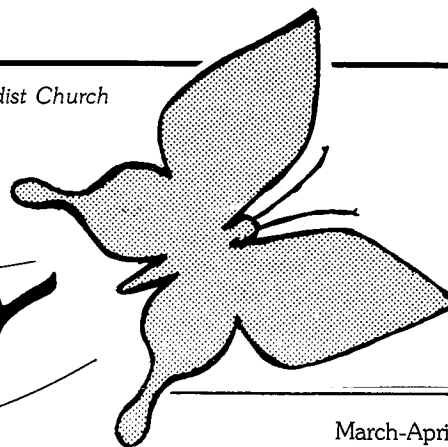


The Flyer



Volume VIII, No. 1

March-April 1986

“Pain Made Real”

GCSRW Grapples with Homophobia, Sexism in UMC

The controversy surrounding the General Commission on the Status and Role of Women's decision to undertake a study on homophobia and its linkages with sexism was little in evidence as the Commission conducted a one-day study at its Feb. 28-Mar. 2 meeting.

Participants in the study reported new understandings of homophobia and its linkages with sexism, sympathy and empathy for the pain and struggles of gays and lesbians, and a desire to take further steps to address homophobia within the United Methodist Church.

Decisions as to the next steps will be made at the GCSRW's September, 1986, meeting.

Included in the study were reading materials; lectures; a mime; a quiz on stereotypes; stories from lesbian women, a gay man, and parents of homosexual children; liturgy; songs; and small group sharing.

The quiz, which began the study, surveyed stereotypes of gays and lesbians, feelings about homosexuality, and theories of sexual development. Phyllis Athey and Mary Jo Osterman, directors of the Kinheart Program on Sexuality and Homophobia, encouraged members to examine stereotypes, feelings and ideas about homosexuality.

Linking Sexism, Heterosexism in the Old Testament

Stephen Reid, associate professor of Old Testament at Pacific School of Religion, Berkeley, Calif., spoke on "Reinterpreting the Creative Tradition." In Old Testament agrarian society, he said, children were the economic capital. The good life meant having

enough children to work the farm. Thus the Scriptural admonition to "Be fruitful and multiply."

But this same translation does not work for marginalized persons in a technological society, he said. "We have tried to take a text that is good news and bring it to a community where it is not good news. I think that does violence to the text."

Reid proposed translating "Be fruitful and multiply" as "Be prosperous and live a good life." "What does it mean to live the good life?" he asked: "Freedom working in and for justice."

In the Old Testament Reid said, "homophobia and heterosexism were the vehicles to coerce a particular type of sexual behavior that was deemed the way to build a sufficient economic base for social justice. Clearly this doesn't make economic sense anymore."

Heterosexism and the use of homophobia in ancient Israel, Reid said, are tied to the fact that for men to be homosexual is to be like women. Women were seen either as dangerous and seductive or as victims. In either case, they needed to be controlled and protected.

The offense identified in Lev. 20, Reid said, "is that a man is acting like a woman. The sin is that men who have status and power act like women. They should not identify with the powerless if the powerless are women. Such an identification is to question the very patriarchal structure of Israel."

"Homophobia," Reid said, "is the weapon used to keep men from identifying with women."

“Pain Became Real for Me”

Next in the study process was a mime by guest Mary Gaddis, which portrayed the struggle of those who "come out of the closet" as openly lesbian or gay. "The pain became real for me for the first time," said one participant afterwards. Other Commission members, meeting in small groups following, said they felt new sympathy and empathy with the struggles of gays and lesbians, and wanted to know "Where do we go from here?"

Friday night, in what one called "the most moving exercise of the study," a panel of

(Cont. on pg. 4)



Actress Vinie Burrows entranced commission members with her one-woman show, "Sister! Sister!" as she became various women, including a prancing young girl, an aged hillbilly woman, an Irish woman whose baby was dying, and Winnie Mandela describing detention in a South African jail.

Options for Action

Alaska — A late-date news report from the 1985 Annual Conference: "The one saving grace this year was Bishop Leontine Kelly's preaching. She aroused new enthusiasm in many for discipleship and living witness. Only one opening worship was marred by sexist language; the rest, along with Leontine's, were very inclusive."

Chairperson Carol Ann Seakel also reports a concern for clergywomen's salaries: "I am running into more and more clergywomen whose male successors are receiving higher salaries for the same work. In Alaska we had two incidences of this last year — one was due to our salary structure, the other was due to the man needing the higher amount to live in the same area." Seakel asks whether anyone is compiling this information across conferences?

East Ohio — Noted in the October, 1985 minutes:

- * Seven consultations with ethnic minority women, to be held this spring in the conference, will have a local woman plus at least one CSRW member on the leadership team.

- * A pamphlet for churches receiving a female pastor for the first time is in progress.

