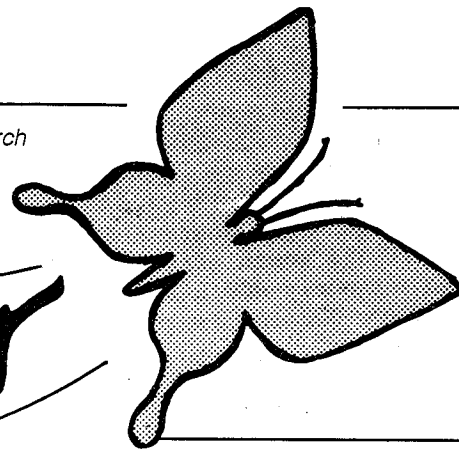


# The Flyer



Vol XV, No. 3

Winter 1995

Photo: Jean Caffey Lyles, United Methodist Communications



In a theatrical presentation of "A Passion Play" before the Victim/Survivor Advocates Training, Jannie Harper, performer and co-founder of Supporting Roles, portrays a woman who is suffering the devastating effects of abuse. She has wrapped herself in a banner symbolic of a church sanctuary. (See additional photo, p. 2)

## Victim/survivor advocate training, 'unprecedented'

"This event is unprecedented among other denominations," declared Elizabeth Stellas-Tippins, Center for the Prevention of Sexual and Domestic Violence in Seattle, WA, in response to the nationwide training held for advocates for victims and survivors of clergy sexual abuse, Oct. 5-9 in Kansas City, MO.

The event, cosponsored by the General Commission on the Status and Role of Women and the National Program Division of the General Board of Global Ministries, trained 150 United Methodist laity and clergy. ■

## Biblical Wisdom... Theological Ferment

# Appreciation expressed for Bishops' paper on Wisdom

"What I have heard so many times is deep appreciation for the paper itself," reports Bishop Sharon Z. Rader, a member of the Council of Bishops' Task Force on the Study of Wisdom. "Individuals have explained that reading the paper has stimulated further study of the Bible and Wisdom literature."

The paper, entitled "Biblical Wisdom and Current Theological Ferment," was approved by the Council at their meeting Oct. 30-Nov. 4 at Lake Junaluska, NC.

Rader has distributed the 11-page paper to her cabinet with the request that they share it among district churches and church school leaders. She has received two or three letters from the Wisconsin Area expressing disappointment that the paper did not discuss more fully the Re-Imagining Conference.

A controversial issue of the Re-Imagining Conference, an ecumenical assembly held in Minneapolis in November, 1993, was the question of how Sophia was incorporated into worship. As explained in the paper, wisdom (*hokmah* in Hebrew; *sophia* in Greek), as it is understood in the Bible, is a "personification of an attribute of God and not a goddess or a being with separate existence from God."

"While there are those who wanted the Council of Bishops to deal directly with issues surrounding the Re-Imagining Conference, the vast majority of folks appreciate the Council for taking the high ground and dealing with Wisdom literature," reports Dr. William S. Evans, II, administrative assistant to Bishop Kenneth Carder.

Carder, Task Force chairperson, has held three open sessions, each attended by 250-300 clergy and laity, around the Memphis Conference to interpret the paper.

## Urges teaching leadership

Speaking at the Council of Bishops meeting, Bishop J. Woodrow Hearn (Houston Area) called the Sophia controversy an example of the gnat-and-camel syndrome plaguing the church:

Quoting Matthew 23:24 about "straining out a gnat and swallowing a camel" from Jesus' words to the scribes and Pharisees, Bishop Hearn said the bishops should not let an issue become so controversial. "No group can give unity except the bishops," he said.

*continued on page 2*

## Key points in Bishop's paper

■ Theological and doctrinal ferment (as reflected in the Re-Imagining Conference, the call for a confessing movement within the church, and the Jesus Seminar) is causing feelings of alienation and mistrust within the UMC and now is a fertile teaching time for the church.

■ Part II of *The Book of Discipline* (Doctrinal Standards and our Theological Task) provides the foundation for responding dialogically and faithfully to current issues.

■ The study of the wisdom tradition is as old as Proverbs, Job, and Ecclesiastes, and it can be informed by Sirach and the Wisdom of Solomon.

■ Woman Wisdom (*Proverbs 1:20-33; 8:1-36; 9:1-6*) is a personification of an attribute of God and not a goddess and the worship of Sophia as a goddess is contrary both to the biblical revelation and our doctrinal standards.

■ New Testament writers located divine wisdom in the historical Jesus and the risen, glorified Christ.

