

The Word is



a newsletter from the Pacific Northwest Reconciling Ministries Network

Annual Gathering Set for February 15

by Vince Hart, Tacoma First UMC

All this from God: the Transgender puzzle is the theme for our 2009 annual Gathering event. This year's focus and theme was selected in the awareness that the "T" of LGBT remains far more of a mystery, even to very "pro-gay" people, than the LGB dynamics, and that effective ministry to all (means all!) can be significantly limited by lack of information and understanding. Recent discussions have made clear that the "T" world is extraordinarily complex and that transgender/ transsexual persons present a particular challenge even to the most accepting and inclusive persons and congregations. Thus the affirmation of the theme that, while "all this is from God" (2 Cor. 5:18), the transgender realities remain very puzzling to many, with much to be learned. This focus also dovetails with a current emphasis of the national RMN program as highlighted in the FLASHNET email communication dated November 5, 2008.



Peterson Toscano, a self-proclaimed "Performance Activist" will be performing his newest work "Transfigurations— Transgressing Gender in the Bible" at this year's "Gathering" at Des Moines UMC. Photo supplied by artist.

Again this year we will be at the Des Moines UMC for Sunday afternoon and evening. Again we are assured of a great evening meal at the hands of Chef David Edman. Again our worship will be shaped by a team led by Crystal Sygeel. But from that point on many things will be different.

Headlining and kicking off the afternoon this year will be Peterson Toscano, who calls himself a "Performance Activist

exploring queer issues through comedy." Many in this area have seen his one-gay-man production as a stand-up comic, multi-role actor, and illuminator of both biblical narratives and contemporary social oddities. One of his most well-known productions is the 90-minute "event" titled "Doin' Time in the Homo No Mo Halfway House—How I Survived the Ex-Gay Movement." Most recently he has developed

and presented "Transfigurations— Transgressing Gender in the Bible," which he will perform at the 2009 Gathering. No lecture this year; rather, an entertaining and challenging experience! There will be time to interact with Toscano after the initial performance. That response time is a very important part of his "activist" Quaker ministry.

The *Gathering* will begin with Registration at 1:30 P.M. and open with a brief time of welcome and worship. Following the Toscano presentation and response, there will be a choice of workshops. A light supper of soup, salad, beverage, and dessert is scheduled for 5:30 P.M. and that will be followed by a closing time of worship, including communion. Benediction and Send-off will take place by 7:30, allowing time for distance travelers to get home and get rest for the week ahead.

In addition to the opportunity for good fellowship with others who share the RMN passions and concerns, and a time to learn more about transgender issues in particular, there will be a Cokesbury book display and also displays and information by a number of groups and organization that share RMN goals. ▽

See the enclosed flyer for full details.
REGISTRATION DEADLINE: FEBRUARY 9.

Bishop Grant J. Hagiya

Interview with Paul Beeman, Des Moines, WA

"In eight years I want to see The Pacific Northwest Annual Conference become the best and strongest in the Western Jurisdiction. It will have turned around its membership (with new growth), and maximized its potential with strength in spirituality, discipleship, peace and justice issues, Reconciling Ministries, and will have become a vital presence in the 'none zone.'" (The majority of Northwesterners respond to "church affiliation?" as "none.")

That is the declaration of the Seattle Area's new spiritual leader, Bishop Grant J. Hagiya.

He began in our PNW Conference on September 1, after eight years as superintendent of the Los Angeles District in the California-Pacific Annual Conference. In meetings, interviews, and as an individual, I find Bishop Hagiya to be open, welcoming and personable, an easy conversationalist who would rather negotiate understanding among persons of differing beliefs than resort to a direct confrontation. He is of Japanese-American lineage; a product of the Graduate Theological Union, Berkeley; holds a Doctor of Ministries from Claremont School of Theology; and is working on a PhD at Pepperdine University.

Hagiya leaves no question about his full support of the Reconciling Ministries Movement. He indicated that he has worked closely with clergy in California who happened to be gay and lesbian. "Many of our clergy have ministered in the heart of the California gay community, like Hollywood and West Hollywood. I have found that sexual orientation is not relevant to the gifts and graces of ministry, nor to a pastor's effectiveness," he said.

Asked about the future potential of church trials based on alleged homosexuality, he said, "We should always be able to deal with persons advocating different agendas within the Discipline's broad powers of

"supervision." Differences can almost always be settled short of bringing charges or a trial."

