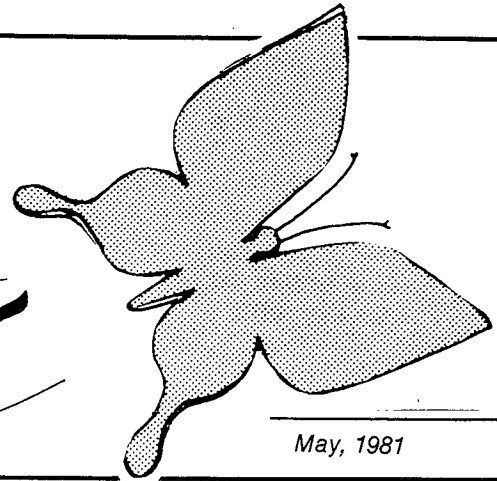


# The Flyer

VOLUME III, No. 2

May, 1981



NASHVILLE Tenn. (UMNS)—A delegate to the 1956 General Conference of the former Methodist Church spoke out against the possibility of granting women "full clergy rights," warning that such a step might even lead to the election of a woman bishop!

Despite his protest, the legislation passed and 25 years later there are 489 clergywomen in "full connection." And yes, there is a woman bishop! Bishop Marjorie S. Matthews was elected last July and is now serving in Wisconsin.

While several predecessor denominations of the United Methodist Church had approved ordination of women earlier, by 1956 the former Methodist church women had gained status as "local" elders only. In that relationship they did not have full clergy rights even though many were fully educated and fully trained. Some found themselves attending annual conference sessions with their lay delegates who could vote while they could not.

Noting the 25th anniversary of full clergy rights for women, Board of Higher Education and Ministry General Secretary F. Thomas Trotter said, "When we contemplate the reality that substantial opportunity for women in ministry is a phenomenon of the very recent past, then we must admit soberly that justice has been a long time coming."

## CLERGY WOMEN TO CONSULT CELEBRATE 25TH ANNIVERSARY

With a just-announced third consultation on clergywomen, a two-day seminary lecture series, and numerous annual conference programs, United Methodists continue to celebrate the 25th anniversary of the former Methodist Church's granting "full clergy rights" to women.

Two clergywomen will lead a planning committee for the Third Consultation on Clergywomen, announced Kathy Nickerson, director of support systems and spiritual formation for the Division of Ordained Ministry of the Board of Higher Education and Ministry.

The consultation, to be held in early March, 1983, will focus on the emerging role of racial ethnic minority women in ministry and the evolving careers of ordained women, Nickerson said.

"Each consultation has been reflective of the stage of development of clergywomen," Nickerson said. The first, held in January, 1975, in Nashville, gave some 300 ordained women an opportunity to gather together and celebrate the mere fact of women in ministry.

"This has been an image-creating experience," one Southern New England clergywomen reported. "Before I came, I felt very alone and doubted my own judgment in attempting such a 'no woman's land. Now I have a deep image of women in ministry."

"Many women in isolated settings were able to come together and recognize each other and the diversity of women in ministry," Nickerson said. "In addition, the real pioneers—women who had been in ministry for many years—met the emerging clergywomen who were just graduating from seminary."

Clergywomen reported there developed "a strong bond of commonality between younger and older women and an appreciation for their hardships, stubbornness and faith."

The second consultation, held in January, 1979, in Dallas, was for 600 women a continuing education event as well as a celebration, with workshops around the concerns of women in ministry. Both in numbers and in scope, it was reflective of the growing number of women in ministry.

By 1979, the number of ordained women in the United Methodist church had increased to 855 out of 27,000. In 1978, there were 533 clergywomen (including those in retired relationship) listed among the 30,524 full ministerial members of annual conferences, compared with 229 women among 30,128 in 1975.

The third consultation, recognizing the now 25 years history of full recognition of women in ordained ministry, will look at career opportunities for women just entering ministry as well as for those who have been in for some time.



Clergywomen of the General Commission on the Status and Role of Women: (from left to right) Jeanne Audrey Powers (liaison from Commission on Christian Unity and Interreligious Concerns); Elizabeth Reed (Elder, NC Jurisdiction, West Ohio Conference); Joyce Piper-Lowe (Candidate, student at Garrett-Evangelical Theological Seminary); Dixie Robertson (Deacon, SC, NW Texas); Kathy Nickerson (liaison—Board of Higher Education); Beverly Shamana (D, W, Pacific & SW); Sharon Everhart (E, NE, Pa); Mary Hurmence (E, NC, Minn); Aurea Alejandro (E, NE, Puerto Rico); Nelia Kimbrough (E, SE, Tenn); Patricia Southard (D, W, Cal-Nevada); Charlene Kammerer (E, SE, Fla); Donna MortonStout (liaison—Church and Society).

(Cont. on pg. 5)

## OPTIONS FOR ACTION

*Suggestions for local activities—from the minutes of Annual Conference Commission on the Status and Role of Women.*

**SOUTH INDIANA**—Plans for Annual Conference include:

1. A note pad to be distributed to delegates as an "instrument of advocacy." The ACCSRW's logo or butterfly may be used, with a phrase such as "from the desk of a believer in equal opportunity," or "from the desk of a believer in people."

