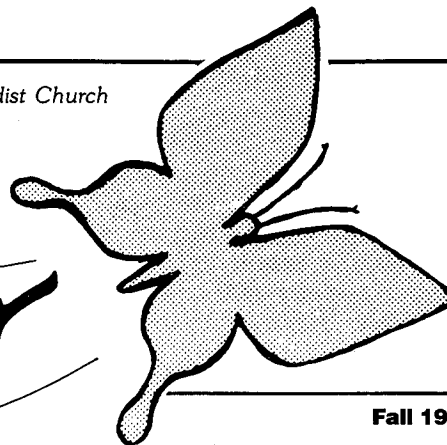


The Flyer



Vol XI, No. 3

Fall 1990

GCSRW continues to ask . . .

What role does church play in lives of women?

Since its inception in 1972, the General Commission on the Status and Role of Women (GCSRW), in its ongoing work as advocate, catalyst, and monitor to empower women and transform the church, continues to ask what role the church plays in the lives of women.

As the 1988 *Book of Discipline*, paragraph 2203, states, the Commission has the responsibility to "foster an awareness of issues, problems, and concerns related to the status and role of women, with special reference to their full participation in the total life of the church at least commensurate with the total membership of women in the United Methodist Church."

This commitment, as the *Book of Discipline* points out, confirms that the UMC is "part of the Universal Church, rooted in the liberating message of Jesus Christ, that recognizes every person, woman or man, as a full and equal part of God's human family."

While we can cite some positive changes for women in the church and the world—women serving in more diverse leadership roles in the church and society, women choosing the roles they will fulfill in the family and society—we recognize pressing needs that continue to demand the attention of the church.

To empower the church to educate its

constituencies and to initiate appropriate programs to meet the needs of women, the Commission offers below an outline of social issues of immediate concern to women and questions the church may ask about those issues.

Volunteers

The number of women working outside the home has gone from a third in 1960 to more than half of the population of women in the 1990's.

Where will churches get their volunteers? What is the impact on volunteerism when more women work outside the home?

Family structure

Single parent families are headed predomi-

nantly by women. One of every four children is raised by a single parent who is a woman.

Does the church continue to hold an image of a nuclear family or is that image shifting? What support does the church offer single parents?

Aging population

By the next century, the population of elderly will double and the number of care givers will decline. The average American woman spends 17 years raising children and 18 years helping aged parents.

How is the "greying of America" reflected and perhaps magnified in the church? How do personnel policies and benefits packages acknowledge the realities of child/elder/

continued on the next page

Linda Thomas resigns as GCSRW president to pursue Ph.D, teach at Iliff

The General Commission on the Status and Role of Women has announced the resignation of Linda E. Thomas, President of the Commission since 1988. Thomas's resignation was to become effective with the election of a successor at the 1990 annual meeting September 27-30. [See related article on page 5.]

According to her letter of resignation, Thomas says, "It is with sadness that I resign to take advantage of an exciting opportunity. . . . With joy, I have accepted a position on the faculty at Iliff School of Theology in Denver as an Instructor in Anthropology and Ministry, beginning January 1991. Iliff has granted me a sabbatical to facilitate my completing my Ph.D. degree. I will be going to The University of Capetown (South Africa) as a Visiting Research Scholar for six months beginning June 1991 to conduct my required field research, using my Women of Color

Scholarship from the Board of Higher Education and Ministry."

Thomas points out that she will continue as a member of the Commission and that her resigning as President in September "will enable the Commission to elect a new president who can provide leadership as 1992 General Conference approaches and who can bridge the transition into the next quadrennium."

Commenting on Thomas's resignation, Nancy Grissom Self, current Coordinator of the General Secretariat of the Commission, emphasizes, "While we are disappointed at losing the presidential leadership of Linda Thomas, we celebrate this important opportunity and the new ministry she is undertaking. We are confident that Linda's successor will continue to lead the Commission toward another quadrennium dedicated to helping our church achieve full participation of women." ■

In this issue...

- **Women District Superintendents**, newly appointed and concluding
- **Pullout:** Rich Woman/Poor Woman: a dialogue. An Encounter with Jesus, a skit. ED resources
- **Local church feature:** Arthur (IL) UMC
- **And more....** in regular *Flyer* features

First-time District Superintendents at August event



A Training Event for Cabinet Members, held in August at Lake Junaluska, NC, included women serving for the first time as district superintendents (named along with their conference) and conference council directors (as indicated): From left to right, front row—Joan Gray LaBarr, North Texas; Charlotte A. Nichols, Peninsula; Mary Brown Oliver, Baltimore. Second row—Dolores B. Queen, Western North Carolina; Tompsie Smith, Iowa; Jacqueline Meadows, California-Nevada; Susan Bowman, East Ohio; Judith

A. Olin, conference council director, East Ohio; J. Jeannette Cooper, West Ohio. Back row—Molly C. Turner, West Michigan; Anita L. Iceman, Desert Southwest; Mary Ellen Meyer, Missouri East; Mary Jo Zimmerli, Baltimore; Margaret Rush, Rocky Mountain; Frances Swartz, Southern New England; Carole Cotton-Winn, Louisiana; Sharon Rhodes-Wickett, California-Pacific. Rhoda Peters, conference council director, Louisville, who was not in group photo is shown in photo at right.

Role of the church in women's lives from page one

dependent care? How do we support or relieve the care givers, the majority of whom are women?

Divorce

The divorce rate has doubled since 1965. Projections indicate that half of first marriages will end in divorce.

How is divorce viewed as it invades the church and clergy as well?

Political involvement

The number of women elected to public office has more than tripled at local levels, but the U.S. Congress does not reflect the change.

Women have mobilized into more sophisticated political activity in the private and public sectors, on both sides of the issues—suffrage, Equal Rights Amendment, abortion, family leave.

Church women stand on both sides of the issues. How does the church facilitate informed debate?

Professional women

The number of women in the professions has increased dramatically:

| | 1972 | 1990 |
|------------|----------|-------------|
| Lawyers | 7,500 | 180,000 |
| Physicians | 15,672 | 108,200 |
| Engineers | 7,404 | 174,000 |
| UMC clergy | 371 (1%) | 4,000 (10%) |

UMC seminary students include 30 to 50 percent women, many of whom are beginning a second career.

