and insights about inclusiveness, while also scheduling meetings, developing plans, and interpreting the group's work to the church council and the congregation.
- Attends all meetings of the church council to share recommendations and concerns.
- Seeks opportunities to work with other groups and ministries in the church, such as missions and Christian education, to make inclusiveness the responsibility of everyone in the church.
- Leads the group in praying for guidance, strength, and positive outcomes.

ONE ADVOCATE'S EXPERIENCE

"Despite having a congregation of 300 worshipers, we were sort of insular. We didn't reach out beyond our doors that much. I decided that placing information before our members would be our ministry group's work for a year. We created a bulletin board each month that highlighted local and global issues. Our ministry group partnered with the Missions group to have a speaker from our police department talk to our congregation about the immigration situation in our town. We were surprised to learn that some of our

businesses recruited workers from Mexico but left them to fend for themselves in terms of housing and health care. Some of our members went to town meetings to tell the businesses that they just couldn't create problems for the churches and charities to address; we all had to work together."

QUICK-START TIPS

Begin with prayer. Remember that these issues touch deeply and they are not "just politics." Rather, these issues challenge us to live according to Jesus' example to love our neighbor. The coordinator must rely on God's guidance and inspiration to address these issues effectively.

Read this booklet. Become informed about the theological and historical perspectives regarding women's status and roles, racial/ethnic diversity, and inclusiveness in The United Methodist Church.

Speak with your pastor. Meet with the pastor, the chair of the church council, and the previous chair of the inclusiveness ministry group to determine what are some concerns, priorities, challenges, and opportunities for ministry.

Review resources. Read the materials listed in the resources section.

Contact the conference office. Ask to be included on mailing lists of church coordinators working in the area of inclusiveness, if you are not already included. Your corresponding annual conference inclusiveness committee may be named Religion and Race or Status and Role of Women, or another name. Also, inquire about training opportunities and additional resources.

Work with your ministry group. Work with current members and recruit more members to help set goals and activities for the year that will build awareness about issues and to take action on concerns of racial/ethnic and sexual injustice.

Get in touch with community groups and other church groups. Work with these other groups to get additional information and to plan activities together.

Contact the General Commission on Religion and Race, (202) 547-2271, and the General Commission on the Status and Role of Women, (800) 523-8930, for resources and additional assistance as needed. See pages 29-30 for addresses to contact both commissions.

ONE ADVOCATE'S EXPERIENCE

"A new pastor in my congregation and a new pastor at the church down the street provided an opportunity for two congregations of different races—one Korean and one African American—to fellowship together. Although many members of the Korean congregation spoke fluent English, only one person in the African American congregation knew a few words in Korean. The Korean congregation suggested that the service be conducted in English with some translation. The African American congregation volunteered to learn an anthem and a choral prayer response in Korean (singing and speaking phonetically)."

FIVE THINGS ANY ADVOCATE CAN DO

1. Write a series of articles for the church newsletter or website about issues related to racial/ethnic or gender inclusiveness. Encourage feedback from readers.
2. Create a true-or-false quiz that relates to popular perceptions about people of different races and ethnicities and about the comparative roles of women and men (see “Checklist for an Inclusive Church” on page 24 for ideas and topics). Create the quiz as a bulletin insert; answer the questions and discuss issues during a mission moment the following Sunday. (You also could ask your pastor to preach a sermon(s) that highlight these perceptions from a biblical perspective.)
3. Contact a local Equal Employment Opportunity office or justice advocacy center, a Human Relations Commission, or the Department of Social Services to get statistics about sexual and racial harassment and discrimination, or sexual abuse of women and children in your area. Ask how the church can support positive changes.
4. Create a bulletin board in the church that displays news and editorial articles, photos and illustrations on concerns related to sexism (for example, harassment and misconduct) and racism from local, national, and international perspectives.
5. Develop and propose to your church council a policy on reducing the risk of sexual misconduct and abuse in the congregation, including a process for how the church will handle complaints. (Get help from the General Council on Finance and Administration, www.gcfa.org.)

ONE ADVOCATE’S EXPERIENCE

“I never was good at saying ‘No, I don’t want to do that.’ So I found myself as the advocate for inclusiveness in my church. I didn’t have a committee; I tried to recruit some others, but I was not successful. I could have shrugged my shoulders and done nothing, but I saw a television show about a man who was molested as a boy by his priest. It was something about seeing the pain on this man’s face that made me think, ‘It could happen here—right in my church.’ So I decided that I would ask the church council to adopt a policy to prevent sexual abuse of children. I read other policies online. (See umsexualethics.org.) Although we had one meeting with a lot of heated discussions, most members wanted to protect both our children and our church leaders. We now feel better about who we are as a congregation.”

How Is the Ministry Group Organized?

Because the local church has been given the freedom to organize to best meet its needs, there are several options for how the work of inclusiveness may be organized:

1. An individual may be elected as coordinator of a ministry group to work with the church council to plan inclusive church initiatives and ministries and to bring issues of injustice and opportunities for reconciliation to the attention and consciousness of the congregation.
2. In accordance with ¶254 of the *Book of Discipline*, 2008, the charge conference may elect annually a coordinator or ministry group chairperson for any or all of these areas: Christian unity and interreligious concerns, church and society, community volunteers, education, evangelism, higher education and campus ministry, missions, prayer advocacy, religion and race, status and role of women, stewardship, and worship.
3. Where necessary, the charge conference may combine the assignments of coordinators or ministry groups. For example, an individual may be elected as chairperson of outreach to help the congregation with concerns related to religion and race, status and role of women, Christian unity and interreligious concerns, church and society, and missions.

