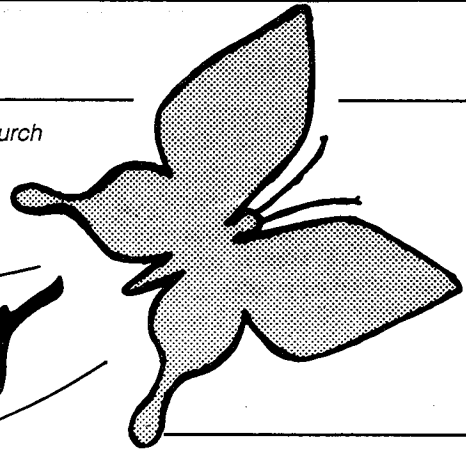


# The Flyer



Vol XVI, No. 1

Summer 1995

## Oral history of GCSRW unfolds at Nashville

Dozens of personal recollections and stories sparked an energetic exchange of memories at Scarritt-Bennett Center, Nashville, on March 28-30. The purpose of the gathering, organized by Carolyn H. Oehler, executive director of the Scarritt-Bennett Center, and sponsored by the General Commission on the Status and Role of Women, was the collection of an oral history of the Commission.

According to Oehler, "It is always important to remember and record our history because it is amazing how our community memory can get hazy. It is empowering for a group to remember."

As Oehler points out, "The story of leaders is critical. Although we do not have all of their stories, we heard stories from some who were part of key events telling in their own words what was important. Moreover, a synergy develops as people play off of each other. Oral history, in particular, gives stories color, richness, and depth that keeps us reading in a way that only facts and names cannot."

Participants in the project included:

### General secretariat

Nancy Grissom Self, 1972-1991  
Kiyoko Kasai Fujiu, 1977-1991  
Trudie Kibbe (Preciphs) Reed, 1977-1984  
Geneva Harton Dalton, 1985-1988  
Cecelia M. Long, 1989-present  
Stephanie Anna Hixon, 1991-present

### Presidents

Barbara Ricks Thompson, 1972-1978  
Carolyn Henninger Oehler, 1978-1984

The oral history gathering represents part of a larger project to compile the

history of the General Commission on the Status and Role of Women. That history project grew out of the Commission's process of visioning its service into the 21st century, undertaken at the February 1994 meeting. As Commission member Francis Guidry has so aptly described,

"We knew very well we could not see where we were going in the future until we understood where we had come from. And so the newsprint went up, stretched across the room to make a gigantic timeline. There was a slight problem, because as we went down the newsprint and looked at the years that we have been in the struggle



Commission leaders gather for oral history project at Scarritt-Bennett Center: front, from left, Kiyoko Kasai Fujiu, Geneva Harton Dalton, and Cecelia M. Long. Back, from left, Nancy Grissom Self, Barbara Ricks Thompson, Trudie Kibbe (Preciphs) Reed, Stephanie Anna Hixon, and Carolyn Henninger Oehler.

we couldn't fill in our history. We did not know exactly where we had come from." The result is the project being undertaken by Oehler on behalf of the Commission. The Commission plans to develop from this fuller compilation of history some additional interpretive pieces such as a video. ■

## Preliminary wrapup: Annual conferences pass legislation of interest to women

As reports have arrived from annual conferences around the world, *The Flyer* includes excerpts on issues important to women, as reported in *Newscope*, the national weekly newsletter for United Methodist leaders, from June 2 - July 7, 1995.

### SEXUAL HARASSMENT/MISCONDUCT POLICIES, OTHER ACTIONS

**Central Illinois** accepted a sexual harassment and misconduct document.

**Central Pennsylvania** established a policy on sexual harassment and misconduct.

**Central Texas** refined its sexual harassment policy, adding an advocacy team, mandating posting procedures in churches, and offering educational programs on sexual abuse.

**Eastern Pennsylvania** required all clergy, church staffers to attend workshops on sexual ethics.

**East Ohio** revised a sexual ethics policy that had been ruled invalid by the Judicial Council. Revisions include deletions of references to the Discipline, making language permissive, and altering the function and makeup of the sexual-ethics response team.

*continued on page 2*

### In this issue...

#### Special Supplement:

A celebration of word  
and sacrament

p5

## Conference legislation

continued from page 1

**Holston** approved a policy on sexual misconduct in diaconal ministry professional relationships.

**Iowa** approved recommended revisions to the conference's two-year-old "Policy on Power and Sexual Abuse" and allocated \$50,000 to establish a "Clergy Power and Sexual Abuse Transition Fund."

**Memphis** approved the prologue and the first two parts of a task force report on "Professional Sexual Misconduct." The rest of the document was referred for additional study.

