

The Flyer

Vol XX, No. 3

Fall/Winter 2000/2001

An affirmation of black leadership in UMC...

Three new bishops, African-American women

Retired Bishop Leontine Kelly has often expressed hope that in her lifetime another African-American woman would join her in the church's Council of Bishops.

When five simultaneous U.S. jurisdictional conferences concluded July 15, her wish came true—three times.¹ Seven of the 13 new bishops elected in the predominantly white denomination were African Americans. Three of those were women.

The three newly-elected women bishops are Beverly Shamana, Western; Violet Fisher, Northeastern; and Linda Lee, North Central. These three women are the second, third, and fourth African-American women, respectively, to be elected bishop in The United Methodist Church.

In 1984, Kelly became the first African-American woman elected a bishop in the church and served in the San Francisco Area for four years until her retirement.

"It is great to no longer be the 'only,'" Kelly said. "I am proud that across the church there has been a response to the diversity in the church in the election of three very strong women to the episcopacy. The church is blessed with the leadership of men and women of color and to acknowledge that leadership in these elections is so very heartening."

Adding to Kelly's cause for enthusiasm was the election earlier in the month of the Rev. Vashti McKenzie as the first female bishop in the African Methodist Episcopal Church. (See related article on page 3.)

The United Methodist Church has

8.4 million members in the United States, including about 382,000 black members. Following the elections this summer, 15 of the 50 active U.S. bishops are African American, an increase of five over the previous 1997-2000 quadrennium. Eleven are women, an increase of two.

Retired Bishop James S. Thomas of Atlanta, an African-American bishop elected in 1964, said he was "deeply moved" by the affirmation of black leadership in the church. He was one of the last bishops elected in the racially segregated Central Jurisdiction that existed in the former Methodist Church from 1939 until 1968.

When the Methodist and Evangelical United Brethren churches merged in 1968 to form the United Methodist

Church, each of five active bishops from the former Central Jurisdiction was transferred to a geographic jurisdiction in the new denomination. Thomas was appointed to Iowa and later served in the church's East Ohio Area before retiring in 1988.

Beyond European- and African-Americans, active bishops on the council include one Korean American, Hae-Jong Kim, and two Mexican Americans, Elias Galvan and Joel Martinez. The United Methodist Church has never had a Native American bishop.

More details on the election of bishops, including all ballots, may be obtained at umns.umc.org/elections on the Internet. Article adapted from a United Methodist News Service press release, July 17, 2000.



Coordinating Committee L to R, Stephanie Anna Hixon, member, general secretariat; Eva Thai, member, Nominating; Chuck Hefley, chairperson, Legislation; Mary White, chairperson, Constituents, Advocacy, Resources and Education; Rose Arroyo, vice president and chairperson, Nominating; Margie Briggs, member, Nominating; Gail Murphy-Geiss, president; Bill Wilson, secretary; Charlotte Fitzsimons, chairperson, Personnel; Cynthia Bond Hopson, chairperson, Research and Monitoring; Cecelia M. Long, member, general secretariat; and Sherman Harris, member, Nominating. (See story, page 2.)

Violet Fisher, newly elected...

Woman bishop speaks about women in the church

To help our readers become acquainted with the three newly elected women bishops, *The Flyer* is conducting interviews with each of them. In this issue, we report on the interview with Violet Fisher. Interviews with Beverly Shama and Linda Lee will follow in upcoming issues.

Flyer: What are the gifts you bring to the episcopacy?

Violet Fisher: I bring the gift of being an African-American woman with a variety of life experience. I bring a deep love for the church of Jesus Christ and a call upon my life to make disciples. I also bring a sense of my calling as being a trailblazer for women in ministry. Since I began preaching at the age of 16, I have served throughout the eastern part of the United States and in many third world countries, as evangelist, missionary, pastor, and teacher.

As a racial ethnic woman, I am a bridge builder. In fact, I have often been referred to as a "people person."

I enjoy being in community and understand what it means to be a member of part of the body of Christ. I place a high value on the diversity of others' gifts in the body.



The depth of my spirituality is another gift, rooted in my childhood. I was nurtured by parents and family, both my family of origin and within the church. All of them understood the importance of being ground-

ed in the faith. This faith has strengthened me through the years.

I also see myself as a voice to those who have no voice and have openly embraced ministry in the area of social justice. I am an advocate for women, children, ethnic, racial and cultural minorities; for the marginalized, the oppressed, spiritually and socially. This, indeed, is at the very core of my being.

The gifts of administration and

leadership I also bring with me to this office. I organize well, communicate with all peoples, listen, and lead by example. My mode of operating is flexibility, partnership, and cooperation. Some describe me as a non-traditional leader because I lead by the Spirit with a sense of vision for the church.

Flyer: What do you see as challenges still ahead of the church as it moves toward the full and equal participation and responsibility of women?

Violet Fisher: One of the challenges still ahead of the church is to address the concern that not all ethnic groups are present at the table. It has taken so long for African-American women to get seats; we cannot stop here.

Our church is made up of many diverse groups. The question is "How do we make seats for all of us, not only in the United States, but also in

continued on page 4

GCSRW elects new leadership team for 2001-2004 quadrennium

At its organizing meeting Sept. 21-24, 2000, in Evanston, IL, the General Commission on the Status and Role of Women (GCSRW) selected by consensus its leadership team, referred to as the Coordinating Committee, as recommended by the ad-hoc Nominating Committee.

Leading the team for the 2001-2004 quadrennium are Gail Murphy-Geiss of Aurora, CO, president; Rose Arroyo of Chicago, vice president; and

Bill Wilson of Huntington, WV, secretary. Committee leaders are Arroyo,

Nominating; Charlotte

Fitzsimmons of Baton Rouge, LA, Personnel; Mary White of Rosemont, PA, Constituents, Advocacy, Resources and Education (CARE); Charles Hefley of Kokomo, IN, Legislation; and Cynthia Bond Hopson of Paris, TN, Research and Monitoring (RAM).