ORGANIZATION OPTIONS

According to the *Book of Discipline*, 2008, local churches may organize themselves in a manner that best fits their needs. As a result, your local church may address sexism and racism and the concerns of women and racial/ethnic persons in a variety of ways.

In this guide we use the term *coordinator(s)* to refer to the person or persons who carry out the ministry group's leadership role of advocating for an inclusive church. Two areas of particular emphasis on inclusiveness are Religion and Race and Status and Role of Women.

These areas correspond to the agencies of the general church that are charged with working toward the full and equal responsibility of racial/ethnic persons and women in the total life of The United Methodist Church: **the General Commission on Religion and Race** and the **General Commission on the Status and Role of Women**. Annual conferences and districts may also have groups that address issues of inclusiveness, using the corresponding names of the **Conference Commission on Religion and Race** and the **Conference Commission on the Status and Role of Women**.

How Do I Relate to Other Groups in My Church?

The Charge Conference

The coordinator of the ministry group is elected by the charge conference for a term of one year. According to ¶247 of the *Book of Discipline*, 2008, “the charge conference shall be the connecting link between the local church and the general Church and shall have general oversight of the church council.”

The Church Council

The church council shall provide for the planning and implementation of programs of “nurture, outreach, witness, and resources in the local church” and for the “administration of its organizational and temporal life.” (*Book of Discipline*, ¶252) As coordinator of the ministry group, you are a member of the church council (or other appropriate body) along with other church leaders, through which you address the needs and opportunities of the ministry group.

Other Program Areas

The coordinator of the ministry group is encouraged to work with leaders of all program areas of the local church, giving particular attention to church and society for racial/ethnic concerns and to United Methodist Women and United Methodist Men for gender concerns.

CHURCH AND SOCIETY

The coordinator of the ministry group is encouraged to cooperate with the ministry group on church and society in its efforts to eliminate racism and sexism in the local community, across the nation and around the world.

UNITED METHODIST WOMEN

Local units of United Methodist Women are committed to mission outreach and advocacy. The needs of women and children are their priority. Under the auspices of the Women’s Division of the General Board of Global Ministries, United Methodist Women move out into the world, from their local community to around the globe, to improve the lives of women and children and to challenge injustice in whatever form it takes. The local church ministry group on inclusiveness or the coordinator on the Status and Role of Women can provide a necessary focus inward to assist the congregation in addressing sexism and its impact on women and children and in fostering full and equal responsibility and participation of women in the total life of the congregation.

RACISM DEFINED

Racism has two components. First, it is the power of one race to dominate another, usually because of historical, traditional, and/or numerical power. Second, it is a prejudicial value system that assumes that the dominant race is innately superior. These two components represent racial prejudice plus power, which together equals racism.

Racism manifests itself in two distinct ways: personal and institutional. Personal racism is the collection of individual expressions, attitudes, and/or behaviors that accept the assumption that one race is superior to another. Institutional racism is the creation of and complicity with social patterns, laws, and procedures that provide implicit and explicit support of a racist value system. An individual from the dominant race can be open and welcoming to persons of other races but still participate in institutional racism by supporting (or neglecting to confront) systems and structures that manifest racism overtly or covertly.

SEXISM DEFINED

Sexism is a system of beliefs or world views that regard women as inferior and men as superior. Again, there are two components: personal and institutional. Institutional sexism is the creation of and complicity with social patterns, laws, and procedures that provide implicit and explicit support of a sexist value system. Men may support and welcome women as partners in ministry, but they may still participate in institutional sexism by supporting (or neglecting to confront) systems and structures that overtly or covertly manifest sexism.

Any attitude, action, or structure that excludes women from full participation in power and responsibility (economic, social, or political) and/or declares them inferior because of their gender is sexism. Sexism is manifested in a variety of ways: devaluing (for example, a legal system blames rape victims for dressing “provocatively”); harassment (for example, a boss demotes a woman employee who refuses to sleep with him); discrimination (for example, US women on average earn only 75 cents for every dollar earned by men doing the same work); and oppression (for example, persecuting women pastors, firefighters, or those working in other traditionally male vocations, trying to do a “man’s” job).

Biblical and Theological Foundations for Inclusiveness

Scripture tells us that in the beginning all people were created in God's image, thus becoming God's children, the household of God (Genesis 1:26-31). Throughout the biblical witness, we encounter God's call to humanity to live in right relationship with God and one another. (Isaiah 58:1-12).

The Ten Commandments provide guidance to God's people about honoring God, each other, and the sacredness of God's creation. In the New Testament, Jesus speaks of two great commandments: to love God with all our heart and to love our neighbors as ourselves (Luke 10:27). In the life of Jesus, we see how we are to live, how we are to reach across barriers of race and culture (such as when he spoke to the Samaritan woman at the well in John 4). Jesus teaches us how to engage women as full partners in ministry (as when he engaged Mary in theological discussion in Luke 10:38-42, instead of sending her to the kitchen to help Martha), and how to respond to issues of disability (as when he treated the man who was born blind, in John 9, with respect and mercy).