IT'S ALL ABOUT LEADERSHIP—"We can no longer afford mediocrity in our congregations or pastors," Hagiya told a meeting of clergy new to the Conference. His goal is fostering congregations that are healthy and vital, each a "beacon of hope" where they develop Christian discipleship.

It matters not to him whether they represent the conservative "Good News" wing, the theologically "progressive" or liberal side, or the Reconciling Congregation Network. He will support churches and pastors anywhere in the theological spectrum, but will expect excellence from all.

At the same time, this bishop will not be hesitant to encourage ineffective clergy to seek a different line of work.

During his first four months on the job Hagiya has already activated several dynamic conference-wide programs. He met with a new Congregational Development Committee, planning training for potential "new church" clergy, and seeking settings where new congregations can be grown, including burgeoning suburbs and a new Afro-centric church.

Early on in Seattle, he has already reinvigorated nation-wide recruitment of the brightest and best clergy. This year his district superintendents are scheduled to visit 13 United Methodist theological seminaries and six non-Methodist schools seeking able new graduates. Also a group of younger PNW ministers will begin recruiting strong new clergy they may know or can contact. Hagiya himself is already making contacts with some of the most effective younger clergy he knows, urging them to consider ministry in the Northwest.

The bishop explained his proposal for a set of dialogues between hard core ideologues



Bishop Grant J. Hagiya

Photo courtesy of PNW Conference

of both the right and the left, in order that all may foster church health and growth. "I want us truly to exhibit 'Open Hearts, Open Minds, Open Doors,' the denomination's as-yet-unfulfilled motto."

WORLD MISSION—The bishop heartily endorses a new four-point focus of the United Methodist Council of Bishops that is spreading in 2009 across all annual conferences and local congregations. Its goal: to reinvigorate the denomination for world-wide expansion of ministries. Joining the combined dedication of the 50 American bishops with United Methodism's World Service outreach and regional leaders, Bishop Hagiya affirms a spiritual power that will infuse both individual Christian commitment and our world-transforming ministries.

In quiet thoughtfulness, our new spiritual leader mused, "I care so deeply about the church itself that I put my entire heart and mind into living out the gospel of Jesus Christ for the transformation of the world." Hagiya went on to explain that for him, "as for our founder John Wesley, salvation is in this life, with little care for the after-life. Salvation is *now*, to love God with all our heart and mind and soul and strength." ▼

EDITORIAL

by Vince Hart, Tacoma First UMC

Today, a fundamental issue facing The United Methodist Church—and most other denominations as well—is whether we are going to trust the experience of God’s saving grace in the lives of thousands, even millions, of “practicing” GLBT persons. Will we trust the tested evidences of gifts, graces, and call, or continue to insist that a few texts, some long-standing interpretations and traditions, and ingrained prejudice, can have greater authority than the present experience of God in those persons’ lives? It is time to listen carefully to the witness, the testimony, of GLBT persons who profess to have heard God’s “Yes” where the church persists in saying “No.”

The authority of experience lies at the heart of the Methodist Revival, the essential foundation of everything in the Wesleyan tradition. It was the experience of saving grace that transformed John Wesley’s life and set him on the course of transforming the church and the world. It was to the experience of that same grace by all whom he could reach that he dedicated all his efforts from that time forward. It was the experience of that grace, and the evidence of its presence in the form of gifts and fruit in the lives of his companions, which led him to the daring act of defiance in ordaining leaders for the emerging Methodist Church in America. Always it was the test of personal experience which allowed him to move beyond present interpretations of scripture and standing traditions of the church. Without that bold assertion of the present authority of experience there might well have been no Methodist movement in England and then throughout the world.

Lest this be seen as too radical a claim, consider for a moment Wesley’s own testimony. Directly after his “heart-warming” experience at the May 24 meeting on Aldersgate Street, John set forth in his

Journal a long series of points which review his spiritual journey to that day, beginning in infancy. At the heart of the narrative is his quest for a deep inner confidence that he was “saved,” at peace with God. He acknowledges that all of his upbringing in the Epworth parsonage, all of his training as a priest with an Oxford degree in theology, all of his efforts to “do good” and “do no harm” and use diligently the “means of grace” (what would become his three General Rules for the Methodists), had not brought him the “assurance” he sought, that assurance the *experience* of which would become the distinctive hallmark of Methodist witness. He even doubted the direct testimony of scripture as still relevant when the key texts were presented to him by his Moravian mentors—until the living testimony of the *experience* by others, and then his own, broke through his doubts and his established convictions. Scripture and Tradition were being tested by Experience, not the other way around!

