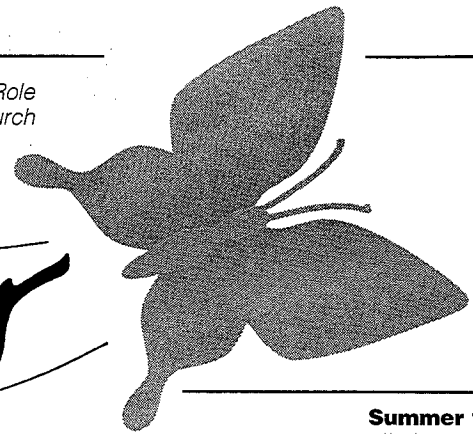


# The Flyer



Vol XVIII, No. 3

Summer 1998

## Invitations to GCSRW's 'Women's Congress: A Spiritual Journey' go out to special group of diverse nominees

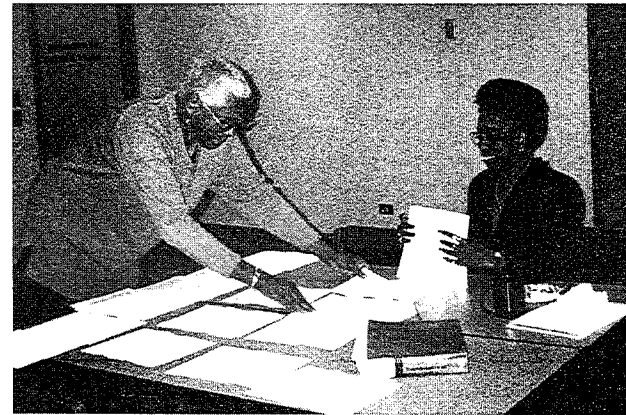
Some 200 women across the U. S. and Puerto Rico have received letters of invitation to participate in the "Women's Congress: A Spiritual Journey," sponsored by the General Commission on the Status and Role of Women. These women include persons representing a wide range of racial, ethnic, age, lay-clergy, rural-urban-suburban, economic, church membership size, and geographic diversity.

The purpose of this event, to be held April 14-17, 1999, at Simpsonwood Conference Center, Norwood, GA, is to assemble a diverse group of women for a time of spiritual renewal and empowerment, leadership development, and relationship building to prepare them to serve the church and their communities more effectively. To achieve the goal of reaching women who are not often identified or involved as leaders, the Commission sent letters to more than 6,000 leaders in the United Methodist Church requesting them to nominate one woman who could benefit from Women's Congress. Over 300 women were nominated and included in the selec-

tion process conducted by the Commission's Women's Congress Design Team.

While there are no current plans to repeat the process on a national level, the Design Team hopes that the event may be a catalyst for subsequent efforts to call forth leaders for spiritual renewal, growth and networking with women.

The idea for Women's Congress emerged during a visioning process of the Commission in 1995. During that process as members responded to the question "Where is God calling us to be at this time?", the Commission believed that what the UMC needed was a great gathering of diverse women who would come together to engage in a time of personal and spiritual renewal and growth. As the concept has been developed, the Design Team has recognized the need for more than a one-time event. To help foster relationships, the Commission will begin soon to encourage each participant's own supportive relationships



Ethel Johnson, left, and Latanya Cunningham organize over 300 nominations submitted for the GCSRW's "Women's Congress: A Spiritual Journey" next year.

prior to the event.

The Design Team includes Commission members Joyce Waldon Bright, Francis E.W. Guidry, Taka Ishii, Deb Kiesey, Darlene Saunders Ousley, and Betty Wright. They invite women throughout the UMC to support this spiritual journey with their prayers and their encouragement of those women they know who have been called forth as participants. ■

## *Fortune calls for accountability...*

### Conference seeks ways church can end family violence

"It is extraordinarily difficult for us church people to deal with accountability," asserts Marie Marshall Fortune, founding director of the Center for the Prevention of Sexual and Domestic Violence in Seattle. "Fundamentally, we do not believe that women have a right to their lives so that we hold the perpetrator accountable. Perpetrators convince us 'that's just who I am,' and we have a basic fear of judging another person, although we are quick to judge governments and institutions."

Fortune was one of four presenters calling for the church to seek ways to end family violence at a conference entitled "Religious Resources for Ending Family Violence: Explorations of Gender, Race, and Power." This April 15-16, 1998 conference, offered by United Methodist-related Garrett-Evangelical Theological Seminary, Evanston, IL, also featured presentations by Stephanie Mitchem, Christie Cozad Neuger, and James Poling.

In her presentation "Accountability:

Making Justice and Healing Real," Fortune pointed out that "forgiveness is the single most common issue in the struggle for victim/survivors. Suggesting to a victim/survivor to forgive is the worst advice we can give."

Fortune believes that people try desperately to forgive because they think that's the only way to find healing, but forgiveness does not work as a first step. "Jews are much clearer than Christians on

*continued on page 2*

## Fortune leads call for accountability... continued from page 1

this notion," says Fortune, "for they hold that the obligation in the process lies with the one who has harmed to make things right. We bystanders are happy to jump to forgiveness because we don't have to do anything. Forgiveness allows us to forget."

But Fortune insists that forgiveness does not happen in a vacuum. From a group of 25 Christian incest offenders, Fortune reports that the offenders asked her to tell church people not to forgive us so quickly. She continues, "The offenders reported that their first step was to see their pastors, who each said a prayer and sent them on their way. This response, the offenders claim, was the worst thing because the pastors sent them home with no accountability. At least the court-appointed process offers a pathway for repentance, for justice is necessary for their repentance as well as for survivor healing. This agenda serves both victim/survivor and perpetrator."

Fortune reminded conference participants that we can change cultural norms. "Think of alcohol, tobacco, drunk driving," she emphasizes, "all of them were more normative only a few years ago."

In her presentation "Good News? Black Women and Messages of Salvation," Stephanie Mitchem, lecturer in the Religious Studies and Women's Program at the University of Detroit, MI, reported on her research and work with the Detroit Black Women's Health Project.

To help African American women address violence toward themselves, Mitchem called for several responses: 1) develop an interdisciplinary approach to pastoral care: We need to claim our power, to use power, and to share it. Thus, networking and building community are pastoral care. 2) offer safe spaces to explore our own identity: Churches are not often seen as safe for black women. 3) promote health issues in churches: We need black sexual theology, a theology of eroticism, which promotes

safe sex. 4) get over the idea that black women cannot be involved throughout the life of the church: We must encourage black women to be in ministry and strive for gender equity on all church boards.

Christie Cozad Neuger, professor of pastoral care and pastoral theology at United Theological Seminary of the Twin Cities, MN, called for the deconstruction of our core narratives, the core storyline that

### Preventive pastoral care calls for... counselors to take particular notice of depression, anxiety and other symptoms of violence in relationships.

shapes the way we make meaning out of our experiences, as a way to eliminate violence against women.

In her presentation "Narratives of Harm, Narratives of Healing: Pastoral Care in the Contexts of Intimate Violence," Neuger explained that our gender training builds narratives about gender that separate boys and girls and normalize the notion of men harming women. The entertainment industry, print pornography, music videos, advertising, and other sources support such narrative norms. Our churches offer theological interpretation for violence to women through image of God, concept of suffering, qualities valuable for women, and a theology of forgiveness.