- * A skit, entitled "What if," written by two CSRW members, was to be presented at a Board of Ministry meeting, along with guidelines for interviews. Members noted, looking as final approval by BOM, women and men have been treated equally over the past five years. Seminary graduates are about 50% female and 50% male, but candidates for ordination are about 70% male and 30% female.

Holston — From the minutes of the January, 1986 meeting:

- * Members of the CSRW will serve on a joint monitoring project with members of the conference Commission on Religion and Race.

- * The annual "Woman in the Pulpit" Sunday was highlighted in the conference coordinated mailing and accompanied by a list of available preachers and speakers. The event seems to be growing in participation and popularity and the CSRW plans to continue it in 1987.

- * Charge conference report forms in each local church now ask for the names of the local church work area chair.

- * The CSRW viewed a video from the Eastern Pennsylvania CSRW (highlighted in *The Flyer*) and is seeking a copy for its own use. The CSRW is also exploring producing its own part II, interviews with Holston conference clergywomen.

- * Among the CSRW's suggestions for district SRW's:

1. Encourage childcare at district events

and help local churches move toward providing child care for worship and meetings.

2. Communicate with the district superintendent and obtain names of persons who are local church SRW work area chairs.

3. Monitor charge conference reports of each district to make sure each local church has 1/3 women trustees and to determine how many women serve as chairpersons and lay leaders.

4. Attend district council on ministry meetings and represent women's concerns.

5. Support conference SRW programs such as Women in the Pulpit Sunday (at district minister's meetings for instance).



Iowa — Iowa Bishop Rueben P. Job, right, accepts a history of the CSRW's first decade from CSRW chair Shirley Textor. The history was compiled by Beverly Everett, an active conference lay person, and dedicated to Beverly Reddick, staff consultant on the conference Council on Ministries. The CSRW welcomes inquiries regarding this project: Iowa CSRW, UM Hdqtrs, 1019 Chestnut St., Des Moines, IA 50309.

Minnesota — A partial list of commissions and boards, the result of a CSRW survey of participation by women and men, indicated that those needing most attention were Commission on Capital Facilities Development & Finances (5% female); Committee on Investigations (14% female); Dist. Bds. of Church Location & Building (6% female); Comm. on New Church Development (14%); Bd. of Higher Education and Campus Ministries (15%); Bd. of Ordained Ministry (16%). Personalized letters, along with the statistics, were sent to nominating bodies.

The CSRW also published a full-page supplement in the conference edition of the "United Methodist Reporter." Included were sections "what we believe," how to establish a local church SRW work area, speakers' bureau topics, selected resources, and a form to fill in, cut out and mail, with information on three upcoming events and space to request a speaker.

New Hampshire — A "Women in Worship" workshop sponsored by the CSRW

included segments on preaching, church music, putting the worship service together, liturgical dance, liturgical needlework, liturgical flower arranging, and liturgical baking.

North Indiana — A letter to the cabinet asks for information about intentional, concrete and specific plans for recruitment of women and ethnic minorities for the conference. If such a plan exists, the CSRW will request information concerning goals and specific plans for implementation.

Rocky Mountain — As of the fall, 1985, 28 local churches had local church work area chairpersons. The CSRW decided to send a copy of the Local Church Guidelines (available from Cokesbury for \$1) to each district superintendent to help promote this position.

The CSRW, as part of its 1986-87 goals, will conduct and publish a survey of lay employee salaries in local churches; local church work area chairpersons will be asked to assist in follow-up. Additionally, the CSRW decided to survey professional staff women (including women clergy, diaconal ministers and professional women church workers) to ascertain salaries, benefits, job opportunities and support.

Southern Indiana — The CSRW has published a brochure, including sections on "ways to prepare your church to receive a woman pastor," resources available free from the audio-visual resource center, CSRW goals and accomplishments and the CSRW enabling legislation from *the Discipline*.

Southern New England — In a workshop led by General Secretariat member Nancy Grissom Self, members generated ideas for local church action in the arena of the status and role of women. Members broke into seven small groups to come up with 10 good ideas in each of the areas of local church responsibility as outlined in *the Book of Discipline*: study, nurture, services to persons, service to groups, worship, fellowship and witness.

Yellowstone — From the GCSRW contact comes a report of a "constant struggle with budget and what can we do with \$150? In some ways that also impacts the CSRW's identity and understanding of its role. How do we begin to develop and resource local church CSRW's?"



Tradition, Familiarity Vie with Inclusiveness in Hymnal Revision

Working with language guidelines approved unanimously, members of the Hymnal Revision Committee meeting in late January began the work of revising hymns to be included in the denomination's new songbook.

Language guidelines state that traditional or new hymns written in traditional language "can and should employ inclusive forms of address for persons" but they should also, in most instances, "retain the poet's original forms of address, descriptions and metaphors for God."