*continued on page 2*

## Response to Bishops' paper continued from page 1

Following his own investigation, Hearn said, "I have not found one person in Texas leaving Jesus for the worship of Sophia," he said. What he did find was more disturbing than a theological debate, he asserted. He said he found people selling drugs from the steps of a church.

He said he also found the principal of a school who hugged all the children in her school on Fridays because she didn't know if all of them would return to school on Monday—children who sleep on the floor underneath their beds because of drive-by shootings.

Hearn said, "We need to raise up a crusade against racism and against the things that hurt women. God is calling us (bishops) to leadership," he declared.

His final advice to the bishops was an emphasizing of their tasks under *The United Methodist Book of Discipline* to "lead and oversee the spiritual and temporal needs" of the church.

As examples of such oversight he highlighted the recent 150th anniversary of the Oklahoma Indian Missionary Conference, the General Board of Global Ministries' medical mission to nuclear fallout victims of Kazakhstan in the former Soviet Union and the 1986 pastoral letter "In Defense of Creation," which advocated nuclear disarmament.

### Early Council comments

Bishop Richard C. Looney (South Georgia), a member of the eight-member task force of bishops that prepared the document, praised the process. "We in the church don't often discuss issues," he said. "We label people. I'm sick of it personally and I'm sick of it for the church."

Bishop Susan Morrison (Philadelphia) said, "A lot of us have been labeled," and expressed hope that "we can model being one in diversity."

Bishop Carder (Nashville) said wisdom literature in the Bible acknowledges differences in perspectives but calls for people to reason together. After approving the document, council members responded with a spontaneous ovation and sang the hymn "Marching to Zion."

*This article and the accompanying outline of the report draws information from several sources: "Biblical Wisdom and Current Theological Ferment," a report from the Council of Bishops; Newscope, Nov. 18, 1994; and United Methodist Reporter, Nov. 18, 1994. ■*

## Selected resources from *Re-Imagining*\*

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Williams, Delores. *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll, NY: Orbis Books, 1989.

Wilson-Kastner, Patricia. *Faith, Feminism, and the Christ*. Philadelphia: Fortress Press, 1983.

Winter, Miriam Therese, Adair Lummis, and Allison Stokes, eds. *Defecting in Place: Women Taking Responsibility for Their Own Spiritual Lives*. New York: Crossroad, 1994.

\* *Re-imagining* is the quarterly newsletter of the Re-imagining community, Issue 1, Nov. 1994. ■

### Key points from page 1

■ God is everlasting; without body or parts, so any anthropomorphic language cannot be applied literally to God, but feminine images to express the fullness of God have both biblical and historical precedent and appropriateness.

■ Feminist theology is affirmed and cannot be identified simply with the wisdom tradition and

■ Our Wesleyan heritage commits us to unity in the essentials of the faith, respect for our differences about non-essentials, and charity in all things.

—UM News Service

### The Flyer

Winter 1995  
Vol. XV, No. 3

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

**Editor:** Bonny Stalnaker Roth

The GCSRW, a national agency of the UMC, acts as an advocate, catalyst, and monitor to ensure the full participation and equality of women in the church.

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**Training event** Stephanie Anna Hixon, member of the general secretariat, General Commission on the Status and Role of Women, leads a workshop on grievance processes according to *The Book of Discipline* at the Victim/Survivor Advocates Training. (See story page 1)

# Status Report

## UMs respond to firing of Surgeon General Elders

United Methodist response to the forced resignation of U.S. Surgeon General Joycelyn Elders has run the gamut, from elation among her detractors to disappointment and sadness among her supporters.

"Our nation was fortunate to have such a strong, courageous messenger," said Stephanie Anna Hixon, member of the general secretariat, General Commission on the Status and Role of Women.

Conversely, the top executive of Good News, United Methodism's self-described "conservative evangelical" caucus applauded Elders' dismissal, saying President Bill Clinton acted in "the best interest of all Americans."

The women's commission was one of several churchwide UM agencies that supported Elders' nomination and confirmation. The group heard Elders as their keynote speaker during their September meeting.

Hixon lamented the loss of a woman "who has brought this country some clear truth-telling about some issues we have tiptoed around."

Hixon and other church leaders expressed disappointment with Clinton's failure to support and stand behind Elders, and worried that the president was reverting back to "politics as usual."

"When he was campaigning, Clinton promised to create a cabinet that looked more like the diversity that is the United States, but in light of recent personnel changes, the cabinet doesn't look like America any more," Hixon said.

President Bill Clinton, a long-time colleague of Elders, asked for her resignation after she publicly asserted that sex education for school children should include discussions about masturbation.