The Commission, comprised of

43 members, ranges in age from high school youth to older adult, represents 35 annual conferences and Puerto Rico, includes 23 racial ethnic persons, and 14 clergy and 29 lay members.

Charles Wesley Jordan, retired bishop, convened the meeting to facilitate the process of the election of leadership. Marcia McFee, worship facilitator and leader, led worship, singing and prayer interspersed throughout the meeting.

Commission members unanimously nominated Stephanie Anna Hixon and Cecelia M. Long as general secretariat. The nomination is subject to approval by General Council on Ministries. In re-nominating Long, the Commission is asking for a suspension of the 12-year limit imposed by *The Book of Discipline* on elected program staff. Long will have completed 12 years in her position at the end of 2000. ●

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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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The road women bishops have traveled. . .

UMC marks 20th anniversary of election of first woman bishop

Along with celebrating the election of three women bishops in 2000, United Methodists can celebrate the 20th anniversary of the July 17, 1980 election of the first woman bishop, Marjorie Matthews. To mark this important milestone, Matthews' alma mater, Colgate Rochester Divinity School, has planned a celebration on Nov. 16 at Colgate Rochester Divinity School/Crozer Theological Seminary in Rochester, NY.

An alumna from the class of 1970, Matthews was 64 when she was elected bishop and served the Wisconsin Area from 1980 to 1984. She died in 1986. For event details, contact the Office of Women and Gender Studies at 1-888-YES-DREAM or (716) 271-1320, Ext. 254, or send an e-mail to mreiss@crds.edu.

Marjorie Matthews (1916-1986)

First woman elected a bishop in The United Methodist Church

Marjorie Matthews was born in Onawa, MI, on July 11, 1916. She married early and lived on Army posts during World War II. Divorced after the war, and with a young son to support, she obtained an administrative position in industry. For seventeen years (1946-1963), Matthews was employed by an auto parts manufacturer.

In 1959, Matthews decided to enter the ministry. She earned a Bachelor's Degree from Central Michigan (1967), which she followed with a Bachelor of Divinity Degree from Colgate Rochester Divinity School (1970). Matthews earned both a Master's Degree in Religion and a Doctorate in Humanities from Florida State University (1976).

Matthews was ordained an elder in 1965 at the age of 49. While pursuing her education, she served as pastor of a number of small churches in Michigan, New York, and Florida.

As her experience grew after ordination, she was selected for the position of district superintendent—the second woman in the denomination to attain that role. Although she says she never intended to be a bishop, her election was endorsed by three annual conferences. After 29 ballots, two bishops were elected by acclamation on the thirtieth ballot at the North Central Jurisdictional Conference on July 17, 1980. One was a senior male pastor, Emerson Colaw. The other was Marjorie Matthews. The episcopal stole that was hung around her neck at her consecration as bishop was designed for a six-foot man, so on her four-foot, eleven-inch frame it hung down her robe and continued along the floor. Her firmness as an administrator was tempered by her warmth and humanity. She was the first woman elected bishop of any mainline Christian church. Bishop Matthews served the Wisconsin Area for four years, retiring in 1984.

Bishop Marjorie Matthews died of cancer on June 30, 1986 at the age of 69. She was survived by her son, William Jesse Matthews, and three grandchildren.

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2001-2004 make-up of the U.S. Colleges of Bishops

Jurisdiction	Total Active	White Male/Female		Racial Ethnic Male/Female		Total Women
North Central	10	4	2	3	1	3
Northeastern	10	3	2	4	1	3
South Central	11	6	2	3	0	2
Southeastern	13	9	1	3	0	1
Western	6	2	1	2	1	2

Election of UM women bishops in U.S.

Bishop	Elected	Jurisdiction
Marjorie Matthews*	1980	North Central
Leontine T.C. Kelly**	1984	Western
Judith Craig***	1984	North Central
Susan Morrison	1988	Northeastern
Sharon Brown Christopher	1988	North Central
Ann Brookshire Sherer	1992	South Central
Sharon Zimmerman Rader	1992	North Central
Mary Ann Swenson	1992	Western
Susan Wolfe Hassinger	1996	Northeastern
Charlene Kammerer	1996	Southeastern
Janice Riggle Huie	1996	South Central
Beverly J. Shamana	2000	Western
Violet Lucinda Fisher	2000	Northeastern
Linda Lee	2000	North Central

*Retired 1984. Deceased 1986.

**Retired 1988. First woman of color elected bishop.

***Retired 2000.

AME elects first woman bishop

Vashti McKenzie, pastor of a prominent Baltimore church, was elected July 11 as a bishop of the African Methodist Episcopal Church—the first woman to hold the post in the denomination's 213-year history.

"The stained glass ceiling has been cracked, has been broken," McKenzie said in an interview shortly before her consecration at the quadrennial General Conference of the 1.2-million-member denomination.

Her assignment will take her to Africa where she will serve as bishop for the 18th Episcopal District, covering Botswana, Mozambique and tiny Lesotho, a political island within the larger territory of South Africa.

McKenzie is pastor of Payne Memorial AME Church in Baltimore, a congregation with 1,700 members. During her ten years as the church's pastor, McKenzie has overseen the development of a faith-based non-profit agency that offers community service projects, including job training for people on public assistance and technology courses for youth. Among her campaign goals were to encourage "reaching beyond our sanctuaries" to further evangelism, spiritual renewal and the use rather than the fear of technology. She has been in ministry for 25 years, previously serving in other preaching and gospel broadcasting capacities.

