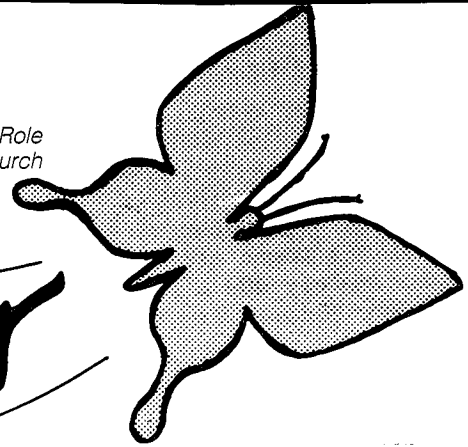


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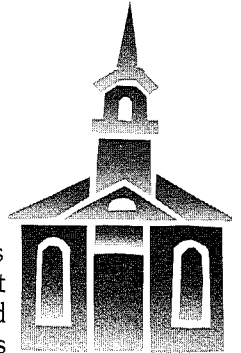


Vol XVII, No. 4

Summer 1997

Sexual harassment and clergy sexual misconduct...

How is the church progressing?



"The issue of sexual harassment and clergy misconduct has gotten people's attention. When I first became chancellor in 1989," reports John E. Boyle, chancellor, Rocky Mountain Conference, "we had no cases and no recognition of the issue. At this point the Rocky Mountain Conference has been involved with several cases that have gone to

duct by raising consciousness of the issue. Whenever you break the silence on an issue like this, you have already taken a big step forward. Probably six to eight years ago, we did not even know the words to describe clergy sexual misconduct."

The United Methodist Church first began to address sexual harassment and clergy sexual misconduct in 1981.

civil court and resulted in judgments." Boyle's experience suggests what many episcopal leaders and chancellors would report from across the U.S.

The United Methodist Church first began to address sexual harassment and clergy sexual misconduct in 1981 by developing sexual harassment policies in general agencies. Since then the church as a whole has grown significantly in its understanding of the issue.

"While it is sad that we have to deal with this problem, as a church, our consciousness has grown immensely," reflects Thomas Porter, chancellor, New England Conference, and United Methodist clergy.

As Peggy Halsey, executive secretary for Ministries with Women, Children, and Families, General Board of Global Ministries, explains, "The UMC has made progress on the issue of clergy sexual miscon-

Ann Brookshire Sherer, bishop of Missouri East and Missouri West Conferences and president of the General Commission on the Status and Role of Women (GCSRW), 1992-1996, agrees. "The first and most important step we have taken as a denomination

is that we have named the problem. We have made it an open topic and named the fact that there are boundaries. The second step is that we have made it clear that certain kinds of behavior we will not tolerate."

At the 1988 General Conference, delegates passed a resolution, submitted by GCSRW and the General Board of Church and Society, entitled "Sexual Harassment in Church and Society in the U.S.A.," which states that the Church "stands in opposition to" the sin of sexual harassment in the Church and the society at large. This general church action marked a major step on our journey toward grappling with this issue because it called for the education and prevention measures that have helped to change our attitudes.

As Halsey points out, "With this consciousness has come a certain level of vigilance. Our laity are holding the church accountable. While they used to see it as a clergy problem, they now see it as a church problem."

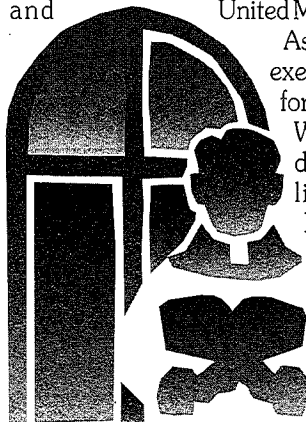
Perhaps most important in our denominational development is what Halsey refers to as "understanding power as a dynamic in clergy sexual misconduct." Cecelia Long, member of the general secretariat of

the Commission, agrees and emphasizes that "recognizing that sexual harassment and misconduct are issues of power, not sex, is basic to changing attitudes, intervening effectively, and moving toward resolution."

So what measures has the church taken that have moved us toward eliminating the problem of clergy sexual harassment and misconduct?

As stated in the resolution "Sexual Abuse Within the Ministerial Relationship and Sexual Harassment Within The United Methodist Church" (*The 1996 Book of Resolutions*, p. 128), the results of a 1995 survey of sexual harassment and sexual misconduct policies conducted by the General Commission on the Status and Role of Women indicate that 56 of the 69 annual conferences in the U.S.A. and Puerto Rico have approved policies on sexual harassment and sexual abuse within the ministerial relationship. Of the 13 remaining conferences, 10 have drafted policies awaiting annual conference approval. The survey also revealed that 50 annual conferences have offered training for cabinets, 52 for clergy, and 25 for laity. Sexual harassment policies and grievance procedures are in effect in each of the 13 general agencies of the UMC. According to the General Board of Higher Education and Ministry, all of the 13 UM schools of theology have sexual harassment policies and grievance procedures in place. In addition, all 124 UM-related colleges and universities have or are refining sexual harassment policies and grievance procedures.

At 1996 General Conference, "we made a move in the right direction by passing new legislation outlining the process for respond-



How is the church progressing? *continued from page 1*

ing to and resolving complaints," emphasizes Jack Meadors, bishop of Mississippi Area and former member of GCSRW. "This process keeps our focus on resolution and reconciliation, whenever possible, and on fair process and justice."

Some of what has been achieved with that legislation is a new process that brings clarity, simplicity and strengthening to the complaint process. With these changes the supervisory response of bishops and district superinten-

The areas that continue to need attention are the use of advocates, attention to those who have been victimized, and opportunities for survivors to heal together.

dents is intended to be pastoral and administrative. The next level of response can be a formal administrative or judicial complaint. Moreover, bishops and district superintendents are encouraged to address healing for victims and congregations.

