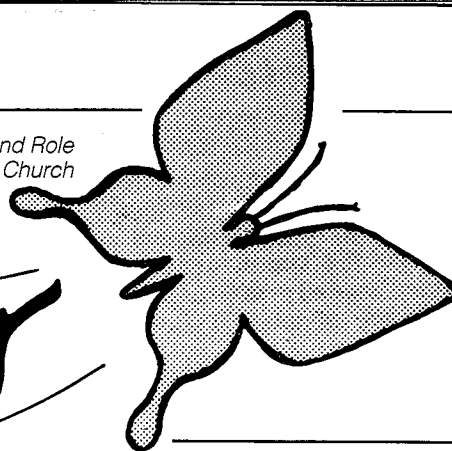


# The Flyer



Vol XVII, No. 1

Summer/Fall 1996

## Conference affirms full clergy rights for women

"I felt mixed emotions. I felt rejoicing because of the growing number of women who are responding to their call and institutionally are being supported and sent. I also feel the struggle, for the doors are not wide open for women in ordained ministry," reflected Minerva Carcaño, program director for the Mexican American Program at Perkins

**'I felt rejoicing...(but) I also feel the struggle, for the doors are not wide open for women in ordained ministry.'**

School of Theology, as she commented on the 1996 General Conference affirmation of full clergy rights for women.

Among the 1,304 votes taken at the 1996 General Conference, this one that approved a motion to affirm and celebrate the full clergy rights for women marked a high point for hundreds of women, clergy and lay, at General Conference. The ensuing recognition included awarding a yellow rose to each clergywoman delegate to General Conference. This 40th anniversary of women's ordination symbolizes not only the progress

made toward full and equal participation of women as clergy, but progress in the participation of laywomen, as well.

The reaffirmation of the action of the 1956 General Conference granting full clergy rights to women occurred when Dale Fooshee, a member of Kansas East delegation, was granted a personal privilege. He offered the following speech:

"As a member of the Kansas East delegation, it is my privilege and joy to sit with Rev. H. Sharon Howell, one of the ten clergywomen in full connection elected to the 1976 General Conference. The 1976 General Conference marked the first time when women with full clergy rights were seated at the General Conference of the United Methodist Church.

"Granting women full clergy rights was made possible by the action of the 1956



Women bishops attending the 1996 General Conference include: Front row: Susan Morrison, Mary Ann Swenson and Leontine Kelly (retired). Back row: Sharon Zimmerman Rader, Ann Brookshire Sherer, Sharon Brown Christopher, and Judith Craig.

UMNews Service

General Conference of the Methodist Church, and affirmed at the 1968 uniting conference. Today, 40 years after that action, Sharon sits as one of over 100 clergy women in full connection, together with 200 lay women delegates in this General Conference.

"I move that this conference of the United Methodist Church affirm and celebrate full clergy rights for women, and also invite the General Conference to express commendation and thanksgiving for the profound and faithful ministry of thousands of clergy women who serve Christ in the church within our United Methodist connection."

As the delegates applauded, each clergywoman delegate received a yellow rose in recognition of her service. At the same time, all delegates received a yellow page bearing the headline "UMC celebrates 40th anniversary of full clergy rights for women." (See pages 5 and 6 for the text of this historic overview.)

Commenting on her thoughts during this General Conference recognition, Jane Middleton, head of the clergy delegation of New York Conference and senior pastor of The United Methodist Church of New Canaan,

## Congratulations to new women bishops!

The United Methodist Church in the U.S., meeting in jurisdictional conferences in mid-July, elected three women to the episcopacy.

The Southeastern Jurisdiction made history by electing for the first time a woman, Charlene Kammerer, assigned to the Western North Carolina Conference.

Susan Wolfe Hassinger was elected by the Northeastern Jurisdiction and assigned to the New England Conference.

Janice Riggie Huie was elected by the South Central Jurisdiction and assigned to the Little Rock and North Arkansas Conferences.

These elections bring to nine the number of active women bishops in the U.S., with a total of eleven women elected bishop since Marjorie Matthews in 1980.

The next issue of *The Flyer* will feature interviews with these new women bishops.

continued on page 2

## Full clergy rights

from page 1

CT, said, "It felt so thrilling to receive the affirmation at General Conference. It was a wonderful celebrative gesture."