UM News Service, Dec. 14, 1994

## Faith groups asked to commit to HIV/AIDS ministries

A commitment call to HIV/AIDS ministries by people of faith was signed at the United Nations as part of World AIDS Day activities Dec. 1.

During a symbolic ceremony with interfaith representatives, Cathie Lyons, chief executive of the Health and Welfare Ministries Department, General Board of Global Ministries, signed on behalf of Bishop J. Woodrow Hearn, president of the United Methodist Council of Bishops.

*Methodists Make News*, Dec. 9, 1994

## UM clergywomen working to house single mother/children

United Methodist clergywomen are raising \$35,000 to build a new house for a working single mother and her children during a weeklong international consultation for women clerics in Atlanta Aug. 7-11. Work on the Habitat for Humanity project will begin the previous weekend.

*Methodists Make News*, Dec. 9, 1994

## Vatican bans NRSV for Catholic worship

Striking again at the use of gender-neutral language by Roman Catholics, the Vatican has withdrawn permission to use an ecumenical edition of the Bible during worship services.

In addition to declaring the New Revised Standard Version (NRSV) of the Bible off-limits for Catholic liturgy, the Vatican has also withdrawn permission for worship use of the New American Bible Psalter (NAB), a new translation of the Psalms in the modern Catholic Bible.

"What is at issue is liturgical use, the public proclamation of the Word of God in the living tradition of the Catholic Church," said Cardinal-designate William Keeler of Baltimore, president of the National Conference of Catholic Bishops. "The use of either the NRSV or the revised NAB for reading or Bible study is not at issue."

Critics immediately denounced the action as undermining the authority of the U.S. bishops, who in 1991 approved the NRSV for worship.

*Christian Century*, Dec. 7, 1994

## Church is sued

A Denver woman has been awarded \$690,000 in damages in a sexual harassment lawsuit involving a United Methodist minister.

An eight-member civil jury found the Rocky Mountain Annual Conference was negligent in hiring, supervising and retaining Glenn Chambers. The jury also found that the conference failed to protect Carol Klein from harassment by Chambers. Klein also sued the pastor and the congregation, Grace UMC in Denver.

*The United Methodist Reporter*, Nov. 25, 1994

## Zimbabwe president betrays women

In a televised public discussion in August, President Robert Mugabe spoke his mind about a feminist campaign to secure women joint property rights with their husbands.

"I cannot have it that property that is family property be registered in two names," he said. "If the woman wanted property in her own right, why did she get married in the first place?"

The statement stunned women's rights advocates, who have viewed Mugabe as an ally. He established the country's first ministry of women's affairs shortly after Zimbabwe gained independence from the British in 1980. But women have yet to receive equal rights to the land that they helped to reclaim from colonial settlers.

*continued on page 4*

## We stand corrected...

In the Fall 1994 issue of *The Flyer*, two photo captions were inadvertently reversed. The appropriate photos and captions appear here.



From left, Maria Waters, Becky Gwaltney, and Myrtle Hatcher portray Moses' sister, a midwife named Puah, and Pharaoh's daughter in a dramatic sermon during the Sept. GCSRW meeting.



BCG Ensemble, from left, Faye Wilson and her sisters Ginger and Rosie, lead musical praise during worship at the GCSRW meeting.

And feminists fear that the battle for property rights will be another long struggle, since they are attempting to redress traditional inheritance law. Because a woman has no claim to her husband's property upon his death, it is given to his family—who routinely dispossess the widow and her children.

*Ms. Magazine*, Nov./Dec. 1994

### **Bailey faces grievances, possible trial**

Official grievances against the Rev. Barry Bailey, former senior pastor at First United Methodist Church, Fort Worth, TX, were filed in early November with Bishop Joe Wilson, Central Texas Conference.

Wilson said 18 women gave him signed "testimonies which describe in detail the nature of their experiences." The bishop characterized the content of the statements as "very serious verbal and very serious physical sexual misconduct." Bailey, who retired Aug. 31 during mediation of earlier accusations of sexual misconduct, has issued a denial of the charges that could lead to a church trial.

*Methodists Make News*, Nov. 11, 1994

### **EEOC drops religious-harassment guidelines**

Bowing to a massive grass-roots campaign organized by religious conservatives, the Equal Employment Opportunity Commission has withdrawn proposed guidelines designed to aid employers in preventing religious harassment in the workplace.

The guidelines, proposed last fall, were meant to help employers interpret what constitutes workplace harassment on the basis of race, color, sex, and national origin as well as religion.