Porter emphasizes, "Giving the bishops an increased role in assessing particular situations has helped with administrative response. Moreover, there is a great deal of support for persons as they work through the healing process."

On another front, the General Board of Global Ministries (GBGM) and the General Commission on the Status and Role of Women (GCSRW) co-sponsored an event to train advocates for victims and survivors of clergy sexual harassment and abuse. According to Halsey, "Most annual conferences have participated in some fashion, although not many of the advocates have been called to serve."

Annual conferences have demonstrated significant efforts toward eliminating clergy misconduct and sexual harassment, using a variety of means. For example, the Rocky Mountain Conference, according to Boyle, has worked on policies and procedures, formed an Ethical Education Committee, a Response Team, and conducted conference-wide education in the form of seminars for clergy, Board of Ordained Ministry and Board of Laity. Annual conference members had an opportunity to view the video "Caring Shepherds." Boyle explains, "We have expanded our Response Team because we have three states to cover. And we hope in the future to offer training for all annual conference participants."

Another national effort by the General Council on Finance and Administration brought together bishops and chancellors for

their first legal forum, a major portion of which dealt with clergy sexual misconduct. On an ecumenical level, Boyle explains that he, along with others in our denomination, has been meeting with persons from a number of denominations to discuss and compare various disciplinary processes.

In summary, thus far we can recognize that the culture has begun to change. "Although it is an uneven change with places where sexual harassment and misconduct

are not clearly understood," points out Sherer, "instead of being scolded or having an incident swept under the rug, our people have an understanding that if they cross

certain boundaries, the church will not tolerate the behavior and that their actions have consequences. In the last ten years, our church, along with the broader culture, has moved toward imposing consequences for exploiting others." Boyle comments, "As people are more aware of clergy sexual harassment and misconduct, we learn about situations earlier and can intervene earlier."

Then Sherer explains that part of the remaining work centers on the very complexity of the issue. "While we are very clear about responding to persons who engage in overt sexual activity, we continue to encounter difficult situations with inappropriate touch and language. And sometimes we recognize a backlash in which persons are resentful of being reminded of others' boundaries. The result may be caricaturing the boundaries with remarks such as 'I guess I can't even give you a hug or compliment your clothing.' Yet naming sexual harassment and misconduct does not mean that we want our friends to stop expressing affection or stop complimenting our appearance. This is clearly an area where we have to grow together."

Another area that continues to require attention is our disciplinary process, emphasizes Boyle. "It is lengthy," he explains, "and we are still learning about how our new process works. We have some hesitation about what various entities can and cannot do. But as we become more comfortable with the process, we must remember that our churches, pastors, and lay leadership will change, so we have to continue to educate everyone on the issue."

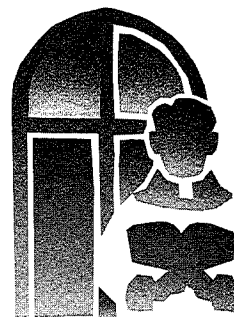
Related to that process, Meadors points out that "the fact that we are moving to a three-year probationary period leading to ordination provides opportunity to sensitize

new clergy early in their careers. Thus, we can focus on prevention."

Our responses to survivors and congregations also continue to demand refinement. As Halsey puts it, "The areas that continue to need attention are the use of advocates, attention to those who have been victimized, and opportunities for survivors to heal together. We continue to worry about fairness for the accused—pension, future, and family. While those are important concerns, I want to hear church leaders expressing similar concern about those issues for victims. We also need to offer retreats and other opportunities for survivors to work through the healing process. Preferably those opportunities could happen in an ecumenical setting to offer a kind of protection to participants. But we United Methodists need to meet those needs somehow."

In regard to congregations, Meadors raises a concern for how we support congregations in the midst of the turmoil surrounding clergy sexual harassment and misconduct. "We have a responsibility to be concerned for all parties, and that includes these congregations," he emphasizes.

Finally, we must remember that our work is not complete despite some decreases in complaints and the presence of policies. Says Boyle, "Just because we do not have any complaints does not mean that the problem has gone away. It may just be festering. We must not lose sight of one of our big challenges: how do we balance grace and forgiveness with accountability?" ■



The Flyer

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Editor: Bonny Stalnaker Roth

The GCSRW, a national agency of the UMC, acts as an advocate, catalyst, and monitor to ensure the full participation and equality of women in the church.

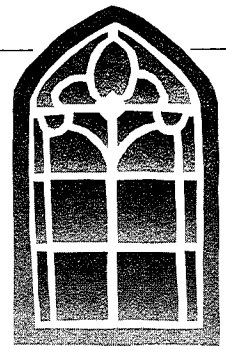
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Misconduct of a sexual nature

The Church Reponds

In Spring 1993, *The Flyer* included a special supplement "Sexual Harassment in The United Methodist Church: Prevention, Intervention and Advocacy." As a denomination, we have worked diligently to carry out the work of eliminating sexual harassment and clergy sexual misconduct in the denomination and its institutions. As the General Commission on the Status and Role of Women (GCSRW) continues its leadership role in this arena, we offer this supplement as a tool for local churches and annual conferences as they continue to monitor the prevention, intervention, and advocacy offered within their communities of faith. Much of the material presented here has been compiled and presented as a larger resource prepared by GCSRW and distributed at Jurisdictional Joint Training Events in 1996-1997.

Definition of Sexual Misconduct

Background

P. 2623, *The Book of Discipline* (1992): A bishop, clergy, member of an Annual Conference (P. 412), local pastor, clergy on honorable or administrative location, or diaconal minister may choose a trial when charged with one or more of the following offenses:

"...(l) Sexual abuse or harassment;..."

P. 2624, *The Book of Discipline* (1996): A bishop, clergy member of an Annual Conference, local pastor, clergy on honorable or administrative location, or diaconal minister may choose a trial when charged with one or more of the following offenses:

"...(i) child abuse; (j) sexual harassment, sexual misconduct or sexual abuse;..."

What is sexual misconduct?

