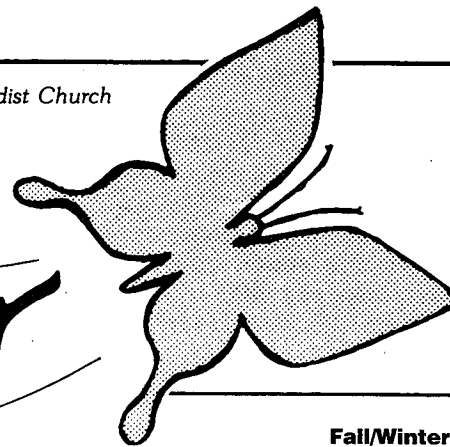


The Flyer



Vol XII, No. 3

Fall/Winter 1991-92

GCSRW petition to '92 General Conference asks for specific plan to eliminate sexual harassment

The General Commission on the Status and Role of Women (GCSRW) approved a petition to the 1992 General Conference: "Sexual Harassment and The United Methodist Church." The proposed petition gives guidance on specific implementation of the 1988 General Conference policy "Sexual Harassment in Church and Society in the U.S.A." The petition was approved at the Sept. 26-29 GCSRW meeting.

Through this petition, GCSRW desires to provide accurate information, affirm the Church and its progress thus far in responding to the issue, as well as respond to the seriousness of sexual harassment with care and sensitivity.

The 1988 General Conference policy states that the Church *stands in opposition* to the sin of sexual harassment in the Church and the society at large. The resolution

defines sexual harassment as "any unwanted sexual advance or demand, either verbal or physical, which is perceived by the recipient as demeaning, intimidating or coercive. Sexual harassment must be understood as an

"Sexual harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue."

exploitation of a power relationship rather than as an exclusively sexual issue. [It] also includes the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender."

The 1988 resolution calls upon the Church at all levels to: provide educational resources; develop clear policies and grievance proce-

dures; monitor federal, state and local legislation; and, model in its own life an environment of hospitality. (*Book of Resolutions*, p. 374-377.)

As directed by the 1988 General Conference, The General Council on Ministries (GCOM) conducted a survey to determine the extent of sexual harassment and relevant policies and procedures within our Church structures. The findings of the survey, reported in November 1990, provide continuing documentation that sexual harassment takes place in a variety of circumstances in the Church and detracts from the ministry and mission of Jesus Christ.

The petition approved by GCSRW in Sept. 1991 calls upon the Church to undertake a specific plan to begin to *eliminate sexual harassment* in the denomination and

continued on page 3

Fifth GCSRW survey polls 1,000 churches

Women's participation in local churches still lags

Men continue to be more likely to serve on and chair the "power" and "money" committees in local churches, such as the administrative board, the board of trustees and the finance committee, according to a survey of local United Methodist churches. The survey

also reveals that women are much more likely to serve on and chair the areas traditionally associated with women, such as missions, education, and the children's age level ministry.

The General Commission on the Status and Role of Women (GCSRW) conducted this fifth quadrennial survey to gauge the participation of women in local churches. The 1991 survey was administered by mail to a random sample of 1,000 United Methodist churches in the United States between May and June. Charles H. Stewart III, associate professor at the Massachusetts Institute of Technology and a former member of GCSRW, directed the survey and provided the analyses.

According to the GCSRW report, the broad patterns of local church participation of women that were revealed in previous surveys were repeated in 1991. The disparity between the *participation* of women in the work of local churches and their *leadership* still is the starkest in the boards and committees that exercise the broadest authority within local churches. For instance, while more than half of the members of administrative boards and administrative councils are, on average, women, only 30 percent of administrative councils and 20 percent of administrative boards are chaired by women.

Of particular interest is membership on the board of trustees. The 1984 *Book of Discipline* first required that at least one-third *continued on page 2*

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Seminaries make progress **p4**

Survey on women's participation continued from page 1

of the members of local church boards be lay women, a requirement that was repeated in 1988 (Par. 2524). In the 1987 survey, the average local church board of trustees contained only 32 percent women, an 11 percent gain over the prior quadrennium, but still not within the disciplinary provisions. In 1991, the average church was in compliance with the *Discipline* with the average board of trustees having 35 percent women. Still, 26 percent of local churches are short of the disciplinary requirement.

