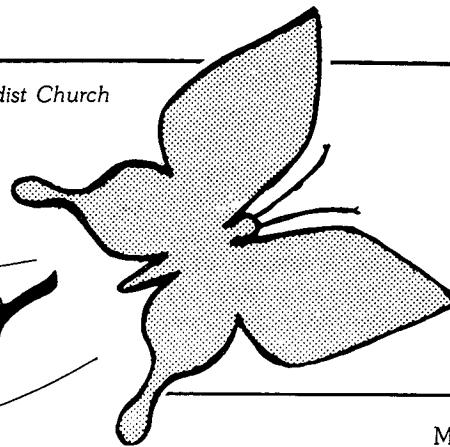


The Flyer



Volume IX, No. 5

May, 1988

Stitching the fabric of life— the GCSRW's life

"It took me more than 20 years, nearly 25, I reckon, in the evenings after supper when the children were all put to bed. My whole life is in that quilt. It scares me sometimes when I look at it. All my joys and all my sorrows are stitched into those little pieces I tremble sometimes when I remember what that quilt knows about me."

—Marguerite Ickis, quoting
her great grandmother

A make-shift quilt—or at least the beginnings of one—lies quietly in a corner of the offices of the General Commission on the Status and Role of Women. Like its forebearers, this quilt holds silent and sacred the stories and lives of its makers.

In many ways the history of the GCSRW—its struggles, its tears, its triumphs—is sewn into that quilt, for it was made by GCSRW members at their last meeting of the quadrennium, February 25-28, 1988.

A Black bishop's first contact with the continent of Africa in 1972—a piece of cloth from Liberia—is sewn into that quilt.

Another piece—the sleeve of a jacket of a young man, literally, worn through during college—is left behind as he steps through graduation, trusting that God is there in the uncertainty of his unknown future. A pink triangle with green vine intertwining the cross and flame—symbol of the Reconciling Congregation program—graces another piece, vivid reminder of a community's prophetic witness against homophobia.

One piece bears the colors of the rainbow, reflecting the multi-racial community of the GCSRW. Another, simply an "L," stands for love, life, and liberation, its maker tells. The logo of the Native American Women's consultation is there, its intricate stitches a memorial to the 1987 consultation and eight years of hope, prayer, and planning of one Native American member.

There are the uneven stitches of a young male member who counts among the gifts of



Stitching, stitching the fabric of the Commission's life: General Secretariat member Kiyoko Kasai Fujiu, and members (left to right) Harrison Black, Esther Witherspoon, Edna Emery, Becky Haase, Virginia McGilbray.

the commission: "When I couldn't find the fabric glue, I had to learn to sew,"—and a piece made by the spouse of a cabinet member of a female bishop who never acquired that particular skill.

Musical notes from an unfinished symphony; the Japanese and Chinese character for "love," mutually created by a clergy couple; a piece of a t-shirt worn in the peace ribbon march in Washington—all these together tell the story of the last four years in the life of this commission.

Even into this last meeting the community lived in and struggled with the issues which have nourished it—and haunted it—throughout the past four years, and even since its inception in 1972: inclusive language, advocacy for women of color, consensus, monitoring, homophobia. And they were reminded: none of the issues are new, none are settled, none have gone or will go away soon.

The Power of Language

Naomi Southard, top executive of the National Federation of Asian American United Methodists, former member and long-time friend of the commission, led two sessions on inclusive language, expanding beyond issues of gender exclusiveness to

(cont. on pg. 3)

General Conference 1988

Some 215 women, including almost 200 of the 292 women delegates, are expected at the 4th quadrennial orientation session for women delegates to the 1988 General Conference, sponsored by the GCSRW and the Women's Division of the General Board of Global Ministries.

Delegates, women agency staff members, and others will meet for four hours the morning of April 26, prior to the opening session of the St. Louis conference. Women will be briefed on the issues facing delegates and have opportunity to participate within their assigned legislative committees to identify critical issues.

In addition, the two women's organizations are co-sponsoring a women's center, to be located across the street from the General Conference site, in the Sheraton Hotel, South Lounge. Women can use the center to caucus, relax, network, and find information.

The GCSRW will sponsor a worship service in the Convention Center, Room 130, on the Sunday between the two weeks of the conference, May 1, at 10:30 a.m. Clergy-women Elizabeth Lopez Spence, of the New Mexico Conference, and Diana Loomis, of the Missouri East Conference, are assisting the Commission in developing the service, which is open to all.

Ovations

To **Irma Bain**, laywoman on the Southwest Texas CSRW, who is the hispanic representative on the national steering committee of Campus Ministry Women.

To **Elizabeth B. Beams**, who was named the 1987 Jewish Federation of Omaha Humanitarian of the Year for her commitment to keeping the memory of the Holocaust alive among Christians as well as Jews. She is the executive director of the United Methodist Ministries in Omaha and executive producer of Great Plains Media Ministry.

To **Linda Bloom**, a religion writer for the "South Bend (Ind.) Tribune," who has been named director of the New York office of United Methodist News Service, the denomination's official news bureau.

To **Dee Dee Buffington**, who is the new district superintendent of the Western District of the Oregon-Idaho annual conference. She replaces Carol Seckel who has been transferred to the Alaska Missionary Conference as superintendent.

To **Sharon Brown Christopher**, assistant to the bishop in the Wisconsin Conference, who has been endorsed for the episcopacy by the Wisconsin Conference delegation to the North Central Jurisdictional Conference. She was also endorsed by the jurisdiction's Hispanic caucus.

To **Lynn Schofield Clark**, of Dayton, OH, and **Kelli J. Kirkpatrick**, of Hendersonville, TN, who received scholarships honoring United Methodist journalists. Clark received the Stoodly-West Fellowship for graduate study, recognizing two former heads of the now United Methodist News Service, while Kirkpatrick received the Leonard M. Perryman scholarship for ethnic minority students. Perryman, a long-time newswriter in the church, and an advocate for ethnic minorities and women, died in 1983.

To **The Churches' Center for Theology and Public Policy**, which inaugurated The First Annual Cynthia Wedel Distinguished Lecture April 7. Miriam Wright Edelman, President of the Children's Defense Fund, spoke on "Protecting and Sustaining Children: The Churches' Role." Wedel, who died in 1986, was a president of the World Council of Churches.

To **Sheila Yvette Flemming**, who has been elected an associate general secretary of the General Board of Global Ministries and head of the board's mission personnel resources department.

To the four clergywomen who are recipients of the prestigious 1988-89 Dempster Grad-

uate Fellowship awards: **Rebekah Linn Miles-Delony**, a senior at Iliff School of Theology; **Hae-Young Park**, who is receiving her Masters of Divinity degree from Drew Theology Seminary in May; **Elizabeth Camak LaRocca**, a graduate of Garrett-Evangelical Seminary in 1984 who is completing her first year of graduate work at Harvard University; and **Karen Westerfield-Tucker**, who is in her third year of doctoral studies at Notre Dame. Women were four of the five recipients of the \$9,000 award for doctoral studies, and 13 of the 23 finalists.