In its work the committee in general retained male images of God in traditional hymns, but deleted male pronouns for God in less familiar stanzas. Male images of humankind were used less frequently, but even here the committee often sacrificed inclusiveness for tradition and familiarity. "Good Christian Men, Rejoice," was changed to "Good Christian Friends, Rejoice," while "God Rest You Merry, Gentlemen" remained unchanged.

In some cases footnotes suggest inclusive wording, as in "Faith of our Fathers," suggesting "martyrs, mothers or ancestors" as substitutes.

—material from the Jan. 31, 1986 issue of "Newscope"

Intimacy Stumbling Block to Male-Female Clergy Teams

One major stumbling block in male-female clergy teams is the extraordinary degree of intimacy, according to participants at an Alban Institute conference for women in ministry. "Ministry is the most intimate thing you can be engaged in," one participant said. The threat inherent in the intimacy of a shared ministry scares the male pastor when it is experienced as sexual attraction.

Men engaged in a serious quest for their own spiritual wholeness may project "the alienated part of their souls onto a woman companion in ministry."

"Romantic and sexual fantasies often arise in close working relationships," said one clergywoman. "I found it was better to talk about it."

Women expressed empathy for the male pastor's difficulty in moving from solo leadership to a new peer relationship with a woman, a partnership for which he usually has no training.

—from "The Woman's Pulpit"



Priests Call for Study on Women's Ordination

Priests for Equality, representing more than 2,300 Roman Catholic priests from 34 countries, sent a pastoral letter to the leadership of the Catholic Church calling for a seven-year study of how women can be ordained as priests.

The group described the ban on women priests as a "scandal" and urged local Catholic churches to take steps to immediately involve women in roles currently closed to them.

"We must not wait for permission to implement equality, just as we do not wait permission to clothe the naked or feed the hungry," states Rev. William Callahan, the group's founder.

—from the Feb. 1986, issue of "Sojourners"

Men, Congregations Block Clergywomen Acceptance

Lack of acceptance of women by local congregations and male clergy led a list of blocks to women in ministry compiled by clergywomen and district superintendents meeting in the South Indiana Conference.

Bishop Judy Craig, District Superintendent Ellen Brubaker and Conference Council staff person Sharon Rader from West Michigan served as resource persons for the two-day meeting among 30 clergywomen, district superintendents and Bishop Leroy Hodapp.

Among the other blocks listed were lack of intentional cabinet strategy for full open itinerancy, lack of knowledge of gifts and graces and experience, and attitudes of male and female clergy.

Strategies discussed to bring about effective change included more involvement on district levels in leadership positions by clergywomen, commitment and risk-taking by the bishop and cabinet to appoint women to larger churches, and a stronger commitment by clergywomen to take specific responsibilities so they can get training.

Episcopal Head Claims Inclusiveness

Remarks made by the Rt. Rev. Edmond Lee Browning, the new Presiding Bishop of the Episcopal Church, are giving women in that denomination hope. Browning, in his opening address said he would "encourage the inclusive representation of multi-cultural expression of this church of ours — of women — of all minorities on this church's commission and committees."

At a press conference the Bishop said he would be proud to consecrate the first Episcopal woman bishop, an event that seems likely.

The election of some 200 women as deputies to the General Convention also raised spirits. Dr. Ruth Jenkins, a foremother of the movement to get women seated in the House (an all-male body for over 180 years), noted that "women served as errand girls in the 1922 convention. They didn't even believe we were 'laymen' in those days."

—from the Nov., 1985, issue of "The Witness"

No Women Capable of Managing Property?

Report from a conversation with a new Annual Conference Commission on the Status and Role of Women chair. "(She) told about taking on her own pastor about the (new) disciplinary requirement for one-third of the (local church) trustees to be women. He'd said there weren't any women capable of managing property. She set him straight!"

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

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Stories Portray Lesbian, Gay Struggle

(Cont. from pg. 1)



Mary Gaddis

Alone
in a closet
whose walls are named
fear, hate, other:
lesbian.
Alone
in a dark
cramped closet,
suffocating.
To come out
requires courage,
courage
to squeeze through
a narrow door.
And so you do.
Come out
fearfully,
and go back in.
Come out
eagerly,
with extended hand
that's knocked away.
Come out
tough
this time,
you'll not get hurt,
only to be
slammed
into the ground.
And writhing
you crawl back
into the closet.
Tears.
Anger.
A gun
could easily kill
oneself . . .
others.
No!
The gun flung.
Damn!
Fists slam,
and then,
open hands.
Wonder.
Claiming self
naming self
finding the door.
Open hands
reach out,
reach out
to be embraced.
—pb

three lesbians, a gay man, and the parents of two gay men shared some experiences.