Different viewpoints

■ Marie M. Fortune, *Is Nothing Sacred?*, p. 137:

"Sexual misconduct is defined as sexual activity or contact (not limited to sexual intercourse) in which the pastor or pastoral counselor takes advantage of the vulnerability of the parishioner, client or employee by causing or allowing the parishioner, client or employee to engage in sexual behavior with the pastor or pastoral counselor within the professional relationship."

■ Peter Rutter, M.D., *Sex in the Forbidden Zone*, p. 28:

"The forbidden zone is a condition of relationship in which sexual behavior is prohibited because a man holds in trust the intimate, wounded, vulnerable or undeveloped parts of a woman. The trust derives from the professional role of the man as doctor, therapist, lawyer, clergy, teacher or mentor, and it creates an expectation that whatever parts of herself the woman entrusts to him (her property, body, mind or spirit) must be used solely to advance her interest and will not be used to his advantage, sexual or otherwise."

■ Karen Lebacqz, Ronald G. Barton, *Sex in the Parish*, p. 239:

"But much of a pastor's work has more the character of being a co-worker in a cause. Pastor and parishioner work together in the mission of the church, just as co-workers might work together for the good of a company. Pastor and parishioner are colleagues who work side by side, not just professional and client who work in hierarchical relationship. To be sure, we have argued that the power of the pastor should never be ignored. But we also make room for the possibility that the pastor and parishioner might meet as co-workers for whom sexual involvement is risky but not impossible. The burden of proof

of this equality of power is always on the pastor, and we suggest structural protection for both parishioner and pastor. Within these limits, nonetheless, we would find some exceptions to the forbidden zone."

Definition of sexual misconduct for person engaged in a ministerial role of leadership or pastoral counseling

■ It is sexual misconduct when a person in a ministerial role of leadership or pastoral counseling engages in sexual contact or sexualized behavior with a congregant, client, employee, student or staff member.

■ Examples of ministerial relationships:

- Pastor/member of church
- Supervisor/church employee
- Youth pastor/youth
- Sunday school teacher/student
- Pastor/student intern
- Pastoral counselor/counselee

■ Examples of sexualized behavior:

Behavior that communicates sexual interest and/or content, not limited to the following:

- Displaying sexually suggestive visuals
- Making sexual comments or innuendos about one's own or another person's body
- Touching another person's body, hair or clothing
- Touching or rubbing oneself sexually in the presence of another person
- Kissing
- Sexual intercourse

Conclusion

"From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded."

—Luke 12:48

"The abuse of power occurs when we use power to gratify our own needs rather than to carry out God's sacred trust. It happens when we refuse to own the responsibility of guardianship that comes with the privilege of power...in our society, we seek power for what we will get out of it, not for what it will enable us to give...until we understand that power is the responsibility to give, instead of the opportunity to take, we will continue to abuse it."

—Ann Smith, "Alive Now," Sept./Oct., 1996

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Misconduct of a sexual nature: The Church Responds—from page S1

Sexual Abuse Within the Ministerial Relationship and Sexual Harassment Within The United Methodist Church

—from The Book of Resolutions of The United Methodist Church
1996, pages 128-132

The 1992 General Conference resolution on *Sexual Harassment and The United Methodist Church* states, "sexual harassment is any unwanted sexual advance or demand, either verbal or physical, which is perceived by the recipient as demeaning, intimidating, or coercive... [and] includes the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender." The resolution further states, "sexual harassment is a significant problem in The United Methodist Church, and [it] detracts from the ministry and mission of Jesus Christ." The 1990 survey "Sexual Harassment in The United Methodist Church" conducted by the General Council on Ministries concluded that "unwanted behavior damages the moral environment where people worship, work, and learn", and that "the presence of sexual harassment in environments associated with The United Methodist Church interferes with the moral mission of the Church and disrupts the religious activity, career development and academic progress of its participants."

Significant progress

In 1992, The General Conference called for each annual conference, general agency, and United Methodist-related educational institution to have a sexual harassment policy in place, including grievance procedures and penalties for offenders. The results of a 1995 survey of sexual harassment and sexual misconduct policies conducted by the General Commission on the Status and Role of Women indicate that 56 of the 69 annual conferences in the U.S.A. and Puerto Rico have approved policies on sexual harassment and sexual abuse within the ministerial relationship. Of the 13 remaining conferences, 10 have drafted policies awaiting annual conference approval. The survey also revealed that 50 annual conferences have offered training for cabinets, 52 for clergy and 25 for laity. Sexual harassment policies and grievance procedures are in effect in each of the thirteen general agencies of the United Methodist Church. According to the General Board of Higher Education and Ministries, all of the 13 United Methodist schools of theology have sexual harassment policies and grievance procedures in place. Additionally, all of the 124 United Methodist-related colleges and universities have, or are refining sexual harassment policies and grievance procedures.

Update

As the church has confronted sexual harassment, it has also encountered sexual abuse within ministerial relationships. Through processes of policy development and training, annual conferences in the U.S.A. have recognized a need to address the particular issue of clergy sexual misconduct and sexual abuse within the ministerial relationship. In a 1993 survey of United Methodists on "Women and Families in Crisis" conducted by the National Division of the General Board of Global Ministries, one in every 56 respondents reported sexual abuse by a clergy person. One in 26 indicated they had been sexually harassed by a professor, one in 45 by a doctor, and one in 110 by a therapist. Sexual misconduct or 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. Sexual abuse within the ministerial relationship occurs when a person within 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 and sexual abuse within the ministerial relation-

ship represent an exploitation of power, and not just "inappropriate sexual or gender-directed conduct." Sexual harassment is a continuum of behaviors that intimidate, demean, humiliate or coerce. These behaviors range from the subtle forms that can accumulate into a hostile working, learning or worshiping environment to the most severe forms of stalking, assault, or rape. It is important to see both sexual harassment and sexual abuse within relationships at work, school or church as part of this continuum of brokenness. The impact of sexual harassment and sexual abuse within the ministerial relationship is far reaching. A survey by the Alban Institute found that unethical behavior including sexual misconduct was among the leading factors related to involuntary termination of pastors in U.S. Protestant denominations. Incidences of abuse have legal, financial, physical, emotional and spiritual ramifications affecting a wide web of relationships. There is an impact not only on victims and their families, but also on perpetrators and their families, congregations, communities and annual conferences. In situations involving clergy or ministerial leaders, consequences include the potential loss of faith by victims and congregations, as well as the loss of integrity in ministerial leadership. When the church has not been faithful to its ministry of grace and justice, victims often seek recourse from the courts. It is imperative that the church institute measures to insure justice, wholeness and healing.