2. A full breakfast sponsored by the ACCSRW, with a special invitation to the presidents of United Methodist Womens units, to help unite the two groups more.

3. A photo display of all the women who have been ordained in the conference, as a commemoration of the 25th anniversary of the ordination of United Methodist clergywomen. (Ed. note: Without too much advance preparation, this could be copied at other annual conferences with the aid of an instant-process camera.)

**NORTH ALABAMA**—Chairperson Betty K. Lawson reports: "On March 27-28, Friday night and Saturday, we had a marvelous event entitled "Theology in the Lives of Women," which Carolyn Pitts conducted. She was just tremendous. We really had a diverse group; there were 32 present, including an Episcopalian female priest, a Baptist, a Roman Catholic, clergy men, homemakers, school teachers, one college faculty member, some who had never attended any kind of conference event before, some gainfully employed, and Dr. Louise Branscomb. As an ordained minister, Carolyn is the finest example for women available; we all gained so much. There were participants from all over the conference. We explored how we come to belief and faith through the four areas of Bible, tradition, experience and reason. A rich experience for us!

**PACIFIC NORTHWEST**—Map of Washington state and northern portion of Idaho was used to graphically illustrate where clergywomen are serving and their increase in number in the Pacific Northwest Conference. The roughly sketched conference map has women's symbols drawn in the area of the churches of clergywomen and intertwined women and men's symbols drawn in the location of clergy couples. It was included in the conference's March 1981 coordinated mailing in commemoration of the 25th anniversary.

The conference Commission on the Status and Role of Women has also developed and produced a 30 minute color slide show, "She's Our Minister," which gives a brief history of United Methodist clergywomen and a look at clergywomen serving in the Pacific Northwest Conference. Produced at a cost of about \$300 (primarily from film and slide duplication) by commission members, the three copies of the slide show lodged in the conference office have had wide circulation.

"Our intent was to get people more comfortable with women clergy," said Rev. John Maxwell, a conference CSRW member who wrote the script and did some of the photography. Included in the slide show were supportive quotations from the Bible and information about the early church women deacons. A song about clergywomen commissioned specifically for the slide show, a collage of clergywomen at work, and a poem from "Images" were used.

**DETROIT**—CSRW funds helped enable a professor of pastoral care to conduct an all-day workshop for secretaries and ministers being sponsored by the Church Secretaries Association. In follow-up to the CSRW Woman-to-Woman Internship (See March Flyer), the CSRW decided to fund two women seminary student interns at \$1,200 and \$800 to work with clergywomen at local churches this summer. CSRW minutes also indicate funds for this or other suitable projects might come from the Betty Connell Memorial Fund, named for a Detroit conference staffperson. (Ed. note: Other conferences might consider establishing memorial funds in honor of conference foremothers, living or dead, who have worked for women.)

**KANSAS WEST**—Annual Conference presentation will focus on singles as part of a quadrennial emphasis on "different families." Looking at the "cycle of singleness" from birth through teenage and young adult years and possibly through adulthood (and single parenting) to singleness in old age, the commission will call the church into awareness and responsibility. "The conference and local churches are not aware of nor programming for persons of this category," said CSRW Co-chair Mary Eleanor Gordon. The Annual Conference program will feature eight or nine vignettes focusing on types of singleness. "We're hoping district Commissions on Ministry will set up workshops with our commission to work with these single persons," Gordon said.

**SOUTHWEST TEXAS**—In a continuing effort to publicize the role of women clergy and clergy couples, the CSRW published an eight-page biographical brochure with pictures and capsule descriptions of the conference clergywomen. "It is our hope that the brochure will serve not only to promote a fuller understanding and recognition of the increasing importance of women clergy in the United Methodist Church, but will also function as a useful tool to inform local Pastor-Parish Relations Committees when the Bishop and cabinet are filling pulpit vacancies," said Mary Compton, chairperson of the Southwest Texas CSRW. "Additionally, we feel that such a document can be used in recruiting women for clergy careers." Partial funding for the brochure was provided by the conference Board of Ordained Ministry.

**NORTHERN INDIANA**—Training event scheduled for fall 1981 or spring 1982 will include key speaker and possible workshops on 1) elimination of sexist language, 2) philosophy on structure of United Methodist Church, 3) four pillars of UM theology, (reason, tradition, scripture, experience) 4) defining spiritual leadership, 5) expressing spirituality, 6) conducting a meeting, 7) assertiveness with love, 8) women in the history of the UMC, 9) understanding men's position in a changing society.

Discussion on positive ways to prepare congregations for a woman pastor including: 1) having a list of lay women who could fill the pulpit when the pastor is away, 2) having a pulpit exchange so that clergywomen could be shared with other congregations, 3) having District Superintendents emphasize clergywomen at a fall Charge Conference, 4) having a workshop at the UM Men's Rally dealing with men's feelings and concepts of women in church leadership roles.

## MONITORING

# GUIDELINES FOR DISCLOSING, CORRECTING NON-INCLUSIVE LANGUAGE

You're reading smoothly along in your local *United Methodist Reporter* when suddenly you're jolted. "A man shows his faith in God by..." What???? Sexist language in your favorite newspaper? Quickly you grab a pen and begin a letter to the editor.