Is the church prepared to use the services of these women and other professionals?

Family leave

Increasing numbers of companies offer paid benefits to support maternity/paternity leave for all employees. For example, IBM allows unpaid family needs leave for up to three years with benefits and return to the original job.

In 1976, the church adopted a maternity leave policy. In 1980, it adopted a maternity/paternity leave policy and offered less-than-full-time employment to clergy.

How will the church respond to other kinds of leaves required by clergy and other professionals?

Violence

A woman is beaten every 18 seconds. A woman is raped every six minutes. Three out of four women experience at least one violent crime in their lives.

What kind of nurture, safety, and support does the church provide for the victims of violence? How do we equip clergy and laity to respond without condemning the victim?

The mission of GCSRW still moves and inspires those who believe that all God's children should have equal access to all areas of the church structure. As it works to fulfill the promise of its mission, the Commission strives to be the instrument by which issues may be recognized and addressed and brought to the attention of the entire church.

The challenge continues as well on the local, district, conference, and jurisdiction levels to bring about a church and society of liberation for all creation. In all places touched by the church, we must continue to ask, "What does the church offer women within and without its circle of care?" The answers we help formulate will have a dramatic impact on the quality of life for all persons well into the next century. ■

Options for Action

North Georgia presents Lampighter Awards

In March, the North Georgia Annual Conference Commission on the Status and Role of Women (AC/CSRW) sponsored "A Gathering of Women." Five women from the conference were presented Lampighter Awards for their "outstanding leadership in ministry by, with and for women."

Recipients of the award included The Honorable Eleanor Richardson, a member of the Georgia House of Representatives for 16 years and first vice-chairperson of the AC/CSRW; Sally Curtis Askew, a member of the Judicial Council of the United Methodist Church; Martha King, a long-time leader in women's work in Georgia; Ruth Rogers, the first clergywoman to be ordained in the conference; and Marie W. Copher, a well-known social worker and a leader of women.

Richardson has been responsible for many laws which have improved the status of women, children and older adults as she worked in the Georgia law-making body. She is active in the Glenn Memorial United

Methodist Church where she serves on the Administrative Board, the Council on Ministries, and the Board of Trustees.

Askew, employed as assistant public services librarian at the School of Law Library, University of Georgia, is a member of the State Bar of Georgia. In 1988, she was elected by the General Conference to the Judicial Council, a nine-member church court often referred to as the "Supreme Court" of the United Methodist Church.

King is a retired public school educator, having been a classroom teacher, an administrator, a coach and a counselor. She chairs her sub-group of United Methodist Women and the Trinity United Methodist work area on the Status and Role of Women. She is on the Conference Council on Finance and Administration, is a certified lay speaker, is frequently a mission interpreter, and teaches her Sunday School class.

Rogers was the first woman to be ordained as a clergywoman in the North Georgia Annual Conference, ordained in 1949. Despite a good education at Agnes Scott College, Georgia Tech, University of Georgia, and Candler School of Theology, she found it difficult to be accepted and to receive appointments.

Copher was employed for many years by the Department of Human Resources. She has written many articles on adoption and foster care. She served eight years as a director on the Board of Mission; was a member of the General Board of Pensions and of the Conference Board of Pensions. She is the historian of the North Georgia Annual Conference United Methodist Women.

The gathering also featured three workshops: They were "Managing My Time and Stress," led by Marie Bridges; "My Health From A to Z," led by Lola E. Parks; and "The Local Church COSROW Representative," led by Lavinia Morgan and Bettye Corcoran.

Troy AC to mark centennial of Georgia Harkness' birth

The 1991 Troy Annual Conference will be celebrating the centennial anniversary of Georgia Harkness' birth and invites greetings from others.

Harkness, 1891-1974, was a herald of peace, justice and equality and will be remembered especially for her 30-con-

tinuous-year effort toward legislation enabling clergywomen's full membership in the then Methodist Church. This legislation was finally enacted in full at the 1956 General Conference.

Troy AC encourages each annual conference to send greetings to the Troy AC on this occasion. Other ACs are also invited to recognize this anniversary in some way representative of her life.

For further information, please contact Loise L. George, 32 Benedict Street, Castleton-on-Hudson, NY 12033. (518) 732-2128. ■



The Division of Diaconal Ministry, General Board of Higher Education and Ministry has announced that it is accepting applications for the Diaconal Advance Fellowship Award for 1991. The deadline for applying is March 1, 1991.

The fellowships are awarded each year to diaconal ministers who are engaged in doctoral studies and plan to teach in seminaries or work as administrators in schools or agencies of The United Methodist Church.

For information and applications, contact the Division of Diaconal Ministry, GBHEM, P.O. Box 871, Nashville, TN 37202. (615) 340-7373. ■

The Flyer

Fall 1990
Vol. XI, 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 72 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 \$5.

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:

Linda Thomas, President * Joetta Rinehart, Vice-President * Winonah McGee, Secretary

General Secretariat:

Kiyoko Kasai Fujii * Cecelia Long * Nancy Grissom Self

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

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Printed on recycled paper.

Annual Meeting of General Commission on the Status and Role of Women

Sept. 27-30, 1990
Mt. Alverno Retreat Center
Redwood City, CA

"Celebrate and Witness:
Glancing Visions of God"

Resource persons:
Virginia Mollenkott
Tex Sample

Ovations

To **Donna Anderson**, who is the first woman to be elected to the Investment Committee of the General Board of Pensions.

To **Mary Lou Santillan Baert**, a faculty member of Perkins School of Theology at Southern Methodist University in Dallas, who has begun new duties as managing editor of *El Aposento Alto*, a Spanish-language devotional guide published by the Upper Room.

To **Dame Nita Barrow**, a Methodist from Barbados and one of seven World Council of Churches presidents, named governor-general of Barbados by Queen Elizabeth II.

To **Johnnie Cordell Breed**, an automobile company official, who has contributed a \$1-million gift to United Methodist-related Columbia (SC) College to help establish a Leadership Center for Women.

To **Violeta Barriou de Chamorro**, president of Nicaragua, who attended for a year in the 1940s the former Blackstone (VA) College for Girls that now houses the Virginia United Methodist Assembly Center.

To **Helaire Echo-Hawk**, who has been named outreach worker by the Native American Urban Ministry to serve Native Americans in the Greater Seattle area.