This article is adapted from Christian Century, July 19-26, 2000.

Violet Fisher from page 2

our Central Conferences?"

Another challenge is how we recruit younger women. Most women in ordained ministry are second career persons. Thus, they retire after serving a few years. We have to take a hard look at this situation and work on a strategy to address this concern.

Another challenge is that many women are leaving the parish ministry for other forms of ministry. We need to ask "why" and then do what has to be done to turn this situation around.

Flyer: What particular challenges do clergywomen face in the UMC today?

Violet Fisher: Perhaps the biggest challenge for clergywomen today is itinerancy. Many clergywomen are married to spouses with jobs in which it is difficult to itinerate. Being asked to relocate poses problems not only for spouses, but also for school age children, and elderly family members, who often depend upon the female child for care. As a result of these circumstances, many clergywomen have opted out of the appointment system to become local pastors.

Another major challenge is juggling schedules. Clergywomen still have basic responsibilities of caring for their families. It is extremely difficult to care for their churches and their families and still have time for self care.

Another challenge is how to raise women's salaries to the level of their male counterparts. Too often, much too often, clergywomen are appointed to smaller churches, appointed as associates, or appointed in rural, urban or small towns, while our brothers are appointed the biggest, best and wealthiest congregations.

Lastly, too many women in The United Methodist Church still experience the stained glass ceiling. The church needs to continue to address this problem. We must have a place at the table for all of us, especially women, both lay and clergy. We need to continue to educate, to dialogue, to raise awareness, as often as we can. We cannot rest until there is no longer a glass ceiling for our sisters, our mothers, our daughters, our granddaughters, and our nieces. ■



Among the new district superintendents and conference council directors who participated in the annual training event at Lake Junaluska, NC are, l to r, FRONT ROW: Carol Clifford Turner, Texas; Ruth Lantz Simmons, West Virginia; Nobuko Miyake-Stoner, Rocky Mountain; Barbara A. Hart, Nebraska; Aida I. Irizarry-Fernandez, New England; and Judith A. Sands, Central Texas. SECOND ROW: Janice Palm, Troy; Rae Lynn Schleif, West Ohio; Susan J. Hagans, West Michigan; Judith Miller, Iowa; Vicki A. Johnson, Wyoming Conference Council Director; and Bettye P. Lewis, Memphis. THIRD ROW: Patricia A. Woolever, Central Pennsylvania; Nancye K. Dunlap, Missouri East; Sherrie Boyens Dobbs, Southern New Jersey; Michele Wright Bartlow, Eastern Pennsylvania; Susan May, Eastern Pennsylvania; Rosemary Rohde-Frank, Iowa; Alice Shirley, Illinois Great Rivers; and Namiqa Shipman, Northwest Texas. BACK ROW: Sonja Waldmann-Bohn, Yellowstone; Barbara Lemmel, Troy Conference Council Director; Kathy Leithner, Oklahoma; Sheila B. Richards, Dakotas; Arlene K. Christopherson, Northern Illinois; Geraldine McClellan, Florida; Sharon E. Patch, Florida; and Twila Glenn, Iowa Conference Council Director. Not pictured are Rita A. Callis, Virginia, and Ruthellen Hoyle, Western New York.

Thirty women participate in new DS/CCD training at Lake Junaluska

In August, 114 newly-appointed district superintendents and 15 new conference council directors gathered at Lake Junaluska, NC, for training. Of this number, 27 are women district superintendents and 3 are women conference council directors.

Sponsored by the Council of Bishops, the General Council on Ministries, and the General Board of Higher Education and Ministry, the training event focused on roles, responsibilities, and skill development for new annual conference cabinet members. Stephanie Anna Hixon, member of the general secretariat of the General Commission on the Status and Role of Women, served as one of the faculty for the Legal Concerns Workshop, where she addressed issues of sexual harassment and sexual misconduct. ●

Worth repeating. . .

Tom Matheny, 67, longtime president of the Judicial Council, died Aug. 31 in Baton Rouge, LA; after a lengthy illness. An article in The United Methodist Reporter on Sept. 15, offers this excerpt from his 1973 writings about power in the church:

"In fact, many lay[men]—and clergy too—feel hopeless in the present situation, because they feel powerless. They feel that they are not listened to as church decisions are made on pronouncements, programs and the commitment of funds. They feel completely ignored."

After observing that the power or leadership sometimes corrupts and that the power of the purse is not stewardship but manipulation, Dr. Matheny said the church has power to influence society but too often has stopped with making pronouncements on important subjects such as race, peace and war, the death penalty and women's rights. ●

FOCUS

on today's issues

This essay launches a new *Flyer* feature that will appear periodically and will offer ideas to stimulate discussion among local church and other groups.

by Catherine A. Brekus

Does women's ordination matter?

A friend recently asked me why some denominations support women's ordination while others reject it. Puzzled by what she perceived as a gap between rhetoric and practice, she wondered why some groups that refuse to ordain women still encourage them to become Sunday school teachers, communion servers, prayer leaders, or fundraisers. Since almost all denominations rely on women's religious leadership, why do some of them balk at the question of ordination? And given women's growing leadership roles in conservative as well as liberal denominations, does female ordination matter?

In *Ordaining Women: Culture and Conflict in Religious Organizations* (Harvard University Press, 1997), University of Arizona sociologist Mark Chaves reflects on these questions

For women who feel called to ministry, the question... involves nothing less than their power to effect systemic, structural change.

in depth. Based on his study of the one hundred largest Christian denominations in the United States, Chaves argues that women's ordination and women's religious authority have been only "loosely coupled": in other words, denominational policies don't always reflect women's actual opportunities for leadership. For example, the Catholic Church does not allow women to be ordained, but in practice, thousands of women hold important leadership positions as religious educators and program directors. Instead of reflecting day-to-day practice, women's ordination serves a symbolic function: the denominations that have decided to ordain women have done so to symbolize their embrace of American values, particularly the modern ideal of gender equality.