To **Becky Haase**, a member of the GCSRW, who is nominated for lay leader in the California-Pacific Annual Conference.

To **Judith Heath**, a rural lay woman, who was elected executive director of the Western Small Church/Rural Life Center located in Filer, Idaho. The center provides resources and support for small churches with fewer than 200 members in town and country communities.

To **Shirley D. Hill**, who will become the first clergywoman to be appointed district superintendent in the Southwest Texas when the annual conference meets May 30.

To **Mary Johnson**, who has been named a district superintendent in Sierra Leone, West Africa.

To **Susan Keirn Kester**, associate council director for communications of the Peninsula annual conference, and editor of the conference's "United Methodist Reporter," who is the new assistant general secretary for resources in Mission, Education and Cultivation for the General Board of Global Ministries.

To **Dora Ames Lee**, of Stockton, CA, a third-generation Chinese-American physician who has been honored by the UMC Health and Welfare Ministries for her contributions to educational funding for Asian-Americans and Native Americans.

To **Eleanor Scott Myers**, who is the new dean at Saint Paul School of Theology in Kansas City, MO.

To **Joan G. Nagle**, of Murrysville, PA, who has been chosen to present the laity address at the 1988 General Conference in St. Louis April 27. More than 300 manuscripts were submitted in the competition conducted by the National Association of Annual Conference Lay Leaders. All four finalists were women.

To **Camile O'Briant** and **Kimberly McCollum**, both students at United Methodist-related Lon Morris College in

Jacksonville, TX, who were selected to study at Ewha Woman's University in Seoul, Korea this summer. Funds were provided by the school's Jenkins Endowed Scholarship for International Understanding, established in 1972 by United Methodist laywoman Eunice Beene of Dallas.

To **Sharon Zimmerman Rader**, pastor of University UMC in Lansing, MI, who was recently endorsed for the episcopacy by the North Central Jurisdiction Hispanic Caucus. She has also received endorsements from the West Michigan delegation and the NC Jurisdiction Urban Network.

To **Carol Seckel**, a district superintendent in Salem, OR, who has been named superintendent of the Alaska Missionary Conference.

To **Evelene (Tweedy) Sombrero**, who was approved for ordination as a deacon in the New Mexico Annual Conference, after ten years of preparation for ordained ministry. She will be the first Native American woman to be ordained in that annual conference, and only one of a handful in the United Methodist Church.

To **Francis Smith**, who is retiring following General Conference after serving almost 12 years as director of the New York office of United Methodist News Service, the denomination's official news bureau. Travel, fishing, bridge, and possibly a book are among Smith's plans, she revealed.

To **Susan Viking**, of Minneapolis, MN, who was elected an officer with the United Methodist Association of Health and Welfare Ministries.

To **LaVon Wilson**, who was elected as lay leader for the Central Illinois conference.

In remembrance:

Of Carolyn A. (Chris) Cowap, National Council of Churches of Christ (NCCC) director of human and environmental health, who died Feb. 8 at the age of 52 after a long battle with cancer. Cowap, an Episcopal laywoman, had worked with the Women's Caucus of the NCCC Governing Board from the beginning of her employment at the council in 1974, in addition to numerous other responsibilities.

United Methodists in the Alabama-West Florida Annual Conference are mourning the death of **Marie Kendall Clark** in an automobile accident near her home in Bufaula, AL on March 15, writes Norma Taylor Mitchell, past chair of the conference's CSRW. "An untiring advocate of the equality of girls and women in the church," Clark served as secretary of the conference CSRW for several years, Mitchell noted.

GCSRW legislation

While controversy over the GCSRW's work on homophobia has tended almost entirely to overshadow other legislative petitions presented by its membership to the 1988 General Conference, the GCSRW has submitted 35 petitions for consideration. Among them are ones addressing:

Affirmative Action

*Emphasis upon affirmative action as one method for addressing past and emerging discriminatory practices toward racial ethnic minorities and women (pars. 72A and 72F in the Social Principles);

Increased representation of women and racial ethnic minorities

*Election of at least one woman from each of the five electing bodies with representation on the University Senate (only three women serve on the 25-member Senate at present);

*Special attention to racial ethnic minorities and women on the Executive Committee of the General Board of Publications;

* $\frac{1}{3}$ of the membership of District and Annual Conference Boards of Trustees to be women;

* $\frac{1}{3}$ of the members of the Judicial Council to be women, with half of the nominees to be women, inclusive of Africans, Asians, Hispanics, Pacific Islanders, Asian Americans, Black Americans, and Native Americans;

*At least three women on Lay Investigative Procedures Committees, with the pool for selection of the trial court to be inclusive of racial ethnic minorities and women;

Inclusive language

*Use of "Creator," rather than "Father" in the preamble to the Social Principles;

*Use of the same language as proposed in the preamble for the profession of faith by persons uniting with a local UMC;

Deletion of restrictive and discriminatory legislation

*Deletion of the phrases in paragraph 71F of the Social Principles which cite homosexuality as incompatible with Christian teaching;

*Deletion of the phrase "fidelity in marriage and celibacy in singleness" (taking issue with defining relationships and fidelity in terms of sexual activity and calling for maintenance of ideals of the Christian life);

*Deletion of paragraph 906.12 which prohibits funding activities which "promote the acceptance of homosexuality,"

*No discrimination of clergy because of marital status, enabling each to receive a full housing allowance or parsonage.

*Deletion of "practices declared by The United Methodist Church to be incompatible with Christian teachings and addition of sexual harassment as a chargeable offense" (para. 2621.b);

Other petitions call for the inclusion of diverse lifestyles in ministry, some changes in the selection of members to the GCSRW, election of the General Secretary/Secretariat by each general program agency, and several minor editorial changes.

Stitching the GCSRW fabric

racial ethnic inclusiveness. "What kinds of divisions fragment community?" she asked. "Inclusive language is a movement to try to bring wholeness where there is brokenness."

A Native American woman spoke: "We don't have a gender-based language. It is not as much an issue with Native Americans. Just tell them that God is God." A Hispanic woman spoke: "The issue of inclusive language is eclipsed by other survival issues."

A White woman spoke: "Exclusiveness was something I felt very early." She named "fat exclusiveness" and ageism as often hidden discriminations.

A Black woman spoke: "Images of God have to change. I have chosen to use inclusive language, to model that, even though congregations are not using it. The decision to use inclusive language is a risky one, because it's a decision to stand out." And a Korean woman spoke: "The problem is a deficiency in the metaphors, the word images, with the pictures we have in our minds. The pictures that we create exclude us. I like to think that the spirit of God that moves around us uses language that is not static."

The issue came again with Carleton Young, editor, a man who has shepherded a committee through four long years and much controversy to bring to the 1988 General Conference the proposal for a revised United Methodist Hymnal. The GCSRW monitored the work of that committee during those four years, encouraging inclusive words and images for God and humankind.