The UMC faces what I call an *Acts 11:17* moment. “If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?” The Church of England eventually drove out the Methodists on the basis of a reading of scripture and tradition, and an unwillingness to trust the evidence of unexpected experience; but God was not hindered by that act; the church was diminished by it. Today both the Church of England and the Methodists face the same kind of issue in a new context. Let us Methodists at least trust our own heritage regarding the authority of present experience as evidence of God’s present will, and dare to be truly Wesleyan. Let us assemble all the faith testimonies of all the GLBT persons we can reach and listen very carefully. If we fail here, we will not hinder God; but we may well seriously impoverish our church. ▽

Upcoming Events

PNW-RMN Council meetings are scheduled at noon the 3rd Saturday of January, March, May, September, October, and November. The Annual Planning Retreat is in August.

JANUARY

17 PNW-RMN Council Meeting 12:00 noon
First UMC, Bellevue
1934 108th Avenue NE
www.fcbellevue.org

FEBRUARY

15 2009 Gathering 2:00 -7:30 pm
Des Moines UMC
22225 9th Avenue S
www.desmoinesumc.org

MARCH

21 PNW-RMN Council Meeting 12:00 noon
First UMC, Tacoma
621 Tacoma Ave. S
www.fumcot.com

MAY

16 PNW-RMN Council Meeting 12:00 noon
First UMC, Tacoma
621 Tacoma Ave. S
www.fumcot.com

JUNE

17-20 PNW Annual Conference
University of Puget Sound, Tacoma
28 Seattle PRIDE Parade & festival 11:00 -7pm
parade: 4th Avenue downtown Seattle
festival: Seattle Center
www.seattlepride.org

AUGUST

14-15 Annual PNW-RMN Retreat TBD
Federal Way home

SEPTEMBER

4-7 National RMN Convocation TBD
Estes Park, CO
www.rmnetwork.org

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Of Rainbows and Butterflies

by Doris-Lee Dimick, Des Moines UMC



Doris-Lee Dimick, photo by Grant Knechtel

As chair of our Des Moines United Methodist Church committee on Reconciling Ministries, I am pleased to announce that our church has "come out." Our journey began around 1988 when the General Conference mandated that a study on the issue of homosexuality be conducted and the results be reported to the General Conference of 1992.

At that time I was Seattle District President of United Methodist Women and a member of the Conference Board of Church and Society. At our Annual Conference in 1992 the chair of the National Study Group, Rev. Nancy Yamasaki of the Spokane District, presented the General Conference report.

I was captured by the impact of the material as the church faced this controversial issue. Following the years of the Civil Rights movement and the acceptance of a woman's reproductive freedom of choice, this new challenge to confront the problem of homophobia was another chance to serve the claim of justice. About this time my older daughter also revealed her own lesbian sexuality, and thus my dedication to the church's acceptance of the new challenge took on greater meaning. I was the lay leader of our church and during its "visioning" and goal-setting workshops, and so I introduced the

idea of our church becoming a Reconciling Congregation. A statement was then proposed after a study committee set to work on this possibility, but several of our prominent leaders objected to our becoming a Reconciling Church.

Another study group subsequently worked for two years to reach a consensus, but the result was a somewhat watered-down "Welcoming Statement" that included the words "sexual orientation," but not the crucial word "reconciling." The possibility of our becoming a Reconciling Church at that time was thus firmly rejected.

Fourteen years later, in early 2007, our church participated in an audit conducted by the Easum-Bandy Association. Their evaluation concluded that the Des Moines UMC "needs to rid itself of the 'elephant' in the center of the room", i.e., the 13-year continuing argument over the question of whether or not to become a part of the Methodist Reconciling Congregation movement, and openly declare our willingness to welcome members of the LGBT community into our fellowship. With this conclusion from the audit, as well as the national motto of "open hearts, open minds, open doors" we felt empowered to move forward.