As originally drafted, the guidelines defined unlawful harassment as any repeated verbal or physical conduct that "denigrates or shows hostility or aversion toward an individual" because of religion.

A wide range of religious groups found the guidelines vague and argued that they should be rewritten. Religious conservatives, fearing the measures would prohibit any expression of religious belief at work, demanded that they be withdrawn. The conservatives generated a massive outpouring of public comments to the EEOC—more than 100,000, according to the antibias organization—as well as congressional opposition.

In July the Senate, in a 95-0 vote, instructed the EEOC to drop religion from the

guidelines. In September the commission complied in a 3-0 vote.

*Christian Century*, Oct. 19, 1994

### **Insurers teaching churches prevention of sexual abuse**

The first lawsuit against an American minister for sexually abusing a child was filed in 1984.

Ten years later, at least one such suit is filed every day.

And churches of every denomination have paid gigantic settlements of sex abuse lawsuits, in and out of court, as have the companies that insure them.

Because of the human and financial consequences of alleged clergy sexual abuse, one major insurer is trying to head off trouble before it occurs.

"Our aim is to try to make sure not one more child is abused," said Don Greene, an official with Brotherhood Mutual Insurance Co. of Fort Wayne, IN, which insures some 21,000 congregations. "Secondly, we want to make certain people aren't wrongly accused, and third, that no church tries to deny or cover up or minimize a case of molestation."

Brotherhood Mutual, one of the nation's three largest church insurers, launched a series of 10 seminars at churches around the country earlier this year to educate ministers and other church leaders about sexual abuse in religious settings.

The response was so great that the insurer has increased the number of seminars to 60. The purpose: to teach congregations how to prevent sexual abuse and what to do if it occurs.

"Churches are to be safe places. That's our paramount concern," James Cobble Jr. said at a Brotherhood Mutual seminar.

It is common, in Cobble's view, for church members to think sexual abuse could never happen in their congregation—an attitude that leaves them unprepared to cope when the situation actually occurs.

Churches should have a detailed plan in place even before a hint of a scandal, Cobble said, so that if a suit is filed, they can prove they have screened church workers and supervised them. Religious leaders also need to know about what to do when charges become public—and how to deal with the media.

Excerpted from *The United Methodist Reporter*, Oct. 14, 1994.

### **Grievance against Bishop Morrison dismissed**

A grievance against Bishop Susan Morrison (Philadelphia) has been dismissed by the Northeastern Jurisdiction Review Committee.

She had been charged with inadequate supervision of Susan Cady following a report by Thomas Oden, a professor at Drew Theological School, on Cady's sermon at the UM seminary. Oden alleged that Cady offered an invitation to come to the Lord's Table in "Sophia's name."

The committee received written testimony from other persons at the service contradicting Oden's statements of what occurred. The group also found that the bishop had adequately reviewed the situation.

The UM Reporter for Eastern Pennsylvania

## *Ovations*

To **M. Garlinda Burton**, director of the Nashville office of United Methodist News Service, has become editor of the *Interpreter*.

To **Cynthia M. Campbell**, who was elected ninth president of McCormick Theological Seminary. She is the first woman elected president of a Presbyterian theological institution.

To **J. Diane Knudsen**, Fresno, CA, who has been named treasurer and director of Administrative Services of the California-Nevada Conference. She is the first woman in the conference to hold this position.

To **Mary Ann Lundy**, one who left her job with the Presbyterian Church (USA) amid the furor after the November 1993 "Re-Imagining Conference," who has been nominated to serve as a

deputy general secretary of the World Council of Churches.

To **Kathleen LaCamera**, UM Communications, who won the WorldFest Bronze Award for her production "Person to Person, Boston Meets Belfast" at the Charleston (SC) International Film & Video Festival.

To **Mary Logan**, general counsel for the American Dental Association, who has been named general counsel for the General Council on Finance and Administration.

To **Jean L. Mulette-Bauer**, treasurer of Yellowstone Conference, who has been elected president of the National Association of Annual Conference Treasurers.

continued on page 8

# A Celebration of the Word: Women of the Bible and of Our Lives

In our efforts to offer practical resources to Annual Conference Commissions on the Status and Role of Women (ACCSRWs) to support their work and that of districts and local churches, we offer here a model for a worship service to celebrate the lives of women of the Bible and other women who have shaped our lives. The outline and resources could be used as an emphasis for Women's History Month in March, Laity Sunday, or other special time.

The Flyer expresses its appreciation to the women of First United Methodist Church of Evanston, IL, who developed and shared this resource. They offered this service for Laity Sunday, observed Oct. 16, 1994.