Young offered his opinion as a hymnologist for three decades that because of its inclusive language with regard to humans in hymns, and because of the complete inclusiveness in the Psalter section, the hymnal "will forever alter and change the language base of mainline Protestant hymnals."

Advocacy for Women of Color

GCSRW members, after much discussion, granted a request from a gathering of racial ethnic women in Pacific Northwest for two educational grants of \$500 each for United Methodist ethnic minority lay women enrolled in higher education. Additionally, the GCSRW made an additional \$1,000 available as needed, both to be taken, in this one-year pilot project, from the GCSRW's "Empowering Women for the Second Decade" fund. The fund was established for the empowerment of lay women.

Questions regarding the grants centered around the GCSRW's role as a grant-making agency and the minimal impact of the grants when the needs are so broad. Members agreed the grants would be a test for the extent of need, and that additional measures would be taken to provide information on the availability of grants, and to encourage other agencies to make funds available.

Members also heard from Cynthia Abrams and Ila Dunsweiler, members of the



More handwork in the hands of GCSRW Vice-President Ressie Bass, backed by the Commission-constructed quilt.

planning committee of the November, 1987, Consultation of Native American Women, initiated and staffed by the GCSRW. Abrams noted that the consultation has helped establish a link and rapport between the Native American Community and the GCSRW.

Perkins School of Theology is "making measurable progress in women's issues, feminist theology and women in ministry," the chair of the GCSRW monitoring committee told GCSRW members. Reporting on a 1986 monitoring visit to Perkins at Southern Methodist University, Dallas, Don Mendenhall further noted that the school is attempting to incorporate feminist and liberation theologies into its core work and forums.

The monitoring team voiced concern about the relationship between peer review and contract renewal, perceptions that women's studies are of a practical rather than academic nature, and indications that courses on women's issues are taught at night. The team recommended having women preachers address preaching classes, monitoring of faculty vacancies continue, and exploring other avenues for making community life at Perkins inclusive.

And so some more pieces were added to the fabric of the life of the Commission. More pieces will be added, even after this last membership meeting, as the community moves into the 1988 General Conference in April, as new members are elected at Jurisdictional conferences and additional members selected in August, as plans are made for the organizing meeting in September. And the stitching continues, even across the quadrennia, with hopes for a joint meeting with the General Commission on Religion and Race in December, 1988, and an Asian American Women's Consultation in 1989.

"All my joys and all my sorrows are stitched into those little pieces.... I tremble sometimes when I remember what that quilt knows about me."

—Patricia Broughton

GCSRW eye on Boston

The GCSRW will continue to monitor the situation at Boston University School of Theology, following the March visit from a University Senate fact-finding team, General Secretariat member Geneva Harton Dalton said.

The five-member senate team was investigating wide-spread charges of sexism, racism and interference by central administration with UM ministerial training. The GCSRW had been among the agencies which received complaints this fall. A GCSRW investigative team visited the school four years ago on similar complaints.

Team chair Paul Hardin said the group heard testimony "from every conceivable constituency" at Boston University and its School of Theology during the two-day visit March 9-10. A preliminary report was delivered to the university's president, John Silber; it will be confidential at least until the full senate has reviewed the findings.

Representatives of the GCSRW met with the fact-finding team several days before its on-campus visit and submitted the names of ten persons they wanted interviewed. Included were specific faculty, administrators, professors emeritus, alumni and persons who have resigned from the school naming racism/sexism as reasons for their departure. Dalton said the commission wanted to ensure a wide spectrum of persons would be interviewed, inclusive of gender and race.

The GCSRW expects to continue its work with the University Senate in assuring inclusiveness at United Methodist seminaries and other institutions.

Decade for Women

Women's groups across the globe have created ambitious programs to launch the Ecumenical Decade of Churches in Solidarity with Women, which began at Easter, 1988. Initiated by the World Council of Churches in January, 1987, the idea has caught fire across denominations and countries. United Methodists will be asked to endorse the decade through a petition to the 1988 General Conference submitted by the GCSRW.

The Decade aims at empowering women to challenge oppressive structures; affirming the contributions of women; giving visibility to women; enabling the churches to free themselves from racism, sexism and classism; and encouraging churches to be in solidarity with women.

An exhaustive resource booklet with prayers, poems, songs and stories from across the globe, as well as other resources, is available from the WCC, Sub-unit on Women in Church and Society, PO Box 66, Ch-1211 Geneva 20, Switzerland.

Gender differences revealed

Some interesting differences between female and male delegates to the 1988 General Conference are revealed in a survey of delegates conducted by the Office of Research of the General Council on Ministries and published in its newsletter, "Signs of the Times" in January, 1988.

Female lay delegates will outnumber male lay delegates for the first time in the conference's history. The GCOM, surveying 660 of the 912 U.S. and Puerto Rican delegates, showed 52% women, 48% men. The 1984 General Conference had 52.3% lay male delegates, and 47.7% female.

For clergy delegates, the GCOM figures show 15.1% are female, and 84.9% male, compared with 8.9% female and 91.1% male in 1984. This distribution shows a marked shift from 1972 when no female clergy delegates were seated at General Conference. Among racial ethnic delegates, the GCOM survey shows, women comprise over one-third (36.7%) of the Black delegates, the largest ethnic minority group (with 10.3% of the U.S. delegates).

This is the highest percentage of women of any ethnic group. Female district superintendents are more represented among female clergy delegates than among male. Some 28.6% of the female clergy delegates are district superintendents, compared with 18.5% of the male clergy delegates. Of female clergy delegates, 65.3% are pastors, compared with 75.0% of the male clergy delegates.

Female delegates are more likely than male delegates to be attending their first General Conference, 45.4% compared to 33.8% for male delegates. Both figures are decreased from 1984; some 52.5% of the female delegates were attending their first General Conference in 1984.

Major hopes for the 1988 General Conference were similar among women and men. Significantly, males cite hope for a "return focus to evangelism" more often (27.6%) than females (13.7%).

Clergy couples newsletter

"Clergy Couples Connect," a newsletter for clergy couples, has new editors, a new publishing schedule, and a new design beginning with the March/April edition.

Tom and Sharon Neuffer Emswiler, a United Methodist clergy couple from Springfield, IL, are editing the newsletter, published by Re-Creation Ministries of Stuart, Iowa. The newsletter, which plans to expand beyond UM clergy couples to other denominations, has contributing editors from each United Methodist jurisdiction as well as special columnists.

Subscriptions, at \$16 per year, are available from the editors at 1121 S. Walnut, Springfield, IL 62704.

Women candidates for the Episcopacy

Of the 39 persons who had received formal endorsements as episcopal candidates by the end of 1987, nine were women, according to a 14-page report issued by Robert L. Wilson, a researcher at Duke Divinity School.

Included among the nine who received endorsements from caucuses and annual conferences for the 1988 jurisdictional elections are Marylou Santillan Baert (Rio Grande conference), Sharon Brown Christopher (Wisconsin), Helen Crotwell (N. Carolina), Sandra Hoke (Northern Ill.), Joan Hoover (Iowa), Diedra Kriewald (Virginia), Sharon Zimmer Rader (W. Mich.), Patricia Townscend (New York), and Mamie A. Williams (Baltimore). Wilson also found in his study that the politics surrounding the elections of bishops in the United Methodist Church has changed significantly in recent years, with both campaigning and endorsements more overt and more acceptable.