Furthermore, Paul asserts in Galatians 3:26-28 that Christian living requires us to live and work together and love one another across lines of race, clan, gender, and status: "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."

Therefore, from the perspective of our faith, racism, and sexism are sins that deny the wisdom of God's creation and deny the fullness of life promised to all believers. In Matthew 5:21-26, Jesus himself speaks out in a situation where people are insulted and ridiculed and being called "fool" by others who believe themselves superior. For Jesus, these situations are not less than murder in the heart.

Jesus takes such humiliating treatment by one human being toward another seriously because it is dehumanizing. It is a transgression and a deliberate act of defiance against God.

It is not enough to know what is wrong; it is also important to learn how to bring into existence the inclusive world that God designed. The *Book of Discipline*, ¶139, tells us that the "mark of an inclusive society is one in which all persons are open, welcoming, fully accepting, and supporting of all other persons, enabling them to participate fully in the life of the church, the community, and the world. A further mark of inclusiveness is the setting of church activities in facilities accessible to persons with disabilities."

CHRISTIAN RESPONSES TO THE SINS OF SEXISM AND RACISM

Theology is defined as the study of God and God's relation to the world. Feminist, womanist, *mujerista*, and liberation theologies bring the gospel message to bear on issues of oppression and dominance. Liberation theology asserts that scriptural holiness and discipleship should and must shape authentic Christian responses to the problems of racism, sexism, and classism and the growing gap between poverty and privilege.

The role of advocates for inclusiveness is vital to the spiritual health of the Church. While challenging, the work is critical to the commitment to end racism and sexism in order to bring the Church closer to becoming "one in Christ Jesus."

Advocates can make use of these theologies to help build an inclusive church, opening the door for people from different backgrounds to worship together, to grow together, and to be healed from the sins of racism and sexism, either as oppressors or as people who have been abused.

Liberation Theology is a protest against trampled human dignity and is drawn from life experiences and biblical texts that show God's preference for the poor. It is forged in a variety of contexts and speaks to the struggles against the plunder of the vast majority of humankind, in liberating love, and in the building of a new, just, and comradely society. (Gustavo Gutiérrez)

Feminist Theology includes the study and examination of Christian tradition, practices, interpretation of Scripture, and the nature of God and humanity's relationship from the perspectives and experiences of women. It rejects the notion that women are morally or spiritually inferior to men.

Womanist Theology draws on the strength of women, particularly African American women. The term "womanist" comes from the black folk expression of mothers to female children, "You acting womanish"—that is, like a woman. "Womanist theology shows appreciation for women's strength, emotional flexibility, and "commitment to the survival of an entire people, male and female" (Alice Walker).

Mujerista Theology draws from the personal and lived experiences of Hispanic/Latina women who have grown up in the convergence of very different cultures (the *mestizaje*) and histories (Amerindian, African, and Spanish) as well as liberation theology. (Ada María Isai-Díaz)

Models for Racial/Ethnic Inclusiveness

As your congregation works to bring about inclusiveness for racial/ethnic persons, here are some examples of ways to embark on this journey. These suggestions represent only a few of the many ways in which advocates for inclusiveness may proceed.

- Use a hymn or song each month from another racial/ethnic tradition (*Global Praise* hymnals, published by the General Board of Global Ministries and available from Cokesbury, are an excellent source for choruses).
- Encourage the church to use bulletin covers that reflect racial/ethnic inclusiveness.
- Teach the congregation short prayers in other languages for use in worship.
- Use the first language of hymns (“*Pues Si Vivimos*” / “When We Are Living,” *United Methodist Hymnal*, #356): if not the entire hymn, sing the refrain in the first language.
- Develop plans to maintain a mutual relationship with a congregation of a different racial/ethnic background. Plan and implement large and small-group activities together.
- Integrate worship experiences from different cultures, drawing on experiences at global gatherings, annual conference, or through videos and broadcasts of services.
- Make plans to observe and celebrate Black History Month (February), Women’s History Month (March), Asian-Pacific Island American Heritage Month (May), and Hispanic/Latino(a) Heritage Month (mid-September to mid-October), and Native American Heritage Month (November). Also, be sure to observe and contribute to churchwide offerings on United Methodist Special Sundays—especially Human Relations Day (in January), Native American Ministries Sunday (usually in April), and World Communion Sunday (in October). Order the interpretative materials, which feature racial/ethnic offering recipients, from United Methodist Communications.
- Encourage the congregation to address societal and justice issues that affect the church’s community and other communities near and far.
- Offer a four-to-six week Bible study that explores the biblical foundation of inclusiveness, the nature of racism, and diversity as one of God’s gifts.
- Publicize training experiences for people who want to work in the area of racial justice and reconciliation.
- Engage a facilitator who can assist white persons to be self-reflective by evaluating terms or images that may be perceived by others as stereotyped, degrading, or hurtful and by examining their own attitudes, beliefs,

- and behaviors, especially in regard to what is known as white privilege.
- Identify and challenge manifestations of racism in the printed, audiovisual, and electronic media and in the community.

