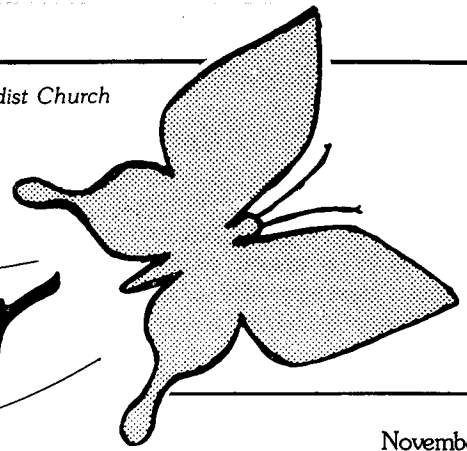


The Flyer



Vol. X, No. 3

November 1989

GCSRW annual meeting affirms—

Celebrate and Witness: Truth Seekers • Truth Speakers

"We want to be clear that there are still very oppressive issues that affect the lives of women," said Linda Thomas, president of the General Commission on the Status and Role of Women (GCSRW), at the group's annual meeting held September 27 through October 1 at the Scarritt-Bennett Center in Nashville.

Fifty persons—39 GCSRW members and 11 program liaisons/press—gathered for worship, plenary and smaller group meetings, tours of UMC agencies located in Nashville, and an evening talent sharing, all with the theme "Celebrate and Witness: Truth Seekers—Truth Speakers."

The theme reflects the quadrennial theme "Celebrate and Witness," which was adopted by 1988 General Conference. GCSRW plans to use the quadrennial theme in some form at each meeting and urges Annual Conference Commissions of the Status and Role of Women (AC/CSRWs) to do the same at confer-



Photo from UMC Reporter

Marie Rivera, left, receives communion from Nancy Grissom Self with John Chingman assisting during GCSRW worship.

ence and local church events. (Previous GCSRW meetings and quadrennial themes: Sept. 1988—Celebrate and Wit-

ness: For all that has been, thanks; for all that will be, yes. Feb. 1988—Celebrate and Witness: Proclaim the Vision.)

GCSRW names five to racism/sexism TF

The General Commission on the Status and Role of Women (GCSRW) has named its representatives to a joint task force on racism and sexism with the General Commission on Religion and Race (GCORR).

The task force members from GCSRW are Tony Silva, Hispanic; Margie Titus, African American; Delores Two Hatchet, Native American; Naomi Southard, Asian American; and Randy Day, White American.

Task force members from GCORR are Hea Sun Kim, Asian American; Euba Harris-Winton, African American; Ramiro Cruz-Ahedo, Hispanic; Kenneth

Snyder, Native American; and Jan Witman, White American.

The task force serves a dual purpose: to respond to a request from the Interethnic Strategy Development Group (the ethnic caucuses) and to respond to a referral made at the 1988 General Conference that GCORR and GCSRW work on models to help local churches intentionally address the concerns of racism and sexism in ethnic communities. Specifically, the group will cooperate to provide leadership in the UMC in our struggles to reconcile the brokenness in human relationships and individual lives, which is caused by racism and sexism. ■

Actions taken, announced

Among actions taken during the plenary sessions, GCSRW members reached consensus on using consensus as the primary means of decision making for the quadrennium. Prior to making that decision, commission members Naomi Southard and Bert Pruess-Jones led the group in a consensus role play. [See page 8 for related resource: Consensus Primer.]

The group also reached consensus on accepting the recommendation from the Coordinating Committee to form an interpretation ad hoc committee to strengthen communication of GCSRW concerns and resources to the UMC in general. [See related story: GCSRW seeks stronger communication.]

continued on page 2

GCSRW Annual Meeting continued from page 1

GCSRW approved a 1990 budget of \$486,393, an increase of \$1,112.00 over the 1989 budget.

During the remainder of the quadrennium, GCSRW plans to sponsor, under the leadership of the work unit on Annual Conference and Constituency Services, four regional training events for AC/CSRWs.

GCSRW also plans to conduct focus groups in several locations to explore in some depth issues affecting women, such as sexual harassment and abuse, economic justice, and child care needs.