Mary Jo Osterman told of her first search, 23 years ago, in the Garrett Seminary and Northwestern University libraries, to "find out what this dreadful thing was. I found I was labeled sinful by the church, mentally ill by psychologists, a criminal in most states, and socially deviant by sociologists."

Whereas previously her struggle had been to "be an acceptable woman (the struggle for most of us goes back to birth; to be a woman is not enough), suddenly my struggle became to choose between who I am (a lesbian) and what I felt God was calling me to be (a Christian education teacher)."

Osterman received her degree, began teaching at Garrett-Evangelical Theological Seminary, came out, and lost her job. Along with Athey, she started Kinheart, determined "if I couldn't do ministry within the church, I would do it alongside."

When Mary Gaddis first told her mother she was a lesbian, "her reaction was 'Did I do something wrong?' She had taught me I could love anybody I want," Gaddis said. "She meant, 'of color.'" While most of the family has been accepting, her brother's position is homosexuals "are the ones you shoot. How am I going to talk to him about being a lesbian?" asks Gaddis.

For Gaddis, a plumber and pipefitter by trade, sexism and heterosexism are "overwhelming." When she came out on one job, one man hugged her and said he loved her. A second said, "I don't think girls should be on this job, you're helping me with that. Don't tell me anything else." A third came up, laid a pipe wrench on her shoulder, and said, "If you ever come near me, I'll bash your head in."

"I Can't Understand the Rejection"

Howard Eychaner, father of two gay and two non-gay children, said his concern was that "most gays and lesbians find it hard to come out to their parents." One of his sons, when he came out, wrote "If you don't ever want to see me again, I'll understand." Said Eychaner, "I can't understand the rejection and hate of some parents." He and his wife called their son that night, and "we communicated far better with him than we had in years. We had always felt something had been held back." He encouraged other parents of gays and lesbians to "come out: the more we can come out of the closet as parents, the more we can be a link between straights and lesbians and gays."

Mildred Eychaner said that even though most parents teach their children to be independent, "when they turn out that way we don't like it." Her hope, she said, "is for the church to get to the place when a person's genital activity does not determine his (or her) worth. Love is love no matter where you find it. We support civil rights and we say to the United Methodist Church: this minority includes our brothers, sisters and children and as such we want them in the church for worship and fellowship."

"Early on I knew I was different," said panelist Warren Spare. "I didn't like the violent guns and war games. All the things I liked to do were wrong because they were the 'woman things.' So I learned real early on to hide all of that."

Spare had been told "all the feminine parts of me were wrong." It was through dressing up as a woman one Halloween that he dis-

(Cont. on pg. 5)



Texas clergywoman Ruby E. Navarette de Santibanez and Bishop Judith Craig celebrated communion at the closing Sunday worship.

Homophobia Focus of GCSRW Study

(Cont. from pg. 4)

covered "I liked that woman in the mirror. Somewhere in that transformation I could see all those feelings, the gentleness I had been told were wrong. And I liked this proud, strong woman who hides inside of me. These roles are so artificial. We need to get around that and just be simply human. I glory in finding that out and trying to live that."

"I Couldn't Be Ordained by Deception"

Panelist Phyllis Athey said she spent ten years praying that God would change her, because she felt called to be a minister, knew she was a lesbian, and realized she couldn't be both. "For ten years I carried that secret. I kept trying to change."

She attended Garrett-Evangelical Theological Seminary and the message there was "don't trust anybody, don't tell anybody, because you're called, and nothing gets in the way of your call, not even honesty." It was tough, Athey said, to minister, as was being taught, from ones core being: "Doing ministry out of the self is pretty tough if you don't have a self." Finally, after contemplating suicide, she started to come out. "My friends said, 'You're finally visible, you make sense. We never could make the pieces fit.' And I began to heal."

She knew in order to be ordained she'd have to "go back into the closet. It was clear to me, the longer I was out of the closet, that I couldn't go back. I couldn't be ordained by deception. That would make a mockery of all I believed in."

Her board of ordained ministry voted four to three not to ordain her, and asked why she couldn't have stayed in the closet. She told them, "I knew if I went into the closet for ten years, I'd be no good. I'd spend more energy hiding than preaching or pastoring."

"The church is being drained of gifts and graces because of homophobia," Athey asserted. Although she believes that her work with Kinheart is ministry, "Don't kid yourself. It's not the same. Those of us who are called to preach do not find another way to do it. And there is no way to the pulpit for those of us who are gay or lesbian."

At Friday night's close, participants wrote feelings and concerns on index cards which were then shuffled, distributed and read as a litany. "How long can the church say NO! to those whom God chooses for ministry?" asked one. "I have come almost full circle in my understanding and acceptance of homosexuals," wrote another, "but I still have reservations about approving of sexual relations between members of the same sex, especially for the ministerial candidates."