More and more Christians are discovering that language that assumes the male is the norm or the only significant gender in the church is a denial of the completeness of the Body of Christ—which includes women and men. But it isn't enough to clean up our own language to make it inclusive. We must somehow effect others to change their language.

Sexist language is particularly troubling in church media; concerned church members are beginning to use their influence to protest and change that inadequate and exclusive language.

Where should one watch for non-inclusive language, and what does one do when one finds it? The following guidelines might be useful:

### HOW DO I RECOGNIZE SEXIST LANGUAGE?

There are three areas which give the most problem: generic usage (exclusively male pronouns and nouns), forms of address, and imagery based on sex stereotypes.

1. In references to humanity at large, language should include women and girls. Terms such as mankind, clergyman, layman, man's faith, brothers in Christ, brotherhood, forefathers, Sons of God, the family of man, do not include both sexes. Male pronouns (the average minister reads *his* Bible daily) exclude women.

2. Language that uses lady or woman as an adjective (e.g. before a job title) calls attention to the sex, not the role, and should be eliminated: Woman minister, lady teacher. In addition, many women find the term *lady* or *girl* condescending: ladies of the church, ladies' aid.

3. Imagery about women, regarding their occupation and role, should be inclusive of all the roles and personalities. Women should not be typecast as directors of Christian education, nurses, teachers. No job should be considered sex-typed. Publications should show women with choices: in jobs, motherhood, marriage.

### WHERE SHOULD I WATCH FOR NON-INCLUSIVE LANGUAGE? (Everywhere!)

Any media piece (printed, audiovisual) put out by the general church boards or agencies or by annual conferences (or even by local churches) should be viewed with an eye towards inclusive language and imagery. Read and listen carefully to your conference newspaper; applications for schools, jobs, loans, seminaries; liturgies; brochures; reports of conference agencies; film strips; church school curriculum; psychological tests; prayers; hymns; and church newsletters.

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commissions. Items for possible insert should be sent—by the 15th of the month preceding publication—to THE FLYER c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should send address changes to their chairpersons, not to the Commission office.

Next issue: July, 1981

Patricia Broughton, Editor

### WHAT DO I DO WHEN I FIND NON-INCLUSIVE LANGUAGE?

Begin by knowing you *do* have the ability to change minds and newsprint. People "in power" at the general church level or any other are effected by complaints and comments from the "grass roots." Those comments, direct from the "constituency" often have the greatest impact.

When you find a non-inclusive piece or statement:

1. Identify the source of the publication or audiovisual piece: the agency or author. (If you can't identify the source call INFOSERV—(800-251-8140), or the staff of the General Commission on the Status and Role of Women may be of help.)
2. In a letter or phone call, describe the piece, and your objections to the language or imagery. It is usually helpful to send a copy of the piece (if print), noting the specific parts you have complaint about. (If you call, follow up with your concern in writing.)
3. Make suggestions for improvement.
4. Send a copy to the GCSRW, and identify at the bottom of the letter that the carbon has been sent. This way, when the author or agency responds, the GCSRW will also be informed.
5. If you feel the response was inadequate, contact the general commission.
6. Enlist others who would share your feeling and who are affected by the literature or audiovisual to write letters also.
7. When a piece particularly reflects *inclusive* language, take the time to commend the author or agency. Someone may have had to struggle to make that language inclusive.

(One Annual Conference CSRW, wanting to recognize persons who used inclusive language during Annual Conference, awarded yellow ribbons after each session to those persons with the best language. The ribbons came to be quite a status symbol!)

These suggestions are only the beginning. But try them, and let us know what change can be made. We'd like to report some success stories!

### RESOURCES

Report No. 42 of the General Council on Ministries to the 1980 General Conference (included in the Daily Christian Advocate Advance Edition, page D-54) has extensive guidelines for eliminating racism, ageism, and sexism from United Methodist Resource Materials. Photocopies might make interesting reading by ACSRW in developing monitoring strategies. Each General Conference delegate and the Conference Office should have a copy of the DCA.

### ALL MAY BE ONE. A Guide to Inclusive Church Language.

Thirty-eight page booklet prepared by the Task Force on Women, Presbytery of the Twin Cities Area, looks at common sexist language problems, images in hymns and scripture, language about God, and language for church education. Guides for selecting inclusive language and editing out sexist language in various media are included along with a list of inclusive-language hymns and those to be eliminated. Available from the task force, 122 W. Franklin, Minneapolis, MN 55408 for 75 cents (checks payable to the Presbytery).

### THE HANDBOOK OF NONSEXIST WRITING.

Writers, editors, speakers and others trying to free their language from sex-bias will benefit from this thorough discussion of the male bias in the English language and its subliminal influence on us all. Authors Casey Miller & Kate Swift look at terms such as "man, lady, housewife, ms., coed, tomboy." Using examples from current periodicals and literature, they suggest bias-free alternatives to many sticky but commonplace problems. Lippincott & Crowell, 1980, hb, \$8.95.

# "MEN AND WOMEN IN DIALOGUE" WORKSHOPS SCHEDULED

Members of Annual Conference Commissions on the Status and Role of Women will have a chance to explore the issues and challenges facing women and men in three workshops to be sponsored this summer by the General Commission on the Status and Role of Women.