Marilynn Huntington, clergy reserve delegate to the 1996 General Conference and conference council director for California-Pacific Conference, remarked, "It's important to me to think of what ordination meant to the first women ordained. I was a lay-woman first. I didn't even think about becoming a pastor because I knew no women pastors. Yet there were women preparing the way for me even before I realized my call." Huntington was conference president of United Methodist Women and led her conference's lay delegation to the 1976 General Conference.

Middleton, who was ordained a deacon in 1977, emphasized, "Unofficially, we clergywomen still have to struggle to be heard. In the beginning, I was often the only woman in a gathering of clergy, but I have enjoyed wonderful opportunities in the conference as chair of the Board of Ordained



UM News Service

Clergywomen delegates to the 1996 General Conference gather to celebrate 40 years of full clergy rights for women.

Ministry, and as the first woman in the conference to head the delegation to General Conference in 1992 and to head the full conference staff."

Carcaño, who was ordained an elder in

1980, provides an apt summary, "I am aware that there is more and more openness, many places in the church where having women participate is a given, sometimes beyond quotas." ■

## Blessed Be!

### Commission monitors participation of women at General Conference

During the 10 days of the 1996 General Conference, members of the General Commission on the Status and Role of Women monitoring team listened to what was said in committees, groups and plenaries; who said it; how it was said; and how it was received. Each day the Commission submitted a "Be Counted" box to the *Daily Christian Advocate*, reporting selected results of the team's work.

According to Pat Callbeck Harper, team coordinator, "Monitoring was an important ministry to the General Conference in raising unconscious biases in decision-making to the level of conscious awareness."

Among the monitoring team's observations were the following:

■ Many committee chairs used feedback from the team regularly to monitor their efforts. This response resulted in increased

participation by women and racial- and ethnic-minority persons.

■ Clergywomen were often the least participatory group during plenary sessions, though debate was closed with women still requesting to speak only in a few instances.

■ Typical unconscious biased behaviors included 1) interrupting and stepping on another's comments; 2) addressing men with titles and women by their first names; and 3) men not waiting to be recognized before speaking.

The Commission monitoring team offered two suggestions for continued work on inclusiveness:

■ That the Commission on the General Conference incorporate monitoring for sex, race, age and disability bias into the design for General Conference 2000 in consultation with the General Commission on the Status and Role of Women and the General Commission on Religion and Race.

■ That annual conferences who wish to replicate this monitoring ministry during their annual conference sessions contact the Commission for information and assistance.

Twelve Commission members served on the monitoring team: Joyce Waldon Bright, Beth Brown, John Campbell, Barbara Gurtler, Pong Javier, Diana Loomis, Efrain Maldonado, Lydia Salazar Martinez, Marie Rivera, Virginia Tarver, Margie Titus, and Anita Wood. ■

#### Blessed Be the Women: Be Counted!

Chairpersons of the 48 subcommittees:

Female	22
Male	26
Lay	22
Clergy	26
Racial Ethnic Minority	15
Youth/Young Adult	1

Observations in Legislative Committees:

- *Discipleship Committee*—Baptism Study Deliberation: Women are 30% of committee and made 12% of comments. Clergy are 49% of committee and made 87% of comments.
- *Local Church Subcommittee*—Discussion ¶260-270: Lay and clergy, male and female participation equivalent to their representation in the subcommittee. **Blessed Be !!!**
- *Church & Society Subcommittee*—Discussion on Abortion: Men are 50% of the group and made 68% of the comments.

#### Blessed Be the Women: Be Counted!

- *Observation*: There are 3 women among the 26 nominees for Judicial Council (10%: 13% of lay & 9% of clergy nominees.)
- *Tues Plenary-Connectional Issues & Africa Univ Report*: Men, 65% of the group, made 71% of the comments; clergy, 50% of the group, made 58% of comments. Male speakers/presenters spoke more and at greater length than females. Bishop Lawson recognized speakers from all microphones #1-14.
- *General & Judicial on judicial adm items*: Males, 59% of group, made 55% of comments. Clergy, 51% of group, made 70% of comments.
- *Church & Society on abortion issues*: Women, 32% of group, made 26% of comments.
- We commend the Connectional Issues Presentation for gender, race, age, lay/clergy, and central conference inclusion.

# Diaconal ministers may become ordained deacons, General Conference declares

After three decades of studying the nature of ministry, delegates to the 1996 General Conference of the United Methodist Church affirmed two separate offices of ordained ministry: permanent deacons, who pledge to serve God and the church through word and service to the community; and elders, called to service, word, sacrament and order. The new plan eliminates the two-step ordination process and phases out the diaconal ministry option for laity.