## Planning for worship

Throughout the planning and celebration, strive to include women of all races, ethnicities, ages, and abilities. Keep in mind that creative ideas often emerge when the planning group uses the worship outline as a beginning for the process rather than as an end to achieve.

To make the service appeal to all the body's senses, worship designers have included tangible symbols of peace and life: olive branches, fabric, a water jar, spices, and bread. When possible, use fabric from a variety of cultures, such as a sari, kente cloth and a hand-made quilt. Special breads may be obtained from bakeries or made at home using recipes from families and the public library. Using a large pottery vessel for the water jar makes that symbol clearly visible throughout the worship area.

The scripture adaptations and accompanying stories and poetry are intended to serve as a model for developing other scripture and meditation materials from the stories of participants' own lives. In the introduction a leader may set the context as one in which the stories of biblical women are reflected in the stories of women in our lives.

The Letter to Mary is reprinted below, following the Order of Worship. Karen's Aunt Vannie was the story of one of those unforgettable characters who live forever in our memories. For Naming the Story-tellers, each of the four women who participated in the litany reading for "Women in the dawn" recalled in a few sentences one woman who told her the stories of the Bible.

The Women's Choir, formed especially for this service, had little opportunity for rehearsal, yet sang with a joy and unity that enriched the worship experience and surprised even themselves.

## The Order of Worship

### The Prelude

During the prelude, olive branches and fabric from several cultures are assembled on the altar.

### A Choral Introit

"God of Many Names" (verse 1) – Brian Wren

### Call to Worship (spoken)

one: "God of Many Names" (verse 2)

all: "God of Many Names" (verse 3)

### \*Processional Hymn 149

"Cantemos al Señor" – Carlos Rosas

("Let's Sing unto the Lord")

### \*Passing the peace

one: The peace of God be with you.

all: And with all who worship here today.

one: Let us greet one another with God's peace.

all: Amen.

## Announcements

### Sharing of Joys and Concerns

Prayers of Thanksgiving and Intercession

The Lord's Prayer, p. 895 (in unison)

### Anthem

"Go Ye, Go Ye, into the World" – Natalie Sleeth

Women's Choir

### The Children's Gathering

[Baptism: An elementary school girl was baptized during this service.

The setting provided a very moving experience for her and worshippers. However, including a baptism is optional.

The baptism was preceded by singing verses 1 and 2 of Hymn 605, "Wash, O God, Our Sons and Daughters," text by Ruth Duck. Verse 3 was sung at the close of the ritual.]

### Scripture and Meditation

Introduction

Hymn 274 – "Woman in the Night," verse 1

(The congregation will join in singing the chorus of each verse.)

Woman giving birth – Letter to Mary

based on Luke 1:26-38

Woman in the crowd – Karen's Aunt Vannie

based on Mark 5:24-34

"Woman in the Night," verses 2 and 3

Woman at the well – "The Fountain," by Denise Levertov

based on John 4:7-19 and 24-30

"Woman in the Night," verse 8

Women in the dawn – Naming the Story-tellers

based on the Gospels

### Affirmation of Faith (in unison)

We have heard the Story. We have heard God's call to be in ministry to the whole world. God made it all, and continues to renew and remake and resurrect. We know God best in the life of Jesus, who was and is our maker of hope, the one who saves. We know the power and energy of God in the Holy Spirit. We are filled with God's joy and pledged to discipleship and love. We are never alone. We are free in the chosen bonds of the ways of the Christ. Thanks be to God!

### Offering

Offertory

Presentation of gifts

Breads representing various traditions are carried to the altar along with our monetary gifts.

\*Doxology (familiar tune) – words by Brian Wren

Praise God, from whom all blessings flow;

Praise God, all creatures high and low;

Praise God in Jesus fully known:

Creator, Word, and Spirit One. Amen

continued on page 6



## A Celebration of the Word, continued from page 5

### \*Prayer (in unison)

One and Eternal God of time and space, we respond to you with joy as we bring our tithes and offerings. The opportunity to share is a blessing for which we are thankful. Your generous provision for our needs prompts us to be generous in return. Accomplish your purposes, we pray, through these gifts and in our lives. Amen.

### \*Closing Hymn 664

"Sent Forth by God's Blessing" – Omer Westendorf

### \*Benediction

### \*Response

"May the Sending One Sing in You" – Brian Wren  
(Worshippers are invited to sing along.)

### Postlude

\*Stand as you are able.

### Worship notes:

Throughout the worship, olive branches, fabric, a water jar, spices, and bread—symbols of peace and life—will be placed on and near the altar in honor of the laity of this congregation and to the glory of God. You are invited to visit the altar after worship to see, touch, smell, and taste the items there.