The local church survey included items related to the participation of women in the Sunday worship service. Almost one in five (18.1 percent) respondents reported having a woman serving as pastor compared to half that number (9.5 percent) just four years ago and one-third that number (5.9 percent) eight years ago. Among churches without a woman pastor, 66.5 percent reported a woman preaching some time in the past year.

Two statistics that have shown only a very slow growth over the past two quadrennia are

the percentage of women serving as liturgists on Sunday morning and the percentage of ushers who are women. In 1983 and 1987, 41 percent of lay liturgists were women; in 1991, 44 percent were women. Of those churches with ushers, 26.4 percent were women compared to 20 percent in 1987 and 16 percent in 1983.

The percentage of lay leaders who are women showed virtually no growth between 1987 and 1991, although the growth since 1983 is significant: The percentage was 31.8 percent in 1991, 28 percent in 1987, and 21 percent in 1983.

The report points out that the Church is stereotypic of the views which are expressed in the society at large. There also appears to be resistance from within the Church to sharing the leadership in the areas which are typically classified as male-oriented. The General Commission continues to work for full participation at least commensurate with the total membership of women in The United Methodist Church.

More details on the survey are available from the General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201. (708) 869-7330. ■



13 first-time district superintendents, council directors at August Training Event

A Training Event for New Annual Conference Cabinet members, held in August at Lake Junaluska, NC, included 11 women serving for the first time as district superintendents and 2 women serving as conference council directors.

Pictured above are, from left to right: front row—Barbara B. Barrow, Virginia; Nadine Dewitt Droke, California-Nevada; Marva Jean Hutchens, Minnesota; Mary Vick Roth, Central Illinois. Second row—Caroline Edge, faculty; Susan P. Davies, Nebraska; L. Cean Wilson, West Ohio. Back row—Bishop Sharon Brown Christopher, faculty; Sue C. Jarrett, West Virginia; Sandra Forrester-Dufresne, Eastern Pennsylvania; Louise K. Schock, conference council director, Northwest Texas; Deborah Pitney, Oregon-Idaho. Also present at the event, though not present for the photo were Carolyn W. Morris, North

Georgia; and Ruth Wiertzema, conference council director, Red Bird Missionary Conference. Joan Skelley-Watts, district superintendent, East Ohio, who is pictured in the inset, was not present at the event.

At the time of publication, 56 of the 534 district superintendents in the U.S.A. and Puerto Rico are women. In the 74 annual conferences, 8 women serve as conference council directors. ■

— In memoriam —

Virginia Davis Laskey, 91, widely known Louisiana churchwoman and president of the Women's Division, Board of Global Ministries in 1964-1968, died Sept. 7.

The Flyer Fall/Winter 1991-92 Vol. XII, No. 3

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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.

GCSRW officers:

Joetta Rinehart, President/Winonah McGee, Vice-President/Margie Titus, Secretary

General Secretariat:

Stephanie Anna Hixon/Cecelia Long

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

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Printed on recycled paper. ♻️

Cite progress in Inclusive language, female faculty

GCSRW monitoring teams praise, challenge seminaries

United Methodist-related seminaries have moved in positive directions on the issues of inclusive language and the number of women on faculty, while they are challenged to continue to work on those issues as well as women's theology and clear-cut sexual harassment policies, according to summary report of team visits from the General Commission on the Status and Role of Women (GCSRW) to nine seminaries in 1985-1990.

Anita Wood, chairperson of the monitoring unit, pointed out that the GCSRW teams received full cooperation from seminary administration and staff. She said the teams found the schools were working at inclusive language and making intentional efforts "to increase the number of women on faculty, the administration and staff."

To further those efforts, the commission report suggested that the seminaries create a written goal statement and plan; make faculty openings more accessible to women; recruit women more aggressively, particularly women of color, for Ph.D. programs; establish clarity in the tenure and promotion processes; and seek women with parish and preaching experience.

The monitoring teams report a frequent lack of guarantee that courses in theological perspectives will include exposure to women's scholarship and call for intentional efforts in that area.

A continual emphasis on the use of inclusive language is needed, as well as education, the report said. "Students, faculty and staff all need to know what is meant by inclusive language and need to know the rationale for its use," the report said.

The GCSRW teams found the "knowledge about what constitutes sexual harassment is critical, as well as policies to address incidents of sexual harassment."