A workshop on "Men and Women in Dialogue" will be held east of the Mississippi River July 15, 16 and 17 and an identical one west of the Mississippi August 17, 18, and 19. In addition, a "Training for Trainers Workshop" to equip local leaders to facilitate male-female workshops will be held at the Eastern site July 18, 19 and 20.

"The lives of both women and men have changed and are in the midst of change that was difficult to foresee just 20 or even ten years ago," explained Carol Pierce, one of the two consultants from New Dynamics Associates who will be leading the workshops.

"We need to identify and understand the issues of both women and men and to develop and enlarge support systems for desired change."

## MEN AND WOMEN IN DIALOGUE WORKSHOPS

The two workshops on "Men and Women in Dialogue" will look at such changes as these:

- Collegueship has new and rising expectations within the Christian community.
- The basis for and meaning of the family has expanded.
- The varied role models of women as pastors bring new perspectives on power and authority.
- Men's issues are demanding the attention that women's issues receive.
- The feminization of the church is often a subject for guarded remarks and side conversations.

"Issues and concerns such as these will be explored in the light of their effect on individuals, their relationships and the church," Pierce said.

The goals of the basic male-female dynamics workshop are

1. To identify and understand the issues of both women and men.
2. To increase awareness of how men and women collude to hold each other in role stereotyping even when change is desired.
3. To identify and expand the skills of collegueship, e.g. feedback, assertiveness, listening and understanding group processes.
4. To gain some awareness of where each individual is in their own growth in collegial skills.
5. To develop and enlarge support systems for desired change.

"In order to work on these goals we will focus on one, developing and expanding our language to deal with new awarenesses, and two, acquiring conceptual models to support and sustain the increasing awareness of women's and men's issues," Pierce said.

Much of the workshop will be spent in activities in small groups. In addition, there will be time for reflections as well as short presentations by the trainers for clarity on issues.

## TRAINING FOR TRAINERS WORKSHOP

Women and men who would like to enhance their skills in working with small groups for a session or a day on these issues in the local church, district or conference can participate in the July 18, 19 and 20 "Training for Trainers" workshop.

Familiarity with group processes, experience with leading groups and some previous experiences that have enlarged awareness of issues of the individual's sex are prerequisites. Consultants Pierce and David Wagner recommend that participants should have worked with them on these issues for more than a day in a previous setting.

Pierce and Wagner encourage male/female teams to train, including varying cultures and races. It is permissible, however, for participants to attend singly.

The focus on the workshop will be on designing and facilitating groups addressing the issues of women and men, and the interaction of men and women in groups. Emphasis will be given to design issues; diagnosis, observation and intervention skills; trainer roles; typical problems in groups; and organization or systemic issues.

Activities, theory session, skills practice, and assessment of individual growth needs will be covered in the workshop.

## GCSRW GOALS

The goal of the General Commission in sponsoring the workshop is to equip male-female teams in each conference to address the issues of women and men.

"Our mandate as a commission is to challenge the United Methodist Church to full and equal responsibility and participation of women in the total life and mission of the church," said GCSRW General Secretariat member, Nancy Grissom Self. "Only in becoming aware of the dynamics between men and women and in learning to build collegial relationships can we hope to have women and men share fully in the power and policy making at all levels of the church's life.

"It is our hope that these workshops will enable local/conference commission members to confront the issues and call the church to equality. Having worked with Carol and David, we feel they are well qualified to help us with this task."

As organizational development consultants, Pierce and Wagner specialize in the development of colleague relationships in work areas and personal lives. During the past three years Pierce has worked with clergy and lay women on issues of women within the church. She chaired the New Hampshire CSRW from 1970 to 1975. Together the two have worked with United Methodist groups including general boards and staffs, clergy and spouses, seminary students, the GCSRW, cabinets and a pastor's school.

More information about registration and costs will be sent to Annual Conference chairpersons as soon as plans are firm.

## CLARIFICATION

In the March 1981, issue of *The FLYER*, a statement on page one does not reflect what the General Commission's President, Carolyn Oehler said in her report to the General Commission in February 1981. Her statement was as follows:

"In response to public charges of sex discrimination leveled against the General Board of Church and Society and concerns about other staff changes, I prepared a statement for the press several weeks ago. You have a copy in your folder, and can read it in its entirety. Let me repeat just a few lines here that raise important questions:

'Are search processes really a 'search', or are they 'going through the motions' for a choice already made?'

'What is the applicant pool? We are finding that in a system where women have been systematically excluded from educational and employment opportunities, it is easy to exclude them from consideration for higher level positions.

'A search is just that, looking for persons who can fill the position, seeking women as well as men, ethnic minorities as well as whites. The frequently-used dodge — 'We couldn't find a *qualified* woman' — can often be translated — 'We looked in the same old places and found the same white men'.'

We regret any confusion which may have resulted from the paraphrase in the March edition of *The FLYER*, which seemed to single out the General Board of Church and Society.

## CLERGYWOMEN CONSULTATION

(Cont. from pg. 1)

"A large number of women have been in ministry long enough, through second and third appointments, to ask what opportunities there are in ministry for service and development of skills," Nickerson said. "They're asking what directions they might take. They're asking in what ways the church is open to accept women, and in what ways it is still closed."

The first two consultations were sponsored by the Board of Higher Education and Ministry and the General Commission on the Status and Role of Women. The third consultation will be sponsored by the board alone.