A Reconciling Ministries Committee in our church was formed, which set out five goals: the committee members agreed to purchase resource books for our church library, publish the already adopted welcoming statement in the Sunday church bulletin, present the film "Inlaws and Outlaws" for the church and community, support the "Strength for the Journey" Aids Ministry of the PNW Conference, and to provide whatever support the congregation would allow to the PNW Reconciling Ministries Network. We also developed a new statement of reconciliation, which again resulted in opposition on the part of some members of the Church Council. Those who were opposed, however, agreed to search on the internet for reconciling state-

ments that they might accept. The Church Council then appointed a team to do this research.

The team returned with a reconciling statement that included some of the wording from the Foundry UMC in Washington D.C., including the words "we recognize that there remain differences of opinion among us on issues relating to sexuality. We do not seek to erase our differences, but to journey together in faith toward greater understanding and mutual respect."

We then held an all-church meeting to vote on the matter of becoming a Reconciling Church on a Sunday after worship. Letters were mailed to all church members two weeks ahead with the new statement plus the proposal to join the RMN Network. Following worship the ushers passed out ballots. Bishop Jack Tuell presided. The statements were read and questions were answered. The vote for the approval of the new reconciling statement out of 136 ballots cast was 113 "yes" and 23 "no"; and for joining the RMN Network out of 138 ballots cast, 105 "yes" and 33 "no."

Thus it is with some aching "hearts," doubting "minds," and Jobean "doors" that the Des Moines UMC has joined the ranks of the rainbow seekers, leaving their cocoons and flying free. ▽

Right to left, Charles, Cheryl, Eddie, and Steph, photo provided by author.



Why Marriage

by Cheryl Reid-Simons, Tacoma First UMC

As our family pulled the ornaments from the box to decorate our Christmas tree last month, our son Eddie excitedly held up a heart-shaped piece with ornate writing and the date “2000.” “I know when you married! It was 2000. I know that because this one looks like a wedding thing,” he said, proud of his reading and reasoning skills.

Steph and I looked at each other, smiled and nodded. At 5, Eddie isn’t old enough to understand that the ornament marked the year his moms were joined in a Vermont Civil Union, not a marriage.

At 5, Eddie and his twin brother, Chas, understand that marriage is what happens when two grown-up people who love each other and want to spend their lives together decide to make their

own family. They know it is serious business not to be taken lightly—



though Chas is fairly certain he’s already met the girl he will marry.

But for many people that idea of marriage leaves out a central element, namely that those two people have to be of opposite genders. The most enlightened may support civil unions or domestic partnerships, but can’t quite accept that the word “marriage” could describe the union of two men or two women.

Why is the word “marriage” so important to those of us in the GLBT community fighting for our shot at the altar? Turn the question around—why is it so important to keep it away from us? The answer to both questions is the same. It’s because words mean something. Words have power.

I have to smile when I hear or read critics claiming that the fight for marriage equality is just a cover for the evil hidden agenda of making society accept our relationships as valuable, important, and real. Why, yes. You caught us. We, like human beings everywhere, want to be accepted. Our families are important to us. We want the communities we live in to acknowledge them as something more than a financial arrangement.

But it’s even more simple than that. We’d like the unambiguous language marriage affords. Mentioning your husband or your wife makes the relationship clear. But your partner? What is that? Someone you run a business with? A romantic interest of the opposite sex that you live with but haven’t committed to marrying?

We’d like an easier way to talk to our children about family and commitment. We’d like our kids to have that simple reassurance that marriage seems to bring them.

And honestly, it feels a little mean-spirited when people opine about defending the sanctity and seriousness

of marriage by denying it to us while routinely tolerating everything from couples getting married on roller coasters to quickie marriages in Reno.

I know a bit about the latter. I have an older cousin named Janie who lived for many years in Reno. I couldn’t tell you her last name for reasons that will soon be clear. Janie has been married, well, more times than I can keep track of. Definitely more times than I could count on one hand.

She got started early—she was just 14 years old on her first wedding day—several years before I was even born. She wasn’t “in trouble” as they used to say. But it was a different time and 14-year-old girls could marry 20-year-old men without much fuss. Janie had three children, each by a different husband. And after the first two or three weddings, she never pretended to believe in marriage that could last—all were just formal, but temporary arrangements.