To **Cynthia Edgerly**, who is the first woman ever elected lay leader of the New Hampshire Annual Conference.

To **Linda Kay Eggink**, a student at Methodist Theological School in Ohio, who has been named the 1990-91 student associate pastor of Wesley's Chapel in London.

To **Sheila Flemming**, Board of Global Ministries associate general secretary for mission personnel, who is leaving that post in September to become an associate professor of history at United Methodist-related Bethune-Cookman College, Daytona Beach, FL.

To **Benjamin Garrison**, pastor of the United Methodist Church, Seward, NE, and member of the first General Commission on the Status and Role of Women, who received an award from the Nebraska Pro-Choice Coalition for his "outstanding contributions to the pro-choice movement in Nebraska."

To **Ondina Gonzalez**, former member of the General Commission on the Status and Role of Women (GCSRW), who has been named associate director of the Mission Resource Center, General Board of Global Ministries.

To **Rehema Imathiu**, a Methodist student of Brevard College from Meru, Kenya, who served

as international hostess during the summer at the World Methodist Council's International Headquarters and museum at Lake Junaluska, NC.

To **Penny Jamieson**, an Anglican priest from Christchurch, New Zealand, who has been elected bishop of Dunedin.

To **Kathryn Johnson**, a United Methodist pastor in Boston and formerly a mission intern in the Philippines, who has been named executive director for the Church Coalition for Human Rights in the Philippines, based in Washington.

To **Angela Gay Kinkead**, a diaconal minister in the West Virginia Annual Conference, who has been nominated as executive director of the United Methodist National Youth Ministry Organization.

To **Shirley Montoya**, Iliff School of Theology, Denver, who is one of four students at United Methodist theological schools who are the first to receive scholarships totaling \$17,500 from a fund earmarked for Native Americans.

To **Sung Ja Lee Moon**, who is the first Korean woman to be ordained an elder in the Northern Illinois Annual Conference.

To **Rhoda A. Peters**, a diaconal minister, who is the first woman and first layperson named council on ministries director in the Louisville Annual Conference.

To **Sharon Ringe**, professor of New Testament at Methodist Theological School in Ohio, who has received two grants from the Association of Theological Schools in the United States and Canada for teaching and research in Costa Rica. The grants will finance a teaching project at Seminario Biblico Latinoamericano in San Jose, Costa Rica, and research for a book on social metaphors for salvation in the Gospels.

To **Wilma Joan Roberts**, who has been elected assistant general secretary for administration, World Division, General Board of Global Ministries.

To **Paul Santillan**, former GCSRW member, who has joined the Northern Illinois Conference staff headed by Carolyn Henninger Oehler, GCSRW president, 1978-1984.

To **Margaret Sonnenday**, a United Methodist from St. Louis, who heads a National Council of Churches panel that is expected to submit in mid-November a candidate for general secretary of the ecumenical agency.

To **Leslie Stevens**, North Texas Annual Conference, and **Linda Volland**, Nebraska Annual Conference, who are recipients of the Diaconal Advance Fellowship Award for 1990, awarded by the General Board of Higher Education and Ministry.

To **Alice Tabiendo-Cruz** and **Lina D.**

continued on next page

And, ovations to...

... the newly appointed women district superintendents in the U.S.:
(The following list represents information received through July 31. Please notify **The Flyer** of anyone whose name does not appear. See November, 1989, issue for a full list of women district superintendents.)

Susan Bowman, East Ohio
J. Jeannette Cooper, West Ohio
Carole Cotton-Winn, Louisiana
Anita L. Iceman, Desert Southwest
Joan Gray LaBarr, North Texas
Jacqueline Meadows, California-Nevada
Mary Ellen Meyer, Missouri East
Charlotte A. Nichols, Peninsula
Mary Brown Oliver, Baltimore
Dolores B. Queen, Western North Carolina
Sharon Rhodes-Wickett, California-Pacific
Margaret Rush, Rocky Mountain
Tompsie K. Smith, Iowa
Frances Swartz, Southern New England
Eleanor J. Swoboda, Pacific Northwest
Molly Turner, West Michigan
Mary Jo Zimmerli, Baltimore

To women district superintendents who have completed their terms:

Caroline B. Edge, Southern New England
Mary Kraus, Baltimore
Judith A. Olin, East Ohio, now conference council director

Status Report

High court awards damages in gender-bias case

The U.S. Supreme Court has supported an English professor's claim that United Methodist-related Boston University had denied her tenure on the basis of gender.

The June 18 ruling upheld an earlier decision by an appellate court in favor of Julia Prewitt-Brown, who filed suit against the university after her 1981 tenure bid was rejected on grounds of academic freedom by John R. Silber, president of Boston University, the largest UM-related school in the U.S. The court said Prewitt-Brown is entitled to \$215,000 in damages.

—*Methodists Make News*, June 22, 1990.

Coalition's efforts bring changes in Korean Family Law

Tai-Young Less, president of the Women's Alliance for the Revision of the Family Law, reports that Korean Family Law has been revised on the basis of proposals made by the coalition of 88 groups which worked for more than 5 years to achieve this goal.

Change came in these stages:

1957 Married women were granted the right to function legally without the consent of their husbands. They were also given the right to inherit property and to be treated equally in regard to grounds for divorce.

1977 Women received equal status with men in regard to age of marriage without parental consent.

1989 Third revision of the law eliminated all but about 10 percent of discriminatory legislation.

—*Decade Link*, World Council of Churches, June 1990.

Women ministers permitted in another denomination

Overtuning a century and a half of tradition, the small Michigan-based Christian Reformed Church has begun the process of opening all offices of the church to women, including those of elder and minister. Meeting June 19 at the 314,000-member denomination's 1990 Synod in Grand Rapids, delegates voted 99 to 84 to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church."

—*The National Christian Reporter*, July 6, 1990.

Late breaking news

New GCSRW officers elected; Self announces retirement

As this issue of *The Flyer* was going to press, the General Commission on the Status and Role of Women (GCSRW) was concluding its annual meeting, held Sept. 27-30 at Redwood City, CA. Two items of particular importance are reported here, in summary:

GCSRW has elected Joetta Rinehart to serve as President through the remainder of the current quadrennium. Rinehart replaces Linda Thomas who has resigned to commit time to her Ph.D. research during a sabbatical from the new position she assumes in January on the faculty at Iliff School of Theology in Denver. [See related article on page 1.] Rinehart, who became a member of GCSRW in 1984, has served as Vice President since 1988.