Although Chaves's argument might seem counterintuitive to those of us who are not sociologists—shouldn't formal rules bear a strong relationship to actual practice?—he makes many important points. As a general rule, mainstream Protestants tend to ordain women, while groups that identify themselves as "outsiders"—for example, Fundamen-

talists or Missouri Synod Lutherans—symbolize their rejection of the modern world by refusing to give women the same religious authority as men. In the case of Roman Catholics, resistance to female ordination springs not only from theological convictions about the manhood of Christ, but also from fears that the post-Vatican II church has become too secular and modern. To the American public, debates over women's ordination often seem to be nothing more than theological hairsplitting, but to religious leaders, they involve something far larger: the relationship between Christianity and culture.

But contrary to what Chaves implies, this does not mean that the debates over women's ordination are only symbolic, or that these debates don't influence women's actual status within their denominations. Historically, while women have often become forceful religious leaders in groups that have refused to ordain them, they have also been particularly likely to be pushed out of power. To give just one example, in the early twentieth century Fundamentalists allowed large numbers of women to preach, but as they became increasingly troubled by the women's rights movement, they forced women out of the pulpit.

For denominations, the question of women's ordination has often been a symbolic issue. By accepting or rejecting female clergy, they make a larger statement about their stances toward the modern world. But for women who feel called to ministry, the question has been far more concrete. For them, it involves nothing less than their power to effect systemic, structural change. For them, ordination matters.

CATHERINE A. BREKUS is assistant professor of the history of Christianity at the University of Chicago Divinity School and author of *Strangers and Pilgrims: Female Preaching in America, 1740-1845* (University of North Carolina Press, 1998).

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Status Report

VAWA passes U.S. Senate and House

In a unanimous vote on the Senate floor of 95-0, the US Senate passed the Violence Against Women Act (VAWA) as part of the Sex Trafficking Conference Report, Oct. 11. The House had passed this Conference Report with an overwhelming vote of 371-1. This legislation marks a victory for advocates of sexual assault, domestic violence, and immigrant women nationwide. President Clinton has already vowed to sign the bill.

This bill more than doubles the amount of money authorized in the original Violence Against Women Act to fund essential programs and services for battered women, including the National Domestic Violence Hotline. The new legislation authorizes a total of \$3.3 billion over the next five years. It includes \$925 million in Services for Training for Officers and Prosecutors (STOP) grants; \$200 million to provide civil and legal services to victims of domestic and sexual violence; \$875 million for shelter services for battered women; \$140 million to address violence against women on college campuses; programs to fund transitional housing for women fleeing domestic violence; grant programs to help service providers address the needs of women with disabilities who are victims of sexual and domestic violence; and significant protections for battered immigrant women, who can face immigration law consequences if they seek to flee from or support prosecution of their abuser.

The new VAWA legislation also provides funding for state and local grant programs that address stalking and domestic violence, and to train child protective service workers and judges. The legislation also supports programs that address teen dating violence, domestic violence in the workplace, the enforcement of orders of protection, and that support children who witness domestic violence.

—Christian Social Action,
October 2000

Study on minority clergywomen gets under way

The General Board of Higher Education and Ministry (GBHEM) has started a three-year, comprehensive study on United Methodist racial ethnic clergywomen in the United States. The study seeks to answer the question "How do clergywomen of color experience United Methodism?" A report will be made in 2002. The effort follows a 1996 General Conference resolution on the status of African-American clergywomen.

Research coordinators are Rosetta E. Ross, a social ethicist at United Theological Seminary of the Twin Cities in New Brighton, MN, and Jung Ha Kim, a sociologist at Georgia State University in Atlanta. Marion Jackson, a staff executive at GBHEM, will be the division's liaison. The work will be supported by an advisory committee, as well as a group of racial ethnic clergywomen, who will serve as conversation partners.

—UMNews, Oct. 13, 2000

Stained-glass ceiling continues for clergywomen

Five days after a woman assumed the office of UM bishop for the Michigan area, the *Detroit-Free Press* carried an article describing the "stained-glass ceiling" for clergywomen in the Detroit area.

David Crumm notes that none of the 18 Detroit-area UM churches with more than 800 members has a female senior pastor, although Bishop Linda Lee now presides over the area. "Sexism is alive and well in America," says Carol Johns, pastor of the 740-member Orchard UMC in Farmington Hills, MI.

Newscope, Sept. 15, 2000

First for South African women and Presbyterians

In an historic ceremony, the first woman to head a major denomination in South Africa was inducted on Sunday, Sept. 17. The Rev. Diane Vorster was set apart as Moderator of the General Assembly of the Uniting Presbyterian Church in Southern Africa (UPCSA). She will preside over General Assembly sessions, being held

at Gordon's Bay, near Cape Town, this week, and hold office until September 2001.

The UPCSA was formed only a year ago by the union of the Presbyterian Church of Southern Africa and the Reformed Presbyterian Church of South Africa. The former PCSA ordained its first woman minister 24 years ago, in 1976, and although women have held moderatorial office at presbytery level, Vorster is the first woman to be called and inducted to the office at the highest level in the denomination.

In her address to a congregation of over 1,000 at the opening public worship service, Vorster noted that she took office at the start of a new century and millennium, and that her induction represented a new style of leadership. She called on the church to be different from the surrounding world. It was looking for answers to the moral and ethical dilemmas of the day. These could only be found, she said: "...in an encounter with the 'Christ of indignation', who was disturbed by the oppression and abuse of the dispossessed."