The commission's work unit on Issue Development, Education and Advocacy is developing a theological study guide on conceptions of God and created a task force to author the guide. Membership of the task force includes two clergy, two lay, and two consultants.

To continue the monitoring portion of its mandate, GCSRW visited Drew University Theological Seminary in Madison, NJ, Nov. 13-16 and plans to visit Iliff School of Theology in Denver, United Theological Seminary in Dayton, and the

Commission on Christian Unity and Inter-religious Concerns and United Methodist Communications in New York. The purpose of this monitoring is to help eliminate sexism from leadership, programming, and teaching.

Worship, speakers

Opening worship on Thursday, in keeping with the general theme of Truth Seekers—Truth Speakers, was led by commission member Diane Loomis.

In the keynote address following worship, Renita J. Weems, assistant professor of Old Testament studies at Vanderbilt University Divinity School, shared some reflections about theological education.

[See excerpts in this issue:

Keynote Address.]

On Saturday morning, commission member

Aquilino Javier

led the group in opening worship. After worship,

Peggy Way, a United Church of Christ minister and former professor of pastoral theology at Vanderbilt University, offered theological reflections with the commission, using an original hymn entitled "A Chorus and Stanzas Celebrating COSROW." (See page 10 for excerpts.)



Photo from UM Reporter

Peggy Way presents the meditation during worship at the GCSRW annual meeting.

The commission celebrated Worldwide Communion Sunday led by commission member John Chingman, who conducted a Native American fanning ceremony. Peggy Way gave the meditation, and secretariat member Nancy Grissom Self celebrated communion. ■

The Flyer is published four times yearly by the General Commission on the Status and Role of Women (GCSRW) in the United Methodist Church (UMC) as a communication link with the 72 Annual Conference Commissions on the Status and Role of Women (ACCSRWs). Primary distribution of *The Flyer* is through the ACCSRWs; individual subscriptions, available through the GCSRW, are \$5.

Editor: Bonny Stalnaker Roth

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

GCSRW officers:

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

General Secretariat:

Kiyoko Kasai Fujii / Cecelia Long / Nancy Grissom Self

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January scholarship deadlines approach for Stody-West and Perryman awards

UM Communications is accepting applications for 1990-1991 for the \$6,000 Stody-West Fellowship in Journalism and the \$1,000 Leonard M. Perryman Communications Scholarship for Ethnic Minority Students.

The Stody-West award is offered in recognition of the professional competence and inspired service of Dr. Ralph Stody and Dr. Arthur West, leaders in public relations and Methodist information in the UMC from 1940-1975. The grant will assist a Christian engaged in religious journalism, or one planning to enter this field, in taking graduate study at an accredited school or department of journalism of his or her choice.

The second award is offered in recognition of Perryman, a journalist for the UMC for nearly 30 years. The scholarship is intended to aid ethnic minority undergraduate students (junior or senior) who intend to pursue a career in religious communication and attend an accredited institution of higher education.

Application forms for both scholarships may be obtained by writing to: Nelson Price, UM Communications, Suite 1901, 475 Riverside Drive, New York, NY 10115. Deadline for completed applications is Jan. 13, 1990. ■

Status Report

Anglicans' top synod backs women priests' ordination

The Church of England came a step closer to approving female priests Nov. 7 when the House of Bishops passed the crucial first clause of the Priests Ordination of Women measure by a majority of 64 percent after a long, heated debate.

It was the first time that Archbishop Robert Runcie of Canterbury had voted for the measure, having abstained on previous votes. However, it will still be at least four or five years before the church can actually ordain women as priests.

In the House of Bishops, the measure got a vote of 37 in favor and 17 opposed. The House of Clergy voted 149 in favor and 85 against, while the House of Laity voted 144 in favor and 78 against.

—From *The National Christian Reporter*, Nov. 17, 1989

Worship book panel adopts language rules

Language, the most troubling issue to be faced in designing a new UM Book of Worship, was confronted head on by the panel assigned that task. Meeting Aug. 16-20 in Nashville, the committee agreed to retain traditional images for God while expanding use of other scriptural images for deity.