Other leadership changes that were approved by the Commission include the following: Winonah McGee, Vice President; Margie Titus, Secretary; Anita Wood, chairperson of Monitoring and Research Work Unit; and Don Williams, chairperson of Finance Committee.

The Personnel Committee announced that Nancy Grissom Self, member of the General Secretariat, has decided to take early retirement from the Commission effective June 30, 1991. Self was instrumental in founding GCSRW in 1972. She has asked for an appointment in California-Pacific Annual Conference. The Commission expects to begin a search process to fill Self's position early in 1991. ■

Feminism is a process of self-discovery

■ It is inclusive and cooperative rather than competitive.

■ It builds relationships between older and younger women.

■ Feminism gives a forum to speak and discuss problems that affect women directly.

■ It is liberation for humanity—by liberating women, men and the whole of society are also liberated.

■ It discourages women from the stereotypes of the patriarchal system.

■ It discourages socialization and oppressive cultures that have been brought about by religion in women's lives.

■ It does not define women in relation to or against marriage.

—From "Women doing theology," in *Womeneus*, April 1990.

Ovations continued from page 4

Villanueva, who are the first women to be appointed as United Methodist district superintendents in the Philippines.

To **Linda Tafolla**, a member of La Trinidad UMC in San Antonio, TX, and a field producer for UM's television magazine program, "Catch the Spirit," who is one of 25 women participating in this year's National Hispana Leadership Institute in Los Angeles and Washington, D.C.

To **Karen Torjesen**, who has been appointed Margo L. Goldsmith Chair in Women's Studies in Religion at the Claremont Graduate School.

To **Gloria Mattison Williamson**, an as-

sistant professor at United Methodist-related Clark-Atlanta University, who has received the \$5,000 Esther Edwards Graduate Scholarship, awarded by the Board of Higher Education and Ministry.

To **Edna L. Williams**, who is the first black person elected to chair the council on ministries in the Alabama-West Florida Annual Conference.

To **Euba Harris-Winton**, former member of GCSRW, who was a keynote speaker at "Black Women: Organizing for Empowerment in the 21st Century," a conference for, by, and about Black women sponsored by the Women's Project of Little Rock, AR. ■

Did you know?

The Center for Disease Control says AIDS is now the eighth leading killer of women of child-bearing age. In 1989, 1,430 women between the ages of 15 and 44 died of AIDS, compared to 813 in 1986, an increase of 75 percent.

—*Associated Press wire*

Commission Talent Scout

The Flyer often receives job notices with no deadlines or very short ones. We suggest you contact the prospective employer by phone where possible prior to submitting an application.

Tenure-track faculty positions, Perkins School of Theology, Southern Methodist University, Dallas. Christian Education, Pastoral Care, Systematic Theology: Ph.D. or equivalent. Demonstrated competency in teaching and scholarship required. Date of appointment, rank and salary negotiable. Apply with curriculum vita by Nov. 15 to Office of the Dean, Perkins School of Theology, Dallas, TX 75275-0133. (214) 692-2138.

Tenure-track faculty position in historical theology/church history, Saint Paul School of Theology, Kansas City. Beginning fall 1991. Preferred area of concentration is the Reformation and/or Early Modern/Modern periods. Interest and ability in integrative team-teaching and a commitment to preparing students for ministry is essential. Send letter of application and dossier before Nov. 19 to Eleanor Scott Meyers, Academic Dean, SPST, 5123 Truman Road, Kansas City, MO 64127. (816) 483-9600.

Director of Center for the Study of Women in Society, University of Oregon. Initial three-year appointment, associate or full professor with tenure for Fall 1991. Ph.D. or equivalent; evidence of excellent research and teaching on women in society. Direct and administer Center activities, facilitate multi-disciplinary re-

search programs, assist in obtaining outside funding. For more information and to apply by Dec. 1, contact Miriam M. Johnson, Chair, CSWS Search Committee, 636 PLC, University of Oregon, Eugene, OR 97403.

Associate Council Director, California-Nevada Annual Conference, San Francisco. Major areas of responsibility are new church development, mission strategy, and ethnic congregations and ministries. For job description and application form, contact James H. Corson, Council Director, California-Nevada AC, P.O. Box 467, San Francisco, CA 94101. (415) 474-3101.

Youth Publications Executive Director, UM Publishing House, Nashville. Formal training in journalism. Knowledge of publishing with a high level of competence in writing and editing. Graduate level training or comparable experience in Christian education, theology, and Bible. Experience in local church education. Knowledge of the UMC. Good management and strong communication and human relations skills. Contact Cindy Knight, UM Publishing House, P.O. Box 801, Nashville, TN 37202. (615) 749-6367.

President, Bread for the World. Contact Search Committee, 802 Rhode Island Ave., N.E., Washington, DC 20018.

Assistant Treasurer, General Board of Global Ministries, New York. To work cooperatively within the treasury department to carry

out the responsibilities of the unit as outlined by the guidelines of the board. Contact Raymond Jones, GBGM, Dept. of Human Resources, Room 1476, 475 Riverside Drive, New York, NY 10115. (212) 870-3600.

Electronic Data Processing Auditor, UM Publishing House, Nashville. Coordinates and monitors the completion of the annual audit plan as it relates to EDP audits. Supervises the development and performance of EDP audits. Evaluates computer hardware, operating software and applications. Contact Vanessa Stewart, UM Publishing House, 201 Eighth Avenue, South, Nashville, TN 37202. (615) 749-6294. ■

Arthur (IL) UMC celebrates Women's History Month

Arthur (IL) United Methodist Church celebrated Women's History Month late and long. Each Sunday beginning April 1 and continuing through Mother's Day, May 13, the worship work area sponsored a "Women's History Minute" during worship, honoring women who helped shape our faith. Featured women during this series were Rahab, Ruth, Mother Mary, Mary Magdalene, Susanna Wesley and Sharon Neuffer Emswiler.