In answer to the question "What do we do?," Neuger suggested that while it is not easy to deconstruct core narratives, preventive pastoral care calls for deconstructing our own narratives. Thus, pastoral counselors take particular notice of depression, anxiety, and other symptoms of violence in relationships; ask about client's experience of violence; and through counseling attempt to inoculate against abusive relationships. For men, pastoral counselors can help them break down stereotypes, support them for changing, help them learn to communicate vulnerable emotions, and help men learn to be with each other.

James Poling, professor of pastoral care, counseling, and theology at Garrett-Evangelical Theological Seminary, pointed out in his presentation "The Men's Movements: Atoning for Male Violence," that self-conscious men's movements do not arise unless there is a crisis in gender identity. He explained that the popular men's movements of 1880-1920 were responses to first

wave white and black feminist challenges to male dominance and white supremacy. Similarly, the popular men's movements of the 1990s are responses to second wave feminist and womanist groups who demand justice for women in various classes and races.

To evaluate the adequacy of men's movements, Poling suggests that churches ask these questions: "1) Do the men's movements clearly advocate gender and racial equality and partnership while acknowledging the history of inequality between genders and races? 2) Do the men's movements advocate respect for gender and racial differences and call for accountability between women and men, blacks and whites?"

Poling offered among other examples the Promise Keepers and the Million Man March. He said, "Both pledge against family violence, but offer no plea for gender equality. Neither group is explicit about the images of women. Instead women's roles are seen through the perspective of men." With all of these, he emphasized, "we need to be mindful of the gaps between rhetoric, policy and practice." ■

Visit the Commission on the web:

[www.umc.org/gcsw](http://www.umc.org/gcsw)



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Vol. XVIII, No. 3

### 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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### Copy deadlines

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

## 'Clergy Women: An Uphill Calling'

# New book focuses on clergywomen's experiences

How are women's experiences as ministers different from those of their male counterparts? What are their callings and careers like? What are their prospects for employment, income, and satisfaction? These questions represent a sampling of those driving a recently published book entitled *Clergy Women: An Uphill Calling*, by Barbara Brown Zikmund, Adair T. Lummis, and Patricia M.Y. Chang.

This 1998 release by Westminster John Knox Press offers an important look at the experiences of clergywomen and, to a lesser extent, the perspectives of those with whom they work. The study is based on data collected from almost 5,000 surveys that ordained women and men from fifteen Protestant denominations provided in 1993 and 1994.

In addition, researchers supplemented survey results with telephone interviews and a modified form of the survey sent to 600 key lay leaders in congregations served by clergy in the sample.

The denominations surveyed vary in size, polity, and theology. They are American Baptist Churches, Assemblies of God, Christian Church (Disciples of Christ), Church of God (Anderson, IN), Church of the Brethren, Church of the Nazarene, Episcopal Church, Evangelical Lutheran Church in America, Free Methodist Church, Presbyterian Church (U.S.A.), Southern Baptist Convention, Unitarian-Universalist Association, United Church of Christ, United Methodist Church, and Wesleyan Church.

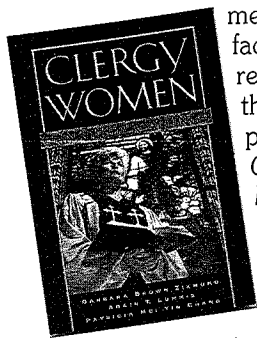
Part of the significance of this study comes from the breadth of the sample which allows insight into how different denominational features influence the experiences of clergy. By virtue of that same

breadth, the researchers are able to interpret what is common to the experiences of clergy in different institutional contexts.

Along with the details revealed through the authors' analysis, this book offers a view of women changing the church, for the clergywomen who participated are indeed expanding expectations and definitions of religious leadership for the whole church through their gifts, their vocational choices, and their own leadership styles.

Zikmund is president of Hartford Seminary in Hartford, CN. Lummis is a researcher at the Center for Social and Religious Research at Hartford Seminary. Chang is a researcher at the Institute for Church Life, University of Notre Dame, South Bend, IN.

For an excerpt from one of the book's chapters, see "Women, men and style of clergy leadership," Barbara Brown Zikmund, Adair T. Lummis, and Patricia M.Y. Chang, *Christian Century*, May 6, 1998. ■



## Jobs

**Pastoral Theology Faculty**, Perkins School of Theology, Southern Methodist University, Dallas. Requires Ph.D. or equivalent and ordination. Demonstrated achievement as scholar, teacher, and pastoral counselor. Appointment available Fall 1999, rank and salary negotiable. Review of applications begins Oct. 15, 1998; applications accepted until position is filled. Contact Patricia Davis, Pastoral Theology Search Committee, Perkins School of Theology, Dallas, TX 75275-0133.

**Ethics Faculty**, Perkins School of Theology. Requires Ph.D. or equivalent. Demonstrated achievement as teacher and scholar; readiness to teach feminist theological ethics; involvement in life and work of church. Position available Fall 1999; rank and salary open. Review of applications begins Oct. 15, 1998; applications accepted until position is filled. Contact Theological Ethics Search, Perkins School of Theology, Dallas, TX 75275-0133.

**Campus Minister and Director of the Cal Aggie Christian Association**, University of California at Davis. Ordained clergy (UM, Presbyterian, or other mainline Protestant denomination). Serve as a campus minister who identifies with multi-cultural issues, with racial concerns, with the women's movement, and has experience as a Christian leader affirming sexual orientation inclusiveness. Apply by Nov. 2, 1998, to begin March 1, 1999. Contact Donna Waterman, CA House, 433 Russell Boulevard, Davis, CA 95616. (530) 753-2000. ■

## For further information...

For those who wish to read more about clergywomen:

**Defecting in Place: Women Claiming Responsibility for Their Own Spiritual Lives**, Miriam Therese Winter, Adair Lummis, and Allison Stokes (Crossroad, 1994). This book documents the pain, frustration, and creative tension experienced by American Catholic and Protestant women who embrace feminist values within the context of institutional religion.

**Feminization of the Clergy in America: Occupational and Organizational Perspectives**, Paula D. Nesbitt (Oxford University Press, 1997). Spanning more than 70 years, this study of feminization concentrates on the Episcopal Church and the Unitarian Universalist Association, using both statistical results and interviews to compare occupational patterns prior and subsequent to the large influx of women clergy.

**She Offered Them Christ: The Legacy of Women Preachers in Early Methodism**, Paul W. Chilcote (Abingdon Press, 1993). This text is a collection of stories of Methodism's early women preachers, including excerpts from their diaries and journals.

**A Still Small Voice: Women, Ordination, and the Church**, Frederick W. Schmidt, Jr.

(Syracuse University Press, 1996). This book draws from interviews of fifty ordained and seminary-trained women to explore the roles of clergywomen in five denominations—Episcopal, United Methodist, Evangelical Lutheran, Southern Baptist, and Roman Catholic.

**United Methodist Clergywomen Retention Study**, conducted by Anna Howard Shaw Center, Boston University School of Theology, Margaret S. Wiborg, director, and Elizabeth J. Collier, primary investigator. Funding and support from Division of Ordained Ministry, Section of Elders and Local Pastors, General Board of Higher Education and Ministry, The United Methodist Church.