The role of deacon is one of servant leadership in the life of the church and community, which "extends the witness and service of Christ's love and justice."

When elders and deacons meet the requirements for probationary membership, they are commissioned and begin their ministry under appointment. This period is no less than three years and no more than six years toward full membership and ordination. Those who are currently consecrated as diaconal ministers can either enter into the process of becoming a deacon or continue in diaconal ministry, which will no longer be open to new candidates after Jan. 1, 1997.

This change in diaconal ministry will affect the 1,650 diaconal ministers, 1,360 of whom are actively serving. Of that total, 75 percent of diaconal ministers are women.

"Diaconal ministers have always been a minority in the church," says Jimmy L. Carr, associate general secretary, section of deacons and diaconal ministries of the General Board of Higher Education and Ministry (GBHEM). "So having full rights for deacons will be an advantage because it levels the field. The deacon ordination allows a person to follow the call to pursue specialized ministry not allowed by the former system."

Lynn Scott, director of continuing education for ministry, section of elders and local pastors, GBHEM, points out, "Women in the priestly ministry have not been fully accepted in the church, although about 13 percent of United Methodist clergy are women. The priestly role will remain in the realm of the elder. We do not know yet what it means for women to be ordained deacon."

"What we do know," Scott explains, "is that women leave local church ministry at a higher rate than men, approximately 30 percent of women, compared with approximately 20 percent of men. The majority of

women leaving the local church go to appointments beyond the local church or other forms of ministry, while the majority of men transfer, withdraw or honorably locate, as they leave ordained or itinerate ministry." This information represents some of the results of research, supported by GBHEM, that has been conducted by Rolf Memming, a pastor in Vermont, who has been tracking clergy careers of every United Methodist

who was consecrated as a diaconal minister in 1987. "Not having an avenue for continuing diaconal ministry contributions is unfortunate."

Yet Wilson-Felder emphasizes, "It does not matter to me what they call me, consecrated or ordained. I understand my calling very clearly."

Margaret Ann Crain, a diaconal minister consecrated in 1986 and serving in Christian

**...75 percent of diaconal ministers are women...having full rights for deacons will be an advantage because it levels the field (and) allows a person to follow the call to pursue specialized ministry not allowed by the former system.**

clergy since 1970.

Scott continues, "Women leave ministry for lots of reasons, but they define their ordained, sacramental ministry in a broader perspective than men tend to. When we consider this information in light of the sexism, gender discrimination, and power factors that women deal with every day, we have to wonder whether there will be a subtle or unconscious tracking of women into deacon's orders."

Given the uncertainty accompanying this new order of deacon, Scott concludes that it is more important than ever that "women be heard in the depths of their call. The church must honor that call."

Douglas Grove-DeJarnett, a diaconal minister consecrated in 1980 and serving as minister of music at Munsey Memorial UMC in Johnson City, TN, is also concerned about the impact of the change on women. "The majority of diaconal ministers are women. Depending on the proportion who are ordained as deacons, we may also have women as the majority of deacons. If so, we will need to ensure that the voices of new deacons are heard, since women are heard less often than men. Meanwhile, our current diaconal ministers may have little or no representation at general and jurisdictional conferences."

Cynthia Wilson-Felder, diaconal minister of music at Ben Hill United Methodist Church in Atlanta, believes that designing the diaconal ministry role for laity was a wise move for the church because it validated the call of laity to ministry with a variety of gifts. "Diaconal ministers have made tremendous professional contributions, often when church budgets were limited," explains Wilson-Felder,

education at Peachtree Road UMC in Atlanta, says that she has always understood herself more as clergy than lay. "I want to be who I am, not be constantly put down for not being clergy, but accepted as a colleague. Diaconal ministers are overwhelmingly women in service professions, such as Christian education, music, and missionary service. These places of service are typically devalued—especially working with children and the poor."

The section of deacon and diaconal ministries of GBHEM has planned, as required by General Conference, six formation events to be held across the country during January and February 1997. These events for diaconal ministers and candidates are designed to provide opportunities to explore and assess the many aspects of the deacon in full connection, to revisit and discern their call during a time for personal and community reflection and worship.

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# Status Report

## UM conferences open doors to gays

Two annual conferences of The United Methodist Church formally embraced lesbian and gay persons during their session in June. The Wisconsin and Oregon-Idaho conferences adopted resolutions to become "Reconciling Conferences," joining the growing number of Reconciling Conferences: California-Nevada, New York, Northern Illinois, and Troy.