ONE ADVOCATE'S EXPERIENCE

“Our neighborhood was changing. More Latino—and other—families moved in. Our membership was getting older; many young families preferred to live in new housing developments. Nothing was the same anymore. We tried to hang onto the way things were. Then one new family approached us about using our building for a family reunion dinner and worship service. We said yes—and didn’t ask for a rental fee. The family started coming to our church after that and brought other neighbors. We began to feel ourselves changing—but for the good. During our monthly hymn sing before morning worship, the father volunteered to play and sing several new hymns—at least they were new for me. The young people asked if he would help them form a group. Soon we had a new beat and a new sound in the sanctuary. Some people complained; but more people came to church. Pretty soon the old-timers adjusted. We may have gone kicking and screaming into becoming a more diverse congregation, but we sure are glad that the Spirit moved us.”

NOTES FOR CHANGING CONGREGATIONS AND COMMUNITIES

One goal for racial/ethnic inclusiveness is to increase the congregation’s awareness about its own community and to respond to any racial or cultural transitions that are occurring. To do this, the church can:

1. Identify the variety of racial/ethnic and cultural groups in the community.
2. Appoint a task team to gather demographic information about the neighborhood, and conduct a needs assessment among your neighbors. Present this information to the church council.
3. Review current ministries of the church to determine whether or not they address the needs and interests of people who live in your community. Adjust ministries and create new ones if necessary in consultation with the church’s neighbors.
4. Encourage the church leadership to identify one or more congregations or community groups of a different racial/ethnic makeup with which a learning and working relationship can be established.
5. Encourage the congregation to explore and address justice issues that affect the community.
6. Encourage the congregation to give financial support for projects that will benefit the community where the church is located or one nearby that it wants to serve.

7. Provide opportunities for fellowship at least twice a year that will help build ongoing relationships between the church and diverse members of the community.

CROSS-RACIAL APPOINTMENTS

One more goal for racial/ethnic inclusiveness is to cultivate a caring environment in which a viable multicultural or multiracial/ethnic ministry may occur through the appointment of a pastor from a different racial/ethnic background than the majority of the congregation.

1. Provide leadership to ensure that the committee on pastor-parish (or staff-parish) relations is supportive of the open itineracy concept.
2. Help the congregation understand that cross-racial/ethnic appointments are an important and often beneficial part of a Christian commitment to inclusiveness.
3. Seek pastoral input through sermons, Bible study, meetings, and church newsletters to provide biblical and theological insight about inclusiveness.
4. Ask the church council and appropriate ministry groups to provide opportunities for the congregation to experience varied styles and forms of worship.
5. Organize prayer and study groups that focus specifically on the vision of racial and gender inclusiveness for the congregation.

Racism: Key Definitions

Although words such as *prejudice*, *bigotry*, *discrimination*, *stereotype*, and racial harassment describe the nature of *racism*, they all have distinct meanings.

Prejudice is an unfavorable judgment or feeling about something without the benefit of knowledge, thought, or reason.

Bigotry is an extreme intolerance of any creed, belief, opinion, or group that differs from one's own; it is an acute form of prejudice.

Discrimination is the collection of practices and policies that are based on prejudice or partiality; it is the power to exercise differential treatment.

Racial/ethnic harassment is overt or covert abuse of persons based on their race or ethnicity. This abuse can be manifested through inappropriate language, behavior, or other intimidating or unwanted actions. (See "Racial/Ethnic Harassment," the *Book of Resolutions*.)

Racism occurs when one group intentionally or unintentionally uses its inherent power to enforce its racial prejudices against other groups in society.

Models for Gender Equality and Sexual Wholeness

There are many ways your congregation can work to bring about inclusiveness of and justice for women in your church and community. The following list will give you some ideas that you can adapt to fit your situation.

- Recruit women as committee members and leaders in all aspects of congregational life, including traditional (such as nursery workers) and non-traditional (such as trustees) roles.
- Tell your district superintendent and bishop that your church will welcome a woman pastor as leader of your congregation.
- Ask pastors and lay speakers to create sermons and Bible studies on women in the Bible, and to use sermon illustrations that include the lives and challenges and contributions of historic and contemporary women.
- Encourage the pastor and worship leaders to use gender-inclusive language in the printed bulletin and spoken word. (Most official United Methodist publications use the New Revised Standard Version of the Bible, which employs inclusive language about humanity.)
- Support community organizations that champion women's equality and empowerment.
- Create a sexual harassment policy to help ensure safety and justice for women (see Sexual Harassment Policy: A Sample, p. 22).
- Invite speakers from advocacy centers or domestic violence shelters to speak about violence against women.
- Encourage members to review their employers' policies on gender equality in hiring and on addressing sexual harassment.
- Offer worship services for discernment of gender injustice; encourage persons who have been victimized to come forward for support and healing.

INCLUSIVENESS OF WOMEN

The United Methodist Church recognizes that every person, woman or man, is a full and equal part of God's human family. Thus the church is committed to ending gender inequity so that there is full and equal responsibility and participation for women in the life and mission of the church.

MAJOR AREAS OF EMPHASIS

Three key words have come to signify the major areas of work of this ministry group on behalf of women: *advocate*, *catalyst*, and *monitor*. There are specific opportunities to live out these roles in the life of the church.

An *advocate* speaks on behalf of women, enabling them to claim their rightful place in decision-making arenas and providing the church with the wisdom, life experiences, and perspectives of women. Remember, to be an advocate is to stand beside a person, sharing both pain and joy. Consider these opportunities:

- Work with individual women, lay and clergy, who experience discrimination as employees or volunteer leaders.
- Work with women who experience sex discrimination in carrying out designated leadership roles or in receiving services from the church.
- Advocate on behalf of an individual woman who is experiencing discrimination, harassment, or violence.
- Work to bring about changes on behalf of all women or particular groups of women such as laywomen, younger women, racial/ethnic women, immigrant women, clergywomen, single women, low-income women.