Flyer editor departs

With the publication of this, the 52nd issue of "The Flyer," Patricia Broughton has resigned as editor of the newsletter. She has been editor since the 9th issue, published in November, 1979.

Included among the 44 issues she has edited and written have been four special 12-page issues, including ones on the new local church status and role of women work area (Dec. 84-Jan. 85), feminist spirituality (Dec. 85-Jan. 86), inclusive language (Dec. 86-Jan. 87), and the status and role of racial ethnic minority women in the UMC (March 88).

Circulation of the newsletter has almost tripled during Broughton's eight years as editor, growing from about 6,000 to nearly 17,000 for each of five issues yearly.

Broughton, a freelance writer and photographer, also authored the General Commission's 1984 General Conference report, its "Local Church Guidelines for Leadership: Status and Role of Women," and a number of local church columns for the GCSRW in "The Interpreter" magazine.

Her favorite stories in the eight-page newsletter have been the two she wrote detailing the process of electing the first three women bishops, Marjorie Matthews in 1980, and Leontine T.C. Kelly and Judith Craig in 1984. "I will miss the opportunity to write another this summer, when women are again elected to the United Methodist episcopacy," she said.

Broughton will continue to work as a freelance writer and photographer.

A Vision of Inclusiveness: A Quadrennium in Retrospect

In the beginning they were strangers, elected from the five jurisdictions, 18 to 70 years, male and female, from each of the five racial ethnic groups. Only 15 were continuing from the previous quadrennium.

And from this diverse group of veritable strangers a community was formed, a community that would live together, work and worship together, "con-spire" with one another (literally "breath together")—for the next four years. This was the General Commission on the Status and Role of Women, as it began the 1985-88 quadrennium, September 20, 1984.

That first meeting saw a commitment to the GCSRW's on-going style of decision-making: consensus. Advocacy for racial ethnic women was affirmed as a priority, and work units made plans for monitoring, serving local church work areas, and studying feminist spirituality and homophobia. That was the beginning.

Even as the Commission was organizing, General Secretariat member Nancy Grissom Self was already traveling to Annual Conference Commissions, visiting half a dozen in the first two months of the quadrennium. She, with the occasional assistance of GCSRW members and the other two secretariat staff, would visit 46 ACCSRWs in the course of the next four years, providing orientation, resources, and inspiration.

Some 64 of the (then) 74 Annual Conference Commissions attended Joint Training Events held during November, December (1984), and January (1985), and staffed by two members of the GCSRW General Secretariat. Networking, skill-building and empowerment were the rewards as annual conference commission members met together by jurisdictions during each of the two-day sessions.

Local church work units on the status and role of women, officially authorized at the 1984 General Conference, became a new priority and were provided an organizing resource with publication in December, 1984, of the GCSRW's first special 12-page issue of its newsletter, "The Flyer." Almost 30,000 copies of that issue were distributed by the Annual Conference Commissions and the GCSRW. "The Flyer" supplemented the Local Church Guidelines newly developed in this quadrennium.

1985: Richness and Celebration

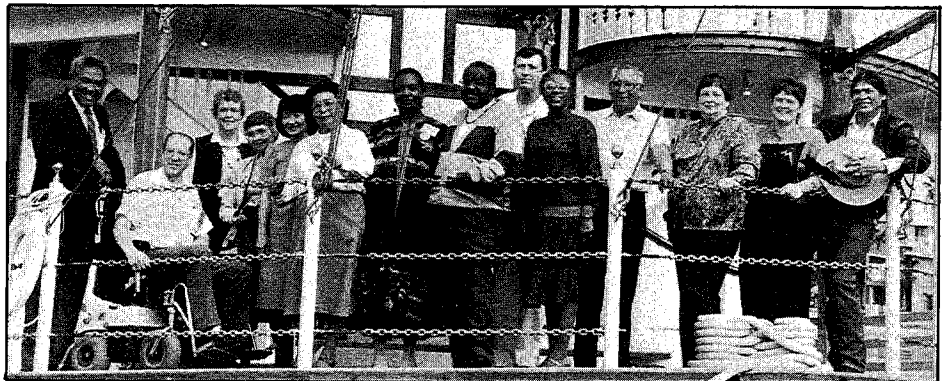
In spring of 1985 the church and the GCSRW celebrated twice, as two racial ethnic minority women joined the ranks of the General Secretaries. Geneva Harton Dalton became the third member of the GCSRW's General Secretariat, and Barbara Ricks Thompson, the GCSRW's first president, was elected General Secretary of the General Commission on Religion and Race (GCORR).

The GCSRW meeting in the spring of 1985 brought a richness almost beyond belief, with newly elected Bishop Leontine T.C. Kelly and (the late) Bishop Marjorie Swank Matthews sharing their individual journeys to the episcopacy. Their concelebration of the eucharist and Bishop Kelly's stirring preaching were historic witness to women's empowerment in the church.

Barbara Troxell, former GCSRW member and then Dean of Students at Pacific School of Religion, issued a call for a spirituality and

dale, CA, was appointed observer to the Hymnal Revision Committee. GCSRW members would learn in the fall of 1986 that as a result of the GCSRW's monitoring, four women were added—with voice but not vote—as observers to the Commission on the Mission of The United Methodist Church. As originally constituted by the Council of Bishops, in consultation with the General Council on Ministries, the committee had five women and 22 men.

The Commission's support for racial



Gathered together one last time: Eight-year veterans of the GCSRW, at the last meeting of the quadrennium.

authority emerging from "interaction among us." Former GCSRW president Carolyn Oehler, conference council director in Northern Illinois and a national leader in inclusive language, named the GCSRW's prophetic role in that arena. And Bishop Forrest Stith, one of the two episcopal members of the GCSRW for the quadrennium, charged the Commission to witness to the moving of the Spirit in the GCSRW's agenda.

The Issue Development, Education and Advocacy (IDEA) work unit lifted up a vision, affirmed by the entire commission in its goal-setting process: "(We envision) a community united in Christ, revitalized by the gifts of feminist spirituality and theology to our tradition, which accepts as full participants in our life and ministry all persons, regardless of gender, racial/ethnic background, sexual orientation, class or physical/emotional condition."

The IDEA work unit claimed racial ethnic minority women, feminist spirituality, and homophobia as its priorities. The Annual Conferences/Constituency Services work unit targeted local church work units, training for women delegates to General Conference, and annual conference staff women among its goals. Each GCSRW member was assigned as a linking person to an Annual Conference Commission. And the Monitoring and Research work unit drew up plans to visit two seminaries and two national agencies yearly, and to monitor the numerous study commissions created by the 1984 General Conference. In March a monitoring team made the GCSRW's first on-site visit, to the General Board of Discipleship.