"I discovered anew that the church and seminary are dangerous territory for gay men and lesbians, rather than a place of liberation," wrote a third. Wrote a fourth: "More than ever I know we are all members of God's inclusive family." "There is more pain and

more support than the church has acknowledged," wrote a fifth. A sixth asked, "How, besides enduring oppression, does homophobia relate to sexism?" And a seventh: "... is the empty chair (in the middle of the circle) for the gay man or lesbian waiting to hear the church say 'Welcome!'"

"Heterosexism a Social Disease"

Virginia Mollenkott, in a taped lecture entitled "Overcoming Heterosexism: A Challenge to the Church," named heterosexism as a social disease, and the church as one of its foremost promoters. Mollenkott, a teacher at William Paterson College of New Jersey in Wayne, gave the lecture at the College of the Pacific.

Mollenkott defined heterosexism as a political institution: a set of assumptions that empower heterosexual persons, especially heterosexual white males, and exclude openly homosexual persons from social, religious and political power.

"Heterosexism is so pervasive," she said, "we don't even see it anymore. We've come to feel it's universal and unescapable, like the will of God."

The heterosexist system, Mollenkott said, guarantees economic security only to those women who are willing to marry. "Feminization of poverty is a product of heterosexism, the economic reality of rewarding only those women who are attached to men."

"What we're asking," she said, "is that persons who are trying to live responsibly and love responsibly are granted first class citizenship in the church. That's all. It is incumbent on the clergy: use your vocal cords on behalf of those who cannot." She called on the church to "extend ordination to those gay

Stephen Reid



Warren Spare

persons who are gifted and called and responsible."

Gay and lesbian persons, she said, are being asked to attain grace through works, i.e., giving up their sexual orientation. "You can't earn God's approval by giving up anything," she said. "We're asking God to provide a miracle to cure what God has already created good."

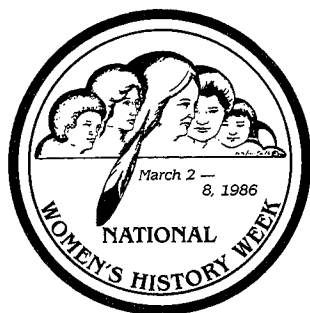
At the close of the study, participants shared their learnings. Said one layman, "I can't condemn them, it's just the way creation works, the way God works. It's hard when you're engrained with all this negative tradition." One lay woman said she could never sit silent again when derogatory remarks are made about lesbians or gays. "It's so important for us to be able to affirm and celebrate the masculinity and femininity in each of us," said a clergywoman. "If we really learn to do that, homosexuality wouldn't be such a threat." A layman said he had come a long way, and was not quite at the point where he could support ordination. "I have realized a set of linkages from the viewpoint of Hispanic persons," said one member, "and am learning to see this is also a part of my struggle as a Hispanic person in the church." "This is an issue straight persons are going to have to take the initiative on," said another.

Athey said the weekend had been affirming for her, and acknowledged that lesbians and gays "are a political liability. We don't want homophobia issues to cost too much, for ethnics, for women. We understand the bind many people are in. It's real, and it costs. And sometimes counting the cost is not faithful."

While the linkages of homophobia and sexism were addressed during the study, many members expressed a desire for further articulation. Commission member Bishop Judith Craig of the Michigan Area, speaking at the close of the meeting, stated: "We have (made the linkages) subliminally and peripherally, but have not articulated them with clarity." She called on the GCSRW to find ways to articulate them "with specificity, in graspable language."

Resources

"My Story's On! Ordinary Women, Extraordinary Lives. "For too long, feminism has excluded most women and their concerns," writes editor Paula Ross in her introduction. This is a compilation of stories designed to show the diversity of women's lives and experiences, whether in race, class, age, sexual preference, culture, education, etc. Published with the assistance of the Episcopal Church Publishing Company. Available for \$9.71 from Common Differences Press, PO Box 6504, Albany, CA 94706-0504.



National Women's History Project 1985-86 Resource Catalog. Too late for the March 2-8, 1986 National Women's History Week, but why relegate women's history to one week, anyway? An excellent 52-page booklet detailing women's history books and materials (posters, buttons, sweatshirts, records, games, balloons) for all ages. Many new curriculum resources, books, films. Write National Women's History Project, Box 3716, Santa Rosa, CA 95402.

LuraMedia. Publishers of books and music for "health, wholeness and growth." Women's books include "Womanspirit: A Guide to Women's Wisdom," by Hallie Iglehart; "A Map of the New Country: Women and Christianity," by Sara Maitland; "Braided Streams: Esther and a Woman's Way of Growing," by Marjory Zoet Bankson; and "The Woman's Tale: A Journal of Inner Exploration," by Rhonda Chervin and Mary Neill. For catalog write LuraMedia, PO Box 261668, San Diego, CA 92126-0998.