—Worldwide Faith News,
Sept. 18, 2000

Mennonites name first woman president

The Mennonite World Conference has elected Nancy Heisey as its first woman president to lead the body of one million Anabaptist Christians around the world.

Heisey, an associate professor of biblical studies and church history at Eastern Mennonite University in Harrisonburg, VA, will assume leadership of the organization in 2003. The Mennonite World Conference is a global network of churches with a shared history in the Anabaptist tradition, which traces its roots to the 16th-century Protestant Reformation. Heisey has worked with the Mennonite World Conference for 18 years, including three years as associate executive secretary.—*Christian Century*,
Sept. 13-20, 2000

Visit the Commission on the web
www.umc.org/gcsrww

Philippine UMC women seek inclusion, autonomy

If United Methodist women in the Philippines have their way, a woman would be elected bishop in December and their church would vote to become self-reliant and autonomous. It is time for church leadership to be inclusive, said Pricilla R. Atuel, national president of the United Methodist Women's Society for Christian Service, during an August interview in Manila. "We want to break the notion that the highest leadership in the church is only for males," she explained. We want to increase the awareness among our male leaders about partnership and about the fact that women have the capacity to lead."

The Philippines Central Conference of the United Methodist Church is scheduled to elect three new bishops when it meets Dec. 14-17. Two of its presiding bishops, Bishop Emerito P. Nacpil of the Manila Episcopal Area and Bishop Daniel C. Arichea Jr. of the Baguio Episcopal Area, are retiring. The Mindanao Area has been under the episcopal supervision of a retired bishop, Paul Locke A. Granadosin.

Of the 484 delegates to the 2000 Philippines Central Conference, 170 are women. In an unprecedented move, the national United Methodist Women's Society for Christian Service officially endorsed the Rev. Elizabeth S. Tapia to the episcopal leadership in 1999. Tapia, a professor of theology and the academic dean of Union Theological Seminary in Cavite, is a widely acclaimed preacher, ecumenical leader and educator.

The women picked Tapia on the basis of her academic preparation; experiences in practical church ministries as a deaconess and as a rural pastor; the inclusive nature of her theology and leadership style; and her support for autonomy and a self-reliant church, Atuel said. While acknowledging the Philippine church's link with the global church, Atuel asserted, "It is time for the United Methodist Church in the Philippines to move towards an autonomous church where we can build on our resources and mobilize both our local and international linkages to let the world know that we can stand on our own." —UMNews Service, Sept. 11, 2000

Poverty remains concern for UM Women

A life of success is not likely for a child who doesn't have access to personal computers, enough books or teachers in the classroom, or a school where safety is emphasized. And children who spend hours a day picking strawberries in fields next to their parents just to generate food money are not likely to receive a decent education, said Lois Dauway, an executive with the Women's Division, General Board of Global Ministries. Instead, they are likely to be prone to health problems because of pesticides and hard labor, she said.

"Poverty is systemic," she said. "Children living in poverty don't get the health care they need. Unhealthy children miss more days of school. They don't concentrate in school (because) they have basic needs, like food, on their mind. They're also less likely to attend schools that have good classrooms, computers and enough teachers or books."

Though the nation is booming economically, poverty among children is higher today than it was 20 years ago, according to a study by the National Center for Children in Poverty at Columbia University. An Aug. 11 *New York Times* report on the study revealed that more than 13 million U.S. children live in poverty, an increase of 3 million since 1979.

Poverty infiltrates all facets of a child's life, so it is rare to find children who have found their way out of these engulfing circumstances, Dauway said. "For more than a hundred years, United Methodist Women (UMW) and its predecessor organizations have been looking for ways to help children get out of the deluge of poverty," she added. With the United Methodist Bishops' Initiative on Children and Poverty, "the whole denomination has begun to focus on it. The work needs to continue until poverty is eliminated," she said.

The United Methodist Women's Action Network is urging church members to contact their congressional representatives during September to advocate on behalf of children. "There are nearly 100 bills pending in Congress that have children as a focal point," said Susie Johnson, executive secretary for public policy with the

Women's Division. The network highlights bills of major importance to the welfare of children.

—UMNews, Sept. 8, 2000

Episcopalians to further monitor women's ordination

For the second time, General Convention has put its collective foot down and said "no more waiting" on the full access of women to ordination.

Although women have been ordained as priests in the Episcopal Church since 1974, and canons regarding ordination of women priests have been in effect since 1976, three dioceses—Fort Worth, Quincy, and San Joaquin—still have not yet fully complied with canon law.

At the 72nd General Convention in 1997, resolution A053a specified that the three dioceses had to submit a "progress report" on efforts to implement the ordination canons to the Denver convention.

This year's General Convention approved Resolution A045, which once again calls for the House of Bishops and Executive Council to continue monitoring the three dioceses' progress toward full acceptance of women priests. It also adds a provision for Executive Council to create a task force that will "visit, interview, assess and assist" the dioceses in their compliance with the national canons. The task force is to complete its work and report by Sept. 1, 2002.

The three dioceses say they are in compliance with the canons because they have developed various ways of dealing with requests.

—Episcopal News Service,
July 19, 2000

Baptists say yes to death penalty, no to women pastors

Southern Baptists overwhelmingly passed a revised statement of faith June 14 opposing women pastors and homosexuality and adopted a groundbreaking resolution supporting capital punishment.

More than two dozen protesters were arrested outside the Orange County Convention Center as Baptists entered a discussion lasting for more than an hour about the Baptist Faith and Message, the core statement of Baptist belief. But the topics most on

continued on page 8

Status Report from page 7

the outside protesters' minds—gays and women—never surfaced during the debate.