"This shows the real catalyst role of the commission," Nickerson said. "The catalyst function has happened: the division has taken responsibility for this significant event for clergywomen; the commission will continue in other ways to be an advocate for them."

In discussion on the third consultation of clergywomen, Nickerson noted that Annual Conference Commissions on the Status and Role of Women need to work in cooperation on the conference level as the GCSRW did on the general level with the general church Board of Ordained Ministry.

"Particularly in conferences where there are still only a very few clergywomen, it is important for the Annual Conference Commissions to work with Boards of Ordained Ministries as catalysts," she said. "Commissions also need to be supportive of women on the Boards of Ordained Ministries."

Annual Conference Commissions have been important in supporting clergywomen, both Nickerson and General GCSRW Secretariat member Nancy Grissom Self said.

"When the general commission first voted at its 1973 annual meeting to approach the Board of Ordained Ministry to co-sponsor a consultation on clergywomen, we depended on the Annual Conference Commissions to identify and get funding for clergywomen, since there were no central records of clergywomen appointments," Self said.

Those commissions have continued to work for and with clergywomen (many who serve as chairpersons and in other positions of leadership).

Within the general church, responsibility for clergywomen and clergy couples rests with Nickerson. Since her appointment beginning Sept. 1, 1980, Nickerson said she has worked primarily with seminaries and with conference Boards of Ordained Ministry—structures that have responsibility to and for clergywomen.

"A major part of my work is encouraging dialogue between cabinets and clergywomen," Nickerson said, "to provide a better understanding of the concerns and long-term career interests of clergywomen."

Working through the Boards of Ordained Ministries, Nickerson said she is also hoping to insure sensitivity to clergywomen in the interview processes.

In addition, Nickerson works with seminaries, where women now make up thirty per cent of the Masters of Divinity enrollments. "The division is encouraging seminaries to hire more women faculty and administrators and to acknowledge the particular needs of women in seminary as they prepare to be in ministry," she said.

Statistics show that while women are moving into leadership positions in the United Methodist Church, in at least one conference clergywomen suffer the same economic inequality found outside the church.

Figures in the 1980 Journal of the Northern Illinois Conference show that elders with one year of experience have an average salary differential of \$1,691, with women earning an average of \$11,139 to men's \$12,030, *The Northern Illinois United Methodist Reporter* noted March 20, 1981. By the fifth year, the difference has increased to \$1,927. Men then earn an average salary of \$13,777 to women's \$11,850.

## ERA ALERT: RESCISSIONS THREATEN

*From the General Board of Church and Society, UMC, comes this Equal Rights Amendment Alert:*

Beginning in January, the anti-ERA people are launching a massive effort to persuade states that have previously ratified the Equal Rights Amendment to rescind their action. As many as 20 states may be affected. Those concerned for equality for men and women need to be preparing for the struggle NOW!

**IS RESCISSION LEGAL?** The Supreme Court in *Coleman v. Miller*, 307 U.S. 433 (1939), stated that the question of the right of states to rescind is one for the Congress to decide. In its 200 year history, Congress has consistently taken the position that ratification of a Constitutional amendment is final and that rescissions are invalid. The anti-ERA forces, believe, however, that if a sizable number of states should vote to rescind, that fact might be highly influential with the Congress should it have to rule on this question after 38 states have ratified. **THESE RESCISSION EFFORTS, THEREFORE, ARE CRITICAL TO THE RATIFICATION EFFORT!**

**WHICH STATES ARE THE TARGET ONES?** People in every state that has ratified the ERA should consider their legislature a possible target and begin to organize. Presently, it looks as though the following are some of the chief targets: Indiana (perhaps the biggest potential disaster); Wyoming (a rescission bill is already pre-filed), Montana (rescission lost by only one vote last time and it looks worse this time around), South Dakota (could try for a rescission in 1981 with an anti-ERA governor), North Dakota (rescission passed the Senate last time, but lost in the House), Ohio (another potential disaster).

The states listed are those whose legislatures will most likely consider rescission bills early in the sessions. People in the following states should also begin to gear up for possible tough rescission fights: Alaska, Texas, Delaware, Pennsylvania, New Jersey, Iowa, New Hampshire, Kansas, Rhode Island.

### SO...WHAT'S TO BE DONE?

—Take rescission seriously. We cannot assume the votes in the states which passed the ERA easily would be the same today.

—Begin to gather information on your state. Discover plans and possibilities for rescission from politicians, legislative lobbyists, literature of anti-ERA groups.

—Send information you may gather to the United Methodist ERA Support Project. Write or call Charlotte Hendee, 100 Maryland Ave., NE, Washington, DC, 20002 (202-488-5600) or Ellen Kirby, 475 Riverside Drive, Room 1504, New York, NY 10115 (212-678-6068).

—Begin to be in touch with those who originally worked for ratification.

—Start collecting helpful material. Write the UMC's ERA Support Project (see above) or the Religious Committee for the ERA, 475 Riverside Drive, Room 830-A, New York, NY 10115 (212-870-2995).

—Consider proposing a resolution at the 1981 Annual Conference opposing rescission and supporting the Equal Rights Amendment.