A person serving as a *catalyst* seeks to bring together previously separate and seemingly incompatible elements, revealing new perceptions, new roles, and new empowerment for women in the church and in the world. Consider these opportunities:

- Take an inventory of the needs and expectations of women in the church.
- Identify and reach out to women and groups of women whose needs are not being met by the church.
- Encourage women to take responsibility for leadership in the church.
- Work with other ministry groups in the church and with women to ensure full and equal participation of women.

The role of a *monitor* is to examine the ongoing life and commitment of the church in areas related to inclusiveness. Consider these opportunities:

- Pay attention to sermons, church publications, and meetings for biblical and other faith stories about women and that portray women as spiritual and moral leaders.
- Evaluate how gender-inclusive and exclusive language and imagery is used in worship and church media.
- Compare the number of women and men in leadership and the quality of their participation in the life of the church. Are women involved in forming policies as well as carrying out policies set by others? Are women and men represented on all church committees and ministries, or are women pigeonholed as Sunday school teachers and kitchen workers, while men serve as ushers and finance committee leaders?
- Survey and talk with church members about their attitudes on women in pastoral and lay leadership, inclusive language, and other issues relative to women.
- Report results of monitoring annually (or every two years) to measure changes and provide opportunities for reflection on the inclusiveness of women.

KEY DEFINITIONS

Sexual Abuse is ordinarily thought of as a sexual invasion of the body by force. It is more than that. It includes rape, sexual assault, indecent exposure, statutory rape, and involuntary or voluntary sexual intercourse with a child. It also is promotion of prostitution, pornography, indecent assault, and aggravated indecent assault.

Sexual Harassment is any unwanted sexual advance or demand—either verbal or physical—reasonably perceived by the recipient as demeaning, intimidating, or coercive. Sexual harassment always must be understood as an abuse of power in a relationship, rather than exclusively as a sexual issue. It also includes, but is not limited to, the creation of a hostile or abusive working (or ministry) environment, resulting from discrimination based on gender.

Sexual Misconduct is the action that occurs when a person within a ministerial or leadership role (lay or clergy, pastor, educator, counselor, youth leader) engages in sexual contact or sexualized behavior with a congregant, client, employee, student, staff member, co-worker, or volunteer within the ministerial relationship. This is a betrayal of a sacred trust, a violation of the ministerial role, and an exploitation of those who are vulnerable in that relationship.

Sexism (see definition on p. 14).

SEXUAL HARASSMENT POLICY: A SAMPLE

This SAMPLE policy is that of the General Commission on the Status and Role of Women. To see other policies, visit www.umsexualethics.org. This is only an example and is to be used as a guide. A policy must be adapted to a particular organization (church, annual conference, and so forth).

The _____ United Methodist Church affirms The 2008 *Book of Resolutions*, “Sexual Abuse Within Ministerial Relationships” (p. 150, Resolution No. 36) and “Eradication of Sexual Harassment in The United Methodist Church and Society” (p. 155 Resolution, No. 37), which states that sexual abuse within the ministerial relationship and sexual harassment within the church are incompatible with biblical teachings of hospitality, justice, and healing. In accordance with The 2008 *Book of Discipline*, ¶161F, all human beings, both male and female, are created in the image of God, and thus have been made equal in Christ. As the promise of Galatians 3:26-29 states that all are one in Christ, we support equity among all persons without regard to ethnicity, situation, or gender.

Sexual abuse within the ministerial relationship occurs when a person in a ministerial role of leadership (pastor, educator, counselor, youth leader, or other position of leadership) engages in sexual contact or sexualized behavior with a congregant, client, employee, student, staff member, co-worker, or volunteer.

Sexual harassment is an “unwanted sexual comment, advance, or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive.” “Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender” (The 2008 *Book of Discipline*, ¶161I). It also includes intimidating or coercive behavior that threatens or results in a tangible employment action.

Gender harassment is behavior that is harassing in nature against a woman because she is a woman or against a man because he is a man.

Sexual abuse within the ministerial relationship involves a betrayal of sacred trust, a violation of the ministerial role, and exploitation of those who are vulnerable. Similarly, sexual and gender harassment are usually understood as exploitation-of-power relationships, rather than as exclusively sexual or gender issues.

Sexual and gender harassment, sexual abuse, and misconduct of a sexual nature within the life of the Church compromise its moral mission. _____

United Methodist Church prohibits and will not tolerate these behaviors, which are sinful, demeaning, abusive, and wrong, and commits itself to fair and expedient investigation of any complaint of sexual and gender harassment, sexual abuse, or misconduct of a sexual nature within the church and to take action deemed appropriate and in compliance with the *Book of Discipline*. Further, the _____ United Methodist Church bears affirmative responsibility to create an environment of hospitality for all persons, male or female, which is free of these sins and encourages respect, equality, and kinship in Christ.