Becky Haase, a lay member from Glen-

ethnic minority women was evidenced in April, 1985, as almost 200 Hispanic women gathered for the first National Hispanic Women's Consultation, sponsored by the GCSRW. Representatives from 23 annual conferences came to Dallas, TX, for three days of celebration, worship, and workshops. Participants voiced a common feeling of isolation within the United Methodist Church, and a lack of voice—even within local congregations. Seeing numbers of Hispanic women in leadership provided a boost: "It's great to see the depth of gifts and graces of the women here—to know that they exist," said the Rev. Lydia Salazar Martinez, planning committee convener.

Beginning in the summer of 1985, the GCSRW encouraged racial ethnic women in another arena: monitoring for the inclusion and participation of racial ethnic minority women in the Missional Priority: "Developing and Strengthening the Ethnic Minority Local Church: For Witness and Mission." Annual Conference Commissions were prompted and assisted by the GCSRW in working with annual conference missional priority committees. The Operational Guidelines for the priority, Annual Conference Guidelines, and a questionnaire were sent to each ACCSRW, with the results of the survey later to be shared with the General Missional Priority Coordinating Committee.

A focus on feminist spirituality

"I will model for you a form of Black feminist spirituality." So began Emilie Townes, adjunct faculty at Garrett-Evangelical

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Theological Seminary and a leader in the GCSRW's fall, 1985, meeting's focus on feminist spirituality. Judy Smith, Associate World Editor of the Upper Room, then reflected: "Feminist spirituality is one thing you will never reach consensus about ... It is a spirituality that attends to and honors the spiritual experience of women in a unique way." Members then gathered in small groups to wonder themselves: "What is feminist spirituality? And what is the GCSRW's role in making it visible within the church?"

Work units finalized goals, and began detailing their implementation.

Fall of 1985 saw a monitoring team at Claremont School of Theology—part of the GCSRW's regularly scheduled on-site seminary visits to assess performance and make recommendations to promote greater sensitivity towards and inclusiveness of women's issues and concerns. It was the first of four such visits in the quadrennium, headed by General Secretariat member Kiyoko Kasai Fujiu. Another team visited Duke University Divinity School in January of 1986.

The GCSRW's focus on feminist spirituality continued with a second special 12-page issue of "The Flyer" in December, 1985, detailing the connections in feminist spirituality from a variety of viewpoints. Annual Conference CSRWs ordered additional copies to circulate to local church work areas.

Participants in the one-day GCSRW study on the linkages of homophobia and sexism, held during the GCSRW's spring, 1986, meeting, 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.

Bishop Judith Craig, the other episcopal member of the GCSRW, preached at the concluding communion service, reminding the Commission to be aware of and compassionate toward all those who are different from themselves. The GCSRW agreed, at its fall, 1986, meeting, to offer the study model to other boards and agencies, and to encourage them to undertake similar studies.

A joint committee of members and staff of the GCSRW and United Methodist Communications met in March, 1986, to design a process for education about sexism and related issues within UMC. The process began early in 1985 with a request from UMC for training sessions for board and staff members. The joint team met to determine content, participants, resources and anticipated outcomes. Workshops were scheduled for UMC members at their October, 1986 meeting, and for UMC staff in early 1987.

In June, 1986, the GCSRW and the church mourned the death of Matthews, the first woman elected a Bishop in the United Methodist Church. "Had it made a difference to have a woman bishop?" Judy McCartney, Chairperson of the East Ohio CSRW, asked in a stirring memorial in "The Flyer." As she looked at two more women Bishops present there at the memorial

service, and as she read the generously inclusive words of "Be Though My Vision," and as she listened to the clergy singing "All Hail the Power," with enough women's voices in the blend to be heard, and she answered "Yes!"

Empowering racial ethnic minority women

The needs and concerns of racial ethnic minority women in the UMC continued to be addressed as a committee of racial ethnic minority women leaders, gathered together by the GCSRW, met in August, 1986. The nine women reviewed materials and recommendations from previous United Methodist and ecumenical gatherings of racial ethnic women, then compiled a list of urgent concerns for the GCSRW, racial ethnic caucuses and other general boards and agencies to address. The recommendations were forwarded to the caucuses for review and subsequent approval. Meanwhile, planning was already underway for a gathering of Native American women in late 1987.



Scene from a festive "La Cultural Noche" at the Hispanic Women's Consultation, April, 1985. (Photo by Finees Flores)

More than 200 persons from 49 annual conferences attended the GCSRW regional training events, "Claiming our Connections, Empowering One Another," held in January and March, 1987. Teams of six persons from each annual conference (two local church work area chairs, two ACCSRW members, and two cabinet and/or conference staff) were invited to the training events. A participant at the January session in Florida summed up overall response: "I feel motivated, encouraged, and strengthened."

General Secretariat member Dalton traveled to the Northeast College of Bishops in January, 1987, to lead a workshop on racism and sexism. Following this extremely productive experience, the GCSRW began planning to provide this kind of focus for other Colleges of Bishops. Dalton traveled again, in April of the same year, to a workshop on racism and sexism with the East Ohio Bishop, conference staff and board of ordained ministry.

During the GCSRW meeting in the Spring, 1987, representatives from seven Annual Conference Commission shared in the vision, witness and work of the Commission as the agenda centered around a "Festi-

val of Annual Conferences." "This is the church we hoped existed somewhere, and now we know it does," said a member of the Rocky Mountain CSRW. "I stand almost in awe of the variety of programs," said a Nebraska CSRW member. "This has given us fuel to charge up our commission."

As GCSRW member Nancy Yamasaki preached the communion sermon in the closing worship, the interracial group of worship leaders gave witness to the power of inclusiveness.

The GCSRW's mandate to provide advocacy for all women in the United Methodist Church was called forth in the fall of 1987 following new charges of sexism at UM-related Boston University School of Theology. The GCSRW had conducted an extensive on-site investigation there in 1983-84, and moved quickly in response to these new charges. GCSRW staff and members met early in 1988 with a fact-finding team from the University Senate which then went on-site to investigate charges of sexism, racism, and central administration's dominant influence in theology school matters.

The first results of the GCSRW's fifth quadrennial study of the participation of women in local churches were also revealed in the fall of 1987. Statistics from 556 local churches showed the percentages of women both as local church committee members and chairs continuing to increase. The greatest increase in the percentage of women members was on boards of trustees, increasing from 20.7 percent in 1983 to 31.7 percent in 1987, coming close to the 1/3 mandated in GCSRW-sponsored legislation approved by the 1984 General Conference.

Meeting in San Antonio, Texas, around the theme "We're All In This Together," the Commission invited May Lou Santillan Baert to lead Bible study and to preach the closing communion sermon. Jane Lovett, chair of the Central Texas CSRW; Barbara Galloway Edgar, chair of the Southwest Texas CSRW; and Dalila Cruz of the UMC Hispanic caucus, MARCHA, each led a morning meditation. Lydia Salazar Martinez, vice president of the General Board of Church and Society, and a former member of the GCSRW, addressed the economic concerns of Hispanic women in a luncheon keynote.