To order a copy, contact Lynn Scott, director, Continuing Education for Ministry, GBHEM, 1001 Nineteenth Ave., South, P.O.B. 871, Nashville, TN 37202-0871. (615) 340-7409. Fax: (615) 340-7048. Cost is \$6.00 per copy.

**Women of the Cloth**, by Jackson W. Carroll, Barbara Hargrove, and Adair T. Lummis (San Francisco, Harper & Row, 1983). This Hartford Seminary research involved nine mainline Protestant denominations between 1979 and 1982.

## Women's Leadership Team elects officers

The Women's Leadership Team, a jurisdictional organization committed to inclusive leadership in the United Methodist Church, recently elected new officers at a meeting in Dallas, TX. Named to serve as co-conveners were Ellen Blue, an elder in the Louisiana Conference, and JoAnn Miles, a laywoman from the Little Rock Conference.

Patricia Sears, a member in full connection of the New Mexico Conference, was elected secretary. Marie Williams, district superintendent of the Monroe District in the Louisiana Conference, was re-elected treasurer. Jerry Ruth Williams, a laywoman from the Missouri East Conference, was named coordinator for annual conference coordinators. Dalila Cruz, a laywoman from the Rio Grande Conference, was named coordinator for coalition building.

For further information, contact Ellen Blue, (504) 737-2922.

## GBGM journal: ideas on women, children's concerns

Again, the invaluable *Christian Social Action*, publication of the General Board of Church and Society offers insight into injustices against women and children.

In the July/August 1998 edition, Shanta M. Bryant continues her coverage of the Global March Against Child Labor with an article entitled "Every Child Has the Right to Smile." She closes this compelling, informative article by quoting 13-year-old

Asmita, a child advocate and daughter of global march organizer Satyarthi, "The main reason for child labor is the lack of social consciousness, the lack of political will and that few laws are enforced...Every child has the right to smile and to be a child."

In an article, entitled "Women at Risk: Gender Discrimination and the Plight of Immigrant and Refugee Women," Jennifer Brav explores the particular ways in which women are vulnerable to abuse. The author's recommendations for advocacy suggest a number of ways any concerned person or group may work for justice.

To order, contact *Christian Social Action*, Circulation Office, 100 Maryland Ave., N.E., Washington, D.C. 20002. Phone: (202) 488-5617; fax: (202) 488-1617. Visit GBGS on-line: [www.umc-gbcs.org](http://www.umc-gbcs.org). Request a sample copy.

## Consultation launches reproductive rights project

The Religious Consultation on Population, Reproductive Health and Ethics announces the launching of a new international project entitled "The Right to Family Planning, Contraception and Abortion in Ten World Religions."

The project will begin with the convening of two conferences of outstanding scholars of ten of the world's religions. Current plans call for scholars to represent Judaism, Catholic and Protestant Christianity, Islam, Buddhism, Hinduism, Chinese religions, African and North American native religions, and Baha'i.

For further information on the conferences and the Consultation's work, contact the Consultation via phone: (414) 962-3166; fax: (414) 962-9248; e-mail: [consultation@igc.org](mailto:consultation@igc.org); or web: [www.consultation.org/consultation](http://www.consultation.org/consultation).

## Living the Legacy—plan a celebration!

Women's Equality Day, Aug. 26, commemorates women winning the right to vote in 1920. This year we also celebrate the 150<sup>th</sup> anniversary of the Women's Rights Movement with the theme, "Living the Legacy."

It's easy to plan a memorable event or poster display focusing on women's contributions to America. Contact the National Women's History Project for information on celebration supplies: poster, video, speech, bookmarks, balloons, brochure, and other information. National Women's History Project, 7738 Bell Road, Windsor, CA 95492-8518. Phone: (707) 838-6000. Fax: (707) 838-0478. E-mail: [nwhp@aol.com](mailto:nwhp@aol.com). Web: [www.nwhp.org](http://www.nwhp.org).

**Action Alert** Campaign for Commitment to Ratify the United Nations Convention on the Elimination of All Forms of Discrimination Against Women: <http://www.umc-gbcs.org/cedawart.htm>.

## Survey explores religion on the Internet

Internet users are being invited to help religious leaders learn how to plan for future use of the worldwide computer network.

United Methodist Communications is sponsoring a research project aimed at discovering the extent and nature of religion on the Internet. Study results will be available on the Internet and sent to religious leaders across denominational lines.

Questionnaires are available to anyone on the Internet at <http://www.religionresearch.org/question1.htm>. A project description is available at <http://www.religion-research.org>. ■

Visit the Commission on the web:  
[www.umc.org/gcsr](http://www.umc.org/gcsr)

## 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.

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Annual Conference (if United Methodist) \_\_\_\_\_

Interviews with leaders on issues of importance to women in the church:  
NANCY WERKING POLING and JAMES POLING

# From our Perspective

This feature launches a new series that will appear periodically in *The Flyer*. Each feature will recount an interview with a leading person working on an issue of critical importance to women in the church.

This conversation with Nancy Werking Poling and James Poling highlights a forthcoming book edited by Nancy Poling, entitled *Victim to Survivor: Women Recovering from Clergy Sexual Abuse*, to be published by Pilgrim Press in spring 1999. This collection of six women's stories details their experiences of clergy sexual abuse and their journeys toward healing. Nancy Poling is the academic tutor at Kendall College, Evanston, IL. James Poling is professor of pastoral care, counseling, and theology at Garrett-Evangelical Theological Seminary, Evanston, IL.

**Flyer:** Why did you undertake this book project?

**N. Poling:** I have had opportunities to meet women survivors of clergy sexual abuse and have been very impressed with their strength and wisdom and by their articulation of what happened to them. So I want this book to help other survivors of clergy sexual abuse to find hope through hearing the stories of six women who have found healing. In telling their stories, the women go through their journey of where they were at the time of the abuse, who the perpetrator was, how the perpetrator moved in on them, what happened, how and when the women realized that something was wrong, how they got out of the relationship, how they took the information to the church, and how the church reacted.

Another aim of this book is to help churches understand the damage and the suffering clergy-abused women endure, and yet show parishioners the hope as well as the pain. Our culture and the church find sex titillating without thinking about the damage being done to people's lives.

For women who have experienced this trauma, the book can help them see that other women have gone through this and have come out thriving. There is hope for a woman who has been victimized.

**Flyer:** Who are the women whose stories are contained in your book?

**N. Poling:** These six women from the United States were sexually abused by clergy as adults. For each woman, healing from the abuse had allowed her to reflect on the abuse, to understand what had happened to her, and to articulate her experiences and feelings about those experiences.

In my efforts to achieve as much diversity as possible among six women, I approached persons in various denominations who serve as advocates with victim/survivors and Marie Fortune, founding director of the Center for the Prevention of Sexual and

Domestic Violence. In fact, an Anglican woman I contacted said, "Oh, I could give you names of a hundred women."

As I worked through the referrals, some women did not work with me because of their current legal situation. Others could not give the time to the project. As the process unfolded, these six women and I reached mutual agreement.

In the end, I have guarded the anonymity of the women, so that we do not even mention specific denominations, but the women are members of six different denominations of different size congregations with theology ranging from liberal to conservative. All the perpetrators are men. One survivor is a lesbian. One is the wife of a clergy abuser and a survivor of clergy abuse.



James Poling and Nancy Werking Poling

Two of the six women are ordained.

