

Reader 1: "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ;" Ephesians 6:5

Reader 3: "As for the lawfulness of keeping slaves, I have no doubt, since I hear of some that were bought with Abraham's money and some that were born in his house. I also cannot keep thinking that some of these servants mentioned by the Apostle in the epistles were, or had been slaves. It is plain that the Gibeonites were doomed to perpetual slavery; and though liberty is a sweet thing to such as are born free, yet to those who never knew the sweets of it, slavery, perhaps may not be irksome; however this be, it is plain to a demonstration that some countries cannot be cultivated without Negroes. What a flourishing country might Georgia be had the use of them been permitted years ago. How many white people have been destroyed for want of them?" George Whitfield, 1751<sup>6</sup>

Reader 1: "You shall not lie with a male as with a woman; it is an abomination." Leviticus 18:22 (RSV) "If a man lies with a man as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them." Leviticus 20:13 (RSV)

Reader 4: "Kill a queer for Christ. The 'American Party for Manhood' urges you to contact your legislators and urge them to bring back capital punishment for homosexuals." Dade County, Florida, 1977

Reader 1: "You shall not eat any flesh with the blood in it. You shall not practice augury or witchcraft. You shall not round off the hair on your temples or mar the edges of your beard. You shall not make any cuttings in your flesh on account of the dead or tattoo any marks upon you: I am the LORD." Leviticus 19:26-28 (RSV)

Reader 4: "For most people. . . .this rethinking of the morality of sexual expression is yet to be extended to homosexual persons. I believe that their recognition as full members of the church with the opportunities, rights, and responsibilities of all other members is based ultimately on Jesus' view of human nature as reflected in the Gospel. Again and again, He broke through the prejudices of the day to accept and lift up those rejected and downgraded by others. And just as the reasons for their rejection were often beyond their control, so the homosexual person's condition is generally not a matter of conscious choice."<sup>8</sup> Bishop Paul Moore, Jr., Episcopal Bishop of New York



Reader 1: "One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and took his place at table. And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and annointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, 'If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.' And Jesus answering said to him, 'Simon, I have something to say to you.' And he answered, 'What is it, Teacher?' A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?' Simon answered, 'The one, I suppose, to whom he forgave more.' And he said to him, 'You have judged rightly.' Then turning toward the woman he said to Simon, 'Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not annoint my head with oil, but she has annointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.' And he said to her, 'Your sins are forgiven.' Then those who were at table with him began to say among themselves, 'Who is this, who even forgives sins?' And he said to the woman, 'Your faith has saved you; go in peace.'" Luke 7:36-50

Reader 2: "One day this familiar verse acquired a heightened meaning for me, 'Wives be subject to your husbands, as to the Lord.' (Eph. 5:22). It could not mean that! Not as to The Lord! But there it was. I was to treat my own human husband as though he were the Lord, resident in our own humble home. This was truly revelatory to me. Would I ask Jesus a basically material question such as 'How are things at the office?' Would I suggest to Jesus that he finish some task around the house? Would I ever be in judgment over my Lord, over His taste, His opinions, or His actions? I was stunned--stunned into a new kind of submission." Judith Miles, The Feminine Principle

Reader 5: "We affirm women and men to be equal in every aspect of their common life. We, therefore, urge that every effort be made to eliminate sex role stereotypes in activity and portrayal of family life and in all aspects of voluntary and compensatory participation in church and society." Discipline, para. 72f



Reader 1: "Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty." I Timothy 2:11-15

Reader 2: "In the General Conference of 1952, after repeated attempts to secure full clergy rights for women in successive General Conferences had been rejected, the matter came up in its closing moments. It was passed over rapidly with the usual rejection, to the accompaniment of considerable laughter. . . . The consequence was action by the Women's Division of Christian Service which resulted in over 2000 petitions on the subject to the General Conference of 1956; between three and four hours of vigorous debate on the floor of the Conference, mainly between men on both sides of the issue; and a vote for the full eradication of official sex discrimination in the ministry of the Methodist Church. (I purposely sat in silence, for there were able and discerning men to carry the issue, and I had long before learned that this is often the<sup>10</sup> surest way to get something passed.)" Georgia Harkness<sup>10</sup>