Thomas A. Langford, head of the General Board of Discipleship's worship unit, told committee members that General Conference offered guidance but also adopted conflicting mandates. The assembly mandated use of "Father, Son, and Holy Spirit" in church rituals and ordination services in one action but rejected "efforts to legislate specific addresses to God in UM worship and liturgy" in another. Another General Conference statement affirms Trinitarian references to "Father, Son, and Holy Spirit as the acceptable standard for UM literature and liturgy."

In its guidelines the committee called for 1) inclusive language related to people; 2) sensitivity to international understanding, promotion of peace, and care for creation; 3) increased use of feminine and gender-neutral scriptural images about God; 4) inclusive references about objects such as church, nation, or nature; 5) retention of "Father, Son, Holy

Spirit" for services already in the new hymnal; and 6) reduced use of masculine pronouns for God. . . . "The committee is going to respect traditional language for God, but will try to expand that, using other biblical imagery for God," Langford concluded.

Noting that the new book would be used in the 21st century, Linda Thomas, president of the General Commission on the Status and Role of Women, challenged the group to "paddle upstream" against a prevailing current that "encompasses sexism, racism, handicappism, and ageism." Commission staffer Nancy Grissom Self urged the group to live out of a mode of abundance and not be trapped into a "scarcity of images."

—From *Newscope*, Aug. 25, 1989

Programs announced to back women's history

Programs to enhance research into women's history have been announced by the United Methodist Commission on Archives and History.

Three annual grants totaling \$2,000 will provide seed money for research projects, according to Susan M. Eltscher, director of women's and ethnic history for the commission. Also planned is an annual award of \$250 for excellence in research and writing.

—From *Methodists Make News*, Sept. 15, 1989.

More women now being ordained to ministry

The number of women ordained to the full ministry in the U.S. is estimated to have increased from 4.0% of clergy in those denominations ordaining women in 1977 to 7.9% in 1986, an increase of 98% for the decade. As reported in Project Equality's *Update*, this is the finding of Constant H. Jacquet, Jr., editor of the

Yearbook of American and Canadian Churches, in a special study of "Women Ministers in 1986 and 1977: A Ten Year View."

The focus of the study was on those serving in "full ministry" defined as "that office in your denomination having the most complete and unrestricted set of functions relating to the ministry of the Gospel, administering the Word and Sacrament, or carrying out the office of pastor or priest in the church."

The changes that have occurred in member denominations of Project Equality are illustrated below.

Some other highlights of the study:

- It is estimated that the actual number of women ordained over the 1977-1986 period rose from 10,470 (4.0%) to 20,730 (7.9%).
- Among the denominations having more than 100 women clergy there are varying degrees of success in placing women in responsible positions as pastors and other fully ordained clergy in local churches. The number and percentage of women clergy serving as chief pastors and as staff of local churches appears to be one important measure of discrimination against women in those denominations ordaining women to the full ministry.
- In 1977, it was estimated that 87 denominations did not ordain and 76 did; the current survey (1986) estimated that 84 denominations ordain women and 82 do not.
- Various studies made by mainline denominations confirm that there is discrimination in salary between equally trained male and female clergy, that women clergy still occupy lesser positions, and that sexist attitudes exist in all religious bodies.

The complete 13-page report is available for \$3.00 from the Office of Research Evaluation of the National Council of Churches, Room 868, 475 Riverside Drive, New York, NY 10115.

—From *Project Equality Update* Summer 1989.

Denomination	Total Women Clergy		% Increase
	1977	1986	
American Baptist Churches	157	429	173%
Christian Church (Disciples)	388	743	91
Church of the Brethren	27	120	344
Episcopal Church	94	796	747
Evangelical Lutheran Church in America*	74	815	1,001
Presbyterian Church (U.S.A.)	370	1,519	310
Reformed Church of America	1	42	4,100
United Church of Christ	400	1,460	265
United Methodist Church	319	1,891	493

*Includes total of three Lutheran denominations which merged into ELCA.

Ovations

To **Peggy Billings**, retired head of the World Division of the Board of Global Ministries, and **Bishop C. Dale White** of the New York Area, who were honored with the annual Ball Award from the Methodist Federation for Social Action.

To **Anna Dysart**, who received the Heilman Award, named after Central Pennsylvania Methodist Federation for Social Action chapter leader and former GCSRW member **Geraldine Heilman**. Other recipients are John Howes, and Eldredge Brewster.