The most important criterion is that each woman is now surviving after having gone through the pain of facing the abuse and working through the healing.

**Flyer:** How did you gather their stories?

**N. Poling:** I developed questions to help the women remember details of their stories. Then each woman wrote her own story, about a 20 to 25-page narrative, and sent me a draft. There were several steps between the first draft and final copy.

Once I had edited the whole collection of stories, I sent it to each author. One woman commented, "After I read these stories, I thought, 'What strong women.' Then I realized that I was one!"

**Flyer:** How does this book compare with others?

**J. Poling:** The first book on this topic that comes to mind is Marie Fortune's, *Is Nothing Sacred?* While it offers vignettes of the victim/survivor stories, it focuses on how churches have responded. Most other accounts offer vignettes of survivor stories, such as Nancy Hopkins and Mark Laaser's, *Restoring the Soul of a Church*. In contrast, this book offers full-length survivor stories.

**N. Poling:** Yes, a particular value is that the women have told their stories from beginning to end. They are interpreting their own stories and telling how they understand their experience.

*continued on page 6*

## *From Our Perspective* continued from page 7

**Flyer:** Why is it hard for victims to identify the pastor's actions as abusive?

**N. Poling:** I think one reason is that for a long time a woman may think she is responsible for what happened. Then maybe she reads a book or something else opens her eyes to the abuse. In our stories, two of the women were abused when they were barely out of high school. One became anorexic, had a marriage fail, and was severely depressed. She went to a conference at which a former Miss America spoke of the problem of sexual abuse.

**J. Poling:** In that case the woman went to a second pastor for help and was abused again. Another difficulty in identifying the abuse is that clever men weave a web of deceit and tell women that their abusive treatment is part of the women's healing. One of the book's contributors is a lesbian who wanted to be healed from what she had been told was the sin of lesbianism. She went to someone she trusted—her parents' beloved pastor—and he took advantage of that trust and manipulated her vulnerability. This is what Marie Fortune calls a "betrayal of trust."

One woman never had sexual intercourse with the pastor, but he sexualized their relationship. This is still abusive. For the woman, someone she trusted—pastor, co-worker—violated her. The situation is traumatic because she wanted his friendship and collegueship. Instead she was propositioned, fondled, and kissed. The church minimized the situation, didn't want to know, wouldn't tolerate the truth.

**N. Poling:** Often a woman can't recognize the relationship as abusive because her vulnerability is related to low self-esteem. A man says she is special and wonderful. Later when he moves on to someone else, she discovers that she is not special. Then she takes that blame upon herself, thinking something is wrong with her that he no longer thinks she is special.

**Flyer:** How does the experience of clergy sexual misconduct affect a survivor's relationship with the church?

**J. Poling:** Sexual misconduct usually carries with it shame for the victim, especially resulting from the way a church responds to a woman's accusations. Typically, a congregation says to a woman, "This just doesn't happen. Or if it does, you just don't talk about it. Why are you hurting our church?" Unfortunately, too little discussion is going on in the church about the ethics and power of ministry so that parishioners can use this information to protect themselves.

Thus, it is not surprising that women experience a mixed relationship with a church after making an accusation. One of the contributors to this book could not get her church to respond so she filed suit. Then she used the monetary damages to move because the congregation shunned her for bringing suit and causing trouble.

**Flyer:** Do you have examples of reasonable responses by the church?

**N. Poling:** Yes, in one case, church leaders brought charges against a perpetrator through a church court. The man had moved across the country. The authorized judicatory took the woman's complaint very seriously. They flew her from across country, along with her former husband and another abused victim. They treated her with hospitality. She felt cared for by a group of people who didn't even know her.

**Flyer:** Help us to understand the rationales of a pastor/perpetrator who engages in this abuse of power.

**J. Poling:** One danger point occurs when a pastor in a pastoral counseling setting begins talking about his personal life, his vulnerability, the pain in his life, a marriage that is not fulfilling, and other personal details. Often he uses phrases such as "How much pressure I am under"; "Everyone expects me to take care of them, but you're different"; "We share some kind of specialness." These phrases indicate what psychologists would call narcissism.

Another line of reasoning goes along these lines: "Others wouldn't understand us because this relationship has a lot of deep meaning in it." "We are exempt from the rules that normal people have to live by." "What is happening between us can only be understood by God."

These relationships carry with them fairly stereotypical gender expectations. Women are supposed to take care of men. These situations also involve what is termed *isolation* in domestic violence circles: "This relationship has to be a secret between us because others wouldn't understand."

**N. Poling:** For these men, there is also an excitement from the risk of an encounter with a woman in their congregation.

**J. Poling:** And a sense of entitlement.

**Flyer:** How have things changed in regard to clergy sexual misconduct?

**J. Poling:** In over four decades of studying sexual misconduct—the 60s through the 90s—we have seen no apparent change in perpetrators' behavior. We may have slowed down a few perpetrators, but the committed ones we have not slowed down at all.

The problem is that it has become much more dangerous for survivors to speak out. It turns out that a fair number of survivors are in the process of becoming ordained, and speaking out may put them in jeopardy with boards of ordained ministry.

**N. Poling:** In fact, according to some research, clergy sexual abuse makes the church more dangerous than the corporate world. Many corporations have clearer policies and consequences for sexual misconduct in the work place.

**Flyer:** So where do we as a church go from here? How can local parishioners foster a safer environment?

**N. Poling:** One way of prevention is friendship, an awareness of when our friends are vulnerable. We have all been vulnerable, so we can share our experiences to open up relationships and perhaps recommend qualified counselors.

**J. Poling:** I think we need to encourage women's community. I think the safest places are where women in the church know and educate others, socialize others into the community. I hope that there will be solidarity among women and men.

Another thing is to develop a sexual harassment policy, discuss it, and have workshops on it. Once churches go through responding to clergy sexual misconduct, they can share what they have learned with others. It is an ongoing process of education and awareness raising. Unfortunately, the more awareness raising you do, the more disclosure occurs.

We need public discussion on ethics in the ministry and power. While discussions will not protect everyone, they do help the community to be watching and help churches respond with integrity. ■

## Responding to Domestic Violence

# Guidelines for Pastors

*This information is used by permission from the Center for the Prevention of Sexual and Domestic Violence in Seattle, WA. The Center gives its permission to duplicate and distribute this information freely.*

Remember the goals, in this order of importance:

1. **Safety** for the woman and children
  2. **Accountability** for the abuser
  3. **Restoration** of individuals and, if possible, relationships
- or*
- Mourning** the loss of the relationships

### Do's and Don't's with an abusive partner

If he has been arrested, DO approach him and express your concern and support for him to be accountable and to deal with his violence.

DON'T meet with him alone and in private. Meet in a public place or in the church with several other people around.

DON'T approach him or let him know that you know about his violence unless

- a) you have the victim's permission,
- b) she is aware that you plan to talk to him, and
- c) you are certain that his partner is safely separated from him.

DO address any religious rationalizations he may offer or questions he may have. DON'T allow him to use religious excuses for his behavior.

DO name the violence as his problem, not hers. Tell him that only he can stop it, and you are willing to help.

DO refer to a program which specifically addresses abusers.

DO assess him for suicide or threats of homicide. DO warn the victim if he makes specific threats toward her.

DON'T pursue couples' counseling with him and his partner if you are aware that there is violence in the relationship.

DON'T give him any information about his partner or her whereabouts.