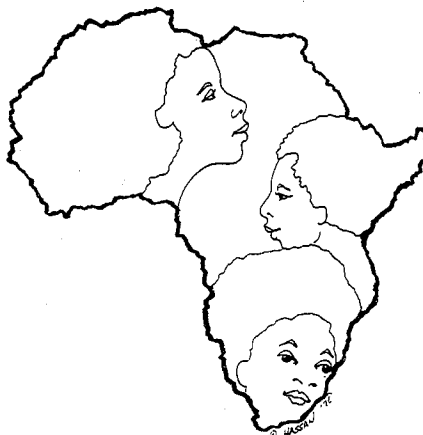
Large Print Inspirational Catalog. Almost 50 titles from among Christian books, including books by Henri Nouwen, Scott Peck, Thomas Merton, Helen Hayes, Anne Morrow Lindbergh, Madeleine L'Engle, Mother Teresa. For catalog write Walker and Company, 720 Fifth Avenue, New York, NY 10019.

Women and Language News. Comprehensive and fascinating interdisciplinary research periodical published at the University of Illinois at Urbana-Champaign reporting on books, journals, articles and research in progress relevant to the study of

language and gender. Fall 1985 issue includes material on women and organizational communication. Yearly subscription (3 issues): \$6 from Women and Language, Univ. of IL at Urbana-Champaign, 244 Lincoln Hall, 702 South Wright St., Urbana, IL 61801.

Women in Parish Ministry: stress and support. A readable and insightful 53-page booklet written by United Methodist clergywoman Marian Coger as a master's thesis and published by the Alban Institute. Coger interviewed 12 United Methodist clergywomen, looking at factors influencing stress/support (leadership style, local theological perspective, token status, support networks) and factors that contribute/hinder thriving in ministry. Included are implications for the UM church and seminaries. Available for \$5.50 plus \$1.50 postage/handling from the Alban Institute, 4125 Nebraska Ave., N.W., Washington, D.C. 20016.

The Ribbon: A Celebration of Life. On August 4, 1985, some 100,000 persons tied a ribbon of peace around the Pentagon. This touching, beautiful and inspiring book, comprised mostly of photographs of ribbon panels, tells the story of the ribbon's genesis in Justine Merritt and of some of the hundreds of thousands of persons who stitched their prayers, fears and hopes into ribbon panels to show: "what I cannot bear to think of as lost forever in nuclear war." Available for \$14.95 plus postage and handling from Lark Books, 50 College St., Asheville, NC 28801. All royalties donated to The Ribbon Project and The Peace Museum.



For Their Triumphs and For Their Tears: Women in Apartheid South Africa. Third edition by Hilda Bernstein offers timely knowledge and thorough factual survey of conditions women live under in South Africa. Testimony from individual women makes statistics real. Distributed by the International Defense & Aid Fund (IDAF), Box 17, Cambridge, MA 02238.

Study Guide, "Women: Called to Ministry." Newly-available study guide for use with the filmstrip or video tape, published by the General Board of Higher Education and Ministry (GBHEM), UMC. Prepared as a resource for local churches, the guide focuses on biblical and theological understandings of the ordination of women, the history of clergywomen in the UMC, and current experiences of local churches and clergywomen. Available for \$1.50 each (ten or more \$1 each) from GBHEM, Div. of Ordained Ministry, PO Box 871, Nashville, TN 37202.

Re-creation Ministries. Art Allen, a composer of inclusive music since the 1970s and a major contributor to the inclusive songbook, "Brothers and Sisters Sing," and Phil Carver, a "musical evangelist" who also serves as secretary of the Iowa Commission on the Status and Role of Women, have recently teamed to provide a ministry of music "with a wholistic message." Both have recorded their songs and are available for retreats and worship. Write Re-Creation Ministries, Rt. 2, Box 44, Stuart, IA 50250.

Women in American Protestant Religion: 1800-1930. Massive 36-volume reprint collection, edited by Carolyn De Swarte Gifford, Coordinator of the Women's History Project of the General Commission on Archives and History, UMC, uses diaries, journals, correspondence — biography and autobiography — to show the breadth and diversity of roles played by women in American religion. Featured are women — preachers, child evangelists, missionaries, educators, pastor's wives — who felt called to a religious life and perceived themselves to be "stepping heavenward." Books sold separately or as a set from Garland Publishing, Inc., 136 Madison Ave., New York, NY 10016. (212) 686-7492.

Womenfolks: Growing Up Down South. With imagination and reverence, using personal memoir, historic material and meditation on family myth and tradition, author Shirley Abbott illuminates the lives and heritage of women of the south. Woven into her own family's story is the story of the people of the south — the Native Americans, Scotch, Irish, Black — who struggled to find a place in that region. Ticknor and Fields, 1983.