To **Olga Grushin**, who registered at UM-related Emory University in Atlanta on Sept. 2. She is believed to be the first full-time, four-year Soviet student to enroll in a U.S. undergraduate degree program.

To **Alta Jewell**, associate pastor of Chevy Chase (MD) UMC, who Aug. 1 became the first woman to open the U.S. Senate with prayer.

To **Odette Lockwood-Stewart**, UM campus minister at UCLA, who was installed as president of the National Cam-

pus Ministry Association, the second female to hold the position in the organization's 25 years.

To UM clergywomen selected for the 1990 audiotape "Circuit Rider Sermon Series" sponsored by The UM Publishing House's journal for clergy: former GCSRW member **Beverly Jean Shama**, Los Angeles, and **Tallulah F. Williams**, Chicago. Also included are clergymen Barry Bailey, Fort Worth; Joe Harding, Nashville; and William McClain, Washington, D.C.

Women District Superintendents — past and present

"Healing the Healers" was the theme of a biennial meeting of United Methodist women district superintendents July 25-28 in Estes Park, CO. Women now serve as district superintendents in 49 of the 540 districts of the United Methodist Church.

Beginning with Evelyn Kandakai in Liberia, Africa in the 1960s, 22 women have completed their terms. Of those 22, 3 have been elected bishops, 7 now serve as pastors in local churches, 3 serve on conference staffs, 2 have returned to school, 2 are retired, 1 is chief of chaplains, 1 serves on a semi-inary faculty, and 4 are deceased (including one bishop).

These pioneering women are

Nancy Allen
Debra Ball-Kilborne
Deanna Bleyle
Ellen Brubaker
Sharon Brown
Christopher, bishop
Faith Conklin
Jean Marie Grabher
Susan Hassinger
Margaret Hendrichsen*
Sandra Hoke
Marie Hyatt
Elizabeth Isaacs

Lynne Josselyn
Evelyn Kandakai
Ellen Liotta
Barbara Maines *
Marjorie Matthews,
bishop *
Susan Morrison, bishop
Janet Sevier *
Mary Ann Swenson
Patricia Townsend
Barbara Troxell
*deceased

Currently serving as district superintendents are the following, listed by jurisdiction:

North Central

Joyce Alford, WI
Donna Atkinson, NIL
Sharon Neuffer-Emswiler, CIL
Donna Green, WI
Joan Hoover, IA
Donna J. Lindberg, DET
Susan Messenger, NIN
Judy Olin, EOH
Sharon Zimmerman Rader, WMI
Gail D. Rohrbacher, WOH
Ermaou Roller, NIL
Ann Sablan, SIN
Patricia Toschak, MN

Northeast

Rebecca Dolch, WNY
Caroline B. Edge, SNE
Madge Floyd, WPA
Patricia Jarvis, WV
Patricia Jelinek, NCNY
Mary Kraus, BAL
Joanne M. Link, CPA
Melinda L. McKonty, EPA
Sarah Miller, WNY
Martha V. B. Morrison, NY
Marcheta Townsend, TR
Aimee W. Twigg, WPA
Myriam Visot, PR



New council director and DSs meet with Bishop Susan Morrison at their training session: left to right, Susan Henry Crowe (conference council director, South Carolina), Lucinda Holmes, Elsie Crickard, Marcheta Townsend, Aimee Twigg, Bishop Morrison, Marilynn Huntington, Susan Messenger, Joyce Alford, Jo Carr, Sharon Zimmerman Rader, and Martha Wagley. (Not pictured, Donna Lindberg.)