Action

Therefore, be it resolved that The United Methodist Church name sexual harassment and sexual abuse within the ministerial relationship as incompatible with biblical teachings of hospitality, justice and healing and will continue its efforts to eliminate sexual harassment and abuse in the denomination and its institutions. *Furthermore*, The United Methodist Church at all levels, commits to these actions:

Education

1 The Council of Bishops will reaffirm its leadership in eradicating and preventing sexual harassment and abuse in the Church. The Council will engage in education, training, and sharing of resources with colleague bishops. Each bishop will ensure that education and training for the prevention of sexual harassment and abuse are made available in the episcopal area which he or she serves. Each area will develop a plan to facilitate communication and coordination among persons involved in ministries of prevention and intervention including, but not limited to: district superintendents, conference boards of ordained and diaconal ministry, advocates, intervention and healing teams, trained mediators, staff/parish relations committees.

2 The General Commission on the Status and Role of Women will continue to work with The General Board of Higher Education and Ministry, The General Board of Global Ministries, The General Board of Church and Society, and other appropriate church bodies to ensure that United Methodist Church-developed education and training resources on prevention of sexual harassment and abuse are made available to local churches, annual conference boards of ordained and diaconal ministry, cabinets, United Methodist-related educational institutions, United Methodist-related benevolent care institutions, and other agencies, groups, and individuals throughout The United Methodist Church.

3 United Methodist-related schools of theology will provide education on the prevention of sexual harassment and sexual abuse within the ministerial relationship. United Methodist-related educational institutions will maintain safe and hospitable learning environments.

continued on page S3

Misconduct of a sexual nature: The Church Responds —from page S2

Policies and Procedures

1 Each local church, annual conference, general agency, United Methodist-related educational institution, and United Methodist-related benevolent care institution will have a policy on sexual harassment and abuse in effect which may include, but not be limited to the following:

(a) A description of the context and scope of the policy: naming the ministry context and persons covered by the policy (e.g. clergy, diaconal ministers, employees, volunteers).

(b) A clear policy statement consistent with the United Methodist *Book of Resolutions* prohibiting sexual harassment and abuse.

(c) Definitions and examples of sexual harassment and sexual abuse.

(d) Guidelines for initiating complaint procedures when such procedures are contained in the *Book of Discipline*.

(e) Complaint procedures not specified in the *Book of Discipline* may vary according to the context and scope of policy (e.g. employees, volunteers) and may include a provision for bringing a complaint to someone other than the person asserted to be the harasser or abuser.

(f) Guidelines for reporting incidents of sexual harassment and abuse including mandatory requirements specific to all applicable laws.

(g) A clear statement of assurance of prompt and equitable fair process, concern for safeguarding the confidential nature of the process, protection of potential victims, and intolerance of retaliation.

(h) A statement which identifies the consequences for offending person(s) if the grievance is substantiated.

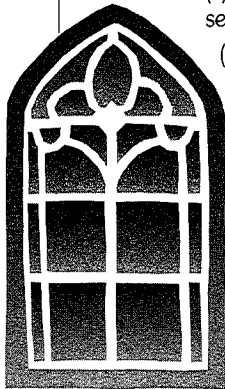
(i) Provisions for training persons involved in ministries of intervention, prevention and healing (e.g. advocates, employee or volunteer supervisors, staff/parish relations committees, neutral mediators, congregational healing teams).

(j) A stated commitment to education, to ongoing assessment of church ministry environment, and to continuous evaluation of policy and procedures.

2 The General Board of Church and Society will continue to be an advocate for just laws which will help to eradicate sexual harassment and abuse.

Ongoing Assessment

(1) The General Commission on the Status and Role of Women will work with the General Council on Ministries and other appropriate church bodies to develop and implement research and survey tools for assessing the effectiveness of the church's efforts to eradicate sexual harassment and abuse. A summary of these findings and recommendations will be reported to the 2000 General Conference. The 1996 General Conference directed local churches to develop policy statements on misconduct of a sexual nature.



Guidelines for a Local Methodist Church Policy Statement on Misconduct of a Sexual Nature

Why develop a policy

There are four critical reasons that a local church should work on a policy, if it has not already developed one:

1 A local church is a sanctuary, and all leaders and members need to feel safe there; a policy statement is a first step toward preventing misconduct of a sexual nature, because it is a strong pronouncement that the church is a sanctuary and that misconduct will not be tolerated;

2 When misconduct occurs, the local church is seriously harmed, just as the immediate victims are harmed: members lose their deep religious faith; members are at odds with one another and with the church; and the church may become involved in a painful lawsuit(s). A policy statement is a first step toward preventing misconduct of a sexual nature and thus can help avoid these deeply painful and financially devastating problems;

3 Policies serve as a first step in education and a very important part of prevention;

4 General Conference has directed local churches to do so.

Key components of a policy

A policy statement for a local church should include the following key components:

- underlying theology;
- definition of sexual abuse;
- definition of sexual harassment;
- a strong statement that sexual abuse and harassment will not be tolerated;

- a commitment to investigate any and all allegations of misconduct;
- a place for misconduct of a sexual nature to be reported (for lay misconduct and clergy misconduct).