Some instances of harassment can be resolved informally by conversation between the parties or facilitated by mediation. In all other instances, the conduct must be reported immediately to the _____ or _____. If the conduct involves a clergy person, it must be reported to the clergy person’s supervisor, district superintendent, or the bishop. [*Note: the policy needs to provide alternative places to report, in the event that the person to whom a complaint ordinarily would be brought is the accused.*]

The _____ United Methodist Church will not retaliate against any person who brings forward a complaint. All staff, leaders, and volunteers are expected to immediately report any knowledge of harassment, abuse, or misconduct to any one of the persons listed above. Prompt and appropriate investigation and corrective action will be taken, including discipline. Persons who make false accusations will be disciplined.

While the _____ United Methodist Church cannot guarantee absolute confidentiality, it will make every reasonable effort to maintain confidentiality by disclosing information about the complaint only on a “need to know” basis and as necessary to promote God’s call for justice, reconciliation, and healing.

Anyone who has any questions or concerns about this policy or the issues addressed is encouraged to air those questions or concerns to the _____.

[A church may wish to write a guidance document that supports the policy. Possible items to include in that document may include: existence, purpose, and use of response teams; a statement about state law on mandatory reporting; a reference to other policies that might be applicable; an affirmation that reconciliation and resolution are continuing goals; information about screening of applicants for church positions; a date of implementation.]

Disclaimer: This policy is not a substitute for legal advice. The church should speak with the annual conference chancellor before adopting a policy.

Checklist for an Inclusive Church

building a community of love and justice for women and men of all races and cultures]

As the ministry group(s) working to bring about the full and equal participation of women and racial/ethnic persons in the life of the church, leaders may use this checklist to begin examining behavior and attitudes toward inclusiveness by race, ethnicity, culture, and gender.

Attitudes

- ___ Leaders show by words and actions that they regard all persons as equally beloved creations of God, made in God’s image, and worthy of God’s blessings.
- ___ A variety of races, ethnicities, cultures, and life circumstances are included in all facets of the church’s life, such as stories and illustrations in sermons and Christian education materials.
- ___ Leaders in the congregation receive training on sexism, racism, and classism in order to encourage ministries of inclusion with a diverse community.
- ___ Leaders and experts are sought from diverse backgrounds for duties in the life of the church (for example, women and racial/ethnic per-

sons are recruited when the church needs attorneys, building contractors, architects, workshop leaders, guest preachers).

Education

- ___ Church leaders know and teach that the congregation is connected to the larger United Methodist Church and that the larger Church is diverse, globally, nationally, and locally.
- ___ Church school members use curriculum that reflects the diversity of the Christian community and society in graphics, photos, languages, and experiences.
- ___ Pictures, symbols, and artifacts representing the women and men from many racial/ethnic, cultural, and gender heritages of both the Church and society are visible in the church (banners, art, figurines).
- ___ The United Methodist Church “Charter for Racial/Ethnic Justice” has been studied using the study guide prepared by the Women’s Division of the General Board of Global Ministries.
- ___ Staff and leaders of the congregation do business with merchants who employ or are owned or managed by racial/ethnic persons and when purchasing goods and services for the congregation.

Worship

- ___ All members have opportunities to serve in various aspects of the worship service—as ushers, liturgists, readers, preachers—in ways that model inclusiveness.
- ___ Women and men are invited as guest preachers based on their abilities; women are not invited solely to speak for a Women’s Day service or during Women’s History month observances but at other times also.
- ___ Staff and leaders use a range of inclusive language and images from the Bible, tradition, and experience when speaking of God.
- ___ The congregation has opportunities in worship to experience music, liturgy, stories, wisdom sayings, and prayers that reflect a diversity of cultures and both genders.

Leadership

- ___ All members of the congregation with appropriate skills and interests receive opportunities to share their gifts in the church’s ministries and committees as members and leaders.
- ___ The church welcomes and embraces women and men as pastors appointed to the congregation, regardless of their ethnicity, culture, and gender.
- ___ All persons are welcomed to work in positions that fit their gifts without limiting them to stereotypical roles (for example, men can also staff the kitchen, women can also manage and count money).

- The church responds to the needs of all its members by providing child care, accessible facilities, and directional signs as evidence of its hospitality.

Fellowship

- The congregation has opportunities on a regular basis for fellowship with persons from varied backgrounds and experiences.
- Fellowship opportunities are inclusive of sharing meals, serving on athletic teams, and working on community projects together.

Mission and Outreach

- Church organizations advocate for the dignity and rights of all persons in the community.
- Outreach programs include projects that encourage members to form lasting relationships with persons from a variety of racial/ethnic backgrounds.
- Ministry groups and the congregation work together on issues of justice in regard to racism and sexism in the community.
- Creating an inclusive church and community becomes every member's agenda and not just the work of a few persons.

Personnel

- The committee on pastor-parish relations (or staff-parish relations) has developed a process for assuring equal employment hiring practices in regard to women and racial/ethnic persons. In fact, the committee should intentionally recruit women and racial/ethnic pastors and staff—preferably more than one—for traditionally male and white roles, so that the congregation can experience diversity and inclusiveness among its leadership.
- The committee on pastor-parish relations (or staff-parish relations) has developed sexual and racial/ethnic harassment policies and provided training for all staff and the congregation.
- The committee on pastor-parish relations (or staff-parish relations) has developed a local church policy on sexual misconduct and has educated the congregation on these matters.

Program Ideas for Creating and Celebrating an Inclusive Church

Worship

1. Preach sermons on issues related to racism and sexism and how to overcome them. Use stories of heroic women and racial-ethnic persons in your sermon illustrations.