Presenters include [list those who participated] and the Women's Choir. Worship designers include [credit FUMC, Evanston, IL, as well as others from your group].

### Readings developed for this service

**Letter to Mary**, written by Christie Chandler

Dear Mary,

I dreamt about you last night. At first you were sitting, rocking a baby, for what seemed like eternity. Then you stood up and flowed in and out of my dream. You said you were busy doing the work that had to be done, another kind of birthing is what you called it; it was consuming and difficult work. You always came back to check on me.

This child of mine is due any day. Its immanence frightens and exhilarates me. I've been listening to its rhythms and I catch a glimpse, in a whole new way, of what you kept whispering in the dream: every child is a miracle child.

I try to remember the details of the dream. Everywhere I go I look around to remember. I see pregnant women in the street and I remember. My friend calls to tell me about her work, her ministry, and I remember. A woman asks me if I have any family around, any help after the baby is born, can she help in any way, and I remember that she too is my family. I watch a young girl about ten years old pick up a three-year-old child who had fallen and was crying, and I remember.

My back hurts and then I remember another part of the dream, when Elizabeth came in the room. She had grayish hair and prayer lines across her face and she was pregnant. She moved in and out of the room with such ease, such grace, that I forgot about my discomfort, for a short while anyway.

Women gather to tell their stories and to retell the stories of women before them, and I remember.

At home I pick up a really good book, written by a woman, and I remember.

All of the women, their labors and their re-births, strengthen me for what is to come. I try to imagine what it must have been like for you on that night—how frightened were you?

Night comes and I feel my first labor pains. The evening sky wraps

around me and my eyes search for the first stars, identifying the ones I know so well and gazing at those I don't yet have a name for. They seem so bright tonight.

I remember the way the dream ended. You said: "Here am I, the servant of the Lord; let it be with me according to your word." (Luke 1:38)

**Woman in the dawn: a litany based on the Gospels**, adapted by Anita Hillin

*Speaker 1:* After the sabbath,

*Speaker 2:* ...on the first day of the week,

*Speaker 3:* ...at early dawn,

*Speaker 4:* (correcting) . . . while it was still dark,

*Speaker 3:* ...they came to the tomb, taking the spices that they had prepared.

*Speaker 2:* They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"

*Speaker 1:* And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow.

*Speaker 3:* The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen.

*Speaker 1:* He has been raised from the dead,

*Speaker 2:* he has been raised;

*Speaker 4:* 'I am ascending to my God and your God.'

*Speaker 2:* But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

*Speaker 4:* Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

*Speaker 1:* Then Jesus said to Mary Magdalene and the other Mary, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

*Speaker 2:* Mary Magdalene, and Mary the mother of James, and Salome...went out and told those who had been with him, while they were mourning and weeping.

*Speaker 3:* Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.

Unison: "I have seen the Lord; He is risen!"

### Other resources:

Hymn numbers refer to *The United Methodist Hymnal* (The United Methodist Publishing House, 1989).

Hymns by Brian Wren ("God of Many Names" and "May the Sending One Sing in You") are published in *Bring Many Names* (Hope Publishing).

"The Fountain," a poem by Denise Levertov, from *Poems 1960-1967*, by D. Levertov Goodman (New Directions Publishing Corp, 1966).

### Special thanks to:

Worship designers: Kristina Bross, Christie Chandler, Anita Hillin, Gloria Mitten, Karen Walker, and Doris Rudy of First United Methodist Church, Evanston, IL.

For more information, contact Doris Rudy, 321 Greenwood St., Evanston, IL 60201. (708) 475-5256. ■

## New information source for women seeks ideas

Scheduled for release in the fall of 1995 and available in bookstores nationally, *The Launch Pad's WomanSource Catalog* is a review of tools and information for women produced by The Launch Pad and published by Celestial Arts Press.

This book is a centralized resource using a catalog format which combines pictures, articles and original resource reviews by both the editorial staff and contributing women throughout the U.S.A.

The focus is on progressive, alternative and hard-to-locate resources. Criteria for selection are based on the utility, innovation and practicality of the item as it exists within the framework of educating and empowering women.

The Launch Pad seeks information on organizations and resources and book reviews. For more information on how you may contribute, contact Ilene Rosoff, The Launch Pad, 8311 Jackson Springs Rd., Tampa, FL 33625. (813) 886-6791. FAX: (813) 249-0105.

## Applicants invited for Hoover award

The Women's Division, General Board of Global Ministries invites applications for the 1996 Theresa Hoover Community Service and Global Citizen Award. Applications must be postmarked no later than Aug. 1, 1995.