The capital punishment resolution says the convention's delegates, known as messengers, "support the fair and equitable use of capital punishment by civil magistrates as a legitimate form of punishment for those guilty of murder or treasonous acts that result in death."

It cites biblical references forbidding "taking of innocent human life" and affirming the death penalty as appropriate for capital crimes. It is the first time the 15.9 million-member denomination has spoken on capital punishment.

Members of the study committee on the Baptist Faith and Message, which was first adopted in 1925 and revised in 1963, said its new language upholds Baptist heritage while clarifying biblical truths for a "postmodern culture." In 1998, a controversial article on the family was added stating, in part, that "a wife is to submit herself graciously to the servant leadership of her husband."

The new statements opposing homosexuality and women pastors drew criticism as soon as the proposed report was released in May. Homosexuality, along with racism, adultery and pornography, was cited as a social issue Christians should oppose.

The additional language on women pastors reads: "While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture." James Merritt, the Snellville, GA, pastor

whose one-year term as president of the denomination started at the close of the meeting Wednesday, said he was personally comfortable with the language in the Baptist Faith and Message.

Merritt, who attended seminary with women, said the issue for pastors is calling, not competency. "The calling of God to the ministry, and to the senior pastorate particularly, is for the male only," he said.

—Religion News Service, June 16, 2000

Women under-represented in media, report shows

Women are most often portrayed in the media as childcare workers, homemakers, students, celebrities, and victims of violence and power.

A recent report from a global media-monitoring project reveals how women are portrayed and represented in newspapers and broadcast news programs in more than 70 countries. Members of UM Women (UMW) were the only monitoring group for the U.S., and their efforts helped forge a preliminary report that incorporates more than 50,000 data records. Within the U.S., monitors looked at more than 2,700 television, radio, and newspaper reports. UMW began monitoring the media in 1976.

Around the globe, women account for 41% of the people who present and report the world's news.

However, they account for only 18% of the news subjects. Though women and children are often the victims of war and political violence, they are not interviewed in these crises, according to the preliminary report. Male reporters predominantly report on these issues, whereas female reporters predominantly report on "soft" news, such as the environment, health, and education.

"If more and more women reporters cover war and politics, the culture of war and politics may change," said Glory Dharmaraj, executive secretary for justice education with the Women's Division, General Board of Global Ministries. "War may not be pictured as a place of triumphant use of sophisticated weapons, but as a brutal force that kills and maims humanity."

Women are most often interviewed as homemakers, students, or celebrities, according to the report. Eighty-eight percent or more of the time, reporters turn to men for interviews on technology, business law, government, politics, religion, and police/military issues.

After the World Association of Christian Communication releases its final report of the project in November, Dharmaraj will write a study guide from a Christian perspective to accompany it.

—Newscope, Oct. 6, 2000

Jobs

Systematic Theology, Perkins School of Theology, Dallas. The successful applicant will teach students in the M.Div., M.T.S., M.R.E., M.S.M. and D.Min. programs of Perkins School of Theology and M.A. and Ph.D. students in the Graduate Program in Religious Studies of Dedman College. Concentration on issues of gender and ethnicity is desirable. The search committee will begin reviewing applications on or about Jan. 15, 2001, but will continue to review applications until the position is filled. For full consideration, the application must be postmarked on or before Jan. 15, 2001. Address inquiries or applications, with a c.v. and three references, to Search Committee in Systematic Theology, Perkins School of Theology, Southern Methodist University, P.O. Box 750133, Dallas, TX 75275-0133.

Copy deadlines

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

Jan. 15, 2000.....Spring 2001
April 15, 2001.....Summer 2001

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

You may also submit information through e-mail: gcsrwn@gcfa.org.

Change of Address

Please send your change of address to: The Flyer, General Commission on the Status and Role of Women, 1200 Davis, Evanston, IL 60201.

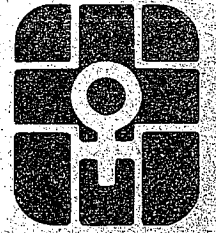
Name _____

Address _____

City _____ State _____ Zip _____

If possible, please include the mailing label from this issue of *The Flyer*.

GCSRW Team-Building Day



GCSRW brings its new 2001-2004 members together in its Evanston, IL headquarters September 22 for a get-acquainted and team-building day. (See story p. 2)



Above: Raquel Mull throws a "snap" across her circle, while, from left, Angelin Jones Simmons, Cynthia Bond Hopson, and Alex Palomaria, prepare to catch and throw during activities led by Second City Communications.

Below: Marcia McFee, worship coordinator, drums an accompaniment for worship. Commission members gather in praise: from left, Molly Turner, Betty Wright, Terry Muse, Chuck Hefley, David Peñalva, Sam Murillo, Jim Gates, and Brian Soper.



Below: Cecelia M. Long, on left, leads tour of GCSRW offices for Commission members from left, Arna Washington, Sam Murillo, Lois Dauway, Maria Teresa Santiago, and Mike Minnix.



Arna Washington, left, and Jeannie Trevino-Teddle await their turns in a team-building activity.



Commission members discuss their connectational assignments with annual conference representatives working on women's issues: from left in foreground, Stephen Frantz, Jim Gates, Soomee Kim, Maria Teresa Santiago, and Done Peter Dubale.



Marcia McFee, center, anoints newly-elected Commission leaders: from left, Mary White, Chuck Hefley, Gail Murphy-Geiss, Sherman Harris, Charlotte Fitzsimons, Rose Arroyo, Eva Thai (partially hidden), Cynthia Bond Hopson, and Bill Wilson.

QR offers new voices of women of color

The summer 2000 issue of *Quarterly Review* contains seven of the papers presented at the Women of Color Consultation held in October 1999.