The report was presented during the GCSRW meeting Sept. 26-29. Each of the seminaries visited received a detailed report on its particular strengths and weaknesses in regard to women's issues. The seminaries

visited were the School of Theology at Claremont (CA); Duke University Divinity School, Durham, NC; Perkins School of Theology, Southern Methodist University, Dallas; Garrett-Evangelical Theological Seminary, Evanston, IL; Methodist Theological School in (Delaware) Ohio; Drew University Theological School, Madison, NJ; Iliff School of Theology, Denver; United Theological Seminary, Dayton, OH; and Gammon Theological Seminary (International Theological Center), Atlanta.

For more information on the GCSRW report, contact the GCSRW office, 1200 Davis, Evanston, IL 60201. (708) 869-7330. ■

Sexual harassment petition *continued from page 1*

its institutions. Implementation includes the following steps:

Education: GCSRW will work cooperatively with church bodies to develop educational resources to use throughout the Church.

Policies and procedures: Steps to ensure that effective sexual harassment policies and grievance procedures are in place in each annual conference, general agency and UM related institution; continuing monitoring of federal legislation, compliance with EEOC regulations, and advocacy for just laws

by The General Board of Church and Society.

Self-assessment: Ongoing efforts among appropriate church bodies to assess the effectiveness of the Church's efforts to eradicate sexual harassment.

GCSRW continues to serve in an advocacy role for women who are victims of sexual harassment and seeks to work in partnership with other church entities to eradicate sexual harassment and eliminate sexism in all its manifestations from the total life of The United Methodist Church. ■

Ovations

To **Marcia Mary Ball**, Riverside, CA, and **Jaime Potter-Miller**, Pittsburgh, whose sermons were judged the best of 51 on a Pentecost theme in a competition sponsored by *Circuit Rider*.

To **Minerva G. Carcaño**, district superintendent in Western District of the Rio Grande Conference, who has been elected as president of the New Mexico Conference of Churches Board of Directors for 1991-1992.

To **Rose Europa**, formerly fund director of the Lighthouse for the Blind in Chicago, who has been named executive secretary for missionary support for the Board of Global Ministries' mission education and cultivation department.

To **Lydia Istomina**, who was named lay pastor for the new United Methodist congregation in Ekaterinburg, Russia. A key question was whether to pay her at the rate of an industrial worker, or the much lower professional rate. According to Bishop William B. Oden of Louisiana, it finally was decided to pay her at the higher rate of 800 rubles per month, equal to \$25 U.S. at the official exchange rate. The Louisiana Conference made a gift to cover two years' salary.

To **Sandra Lydick** and **Nancy Woods**, both serving appointments in the Central Texas Annual Conference, who have been named co-editors for the *Yellow Ribbon*, the newsletter for the National Women's Caucus of the United Methodist Church.

To **Jean Caffey Lyles**, senior news editor of *The Lutheran* since 1987 and a veteran religion journalist, who has joined the staff of the United Methodist News Service as director in Evanston, IL.

To **Anne Marshall**, a senior community relations specialist for the Oklahoma Human Rights Commission, who has been elected an associate general secretary of the United Methodist Commission on Christian Unity and Interreligious Concerns.

To **Laura J. Okumu**, editor of *The Interpreter* magazine, who was honored as "Communicator of the Year" by the UM Association of Communicators (UMAC).

To **Charlotte O'Neal** and **Maude M. Turpin** (deceased), who were inducted into the UM Communicators Hall of Fame.

To **Diane O. Pinney**, treasurer of the General Board of Pensions since 1987 and liaison to the

General Commission on the Status and Role of Women, who has been named assistant general secretary of the General Council on Finance and Administration with responsibility for administering the local church insurance program. She will succeed **Ruth Ann Baumeister**, who is retiring. Also to **Gail Whitson-Schmidt**, who has been named to succeed Pinney as treasurer of the General Board of Pensions.

To **Anna Rhee**, program associate for the Washington-based United Methodist General Board of Church and Society, who has been named executive secretary for public policy for the Women's Division of the General Board of Global Ministries.