(cont. on pg. 7)

A monitoring team visited Garrett-Evangelical Theological Seminary in November of 1987. Under revised guidelines, the results of seminary monitoring will be shared more widely and more publicly with both the seminary and appropriate church agencies.

November also brought the highly successful consultation of Native American women, with 140 Native American women from 40 tribes and 43 annual conferences gathering in Albuquerque, NM, to blend traditional and Christian symbols in worship, workshops and celebrations. General Secretariat member Dalton had spent months and months tracking monies and seeking out Native American women from across the country. "I never dreamed that in my lifetime I'd be with so many Native American women from so many tribes," one participant marveled.



(The late) Bishop Marjorie Swank Matthews (above), and retiring Bishop Leontine T.C. Kelly.



And on into 1988

At the concluding GCSRW meeting for the quadrennium, in the spring of 1988, the Commission was deeply into plans for the upcoming General Conference in St. Louis. As in past quadrennia, the GCSRW was planning with the Women's Division of the General Board of Global Ministries for an orientation session with women delegates, a women's center, a Sunday worship, and monitoring of the legislative process throughout the conference.

Members at the meeting heard the good news that a \$15,000 World Service Contingency Fund grant to hold a consultation of Annual Conference staff women had been approved. The GCSRW, months earlier, had surveyed annual conferences to determine the profile of women staff. The grant, from the General Council on Ministries, would fund a consultation of a representative group of 25-30 women staff to strategize ways the

GCSRW can serve as advocate, catalyst and monitor on behalf of conference staff women.

The Commission also received the GCSRW's report to the 1988 General Conference which reviewed work done during the quadrennium. A survey of constituents reflected a high degree of satisfaction with GCSRW. Suggestions for additional agenda will be forwarded to the newly-elected Commission.

The communion service which closed the meeting was a poignant reminder that the GCSRW members had become a close-knit family. Ressie Bass, GCSRW vice president, gave witness to the triumphant power of God's spirit as she shared poignant details of her mother's recent death.

With the quadrennium drawing to a close, the work of the Commission continues. Still in the works for 1988 are a national consultation for reflection on feminist spirituality as well as a joint meeting with the General Commission on Religion and Race.

In September of 1988 a new commission of 48 members will gather, as the process begins anew. Another community carries forth "to challenge The United Methodist Church, including its general agencies, institutions, and connectional structures, to a continuing commitment to the full and equal responsibility and participation of women in the total life and mission of the church, sharing fully in the power and in the policy making at all levels of the Church's life.

"Such commitment will confirm anew recognition of the fact that The United Methodist Church 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. (para. 2202, The 1984 "Book of Discipline.")



Offering the communion elements: GCSRW members Margaret Misal and Dayton Edmunds.

Homophobia-study model available

A copy of the model for the GCSRW's one-day study of the linkages of homophobia and sexism, as well as a report of the linkages identified, are available from the GCSRW for the cost of postage. Interested persons should send a self-addressed, stamped envelope with 45 cents postage to the GCSRW at 1200 Davis St., Evanston, IL 60201.

What does a "battered woman" mean?

It means much more than a woman who is hit, beaten by her partner. Sharon Murphy and Ellen Fisher of the Battered Women's Center of Austin, say it means a woman who has experienced a series of oppressive forces—personal, social, educational, economic and political.



Tomiyama Taeko

"Consider a birdcage. No single wire of a birdcage is sufficient to restrict the escape of the bird within. It is only the relation of one wire to another that successfully traps the bird. So it is with women. It is not only the violence of the relationship, it is a woman's difficulty getting daycare, a job, housing and child support that define her experience. For her, getting away from violence is only the first step."

—BWC's newsletter, summer, 1987, reprinted in "Women's Network News," 5804 Cary Drive, Austin, TX 78757. (\$2 year subscription).



The Flyer is published five times yearly by the General Commission on the Status and Role of Women (GCSRW) in the United Methodist Church (UMC) as a communications link with the 73 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: Patricia Broughton

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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General Secretariat:

Geneva Horton Dalton * Kiyoko Kasai Fujii * Nancy Grissom Self

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Faith-based Resources Addressing the Physical, Emotional and Sexual Abuse of Women and Children

Only in recent years has the church and the religious community been willing to acknowledge, much less address, the physical, sexual and emotional abuse of women and children. The resources below (most are faith-based, a few are not), address domestic and sexual violence facing women and children.

Battered Women: From a Theology of Suffering to an Ethnic of Empowerment. Clergywoman Joy M.K. Bussert deals with the theological roots of both sexism and violence and punishment within marriage. Published in 1986 by the Lutheran Church in American, Division for Mission in North American, New York.

Child Sexual Abuse in Native American Communities. Facts on the occurrence of sexual abuse of American Indian children; information on causes and warning signs; and examples of treatment and prevention resources. Published by the National American Indian Court Judges Association. Copies available (for mailing costs) from the National Indian Law Library, 1506 Broadway, Boulder, CO 80302.

Crisis: Women's Experience and the Church's Response. Lee Coppemoll and Peggy Halsey report on a national 1982 survey of United Methodists' experiences with crisis issues such as rape, incest, battering and child abuse. Includes poignant excerpts from letters that accompanied survey responses. Available from the Office of Ministries with Women and Families in Crisis, National Program Division, General Board of Global Ministries, 475 Riverside Dr., Rm. 333, New York, NY, 10115. (212) 870-3833.

Doorway to Responses: The Role of Clergy in Ministry with Battered Women. Edited by Rev. Carol Findon Bingham, prepared by the Illinois Interfaith Committee Against Domestic Violence, Illinois Conference of Churches. Order from the Committee, 615 South Fifth St., Springfield, IL 62703. Cost: \$5.95 plus \$1.50 shipping and handling. (217) 544-3423.

Families and Violence: The Church's Role. Ten-page pamphlet created by the American Lutheran Church is study for congregations to understand the problem of domestic violence. Covers theological interpretations that

promote violence relationships, practical ways churches can assist victims. Order from ALC Office of Church in Society, 422 S. 5th St., Minneapolis, MN 55415.

A Handbook on Domestic Violence for Clergy, Religious Counselors, Lay Workers and Religious Community Professionals. Useful tool in working with those who seek assistance in domestic violence situations. Written by three clergywomen and a Catholic lay leader and produced by the Interfaith Committee of the Chicago Metropolitan Battered Women's Network. Available for \$2 (includes postage) from Marcelle Adolph, 5816 N. Kenmore, Chicago, IL 60660. (312) 271-4966.

Incest: Broken Childhood, Broken Trust. September/October 1987 issue of "Daughters of Sarah," a Christian feminist magazine, offers moving personal stories, a Biblical story, a liturgy, and a call for justice. **Too Close to Home: Domestic and Sexual Violence.** July/August 1987 issue of "Daughters of Sarah," a Christian feminist magazine, looks at acquaintance rape, pastoral sexual abuse, the Genesis tale of Tamar and Judah, and a first-person account of battering. Single copy, either issue: \$3; bulk prices available. Write DOS, PO Box 416790, Chicago, IL 60641.