The following sample policy statement was developed by the General Commission on the Status and Role of Women (GCSRW) and the General Council on Finance and Administration (GCFA) for use by local churches. The policy contains all of the key components listed above, yet it may be modified to fit a church's unique needs. When a church has completed their own draft of a policy statement, we strongly encourage them to have it reviewed by local legal counsel for compliance with state laws and regulations and to ensure that it fully meets their needs.

The sample policy, very simple in nature, does not describe procedures for addressing misconduct once it has been reported. Many larger churches no doubt will need to address procedures for addressing misconduct, keeping in mind that there are already procedural requirements set forth in the *Book of Discipline* with respect to complaints against clergy. We recommend that procedures for addressing misconduct be handled in a document that is separate from the policy statement, for three primary reasons: (1) experience has shown that policy statements which include detailed procedures are more readily overturned by the Judicial Council; (2) procedures should be more fluid than a policy statement, with opportunity for easy revision to meet the needs of the organization; (3) the purpose of procedures is to give a set of guidelines on the "how to," for those who have the responsibility to address complaints of misconduct.

continued on page S4

Sample policy

The _____ United Methodist Church affirms the 1996 Book of Resolutions, Sexual Abuse Within the Ministerial Relationship and Sexual Harassment Within the Church, which states that sexual abuse within the ministerial relationship and sexual harassment within the church as incompatible with biblical teachings of hospitality, justice and healing. In accordance with the 1996 *Book of Discipline*, ¶ 66, 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, 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 within 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 any unwanted sexual 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.

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 harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue.

Misconduct of a sexual nature within the life of the Church interferes with its moral mission. _____ United Methodist Church stands in opposition to the sin of misconduct of a sexual nature in the Church and society at large and commits itself to fair and expedient investigation of any charge of sexual harassment 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 misconduct of a sexual nature and encourages respect, equality and kinship in Christ.

Some instances of sexual harassment can be resolved easily and informally between the parties. In all other instances, the conduct should be reported to the chair of the Staff-Parish Relations Committee and the pastor in charge. If the conduct involves a clergy person, it should be reported to the district superintendent or the presiding bishop.

Education

Education of church leaders and members is just as important as the development and adoption of a policy statement. Education helps church leaders understand how to prevent misconduct and how to respond appropriately to all reports of misconduct of a sexual nature; how to investigate; follow-up steps; etc. Education also helps church leaders and members gain increased awareness of and sensitivity to behaviors that might be viewed as sexual abuse or harassment. There are numerous opportunities for education that are available from various sources within and outside the denomination:

(1) Seminars/workshops through an annual conference, experts and professionals in your community, or other sources.

(2) Some additional resources include:

(A) GCSRW: *Ask Before You Hug: Sexual Harassment in the Church*. This 31-minute video is intended for use in local churches and to help members learn to recognize inappropriate behavior, identify sexual harassment and develop appropriate responses. The video includes several church ministry scenarios with discussion. Available from EcuFilm, 800/251-4091. *Note: This video resource is not intended for use in a congregation known to have experienced misconduct.*

(B) "What You in the Congregation Need to Know About..." This brochure is available from GCSRW to help the laity in a local church understand clergy misconduct in the ministerial relationship.

(C) GCFA: *Caring Shepherds*: This 18-minute video is designed for use by local church leaders as they begin to identify potential problems of child abuse or sexual misconduct, and develop a prevention program. Available from GCFA, Risk Management Department, 847/869-3345.

(D) Insurance carrier: Some insurance carriers have educational materials designed to assist their insured in preventing sexual abuse and harassment. Call your insurance carrier or broker for more information about what resources might be available.

(E) Other sources: *Not in My Church*: This training video on prevention of clergy misconduct and sexual abuse within the ministerial relationship is one of the educational and training resources available from the following interreligious organization: The Center for the Prevention of Sexual and Domestic Violence, 936 North 34th St., Seattle, WA 98103. (206) 634-1903

Call GCSRW for further information

The General Commission on the Status and Role of Women (GCSRW) welcomes inquiries from individuals and groups throughout The United Methodist Church.

As you plan ways to address sexual harassment and clergy sexual misconduct, please send the Commission copies of materials you have developed.

You may reach us at GCSRW, 1200 Davis, Evanston, IL 60201. (800) 523-8390. ■

Ovations

To **Maxene Clarke Beach**, academic dean and vice president of academic affairs at United Theological Seminary, who has been elected an associate general secretary of the General Council on Ministries.

To **Phyllis O. Bonanno**, corporate vice president of Warnaco, Inc., Washington, who has been elected the first woman president of United Methodist-related Columbia College, a liberal arts school for women in South Carolina.

To **Patricia Barrett**, who is the first non-military chaplain to be named head of the General Board of Higher Education and Ministry's Section on Chaplains and Related Ministries.

To **Elizabeth S. Gamble**, pastor of Pleasant Grove UMC in Ryland Heights, KY, who has been appointed associate general secretary of the General Commission on Christian Unity and Interreligious Concerns.

To **Mary Margaret Justis**, executive director of development at United Methodist-related Emory and Henry College, Emory, VA, who has been named director of development and administration at Duke University Chapel, Durham, NC.

To **Virginia A. Lee** of Richmond, VA; **Wanda J. Stahl** of South Portland, ME; and **N. Lynn Westfield**, of Philadelphia, who are diaconal ministers preparing for careers in Christian education and are receiving a total of \$15,000 in grants from the Division of Ordained Ministry, General Board of Higher Education and Ministry to help support their doctoral studies.

To **Natalia Litvinova**, a native of Ukraine and a student at United Theological Seminary, Dayton, OH, who is recipient of the 1997-1998 Stooddy-West Fellowship for graduate study in religious journalism from United Methodist Communications.

To **Odette Lockwood-Stewart**, campus minister at the University of California at Berkeley, who will receive the first annual Campus Minister of the Year Award from the UM Foundation for Christian Higher Education.