Betty Young, NNJ
Jean Young, BAL

South Central

Carol Roettmer Brewer, NE
Minerva Carcaño, RG
Jo Carr, NWTX
Elsie Crickard, KSW
Phyllis Garrett, KSE
Shirley D. Hill, SWTX
Lucinda Holmes, OK
Ann Sherer, TX

Southeast

Cynthia Corley, VA
Helen Crotwell, NC
Gloria Davis, SC

Charlene Kammerer, FL
Martha Wagley, MEM

West

Priscilla Buffington, ORI
Marilynn Huntington, CAP
Carol Seckel, AK
Janet Sumner, RM
Glenda Thomas, CAN
Eleanor Swoboda, PNW

International

Mary Johnson, Sierra Leone
Marie Smith-Eastman,
Liberia, Africa
Kaijika Vaxby, Finland ■

Annual Meeting Keynote Address

By Dr. Renita Weems

The following excerpts come from the keynote address presented by Dr. Renita Weems to the annual meeting of the General Commission on the Status and Role of Women, September 28, 1989. Weems is a minister in the African Methodist Episcopal Church and assistant professor of Old Testament studies at Vanderbilt University.

Thank you very much for the invitation to be with you this afternoon for an hour. I was invited to come and share some reflections about theological education. . . . I want to make these remarks very general and broad, and we will have an opportunity to talk together in the question and answer period and be more specific. But I thought that in one of my few moments of wanting to be personal that I would spend that time helping you with the journey of a seminary professional.

For as long as I have known myself I would have to say that I have always wanted to be a teacher. While there were intermittent periods in my childhood when I dreamed of becoming a ballerina, a lawyer or a doctor, eventually I would come to myself and return to my first desire which was to be a school teacher. After all, every decent, sophisticated, caring woman I ever encountered in my life had been a school teacher. I could not imagine any other role for myself. My school teachers—Miss Susie Mae Skinner, Mrs. Daisy Henderson, Mrs. Alice Jones—had been my role models of respectable Negro womanhood. . . .

My teenager years were spent in a Pentecostal church, and my first pastor in that tradition was a woman. While the church that we eventually settled into was decidedly male in its leadership, I had ample occasions to observe women as effective charismatic teachers and preachers, beginning notably with my own stepmother. Like Miss Skinner, Mrs. Henderson and Mrs. Jones in their classrooms, my stepmother radiated when she spoke in the church and like scores of women before her and since her, my stepmother found her strength, her sanity, her purpose and refuge from the chaos at home in the church. Church work was and is fit for her soul. . . .

[Going to seminary] was a mixed blessing. On the one hand, it proved to be the most intellectually liberating experience of my life. It was intellectually liberating because while I am the product of a conservative fundamentalist church tradition, I have always been an irrepressibly suspicious soul. I have always been openly suspicious of religion which is equated with denominationalism, worship which lacks awe, preaching that lacks transcendence, faith that is reduced to materialism, and in a dying world, religious conferences organized around inconsequential and un compelling agendas. My suspicious nature has been construed as paranoia by some and heresy by others but seminary or the professional study of religion provided me with the intellectual framework and apparatus for pursuing my doubts, my questions, my suspicions and my certainties. Seminary allowed me the kind of unhampered, undistracted time for my own personal quest for truth.

My relationship with God is and always has been based on this quest for truth, and these questions that move toward that quest for truth. That is as it should be, I think. I am a woman

of African ancestry living in North America, and there has been very little tangible evidence that God cares for people whether in color or gender who look like me. So the quest for answers and the quest after questions, I think, is at the very heart of what religion means for me. Yet as a woman of African ancestry living in North America, I have never had the luxury of not believing in God nor the luxury of not believing God. . . .

My training as a professional student of the Bible and teacher for the church has taught me how to be able to discern, when possible, the foils of humankind from the genuine hiddenness of God. The latter of which will always remain to my thinking a matter worth pursuing.

At the same time, seminary has been a place of great consternation for me personally because in the end it is a constant reminder to me of my own miserable shortcomings and it does not allow me the kind of space to become satisfied or comfortable with my own shortcomings.

I am forced to confront how infinite is God's expectation of me and of us and how very far short we have all fallen. It forces me at seminary teaching—and even attending when I was a student—to confront daily my own prejudices, my inability to forgive quickly, my impatience, my apathy and my humanity. I must admit that my own faith has not always been able to help heal my memories of growing up in the South—a little dark Negro girl, learning in trailers in the back of the brick building where Miss Skinner, Mrs. Henderson and Mrs. Jones had to create a place for me without ventilation, without chalk, without instruments and without books worth opening. . . .