Reader 3: "These facts . . . constrain us as your pastors . . . to exhort you to abstain from all abolition movements and associations and to refrain from patronizing any of their publications. We have come to the solemn conviction that the only safe scriptural and prudent way for us both as ministers and people . . . is wholly to refrain from this agitating subject which is now convulsing the country, and consequently the Church from end to end." General Conference, 1836<sup>11</sup>

Reader 4: ". . . therefore, be it resolved, that there shall be no appointment or election of homosexual persons to any conference agency or committee or any district<sup>12</sup> agency or committee." Southwest Texas Conference, 1983<sup>12</sup>

Reader 5: ". . . further we insist that all persons are entitled to have their human and civil rights ensured regardless of sexual orientation. Homosexual persons no less than heterosexual persons are individuals of sacred worth, who need the ministry and guidance of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others, and with self. We commit ourselves to be in ministry with all



persons regardless of sexual orientation without assuming either a condoning or a condemning attitude, seeking only to support and enable the search for healing grace for all through a relationship with God." proposed changes to the Discipline, 1983<sup>13</sup>

Reader 2: "The Word had to be free to remake and reform the Church over and over and over again. The moment the Church loses interest in working the mines of the Word because it thinks it has seen all there is to see, that moment the Church loses its power and its credibility in the world. When the Church thinks it knows all there is to know, the opportunity for surprising discovery is closed. The Church then becomes old, without perspective, and without light, and labor and fruitfulness." G. C. Berkouwer, 1970<sup>14</sup>

Reader 4: "They stand inside your church, Lord, and know a wholeness that can benefit it. Long ago they learned that they must regard the lilies of the field, putting their trust in you.

Pressured to hide their identities and gifts, they have served you with an unyielding, fierce love inside the same church that condemned you.

Taught that they must feel self-loathing, nevertheless they learned integrity and dignity, and how to look into your face and laugh with grateful joy, Lord.

Victims of a long and continuing torture, they asserted a stubborn faith in the justice of your kingdom." Malcolm Boyd writes of invisible gay and lesbian Christians<sup>15</sup>

Reader 1: "But he, desiring to justify himself, said to Jesus, 'And who is my neighbor?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?' He said, 'The one who showed mercy on him.' And Jesus said to him, 'Go and do likewise.'" Luke 10:29-37



### Notes

<sup>1</sup>Letha Scanzoni and Virginia Ramey Mollenkott, Is the Homosexual My Neighbor? (New York: Harper and Row, 1978), p. 40.

<sup>2</sup>Jerry Falwell at Miami Beach Convention Center, 1977; quoted in "Battle Over Gay Rights," Newsweek, June 6, 1977, p. 22, in Scanzoni and Mollenkott, Neighbor, p. 1.

<sup>3</sup>John Lauritsen, Religious Roots of the Taboo on Homosexuality (New York: privately printed, 1974), pp. 23-24, in Scanzoni and Mollenkott, Neighbor, p. 1.

<sup>4</sup>J. H. Graham, Black United Methodists: Retrospect and Prospect (New York: Vantage Press, 1979), p. 14.

<sup>5</sup>John Wesley, Thoughts Upon Slavery, Vol. XI, p. 70, in Graham, Black United Methodists, p. 12.

<sup>6</sup>W. E. H. Lecky, History of England in the Eighteenth Century, Vol. III, p. 102, in Graham, Black United Methodists, pp. 12-13.

<sup>7</sup>Mollenkott and Scanzoni, Neighbor, pp. 2-3.

<sup>8</sup>Tom Horner, Jonathan Loved David (Philadelphia: The Westminster Press, 1978), pp. 124-5.

<sup>9</sup>Judith M. Miles, The Feminine Principle: A Woman's Discovery of the Key to Total Fulfillment, in Virginia Ramey Mollenkott, Women, Men and the Bible (Nashville: Abingdon, 1977), p. 44.

<sup>10</sup>Georgia Harkness, Women in Church and Society (Nashville: Abingdon Press, 1972), p. 30.