To **Patricia Spearman**, pastor of Jackson Chapel UMC in San Marcos, TX, who will receive a 1991 National Circuit Rider Award honoring contributions to church growth. Since her 1989 appointment to what was then a circuit charge, attendance has more than tripled, and per capita giving has nearly doubled. Her 108-member church receives more than \$3,000 a month in tithes, and the budget has increased from \$19,000 to \$82,000. ■

Subscribe, contribute to Yellow Ribbon newsletter

The National Women's Caucus of the United Methodist Church is now accepting subscriptions for its newsletter the *Yellow Ribbon*. The newsletter is published prior to General Conference with information about legislative issues, and then published daily (except Sunday) at General Conference.

To subscribe to the pre-conference and Louisville issues, send a check for \$20 payable to National Women's Caucus to Judith Johnson-Siebold, 713 Castle Garden Rd., Vestal, NY 13850.

To offer assistance with such things as art work, writing, and editing, contact Nancy Woods, Richland Hills UMC, 7301 Glenview, Ft. Worth, TX 76180.

Ecumenical clergywomen's retreat is announced

An ad hoc group of clergywomen is working to realize a dream—an ecumenical retreat. The theme is "Birthing the Church into the 21st Century: An Ecumenical Retreat for Clergywomen."

The retreat, to be held at Ghost Ranch Presbyterian Conference Center, Abiquiu, NM, is an opportunity for clergywomen and other women of faith to rest and refresh, to explore womanist perspectives on faith, and to network for the renewal of the church.

Plans call for gathering Sunday, May 17 for dinner and closing on Friday, May 22 after breakfast.

For information on program, leadership and costs, contact Carol Gailey, 703 Fifth Avenue, Sibley, IA 51249. (712) 754-2892.

Perryman Scholarship opens applications process

The \$2,500 Leonard M. Perryman Communications Scholarship for Ethnic Minority Students is accepting applications for the 1992-1993 academic year. Presented by

UM Communications, the award is offered in recognition of Perryman, a journalist for the UMC for nearly 30 years.

The scholarship is intended to aid ethnic minority undergraduate students (junior or senior) who intend to pursue a career in religious communication and attend an accredited institution of higher education.

The purpose of the scholarship is to enable the recipient to continue his/her studies in communication and to promote a level of excellence in communication on the undergraduate level by an ethnic minority student. The term communication is meant to cover various media as audiovisual, electronic and print journalism.

Application forms may be obtained by writing to Scholarship Committee, UM Communications, Suite 1901, 475 Riverside Drive, New York, NY 10115. Deadline for completed applications is March 30, 1992.

Journalism Fellowship accepting applications

The annual \$6,000 Stooddy-West Fellowship in Journalism is accepting applications for the 1992-1993 academic year. The award, presented by UM Communications, is offered in recognition of the professional competence and inspired service of Dr. Ralph Stooddy and Dr. Arthur West, leaders in public relations and Methodist information in the UMC from 1940-1975.

The grant will assist a Christian engaged in religious journalism, or one planning to enter this field, in taking graduate study at an accredited school or department of journalism of his or her choice.

The purpose of the fellowship is to enhance the recipient's professional competence and thereby help to perpetuate the standards exemplified by Ralph Stooddy and Arthur West. Religious journalism is broadly interpreted to include audiovisual, electronic and print journalism.

Application forms may be obtained by writing to Fellowship Committee, UM Communications, Suite 1901, 475 Riverside Drive, New York, NY 10115. Deadline for completed applications is March 30, 1992.

Harkness Scholar program now taking applications

The Georgia Harkness Scholar in Residence option at Garrett-Evangelical Theological Seminary (G-ETS), Evanston, IL, invites interested church women, both lay and clergy, to apply for a sabbatical year on campus.

The program is designed for women who wish to spend a sabbatical year renewing and developing their knowledge of the growing field of feminist studies in theology, to enhance their work in the church, in education, or in other areas of work, as well as their own personal development.

The option allows one or two women to spend a year in residency engaged in feminist and other theological studies. G-ETS offers subsidized housing at the student rate and free auditing privileges in any class, as well as library privileges. The WomenIMAGES Center offers space for study and networking with women students.

G-ETS is part of the 12-seminary Association of Chicago Theological Schools, where additional opportunities for women's religious studies are available. It is located on the campus of Northwestern University with access to major library resources and an active women's studies program.

Interested women should begin the application process by contacting Dr. Rosemary Ruether or Dr. Rosemary Keller by April 1. Written materials including a letter of interest and resume/vitae should follow by May 1. Write to Dr. Ruether or Dr. Keller, Co-Chairs, Institute for the Study of Women in Church History, G-ETS, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3900. ■

Yes!