But a good teacher, I am quickly learning, must learn how to teach even what they cannot imagine. I teach and so often I want to insist to my students, "Do as I say, not as I do." I feel like Moses having to point his people toward the Promised Land of equality, justice and what the Kingdom of God might really look like knowing full well that my chances of entering myself are virtually non-existent. But I point nevertheless, despite myself, because the promise is worth pursuing, the truth is worth pursuing, the vision is worth pursuing. . . .

Many times I find that at least a part of my task at Vanderbilt is not only to equip my students with all of the technical information that comes with being a biblical scholar or with being a professional student of the Bible, but it is also to point them to that which is above and beyond them. That's where I always ask the church to participate with me in that pointing. Which is why, even in spite of myself and in spite of my suspicious nature, I have always kept one foot in the seminary and at least my biggest toe in the church. To stay around it, to stay focused, to know that whatever this thing that I am doing as a teacher, as a professor, as a scholar, as a writer is something that is larger than myself. It is beyond myself. We must continue to point our students toward the transcendent, toward God, toward faith, toward hope. And this is what I understand my task to be, and this is what I would invite the church to continue to keep me accountable for doing—for pointing out to us all something that is larger and grander than ourselves. ■

Theological Reflections

By Dr. Peggy Way

The following excerpts come from the presentation by Dr. Peggy Way to the annual meeting of the General Commission on the Status and Role of Women, September 29, 1989. Way is a United Church of Christ minister. She has been a professor of pastoral theology at Vanderbilt University and will join Edens Seminary in St. Louis on Jan. 1, 1990.

I figured we'd sing today, knowing Methodists, so I have written a song as my presentation. . . . This is called "A Chorus and Stanza celebrating CSRW and its witness as truth seekers and truth speakers." This chorus of celebration will follow each of the stanzas which are my theological reflections. This is the chorus:

*At the center of the dialogue
of Christians in the world
COSROW is a paradigm as God's
futures unfurled.*

. . . I view you as a paradigm of the possibilities of human community. I view the issues that you are working on as the central theological and political issues of the 21st century. . . . of course, they're going to be "Is human community possible?" and "How do you celebrate and witness the Christ in a pluralistic world?" Those are the issues that occupy every one of you, not only in this place but in your other places of local ministry. For me the central political issue of the world is—is human community possible?

. . . Now all I mean by paradigm is that what happens here is important beyond yourself. That if there can be dialogue here, a person who wants to sing "This Is My Father's World" with one set of words and people here who want to sing "This Is My Father's World" with another set of words can find some way to have communion together tomorrow morning. I view that as central to the world, and when little things happen here like that they embody in my theology the possibility for small things to make a difference in a culture. A culture where cultural renewal and change does not emerge from your universities and theologians and academic places, but the truthful cultural change for truth speakers and truth seekers emerges from the smallest places up, so to speak.

. . . I envision much of what happens in the world today as different worlds colliding. A world that one may view as a sexist world colliding with a non-sexist world.

. . . Now I put it to you that your commission sits in the middle of colliding worlds and that part of your call—on behalf, not only of the United Methodist Church, but on behalf of persons in the world who experience worlds colliding around them every day—is to try to find a way to live together even when worlds collide.

All of that is caught up in what COSROW does. Theologically what you do—you are a paradigm with competing narratives trying to find enough of its center to stay together, to listen and witness and present, beyond yourselves, new possibilities for a pluralistic world. . . . The underlying theological issue you're dealing with is who or what is allowed to be authoritative? What is the issue of authority that seeks the truth? I could sort out three or four different understandings of authority in the room, which is part of the issue—what is authoritative? . . .

I went to a Peoria ecumenical meeting and there was a group of women from a small town in Illinois, and they had decided that they could have ecumenical prayers in a small town so they talked to seven male pastors in town and they had ecumenical prayers. The women in this small town in Illinois got the seven churches to have seven prayer nights. Each night a different one of the seven small churches in this small town of 2,000 hosted prayers. And 40 or 50 people went to these prayer services in the different churches every night. I consider that a major ecumenical victory. . . .

. . . to deal with real otherness takes particularity on the question—is human community possible? . . .