**Minnesota** approved a policy to deal with sexual misconduct.

**Mississippi** passed a "Policy on Responsible Sexual Behavior."

**Missouri West** referred two resolutions on sexual harassment policies to Judicial Council for review.

**New York** voted to revise the existing clergy sexual ethics policies.

**North Carolina** modified the clergy sexual misconduct policy to clarify that an accused person is to be considered innocent until proven guilty.

**Pacific Northwest** affirmed actions of a previous ministerial session defining and prohibiting "clergy sexual abuse and harassment" by adopting a similar statement for both lay and clergypersons. The body also established a "Healing Care Fund" for those saying they have been harmed by clergy sexual misconduct.

**Southwest Texas** approved guidelines on sexual harassment.

**Virginia** petitioned General Conference to initiate the development of an outline for sexual misconduct policies to guide annual conferences.

**Wisconsin** adopted policies and procedures regarding sexual misconduct.

### ECUMENICAL DECADE

**Central Texas** petitioned General Conference to reaffirm its commitment to the "Ecumenical Decade: Churches in Solidarity with Women (1988-1998)."

**West Virginia** reaffirmed the Ecumenical Decade.

### RE-IMAGINING CONFERENCE/UM BISHOPS' PAPER ON BIBLICAL WISDOM

**Central Texas** affirmed the bishops' paper on biblical wisdom.

**Memphis** petitioned General Conference to "forbid agencies from supporting the worship of Sophia as a goddess and asked the conference to take a stand against the unbiblical and un-Christian teachings presented at the Re-Imagining Conference."

**Virginia** reaffirmed the Council of Bishops' teaching role in "safeguarding the doctrinal integrity of the UMC" and disavowed the worship of Sophia "or any other entity or concept contrary to the Christian Trinitarian understanding of God. . ."

**West Virginia** supported women in "their struggle for human dignity and their creative contribution to theology."

### OTHER ACTIONS

**Desert Southwest** petitioned General Conference to retain the General Commission on the Status and Role of Women.

**German North** ordained two women, one from Brazil.

**Little Rock** learned of the appointment of Jeanie Burton as the first woman superintendent.

**Rio Grande** elected Minerva Garz Carcaño, the first clergyperson to represent the conference. The lay delegate to General Conference is Mary Silva.

**Poland Conference** established conferences for women, meetings for pastors' spouses, and courses for leaders of local women's groups. ■

## Increased percentage of women elected to '96 General Conference

According to an unofficial, preliminary delegate count, elections for 1996 General Conference have resulted in an increase from 1992 in the percentage of women elected as lay and clergy delegates. Here are the early results for the 852 delegates elected in the U.S. and Puerto Rico:

### 1996 women delegates (unofficial report)

Lay women delegates	221 elected	51.9% of lay
Clergy women delegates	107	25.1% of clergy
Total women delegates	328	38.5% of all delegates

### 1992 women delegates (from Jan. 1992 report)

Lay women delegates		50.3% of lay
Clergy women delegates		18.4% of clergy
Total women delegates		34.4% of all delegates

This unofficial delegate count does not include Central Conferences and Concordate Conferences.

## Calendar

### Sept. 22-24

**Together at the Threshold**, Santa Barbara, CA. Women's retreat featuring Anne Broyles and sponsored by Westwood UMC, Los Angeles. Contact Victoria Clare-Morris, (310) 822-2770.

### Oct. 1-4

**Clergy Misconduct: Sexual Abuse in the Ministerial Relationship—New Special Training—Leadership Development: Special Focus on Response to Congregations**, Seattle, Wa. Sponsored by the Center for the Prevention of Sexual and Domestic Violence (206) 634-1903.

### Oct. 20-21

**Weekend with Virginia Ramey Mollenkott**. Contact Resource Center for Women and Ministry in the South, 331 W. Main Ste. 608, Durham, NC 27701. (919) 687-0408.

### Oct. 20-21

**Dialogue with Bishop Leontine T.C. Kelly: The Future of Women in the UMC**, Urbana, IL. An opportunity, sponsored by Central Illinois Commission on the Status and Role of Women, to reflect upon women in the UMC and to dialogue about where we go from here to build a truly inclusive body of Christ. Contact Marlene Cummins, P.O. Box 515, Bloomington, IL 61702-0515. (309) 828-5092.

### Oct. 23-25

**Women: Growing in Authority! Changing the Church?** Minneapolis. Learn how to more deeply understand and own your authority and call as you examine the spectrum of women's experiences in the church today. Led by Celia Allison Hahn and Donna Schaper. Contact Alban Institute, Suite 433 North, 4550 Montgomery Ave., Bethesda, MD 20814-3341. (800) 486-1318.

### Oct. 26-28

**Diaconal Ministry Convocation**, Atlanta. To register, contact the Division of Diaconal Ministry, General Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202.

### Nov. 10-12

**Women's Ordination Conference: Discipleship of Equals**, Arlington, VA. Celebrating 20 years of WOC and 2000 years of struggle. Contact WOC Gathering '95, Women's Ordination Conference, P.O. Box 2693, Fairfax, VA 22031. FAX: (703) 352-1006.