DON'T be taken in by his minimization, denial or lying about his violence. DON'T accept his blaming her or other rationalizations for his behavior.

DON'T be taken in by his "conversion" experience. If it is genuine, it will be a tremendous resource as he proceeds with accountability. If it is phony, it is only another way to manipulate you and the system and maintain control of the process to avoid accountability.

DON'T advocate for the abuser to avoid the legal consequences of his violence. DON'T provide a character witness for this purpose in any legal proceedings.

DON'T forgive the abuser quickly and easily. DON'T confuse his remorse with true repentance.

DON'T send him home with a prayer. Work with others in the community to hold him accountable.

DO pray with him. Ask God to help him stop his violence, repent and find a new way. DO assure him of your support in this endeavor. ■

## Selected resources on sexual misconduct and abuse

- Adams, J. Carol; Fortune, Marie M. *Violence Against Women and Children: A Christian Theological Sourcebook*. New York, NY: Continuum; 1995; ISBN: 0-8264-0830-3.
- "Ask Before You Hug: Sexual Harassment in the Church" [VHS]. UCom and The General Commission on the Status and Role of Women with California-Pacific COSROW, 1995. Available through EcuFilm, 810 12th Avenue South, Nashville, TN 37203; (800) 251-4091.
- "Bless Our Children" [VHS]. Center for the Prevention of Sexual and Domestic Violence, 936 North 34<sup>th</sup> St., Suite 200, Seattle, WA 98103. Phone: (206) 634-1903.
- "Broken Vows: Religious Perspectives on Domestic Violence" [VHS]. Center for the Prevention of Sexual and Domestic Violence, 936 North 34<sup>th</sup> St., Suite 200, Seattle, WA 98103. Phone: (206) 634-1903.
- "Caring Shepherds" [VHS]. General Council on Finance and Administration, Risk Management Department; 1200 Davis Street, Evanston, IL 60201-4193. Phone: (847) 869-3345.
- Cooper-White, Pamela. *The Cry of Tamar: Violence Against Women and the Church's Response*. Minneapolis, MN: Augsburg Fortress, 1995; ISBN: 0-8006-2730-X.
- Doehring, Carrie. *Taking Care: Monitoring Power Dynamics and Relational Boundaries in Pastoral Care & Counseling*. Nashville, TN: Abingdon Press, 1995; ISBN: 0-687-35934-1.
- Erickson-Pearson, Jan. *Safe Connections: What Parishioners Can Do To Understand and Prevent Clergy Sexual Abuse*. Minneapolis, MN: Augsburg Fortress, 1996; Order code # 69- 8110. Phone: 1 (800) 328-4648. Cost: \$2.00.
- Fortune, Marie M. *Is Nothing Sacred?* San Francisco, CA: Harper & Row, 1989; ISBN: 0-06-0662684-4. (Resource on clergy sexual misconduct)
- Fortune, Marie M. *Keeping the Faith: Guidance for Christian Women Facing Abuse*. San Francisco: Harper San Francisco, 1995; ISBN: 0-0625-1300-1.
- Fortune, Marie M. *Love Does No Harm: Sexual Ethics for the Rest of Us*. New York, NY: Continuum, 1995; ISBN: 0-8264-0820-6.
- Fortune, Marie M. *Violence in the Family: A Workshop Curriculum for Clergy and Other Helpers*. Cleveland, OH: Pilgrim Press; 1991; ISBN: 0-8298-0908-2.
- Fortune, Marie M.; Poling, James N. *Sexual Abuse By Clergy: A Crisis for the Church*. Decatur, GA: Journal of Pastoral Care Publications; 1994; ISBN 1-55874-244-1.
- Gnanadason, Aruna. *No Longer a Secret: The Church and Violence Against Women*. Geneva, Switzerland: World Council of Churches Publications; 1993; ISBN: 2-8254-1098-5.
- "Hear Their Cries: Religious Responses to Child Abuse". Video and Educational Resource; Available from the Center for the Prevention of Sexual and Domestic Violence, 930 N. 34<sup>th</sup> St., Suite 200; Seattle, WA 98103. Phone: (206) 634-1903.
- Heggen, Carolyn Holderread. *Sexual Abuse in Christian Homes and Churches*. Scottsdale, PA: Herald Press; 1993; ISBN: 08361-3624.
- Hopkins, Nancy Meyer; Laaser, Mark. *Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct*. Collegeville, MN: Alban Institute, 1995; ISBN 1-56699-164-1.
- Kroeger, Catherine Clark and James R. Beck, eds. *Women, Abuse, and the Bible: How Scripture Can Be Used to Hurt or Heal*. Grand Rapids, MI: Baker Books, 1996; ISBN: 0-8010- 5707-8.
- Mananzan, Mary John, Mercy Amba Oduyoye, Alsa Tamez, J. Shannon Clarkson, Mary C. Grey, and Letty M. Russell, eds. *Women Resisting Violence: Spirituality for Life*. Maryknoll, NY: Orbis Books, 1996; ISBN: 1-57075-080-7.
- Nason-Clark, Nancy. *The Battered Wife: How Christians Confront Family Violence*. Louisville, KY: Westminster/John Knox Press, 1997; ISBN: 0-664-25692-9.
- Nelson, James B.; Longfellow, Sandra P., eds. *Sexuality and the Sacred: Sources for Theological Reflection*. Louisville, KY: Westminster/John Knox Press, 1994; ISBN: 0-664-25529-9.
- Neuger, Christie Cozad and James Newton Poling, eds. *The Care of Men*. Nashville: Abingdon Press; 1997; ISBN: 0687014514.
- "Not In My Church" [VHS]. Video and Educational Resources on Prevention of Clergy Sexual Misconduct; Available from the Center for the Prevention of Sexual and Domestic Violence; 930 N. 34<sup>th</sup> St., Suite 200; Seattle, WA 98103. Phone: (206) 634-1903.
- Peterson, Marilyn R. *At Personal Risk: Boundary Violations in Professional/Client Relationships*. New York: W.W. Norton & Company; 1993; ISBN: 0-393-70138-7.
- Pierce, Carol; Wagner, David; Page, Bill. *A Male/Female Continuum: Paths to Collegueship*. Laconia, NH: New Dynamics Publishing; 1994; ISBN: 0-929767-00-4. (Resource for staff and volunteers addressing gender dynamics)
- Poling, James. *The Abuse of Power: A Theological Problem*. Nashville, TN: Abingdon Press; 1991; ISBN: 0-687-00684-8.
- Poling, James Newton. *Deliver Us From Evil: Resisting Racial and Gender Oppression*. Minneapolis, MN: Augsburg Fortress, 1996; ISBN: 0-8006-2904-3.
- Ragsdale, Katherine Hancock, editor. *Boundary Wars: Intimacy and Distance in Healing Relationships*. Cleveland, Ohio: The Pilgrim Press; 1996; ISBN: 0-8298-1118-4.
- Rutter, Peter. *Sex, Power and Boundaries*. New York, NY: Bantam Books; 1996; ISBN: 0-553- 09954-X. (Addresses clergy sexual misconduct and sexual harassment)
- Stein, Nan; Sjostrom, Lisa. *Flirting or Hurting: A Teacher's Guide on Student-to-Student Sexual Harassment in Schools*. Washington, DC: NEA Woman & Girls Center for Change and Wellesley College Center for Research on Women; 1994; ISBN: 0-8106-1864-8.
- Voelkel-Haugen, Rebecca; Marie M. Fortune. *Sexual Abuse Prevention: A Course of Study for Teenagers*. Revised and updated. Cleveland, OH: United Church Press; 1996; ISBN: 0- 8298-1082-X.
- Wilson, K.J. *When Violence Begins at Home: A Comprehensive Guide to Understanding and Ending Domestic Abuse*. Alameda, CA: Hunter House, 1997. ISBN: 0-89793-277-7.
- "Wings Like a Dove: Healing for the Abused Christian Woman" [VHS]. Center for the Prevention of Sexual and Domestic Violence, 936 North 34<sup>th</sup> St., Suite 200, Seattle, WA 98103. Phone: (206) 634-1903.