To deal with real otherness means to find some way that isn't like Beirut where you have maybe six generations of families that have had enmities. Parents, grandparents, until finally a quarter of the people in Beirut left it this spring because real otherness couldn't be dealt with . . . real otherness doesn't go away. You just don't get a quick technique and you don't just pray. Sometimes you don't even come to the communion table without having real otherness. . . .

The next step is to re-identify with the humanity of those you had to identify against in order to have your own identity. . . . Because there are so many of us who haven't gotten to that first stage of knowing who we are yet. I argue you can't bow down before a god before whom you have not first stood up, hence liberation. Then the bowing down becomes a vulnerability of the self and one has the self to offer to another. How, after one identifies with whom one is not, can one re-identify as the children of God, the people of all gods? . . .

The power of small places is crucial here. We celebrate big places. Sometimes you get caught in how important the big places are—big places making corporate decisions, affecting the world. I'm arguing that the power of the church as we move into the next century is the power of small places. The power of the women in the seven little churches in the little town in Illinois, who embodied there a different way of being together. The power each of you embody in your own place. I argue it's more important than a resolution coming out of New York . . .

My final comment . . . There is a language where you have to move from primary to secondary naivete.

Primary naivete is when you first go out to people and first get involved in something and you think you're going to get all together and shape it in such a way that everyone will love it.

Secondary naivete is what happened to Paul when he looked back on the churches he'd just visited and found that they'd already had many problems in them. I think the primary theological move is from primary to secondary naivete.

Secondary naivete is where you've incorporated the trinity and you've incorporated history and you've incorporated things that don't work and have incorporated what some people think about you. As you move to secondary naivete, you are bitter or tired because you know you're walking with whatever's walking with you—walking with the spirit, walking with the promise of one God, one humankind who said—no matter what, I am with you, I will be with you always even to the end of the earth. ■

Consensus Primer:

A liberating process for group decision making

The General Commission on the Status and Role of Women has agreed to use consensus as their primary method of decision-making during this quadrennium. The following information draws from presentations to the 1984-1988 GCSRW by Bishop Judith Craig and Thomas Dahl.

What is consensus

Consensus is a process for making group decisions. It relies on free-flowing discussion by all participants and assumes honesty and verbal contributions by all. It uses a win-win approach in that all work together to build a position that most of the group favors. It also allows for individuals to disagree with the group by standing outside consensus.

How the process works

Float an idea: The Chair lays out the parameters of the decision/need before the group.

Discuss: The body then begins to discuss what's been placed before it. As the body moves through the discussion, there is no formal proposition before it. That's one of the differences from the parliamentary method where the proposed decision is stated first. In consensus, parameters of what needs to be decided are stated first.

The intention is that rather than moving through a series of stating propositions and then having to disagree or lob off pieces, the body discusses the issue, comes to some statement of what it seems to be agreeing about. Instead of cutting off a piece, someone says, "I'd like to shape it a little this way" or "I'm not quite with it, but let me try taking the idea where we are and bending it ever so slightly this way and see if we can agree on it."

Someone else may say, "Well, that's good but let me try pushing it over this way a little bit and see if we agree on it." The discussion moves forward with the consensus being built upon, shaped, formed, pushed by the community rather than formed and unformed through a series of propositional tries.

Test for consensus: Somewhere in the middle of that discussion a member will begin to sense that the group is really saying the same thing. Somebody will say: "I want to test the consensus. I believe the consensus is that we do XYZ on the PQR schedule."

The Chair says, "Thank you, let's test that. Is this statement where we are?"

What the Chair needs is some signals: body language, "uh huh," "yeah," "un uh." The Chair also needs for an "un uh" person, if there is one, to say what the "un uh" is about.

That's one of the main differences from parliamentary procedure: It works only when people are willing to say so when they cannot agree with the stated consensus.

Ask whether anyone stands outside consensus: In a parliamentary position, someone would amend the motion, and often the change is rather sharp. In the consensus process, the intention is to mold and keep the community flowing with it until the point at which most people are willing to say, yes.

Consensus holds even when someone stands outside of it. It is important to demonstrate the courage to stand outside consensus. It is also important to learn to tolerate allowing others the

freedom to stand outside consensus. Both stands require respect for one another and recognition that the process has not been diminished when a few stand outside consensus.