Other conferences set up processes to study the issues. Several conferences commended the fifteen bishops who publicly dissented from the denomination's antigay policies during the 1996 General Conference.

"While the General Conference attempted to perpetuate the illusion that the church is of one mind, i.e., that United Methodists unequivocally find homosexuality immoral," said Mark Bowman, Reconciling Congregation Program national coordinator, "an ever-growing number of congregations and conferences—across the country—are moving to welcome lesbians and gays. These United Methodists are declaring that the denomination's antigay policies are actually a hindrance to their call to be disciples of Jesus Christ."

In addition to the six Reconciling Conferences, United Methodism has 116 Reconciling Congregations and 16 Reconciling Campus Ministries which publicly welcome all persons, regardless of sexual orientation.

Press release, Reconciling Congregation Program, June 25, 1996

## Salary gender gap widens in Kansas West

For the second year in a row, the Kansas West Conference's Board of Equitable Compensation reported "when individual pastors' compensations are adjusted for experience, men earn more than women on average, and the difference is statistically significant." In a study of 44 men and 16 women conducted in 1995, average compensation for women was \$3,478 less than for men, even when adjusted for experience.

The news is worse this year. "The gender gap has increased by \$92 from 1995 to 1996," reported Jeanne Devine Bonner, Wichita, KS, chairperson of the Board. She also reported a gap of \$5,210 in average compensation between men and women in the class of elders ordained in 1995.

The Conference easily adopted the resolution ordering the Board of Equitable Com-

pensation, in consultation with the Council on Finance and Administration and the dean of the cabinet, to develop a plan of uniform pastor salaries for the 1998 Conference to consider. It noted gender inequities in pastor

salaries have been identified for the last two years and said "this condition is not compatible with Christian teaching."

Press release, Kathy Kruger Noble, Kansas West Annual Conference, June 17, 1996 ■

# Options for Action

## Wisconsin tells stories of women through video and book

It all began four years ago at an annual luncheon of the Wisconsin Conference Commission on the Status and Role of Women when the question of gathering women's histories was raised. Recognizing that those stories needed to be collected, the Commission launched the project "How Shall We Be Known?"

The result is a 50-minute video and a book entitled *How Shall We Be Known: Voices of Women in Ministry in the United Methodist Tradition in Wisconsin*. The book was presented at the 1996 Wisconsin Annual Conference, and both the video and the book were presented to Archives and History at the 1996 North Central Jurisdictional Conference.

The project offers a representational, rather than comprehensive perspective on stories of some women who represent all of our stories. The coordinators of the project sought and received financial support from a variety of sources, yet managed to produce professional work at relatively low cost.

For more information on the project and to order the video and book, contact Diane Nichols, Three Sisters Press, 4295 County J, Oconto, WI 54153. (414) 834-3860.

## Video celebrates 40th anniversary of full clergy rights for women

Louisville, Kentucky, and Red Bird Missionary Conferences have cooperated to produce a video that celebrates the 40th anniversary of full clergy rights for women in the United Methodist tradition.

As the three conferences anticipated uniting in August, clergywomen scheduled a meeting in February to consider the process and related concerns. At that meeting the Annual Conference Commissions on the Status and Role of Women videotaped interviews with each clergywoman who agreed to

participate. A 12-minute video with excerpts from interviews with six clergywomen from each conference were to be shown at the uniting conference.

Each participant was invited to follow this outline for her portion of the video:

1. Begin your individual section of the video by introducing yourself somewhat as follows: name, conference status, present appointment, and how long under appointment with the UMC.
2. Choose one of the following statements/questions and give your response in a few sentences:

*As we celebrate 40 years of full clergy rights for women, tell us your feelings, thoughts about or the significance of these rights in today's world.*

*Or share an event significant to you during your years of service.*

*Or how do you see women in ministry impacting the future of the church in your conference?*

For more information on this project, contact Jackie Mathison, 2102 Edgeland Ave., Louisville, KY 40203. (502) 459-0819.

## Nebraska offers women and racism workshop

The Nebraska Conference Commission on the Status and Role of Women has joined forces with the conference's Commission on Religion and Race to sponsor a series of seminars on gender and power.

The fourth in the series—*Women and Racism: What Happens When Gender and Race Concerns Come Together?*—takes place September 28. This seminar offers a discussion of issues related to women, power and racism in the context of the faith community. It features a diverse panel of women from the area.