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.

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FULL AND EQUAL PARTICIPATION OF WOMEN

WHAT CAN YOUR ANNUAL CONFERENCE CSRW AND LOCAL CHURCH SRW DO TO FOSTER CHANGE?

The General Commission on the Status and Role of Women (GCSRW) is mandated by The Book of Discipline (Para 2202) to bring about the "full and equal participation of women in the United Methodist Church." As GCSRW works with Annual Conference Commissions on the Status and Role of Women (AC/CSRW), and through them Local Church Work Areas on the Status and Role of Women, the question that informs our work is "What obstacles stand in the way of full and equal participation of women?"

In this pullout of The Flyer, we want to offer ideas to help annual conferences and local churches discern the issues and needs facing women in their communities of faith and in their communities at large. By naming these issues that disempower women, we may all be enabled to work toward fostering change that can empower all persons to participate in the ministry of Christ.

Impact of women's issues on the church, society

We continue to question just how important issues affecting women are to the fabric of life in our church and our society. There are those who would say that women's issues receive too much attention, that women have achieved equality, and that it is time to worry about more important issues. There are others who acknowledge that women's issues are beginning to be addressed, that some progress has been made toward equality of women, and that many pressing issues continue to interfere with women's rights to full and equal participation in church and in society.

According to a recently released study by the General Council on Ministries of the United Methodist Church, women's issues are indeed important to the church. In "A Delphi Study of Future Issues Impacting The United Methodist Church," a panel of participants included clergy and laity, local and beyond-the-local church, lay leadership and active bishops, women and men, younger and older, formally and informally educated, and a broad representation of white and racial ethnic persons.

Among the 10 out of 67 societal issues rated "Most Important" to the future of the United Methodist Church are "feminization of poverty" and "equality for women," ranking fifth and seventh, respectively, in a rating scale that ranked "racism" as the first in importance with the next six items grouped closely in importance, followed by three items of lesser importance.

As the report states:

Responding to a statement that "Feminization of poverty is no longer a widespread social problem by 2000," 76 percent of the panel thought this was a very desirable situation for future church programming. . . . However, the panel did not see a very strong chance that it could happen in this decade.

The report goes on to say:

Political and economic equality for women is the seventh issue for future ministries. The . . . panel ranked the scenario statement on equality for women among the most desirable and important facing the church. . . . A majority of the panel believe that political and economic injustice will continue and it will be a source of tension between males and females for another generation.

Clearly, the feminization of poverty and equality for women are two of many issues that stand in the way of full and equal participation of women. While we might list other issues, the GCOM study highlights how significant women's issues are to our church's lay and clergy members.

Ministry ordained at baptism

A sermon presented at the December 1991 meeting of the General Council on Ministries (GCOM) provides us with one woman's framework for understanding the necessity for empowering laywomen and laymen in living out their Christian faith.

In her sermon, Pat Cailbeck Harper, Laywoman from Yellowstone Annual Conference and member of GCOM, calls for clergy and lay persons to act out of a new paradigm of Christian ministry. As she explains, "A 'paradigm' is a set or system of beliefs and values that form a way of perceiving things, or a way of ordering our lives." The following excerpts from her sermon outline her position:

The old paradigm of ministry called for clergy (mostly male) as ministers to sick and sinful laity. The new paradigm of ministry views ministry as the vocation of all Christians, not just the ordained clergy. . . . The new paradigm also says . . . that the only ordination needed for ministry is in fact baptism.

Do you remember your own baptism—or at least the stories your family tells about it? . . .

...I do know that the commitment my parents made when I was months old was a life commitment much like Jesus'. They gave my life to God, born of water and spirit, way before they even knew what I'd turn out to be... Whatever—I was indeed a child of God in whom God was well pleased.

I grew up in a church and society, however, for those next years that sent me powerful, very different messages about the role and status of women—children of God—messages about what was appropriate and acceptable behavior. And I received messages about what was acceptable behavior for me as a lay person. You see "ministry" was the realm of MALES in my church: I had a male clergy, a male bishop, male youth leaders, and a male God. "Ministry" was something my pastor did particularly on Sunday and at church camp. I certainly had no inkling as a young woman that I had a ministry of my own—certainly I didn't know I had a right to claim my own ordination to ministry received at my baptism.

continued on next page

Not until I became fed up with the real cruelty and ugliness of sexism and exclusion in my church, and sex discrimination in the workplace, including sexual harassment...not til I knew that pain did I get angry enough to claim my own role in justice ministry.