The Arthur congregation was also invited to take part in the celebration by honoring women who have had an impact on their personal spiritual lives by writing their names on a display entitled, "Women of Faith," at the back of the sanctuary. Those names were read during the final "Women's History Minute."

For more information about this celebration, please contact Chris Hamilton-Kenney, 210 S. Ash, Arthur, IL 61911. ■

Attention local church SRW work areas:

The Flyer wants to help you—local church Status and Role of Women work areas—share your ideas and successes with other local churches. We plan to feature your stories as a source of inspiration for other churches.

As you think about what you can share, keep in mind that we are particularly interested in how local churches have developed programs and support for issues that affect women: child care, rural women's concerns, single parents, sexual abuse, and related concerns. We also welcome ideas about how local churches serve as advocate, monitor, and catalyst for women in their churches.

Please write a few paragraphs or an outline of your story. Be sure to provide the name and phone number of a contact person so that the editor may follow-up. Also provide the name, address, and phone of the church.

Send your ideas to *The Flyer*, General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201. ■

Our mistake

The Summer 1990 issue of *The Flyer* contained a misspelled name: One of the participants in the UMW Assembly pictured on page 8 is Sachi Kajiwara, regional staff of United Methodist Women.

Resources

Fall brings a wealth of new publications. The first entries are church-related publications; those that follow come from the general press.

"Into Action: Ecumenical Decade Churches in Solidarity with Women 1988-1998: Local Organizers' Resource Packet." This packet, available Sept. 1, contains a variety of resources such as suggestions for local organizing; perspectives on racism and sexism by African American, Asian, Hispanic, and Native American women; information on the United Nations Convention on the Elimination of All Forms of Discrimination Against Women; music and worship materials; and an updated book and film list. Available from Ecumenical Decade, World Council of Churches, 475 Riverside Drive, Room 915, New York, NY 10115. (212) 870-2665. \$6.50.

Other resources also available include Prayers and Poems, \$5.00; Women, Poverty, and the Economy, \$6.00; Goldenrod booklet with poster, \$1.50; tote bag, \$6.00; large icon placque, \$15.00; small icon placque, \$8.00.

Ministry with Black Single Adults, Sheron Patterson, associate pastor of First United Methodist Church, Dallas. A handbook, published by the Board of Discipleship, that addresses the challenges facing adults who are Black, single and Christian and the outreach which local churches can provide those persons. Available from the Board of Discipleship.

Still Killing Us Softly: Advertising's Image of Women. A 1/2 inch VHS, 30-minute, color video based on Jean Kilbourne's slide presentation, produced and distributed by Cambridge Documentary Films, Inc., Box 385, Cambridge, MA 02139. (617) 354-3677. Also available for preview from Northern Illinois Conference, 77 W. Washington, Chicago. 312-346-8752

"The Structure of the United Methodist Church. This videotape, developed by Nancy Grissom Self, a member of the GCSRW general secretariat, presents a discussion and graphic representation of the church's organization for outreach, nurture, vocation, and advocacy. Includes guide on using video. [See Oct. 1989 issue of the **Flyer** for chart of the church and summary of the video presentation.] Available from Ecuofilm, 810 12th Avenue South, Nashville, TN 37203. 1-800-251-4091. \$24.95.

Words That Hurt, Words That Heal. A new edition of this document on inclusive language will become available from Cokesbury in December. It contains an added bibliography; interviews with 11 church leaders regarding their own development on the issue of inclusive language; added suggestions for using the document; and commentary on the original publication. \$1.95.

Addictive Thinking: Understanding Self-Deception, Abraham J. Twerski (Harper & Row, 1990). This book offers a glimpse into the mind of the addict and the world in which he or she lives. The anecdotal chapters explore the many stages that addicts experience on the road from despair to recovery. \$7.95.

Bridges of Power: Women's Multicultural Alliances, edited by Lisa Albrecht and Rose M. Brewer (New Society Publishers, 1990). Here are success stories of women's alliances—from the welfare rights movement to an informal sisterhood of Black women writers and filmmakers—stories of personal transformation and group empowerment, of community activism, liberation struggles. The intent is to enable the reader to come to new understandings of the progress begun, as well as the barriers remaining. \$14.95.

The Church with AIDS: Renewal in the Midst of Crisis, edited by Letty M. Russell (John Knox Press, 1990). Part One shares the experience and ministry of those living with AIDS. Part Two presents a series of theological reflections on what living with AIDS means for the renewal of the church. Part Three asks how the traditional church might be seen differently by those struggling with AIDS. The final section, Part Four, is designed as a tool for study and discussion groups. \$10.95 paper.

Feminist Theology: A Reader, edited by Ann Loades (John Knox Press, 1990). This selection of readings represents the work of some of the best and most influential writers of the Christian feminist movement. It is organized in three parts: Biblical Tradition and Interpretation, Christian History and Tradition, and Practical Consequences. \$16.95, paper.

Living with Contradictions: Reflections on the Rule of St. Benedict, Esther de Waal (Harper & Row, 1989). These spiritual reflections on the rule of St. Benedict are designed to bring healing and balance to the lives of modern pilgrims. The author's approach avoids facile solutions to present inner healing as an ongoing process. \$13.95.

Pinches of Salt: Spiritual Seasonings, by Peggy L. Shriver (John Knox Press, 1990). Shriver offers 82 very personal poems about a broad range of human relationships and the search for God moving within those relationships. \$9.95 paper.

Prophetic Sisterhood: Liberal Women Ministers of the Frontier, 1880-1930, by

Cynthia Grant Tucker (Beacon Press, 1990). A study of women and religion in America that documents a support system of female ordained ministers in the 19th century. A case study of leadership, prophetic preaching, pastoral care, and church administration. In understanding how these women were effective, but why they were blocked in their ministries, women and men can be empowered for more faithful witness, both inside and outside the institutional church. Available at 20% discount from Beacon Press, Order Department, 25 Beacon Street, Boston, MA 02108. \$19.96 (\$24.95 regular).

Sisters in the Streets: Planning for Ministry with Women Who Are Prostitutes. National Council of Churches' Justice for Women Working Group provides this how-to manual for groups who would like to start a Christian ministry with people involved in prostitution. Booklet contains homilies, stories and recommendations for strategies to address the issue, as well as a comparison of facts with myths about prostitution. Single copies available free from NCC Justice of Women Working Group, 475 Riverside Drive, Room 572, New York, NY 10015.