Keeping the Faith: Questions and Answers for the Abused Woman. Sensitive, compassionate responses from a United Church of Christ clergywoman who is executive director of the Center for the Prevention of Sexual and Domestic Violence. Addresses, from a personal and theological perspective, 26 questions Christian women commonly ask clergy, shelter workers, counselors and therapists. Purse-sized booklet includes prayers and meditations. Harper & Row, 1987.

Ministries with Women in Crisis. Program resource packet for church use containing reprints of articles and brochures on family violence, rape, child abuse, sexual violence in the media, and other issues. From the General Board of Global Ministries, (see "Crisis" above).

Pastoral Care of Battered Women. Presbyterian clergywoman Rita-Lou Clarke writes for pastors counseling battered women, addressing the theological, cultural and psychological aspects of battering. Offers guidelines for working with women and children who are survivors of domestic violence. The Westminster Press, 1986.

"The Purple Packet." Compilation of resources from the Mennonite Central Committee Domestic Violence Task Force intended to raise awareness and help pastors and congregations respond to domestic violence such as wife abuse. Articles in packets address rural issues and family violence,

mediation and domestic violence, and child abuse. Order for \$5 plus shipping from the MCC U.S. Office of Criminal Justice, 107 W. Lexington Ave., Elkhart, IN 46516. (219) 293-3090.

Sexual Assault & Abuse: A Handbook for Clergy and Religious Professionals. Collection of moving essays edited by Mary Pellauer, Barbara Chester and Jane Boyajian offering perspectives from psychologists, social workers, physicians, ministers, professors and a poet. Essays address responsibilities, conflicts and dilemmas of clergy dealing with sexual abuse. Includes a chapter of litanies, psalms and songs to be used with victims of harassment and abuse. Harper & Row, 1987.

Violations Against the Image of God: Sexual Exploitation of Women. Report of a Focus Group of the Council on Women and the Church and the Committee on Women's Concerns of the Presbyterian Church (USA). Order from the Justice for Women Committee, Women's Unit, Presbyterian Church (USA), 100 Witherspoon St., Louisville, KY 40202. Single copy: 75 cents; five copies or more add \$1.50 postage and handling. Available in English and Spanish.

Sexual Violence—The Unmentionable Sin. Clergywoman Marie M. Fortune addresses rape and child sexual abuse from an ethical and pastoral perspective. Pilgrim Press, 1983.

The Speaking Profits Us: Violence in the Lives of Women of Color. Edited by Maryviolet C. Burns, this monograph printed in English and Spanish contains articles about violence in the lives of Black, Native American, Asian and Latina Women. Published by the Center for the Prevention of Sexual and Domestic Violence, (below).

Spouse Abuse: A Pastoral Resource Booklet. Twenty-page booklet compiled by the North Alabama Commission on the Status and Role of Women includes a theological perspective, information on the cycle of abuse, resources, suggestions for intervening in an abusive situation, and a legal guide for battered women. Send \$3 payable to Celia Cox, Rt 6, Box 620, Sylacauga, AL 35150.

Center for the Prevention of Sexual and Domestic Violence. Executive Director is Marie M. Fortune, a United Church of Christ clergywoman, and a pioneer among clergy addressing sexual and domestic violence. Write the Center at 1914 N. 34th St., Suite 205, Seattle, WA 98103.



Calendar

May 1-3 Battered Women and Justice. National conference sponsored by the Women's Self Help Center in St. Louis, MO. Focusing on the treatment of battered women by the justice system. Cost: \$130. Contact the Women's Self Help Center, 2838 Olive St., St. Louis, MO, 63103. (314) 531-9100.

May 9-11 Family Violence: The Hidden Crisis and Healing Response. Training conference for clergy and other helping professionals, led by Marie Fortune, minister, author and abuse program director, at Kirkridge. Cost: \$275. Write Kirkridge, Bangor, PA 18013.

May 13-15 Do-It-Yourself for Women. Hands-on experience in designing, building and repairing. Reflections on sexual stereotypes in building trades, skills needed to construct or maintain buildings, trainings in basic skills. No previous experience necessary. Fee: \$120-150 for program, meals, lodging. At Grailville, 932 O'Bannonville Rd., Loveland, OH 45140.



May 26-28 1988 Women's Journeys, Feminine Images of God: How Do They Enrich Congregational Life? Workshop sponsored by the Alban Institute, primarily for lay and ordained women. Under leadership of Celia Allison Hahn and Susan Blackburn Heath, participants will explore biblical images and stories, their own religious experience, and experiences in home communities. In Washington, DC. Contact the Alban Institute, Inc., 4125 Nebraska Ave., N.W., Washington, DC 20016. (800) 457-8893.

June 3-5 National Women's Music Festival. Write NWMF, PO Box 5217, Bloomington, IN 47502.

June 11-12 B'lieve I'll Sing. Workshop in Black choral and congregational singing, created and led by Ysaye Bamwell, member of the a cappella quartet, "Sweet Honey in the Rock." Sponsored by the Women's Institute on Religion and Society. No singing experience required. Cost: \$100-125 for workshop, room, board. At Grailville (see May 13-15 above).

June 13-16 Expanding Ministry Among Men and Women Clergy. Exploration of how women and men together can minister to a wider range of situations. At Princeton Theological Seminary, led by John C. Talbot and Melinda Mackenzie. Cost: \$304, includes housing. Write Center of Continuing Education, PTS, 12 Library Place, Princeton, NJ 08540.

June 16-19 Gay, Lesbian and Christian. Retreat for gay men, lesbians and their families and friends. With Virginia Ramey Mollenkott, professor of English and author; Mary Hunt, theologian; and John Fortunato, psychotherapist. Cost: \$245. At Kirkridge (see May 9-11 above).

June 22-26 Leadership & Power: Women's Alliances for Social Change. National Women's Studies Association meeting at University of Minnesota, MN. Contact NWSA '88, Univ. of MN, 217 Nolte Ctr., 315 Pillsbury Dr., SE, Minneapolis, MN 55455-0139.

June 24-26 Breaking the Silences. Lutheran Women's Caucus convention on domestic violence in the church. Speaker: Rev. Joy Bussert. At Mundelein College, Chicago, IL. Write LWC, 1100 E. 55th St., Chicago, IL 60615.

June 27-Aug. 12 1988 Summer Language Program. Spanish for women of faith committed to social justice. In Guadalajara, Mexico. Tuition: \$1,350. Room & board: \$60 week. Write Spanish Education for Women, PO Box 29338, Washington, DC 20017.

July 20-22 From the Womb of the Morning: Rising Visions of Ministry and Joy. Campus Ministry Women meeting with Lynn Rhodes, author, professor, founding sister CMW; and Martha Ann Kirk, CCVI, worship leader and storyteller. In San Diego, CA. Register by June 15. Contact Marilyn Marston (813) 355-0629.