I found an extraordinary thing as a young adult, I found nurturing and training for this growing new sense of lay ministry among lay women leaders of our church. I found the United Methodist Women and the Women's Division. I know that many of you do also know what it has meant to your life to get close to these power-full lay women in ministry. I suspect that here is the real reason why our work as lay women ministers is often so controversial to some in the church—our lay ministry is power-full and relevant because it stays in touch with the pain and joy of women and children at home and around the world.

One of those extraordinary women is Mercy Oduyoye, a ... Third World woman theologian. She described what many lay men and lay women must feel in relating to Jesus amidst an established institutional Church that marginalizes us. In describing what African women feel about Jesus, she says that "women's bonding with Jesus is that of persons who, while marginalized by society, continue to call attention to the periphery and to act as if that were the center." [From "Introduction," *With Passion and Compassion: Third World Women Doing Theology*, ed. V. Fabella and M. Oduyoye.]

...Even while marginalized we can continue to call attention to the periphery and act as if it were the center. Like Jesus did. ...

Aren't we hearing messages from the "periphery" of our institutional church today? Messages about inclusion and exclusion...about multicultural interdependence and strength through diversity...about the status of women and youth in our church...and yes, about ministry.

My local church is full of lay persons who see their lives' work as their "ministry"—ministries of medical service, healing, counseling, recovery, child-raising, law, legislating, commerce, snow removal and road services, auto repair, or quality management. ...

Our pastors agree and see their role as cheerleaders, spiritual guides, networkers, coaches, counselors, always listeners and enablers of laity in their ministries. They also see it as an excellent strategy to prevent their own burnout! ...

Lest you think I am suffering from illusions of fantasy, I assure you I am aware this understanding of laity in ministry as the CENTER of the church is not yet the norm. And don't think I don't know this means trouble. ... If we as laity started living our lives Monday through Sunday as if it were truly a ministry, we'd be causing all kinds of changes, all kinds of questioning, all kinds of miracles—and not just on Sunday!

And I know that there are some clergy who still labor unfairly under the overwhelming expectation that THEY are THE ministers of this church, responsible for all the real searching, saving, singing, salvaging, and sacrificing. ...

I know that we are "straining forward" to claim our own full sense of ministry as laity and as clergy. I can see it in proposals for Older Adult ministries, Hispanic and Native American ministries, and ministries with hearing impaired persons. Our small membership churches have known the power of the ministry of the laity for a long time. . .

The Old Paradigm of ministry doesn't have to crash...I believe there are ways to hold to the values and truths that will serve us well through all paradigm changes. But the questions that remain for me are "Can our church hear the voices from the periphery in time to affect a helpful

transition to new ways of ministry and inclusiveness?" "Can lay people learn to claim our full rights to ministry ordained at our baptism?" "Can clergy know that less can be more?" [From "Problems of Lay Ministry in the World," H. Barry Evans, *Action Information* (Nov./Dec. 1988), The Alban Institute, 4125 Nebraska Ave., NW, Washington, DC 20016.]

...If we were to mobilize all our lay people as well as our clergy to do the business of our daily lives as if Jesus were doing it beside us...we would have powerful influence for caring and ministry in every office, home, store, service, or factory where we had a lay person. We would learn that the "overwhelming problems" of our society would be more manageable when facing a ministerial force of 9 million!

For we are all members of the body of Christ with different gifts and equally valued callings. We are talking not only about sharing joys and pain but sharing power. Sharing power is never an easy thing for a great established institution like the United Methodist Church because we suffer from the old paradigm of power: power as a finite resource. The new paradigm holds power as an infinite resource to be shared.

The paradigm of ministry has already changed. ...

Discerning issues in local communities

The General Commission on the Status and Role of Women, charged with empowering annual conference and local church leadership, continues to recognize that women have not yet achieved the goal of "full and equal participation." As the GCOM study indicates, the goal has not yet been achieved in society.