Survival Manual for Women in Divorce, Carol Ann Wilson and Edwin Schilling III (Quantum Press, 1990). This book contains 150 questions and answers about women's and children's rights. It covers such issues as common property, child custody, alimony and debt, child support, retirement benefits, and legal help. \$8.95.

To Love Delilah: Claiming the Women of the Bible, by Mary Cartledge-Hayes (LuraMedia, 1990). This book offers non-traditional portraits of women of the Bible: Eve, Lot's Wife, Delilah, Jezebel, Herodias, Martha, and Mary Magdalene. Each chapter offers exercises for reflection and discussion. \$7.95.

Turn Over Any Stone, Edna Hong (Harper & Row, 1990; reprint of Augsburg, 1970). This book documents a personal journey through the mystery of suffering and faith. When Hong learns that her three-month-old grandchild is severely brain-damaged, she questions a God who appears silent and indifferent. As she attempts to unravel the mystery of suffering and pain, it is in the person of Jesus on the cross that she finds God's affirmation of life and a way to accept life's tribulations and sorrow. \$8.95.

Turning Toward Home: A Sojourn of Hope, Joyce Hollyday (Harper & Row, 1990). The story of one woman's personal journey and her efforts to integrate her faith, her spirituality, and her social activism. Hollyday describes her journey from her comfortable middle-class roots, through an inner-city shelter for the homeless, her experiences in jail as a result of protesting against nuclear weapons, her role as a witness for peace in Nicaragua, and her ongoing experience as a woman in an unwelcoming society. \$17.95. ■

Calendar

Sept. 21-23; Dec. 7-9

Women of Vision in the 90's. Enter into a multi-generational, multi-racial, multi-cultural process to evoke your capacity as a woman to connect the inner sources of life with commitments to self, others, the world, and the Mystery which is their context. Contact Audrey Sorrento, Grailville, 932 O'Bannonville Rd., Loveland, OH 45150. (513) 683-2340.

Oct. 5-8

I Am Your Sister: Forging Global Connections across Differences. A conference, sponsored by Boston Women's Health Book Collective, celebrating Audre Lorde and her work. Workshops and cultural events are based on Lorde's 13 books of poetry and prose. Contact I AM YOUR SISTER, P.O. Box 269, Astor Station, Boston, MA 02123.

Oct. 19-21

Exploration '90: Is God Calling You? UMC convocation on ordained ministry to be held at Sheraton St. Louis Hotel, Cervantes Convention Center, St. Louis, MO. Contact KilSang Yoon, General Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202-0871. (615) 340-7397.

Nov. 16-18

On Gaining a Voice. Seminar leader Mary Belenky is co-author of *Women's Ways of Knowing: The Development of Self, Voice and Mind*, which has challenged the traditional male models of knowing

and learning. The program offers a unique opportunity to gain insight into our own ways of thinking as well as to increase confidence in our abilities as learners, creative thinkers and policy makers. Contact Grailville (see above).

Jan. 7-11

Spirit, Suffering and Healing: Biblical Perspectives from Job and the Psalms. The seminar, led by Carole R. Fontaine, will focus on the recovery of the body as an organic unity, created good and in God's image, through engagement with biblical texts about physical suffering. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.

Feb. 25-March 1

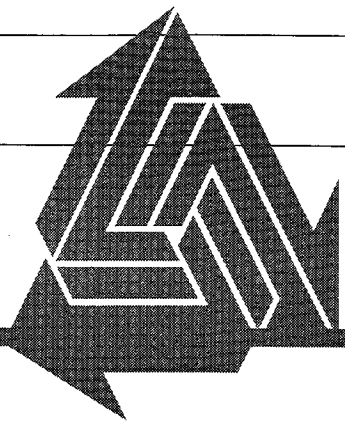
Jubilee Time: Age, Aging and the Church. Maria Harris leads a week of study designed for those who are pastorally responsible to persons over 50 in local congregations, residential settings, and denominational positions, and for those personally interested in exploring age and aging in their own lives. Contact Auburn Theological Seminary (see above).

Aug. 5-9, 1991

Illumination of the Holy: A World Gathering of United Methodist Clergywomen. Sponsored by the Division of Ordained Ministry Board of Higher Education and Ministry, the 1991 consultation will be held at Pheasant Run Center, St. Charles, IL. A registration brochure will be available in early 1991. ■



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



An Encounter with Jesus

A skit adapted from the skit "Sharing Our Faith Journeys."
Used at the June 6 pre-conference presentation by
the New York Annual Conference Commission on the Status and Role of Women

Narrator:

This is an evening of invitations. You are invited to join in a fantasy, to reflect upon the presentation and then to meditate silently upon its message.

We are going back in time, calling forth some of our sisters who walked with and talked with and learned from Jesus of Nazareth.

It's an afternoon in spring. We find a young woman of the 20th century reading a book about Jesus of Nazareth and the women of his time. She pauses after a while and sets the book down beside her while she relaxes in the shade of an old maple tree.

Resting quietly, she begins to wonder: What would it have been like to have lived during Jesus' time? Would it have been exciting or frightening to have traveled with the disciples? Would these followers have accepted me as a companion? What would my present experiences as a Christian have in common with theirs? She falls into sleep and dreams...

Young Woman:

Once, while I was walking back from fetching water from our village spring, I remember meeting three women travelers. They were enjoying the beauty of our fields and evidently decided to rest awhile before continuing their journey. (*The three women walk in and are seated.*) They appeared warm and friendly as they sat chatting to one another, so I thought I would offer them a cool drink and maybe discover their reason for traveling!
(*Mime a greeting and taking a drink.*)

As I approached them, a young woman named Susannah rose and greeted me. I returned the greeting and offered them a drink. They were very grateful and they introduced themselves to me and invited me to sit with them. I accepted and as we sat on the limb of the old maple, the one called Miriam spoke:

Miriam:

Sisters, see how the spring flowers dot the bright green countryside like a variety of colored jewels.

Young Woman:

For a while, we all sat quietly enjoying the lovely day and listening to the singing of the birds. For the first time, I noticed more fully the trees with their newly-formed leaves bursting forth like a fountain of sparkling water.

I gathered my courage and asked, "Miriam, please tell me about this man you know—the Nazarene. What does He look like?"