The award honors Theresa Hoover for her service to the Women's Division, The United Methodist Church, and the ecumenical world. Hoover was a staff member of the Division from 1948-1990, and for 22 years was its chief staff officer.

## Jobs

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

**Director, Mexican-American Program, Perkins School of Theology**, Southern Methodist University, Dallas. Master's degree and broad knowledge of the Hispanic church. Ordination and professional experience in ministry are desirable. Experience in program planning, leadership training, or higher education administration is essential, as are skills in written and spoken communication and ability to work cooperatively with faculty, staff, and students. Position available June 1. Apply by Feb. 28 to Mexican-American Program Director Search, SMU, Box 750232, Dallas, TX 75275-0232. (214) 768-1301. ■

The award is given annually to a woman age 21-35 without regard to race or nationality, who has demonstrated concern for her neighbors and community, shown that concern in service to her community, and exhibits an awareness of the total nature of our responsibilities in today's world.

The projected amount of the award for 1996 is \$5,000 to \$7,000 to be used as a grant for informal study, exploration, learn-

ing, research or observation in a subject area of the recipient's choosing in harmony with the current interests of the Women's Division. It is for travel to a country or region other than where the recipient resides.

To request an application, contact Women's Division General Administration, Hoover Award, Room 1504, 475 Riverside Drive, New York, NY 10115. (212) 870-3600. ■

## Resources

**Challenging Racism & Sexism: Alternatives to Genetic Explanations**, ed. Ethel Tobach and Betty Rosoff (The Feminist Press, 1994). In the highly volatile debate over the scientific treatment of race and gender, this is the first collection to examine race and gender together in an effort to uncover the social underpinnings of hatred based on difference. Includes perspectives from a wide range of disciplines. Paper \$14.95.

**A Ceremonies Sampler: New Rites, Celebrations and Observances of Jewish Women**, ed. Elizabeth Resnick Levine (Woman's Institute for Continuing Jewish Education, 1991). A collection of new ceremonies created to recognize significant events in a Jewish woman's life, including new parenthood, pregnancy, infertility, hysterectomy, divorce, separation, puberty, commitment, rabbinic ordination, mourning and an end to mourning, and others. Paper \$9.95. Contact Woman's Institute for Continuing Jewish Education, 4126 Executive Drive, La Jolla, CA 92037. (619) 442-2666.

**Clothed with the Sun: Biblical Women, Social Justice, and Us**, Joyce Hollyday (Westminster John Knox Press, 1994). The book is designed to be read throughout a year. It includes fifty meditations divided into ten sections with five in each section. Scripture texts are included with each meditation; questions for reflection are included with each section. Paper \$12.99.

**Escape from Paradise: Evil and Tragedy in Feminist Theology**, Kathleen M. Sands (Augsburg Fortress, 1994). The author faults mainstream and feminist theologies for failing to take evil seriously, for failing to recognize the inescapably tragic character of life. She urges instead entry into the actual world as seen in women's religious experience. Paper \$14.00.

**Flirting or Hurting? A Teacher's Guide on Student-to-Student Sexual Harassment in Schools** (NEA Professional Library Publication, 1994). Powerful, age appropriate material for grades 6 to 12. Includes variety of activities such as role-playing, art, discussion, and writing. Contact NEA Professional Library,

(800) 229-4200. Paper \$15.95 for members; \$19.95 for non-members.

**Homosexuality in the Church: Both Sides of the Debate**, ed. Jeffrey S. Siker (Westminster John Knox Press, 1994). Authorities on scripture, tradition, reason, biology, ethics, and gendered experience discuss one of the most divisive debates in the church today. Each perspective is explored by two writers—one more traditional, the other challenging tradition. Study questions included in each chapter. Paper \$14.99.

**The Less Noble Sex: Scientific, Religious, and Philosophical Conceptions of Woman's Nature**, Nancy Tuana (Indiana University Press, 1993). The author provides a framework for understanding the persistence of the Western view of woman as inferior. Equally important, she juxtaposes scientific, philosophical, and religious reasoning on this topic to illustrate how disciplines affect and reinforce one another. Paper \$29.95.

**Never Say Nigger Again! An Antiracism Guide for White Liberals**, M. Garlinda Burton (James C. Winston Publishing Co., 1995). The next hurdle to overcome in the fight against racism in the U.S. is to help well-meaning white people understand and address their unique brand of unintentional, unconscious racism. This book identifies and confronts the racism practiced by people who claim to know better. Paper \$9.95.