The authors, all recipients of the General Board of Higher Education and Ministry's Women of Color Scholarships, reflected on the question: How will I as a woman of color scholar utilize my scholarly discipline to impact the polity and/or theology of The United Methodist Church? The responses include reflection on issues ranging from 18th and 19th century Methodist missionary activity in the Caribbean to the need for fashioning a model of theological education that will prepare the UMC to face the daunting challenges of the twenty-first century.

To receive copies of QR or to subscribe, call Cokesbury toll free, (800) 672-1789 or visit the web site at www.quarterlyreview.org.

Invite Women of Color scholarship applications

The General Board of Higher Education and Ministry invites applications for the Women of Color Scholars Program. Among the goals for the program is to place women of color in faculty positions at all United Methodist seminaries and to sponsor regular events for dialogue, networking, and support.

To accomplish this goal the program provides up to \$10,000 a year in scholarship funds to selected women of color Ph.D. or Th.D. students.

Applications for the 2001-2002 academic school year are due Feb. 1, 2001. Contact Angella Current, GBHEM, Office of Loans and Scholarships, P.O. Box 340007, Nashville, TN 37203-0007. (615) 340-7342. Web site: www.gbhem.org.

WCC publication features article on racism, sexism

"Sisters in the struggle to eliminate racism and sexism," an article in *Echoes* (17/200), offers news from the SISTERS network which enables women to exchange their experiences,

generating solidarity, supporting one another through concrete actions.

The article includes news from the U.S. and Colombia, along with theological reflections from a Brazilian woman.

Echoes is an occasional publication of the World Council of Churches' cluster on "issues and Themes," justice, Peace and Creation team. For more information, contact Justice, Peace & Creation Echoes, WCC, P.O. Box 2100, 12211 Geneva 2 Switzerland. E-mail: skh@wcc-coe.org. Web: www.wcccoe.org/wcc/news/echoes.htm

GBCS seeks help with gun violence mandates

The 2000 General Conference of The United Methodist Church sent a message loud and clear concerning children and gun violence. The resolution "Gun Violence in the U.S." passed on the plenary floor by a vote of 724 to 205. The resolution states "Violence and, more particularly, violence to children and youth is a primary concern for United Methodists. We recognize and deplore violence which kills and injures children and youth."

Gun violence is killing America's children. Based on statistics from the Bureau of Alcohol, Tobacco and Firearms, there are an estimated 223 million firearms in the United States. Approximately one out of every four households owns a handgun. The risk of handgun violence to children and youth is more prevalent in the United States today than in any previous generation. The need to prevent the incidence of firearms related injury and death is an issue of increasing concern and a priority U.S. public health issue. Contact GBCS to receive a Gun Violence Resource Packet to further learn about and advocate ending gun violence in our society. Contact Frances Jett at fjett@umc-gbcs.org or call her at (202) 488-5658.

UMCom offers new series, "Talking About God"

A new United Methodist Communication Productions video series EcuFilm offers groups an opportunity to do more "Talking About God." The

series raises questions about God and provides responses from a variety of people who think about God a lot: theologians, pastors, a rabbi, a teacher of disabled children, African-Americans, an Hispanic, Africans, whites, conservatives, liberals. While some names are new, some are familiar: Marcus Borg, Burton Visotzky, Janet Wolf, James Cone, and Bill Hinson. The series contains seven VHS color, close-captioned tapes, 20-25 minutes each, with discussion guide. Rental \$18.00 each. Sale \$29.95 each; \$159.90 series. Contact EcuFilm, 810 12th Avenue South, Nashville, TN 37203. Phone: (800) 251-4091. www.ecufilm.org.

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GBCS offers free newsletter

Off the Front Page, a bi-monthly newsletter from the General Board of Church and Society, addresses issues that are no longer in the headlines of the daily newspaper but that still need ministry and attention. The newsletter includes a section on legislative issues on Capitol Hill that are no longer in the news, one on legislative efforts United Methodists need to be concerned about, and ways to continue to effect change.

For a free subscription, contact Erik Alsgarr, ealsgard@umc.gbcs.org or visit the web site www.umc-gbcs.org. General Board of Church and Society, 100 Maryland Ave., NE, Washington, DC 20002. Phone: (202) 488-5631. Fax: (202) 488-1617. ●

Ovations from page 12

To **Lynda Carmita Moguel** and **Iiona Smiling**, the first two women priests in Belize, who were ordained at St. John's Cathedral on May 15, 1999.

To **Mary Ann Moman**, senior pastor at St. Mark's United Methodist Church, Bloomington, IN, who has been named associate general secretary in the Division of Ordained Ministry at the General Board of Higher Education and Ministry, effective Sept 1.

To **Regina Nesmith**, of Nesmith, SC, who has received the 2001 Theresa Hoover Community Service and Global Citizen Award from Women's Division, General Board of Global Ministries, for work on a project on health concerns of African-American women in rural South Carolina.

To **Sharon G. Rubey**, executive secretary in mission education and cultivation at the General Board of Global Ministries, who has been named director of conference relations for the United Methodist Board of Higher Education and Ministries' Section of Deacons and Diaconal Ministries.

To **Sherryl Leigh Wright**, a liberation theology and cultural diversity teacher and adjunct faculty member at Saint Paul School of Theology in Kansas City, MO, and the University of Denver and a student in a joint doctoral program at Iliff School of Theology and the University of Denver, has received the \$5,000 Esther E. Edwards Graduate Scholarship, a graduate award given annually to a woman pursuing a leadership role at a United Methodist-related college or university for the 2000-2001 academic year from the General Board of Higher Education and Ministry.