Miriam:

(*Sigh*) His figure is youthful and each part of His body seems to love

every other part, and the rhythm of His step is different from any other man's.

Young Woman:

What of His eyes?

Miriam:

His eyes express a wisdom beyond His years and a warmth of caring which surpasses anything I have ever seen before or since.

Young Woman:

And of His touch?

Miriam:

It is like that of a gentle spring breeze, and it contains all the warmth and assurance of a summer's day.

Young Woman:

I have heard others talking about the authority of His speech. Is He truly a great teacher?

Miriam:

When He speaks, His voice can be as quieting as a gentle stream... and yet there are elements of a thundering waterfall crashing on the rocks as it cascades down a mountainside.

Young Woman:

(*Pause*) He sounds like a man I've come to know just recently. Do you know who His mother might be?

Susannah:

(*Smiling*) Mary, Sweet Mary. I knew her long before she became the wife of Joseph. When we were both still unwed.

Young Woman:

Please, Susannah, tell me about His mother.

Susannah:

In those days, Mary would behold visions and hear voices, and she would speak of heavenly angels who visited her in dreams. She was born and reared amongst us yet she was something like a foreigner. Gentle and kind and yet as proud and haughty as the Miriam of old who marched with her brothers from the Nile to the Wilderness. I deemed her old while she was still young.

It was during the time that she was betrothed to Joseph the Carpenter that she became great with child. The women gathered at the well wondering when he would divorce her. During those days Mary

would walk alone among the hills and return at eventide with a strange look in her eyes. *(Pause, think reflectively.)*

Well, Joseph—he was quite a man—he stood by her side. And in time—well, we all came to love Mary's babe and we watched little Jesus, for there was a warmth in His being and the joy of new life.

The seasons passed... then the years. Jesus grew up and began to speak in the Temple and in the Gardens of Galilee.

At times, Mary followed Him to listen to His words and to hear the sound of her own heart. But when Jesus and those who loved Him went down to Jerusalem, she stayed at home.

Jesus visited other lands in the East and in the West. The townsfolk were skeptical of His teachings, but Mary and I followed Him in our hearts. With the searching eyes of a mother, she stood on the threshold to watch for His homecoming.

Yet upon every return, she would say to us: "He is too vast to be my Son, too eloquent for my silent heart. How shall I claim Him?"

It seemed to us that Mary, in the innocence of her own heart, could not believe that the plain had given birth to the mountain.

She knew the man, but because He was her Son, she dared not know Him. It was on the day when Jesus went to the lake to be with the fishermen that she said to me, "Susannah—my Son is a longing... He is ALL of us longing for the stars. Did I say my Son? May God forgive me. Yet in my heart, I would be His mother." *(Susannah closes eyes to end conversation and thinks back pensively.)*

Young Woman:

How can it be that someone like this exists? How can He be all of these things? *(Pause.)* Can you tell me how He felt toward the women and their children?

Joanna:

(Steps forward)

In truth, I can tell you He is a friend of women, and He knows us as we wish to be known... in sweet comradeship. And He loves children as they wish to be loved in faith and understanding. In the light of His eyes, there is a father, a lover, a brother and a son.

When He holds a child upon His knees it is as if to say: "Of such is God's might and God's freedom; and to such belongs the kingdom of the spirit." *(Pause)*

Young Woman:

Please—tell me more, Joanna.

Joanna:

It's been said that Jesus heeds not the Law of Moses... that He is over forgiving to the prostitutes of Jerusalem and the countryside.

Well, I myself, at that time was deemed a prostitute for I loved a man who was not my husband, and he was a Sadducee.

And on a day the Sadducees came upon me in my house when my lover was with me. They seized me and held me and my lover walked away and left me.

Then they led me to the marketplace where Jesus was teaching. It was their desire to hold me up before Him as a test and a trap for Him.

But Jesus judged me not. He laid shame upon those who would have had me shamed, and He reproached THEM! And He bade me go my way.

After that, all the tasteless fruit of life turned sweet to my mouth,

and the scentless blossoms breathed fragrance into my nostrils. I became a woman without a tainted memory, and I was free, and my head was no longer bowed down.

Young Woman:

You have become quiet, Miriam. Can you share with me what Jesus of Nazareth has taught you?

Miriam:

Oh, my friend, He taught me the meaning of death and of life.

Young Woman:

(Looking puzzled)

I don't understand...

Miriam:

(Looking thoughtful)

Once while he looked at me—it was that Sunday—at the tomb—He called my name and I became aware that... *(hesitates)*... I was living apart from this self you see now... *(hesitates)* that I too, had been dead. But then He looked into my eyes and my death passed away and I found myself in the future... FULL OF LIFE!

He taught me of a love greater than any I have ever experienced. He loved me for myself. And ever since that day, I have been alive... and not the harlot, Mary of Magdalene, but a woman called Miriam. And my response—it was to call Him "Master"—for He became the Master of my whole being—my thoughts, my feelings, my passion and my hope. But tell us now, of the man you have met—is He like our Jesus?

Young Woman:

The young man I have met has many things in common with yours.

Miriam:

In what ways?

Young Woman:

Often I have seen in His eyes a depth of love untouched. He is a man of deep warmth—accepting what He sees and seeing into my depths so clearly that it frightens me to know that He KNOWS ME! Yet I am accepted by Him as valid, worthwhile; I am cleansed—headed—restored.

He shows me the meaning of the fullness of love and His love now dwells within me. It gives me the strength and courage to dare to reach out to those around me. He is a common man who has the courage to RISK BEING SENSITIVE in a world which is unable to comprehend a need for being sensitive. His face will beam with laughter when He is overflowing with joy and His eyes will fill with tears at the loss of one He loves.

(Pause) Miriam, what do you do with a man such as this?

Miriam:

You enjoy His presence while He is near, and you miss the warmth of His love and the gentleness of His touch when He is gone.

You will always love Him because He risks being crucified for you and for that reason you thank God for His existence.

(Young Woman beams understandingly; leans back, closes her eyes. Three other women slowly get up and exit. Young woman awakens, looks around, picks up book and exits.)

A period of silence follows. ■

Rich Woman/Poor Woman: A Dialogue

Source unknown.