Other studies have indicated, as we might expect, that what happens in society, also happens within church communities. Some of the most dramatic examples are those of domestic violence against women and sexual harassment within the church. As Harper has emphasized, we cannot separate our Christian faith from our everyday lives. Thus, the General Commission urges annual conferences and local churches to discern the issues that disempower women in their communities and to work toward eliminating those roadblocks.

To work toward the goal of empowering women, GCSRW suggests the following approaches:

■ Support ongoing work: Find out about the ongoing work to empower women that has already begun in your annual conference and local church. Discuss ways that your group can continue and expand that work.

■ Sponsor listening events: Hear what women and men are saying about their joys and their pains within church and society. The General Commission and some annual conference commissions have developed models for listening events that enable your group to listen while others speak of their needs.

■ Distribute information: Gather and distribute information to help persons find the resources and services they need to assist with the problems they face. Consider compiling handouts that discuss steps to take to address sexual harassment, community support for single parents, advocacy organizations and shelters for abused women and children, and church and community counseling services.

For more information on these and other ideas for empowering women, contact the General Commission on the Status and Role of Women, 1200 Davis Street, Evanston, IL 60201. (708) 869-7330 ■

Reflections on the International Clergywomen's Consultation

by Leslie D. Hall, Eugene, OR

The following reflections are reprinted by permission from *The Alabaster Jar*, a newsletter for women in ministry in the Oregon-Idaho Conference. These reflections capture some of the spirit of the "Illumination of the Holy," the United Methodist International Clergywomen's Consultation attended by over 900 women and men, August 5-9, 1991, at St. Charles, IL.

The event, sponsored by the Division of Ordained Ministry, Board of Higher Education and Ministry, led by Lynn Scott, included 24 clergywomen from South Korea, 3 from New Zealand, 2 from Ghana, 2 from Germany, and 1 each from Taiwan, Zimbabwe, Angola, Sierra Leone, Great Britain and Nigeria. Aivelde Nalla and Bishop Judith Craig were co-chairs of the design team for the consultation.

*Shared journeys,
divergent paths,
roads less traveled . . .*

*Laughter, learning, planning,
tears, praying, eating,
anger, worship, caucusing . . .*

Freeing dance, haunting images, remembered dreams . . .

Inner music, giant puppets, women of all sizes, ages, countries . . .

New sisters, old friends, years flying by . . .

Memories awakened, Callings intensified, Suffering shared . . .

*A kaleidoscope of colors and languages,
light and darkness, pain and joy . . .*

*Small groups bonded
moments of loneliness,
giggling late into the night . . .*

*.Honoring those before us,
encouraging those behind us,
learning to walk in partnership . . .*

*The Holy Illuminated—
in inner holiness, in shared grace, in forgiven anxieties . . .*

*The grace of God upon the assembly,
Creator-Mother, Christ-Brother, Spirit Sister, entwined and illumined . . .*

*New Life brought forth:
in the gathering of God's daughters and sons,
refreshed and renewed for the journey . . .*

*Postscript:
Hugging goodbyes, almost-missed planes, addresses to swap
Families reunited, ministries returned to, the journey continues . . .*

Leslie Hall, clergy member of the Oregon-Idaho Annual Conference, is serving in an appointment beyond the local church as a consultant and speaker on issues of communication and gender dynamics. Hall is available to consult, lead retreats and preach on issues such as communication styles, gender dynamics, male/female continuum toward partnership, and changing family/changing church. For more information, call her at (503) 344-5170 or (503) 345-3047. ■

Attention GC delegates: Orientation for 1992 Pre-General Conference May 5

Women delegates to 1992 General Conference are invited to Pre-General Conference orientation on Tuesday, May 5, 1992 from 8 a.m. to 12 noon at the Convention Center in Louisville, KY.

The orientation, sponsored by the General Commission on the Status and Role of Women and the Women's Division of the General Board of Global Ministries, carries the theme "Living Out a Vision of an Inclusive Church."

The methods used will include skills development, issue awareness, understanding the churchwide studies, exploring questions of relocation/restructure and the mission of the church, and discussing legislative issues in small groups.

WomenSpace will be available in the convention center as a resource center for delegates. ■

GCSRW approves legislation for '92 General Conference

At its Sept. 26-29 meeting, the General Commission on the Status and Role of Women (GCSRW) approved new legislation for 1992 General Conference that includes provisions for family leave for ordained clergy, recommendations that annual conferences provide child and dependent care at meetings, and language to provide clear documentation to diaconals and prospective clergy members on evaluations and decisions made about them.