### Nov. 10-12

**Building Bridges: Christian Responses to Homosexuality**, Denver. A global dialogue on the report of the Homosexuality Study Committee of the UMC. For more information, contact Bernie Burr-Wilken, P.O. Box 146, Rawlins, WY 82310 (307) 324-2680 (voice); (307) 324-9428 (fax); or 75450.3656@compuserve.com (Internet e-mail). ■

# Status Report

## IRD plans role at women's conference

The Institute on Religion and Democracy (IRD), a conservative advocacy group dealing with religion and politics, says it is organizing a delegation to attend the United Nations' World Conference on Women in Beijing Sept. 4-15 to present an alternative to mainline church views.

"We are not confident that the delegations to Beijing from U.S. Protestant churches, such as the Presbyterian, Episcopal or United Methodist, will represent the views of the vast majority of women in these denominations," said Terry Schlossberg, a spokeswoman for the IRD-created Ecumenical Coalition on Women and Society.

*Christian Century*, July 5-12, 1995

## New York Episcopal church elects first female bishop

Catherine S. Roskam has been elected suffragan bishop in the Episcopal Church's Diocese of New York. She is the first female bishop elected in New York and the denomination's fourth female bishop.

Roskam has been diocesan missionary for the Diocese of California since 1991. The election must be ratified by a majority

of the Episcopal Church's bishops and standing committees. A suffragan bishop serves as an assistant to the diocesan bishop.

*Christian Century*, July 5-12, 1995

## Eighth woman files suit against Texas pastor

A longtime associate of Barry Bailey has become the eighth woman to sue him alleging sexual misconduct. She is the first to name his former Fort Worth church and denominational officials as defendants.

Gail Cooke, who edited Bailey's sermons and other publications for First Church, says in her suit that other ministers and denominational officials knew about his improper conduct and did nothing about it. Feb. 23, seven other women accused Bailey of "sexual predatory conduct" in a petition filed with the Judicial District Court of Tarrant County.

*Methodists Make News*, July 7, 1995

## Powers identifies herself as lesbian

Jeanne Audrey Powers, associate general secretary of the General Commission on Christian Unity and Interreligious Concerns, [identified] herself as a lesbian when she address[ed] the Reconciling Congregations convocation in Minneapolis on July 15.

Powers, an ordained member of the Minnesota Conference, describes her sermon as a "political act of resistance to false teachings that have contributed to heresy and homophobia in the church."

Powers was the first UM clergywoman to receive votes for bishop in 1964. She withdrew from elections in the Northeastern Jurisdiction in 1972 and in the North Central Jurisdiction in 1976 when election seemed imminent. She said she could not have had the kind of life that she would have needed to sustain herself without her partner.

She said she does not intend to withdraw from the ministry nor will she indicate whether she is "practicing." "I believe that no has the right to know intimate details of any other person's loving sexual practices," said Powers.

*Newscope*, July 7, 1995

## Koreans to ordain women

The Presbyterian Church in Korea has amended its constitution to allow the ordi-

nation of women as ministers and elders for the first time in its 60-year history.

Forty-eight of the 51 South Korean presbyteries, or regional church jurisdictions, have approved the constitutional change to put it into effect, Presbyterian News Service reported. The General Assembly of the Presbyterian Church in Korea approved women's ordination last September. Women will be ordained as "teaching elders" (ministers) and ruling elders.

*The National Christian Reporter*, June 23, 1995

## Kansas West study reveals clergy salary inequities

An over \$3,000 discrepancy in salaries of clergymen and clergywomen was revealed during a recent study in the Kansas West Conference.

The study showed clergywomen in the conference make \$3,164 less than clergymen with equal experience. The conference's Board of Equitable Compensation reported the results to the Kansas West Conference in May and recommended remedial action by the cabinet and local congregations.

The study mirrored results from other conferences, among them Eastern Pennsylvania, South Carolina, South Indiana and Virginia, where earlier surveys showed women earning less than men, even when adjustments are made for years of experience.

The Kansas West study compared the compensation of 42 men and 15 women. All have been ordained elder since 1984 and are now serving local congregations in the conference. Adjustments were made for periods of less than full-time service, attending school, and leaves of absence. Conclusions are:

- Clergy with more years of experience—regardless of gender—earn more;
- When individual pastors' compensations are adjusted for experience, men earn more than women on average. The difference is statistically significant.
- Average compensation of the 42 men studied was \$33,764. For the 15 women it was \$30,599. The women earned an average of \$3,164 less than the men studied even when adjusted for experience.

Because women were not consistently represented in classes of elders before  
*continued on page 7*

### The Flyer

Summer 1995  
Vol. XVI, 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.