Scholarship. Women interested in careers in administration, especially at UM colleges or universities, can apply for a \$5,000 Esther Edwards Graduate Scholarship offered by the General Board of Higher Education and Ministry. Contact the Office of Loans and Scholarship, PO Box 871, Nashville, TN 37202.

Ovations

To **Jean Dowell**, of Minneapolis, MN, who has been named president of the National Association of Conference Council Directors.

To **Peggy J. Hutchison**, a UM sanctuary worker now on trial in Arizona, who is among the Religious News Service's list of 100 top newsmakers in the field of religion in 1985.

To **Shirley Lewis**, associate dean of Meharry Medical College, who has been appointed executive director of the Black College Fund of the General Board of Higher Education and Ministry. She succeeds Lina McCord, who has retired.

To **Janet Stephenson**, who was selected secretary of the Iowa Annual Conference. She is the second lay woman to hold the conference secretary's office, replacing **Sue Terry**, the first lay woman secretary in the denomination more than a decade ago. Seven other women serve as secretaries in the 74 annual conferences: **Thelma Balingier Boeder** (MN), **Jane A. Holmes** (N. IL), **Persis Flint** (SD), **Gail O. Anderson** (WY), **Barbara P. Sheldon** (KS W), **Helen A. Releford** (NW TX), **Evaline Gomez** (OIMC). **Millie Hilts** of Long Beach, CA, serves as secretary for the Western Jurisdiction.

To **Martha Watanabe**, who is now the Administrative Assistant for Interfaith Action for Economic Justice of the General Board of Church and Society in Washington, DC.

To **Phyllis Tyler Wayman**, who recently gave the benediction after an address by Bishop Desmond Tutu of South Africa at the Los Angeles Southern Christian Lead-

ership Conference dinner celebrating the birthday of Dr. Martin Luther King, Jr.

To the mother-daughter clergy teams noted in a recent issue of the *Circuit Rider*: **Elizabeth D.K. Isaacs** (Detroit Conference, 1962) and daughter (**Mary E. Isaacs Frost** (Detroit, 1980), the first pair reported to have been ordained elders; **Mary Ann Downs** (Rocky Mountain, elder, 1980) and **Melanie Ann Downs** (Rocky Mountain, deacon, 1982); **Mary E. Dieker** (Oklahoma, associate member, 1981) and **Joyce E. Dings** (Central Illinois, elder, 1978); **Nigel A. Everett** (North Indiana, elder, 1984) and **Judy A. Stevenson** (West Virginia, local pastor, 1979); **Miriam Gee Brantly** (North Mississippi, associate member, retired) and **Carolyn B. Yeager** (North Mississippi, deacon, 1980); and **Virginia Spain Hornung** (local pastor) and **Kimberly Hornung-Marcy** (New York, elder, 1985).

To two women inducted into the UM Hall of Distinguished Communicators: **Ann Lewis Ashmore**, of Decatur, IL, retired editor of the "Mississippi Advocate" and denominational mission writer; and **Rowena Ferguson** of Hermitage, TN, an editor of youth publications for the Methodist Church for more than 40 years.

To 14 women who received awards from the Um Association of Communicators: **Maryneal Jones**, **Terri Hiers**, **Bette Prestwood**, **Meredith Underwood**, **Barbara Dunlap-Berg**, **Laura Okumu**, **Susan Carroll**, **M. Garlinda Burton**, **Kathy Kruger**, **Kay C. Burns**, **Beverly Emmons**, **Thelma Monbarren**, **Carolyn Simms**, and **Shirley Whipple Struchen**.

To **Cheryl Capshaw**, former publications assistant for the Baptist Sunday School Board in Nashville, who has been named communications coordinator of the Board of Discipleship (GBOD).

To **Mary Council-Austin**, former pastor of Community UMC in Brooklyn, WI, who was named Associate General Secretary for Field Service of the General Board of Church and Society (GBCS).

To **Juanita L. Ivie**, a former General Board of Global Ministries staff member, who has been named a director of the GBOD Section on Stewardship.

To **Donna Morton Stout**, who has been named new Associate General Secretary for Issue development to the GBCS. She served for eight years as liaison from the GBCS to the GCSRW.

To **Carol Ann Seakel**, Alaska clergywoman and CSRW chairperson, who has been named Oregon-Idaho Conference's first woman district superintendent.

To **Carolyn Simms**, communications director for the Tennessee Conference, who received the Leonard Perryman Award in special promotions.

To **Ruth Woodlen** and **Mary Elizabeth Frantz**, sisters, who were ordained elder and deacon, respectively, in the Eastern Pennsylvania Conference. This is the first pair of sisters to be ordained in the conference, according to a conference clergywoman. (Let *The Flyer* know of other ordained sisters.)