Unlike Janie, I am still a true believer that marriage can mean forever. I know it takes work and it’s messy and not always fun. But I believe in it and more importantly, I believe it’s worth it. But society still values each of her half-dozen or more marriages as more valid and real than my continuing “union.”

The idea that one-man, one-woman marriage is somehow the way it has been forever is itself false. In truth, marriage as we know it is largely a modern arrangement. But even within that modern concept, marriage is changing. Adult men don’t legally marry 14-year-old girls. Couples of different races marry routinely. And soon, two people of the same sex will do the same.

And through it all, the essential heart of marriage will endure as something even a 5-year-old understands: two people who love each other deeply coming together to make their own family. ▽

The T and the LGB

by Shannon Buzard, Ravenna UMC, Seattle

This article is related to the theme for this year's Gathering, which is understanding more about the T in the acronym LGBT. To that end it may be helpful to know what is being said in some circles about whether the T belongs with the LGB. There are many, not only LGBs but also Ts, who have questioned that association of gender and sexuality. I have written before in detail about the differences between the two, and I won't reprise that whole discussion, but suffice to say that the LGB is about sexuality and the T is about gender. The two are completely separate issues and there are transfolk who identify as straight, gay, lesbian, and bi completely independent of their gender.

To correct some of the misunderstandings about the matter, I should first point out that no one who is transsexual can even get the prescription for hormones according to the WPATH Standards of Care without spending a long time working with a qualified therapist. Further, getting a permission letter for surgery requires years of the same plus a minimum of a year fully transitioned and living openly in the new gender role. Not only do "homosexual activists" have nothing to do with this, but the counseling purported to be needed is a required part of the journey.

There are accumulating many more peer-reviewed scientific journal papers documenting that transsexuality has a very real biological basis and biological expression. So much so that Justice Richard Chisholm, in writing the conclusion for the Full Bench of the Family Court in Australia that reviewed extensive scientific documentation and heard the testimony of medical experts, said, "There should be no escape for medical and legal authorities that these definitions (of male and female) ought to be corrected and updated when new information becomes available, particularly when our outdated definitions bring suffering to some of our fellow

human beings"(Deakin Law Review on RE KEVIN (VALIDITY OF MARRIAGE OF TRANSEXUAL).

Further, we are not so much changing our gender as much as we are finally letting the rest of y'all in on what most of us were well aware of by age 5. And having corrective surgery for transsexuals is no more mutilation than correcting a cleft palate or a club foot. Speaking as someone who has been there, I can tell you that when your outside finally matches up to the wiring of your inside and your brain, you feel normal and things work right for the first time in your life. While I have never been blind and don't claim to know what that is like, I certainly felt after surgery the same way the blind man did in Luke 18:35-43.

The reason T belongs with the LGB is a matter of shared problems. Much of the LGBT community is singled out for discriminatory behavior primarily because of gender variant behavior. Even for violence and hate crimes, this is the way any member of the LGBT community is identified and targeted. People who gay bash are not following effeminate men and butch women home to see who they are

sleeping with. They are attacked for their gender presentation. On Oct 17th, Antony Hebblethwaite posted a message on www.rmnblog.org, the national RMN blog, about why we cannot drop the T from LGB. In that post, Antony cited a Jamaican self-help column about a woman who wrote in to a doctor that she beat her 10 year old son every day for acting too much like a girl because she was afraid that her son would turn out gay. She wasn't beating her son because of sexual partners; she was beating him for his gender presentation. Earlier this year, Leticia ("Lawrence") King was shot to death in school by a 15 year old classmate. Leticia came to school dressed female and when teased by the classmate, teased him back. For this, a 15 year old transwoman was killed on February 12, 2008. The reality is that we will not stop this violence in society towards all of the LGBTQIs unless we stand together rather than fighting each other and working against each other on hate crime and employment legislation. It is time not only for society at large, but for the LGBs also, to learn about the Ts and work together to end this violence and discrimination in society. ▽



Roughly 6,000 people took part in a rally and march from Volunteer Park to Westlake Center to protest California's recently passed Proposition 8, which banned gay marriage in California.

Photo by Robert Martin.