To **Imani-Shiela Newsome-McLaughlin**, a faculty member at Boston University School of Theology, who is the recipient of the 1997-98 Esther E. Edwards Graduate Scholarship for a female administrator or faculty member pursuing an advanced degree that will provide a basis for leadership in a United Methodist-related college or university.

To **Christina Odenberg**, who has been elected the next bishop of Lund and is the first woman bishop in the Church of Sweden.

To **Shirley Parris**, of Brooklyn, NY, who has been elected to the United Methodist Commission on the General Conference by the Northeast Jurisdiction College of Bishops.

To **Helen Ranier**, current member of the General Commission on the Status and Role of Women, who has been elected convener of the newly formed support group for clergywomen who believe in the authority of Scripture, a group established during the annual Good News meeting.

To **Albertha Sistrunk-Krakue**, a teacher at Claflin College, who was given the \$5,000 UM Foundation for Christian Higher Education Outstanding Educator Award.

To **Susan Smalley**, former member of the General Commission on the Status and Role of Women and lay leader of Alaska Missionary Conference, who was presented the Layperson of the Year Award by the conference.

To **Lillian C. Smith**, a Washington clergywoman, who has been named director of ministries with women and persons of color in the Campus Ministry Section of the General Board of Higher Education and Ministry beginning Sept. 1.

To **Shirley Whipple Struchen**, UM teleconference connection director, who was elected for another term as president of the Religious Public Relations Council. **Wendy Green**, director of communications, Peninsula-Delaware

Conference, was elected to a three-year term on the Board of Governors. **Tricia Schug**, director of communications, Pacific Northwest Conference, continues on the board.

To **Julia Kuhn Wallace**, director of Christian education and program ministries for Centenary UMC in Virginia, who has been named director of small-membership church ministry for the General Board of Discipleship.

To **Celeste Wray**, a member of St. John's UMC, Memphis, TN, who is the 1997 recipient of the U.S. Volunteer of the Year Award for visiting prison inmates three times a week. The award was presented by U.S. Attorney General Janet Reno.

To UM communications professionals, who won 14 of 120 DeRose/Hinkhouse Awards at the annual convention of the Religious Public Relations Council in Boston: **Nancy Carter**, General Board of Global Ministries; **Pamela Crosby**, United Methodist Communications (UMCom); **Lynne DeMichelle**, Indiana; **Barbara Dunlap-Berg**, UMCom; **Mary Edlund**, Minnesota; **Jeneane Jones**, General Board of Global Ministries; **Elaine Justice**, Emory University's Candler School of Theology; and **Bill Wolf**, UMCom. ■

Calendar

Oct. 3-4

Liturgical Needlework: Embroidering in Sacred Spaces, Nashville, TN. Hands-on workshop led by Becky Waldrop and Carolyn Meacham. Contact Jennie Smith or Becky Waldrop, Scarritt-Bennett Center, 1008 19th Ave. South, Nashville, TN 37212-2166. (615) 340-7557.

Oct. 3-5

Meeting of the Historical Society of the United Methodist Church, Boston, MA. This event is part of the continuing celebration of the 150th birthday of Anna Howard Shaw and will include presentations highlighting the journey of women seeking ordination in the Methodist tradition. Keynote address by Bishop Susan Morrison. Contact the Anna Howard Shaw Center, 745 Commonwealth Ave., Boston, MA 02215. (617) 353-3075. E-mail: shawctr@bu.edu.

Oct. 16-19

Walking a Sacred Path: Rediscovering the Labyrinth as a Spiritual Tool, Nashville, TN. Leaders are Lauren Artrees, Rosalie Branigan, and Dan Damon. Contact Judy Loehr or Becky Waldrop, Scarritt-Bennett Center (see Oct. 3-4).

Oct. 20-24

Speaking in the Open: The Public Vocation of Women's Theologies, New York. The purpose of this conference is to claim public space for the voices of Christian women doing theology in partnership with others and to equip us to see the civic importance of women-centered theologies. Leadership includes women who have made contributions nationally and internationally in women's theologies and public policy. Contact Auburn Theological Seminary, 3041 Broadway at 121st St., New York, NY 10027. (800) 818-2911 or (212) 662-4315.

Oct. 31-Nov. 1

Incarnating Justice: Anna's Unfinished Issues, Boston, MA. A symposium focusing on interstructural oppression, domestic violence, and issues of economic justice. Leadership includes Marcia Y. Riggs, Stacey Kabat, and April Evans. Contact the Anna Howard Shaw Center, 745 Commonwealth Ave., Boston, MA 02215. (617) 353-3075. E-mail: shawctr@bu.edu. ■

Status Report

British Methodists adopt anti-sexual harassment policy

Better think twice in British churches about giving the "kiss of peace" or hugging that visitor. In Great Britain's Methodist churches, it could be considered sexual harassment.

Tough new measures to prevent sexual harassment and to cope with its effects were accepted by the 570 clergy and lay delegates to the British Methodist Conference, the denomination's top policy-making body, meeting in London June 28-July 5.

The conference accepted new proposals in dealing with sexual harassment and abuse complaints, including exploring the use of a telephone helpline. The conference also agreed that stronger disciplinary measures will be established, as well as new programs to support victims.

Two areas discussed as opportunities for sexual harassment included the kiss of peace at more "exuberant" communion services, and how it can be considered embarrassing and demeaning to be hugged and kissed in church as a greeting by total strangers.

The conference action followed a report revealing a higher-than-expected number of cases of sexual harassment in the church in the last 15 years.

A "significant number" of the 65 cases ended in the resignation of the minister without reference to the church's disciplinary proceedings.

The Rev. Jane Cook, a former police-woman, said she found sexual harassment in the ministry "far more insidious than I had encountered in the macho workplace of the police."

The conference also ruled that no one convicted of sexual offenses against children should be appointed to any office in the denomination.