For more information on this project, contact Ruby Thelander, 4110 Loveland Dr., Lincoln, NE 68506. (402) 488-4815. ■

# UMC celebrates the 40th anniversary of full clergy rights for women

The 1996 General Conference voted to affirm and celebrate the full clergy rights for women granted by action of the 1956 General Conference of the Methodist Church. The following is the text of an historic overview distributed to General Conference delegates as part of that celebration.

May 4 marks the 40-year anniversary granting full clergy rights to women in the Methodist Church. The 1956 General Conference of the Methodist Church declared that "women are eligible for all orders of the ministry and full conference membership."

The words *all* and *full* are key in this legislation. This was the first time that women were recognized with full clergy rights by the church as a whole. Exploring the progress of our denomination toward this milestone offers an intriguing look at our history.

It has been widely accepted that the journey toward ordination of women in the Methodist tradition began in 1880 with Anna Howard Shaw. In that year, after being denied ordination, along with Anna Oliver, by the Methodist Episcopal Church General Conference, she was ordained by the New York Conference of the Methodist Protestant Church. Then four years later, Shaw's ordination was ruled out of order by the denomination's 1884 General Conference.

Recent research reveals that the date of the first ordination of a woman took place in 1856, when Helenor M. Davison became a deacon in the Northern Indiana Conference of the Methodist Protestant Church.<sup>1</sup> We celebrate the ministry of both Davison and Shaw as they served humanity as pioneer clergywomen.

## 1889—Is the millenium dawning?

In response to the petition of women of the Central Illinois Conference, the United Brethren Church approved the licensing and ordination of women at its General Conference in May 1889.<sup>2</sup> Annual Conference Minutes report that on September 11, 1889, "Miss Ella Niswonger and Mrs. Maggie Elliott were granted License to preach the gospel." Two days later, upon recommendation of the committee on Ordination, which found her "to be sound and clear in doctrine" and "in harmony with the doctrines of the church," Niswonger "was received into the itinerancy."<sup>3</sup>

Reporting in the *Religious Telescope* (November 20, 1889) on the conference at which he presided, Bishop E. B. Kephart wrote:

*Two very intelligent Christian ladies were licensed to preach at this session, and the first woman ordained to elders' orders by order of an annual conference in the history of the denomination. Is the millennium dawning? God grant it.*

Was the millennium indeed dawning? Perhaps, if we recognize that dawn is a lengthy process rather than a particular point in time. Before the turn of the century, the church reached two more milestones. In 1894, Julia A.J. Foote became the first woman to be ordained a deacon in the A.M.E. Zion Church. That same year on September 7 the Miami Annual Conference (Ohio) of the United Brethren in Christ authorized the ordination of Sarah Dickey, although the



Lay and clergy women joined a witness for the rights of women in church and society at the 1976 General Conference.

ordination did not actually take place until Dickey was able to attend the Conference in September 6, 1896.

The year 1920 marked significant progress for the Methodist Episcopal Church and its recognition of women's gifts. In that year, not only did the U.S. ratify the 19th Amendment granting woman suffrage, but the M.E. *Book of Discipline* officially extended to women the local preacher's license, the first step to ordained ministry. Then in 1924, Methodist Episcopal women receive limited clergy rights—"local" ordination.

Of course, for every few steps forward, it sometimes seems that we take a step back. Indeed, in 1946, when the Church of The United Brethren in Christ and the Evangelical Church merged to become the Evangelical United Brethren Church, women were denied ordination.

## 1956—Full clergy rights are granted

But in 1956 dawns the milestone we celebrate this year: women in the Methodist Church win full clergy rights with the vote of General Conference on May 4. Maud Keister Jensen was the first one granted such rights on May 18, when the Central Pennsylvania Conference met. As other conferences met that year, a total of 22 women were ordained.

In 1968, full clergy rights for women were affirmed at the merger of the Methodist Church and the Evangelical United Brethren Church to form The United Methodist Church.

Twenty years after women received full clergy rights, ten women clergy were elected to the 1976 General Conference of The United Methodist Church. Of that group two clergywomen were later elected to the episcopacy: Sharon Brown Christopher and Marjorie S. Matthews. H. Sharon Howell, another from that group, is delegate to this 1996 General Conference.