**Women of Color and the Multicultural Curriculum: Transforming the College Classroom**, ed. Liza Fiol-Matta and Mariam K. Chamberlain (Feminist Press, 1994). The product of 13 curriculum projects that involved several hundred educators nationwide, this volume provides faculty and administrators with a guide to multicultural curricular change, especially with respect to women. Paper \$18.95. ■

## Celebrate Women's History Month in March

Resources of all varieties are included in the catalogue available from National Women's History Project, 7738 Bell Road, Windsor, CA 95492 (707) 836-6000 FAX (707) 838-0478.

# Calendar

## March 23-24

**Women and the Word: Embodied Selves, Embodied Preaching.** This 11th annual preaching event includes presentations by Toinette M. Eugene, Mary E. Hunt, and Sharon Z. Rader. Contact Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Ave., Boston, MA 02215. (617) 353-3075.

## March 25-29

**Trainers' Workshop on Clergy Misconduct.** Prepares participants to deal with clergy misconduct and to educate others about this problem. Presented by the Center for the Prevention of Sexual and Domestic Violence. Contact Harvard Divinity School, Boston, MA. (617) 496-2943.

## April 21-23

**Woamnist/Feminist Theology and Ethics.** Conversations led by Elisabeth Schussler Fiorenza and Katie Geneva Cannon. Grailville Programs, 932 O'Bannonville Road, Loveland OH 45140. (513) 683-2340.

## April 25

**The Auburn Lecture: A Day with Alice Walker.** In addition to the major address by Ms. Walker, the day will include responses by Katie Cannon and Delores Williams, and a time for open discussion. Concludes with a reading by Alice Walker and a reception. Contact Auburn

### *Did you know?*

More than one-third of U.S. male clergy have acknowledged some kind of sexual misconduct.

—Marie Fortune, director of the Center for the Prevention of Sexual and Domestic Violence, Seattle

Theological Seminary, 3041 Broadway, New York, NY 10027. (800) 818-2911.

## May 1-12

**Women and the Bible in the Land of Jesus.** A pilgrimage to the Holy Land led by Marianne Niesen and Lyle Hamilton. Contact leaders at (406) 285-3514 or Livery Travel (800) 735-6343.

## May 11-13

**Is Nothing Sacred?** A retreat for women survivors of clergy sexual abuse. Presented by The Center for the Prevention of Sexual and Domestic Violence, led by Elizabeth Stellas. Contact Lake Okoboji Methodist Camp, Spirit Lake, IA. (712) 336-2936.

## May 18-21

**Professional Association of United Methodist Church Secretaries (PAUMCS),** Airport Hilton, Bloomington, MN. Annual conference theme: Living a Transformed Life. Contact Lorraine Torpy, 6925 Humboldt Ave. N., #302 B, Brooklyn Center, Minneapolis, MN 55430. Evening: (612) 561-8326. Day: (612) 333-3825.

## May 26-28

**Celtic Spirituality and Women's Liberation.** Led by Mary Condren. Grailville Programs, 932 O'Bannonville Road, Loveland OH 45140. (513) 683-2340.

## June 22-25

**Is Nothing Sacred?** A retreat for women survivors of clergy sexual abuse. Presented by The Center for the Prevention of Sexual and Domestic Violence, led by Marie Fortune. Contact KirkrIDGE Retreat Center, Bangor, PA. (215) 588-1793.

## June 25-28

**Trainers' Workshop on Clergy Misconduct.** Prepares participants to deal with clergy

misconduct and to educate others about this problem. Presented by the Center for the Prevention of Sexual and Domestic Violence. Contact Scarritt-Bennett Center, Nashville, TN. (615) 340-7472.

## June 26-30

**Women's and Men's Spiritualities: Seeking Common Ground.** This course will explore both the divergences and commonalities in women's and men's issues and stories. Led by Christie Cozad Neuger and James Nelson. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (800) 818-2911. ■

## Ovations

continued from page 4

To **Vance P. Ross**, pastor of Simpson Memorial UMC in Charleston, WV, and former member of the General Commission on the Status and Role of Women, who has been named General Board of Discipleship director of evangelism through Christian education and groups.

To **Kathy F. Talley**, Ebenezer UMC in Stafford, VA, who received a \$1,000 Circuit Rider Award from the General Board of Publication.

To **Betty Thompson**, public relations director of the General Board of Global Ministries, who was named United Methodist Communicator of the Year by the UM Association of Communicators.

To **Margaret Ann Williams**, associate executive director of church relations for Marcy-Newberry Association (a UM-related community center), who has received the Resourcing Leader Award from the Mid-America Leadership Foundation in Chicago. ■



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