2. Create or use litanies that reflect racial/ethnic inclusiveness and are written by women preachers and theologians.
3. Use music from different cultures as praise choruses, prayer responses and anthems; invite choirs and singing groups from different races and cultures to sing at worship services.

Christian Education

1. Offer Bible studies and Sunday school lessons on the theological issues of racial/ethnic inclusiveness and the need for full inclusion based on gender.
2. Invite guest speakers to assemblies and other gatherings to address community issues of justice.
3. Use materials that reflect the inclusive community of The United Methodist Church in pictures, stories, and quotations.

Mission Outreach

1. Make a difference in the world by providing financial, volunteer, and other forms of support to projects that work to end racism and sexism.
2. Offer opportunities to use the mission study materials produced by the Women's Division for the use of the entire church; each year offers a geographical, spiritual growth, and issue-oriented theme.
3. Organize participation in rallies, vigils, and protest marches—include children and youth—in order to speak up for justice.
4. Find and offer opportunities to host or participate in dialogues—such as study circles (<http://www.studycircles.org/en/index.aspz>)—that explore race, racism, and ways to achieve understanding, solidarity, reconciliation, and meaningful interracial relationships.

Youth

1. Offer young people the vision of a community where diversity and inclusiveness are welcomed.
2. Plan mission opportunities for young people to serve and be served by people of a different racial/ethnic group.
3. Organize social events (bowling, sports, board games, and so forth) and invite teen girls and boys from different racial/ethnic backgrounds to participate together and to help select, plan, and promote the events and activities.
4. Work with age-level coordinators to plan programs for teenage girls that promote self-esteem, assertiveness, and leadership.
5. Provide education about sexual and physical abuse and sexual harassment, including discussions about date rape, abstinence, responsible dating, and other important issues.
6. Monitor church activities and communication among youth to identify and correct inappropriate speech, behavior, and activities.

7. Engage youth in a study of historic persons and events that challenged the practices of racism and sexism locally and nationally.

Children

1. Include pictures, stories, and languages that are inclusive when working with children.
2. Make Sunday school and vacation Bible school open to children in the community who are of different races and ethnic backgrounds.
3. Use missionary visits to familiarize children with the songs, stories, and life experiences of children from other cultures.
4. Select plays, songs, poetry, and Bible stories that demonstrate God's gift of inclusiveness.
5. Teach children, using appropriate language and materials, about sexual and physical abuse.

Recruitment of Church Leaders

1. Nominate and encourage women to serve in positions that may be traditionally held by men.
2. Be intentional about having gender equity in the selection of worship leaders, committee chairpersons, Sunday school teachers, and Bible study leaders.
3. Provide support and advocacy for the inclusion of racial/ethnic persons and women in church and community leadership roles.

Contact Us!

For ongoing assistance in carrying out the work of inclusiveness, two national agencies serve the needs of advocates at the conference, district, and local church level. Don't just contact these commissions with your questions and struggles; share with them your joys and successes on the journey to inclusiveness. One advocate's story can inform, nurture, and encourage another.

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Resources

- *The Book of Discipline of The United Methodist Church, 2008* (Nashville: The United Methodist Publishing House, 2008. ISBN 978-0-687-64785-9). This basic reference for our church's organization offers information on local church structures as well as annual conference and general church structures. Available from Cokesbury, (800) 672-1789, www.cokesbury.com.
- *The Book of Resolutions of The United Methodist Church, 2008* (Nashville: The United Methodist Publishing House, 2008. ISBN 978-0-687-64821-4). Includes statements adopted by the church's General Conferences on contemporary moral, social, and spiritual issues, including issues of racial and gender justice. Also available from Cokesbury.
- *Guidelines for Leading Your Congregation, 2009-2012*. Abingdon Press. A set of booklets (this volume is one of the set) that provides guidance for persons leading ministry groups and fulfilling administrative roles in the local church. Available from Cokesbury or Discipleship Resources.
- *When the Church Speaks: A Guide to the Social Principles*. A booklet that gives the social policies of The United Methodist Church as set forth by General Conference. Available from Cokesbury.

- Monitoring forms to help you evaluate church meetings, worship services, and other events for gender and racial inclusiveness are available on the CD-ROM that accompanies these *Guidelines*.

ON RACIAL JUSTICE AND ANTI-RACISM

Resources produced and distributed by the General Commission on Religion and Race:

- *The Ministry of Racial Reconciliation*.
- *A Comprehensive Plan for Making Cross-Racial/Cultural Appointments in The United Methodist Church*.
- *The Central Jurisdiction Recovery Project: Preserving Our Past, Building Our Future* (2006). Barbara Ricks Thompson, editor.
- *GCORR: The Journey to Inclusiveness* (2008). The DVD contains several versions of a video about GCORR's 40-year history and ministry in helping The United Methodist Church strive to achieve racial/ethnic inclusiveness. It also includes a video orientation on how race and racism are addressed as concerns by United Methodists. A companion booklet is included.
- *Truth and Wholeness: Replacing White Privilege with God's Promise* (2008). This 16-minute video explores the concern of white privilege as a key aspect of racism that allows the white majority population to discriminate against and exert control over racial/ethnic minority groups. A companion booklet is included. Co-produced with the General Commission on Christian Unity and Interreligious Concerns and available from Cokesbury.
- *Black Methodism: Legacy of Faith—Revival*. This video (31 minutes) explores the history and future outlook of African Americans in The United Methodist Church. Co-produced with United Methodist Communications and also available from EcuFilm, www.ecufilm.org, (888) 346-3862.
- *Antiracism Study/Action Guides*, co-produced with the General Board of Church and Society (GBCS). Available from either agency. To order from GBCS, call (800) 967-0880 or e-mail ORDERS@umc-gbcs.org. Titles include:
 - Confronting the Sin* by Elaine Jenkins (Available in English and Spanish)
 - The Gift of Diversity* by Eric H. F. Law
 - Overcoming Racism's Economic Legacies* by J. Phillip Wogaman.
- *The Monitor*, a resource newsletter of the General Commission on Religion and Race, is published and distributed at least three times a year. Each issue focuses on one or more key issues regarding racial inclusiveness. Available at no charge from GCORR. Current and previous issues are available on the agency's website: www.gcorr.org