<sup>11</sup>Christian Advocate and Journal, June 17, 1836, page 171, in Graham, Black United Methodists, p. 22.

<sup>12</sup>Paraphrase of 1983 resolution passed in the Southwest Texas United Methodist Conference.

<sup>13</sup>Legislative Petition from the United Methodist Board of Church and Society, 1984 United Methodist General Conference.

<sup>14</sup>G. C. Berkouwer, "Understanding Scripture," Christianity Today 14 (22 May, 1970): 40, in Letha Scanzoni and Nancy Hardesty, All We're Meant to Be (Waco, Texas: Word Books, 1974), p. 17.

<sup>15</sup>Malcolm Boyd, Am I Running With You, God? (New York: Doubleday, 1977), p. 23, in Scanzoni and Mollenkott, Neighbor, p. 42.



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### Supplement C: A Case Study

#### How to use the Case Study:

Xerox at least one copy for each of four small groups. At the end of the "Collage of Images," divide the participants into four groups, number the groups (1, 2, 3, 4), and pass out the Case Study. Give the following instructions: "Read together the Case Study. If you have any questions, you may ask me. (The leader may make up any answers.) After reading the case, follow the instructions for your group number. You will have 45 minutes to read the Case Study and complete the assignment."

At the end of the 45 minutes, each group should report on what they have decided to do and why they have chosen that action. After each group has reported, allow 15 minutes for dialogue among the groups.

At the end of 15 minutes, say, for example, "I know the problem has not been solved, but we must end this part of the Case Study. Everyone stand up and turn around and then you are no longer the Education Committee, the Staff-Parish Relations Committee, Joyce Butler, or John Adams."

Ask the following questions of a person from each group:

1. How did you feel?
2. What were the basic issues you saw?
3. What investment did you bring to the consideration of the problem?
4. Does your group's decision reflect a particular understanding of Church? What is it? What adjectives would you use to describe it?
5. What would be the consequences of the decision for the local church?
6. Are these responses similar/dissimilar to how you think your congregation should respond in such a situation?

Note: This case study is adapted from an actual situation. If your congregation has had a similar situation, it may be helpful to adapt that for use as the case study. The actual sexual preference of the Director of Christian Education has been left unknown because this lack of knowledge is often the case in such situations. The leader may want to instruct the group discussing Joyce Butler to think of two solutions based on each situation: she is a lesbian or she is not a lesbian.



### A Case Study

Grace United Methodist Church is a 1500-member upper-middle class church in a midwestern city. It is staffed by a senior pastor, Director of Christian Education, and the usual array of secretary, organist, choir director, janitor, etc.

The senior pastor, John Adams, is in his late 40's, is married and has three teenage children. He has been at the church for the past three years. His prior appointment was as an associate at a large downtown church in another city.

The Director of Christian Education, Joyce Butler, is in her early thirties. She is a single woman and has been at the church for six years. She has a Masters in Christian Education from a college for Christian Educators. She was employed at one other church prior to this position.

The consensus in the congregation was that Joyce Butler had done an excellent job in the educational program of the church. People were very pleased with her style, her leadership, and her ideas. She had continued to build the program to its finest state in many years. Since the appointment of John Adams, the church continued on this cooperative, positive movement.

Signs of problems began in March when John Adams began approaching key leadership persons in the church to suggest that Joyce was not doing good work. He met with the chairperson of the education committee, Mary Smith, and suggested that Ms. Butler "had been there too long and things really needed a change." He confided in Mary that he thought what the church needed was another associate rather than a D.C.E. and suggested that he would be working toward that change. Mary Smith left the meeting confused and wondering whether she had missed something. She had been totally satisfied with Joyce's leadership and participation in the church.

John Adams next met with the Staff-Parish Relations Committee and suggested that the change was needed. He mentioned that Ms. Butler was not doing good work. He said that he felt that what the church needed was an associate pastor who could help with the pastor's duties, as well as carry some responsibility for Christian Education. The committee, led by Chairperson Bill Jackson, disagreed with Rev. Adams and voted to maintain the present staff configuration of a pastor and a Director of Christian Education. The committee also agreed that Joyce Butler remained the best person for the job.