Calendar

May 9-11 **The Politics of Liturgy**. Reshaping liturgy to reflect a feminist and socially conscious commitment to full human values. At Grailville, co-sponsored by the National Association of Religious Women. Write Grailville, 932 O'Bannonville Road, Loveland, OH 45140.

May 9-11 **National Conference on the Empowerment of Older Americans for Neighborhood and Community Revitalization**. Coordinated by the Cathedral College of the Laity, co-sponsored by the UMC General Board of Global Ministries and the General Board of Discipleship. With Lydia Bragger of the Gray Panthers, endocrinologist Dr. Estelle Ramey, and community organizer Pat Charles. In Arlington, VA. Registration fee: \$200; scholarships available for older persons with no

organizational affiliation. Write Cathedral College of the Laity, Episcopal Church House, Mount Saint Alban, Washington, DC 20016.

May 23-25 **Blindspots and Breakthroughs: A Workshop on Reconciliation**. Contact Lee Hancock, 237 Thompson St., New York, NY 10012. (212) 254-0145.

June 11-15 **National Women's Studies Association Convention**. Theme: Women Working for Change: Health, Cultures and Societies. At the University of Illinois at Urbana-Champaign. Write NWSA '86, Women's Studies, 304 Stiven House, 708 S. Mathews Ave., Urbana, IL 61801.

June 18-Aug. 1 **Women, Ministry, the City**. Summer study/action program for women seminarians sponsored by the Urban Academy in Chicago and the Feminist Theological Coalition of the Chicago Theological Schools. In Chicago. Faculty: Rosemary Radford Ruether, Carol Allen, Susan Thistlethwaite. Contact Gretchen Leppke, Coordinator, c/o Urban Academy, 4800 N. Broadway, Suite 201, Chicago, IL 60640.

June 19-22 **Women of Faith. Same Journey: Different Paths**. Ecumenical conference in Chicago with Margaret Traxler, Susan Thistlethwaite, Ada Marie Isasi-Dias, Mary Pellauer, Marilyn Preus, Marjorie Tuite. Contact Laurie Michalowski, 1020 S. Wabash, Rm. 401, Chicago, IL 60605. (312) 427-4351.

Commission Talent Scout

Media Productions Financial Manager, United Methodist Communications. Develop and maintain systems to keep financial records for Kingswood and Catch the Spirit media productions. Apply to Will Bane, UMC, PO Box 320, Nashville, TN 37203. (615) 256-0530.

Director of Evangelism Ministries, General Board of Discipleship, UMC. Develops programs, resources, training models for annual conference and district leaders in evangelism. Requires master's degree, minimum four years experience. Contact Office of Personnel, GBOD, PO Box 840, Nashville, TN 37202. (615) 327-2700.

National Youth Ministry Organization Program Director, GBOD, UMC. Responsibility for promotion, interpretation and maintenance of records for the Youth Service Fund. Requires bachelor's degree or minimum four years work experience. Contact GBOD Office of Personnel (see listing above).

Internal Audit Manager, United Methodist Publishing House. Duties: Develops and implements a comprehensive audit plan to ensure compliance with company policies and procedures. Reduces costs and optimizes operations. Investigates, assesses and advises on any reported or discovered financial misconduct. Requires degree in accounting, four years experiences, CPA, CIA or CMA. Salary: \$33,814. Contact UM Publishing House, PO Box 801, Nashville, TN 37202. (615) 749-6000.

Staff Coordinator for the United Methodist Appalachia Development Committee. For information contact Dorothy Ravenhorst, PO Drawer 904, Lexington, VA 24450. (703) 463-3051.

Three openings, Duke Divinity School: Associate dean for academic programs; professor of Old Testament, teachers of preaching and worship. Contact Clara Godwin, Duke University, Durham, NC 27706. (919) 684-4041.

Associate Council Director in Communications, Wyoming Conference, UMC. Primary responsibility in public relations; serve as representative to media, edit monthly periodical. Bachelors degree or equivalent experience; communication skills required, graphic skills helpful. Minorities and women encouraged to apply. Send resume and reference in care of Council Director, Wyoming Conference Center, 3 Orchard Rd., Binghamton, NY 13905. (607) 772-8840.

American Friends Service Committee. For a listing of current job openings send a self-addressed, stamped envelope to AFSC, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7105.

Education and Music Position Openings. For a list of church position openings, write the Division of Diaconal Ministry, BHEM, UMC, PO Box 871, Nashville, TN 37202. (615) 327-2700, ext. 215.

Old Testament professor, Perkins School of Theology. Search reopened. Tenure track appointment effective fall, 1987. Rank and salary negotiable; Ph.D. or equivalent required; some teaching experience highly desirable. Resumes to Dr. W.J.A. Power, Chair, Old Testament Search Committee, Perkins School of Theology, S.M.U., Dallas, TX 75275. Deadline Sept. 15.



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