- *Diversity Is . . .* A video produced jointly by the General Commission on Religion and Race and United Methodist Communications. Study guide included. Time 15½ minutes. Available from Religion and Race, www.gcorr.org; or from EcuFilm, www.ecufilm.org, (888) 346-3862.

Other resources recommended by the General Commission on Religion and Race:

- *Many Faces, One Church: A Manual for Cross-Racial and Cross-Cultural Ministry*, by Ernest Light, Glory Dharmaraj, and Jacob Dharmaraj (Nashville: Abingdon Press, 2006). Order from Cokesbury.
- *Quest for Inclusiveness: Firsthand Perspectives on Cross-Racial and Cross-Cultural Ministry in The United Methodist Church*, by Dr. Austin Frederick, Jr. (John Wesley Press of the Southwest Texas Conference, UMC, San Antonio, 2005).
- *Inclusion: Making Room for Grace*, by Eric H. F. Law (St. Louis: Chalice Press, 2000). Available from Cokesbury.
- *Meeting God at the Boundaries: Cross-Cultural—Cross-Racial Appointments*, by Lucia Ann McSpadden (General Board of Higher Education and Ministry, Main volume, 2003. Companion volume, “A Manual for Church Leaders,” 2006). Available from Cokesbury.
- *Steps Toward Wholeness: Learning and Repentance* (A Study Guide for United Methodist Congregations in Preparation for an Act of Repentance for Racism and Pan-Methodist Conversations on Union). Prepared by Carolyn Henninger Oehler, Ph.D. (Published by the General Commission on Christian Unity and Interreligious Concerns and the Council of Bishops of The United Methodist Church. 1999). To download, visit www.gccuic.org; or to order a copy call 212-749-3553.
- *The Africana Worship Book*, Valerie Bridgeman Davis & Safiyah Fosua, editors, Volumes I & II (Discipleship Resources). Available through Cokesbury.
- *The Racial and Ethnic Presence in American Methodism: A Bibliography*, compiled by C. Jarret Gray, Jr. Available from the General Commission on Archives and History, (973) 408-3189, www.gcah.org.
- *Breaking the Bonds: A Workshop on Internalized Racial Oppression*. Published by the Evangelical Lutheran Church in America. Available from Augsburg Fortress Press, PO Box 1209, Minneapolis, MN 55440; (800) 328-4648.

Visit www.gcorr.org for more resources distributed or recommended by the General Commission on Religion and Race.

ON GENDER JUSTICE, SEXUAL ETHICS, AND ANTI-SEXISM

- “*Women Called to Ministry*,” a six-session curriculum for local churches that traces the history of women preachers, teachers, and prophets from the Old and New Testaments through the contemporary church. Published by the General Commission on the Status and Role of Women; included in the CD-Rom accompanying these *Guidelines*; also available for free download at www.gcsrw.org.
- *Rock, Shepherd, Friend*, a local church study guide on inclusive language, included on the CD-Rom accompanying these *Guidelines*; also available at www.gcsrw.org.
- *The Journey Is Our Home. A History of the General Commission on the Status and Role of Women* by Carolyn Henninger Oehler, included on the CD-Rom accompanying these *Guidelines*. Order print copies from the Commission by calling (312) 346-4900 or email gcsrw@gcsrw.org.
- *The Sacred Selves of Adolescent Girls: Hard Stories of Race, Class, and Gender*, Evelyn L. Parker, editor (The Pilgrim Press, 2006).
- *Disruptive Christian Ethics: When Racism and Women’s Lives Matter* by Traci C. West (Westminster John Knox Press, 2006).
- *When a Congregation Is Betrayed: for interim pastors and congregations seeking to heal after clergy sexual misconduct* by Beth Ann Gaede, et al. (Alban Institute, 2006). www.alban.org.
- *Sexual Abuse in Christian Homes and Churches* by Marie Fortune, 2006. Available through Cokesbury.
- *Preventing Sexual Abuse in Congregations: A Resource for Leaders* by Karen A. McClintock (Alban Institute, 2004).
- *The Flyer*, quarterly newsletter of the General Commission on the Status and Role of Women (GCSRW), 77 W. Washington St., Suite 1009, Chicago, IL 60602. Available by subscription from GCSRW. Past copies available online at www.gcsrw.org.
- *Telling Their Stories: The History of Women in the Local Church, A Resource Packet*. Prepared by the General Commission on Archives and History, (973) 408-3189, www.gcah.org.