#### GCSRW officers:

Ann Sherer, President/Joyce Waldon Bright, Vice-President/John Campbell, Secretary

#### General Secretariat:

Stephanie Anna Hixon/Cecelia Long

GCSRW, 1200 Davis St., Evanston, IL 60201  
(708) 869-7330

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Printed on recycled paper. 

# Ovations

To **Elaine M. Amerson**, curriculum director for the Richland-Beam Blossom School Corp., who has been named vice president for administration and long-range planning at Christian Theological Seminary in Indianapolis.

To **Sharon Lynn Anderson**, of Nashville, TN, who has been named to staff the newly created graphic arts center at the Board of Discipleship. She will work with staff on designs for book covers, newsletters, brochures and other publications.

To **Linda Bales** of Dayton, OH, a human services planner with the West Miami Valley Regional Planning Commission, who is taking a six-month sabbatical to work as a volunteer staff person in program coordination, marketing and fund raising with the churchwide Communities of Shalom Initiative, started by 1992 General Conference.

To **Joan Brown Campbell**, general secretary of the National Council of Churches, who has been elected to the advisory board of the "Common Ground Network of Life and Choice." The group promotes a non-confrontational approach to the debate over abortion.

To **Joan G. Cleveland**, a UM from Tusculumbia, AL, who has been elected chair of the board of directors of Heifer Project International. Cleveland represents the UM Committee on Relief.

To **Kelly Dahlman-Oeth**, associate director of admissions at Candler School of Theology, who has been named director of admissions at Garrett-Evangelical Theological Seminary.

To **Elaine Eberhart**, associate director of development at Candler School of Theology, who has been named director of development for the school.

To **Diana L. Eck**, a UM and Harvard University professor, who received the \$150,000 Louisville Grawemeyer Award in Religion given by the University of Louisville and Louisville Presbyterian Theological Seminary. Eck was cited for her book, *Encountering God: A Spiritual Journey from Bozeman to Banaras*.

To **Ted Finlayson-Schueler**, a member of the General Commission on the Status and Role of Women, who has received a Barrier Breaker Award from his own North Central New York Conference for his work on behalf of women's issues and spirituality.

To **Penelope A. Gladwell**, associate Wyoming Conference council director, who has been named council director.

To **Geraldine B. (Bowker) Heilman**, former member of the General Commission on the Status and Role of Women (GCSRW) from Lewisburg, PA, who received the Distinguished Alumnus Award for her work as a world missions leader within The United Methodist Church from Albright College during its annual Alumni Recognition Day.

To **Marianne Inman**, vice president of Northland College in Ashland, WI, who has been named president of UM-related Central Methodist College in Fayette, MO. She is the first woman to be chief executive in the college's 141-year history.

To **Kristen E. Kvam**, assistant professor of theology at UM-related Saint Paul School of Theology, selected as the only American Lutheran participant on the Lutheran-Roman Catholic Commission for Unity.

To **Efrain Maldonado**, member of GCSRW, who has been re-elected as secretary of the board of directors of La Fundacion Metodista de Puerto Rico (the Methodist Foundation of Puerto Rico).

To **Naomi L. Nelson**, a doctoral candidate at Emory University, who received a \$1,000 Women in UM History research grant from the General Commission on Archives and History.

To **Jeanne Audrey Powers**, associate general secretary of the General Commission on Christian Unity and Interreligious Concerns, who has received the third Pioneer Woman Award from the Anna Howard Shaw Center at Boston University.

To **Sharon Zimmerman Rader** of the Wisconsin Conference, who has been named secretary of the Council of Bishops, effective September 1996.

To **Trudie Kibbe Reed**, associate general secretary of the General Council on Ministries and former member of the general secretariat of the GCSRW, who has been named director of leadership studies at United Methodist-related Columbia (SC) College. She will have faculty status in the College of Education and will chair the expanding Department of Lead-

ership Studies beginning the fall 1995 term.

To **Anna Rhee**, of the staff of the Women's Division, General Board of Global Ministries, named chairperson of the board of the new Asia Pacific Center for Justice and Peace.

To **Joan Roberts**, a district superintendent in the New Mexico Conference, who has been named conference director of mission and administration (council director).

To **Mary Lou Standiford**, assistant editor, who has been named editor of the Desert Southwest Conference edition of the *UM Review Desert Views*, succeeding Peggy Hayes, who retires June 30.

To **Peggy West**, associate general secretary of United Methodist Communications, who received top honors from the Religious Public Relations Council in the category of non-broadcast audio and video productions for the video *Black Methodism: Legacy of Faith*.

To **Carolyn Wright**, member of Hamilton Park UMC, Dallas, who has been appointed as Justice of the Fifth Circuit Court of Appeals by Texas Governor George W. Bush, a UM. ■

## 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 15	Fall 1995
November 15	Winter 1996

Send to: Bonny Stalnaker Roth, GCSRW, 1200 Davis St., Evanston, IL 60201. (708) 869-7330. FAX: (708) 869-1466.