Rich Woman

1. I am a woman.
2. I am a woman born of a woman, whose man owned a factory.
3. I am a woman whose man wore silk suits, who constantly watched his weight.
4. I am a woman who watched two babies grow into beautiful children.
5. I am a woman who watched twins grow into popular college students with summers abroad.
6. But then there was a man:
7. And he talked about the peasants getting richer by my family getting poorer.
8. We had to eat rice.
9. We had to eat beans.
10. My children were no longer given summer visas to Europe.
11. And I felt like a peasant.
12. A peasant with a dull, hard, unexciting life.
13. And I saw a man.
14. And together we began to plot with the hope of the return to freedom.
15. Someday, the return to freedom.
16. And then,
17. One day,
18. There were planes overhead and guns firing close by.
19. I gathered my children and went home.
20. And the guns moved farther and farther away.
21. And then, they announced that *freedom* had been restored!
22. They came into my home along with my man!
23. Those men whose money was almost gone—
24. And we all had drinks to celebrate.
25. The most wonderful wine.
26. And then they asked us to dance.
27. Me.
28. And my sisters.
29. And then they took us.
30. They took us to dinner at a small, private club.
31. And they treated us to beef.
32. It was one course after another.
33. We nearly burst we were so full.
34. It was magnificent to be free again!
35. And then we gathered the children together.
36. And he gave them some good wine.
37. And then we gave them a party.
38. The beans have almost disappeared by now.
39. The rice: I've replaced it with chicken or steak.
40. And the parties continue, night after night to make up for all the time wasted.
41. And I feel like a woman again.

Poor Woman

1. I am a woman.
2. I am a woman born of a woman, whose man labored in a factory.
3. I am a woman whose man wore tattered clothing, whose heart was constantly strangled by hunger.
4. I am a woman who watched two babies die because there was no milk.
5. I am a woman who watched three children grow, but with bellies stretched from no food.
6. But then there was a man:
7. And he told me of days that would be better, and he made the days better.
8. We had rice.
9. We had beans.
10. My children no longer cried themselves to sleep.
11. And I felt like a woman.
12. Like a woman with a life that sometimes allowed a song.
13. And I saw a man.
14. I saw his heart begin to beat with hope of freedom, at least...
15. Someday, the return to freedom.
16. But then,
17. One day,
18. There were planes overhead and guns firing in the distance.
19. I gathered my children and ran.
20. But the guns moved closer and closer.
21. And then, they came, young boys really . . .
22. They came and found my man.
23. They found all of the men whose lives were almost their own.
24. And they shot them all.
25. They shot my man.
26. And then they came for us.
27. For me, the woman.
28. For my sisters.
29. Then they took us.
30. They stripped from us the dignity we had gained.
31. And then they raped us.
32. One after the other they came at us.
33. Lunging, plunging...sisters bleeding, sisters dying.
34. It was hardly a relief to have survived.
35. And then they took our children—
36. And they took their scissors—
37. And then took the hands of our children . . .
38. The beans have disappeared.
39. The rice, I cannot find it.
40. And my silent tears are joined once more by the midnight cries of my children.
41. They say, I am a woman.

Worship Resources:

Ecumenical Decade (1988-1998)

These resources represent only a sampling of those offered in the packet entitled *Into Action: Resources for Participation in the Ecumenical Decade: Churches in Solidarity with Women 1988-1998*. The packets are available for \$6.50 from the World Council of Churches, 475 Riverside Drive, Room 915, New York, NY 10015. (212) 870-2665.



Call to Worship

Leader: Centuries of women are our sisters

Community: And we celebrate the lives they have lived

Leader: We hold up half the sky

Community: And we see its beauty stretched out before us

Leader: We have discovered the Divine within us, around us and between us

Community: Let us celebrate this day and all that is before us.

—World YWCA meeting Arizona, 1987.

Prayer of Thanksgiving and Celebration

Great Spirit, we give you thanks that we may come together in this circle of life, to send you our prayers and the very best thoughts from our hearts and from our minds and from the center of our beings.

Just as sacred mother earth is the center of all Creation and nourishment for life, we need to acknowledge and reaffirm our close communication with her so that we may once again merge with the flow, like a wave returning to the shore.

As living beings we are part of one another because we are not separated beings but processes or steps in the process. At this time in our celebration of life, we are remembering and are thankful for our brothers and sisters of this land and the world.

We are thankful, Great Spirit, that we are able to come together to share our beliefs and visions with true courage, patience, dignity and reverence.

Be a source of spring water for us as we are thirsty and need renewed strength and hope in seeking our identity.

May we as a responsible people be a tool in the process of the renewal and reawakening of a vision for a good future, and may we have the courage and wisdom to lend spiritual guidance so that we may live in the sacred manner of respect and harmony of the land and sea of all nations.

May we send you our prayers with the knowledge and realization that as we walk this sacred earth we will learn to celebrate together the ways of peace and harmony across the seas.

—from MANDATE, Vol. 18, No. 4, 1987. This prayer was written by a native Canadian person. Unfortunately, the source is unknown.

Affirmation of Peace and Justice

I believe in God, who is love and who has given the earth to all people.

I believe in Jesus Christ, who came to heal us, and to free us from all forms of oppression.

I believe in the spirit of God, who works in and through all who are turned towards the truth.

I believe in the community of faith, which is called to be at the service of all people.

I believe in God's promise to finally destroy the power of sin in us all, and to establish the reign of justice and peace for all humankind. I do not believe in the right of the strongest, nor the force of arms, nor the power of oppressions.

I believe in human rights, in the solidarity of all people, in the power of non-violence.

I do not believe in racism, in the power that comes from wealth and privilege, or in any established order that enslaves.

I believe that all men and women are equally human, that order based on violence and injustice is not order.

I do not believe that war and hunger are inevitable and peace unattainable.

I believe in the beauty of simplicity, in love with open hands in peace on earth.

I do not believe that suffering need be in vain, that death is the end, that the disfigurement of our world is what God intended.

But I dare to believe, always and in spite of everything, in God's power to transform and transfigure, fulfilling the promise of a new heaven and a new earth where justice and peace will flourish.

—Adapted from an Indonesian creed. WCC Pacific Women's JPIC meeting, Nuku'alofa, Tonga, Sept. 23-Oct. 2, 1988. Translation by WCC Language Service.