### Center for the Prevention of Sexual and Domestic Violence

936 North 34<sup>th</sup> St., Suite 200  
Seattle, WA 98103  
(206) 634-1903  
Fax: (206) 634-0115  
Email: cpsdv@cpsdv.org  
<http://www.cpsdv.org>

### National Domestic Violence Hotline

(800) 799-SAFE (24 hours)  
(800) 787-3224 (TDD/TTY)



# Status Report

## Two women and Texas church settle lawsuit

A settlement has been reached in a lawsuit in which two women had charged that area United Methodist Church officials ignored their complaints about a pastor's sexual misconduct. The settlement came only days before the June 29 trial date that had been set in the 96<sup>th</sup> State District Court.

Gail Cooke and Dorayne Levin, who were members of First United Methodist Church in Fort Worth, had sued First Church, the Central Texas Conference, and individual conference and church officials. The two women had charged that officials were negligent in dealing with alleged sexual misconduct by former First Church pastor Barry Bailey. Settlement details were not disclosed. Bailey, who retired in 1994 and later surrendered his credentials, proclaimed his innocence.

*Methodists Make News*, July 3, 1998

## Bishops to support Book of Discipline on gay issues

UM bishops released a statement at Lincoln, NE, April 30 during their regular semi-annual meeting affirming their intention to uphold standards of the church's *Book of Discipline* and the Social Principles regarding homosexuality issues. The bishops declined to call a special session of the General Conference to deal specifically with same-sex ceremonies—as requested by some groups and individuals—saying they are awaiting a decision on the matter by the church's Judicial Council meeting in August.

The bishops' statement was in response to concerns raised following a clergy trial in Nebraska March 11-13 when Omaha pastor Jimmy Creech was acquitted of violating the order and discipline of the church after he presided at a union ceremony for two women. At issue is whether prohibitions against performing same-sex union ceremonies and holding such services in United Methodist Churches—found in the Social Principles—are guidelines or law. The bishops also said they will develop a teaching document that identifies the critical and doctrinal foundations of the faith for addressing issues facing the church.

*Methodists Make News*, May 8, 1998

## See hard time for Episcopal women bishops at Lambeth

Margaret Duggan of London's *Church Times* reports that the 11 women bishops expected to attend this summer's Lambeth Conference may be in for a cool reception by brother primates who reject their ordinations.

"Two Anglo-Catholic traditionalists have already indicated that they will not be coming because they find it too difficult to accept the women. They are both expatriates in Madagascar, Keith Benzie of Antsirana and Donald Smith of Toamasina," Duggan writes.

"Another traditionalist bishop, the Rt. Rev'd Noel Jones, bishop of Sodor & Man, has said he will not attend any service, Bible study or working group in which a woman bishop is taking part; nor will he walk in a robed procession with the women nor be photographed with any of the women bishops."

Jones is president of the International Bishops' Conference on Faith and Order (IBCFO), the body at the center of the opposition to the women bishops. It was founded in 1990 by Clarence Pope, then bishop of Fort Worth, together with Graham Leonard, the former bishop of London (now a Roman Catholic), and Eric Kemp, the bishop of Chichester.

Duggan says conference organizers have been bending over backwards to make the women's presence palatable to those traditionalists who do attend. One sign of this is that "for the opening service at least, the procession into Canterbury Cathedral will be low-key, with the bishops in cassocks."

*The Witness*, May 1998

## UMC needs to embrace re-imagining, say UM writers

Noting that the UMC "is undergoing an existential crisis of direction and definition," two UM writers say they are not surprised new models and structures are being explored, but they are troubled that denominational leaders have "embraced 're-engineering' but attacked 're-imagining.'"

"The church," writes Barbara Troxel, a professor at Garrett-Evangelical Theological Seminary in Evanston, IL, and Patricia Farris, superintendent of the San Diego District, "accepts stereotypically male forms of language and thinking as new paradigms for church development, whereas it greets the concepts and styles of church

women with suspicion and even disdain." They lament criticisms of the "Re-Imagining" Conference saying the event "was for many the most public and visible manifestation of women's theologizing, organizing, and visioning."

Troxel and Farris point to a Lilly-funded study of 3,746 women that found circles of women throughout the church who are: 1) not content with the limited theology they receive in their local churches; 2) frustrated by the obstacles placed by their church to their full participation and recognition of their authority; and 3) working within the church for the healing and renewal of their own lives and that of the institution itself.

"It is our hope," they conclude, "that our denomination will celebrate women's voices and styles of leadership; women's insights in theology and spirituality; and women's gifts, graces, and wisdom as profound and faithful sources of renewal and revitalization."

*Quarterly Review*, Spring 1998,  
cited in *Newscope*, April 17, 1998

## Church of England women priests report harassment

Many women priests in the Church of England experience bullying, harassment or discrimination from their male counterparts, according to a survey conducted among the women priests of six of the church's 44 dioceses.

A majority of those responding to the survey reported widespread bullying by senior clergy, ranging from verbal abuse, intimidation and physical or sexual harassment to ostracism and routine discourtesy.

*The National Christian Reporter*,  
April 17, 1998

## Panel hits media's skewed portrayal of women, girls

The negative images of women in the mass media prompted an international panel of women to call for a balanced and more accurate portrayal of women and girls. The call came March 6 during a forum on media and violence against women at the Church Center for the UN in New York City.

Music videos, films, television shows and news broadcasts frequently depict violent acts against women in a sub-human fashion, according to Mia Adjali, a Women's

*continued on page 10*

Division executive. "The media often focus on the legs, breasts, and mouth of a woman, so in essence women are looked at in pieces," she said. "If this happens continuously it makes it legitimate, and also acceptable, to do violent things against women."

The daily bombardment of violent and negative images of women in the media desensitizes people, says Lois Clinton, program director of the General Board of Church and Society.

The General Board of Global Ministries has produced a short video that looks at the impact of music videos on children and youth. To order "Empowering Viewers for Music Videos," (No. 2507), call the board's service center, (800) 305-9857.

*Newscope*, March 20, 1998

### **A group photo of UMs reveals surprises**

If it were possible to assemble in one place every UM in America, what would the group photo look like? Using data from a variety of social-science sources, political scientists John C. Green and James L. Guth say the photo is composed of persons who are older (45% over 50), whiter (95%), and more disproportionately female (62%) than the UMC likes to imagine itself. Also, what emerges is a "church of the golden mean." Not surprisingly, the authors observe divisions between clergy and laity, persons who hold traditional views and those with moderate views, and between those who feel strongly attached to the denomination and those who feel loosely attached.