# Flyer

## General Conference petition deadlines announced

Petitions for General Conference, to be held April 16-26, 1996, in Denver, must be "postmarked by a national postal service" by Dec. 17, 1995, or must arrive by other means not later than Jan. 16, 1996, according to the *Book of Discipline*, paragraph 608. Petitions, addressing only one paragraph of the Discipline or one issue, are to be typed double spaced, in triplicate and sent to Ms. Odell Thompson, 1740 Sixth St., Beloit, WI 53511.

## Inquiries invited for General Conference pages/marshalls

Persons wishing to serve as pages or marshalls at the April 16-26, 1996, United

Methodist General Conference in Denver may write to General Conference, General Council on Finance and Administration, 1200 Davis St., Evanston, IL 60201.

## Children's Sabbath to be observed Oct. 22

Noting that one in five American children is poor and 27 children die from poverty each day, The Children's Defense Fund is encouraging churches to observe Children's Sabbath on Oct. 22. For suggestions on how your congregation can observe the day, send \$4 for a Children's Sabbath Resource Kit (Protestant) to Children's Sabbath, P.O. Box 90500, Washington, DC 20090-0500. (202) 662-3589. ■

# A CELEBRATION OF WORD AND SACRAMENT

In our efforts to offer practical resources to Annual Conference Commissions on the Status and Role of Women (AC/CSRWs) to support their work and that of districts and local churches, we offer here a model for a worship service, including Holy Communion, to celebrate Ash Wednesday.

*The Flyer* expresses its appreciation to those who developed the worship: Lydia Salazar Martinez, Commission member and then pastor of nearby Wilshire United Methodist Church and currently pastor of Harlandale UMC, San Antonio, who also served as liturgist; Frances Cooper-Materra, pastor of Wesley Foundation at UCLA and member of Westwood UMC Work Area on the Status and Role of Women, Los Angeles; and Victoria Clare-Morris, chairperson, Westwood UMC Work Area on the Status and Role of Women. Lydia Jackson Waters, pastor at Compton Crossroads UMC, preached for the worship service.

They offered this service for opening worship for the General Commission on the Status and Role of Women, meeting in Los Angeles, February 23-26, 1995.

## Preparation for Worship

The worship table contained an arrangement of wildflowers and burnt manzanita branches from the wildfires in Malibu. The ashes for this service were especially significant for the Los Angeles site: from the Malibu fires; from a vacant lot from a trash fire lighted by folks sitting around it on old sofas under a palm tree; from the fireplace of a woman who is burned out from too many things to do; and from arson fires set by "Oso," the young gangster from La Puente, who set trees afire in yards on twelve occasions. When the police finally arrested him, they cuffed him on the street face down. Then the squad car rolled over him (reportedly popped out of gear) and crushed him to death.

## Reflection before worship

### Meditation

In the vacant places  
We will build with new bricks  
There are hands and machines  
And clay for new brick  
And lime for new mortar  
Where the bricks are fallen  
We will build with new stone  
Where the beams are rotten  
We will build with new timbers  
Where the word is unspoken  
We will build with new speech  
There is work together  
A sacred space for all  
Every [person] to [their] work.

—T. S. Eliot, *The Complete Poems and Plays*

## WE GATHER

### Call to Worship

Greeting: Blessed be God!  
Blessed be God!

Blessed be Her Holy Name!  
Blessed be Her Holy Name!  
Blessed be this gathering of men and women!  
Blessed be this gathering of men and women!

### Opening Prayer:

Blessed are you, Holy One, and blessed is your Name. You call us all into sisterhood, with you and one another, and in your Name we call to our sisters.

(Let all those present call out the names of women, present or absent, who are important to them. Let the calling be simultaneous.)

We bless your Name in these names, and pray the power of your Spirit on our gathering and on all the gatherings of men and women, now and forever. Amen.

Hymn: "All Who Love and Serve Your City" #433

### Preparation for Prayer:

I've never had the impression that Jesus or the Buddah were proselytizers. It simply wasn't their style to run membership campaigns or even to network. They seem to have been less ambitious than that.

Believers and followers and converts—words we use of those who have become convinced of some spiritual value—run the risk of trying to make everyone else as perfect as they are. You must read this book, listen to this speaker, go to this place, become a whatever. What is it when the spirit gets such a hold on a person that they have to convert everyone else to their enthusiasm?

Soul puts reins on this tendency to clone one's own tongues of fire. Soul respects another's failure to find perfection, resistance to enlightenment, sheer ignorance of absolute truth, misguided attachments, and unrelenting meandering.

—Thomas Moore (*Meanderings*)

May these moments of quiet be moments of respect for our souls and the souls of others. Respect for our failures, our ignorance and our meanderings...