## INCLUSIVE LANGUAGE LECTIONARY PROVOKES CONTROVERSY

Controversy continues in the efforts of the National Council of Churches of Christ (NCCC) to provide an inclusive-language lectionary for use in public worship.

Nearly 2,000 letters have been received by the NCCC on the language issue, with about 85-90 per cent of them angry, hysterical or frightened, said Jeanne Audrey Powers, a member of the NCCC Task Force on Inclusive Language and Scripture and a United Methodist minister.

Contrary to some statements of public attacks, the NCCC task force is not "rewriting the Bible," but is rather preparing a lectionary—the collection of Scripture readings for each Sunday, using "inclusive language,"—language that avoids words which make women appear secondary in the eyes of God or the Church, NCCC officials say.

The Religious Roundtable, a political right wing organization headed by Rev. James Robison, has spearheaded the attack against the NCCC, seeking a million signatures and \$250,000 to "let NCC church members know what the NCC is really doing with their money."

In recent months the Religious Roundtable has mailed several hundred thousand copies of a fund-raising letter charging that the NCCC is preparing an "anti-Christian translation" of the Bible.

"A lectionary is not a Bible," NCC officials say. "A lec-

tionary is a collection of Scripture readings for each Sunday. The NCCC is proud to provide resources to the churches that help them communicate clearly that God's love and concern is for everyone—both male and female.

"The NCCC has neither the desire nor the authority to force any church to use a worship aid. The action taken on setting up a task force to prepare an inclusive language version of the lectionary was voted by representatives of the denominations/communions themselves, and came as a result of efforts in an increasing number of local churches to make the language of worship more inclusive."

The task force report includes these principles:

1. Language about persons should be inclusive. (The National Conference of Catholic Bishops, for example, has already recommended these liturgical changes: "human family" for "mankind," blood "shed for you and for all" instead of "shed for you and for all men.")
2. Language about the Spirit should not carry an unwarranted masculine assumption.
3. Language about Jesus Christ's incarnation should not make Christ's maleness crucial in such a way as to overshadow the primary import of the Word having become Flesh, and the Divine having become human.
4. Language about God should reflect the Biblical concern about idolatry and beware of the limitation of images and metaphors about God.

## OVATIONS

To **MARIE HYATT**, who will move from her church in Higginsville, Missouri, to become the district superintendent of the Nevada District. The 60-year-old minister, with much of her career in religious education, becomes the first woman district superintendent in the Missouri West conference and in the Missouri Episcopal area. As for all superintendents, her term is six years.

To **KATHLEEN DALE**, of United Methodist Communications, who received an award for her motion picture, **A Question of Intimacy**, in the interfaith Religious Public Relations Council's annual convention in Washington. Her 20-minute color film, scheduled for release in June, features ten young women and men talking about the risks involved in intimate relationships, with Keith Miller as the facilitator.

To **THERESSA HOOVER**, top staff officer of the Women's Division of the Board of Global Ministries, and the newly organized United Methodist church in Little Rock, Arkansas which was named after Hoover. Hoover UMC was chartered Dec. 21 with 21 members. According to the *Arkansas Methodist*, this is the first new ethnic minority congregation in Arkansas in 35 years.

To **BARBARA DUNLAP-BERG**, who has been hired as director of editorial and promotional materials in the division of program and benevolence interpretation of United Methodist Communications. Dunlap-Berg, with four years experience with the *Texas Methodist/United Methodist Reporter* and three years experience with the *Lutheran Magazine*, was promoted from her position as UMC editor of promotional materials. She will supervise a staff of seven in her new position. She also serves as the liaison representative from UMCOM to the General CSRW.

To **ELLEN RENEE DILL**, a probationary member of the Northern Illinois Conference, who received the Dempster Graduate Fellowship for the academic year 1981-82. The fellowship, awarded by the Division of the Ordained Ministry and named for a 19th century Methodist preacher who helped found three seminaries, will be used toward her studies at the Garrett-Evangelical Seminary and Northwestern University in the social structure of the black community and church.

To **ANN B. JONES**, a 23-year-old community developer from Frakes, Kentucky, who received the \$6,000 Stooddy-West Fellowship for graduate study in journalism. Jones worked at the United Methodist mission center, Henderson Settlement, and has been active in the conference Commission on the Status and Role of Women.

To **SHERRIE B. DOBBS**, director of college relations at Clark College, Atlanta, GA, who is listed in the 1980 editions of *Who's Who in Black America* and *Outstanding Young Women of America*.

To **ERNESTINE A. CALHOUN**, editor of children's resources for Abingdon Press, who is listed in the 1981 edition of the *Directory of Distinguished Americans*. She was honored for her contributions in the area of children's book publishing.

## SELECTED RESOURCES

**WOMEN AND RELIGION IN AMERICA: VOL. I, THE NINETEENTH CENTURY.** Rosemary Radford Ruether and Rosemary Keller Skinner, professors at G-ETS, have gathered here seven comprehensive chapters on the impact and role of women in religion in the 19th century, a century that witnessed an explosion of women's religious movements. This first of three volumes seeks to recover the many streams of women's religious experience lost in the formal history of religion with its emphasis on the leadership of men. Subjects include women in utopian movements, the leadership of nuns in immigrant Catholicism and the Jewish woman's encounter with American culture. Harper and Row, 1981, hb \$14.95.