## 1980—Clergywomen become bishops

The millennium continues to dawn, as clergywomen join their male counterparts as episcopal leaders of the church. In 1980 Marjorie Matthews became the first woman to be elected bishop of The United Methodist Church by the North Central Jurisdiction. She was followed in 1984 by Judith Craig, North Central,

*continued on page 6*



## Anniversary of full clergy rights for women continued from page 5

and Leontine Kelly, Western, who was the first African-American woman bishop of the church. In 1988, Susan Morrison, Northeastern, and Sharon Brown Christopher, North Central, were elected bishops. And in 1992, three more women were elected bishop: Ann Brookshire Sherer, South Central; Sharon Zimmerman Rader, North Central; and Mary Ann Swenson, Western.

Twenty years after the first women clergy were elected delegates to 1976 General Conference, the first woman bishop was named to deliver the Episcopal Address to the 1996 General Conference. Judith Craig, our second woman bishop, delivered that address on April 16.

As the millennium continues to dawn in 1996, United Methodists continue to recognize the gifts of women clergy. At this General Conference we celebrate the largest number of clergywomen delegates ever elected: 107, that's 25.1 percent of all clergy delegates in the U.S.

Without a doubt, the rich heritage of foremothers such as

Anna Oliver, Anna Howard Shaw, Ella Niswonger, Julia A.J. Foote, and Maud Keister Jensen continues to challenge our church to embrace the disciplinary mandate of the General Commission on the Status and Role of Women "to a continuing commitment to the full and equal responsibility and participation of women in the total life and mission of the Church, sharing fully in the power and in the policy making at all levels of the Church's life." (Para. 2202, *The 1992 Book of Discipline*.) ■

### Notes

Many of the dates and names for this article came from *Telling Their Stories: The History of Women in the Local Church*, published by the General Commission on Archives and History, The United Methodist Church, P.O. Box 127, Madison, NJ 07940.

1. Lee Carpenter, "Anna Howard Shaw: Pioneer!" paper published by Anna Howard Shaw Center, Boston University School of Theology.
2. J. Michael Mansfield and Donald K. Gorrell, "The First Female United Methodist Elder," *Netnews* (March 1996), 22.
3. Arlington (Ohio) Church Sunday School records.

# FYJ

### MSU offers publications on women and international development

The Women and International Development Program at Michigan State University (MSU-WID) began its Women and International Development Publication series in late 1981 in response to the need to disseminate the rapidly growing body of work that addressed the lives of women in Third World countries undergoing change.

The series cuts across disciplines and brings together research, critical analyses, and proposals for change. Its major goals are 1) to highlight women and international development as an important area of re-

search; 2) to contribute to the development of the field as a scholarly endeavor; and 3) to encourage new approaches to development policy and programming.

For more information on resources, contact Women and International Development Program, MSU, 202 Center for International Programs, East Lansing, MI 48824-1035.

### Women's Ordination Conference continues struggle for equal participation

The Women's Ordination Conference (WOC) has initiated a campaign to solicit one million signatures from U.S. Catholics on a referen-

dum calling for fundamental church reforms. Prime among the reforms is the call for the priestly ordination of women. The signature campaign originated in Austria and Germany, and similar campaigns have sprung up in France, Italy, the Netherlands, Australia, Belgium and Canada.

Other WOC projects include the International Women's Ordination Network to connect people worldwide who support women's ordination and the Young Feminist Network to reach out to younger women.

For more information, contact WOC, P.O. Box 2693, Fairfax, VA 22031. (703) 352-1006. Fax: (703) 352-5181. Email: WOC96@aol.com. ■

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

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# Resources

**The Abingdon Women's Preaching Annual, 1997**, compiled and edited by Jana L. Childers and Lucy A. Rose (Abingdon, 1996). This text is a lectionary-driven sermon anthology written by women for anyone who preaches. \$16.95. Also available in software.

**The Arts of Ministry: Feminist-Womanist Approaches**, ed. Christie Cozad Neuger (Westminster John Knox, 1996). This book brings together feminist and womanist scholarship that deals with the work of ministry. It offers effective and transformative approaches to ministry as it develops a feminist and womanist practical theology. Topics include feminist approaches to pastoral care and counseling, Christian education, preaching and styles of leadership and administration in the church, womanist ethics, and the process of mentoring specifically to women. \$22.00.