In late April, Mary Smith received a call from Mrs. Jackson, wife of the Staff-Parish Relations Committee Chairperson. Mrs. Jackson, a mother of three school-aged



children, was concerned about something her husband had shared with her. She told Mary that the pastor had shared with her husband the following experience. Someone from the church came to the pastor in February and told him that they thought Joyce Butler was a lesbian. They told him that she had shared a house for many years with another woman and then at one point she suddenly moved out. This person just "had a feeling" that Ms. Butler was gay. Mrs. Jackson said she didn't know what to think. She had always liked Joyce Butler's leadership and had been especially impressed with the way she related to children. She said she supposed there was no real evidence and that it could all be rumors anyway. Mary Smith wondered if that was why the pastor had attempted to change Joyce's job.

Joyce Butler had been surprised by Rev. Adams' campaign to end her job. She felt relieved at the church's show of support for her. This confirmed what she had felt--that she had done a very good job for the church. Joyce was even more surprised, however, in early May when she began to receive strange phone calls in the middle of the night. The callers said that "she had better leave Grace Church, or else!" She was certain by late May, that her phone was being tapped.

At the church, things were becoming more tense. Rev. Butler began complaining about her work, began piling on responsibilities which had previously been someone else's, and began changing meeting times and schedules at the last minute.

In early June, a member of the church approached her to say that the pastor had attempted to hire a private detective to investigate her. Joyce was frightened. This was a nightmare.

The congregation was by this time sensing the problem. Rumors were flying that Ms. Butler might be leaving, that Rev. Adams might be leaving, that Ms. Butler was a lesbian. Feelings were escalating along with the confusion. The leadership of the church knew that something had to be done. But what?

Group #1--You are the education committee meeting for your regular monthly meeting. Should you bring up the situation? What should you do?

Group #2--You are the Staff-Parish Relations Committee at a meeting demanded by one of your members. What is going on in the church? As leaders of the congregation what should you do?

Group #3--You are Joyce Butler. You love this church, but you are frightened by the harassment you are receiving and the rumors flying around the church. Will this cost you your ministry career? What should you do?



Group #4--You are John Adams. You have tried all you could  
(short of confronting her) to get rid of Joyce  
Butler. What should you do now?

For all groups: What are the issues?  
the facts?  
the problems?  
the possible solutions?



Supplement D: "Reason"--Some facts about homosexuality

One out of every ten persons is a person of homosexual orientation.

Two or three out of every ten persons in the helping professions (social work, ministry, teaching, etc.) are gay/lesbian people.

One in every four families has a gay or lesbian member.

Studies conducted by the Institute for Sex Research have shown homosexuality to be a matter of degree--both in terms of overt behavior and in terms of orientation, or psychological response. Researchers have devised a scale from zero to six to locate persons on a continuum between exclusive heterosexuality (zero) and exclusive homosexuality (six). Varying degrees of heterosexuality and homosexuality characterize persons in between. (Scanzoni and Mollenkott, Is the Homosexual My Neighbor?, p. 74)

Very few persons are located at the extreme ends of the continuum.

In 1973, the American Psychiatric Association voted to remove homosexuality from its list of mental disorders.

The "cause" of homosexuality is not known. Learned scholars from many different disciplines disagree on its meaning, how it occurs, whether it is biological or learned, chosen or inherited. There is no consensus on the topic.

Definitions:

Gay: Term preferred by many homosexual males and some females in referring to themselves.

Lesbian: Term preferred by many homosexual females in referring to themselves.

Note--The use of "lesbians and gay men" instead of the term "homosexual" is similar to the use of "Black" instead of "Negro." Lesbian and Gay Man are terms which connote the self-acceptance and wholeness that same-sex affectional persons feel when they come out.

Coming out: Term used to describe when a person has accepted her/his sexual orientation and has acknowledged it to her/himself, to others, or to society.

Straight: Term used to describe heterosexual people.

In the Closet: A gay or lesbian person who is not out.



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