July 21-24 Evangelical Women's Caucus Eighth International Conference. At North Park College and Theological Seminary, Chicago, IL. Write EWCI, Box 209, Hadley, NY 12835.

July 27-31 The Battered Women's Movement: Bringing the Vision Home. 10th Anniversary and 4th national conference of National Coalition Against Domestic Violence (NCADV). Dual focus on "liberation and empowerment" and "women in resistance." At University of Washington, Seattle, WA. Contact NCADV 1988 conference, c/o University YWCA, 701 NE Northlake Way, Seattle, WA 98105. (206) 548-8107.

Joint Training Events for CSRWs

Convocations on racism will be held along with joint training events scheduled in each jurisdiction in late 1988 and early 1989. All three members of the General Secretariat of the General Commission on the Status and Role of Women will be in attendance to provide training for chairs and members of Annual Conference CSRWs.

Nov. 8-10 Southeastern Jurisdiction. Begins at 3 p.m., adjourns at 5 p.m. In Lake Junaluska, NC.

Nov. 19-21 Northeastern Jurisdiction. Begins at 9:30 a.m., adjourns at 6 p.m. In Lancaster, PA. (Note change from original dates of Nov. 18-20.)

Dec. 6-8 North Central Jurisdiction. Begins at 9 a.m., adjourns at 3:30 p.m. In Milwaukee, WI.

Nov. 29-Dec. 1 South Central Jurisdiction. Begins at 10 a.m., adjourns at 4 p.m. In Dallas, TX.

Jan. 9-11 Western Jurisdiction. Begins at 9 a.m., adjourns at 5 p.m. In San Francisco.

July 31-Aug. 6 Women in Ministry Week At Grailville. Theme: Beyond Survival: Healing, Wholeness and Justice in Ministry. Opportunities to rest, play, reflect on ministry, with Sarah Bentley (director Project Recovery, Austin, TX) and Ann Marie Coleman (city councilwoman, Ann Arbor, MI, and campus minister). Cost: \$325; registration limited to 30 women. To register send \$75 to Jean Foley, registrar, 5530 South Shore Dr., #4A, Chicago, IL 60637 (312) 643-4051.

August 8-12 Global Peace—An International Women's Conference. Organized by Peacemakers, Inc., out of Dallas, Tex., to "bring together a minimum of two women from every country to form a Think Tank and plan how to have peace now." Contact Carol Smith, co-chair, 100 Crescent Court, Suite 270, Dallas, TX 75201. (214) 871-8448.

Sept. 21-23 The Power Equity Group: Making It Work. Experiential and theoretical workshop with Carol Pierce to understand the functioning of groups where power equity is assumed, and diversity is valued and achieved. In Chicago. Also October 19-21 in New York City or Madison, CT. Cost: \$200 residential, \$150 without lodging. Contact New Dynamics, 21 Shore Drive, Laconia, NH 03246. (603) 524-1441.



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.

Assistant General Secretary for Episcopal Services, General Council on Finance and Administration, UMC. Major responsibilities to develop and administer the Episcopal Fund Budget, funds, and benefit claims. Must be a UMC member. Beginning salary range 33,700-38,000. Apply by May 6 to Clifford Droke, General Secretary-Treasurer, GCFA, 1200 Davis St., Evanston, IL 60201.

Assistant General Secretary for Administrative Services, GCFA, UMC. Responsible for Local Church Insurance Program (insuring 8,800 local churches, 30 annual conferences, 128 general agencies and institutions); GCFA Personnel Office, GCFA office management. Must be UMC member. Beginning salary range \$40,200-47,000. Apply by May 6 to Clifford Droke (see above).

Associate General Secretary for Interpretation, General Board of Higher Education and Ministry, UMC. Responsible for policy planning and administration in areas of interpretation and media utilization. Deadline: June 1. Send resume, names of three references to Dr. Roger W. Ireson, General Secretary, PO Box 871, Nashville, TN 37202.

General Director, Church Women United. In USA national offices in New York City, with responsibility for implementing CWU policies and programs; financial development and administration; supervision of staff. Deadline: Aug. 1. Write Dr. Kathryn E. Kopf, 3324 West Queen Lane, Philadelphia, PA 19129.

Marketing Communications Manager, United Methodist Publishing House. Coordinates and participates in development and planning overall promotional campaigns for

Abingdon Press products. Requires formal training in communications, advertising or public relations. Starting pay: \$26,874. Apply Employment Office, 201 Eighth Ave., South, Nashville, TN, 37202. (615) 749-6294.

Tenure-track position in Christian Ethics, Saint Paul School of Theology. Appointment beginning Jan. 1, 1989. Earned doctorate (or nearly finished). Active churchperson committed to local church and training persons for local church ministry. Prefer perspective informed by experience in the Black church. Apply to Acting Academic Dean Tex Sample, 5123 Truman Road, Kansas City, MO 64127. (816) 483-9600.

Internship for Ethnic Minorities

An internship designed to introduce lay and clergy ethnic minority United Methodists to the opportunities for church vocations starts its third year Sept. 1.

Applications for the internship, which commemorates the work of the late George H. Outen, a prominent Black United Methodist leader, are due by July 31 to the General Board of Church and Society (GBCS). Outen was chief staff executive of the GBCS from 1976 until his death Dec. 24, 1980.

For information contact Harold Stephens, GBCS, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Options for Action

Local church CSRW workshop opens worship

Gender inclusive symbols; new forms of worship; creativity in writing, composing, drama, thinking and acting; ancient themes of Wisdom, nurture and creation—all will be part of a monthly "Openings" workshop sponsored by the Committee on the Status and Role of Women at Briarcliff United Methodist Church in Atlanta, GA.

Sylvia Johnson Everett, who with her husband William Johnson Everett, chairs the CSRW, writes: "Briarcliff is doing very well in fostering the participation and leadership of women in our congregation. Now we turn to the task of widening our language, symbols and expressions of worship. That is the purpose of this workshop format."

Participants will be experimenting with new words to old melodies, exploring alternative forms of communion, writing new doxologies and responses, Everett said. "We will sing, pray, praise, and explore, all in inclusive language—and maybe even dance a little."

Everett has promised to share with participants a series of tapestries she has created based on Wisdom, as portrayed in the Apoc-

rypha and scripture. Using traditional female materials and skills such as sewing, embroidery, fabrics, buttons and yarns, Everett has completed three tapestries and plans four others.

The three completed so far are *"Grandmother," depicting a wise old country woman, holding an open book and observing a mother hen and chicks, based on the wisdom of Solomon 8:8—"She knows the things of old, and infers the things to come;"

*"The Ineffable Word," an abstract collage of words and fabric, based on Wisdom of Solomon 7:22-23—"For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, ..."; and

*"Tabitha," a figure of a Native American woman, pregnant, meditating beside a pool of water, reflecting light from the moon, based on Wisdom 7:26—"She radiates the everlasting light."

Everett wrote she is interested in sharing materials with others working in similar ways. She can be contacted at 3166 Caintal Court, Decatur, GA 30033.



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