**WOMEN'S REALITY. An emerging female system in the white male system.** "Women live in a foreign culture," writes psychotherapist Ann Wilson Schaef, a culture that denies their reality while affirming that the "White Male System" is the only thing that exists. In this powerful, provocative book Schaef analyzes and defines the "female system" and the "white male system," looking at time, power, morality and relationships in each system. This electrifying book is crucial for understanding the current dynamics of women's struggles to participate fully in the church and society. Recommended for study for annual conference commissions and local churches (women and men). Winston Press, 1981, pb \$6.95, hb \$12.95.

**WOMEN MINISTERS. How women are redefining traditional roles.** Through the work of editor Judith Weidman, 11 clergywomen tell, in their own words, their story as they work in parishes throughout the United States. Includes United Methodists Jance Riggle Huie (Texas), Leontine T.C. Kelly (Virginia) and Martha Graybeal Rowlett (California). This first-of-a-kind collection presents their reflections and personal experiences in such areas as preaching, counseling, education, administration and community involvement. Harper and Row, 1981, pb \$5.95.

**WOMAN: SURVIVOR IN THE CHURCH.** Joan Ohanneson's sensitive, moving book about the struggles of women to survive in the Roman Catholic church holds meaning and enrichment for all Christian women. Using personal stories, poetry and theological reflection, she looks at singleness, priesthood, women and men, women as prophets, woman as gift, affirming the journey of women and Christ's promise of survival. Winston Press, 1980.

**WOMEN IN THEOLOGICAL EDUCATION.** Peggy Way, professor of pastoral theology and counseling at Vanderbilt Divinity School, suggests in this Occasional paper (No. 34) that women (both lay and ordained) with a wide range of gifts might consider theological education as a center for their vocational commitment. Using not feminist analysis nor personal story-telling, but rather interpretation, she looks at and invites women to look at the possibilities of vocation within theological education. Available from the UM Center, Board of Higher Education and Ministry, UMC, P.O. Box 871, Nashville, TN 37202.

**I'M NOT A WOMEN'S LIBBER, BUT...** Homemaker, United Methodist, and minister's wife Anne Bowen Follis tells her own story, showing how one Christian wife and mother "coped" with the twentieth-century women's movement and her own emerging identification with feminism. Using anecdotes and personal experience, Follis addresses the case for equality (and the Equal Rights Amendments), the "Mother Love of God," and the plight of homemakers who lose husbands through death or divorce. To be published by Abingdon, June 1981.

**LIFE AFTER YOUTH. Female, Forty—What Next?** Boston University sociology professor Ruth Harriett Jacobs, using the tools of her discipline, attempts to "induce people to recognize inconvenient facts," revealing the uncomfortable truth about the lives of older women. Extensive research on the lives of aging women and their options in American society show the sobering reality of the double bind of sexism and ageism. Jacobs looks at "types" of older women: nurturers, careerists, faded beauties, escapists and assertive older women. Another good resource for study and discussion among commission members and local church women. Beacon Press, 1979, pb \$4.95.

**THE MISSING LINK TO PASSAGE OF THE EQUAL RIGHTS AMENDMENT.** In this 16-page position paper of the National Alliance of Black Feminists (NABF), executive director Brenda Daniels-Eichelberger looks at ERA opposition in the Black community, the tactics of organized ERA opposition and its connection with racism, and the "missing link" to ERA passage (black votes)—from a Black feminist perspective. Included also are guidelines for both Blacks and Whites working for ERA passage. Available from the NABF, 202 South State St., Suite 1024, Chicago, IL 60604. \$1.50.

**OUR WOMEN KEEP OUR SKIES FROM FALLING.** Six essays "in support of the struggle to smash sexism/develop women" by author Kalamu ya Salaam address women's liberation and equality from the perspective of an (African-american) male feminist. Sixty-four page book looks at the reality of sexism, myth about African-american women, rape from an African-american perspective, the need for a feminist dimension to the Black liberation struggle, and woman/man relationships among African-americans. Published by Nkombo, (1980), P.O. Box 3472, New Orleans, LA 70177, \$2.50.

**AFRICAN FABLES, BOOK II.** Eudene Keidel, a missionary in Central Africa, has recorded traditional African animal stories that Christian preachers and teachers in Zaire use to teach about God. Table of contents includes the truth of each story, (e.g. honesty, equality, perseverance, love, and courage) and the reading time in minutes. Good cross-cultural material for children although not particularly feminist. Herald Press, 1981, pb, \$3.25.

**THE NO BIG DEAL COOKBOOK. (For the man in the life of a liberated woman).** "Yes, you can take the responsibility for cooking for a family, even if you have never done it before, and it's no big deal," author Doris Quinn tells husbands—the secret is organization. Spiral-bound, 92-page cookbook includes chapters on planning, oven dinners, fix-ahead dishes, dressing up a meal, and four weeks of menus and grocery lists. From Independent Productions, (1979), 3302 North Osage, Independence, MO 64050, \$5.00.