The authors report that between 7.5% and 8% of the adult population claim to be UMs. These percentages translate to over 14 million people, far exceeding the 8.8 million reported by the UMC (excluding unconfirmed children). About one-third of those claiming to be UMs were classified as "moderates" (which includes liberals). Slightly fewer persons were classified as "nominal" because of low levels of religious commitment. Slightly more than one-third were categorized as "traditionalists." For example, 70% of all UMs believe the Bible is the inerrant word of God. However, only 25% of the nominal group shares that opinion, 75% of the moderates, and 100% of the traditionalists. Some 57% of all UMs believe Jesus is the only way to salvation (20%-nominal; 70%-moderate; 81%-traditional).

The official positions of the UMC apparently do not affect the views of persons

claiming to be UMs. While the UMC has a strong statement opposing capital punishment, 78% of UMs favor capital punishment (83%-nominal; 80%-moderate; 72%-traditional). While the UMC supports the legal option of abortion, only 51% of all UMs are pro-choice (76%-nominal; 48%-moderate; 40%-traditional). And while the UMC favors equal rights regardless of sexual orientation, only 51% are pro gay rights (64%-nominal; 47%-moderate; 40%-traditional).

The authors also found that laity as a whole are nearly twice as likely as clergy to identify themselves as "conservatives." Clergy were to the left of laity on capital punishment (78% of laity favor; 43% of clergy favor), the environment (63% of laity are pro-environment; 84% of clergy), school prayers (62% laity favor; 33% clergy), social welfare spending (47% laity; 84% clergy), aid to minorities (47% laity; 69% clergy), gay rights (51% laity; 61% clergy), and cutting defense spending (31% laity; 58% clergy), but clergy were to the right on regulating pornography (38% laity; 82% clergy).

This information is taken from *The People(s) Called Methodist—Forms and Reforms of Their Life* (Abingdon, 1998).

*Newscope*, Feb. 27, 1998 ■

### **Tenure and non-tenure tracks: the new gender lines**

Several factors are converging to make the academic labor market one in which women have fewer opportunities for tenured positions. "As women are coming into the profession, professional opportunities are declining and men are leaving the profession" says Ernst Benjamin, AAUP's (American Association of University Professors) associate general secretary and director of research. "The academy needs to stop shifting toward the use of non-tenure track positions and restore the professional standards."

Although women have made modest gains in tenure from 18% of all tenured faculty in 1975 to 24% in 1993, the proportion of all female faculty who hold tenure has declined from 24% to 19%. Benjamin finds that the biggest increase in appointments for women (142%) between 1975 and 1993 came from non-tenure track positions. He concludes that this increase, along with lagging tenure appointments "threatens to limit severely the quality of women's future participation in the profession."

Mary Gray, an American University

professor of mathematics who has studied the tenure gender gap from a statistical perspective notes that women have a higher probability of being hired into non-tenure track positions than men. "The academic labor market still views women in the workforce as transitory," she contends. "Women aren't viewed as having a long-term commitment to their careers."

Excerpted from *On Campus with Women*, Spring 1998

### **Panel examines status of women of color in higher ed**

Although the numbers of women of color in higher education are increasing, more aggressive measures are needed to improve their situation in the academy. That was the conclusion of a panel session on "Women of Color in the Academy: Transitioning to Place and Power," held during the Association of American Colleges and Universities' Annual Meeting in January in Washington, D.C.

The session, sponsored by the Program on the Status and Education of Women and chaired by PSEW Director Caryn McTighe Musil, featured Shirley Hune, associate dean of graduate programs at UCLA, Yolanda Moses, president of the City University of New York, City College, and Sarita Brown, executive director of the White House Initiative on Educational Excellence for Hispanic Americans.

Looking back over the last two decades, Hune suggested that, for Asian Pacific American women, the most important development has been the increase in the number of undergraduates. She pointed out that the increase is not necessarily due to second, third, and fourth generation APA's attending college, but to the influx of immigrants since 1965.

The panelists characterized the situation for African American women in higher education in a different way. African American women continue to be one of the three A's: assistant, associate, or acting, noted Moses. "Positions such as these can be stepping stones or they can be dead ends," she said. Indeed, the number of African American students has increased at the undergraduate level, but these enrollment figures too are often boosted by immigrants from Africa or the Caribbean. "The increase from immigrants masks the fact that African American women are in a steady state or losing ground," Moses told attendees.

Excerpted from *On Campus with Women*, Spring 1998

# Ovations

To **Darlene Amon**, Suffolk, VA, who has been elected president of the National Association of Lay Leaders.

To **Denise "Dee" Baker**, campus minister at the University of Toledo, who was named campus minister of the year.

To **Nora Kizer Bell**, who was inaugurated Feb. 21 as president of Wesleyan College in Macon, GA.

To **Rebecca S. Chopp**, interim provost at Emory University, who has been appointed by the university board of trustees as provost and executive vice president for academic affairs.

To **Ellen Eischen**, Illinois, and **Emily Thomas**, West Virginia, both student leaders in Duke University's Wesley Fellowship, who have been named Fulbright scholarship winners for 1998-1999.

To **Donna Frisby**, founder of Children First, Inc., a nonprofit organization aimed at building leadership skills in urban youth, who received the 1997 Theresa Hoover Community Service and Global Citizen Award from the Women's Division, General Board of Global Ministries. The award allowed her to travel to South Africa to assess the need for youth leadership development.

To **Faith Elizabeth Green**, a student at Harvard Divinity School, Cambridge, MA, who will receive the \$6,000 Stooddy-West Fellowship established by UM Communications.

To **Arlene Hewitt**, director of Christian education at West End UMC, Nashville, who is the

recipient of a \$10,000 graduate fellowship from the Section of Deacons and Diaconal Ministries.

To **Maureen LaChelle Jenkins**, a student at Garrett-Evangelical Theological Seminary in Evanston, IL, who will receive \$2,500 from the Stooddy-West fund.

To **Kathryn J. Johnson**, program director of the Asia Pacific Center for Justice and Peace in Washington, D.C., who has been named executive director of Methodist Federation for Social Action, effective Oct. 1.

To **Pamela G. Johnson**, placement officer at Brevard (NC) College, who is the 12<sup>th</sup> recipient of the \$5,000 Esther E. Edwards Graduate Scholarship for 1998-1999.

To **Caroline Krook**, who has been elected to the office of Bishop of Stockholm in the (Lutheran) Church of Sweden. She is the second woman called to serve as a bishop in Sweden; elected last summer was Bishop Christina Odenberg of Lund.

To **Puleng Lenka**, who is the first woman from her country, Lesotho, to earn a Master of Theological Studies degree, which prepares her for ordination, from St. Andrew's College, a seminary of the United Church of Canada.

To **Patricia A. Meyers**, a doctoral student at Seattle University, who is the recipient of the \$5,000 Rosalie Bentzinger Graduate Scholarship.

To **Ilunga Mukanya**, who has become the first woman to be ordained in the Evangelical Lutheran Church in Congo in the Democratic Republic of Congo.

To **Margaret Adger Pitts**, 103, a member of Waverly Hall (GA) UMC, who is the recipient of the 1998 Stanley Kresge Award, given by the UM Foundation for Christian Higher Education.