Religious News Service, July 9, 1997

UM member regrets Orthodox church's withdrawal

Jan Love, a United Methodist member of the World Council of Churches' Central committee, said, the decision of the Georgian Orthodox Church to withdraw from the council is "unfortunate and regrettable." Officials of the Georgian Orthodox Church—in the former Soviet Republic of Georgia—decided to withdraw from the council May 20.

According to Ecumenical News International, the country's most influential Orthodox monasteries had pressured church leaders to end ecumenical participation. Love said, "It's a time in the life of the world where ecumenism is needed more, not less."

Methodists Make News, June 6, 1997

Orthodox women urge greater attention to role of women in church

A meeting of some 50 officially appointed Orthodox women delegates has called on church leaders to give greater attention to the role of women in the church, including making theological education a top priority.

In a carefully worded statement, the women—who met in Istanbul, Turkey, May 10 through 17—also touched on the sensitive issue of women's ordination, a practice barred among Orthodox Christian churches.

"Some participants at the consultation welcome the idea that an inter-Orthodox conference on the ordination of women to the priesthood be organized where women and men will have the opportunity to examine this topic in greater depth from both the theological and spiritual perspective," the statement said.

On another sensitive topic—the role of Orthodox churches in the ecumenical movement—the women delegates urged that Orthodox leaders make more significant use of

women as representatives to various ecumenical agencies.

A number of Orthodox churches, both in the U.S. and on the international level, are questioning their involvement in the World Council of Churches and other regional ecumenical bodies. But the women said Orthodox churches should "seriously consider" complying with a WCC request that at least 50 percent of their representatives at the next assembly of the council be women.

Religious News Service, June 1997

Update: Women priests in England

When the Church of England began ordaining women to the priesthood in 1994, hundreds of women were ready and waiting in the wings. Two years later, more than 1,600 women had been priested. A recently completed survey conducted by the National Association of Diocesan Advisers in Women's Ministry estimates that by now more than 10 percent of the clergy in the Church of England are women.

The Association's survey was reviewed at the group's annual get-together this past April. The 35 women who attended represented about 80 percent of the English dioceses. They rejoiced in finding that almost one-quarter of the women priests in the Church of England as of July 1996 were rectors or vicars, but they also worried about the obstacles facing the majority of women if they want to move from being assistant curates into more responsible positions.

Many who work in women's ministries in England feel that the church has undermined the long-range position of women clergy by bending over backwards to avoid offending those who continue to oppose the ordination of women.

The Witness, June 1997

Bishop Craig expresses her faith

The courage and faith of Judy Craig, West Ohio, is evident in her column in the *West Ohio UM Review*. After learning that a biopsy showed "several sites of ductal invasive cancer" in her right breast, she said she prayed, cried, and agonized prior to her March 31 mastectomy.

"I am at the beginning of a journey of indeterminate length," she said. "Little is certain except this: ...all I have needed, thy hand hath provided."

Newscope, April 18, 1997

continued on page 4

FALL MEETING

General Commission on the Status and Role of Women

Stony Point Center, Stony Point, New York

Sept. 25-28, 1997

Theme:

Making the Church Whole:

God in All Persons—Blessed Unity

Over 1,300 sign charity document

Over 1,300 United Methodist clergy have signed "In All Things Charity," a document that opposes UM discrimination against gay men and lesbians. Addressing a counter document, "The More Excellent Way," Greg Dell, spokesperson for the original 15 signers of the charity statement, says "Careful scholarship indicates that the witness of Scripture and Christian tradition is no more unanimous, settled, or correct in rejecting homosexual commitments of love than it was in prohibiting the ordination of women, or justifying the holding of slaves."

Newscope, April 18, 1997

Church secretaries learn to defend themselves

How to defend against attack, something every church secretary thinks about while locking the church and walking alone to the car at night, was a major focus of the national Professional Association of United Methodist Church Secretaries' annual conference at Indianapolis April 10-13.

In a workshop led by Debbie Gardner, former Hamilton County (Ohio) sheriff's deputy and author, she said if a thief approaches, move back and maintain eye control. "Never take your eyes off the person."

Elected president for 1997-1998 was Joyce Townsend of West Virginia.

Methodists Make News, April 18, 1997

Legislative briefing hears plea for children

The 27th annual interreligious briefing ended with Sen. Ted Kennedy (D-MA) making a plea for the Child Bill, which he is jointly sponsoring this session with Sen. Orrin Hatch (R-UT). At the briefing in Washington, D.C., April 6-9, Kennedy said the proposal would provide healthcare for some children who were not covered by insurance or Medicaid, and would be funded through an additional 43-cent-a-package tax on cigarettes.

The briefing theme was "Transcending the Politics of Illusion: Vision, Values and Community." It was sponsored by the Interfaith Impact Foundation, the Graymoor Ecumenical and Interreligious Institute, and the Washington office of the National Council of Churches.

Methodists Make News, April 18, 1997.

Clergy couple appointed jointly to superintendency

Marilyn and Jack Gregory, co-pastors of Trinity United Methodist Church, Kansas City, KA, are the first clergy couple appointed to share a common United Methodist district superintendency. They will succeed Jack Stoneking as superintendents of the Topeka district in the Kansas East Conference.

Bishop Fritz Mutti, who made the appointment, said, "I have been waiting for a clergy couple to co-lead a district. This seems to be the time." The appointment becomes effective in June.

Methodists Make News, April 11, 1997

Editor's note: Shortly after Kansas Bishop Fritz Mutti announced his appointment of the Revs. Jack and Marilyn Gregory as co-superintendents of the Topeka District, it was learned that Bishop Heinrich Bolleter of the Central and Southern Europe Area announced the appointment of the Revs. Hanna and Walter Wilhelm-Zinser as co-superintendents of the Zurich Switzerland District. Both couples will begin their new appointments at their annual conferences in June.