Other legislation approved calls for: representation of one-third laywomen, one-third laymen, and one-third clergy on general church and annual conference bodies; a change of the word "Father" to "Creator" in the preamble of the Social Principles; and additional language in the *Book of Discipline* allowing ministry in response to the AIDS crisis, despite restrictions on funds to groups promoting the acceptance of homosexuality.

A more detailed listing and discussion of pending 1992 General Conference legislation will appear in the next issue of *The Flyer*. ■

Status Report

More women, ethnics to attend GC in 1992

When 998 voting delegates to the 1992 General Conference assemble in Louisville, KY, next May 5, they will include slightly more women and racial and ethnic persons than ever before.

The number of clergywomen elected to the 1992 General Conference rose sharply from 1988, but a drop in the number of laywomen delegates cut the overall gain in women to about 1 percent above 1988, or a total of 303. Of the 441 clergy delegates, 81 will be women. The 158 racial ethnic delegates elected for 1992 is about 1 percent higher than the 1988 total.

—*Methodists Make News*, Sept. 6, 1991

Women's Division drops move to amend abortion stand

Directors of the General Board of Global Ministries Women's Division have rescinded a recommendation made last spring to amend the United Methodist Social Principles on abortion.

In April, the division approved a proposal to the church's 1992 policymaking General Conference to add that governmental laws and regulations "...should not intrude into private decisions concerning reproductive rights." Officials of the agency said "since April, several concerns about the wording have come to our attention. Therefore, we recommend rescinding this recommendation so that the Social Principles remain as voted by the General Conference in 1988."

—*The United Methodist Reporter*, Nov. 15, 1991

UM Women report harassment

Stories of harassment in both the church and the secular world were heard during the annual meeting of Women's Division of the United Methodist Church's Board of Global Ministries Oct. 16-19.

One woman said 50 years passed before she could finally talk about how a pastor had made sexual advances toward her. Another recounted how she had been sexually harassed by her supervisor when she had worked in a handbag factory 25 years earlier.

On Oct. 10, the Women's Division's section of Christian social relations sent a letter of support to Anita Hill as she began her widely televised testimony before the Senate Judiciary Committee.

—*Methodists Make News*, Oct. 25, 1991

Bishops pledge vigilance on sexual harassment policies

United Methodist bishops said they would "be vigilant in ensuring" clear and effective policies and grievance procedures dealing with sexual harassment in their areas of supervision.

Educational efforts to help United Methodists understand the issues of harassment and sexual misconduct also were endorsed. Included would be training for bishops, district superintendents, clergy, local churches and church-related institutions.

—*Methodists Make News*, Nov. 15, 1991

Commission Talent Scout

The *Flyer* suggests you contact the prospective employer by phone where possible prior to submitting an application.

Church History Faculty, Methodist Theological School in Ohio. Tenure-track position in Church History, with specialization in Reformation and/or African-American religious history for Fall 1992. Rank and salary open, dependent on qualifications and experience.

In addition to the basic M.Div., the school offers masters degrees in alcohol and drug abuse ministry, Christian Education, Theological Studies and Liturgical Arts. Candidates should be prepared to teach introductory level courses, as well as advanced seminars in the context of such a seminary community. Active commitment to and involvement in the life of the church is important. Minorities and women are encouraged to apply.

Review of applications will begin Jan. 20, 1992, and continue until position is filled. Send letter of application with vita/dossier and letters of reference to: Frederick C. Tiffany, Dean, Methodist Theological School in Ohio, P.O. Box 1204, Delaware, OH 43015. (614) 363-1146.

Faculty Openings, Perkins School of Theology, Southern Methodist University. Tenure-track positions are open in the following fields: Church Music (Send C.V. to Office of the Dean, Perkins School of Theology, SMU, Dallas, TX 75275 by March 1); Christian Education (Send C.V. to Office of the Dean, Perkins School of Theology, SMU, Dallas TX 75275 by April 1); and Systematic Theology (Send C.V. to Leroy Howe, Perkins Hall of Admin., SMU, Dallas, TX 75275 by April 1).

Ph.D. degree or equivalent degree and demonstrated competency in teaching and scholarship required. Women and ethnic minority persons are encouraged to apply. ■



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