To **Kathleen Richardson**, who has become the first clergywoman appointed by Queen Elizabeth II to the House of Lords and the first minister from the Free Churches to be given a peerage since 1965. Her appointment as a "life peer" will entitle her to sit as a voting member of Parliament's House of Lords and be addressed as "baroness." She was the British Methodist Church's first woman district chairman (roughly equivalent to a United Methodist bishop) and its first woman president.

To **Maria Rebecca Rufino**, who is the first woman ordained to the ministry in the Evangelical Lutheran Church of Angola, August 1997.

To **Adrienne Philia Samuels**, a student in the Medill School of Journalism at Northwestern University in Evanston, who is the recipient of the \$2,500 Leonard M. Perryman Communications Scholarship for Ethnic Minority Students.

To **Judith E. Smith**, associate general secretary for interpretation at the General Board of Higher Education and Ministry, who has been named director of a stewardship publishing project and director of external church and public relations for the UM Publishing House.

To **Jacquelyn Walker Weekley**, who is the new director of Spiritual Formation and Discipleship Ministries for the Southeastern Jurisdictional Administrative Council/Ministry Division at Lake Junaluska, NC. ■

# Resources

**Bring the Feast: Songs from the Re-Imagining Community** (Pilgrim Press, 1998). This collection of 49 songs from the Re-Imagining community presents texts with music and as poetry for reflection. \$16.95.

**Counseling Depressed Women**, Susan J. Dunlap (Westminster John Knox, 1997). The author puts power and powerlessness at the center of her analysis. Thus, she attends both to the profound political and social sources of depression in a patriarchal, postmodern context and to its psychological, physiological, bodily structures. \$16.00.

**Ending Racism in the Church**, Susan E. Davies and Sister Paul Teresa Hennessee, eds. (Pilgrim Press, 1998). This book presents case studies of churches or community agencies working to end racism and includes discussions from diverse scholars and practitioners who describe the subtle ways in which racism undermines the gospel's thrust. \$12.95.

**The Strange Woman: Power and Sex in the Bible**, Gail Corrington Streete (Westminster John Knox, 1997). This book examines the treatment received by women of ancient Israel and early Christianity who were accused of adultery, harlotry, independence and power. It illustrates how biblical texts often apply the term "adultery" to any independent female behavior, sexual or not. \$19.00.

**Then Shall Your Light Rise: Spiritual Formation and Social Witness**, Joyce Hollyday (Upper Room Books, 1997). The author weaves together personal experience, biblical text, and reflection to offer a model of Christian living for social justice. \$9.95.

**Winter Grace: Spirituality and Aging**, Kathleen Fischer (Upper Room Books, 1998). The text explores the key experiences of later life, offering stories of great compassion and insight. It includes chapters on spirituality,

memories, sexuality, humor and hope, death and resurrection. \$11.95.

## Journal

"*Girl Power!* Faith communities and all caring adults can join in the campaign to help young girls make the most of their lives," *Christian Social Action*, April 1998. Article explains the national public education campaign by the same name, sponsored by the US Department of Health and Human Services to encourage healthy behaviors and help girls, ages 9-14, to pursue their interests and make the most of their lives. Published by General Board of Church and Society, \$1.50 for single copy. (800) 455-2645. ■

**Tollfree Number** You may call the General Commission on the Status and Role of Women toll free.

**800/523-8390**



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

## Calendar

### Sept. 11-13

**Reflections on the Lord's Prayer**, Nashville, TN. Roberta Bondi will lead this retreat on spiritual growth. Contact Judy Loehr or Becky Waldrop, Scarritt-Bennett Center, 1008 19<sup>th</sup> Ave., S., Nashville, TN 37212. (615) 340-7557.

### Sept. 12

**Who Will Hear Their Cry?** Goldsboro, NC. North Carolina Commission on the Status and Role of Women is sponsoring a workshop on how the church responds to elder abuse; sexual violence and harassment; and children's abuse and neglect. Contact NC/CSRW, 1307 Glenwood Ave., PO Box 10955, Raleigh, NC 27605. (919) 832-9560 or (800) 849-4433.

### Sept. 13-16

**Training of Trainers Workshop**, Seattle, WA. A workshop designed to prepare participants to deal with clergy misconduct and to educate others. Contact Center for the Prevention of Sexual and Domestic Violence, (206) 634-1903. Fax: (206) 634-0115.  
E-mail: cpsdv@cpsdv.org.  
Website: <http://www.cpsdv.org>.

### Sept. 18-19

**Movement and the Spirit: Healing the Heart**, Durham, NC. Led by Carla DeSola and Miriam Therese Winter. Contact Center for Continuing Theological Education, Duke Divinity School, PO Box 90966, Durham NC 27708. (919) 660-3448.

### Sept. 26

**Equal in Christ, United in Worship: Finding our individual voices in praise of our Creator**, Lancaster, PA. A seminar with Brian Wren, sponsored by the Commission on the Status and Role of Women of First United Methodist Church, Lancaster. Contact Diane Deemer (717) 656-9428 (ddeemer@aol.com) or Joanne Young Stephan (717) 394-5446 (stephan@hcst.net).

### Sept. 26-27

**Retreat for Mothers and Daughters (ages 9-12)**, Providence Lodge, Lake Junaluska, NC. A look at why adolescent girls in this culture begin to lose their power and how mothers and others in community can support girls in holding onto their personal power and self-esteem. Led by Carolyn Mathis and Mary Ann Watjen. Limited to 15 mother/daughter pairs. Contact Holy Ground, PO Box 1459, Skyland, NC 29887. (704) 684-2339. HolyGrnd@aol.com.

### Oct. 15-17

**Spirituality in a Changing World**, Nashville. Multi-disciplinary seminar led by Mary Luti to provide guidance for those interested in developing deep spiritual roots and habits to sustain them. Contact Scarritt-Bennett Center, 1008 19<sup>th</sup> Ave., S., Nashville, TN 37212. (615) 320-4600 (8:30am-4:30pm, M-F) or (615) 646-8212 (6:00pm-7:00am).

### Oct. 29-Nov. 1

**Liturgical Needlework: Embroidering in Sacred Spaces**, Nashville. For beginners to experienced needleworkers, a hands-on workshop, including history and traditional symbols of sacred embroidery. Contact Scarritt-Bennett Center, 1008 19<sup>th</sup> Ave., S., Nashville, TN 37212. (615) 320-4600 (8:30am-4:30pm, M-F) or (615) 646-8212 (6:00pm-7:00am).

### Oct. 30-Nov. 1

**Created in God's Image: Women and Men Seeking Equality**, Milwaukee. Roman Catholicism's Call To Action National Conference features an extensive, widely recognized list of speakers. Contact Call To Action, 4419 N. Kedzie, Chicago, IL 60625. Phone: (773) 604-0400. Fax: (773) 604-4719. Web site: <http://call-to-action.org>.

### Nov. 13-15, 1998

**Exploration 98: Light the Fire...God's Call to Ordained Ministry**, Los Angeles. A three-day event to provide an opportunity for committed young people, ranging from high school juniors up to 24 years of age, to hear God's call to ministry, to challenge them to explore their gifts for ordained ministry as deacon and elder in the UMC. Contact the Division of Ordained Ministry or check the Internet at <http://www.gbhem.org/explo/index.html>. Division of Ordained Ministry, General Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202-0871. (615) 340-7397. Fax: (615) 340-7395.