Flyer

Equal Partners in Faith questions Promise Keepers

A growing group of clergy and laity, among them highly respected leaders from a variety of faiths, have formed Equal Partners in Faith to share information with the faith community about Promise Keepers. Their information explains that they feel that "its carefully crafted public message does not convey the full goals and objectives of its leadership...that [it] draws men in on one set of messages and reveals a quite different one once they are organized into 'accountability' groups."

To assist persons in making their own informed decisions with regard to Promise Keepers, Equal Partners in Faith is compiling information about the impact of Promise Keepers and its stands against certain groups of people.

For more information: Equal Partners in Faith, c/o Lafayette Avenue Presbyterian Church, 85 South Oxford St., Brooklyn, NY 11217. (718) 625-7515. Fax: (718) 797-4556.

Women's Division acts on employment, economic issues

Advocacy on issues of employment and economics was a focus when the Women's Division, General Board of Global Ministries met in Kansas City, April 5-7. Other concerns of the spring meeting were membership issues, financial allocations and continuing orientation for new directors.

Directors voted to support the United Farm Workers of America campaign to assist California strawberry workers; agreed to support poultry plant workers in their struggle for fair wages and decent conditions; and voted to join Jubilee 2000, an effort to ease crushing debt from the poorest countries; and Sustainable America, a coalition to build a sustainable economy in the U.S.

Methodists Make News, April 11, 1997 ■

Change of Address

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Interfaith coalition offers information

The Interfaith Coalition on Women, Poverty, and Population urges people of faith to take action on the interconnected issues of poverty, rapid population growth, sustainable development, and the status of women.

To help people become involved both locally and nationally, the organization offers a resource kit of fact sheets, a volume of essays by leading theologians, and related materials.

For more information, contact Interfaith Coalition on Women, Poverty and Population, c/o The Centre for Development and Population Activities (CEDPA), 1717 Massachusetts Ave., N.W., Suite 200, Washington, D.C. 20036. Fax: (202) 332-4496. E-mail: cmail@cedpa.org. ■

You may now call the General Commission on the Status and Role of Women toll free. Just use our new 800 number: **800/523-8390**

Resources

The Battered Wife: How Christians Confront Family Violence, Nancy Nason-Clark (Westminster John Knox, 1997). The author's sociological investigations allow her to analyze the problem of family violence against women and to reveal how Christian communities respond to family violence in positive ways and also to suggest how church and secular agencies can cooperate for even more effective action. \$18.00.

Claiming the Promise, Mary Jo Osterman (1997). A seven-week, ecumenical Bible study series which explores Biblical references to same-sex conduct in light of the divine promise that all persons are heirs of God's reign. Includes a study book and leader's guide. Available from Reconciling Congregation Program, 3801 N. Keeler Ave., Chicago, IL 60641. (773) 736-5526. Fax: (773) 736-5475. \$5.95 for the study book (10 or more copies @ \$4.50 each); and \$9.95 for the leader's guide.

Faith of Our Foremothers: Women Changing Religious Education, Barbara Anne Keely, editor (Westminster John Knox Press, 1997). This book contains the stories of twelve women, all religious educators who transformed the field, some long before the contemporary feminist movement. \$15.00.

"Gathering Seed From a Medieval Motherroot." This packet of materials was prepared for World Community Day, observed on Friday, Nov. 7, 1997, an annual event of Church Women United. Contact Church Women United Distribution Center, P.O. Box 326, Kutztown, PA 19530. \$3.75. (800) CWU-551. Press or say "1" at prompt.

The Strange Woman: Power and Sex in the Bible, Gail P. Corrington Streete (Westminster John Knox Press, 1997). In the worlds of ancient Israel and early Christianity, political and religious laws limited women's options. This text explores ways in which women created options that resulted in independence, punishment, and power. \$19.00

Women's Agenda for Action, published by Women's Agenda for Action. This 70-page book will help implement priorities established by seven international conferences from 1990 to 1996 on a host of topics. WAA, 3700 13th St. NE, Washington, DC 20017. Fax: (202) 832-9494.

Women's Rights on Trial: 101 Historical Trials from Anne Hutchinson to the Virginia Military Institute Cadets, Elizabeth Frost-Knapman and Kathryn Cullen-DuPont (Gale Research, 1997). The courtroom trials included in this work have shaped women's status, political rights and liberties, custody and reproductive rights, wages, property ownership and equality in the workplace. \$49.95. (800) 666-7161.



The General Commission on the Status and Role of Women
in the United Methodist Church
1200 Davis Street, Evanston, Illinois 60201



Printed on recycled paper.

Videos

Trust Shouldn't Betray: A Call for Action Against Child Sexual Abuse. Produced by Catholic Charities, Diocese of Sioux City, IA. This 45-minute video is a dramatic presentation on the most silent form of violence in America today—sexual abuse against children. The tape can be used with individuals and groups and is ecumenical. Training materials accompany the tape. Seminar-length version for training will be available. Mail to G.R. Lindblade and Co., PO Box 1342 Sioux City, IA 51102. (712) 255-4346. Cost is \$10.00, including shipping and handling.

Also available from the same source—**Love Shouldn't Hurt: A Call for Action Against Domestic Violence.** A 27-minute video for use with individuals and groups. Also available in Spanish. ■



Executive Secretary for Leadership Education, Women's Division, General Board of Global Ministries, New York. This field staff position requires a bachelor's degree, significant travel, ability to work effectively with volunteers, and ability to speak and write clearly and concisely. Apply by Sept. 15. For application and job description contact Human Resources Dept. (212) 870-3666. Fax: (212) 870-3834. Reference position: WM-2. ■

Copy deadlines for *Flyer* information

To ensure inclusion of job announcements, calendar items, and other items to be published in **The Flyer**, please submit written details to the editor by these dates:

September 15, 1997 Fall 1997

November 15, 1997 Winter 1997

Send to: Bonny Stalnaker Roth, GCSRW,
1200 Davis St., Evanston, IL 60201.
(800) 523-8390. FAX: (847) 869-1466.