**THE WILLMAR 8.** This 55-minute film tells the story of eight women—bank workers in the small, midwestern town of Willmar, Minnesota—who rise up against low-wage, dead-end jobs. These church-going women attempt to form a union and start the first bank strike in the history of Minnesota which lasts 18 months through two brutal winters and the rejection of their community. An important film on the changing roles of women in their drive for equality. Available from California Newsreel/Media at Work, 630 Natoma St., Rm 101, San Francisco, CA 94103. Rental: \$75. (But filmmakers will make reduction for groups unable to pay full amount.)

# COMMISSION TALENT SCOUT

**AMERICAN FRIENDS SERVICE COMMITTEE.** Staff needed in New York City in the Quaker United Nations Office, as assistant coordinator in the Latin American programs, in the nationwide women's program and the Southern African program in Philadelphia. Regional staff needed in Chicago, Cambridge, Des Moines, Pasadena. Overseas staff needed in Kampuchea and Brazil. For more information contact AFSC Personnel Office, 1501 Cherry St., Philadelphia, PA, 19102. Phone (215) 241-7105.

**EDITOR, PROMOTIONAL MATERIALS, UNITED METHODIST COMMUNICATIONS, UMC.** Responsible for writing and editing materials to promote benevolence funds, including World Communion Sunday, Human Relations Day, and the World Service Fund. Strong background in writing and editing with a degree in journalism or equivalent experience required. Audiovisual aspects, photography involved. Minimum salary: \$19,210. Deadline for applications: May 14. Apply Dr. Readus J. Watkins, Associate General Secretary, United Methodist Communications, 1200 Davis St., Evanston, IL 60201.

**ADMINISTRATIVE HEAD, SECTION ON SYSTEMS AND PROCEDURES/EDP, GENERAL COUNCIL ON FINANCE AND ADMINISTRATION, UMC.** Individual would supervise GCFA section, consult with agencies and annual conferences in the area of systems analysis, design and supervise business operating systems, coordinate computer applications at all church levels, and plan and conduct research projects. Apply Ewing T. Wayland, GCFA, 1200 Davis St., Evanston, IL 60201.

**SEMINAR DESIGNER, UNITED METHODIST SEMINARS ON NATIONAL AND INTERNATIONAL AFFAIRS, UMC.** Designer administers all phases of planning and implementation of seminars for adults and youth on issues of national and international affairs. Background and interest in national and international affairs needed with readiness to locate in Washington, D.C. Regular part-time position, three days per week. Salary range \$126-195 plus fringe benefits. Deadline: May 1. Send resume (with three references) and application to Carolyn D. McIntyre, Seminar Program Administrator, 100 Maryland Ave., N.E., Washington, D.C. 20002.

**MISSIONARY SERVICE OPPORTUNITIES, NATIONAL AND WORLD DIVISION, UMC.** Positions available nationally in church and community ministry (Iowa, Nebraska, North Carolina, Wisconsin), human development (Kentucky), community centers (Alabama, Kentucky, Texas), ethnic and language ministries (Alaska), youth serving ministries and the US-2 program. Financial support on a subsistence level. Worldwide opportunities (three year positions) in Zaire, Liberia, Zimbabwe, Germany, Haiti, Belize, Panama, Peru, Brazil, Japan, and Taiwan and others. Apply Office of Missionary Personnel, Room 1470, 475 Riverside Drive, New York, NY 10115.

## ON THE CALENDAR

May 28-31 **NORTH AMERICAN CONSULTATION ON CHRISTIAN WOMEN IN MEDIA.** Theme: Women in Media: Shaping Our Future! Opportunities for networking, study (skills for success, future technologies, equal employment, economic justice, stereotyping in media), worship. On Southern Methodist Un. campus, Dallas, TX. Registration: \$125. Room, meals extra. For brochure with registration information write: Kathleen Kurtz, 9215 Springwater, Dallas, TX 75228.

May 31-June 4 **NATIONAL WOMEN'S STUDIES ASSOCIATION MEETING.** Theme: "Women Responding to Racism" At the University of Connecticut, Storrs, CT. Write National Women's Studies Assoc., Univ. of Maryland, College Park, MD 20742.

June 12-14 **GAY, LESBIAN AND CHRISTIAN.** Workshop at Kirkridge with Episcopal priest Carter Heyward, Union Theological Seminary professor Beverly Harrison, Al Carmines and others. Cost: \$115. Write Kirkridge, Bangor, PA 18013.

July 12-August 1 **1981 SUMMER INSTITUTE IN WOMEN'S STUDIES.** Institute to focus on "Toward a Feminist Transformation of the Curriculum." Apply immediately. Cost: \$800. Write Beth Reed, Women's Studies, Great Lakes College Assoc., 220 Collingwood, Suite 240, Ann Arbor, MI 48103.

August 9-15 **WOMEN IN MINISTRY WEEK AT GRAILVILLE** United Methodist clergywoman Nelia Kimbrough, member GCSRW, leads week-long personal exploration, community-building, relaxation event for women in ministry, however defined. Cost \$170 (\$35 tuition, \$140 lodging, food). More information, registration (\$35) contact Becky Youngblood, 1001 Grand Blvd, Greenwood, MI 38930. Checks to "Women in Ministry Week".

August 15-17 **CAMPUS MINISTRY WOMEN CONFERENCE.** University of San Francisco hosts "Women of Spirit" conference with a focus on spirituality. Cost: \$70.



the commission on the status and role of women  
the united methodist church  
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