### Silent Prayer

## OUR SACRED RITUALS

### Words in Preparation for Receiving Ashes

#### We come forward to receive ashes

Hymn: "Pues Si Vivimos" #356

### A Psalm of Healing:

If we had faith the size of a grain of sand, we could move mountains by God's hand.

If we had love the length of the universe, no one would suffer who lives with us for better or for worse.

continued on page 6

**A CELEBRATION OF WORD AND SACRAMENT** *continued from page 5*

Sometimes only time heals the wounds inflicted against our wills; we all know how that feels.

Scars have a way of hanging on for long after love regenerates, leave memories that fester long, long after the experience is gone.

Touch the source of the illness in your self with the healing power of prayer.

Call on her healing spirit to restore in you the fullness of life that is already there.

Sit with the brokenhearted, the broken in body, the broken in spirit. Reach out to them tenderly.

Kindle the flame of love within the ashes and embers of pain, and the God who cares about all such things will hover over you, a brooding bird with healing in her wings.

—Miriam Therese Winter (adaptation)

Hymn: "Here I Am Lord" #593

**Hugs, Kisses, Passings of the Peace**

(After exchanging the reconciliations, let all gather around the Holy Table.)

**The Great Thanksgiving**

May God be with you.

And also with you.

Lift up your hearts.

We lift them to our God.

Let us give thanks to the Holy One.

It is right to give our God thanks and praise.

We give you thanks, Holy One, for you created all things, saw their goodness, and loved them. In your own image you created us, humankind, womankind. You wove our lives into the rhythm of all creation; you placed us in community that we might see your face in the faces of our sisters, and hear your voice in the sound of a woman calling to another woman. You put songs in our hearts that we might praise you in the company of women.

Therefore, following the example of Miriam, we join our voices to the great company of women, answering the calls of Hannah, of Deborah, of Mary and Elizabeth, and all the company of heaven, we praise your name saying: Holy, holy, holy are you, God of power and might, heaven and earth are full of your glory! Hosanna in the highest! Blessed is she who comes in the name of our God. Hosanna in the highest!

Truly holy are you, and blessed is your child, Jesus Christ, born of Mary. When he walked among us, Jesus spoke with women, healed them of their infirmities, wept with them over their dead, and welcomed them not as servants but as friends. When he was betrayed to the death, the women who befriended him, witnessed his suffering and death, wept over his body, and received the first news of his resurrection. Filled with your Spirit, the faithful company of women bore witness to the Risen One to disbelievers in their own day and to us in ours,

woman calling to woman.

On the night before he died, having been anointed as priest and king and prophet by a faithful woman, Jesus ate a meal with his friends. Taking the bread in his hands, he lifted his eyes up to heaven, gave you thanks and broke the bread.

He gave it to his friends, saying, Take, all of you, and eat. This is my body which is given for you. When you do this, remember me.

After supper, he took the cup. Again he gave you thanks, and gave the cup to his friends, saying, Drink this, all of you. This cup is a new promise in my blood. When you drink from the cup, remember me.

Remembering, therefore, all your mighty acts in Jesus Christ and in the company of women, we offer these gifts of the earth and of human labor: this bread, this wine, ourselves.

Send the power of your Holy Spirit on us and on these gifts that in the breaking of this bread and in the drinking of this cup we may see the Resurrected One in one another, looking forward to the resurrection and restoration of all things. May we live to see holiness in our own bodies, holiness in our own blood, holiness in our sisters' faces, holiness in all you have created and loved.

Through your child Jesus Christ with the Holy Spirit in your holy church, all the company of women, calling to one another, glorify and honor you, now and always. Amen.

Our Mother in heaven, may your name be kept holy. May your wisdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us in time of trial, and deliver us from evil; for the wisdom, the power, and the glory are yours, now and forever. Amen.

**WE RECEIVE THE BREAD AND WINE**

**Words of Power—Words of Passion**

**Scripture Reading**

**Sermon**

**BEGINNING OUR RESPONSE**

**Words of Response:**

The city of Los Angeles

City of the Angels

was meant to be a Holy City.

All are called to live as Angels  
of mercy, of justice, of hope.

And most of all Angels of service  
in a new creation.

Los Angeles was meant to be  
a Holy City.

—Lydia Salazar Martinez

Hymn: Oh What a Beautiful City

(Hymn from New Wine Songbook, Board of Education of Southern California/ Arizona Conference ©1969)

**Blessing**

Hymn numbers refer to *The United Methodist Hymnal* (The United Methodist Publishing House, 1989). *The Greeting, Opening Prayer, and The Great Thanksgiving* were taken from Majory Proctor-Smith, "Holy Communion," Well-springs, Fall 1989.



1984, the study was limited to the last decade. It was also limited to pastors of local congregations because the board does not advise on salaries for appointments beyond the local church or to connectional ministries.