**The Engendering God: Male and Female Faces of God**, Carl A. Raschke and Susan Doughty Raschke (Westminster John Knox, 1995). The authors argue that God's own self-revelation is neither exclusively male nor female but both at once, and that scriptures are actually a radical proclamation of gender equality. They make a compelling argument that this awareness of God's dual nature was widely accepted and understood in the early years of Christianity but was intentionally obscured through the ages. \$18.00.

**Leading Women: How Church Women Can Avoid Leadership Traps and Negotiate the Gender Maze**, Carol E. Becker (Abingdon Press, 1996). The author addresses issues concerning the rapidly growing number of women in positions of church leadership. She offers communication ideas, names the gender traps, and offers practical solutions for gender problems that surface when men and women must accomplish ministries of the church. \$13.45.

**Lydia's Impatient Sisters: A Feminist Social History of Early Christianity**, Luise Schottroff (Westminster John Knox, 1995). This theologian and social historian investigates the world of the first Christian women. In particular, she looks at the immeasurable influence that women had on the common life of the first Christian communities despite the struggles they endured under patriarchal domination. Cloth \$29.00.

**Memories of God: Theological Reflections on a Life**, Roberta C. Bondi (Abingdon, 1995). When the hearing and telling of stories captures our imaginations, we are enabled at the deepest level to take our lives seriously. By envisioning other worlds, we are rendered capable of listening to God and to ourselves, and of growing in God's image. This is how Bondi came to tell stories that were formed in a life of prayer. Cloth \$14.95.

**One Day for God: A Guide to Your Own Retreat**, Anthea Dove (Abingdon, 1996). The

book is a one-day retreat designed for persons who are too busy to attend a retreat scheduled by someone else. The seven sections are designed to begin before breakfast and end before retiring at night. The retreat is meant as an offering of self and time to God. \$8.95.

**Praying With Our Eyes Open: Engendering Feminist Liturgical Prayer**, Marjorie Procter-Smith (Abingdon, 1995). The author believes that, in the aftermath of the feminist critique and rejection of traditional liturgical forms, women have been left without a voice that would enable communication with God in a worship environment. This book addresses this situation by identifying the underlying cause of this "silence," by laying out a framework for new forms and conventions, and by giving some concrete examples of feminist prayer that emancipates the reader. \$16.95.

**Re-membering and Re-imagining**, ed. Nancy J. Berneking and Pamela Carter Joern (Pilgrim Press, 1995). These members of the steering committee for the 1993 Re-Imagining Conference offer a collection of candid responses to the conference. Voices from diverse cultures, denominations, sexual orientations, and age groups ranging from eight to eighty provide insights into the event and to the aftershocks that followed. \$15.95.

**Seasons of Prayer: Resources for Worship**, Lisa Withrow (Abingdon, 1996). The text offers a broad range of new resources for worship, based on the seasons of the Christian year, of creation, and of our lives. A section of responsive readings and prayers is particularly suitable for small groups in calls to worship and intercessions, and as a focus for devotion. \$11.95.

**The Stained Glass Ceiling: Churches and Their Women Pastors**, Sally B. Purvis (Westminster John Knox, 1995). The author documents what happened in two congregations that appointed women senior pastors and

the impact these appointments had on all concerned. She assesses the changes and discerns the significance of female leadership in these two settings. \$11.99.

**Women, Violence and Nonviolent Change**, ed. Aruna Gnanadason, Musimbi Kanyoro, and Lucia Ann McSpadden (World Council of Churches Publications, 1996). A collection of three analytical essays and case studies from thirteen countries showing how women's groups are confronting violence in their context. Approaches range from political to educational to pastoral. ■

## The Flyer

Summer/Fall 1996

Vol. XVII, No. 1

**The Flyer** is published four times yearly by the General Commission on the Status and Role of Women (GCSRW) in the United Methodist Church (UMC) as a communication link with the 68 Annual Conference Commissions on the Status and Role of Women (ACCSRWs). Primary distribution of *The Flyer* is through the ACCSRWs; individual subscriptions, available through the GCSRW, are \$7.50.

**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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# Ovations

To **Minerva G. Carcaño**, a United Methodist pastor from Albuquerque, NM, who preached during the closing service of the 208th General Assembly of the Presbyterian Church (USA) there July 6. Carcaño was minister-in-charge of the South Albuquerque Cooperative Ministry, which includes United Methodists, Presbyterians, Mennonites and United Churches of Christ. Carcaño has recently been named program director for the Mexican American Program at Perkins School of Theology.

To **Tembo Kalenga**, who has been appointed the first woman district superintendent of one of the Zaire Conferences.