Report from Seattle Prop 8 Rally

by Rev. Monica Corsaro, Co-Covener of National RMC clergy

You Are Fabulous! Tell the person next to you: "You are fabulous!" These were the opening words I used as I spoke to thousands of people at Westlake Center at a Saturday afternoon rally standing in the name of justice for all. Truly the crowd was fabulous! It was a beautiful, there were young, younger, singles, parents with kids, couples, Black, white, gay, straight, and everything in between, all together in a crowd that spilled over onto Pine Street and onto the balcony of Westlake mall. The mayor was there and spoke; our County Council Executive, Senator Ed Murray, Representative Joe McDermott, Representative Jamie Peterson, City Councilwoman Sally Clark, all spoke on behalf of justice for all citizens.

Clergy were also represented in the crowd and on the podium. Rabbi Michael Latz reminded us we are part of a liberation movement saying just as was Harriet Tubman who led slaves into freedom, from darkness to light. So we will campaign until all can marry their beloveds and be seen as whole persons in the eyes of the law.

It was only two weeks before, that Californians (my home state) had voted in favor of Proposition 8, which took away the law that protected marriage for all and redefined marriage as only between a man and a woman. What made the results of

this vote so insidious was that it passed because of the overwhelming support from the Church of Jesus Christ of Latter Day Saints and organizations within the Catholic Community. We, who are religious, deeply value the fact that we live in a country where we can worship in freedom, participate in the sacraments the way we want too, participate in rites of the church the way we want too, all without the intrusion of the federal government.

What happened in California was that a particular section of the Church (the Church of Jesus Christ of Latter Day Saints) intruded on public policy. The mainline press, including the *New York Times*, reported that 34 million dollars was invested by this particular church in the YES on Prop. 8 Campaign. We live in this country to have civil rights and religious freedom, not for particular churches with particular beliefs to be able to intrude on public policy. Shortly after this disastrous vote, Americans in 375 cities across the states rallied and marched in the name of civil rights for all, not just for some.

We, as Christian people, need to educate our brothers and sisters in Christ about the fact that when a state grants marriage



Signage at the Nov. 15th Rally for Marriage Equality. Photo by Robert Martin.

rights to gay and lesbian persons, civil law cannot change church law. For example, when we in the state of Washington eventually pass a state law that gives full marriage rights to all, this will not change the prohibition imposed by the United Methodist Church. We as members in the United Methodist Church are the only ones who can change that through our General Conference, which meets every four years. So let us continue to march and rally for civil law and protections of all people and let us continue to fight, pray, and actively seek out change in our own church.

If so many rallies and marches of outrage can be planned across America in less than a week by a woman posting messages on the computer website *Facebook*, then we in this movement within the Methodist Church can organize, pray, and achieve change. You Are Fabulous! ▽

Your receipt of this newsletter has been made possible through the contributions of individuals who are committed to promoting the full acceptance of every person by The United Methodist Church. Please help us mail a copy to others supportive of our cause by sending a contribution to PNW-RMN at the address found opposite your own address label on page 8. You are welcome to send us names and addresses of persons you would like to have included in our mailing. Thank you!

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Keeping up on the National RMN Front

RMN Flashnet is an excellent short-deadline channel for what's happening of interest to Reconciling United Methodists. It is a communication source from the national RMN home office in Chicago. To subscribe, go to the RMN website www.RMNetwork.org, click on Flashnet, and scroll to the box for subscribing to enter your name and e-mail address. ▽

Recommended Resources

The following books come with the recommendation of the national RMN staff:

1. *Made in God's Image: A Resource for Dialogue about the Church and Gender Differences*, by Ann Thompson Cook
2. *Opening the Door to the Inclusion of Transgender People*, by Justin Tanis and Lisa Mottet ▽

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RMN Convocation at Estes Park, CO, Sept. 4-7

The focus and program content of this biennial national RMN Convocation are still being developed, but now is the time to get the date onto one's calendar and to start planning for participation. Reconciling United Methodists from around the nation find these events to be richly inspiring and

empowering. An invitation is out to let the planning staff know what leadership and focus would be most appreciated. Suggestions and requests can go to Troy Plummer, Sue Laurie, or Sarah Howery; email addresses are: "first names"@rmnetwork.org. ▽



In this one-person play, theatrical performance activist **Peterson Toscano** unearths transgender Bible characters—those people who do not fit in the gender binary, and who in transgressing and transcending gender, find themselves at the center of some of the Bible's most important stories.

Pacific Northwest Reconciling Ministries Network

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