To newly-elected officers of the Women's Division, General Board of Global Ministries: **Genie Bank** of Detroit Conference, presi-

Calendar

Dec. 28-31

Young Woman, Rise Up, St. Charles, IL

This national gathering of teens and college/university women is sponsored by the Women's Division, General Board of Global Ministries. For more information and scholarship information, contact the UMW president in your conference.

March 5-8, 2001

Recovering Spiritual Healing, Auburn-Union, New York, NY

Using a Socratic approach to scripture, along with movement, art, and inner reflection, group members will attempt to become avenues of healing and open themselves to God's healing power. Through lecture, dialogue, and experiential activities they will strive to deal with the "powers that be"—people, systems, institutions, and structures—at work in the settings of ministry in daily life. Led by Walter Wink and June Keener Wink. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. Phone: (800) 818-2911. Fax: (212) 663-5214. E-mail: mk@auburnsem.org. Web site: www.auburnsem.org.

March 9-11, 2001

Women's retreat for survivors of sexual abuse by clergy, Lacey, WA.

A retreat at St. Placid Priory, featuring Billie Mazzei. Contact Billie Mazzei, (360) 438-2595. E-mail: bmazzei@stplacid.org.

March 28-30, 2001

The Role of "Place" in Spiritual Writing, Auburn-Union, New York, NY.

In what ways does setting—either that of the writer or that of the subject—affect the expression of religious faith in fiction or personal essays? Participants will talk about and with several writers for whom this issue is particularly relevant. Led by Linda-Marie Delloff. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. Phone: (800) 818-2911. Fax: (212) 663-5214. E-mail: mk@auburnsem.org. Web site: www.auburnsem.org.

July 29-Aug. 1, 2001

Focus 2001: Hear the Children Praying, Nashville, TN.

This conference, sponsored by the General Board of Discipleship, is for people who care about children, who care for children, and who want the world to be a better place for children as they live and grow. Every person and every congregation can benefit from the combination of methodological, motivational, inspirational, and biblical ideas presented by top United Methodist leaders in children's ministry. Contact the FOCUS '01 Office, phone toll-free (877) 899-2780, ext. 7176, or (615) 340-7176. E-mail: focus@gbod.org. Web site: www.focus2001.org

dent; **Brenda Brown** of North Carolina Conference, vice president; **Judy Nutter** of West Virginia Conference, vice president and chairwoman of Christian Social Responsibility; **Myrtle Clingenpeel** of Oklahoma Conference, vice president and

chairwoman of finance; **Diane Vogler** of North Arkansas Conference, vice president and chairwoman of membership and organizational development; and **Mee Sue Park** of California Pacific Conference, recording secretary. ■

You can help support women in the Church—Subscribe to The Flyer

The Flyer invites you to subscribe and thus demonstrate your support for women in the United Methodist Church. As the primary communication tool of the General Commission on the Status and Role of Women, The Flyer offers its readers updates on women's issues and resources for annual conference and local church women's groups. Your subscription will guarantee four issues of **The Flyer** for one year.

Yes, I would like to continue to receive **The Flyer**:

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Annual Conference (if United Methodist) _____



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

For better health for women and a healthier environment for our children, our newsletter is printed on chlorine-free, acid-free paper.



Ovations

To **Judith M. Bunyi**, formerly team leader and director of small-group ministries for the General Board of Discipleship, who has been elected president of Harris Memorial College, a United Methodist-related school in the Philippines Central Conference, effective Oct. 2. An elder in the Iowa Annual Conference, she served as vice president for academic affairs and dean of the graduate school at Wesleyan University in the Philippines before joining the board in 1998.

To **Jerrye Champion**, a clinical, pastoral chaplain with Trinity, a national hospice organization in Phoenix, and an ordained elder of the African Methodist Episcopal Church, who has been chosen as the new president of Church Women United, a national movement of Protestant, Roman Catholic, Orthodox and other Christian women.

To **Bekure Daba** of the Ethiopian Evangelical Church Mekane Yesus (EECMY), who is Ethiopia's first ordained woman. The historic church event took place at a colorful spiritual ceremony on May 16 in the Western Synod of that church.

To **Andrea Gerlin**, former recipient of the annual Stoody-West graduate scholarship from United Methodist Communications, who recently won the 1999 George Polk Award for Medical Reporting for the Philadelphia Inquirer. With help from the Stoody-West award, she earned her master's degree in journalism from Columbia University in New York.

To **Edith Gleaves**, pastor of Resurrection UMC in Durham, NC, who has been named deputy general secretary for mission personnel at General Board of Global Ministries.

To **Karen A. Greenwaldt**, a staff member in the General Board of Discipleship for 19 years, who has been nominated to serve as general secretary, effective Jan. 1. She is the first woman to lead the agency.

To **Sonya Hairston**, director of account management and client services for Wyer Communications in Nashville, TN, who joined United Methodist Communications as director of Ecufilem.

To **Jane Hull Harvey**, assistant general secretary, General Board of Church and Society and member of the General

Commission on the Status and Role of Women, who has been named to the one-year Hugh Moore Population Project at GBCS.

To **Youngsook Charlene Kang**, pastor of Wheat Ridge (CO) UMC, who has been named deputy general secretary for mission contexts and relationships and mission education at General Board of Global Ministries.

To **Hee-ho Lee**, first lady of the Republic of Korea, who received an honorary doctor of humane letters degree from United Methodist-related Drew University in Madison, NJ, Sept. 7. She is being honored by Drew for her lifelong record of service and commitment to her country and its citizens, specifically, as a leader in Korea's feminist movement and the nation's struggle for democratization; a champion of the disadvantaged, particularly women, children and the physically challenged; and an activist in the fight to eradicate poverty.

To **Rebecca Montmeyer Lopez**, who became the first woman to be ordained to the ministry by a Baptist church in Mexico on March 24-25.

continued on page 11