To **Anna Kpaan**, who has been appointed the second woman district superintendent of Liberia Conference.

To **Mary Masamba**, who has been appointed the first woman district superintendent of Zimbabwe.

To **Tsitsi Moyo**, who is the first woman graduate of the School of Theology of Africa University to be ordained. She graduated and was ordained in the Zimbabwe Conference in December 1995.

To **Shirley Struchen**, staff member of United Methodist Communications in New York, who has been elected president of the National Religious Public Relations Council. ■

# Calendar

## Oct. 24-26

**Power Equity Group in Theory and Practice.** Milwaukee, WI. Workshop, sponsored by Milwaukee United Methodist Clergywomen, to provide experience and a theory that will enable participants to function in groups in which equity and diversity are valued and to increase participants' skills in working with and in groups, whatever their organizational structure. Contact Equity Associates, NDA, Inc., 21 Shore Drive, Laconia, NH 03246. (603) 524-1441.

## Oct. 27-29

**Working Together: Men and Women Looking to Collegueship and Team Building in the New Millennium.** Phoenix. 1996 annual conference of National Association of Gender Diversity Training. Contact 1996 NAGDT Conference Registrar, 11774 E. Becker Lane, Scottsdale, AZ 85259. (602) 451-6010. Fax: (602) 860-6525.

## Oct. 27-30

**Let the Amen Sound from the People Again!—a how-to worship workshop.** Nashville, TN. Leaders are Don Saliers, Diedra Kriewald, James R. King, Jennie Lou Smith, Judy W. Loehr, and Becky Waldrop. Contact Martha Pilcher, Scarritt-Bennett Center, 1008 19th Ave. South, Nashville, TN 37212-2166. (615) 340-7587.

### Copy deadlines

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

September 30      Fall/Winter 1996

December 1        Winter/Spring 1997

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

## Nov. 1-3

**Exploration 96: For Such a Time as This!** Dallas/Fort Worth airport. Fourth national gathering for youth and young adults considering ordained ministry. Contact Division of Ordained Ministry, UM General Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202-0871. (615) 340-7397. Fax: (615) 340-7048.

## Nov. 8-10

**Power Equity Group in Theory and Practice.** Durham, NH. See workshop description and contact information listed for Oct. 24-26 workshop.

## Jobs

### Faculty positions at Emory University's Candler School of Theology in Atlanta:

■ **Christian Ethics.** Tenure-track position, beginning fall 1997, preferably at level of assistant professor. Primary areas of specialization should be in social ethics and feminist/womanist ethics, including attention to the history of Christian social teaching. Apply by Nov. 10. Search committee chair: Carol A. Newsom.

■ **New Testament.** Entry-level, tenure-track position, beginning fall 1997. Position involves participation in divinity (Candler School of Theology) and graduate (Emory Graduate Division of Religion) programs. Apply by Oct. 15. Search committee chair: Carl R. Holladay.

■ **Reformation.** Tenure-track position, beginning fall 1997. Teach an introductory course in either early or modern Christian thought and history, teach in both Candler School of Theology and the Emory Graduate Division of Religion. Rank open. Apply by Nov. 5. Search committee chair: Brooks Holifield.

## Nov. 15-17

**Power Equity Group in Theory and Practice.** Phoenix, AZ. This workshop is held in collaboration with the National Association of Gender Diversity Training. Contact NAGDT, 11774 East Becker Lane, Scottsdale, AZ. (602) 451-6010. ■

### Please note—

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

**800/523-8390**

Applications and inquiries should be sent to the designated search chair, c/o Sandra Bryan, Executive Assistant to the Dean, Candler School of Theology, Emory University, Atlanta, GA 30322. (404) 727-6324. Fax: (404) 727-3182.

### Faculty positions at Methodist Theological School in Ohio:

■ **Christian Theology.** Junior, tenure-track position, beginning July 1, 1997.

■ **Christian Worship.** Tenure-track position, beginning July 1, 1997. Training in music and/or other liturgical arts is an asset.

■ **Evangelism.** Non-tenured position, renewable up to three years, possibly more, beginning July 1, 1997. Doctoral level training in an academic discipline such as anthropology, church history, linguistics, missiology, or theology. Recognized in church contexts as a significant contributor to world evangelism.

Apply by Oct. 30 to Robert Tannehill, Academic Dean, METHESCO, P.O. Box 1204, Delaware, OH 43015-0931. (614) 363-1146. ■



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