Additional information about the study is available from Jeanne Devine Bonner, chair, Board of Equitable Compensation, 228 Ellis, Wichita, KS 67211-1808. (316) 265-9371.

Press release, June 19, 1995

## Jesuits' stand for women described as stunning

When 232 celibate Roman Catholic men adopted a ringing affirmation of feminism, the world—and the church—ought to listen.

The compulsion to listen is even more striking when you consider that the men are Jesuit priests and that their assessment of the state of women was vetoed by the Vatican.

The declaration on women adopted recently by the Society of Jesus at its 34th General Congregation in Rome can only be described as stunning.

Its premise is that the "dominance of man" in church and society has barred women from educational opportunities, placed upon their shoulders disproportionate burdens of family life and limited their access to positions of power in the church and public life.

The declaration points out that women are so alienated that they "no longer feel at home in the church."

This alienation is so strong, according to the document, that some women are "not able with integrity to transmit Catholic values to their families, friends and colleagues."

*The National Christian Reporter,*  
May 19, 1995

## UM Judicial Council rules on sexual harassment policies

The Judicial Council, meeting April 26-29 in New Orleans, looked at—and found wanting—policy statements and grievance procedures composed by various conferences concerning sexual harassment, abuse, and misconduct.

During its April session, the council referred these policy statements to the originating conferences for revision "to conform to the Constitution, *Discipline*, and relevant decisions of the Judicial Council."

In a decision relating to a policy adopted by the Detroit Conference (Decision 736), the council outlined problems that have kept several such policies from being approved: 1) enlarging upon the list of chargeable offenses listed in the *Discipline*; 2) altering disciplinary provisions by creating new bodies to assume administrative or judicial authority; 3) violating fair process or confidentiality guidelines; 4) failing to seek reconciliation and resolution; 5) paraphrasing or summarizing provisions of the *Discipline*; and 6) misquoting or misusing "words and phrases in processes clearly set out and defined in the Constitution and *Discipline*." These areas include "education about the nature and scope of sexual harassment and sexual abuse," providing guidelines and procedures for reporting incidents, training support people, and training neutral mediators.

Policy statements from the Florida and East Ohio conferences were sent back for revision with reference to Decision No.

736. This decision also was referred to when a fourth item, dealing with grievance or complaint procedures, was returned to the Minnesota Conference to be brought into conformity with the Constitution, *Discipline*, and earlier Judicial Council decisions.

Eastern Pennsylvania Conference asked about confidentiality in grievance procedures. The council responded that confidentiality is required. "Once a signed grievance is filed, both it and all related documents become the property of the annual conference," the council stated.

A case regarding the statute of limitations and readmission of clergy to conference membership was sent back to the Minnesota Conference Board of Ordained Ministry for further action.

Questions regarding the right of a clergy member to examine files related to his or her ministry were returned "with instructions to fully answer" to the bishop of Western New York Conference.

*Newscope*, May 12, 1995

## Jobs

*Please contact employer, when possible, to confirm status of search process.*

**New Testament Professor, Methodist Theological School in Ohio**, Delaware, OH. Seeking applications and nominations for junior faculty appointment in New Testament. Racial/ethnic and women candidates encouraged to apply. Review of applications begins in summer and continues until position is filled. Contact Academic Dean, Methodist Theological School in Ohio, 3081 Columbus Pike, P.O. Box 1204, Delaware, OH 43015-0931. (614) 363-1146.

**Assistant General Secretary, Mission and Membership Development, Women's Division, General Board of Global Ministries**, New York City. UMC membership is required. Membership in UMW is desirable. Masters is desirable. Minimum of 5 years' experience in one or more related fields (education, leadership development, administration), including working with volunteers. Apply by Oct. 1, 1995. For application and job description, contact Human Resources Dept, GBGM. (212) 870-3666. Fax: (212) 870-3834.

**Openings at Garrett-Evangelical Theological Seminary: Old Testament Interpretation; New Testament Interpretation; Pastoral Care, Counseling,**

**and Theology; Evangelism.** Teaching responsibilities begin Sept. 1996. Appointment may be combined with leadership in a program center of the seminary. Accepting applications at mid or senior level. Encourage applications of African-American and Asian-American candidates. Applications received until Oct. 1, 1995, or until position is filled. Inquiries, applications, and nominations may be directed to Dean Rosemary S. Keller, GETS, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3903.

**General Secretary/Treasurer, General Council on Finance and Administration**, Evanston, IL. Information about qualified candidates may be sent to: Dr. Charles Taylor, Lamalie Amrop International, One Cleveland Center, 1375 East Ninth St., Cleveland, OH 44114-1724. (216) 694-3000. Fax: (216) 694-3052.

**Deputy General Secretary for Church World Service and Witness, National Council of Churches**, New York. Provides executive leadership and assists the General Secretary in coordinating the work of the unit and the Council. Address initial inquiries to: National Council of Churches, Office of Human Resources, Room 520, 475 Riverside Drive, New York, NY 10115-0050. ■

# Resources

**Challenging Racism and Sexism: Alternatives to Genetic Explanations**, ed. Ethel Tobach and Betty Rosoff (The Feminist Press at CUNY, 1994). The articles in this volume trace the history of genetic determinism; describe genetic function and demonstrate how determinism has been used to validate racism and sexism. The contributors present evidence of racism and sexism in research; bring to light the historical relationships between determinism, racism and sexism; and offer perspectives on contemporary discrimination in different communities. \$14.95.

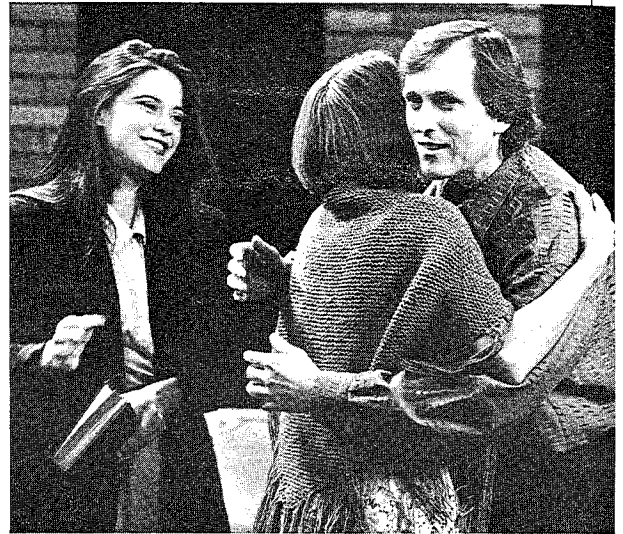
**The Education Feminism Reader**, ed. Lynda Stone (Routledge, 1994). Feminists such as Carol Gilligan, Madeleine Grumet and Bonnie Thornton Dill are brought together to provide an overview of the field of feminist studies. Traditionally liberal feminism, radical postmodern theory, the thought of black feminists, and private, political and popular agendas are all represented. \$17.95.

**Food for Our Grandmothers: Writings by Arab-American and Arab-Canadian Feminists**, ed. Joanna Kadi (South End Press, 1994). A collection of essays, poems

## Video

### **Ask Before You Hug: Sexual Harassment in the Church.**

This video will help members of local churches know how to recognize sexual harassment, recognize inappropriate behavior, respond to inappropriate behavior and sexual harassment, and act appropriately. Produced by United Methodist Communications in cooperation with General Commission on the Status and Role of Women and California/Pacific Conference Commission on the Status and Role of Women. Order from EcuFilm, 810 12th Ave. South, Nashville, TN 35203. (800) 251-4091. Rental \$18.00; sale \$29.95.



and recipes by more than 40 women. Themes include connections to land, culture and homeland; the Gulf War; the silencing and appropriation of the Arab experience and the misrepresentation of Arab women in particular; and the complexity of Arab identity. \$16.00.

**Reimagining God: The Case for Scriptural Diversity**, Johanna W. H. van Wijk-Bos (Westminster John Knox, 1995). Text examines alternatives to the dominant male language associated with God in the Bible. Discusses alternative language associated with God that transcends the narrow confines of male/female imagery. Makes available to general readership the scholarship that has dealt with God-imagery in the Bible. \$12.99.

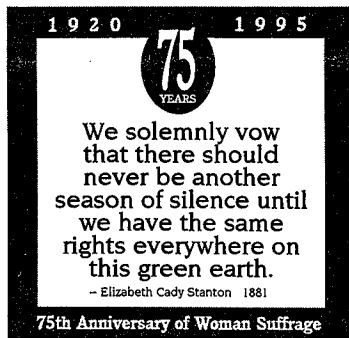
**Reviving Ophelia: Saving the Selves of Adolescent Girls**, Mary Pipher (Ballantine Books, 1995). Hear girls' un-muted voices from the front lines of adolescence, personal and painfully honest. This book is-

sues a call to arms and offers parents compassion, strength, and strategies with which to revive these Ophelias' lost sense of self. \$12.50.

**The Rising Song of African American Women**, Barbara Omalade (Routledge, 1994). These essays place the contemporary work, family and sexual experiences of most African American women within their historical backgrounds, explore an African American feminist praxis and examine the relationship between African American women and the academy. \$16.95. ■

### **We stand corrected . . .**

In the Spring 1995 edition of *The Flyer*, Beverly Shamana was incorrectly identified as a district superintendent in the California-Pacific Conference. Instead, she is associate council director for the Council on Ministries in that conference.



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**The General Commission on the Status and Role of Women**  
in the United Methodist Church  
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