Prerequisites for success

1. Unity of purpose: the group has to be committed to each other, to its general reason for being
2. Equal access to power: everyone should have a chance to be heard; focus is on the group working together
3. Autonomy of group from external hierarchy: group works on its own agenda, not one set by an outside group
4. Time: the group needs to set aside adequate time to consider fully the agenda agreed upon or to limit the agenda
5. Willingness to attend to the process: everyone must assent to the consensus process and demonstrate the patience to allow it to operate
6. Willingness to attend to attitudes: everyone must demonstrate trust, cooperation, love, genuine good will for others, and selflessness not to manipulate the group
7. Willingness to learn and practice: everyone must be open to developing the skills necessary to support the process

When some disagree

The group must affirm appropriate disagreement.

Ways to disagree: In the process of disagreement, individuals must be honored. Such phrases as "I cannot stand where you stand" and "I disagree with your idea" are acceptable. These phrases focus on the group idea. However, a phrase such as "You are wrong" focuses on the individual who states the idea. Such a response undermines the spirit of consensus.

Blocking the process: Occasionally, one or more group members block or stand in the way of what would otherwise be a united judgment. Assuming that the blockers are operating in good faith, the group may need to keep developing the consensus position.

When an individual genuinely believes that the decision is wrong, the individual needs to ask himself/herself:

1. Did I participate fully in the group process that shaped the consensus, or did I lie in wait to see what would happen? One's rights diminish as one's commitment to the group diminishes.
2. Why am I objecting? What are the real reasons? To what extent are my objections personal?
3. Is there information the group does not have that might support my position?
4. Has the discussion been thorough and complete?
5. Have my objections been heard and understood?
6. What would happen if the decision were delayed?
7. What pressures is the group under? How real are they? Can they be changed?
8. How important is the decision? What would happen if I let it go by?

Alternative approaches: Instead of blocking a decision, one might suggest that a clear minority position be stated in the minutes rather than just noting that some stood outside a consensus.

One might also choose not to be directly involved in the implementation of the decision. One could also appeal to the group to delay and discuss the matter at a later date. ■

An Ecumenical Decade: Churches in Solidarity with Women

At Easter 1988, the World Council of Churches launched a new focus called "An Ecumenical Decade: Churches in Solidarity with Women." In response to that focus, the United Methodist Church (UMC) has named representatives to the U.S. Committee on the Ecumenical Decade: Bishop Forrest Stith, co-chair; Jeanne Audrey Powers, General Commission on Christian Unity and Interreligious Concerns; Ellen Kirby, Women's Division, General Board of Global Ministry; and Nancy Grissom Self, General Commission on the Status and Role of Women (GCSRW).

The following is excerpted from a resolution from the 1988 General Conference.

What calls for response

When we look at women across the world, we discover millions who are still on the margin of their societies. Women are there largely because they were born female instead of male. Others are on the fringe because they are old in societies which want women to be eternally young. Young women who are single parents with families have few marketable skills and cannot support their children. Women may find themselves on the fringes of society because of age, caste, class, color, ethnic or national origin, or marital status.

The margin of society is dangerous. Women are forced to live there by reason of poverty, famine, war, illiteracy, ageism, homelessness, or incarceration. Women are not the only ones to suffer. When women suffer, there is a ripple effect. So central are the well-being and economic security of a woman to the lives of others that her marginalization has an adverse impact not only the quality of her development but on her family and her community as a whole. The well-being of women is central to the well-being of all.

Signs of hope are emerging across the world as women are making the journey away from the fringes of society, empowering one another through care and struggle for life.

Where the focus began

The United Nations Decade for Women (1975-1985) has pointed the way to what can be done to help women move from the margin of their society. The United Nations End of the Decade Conference held in Nairobi, Kenya in 1985 was a milestone. It was the starting point for the sustained hard work required for the decades to come.

The "Forward Looking Strategies for the Advancement of Women by the Year 2000" that emerged from the 1985 End of the Decade Conference should be implemented. But in the churches there is need for another decade. Thus, the World Council of Churches (WCC) initiated the 1988-1998 focus to build on the momentum of the UN decade to give the churches a new solidarity and sharing of power.

Conditions demanding attention

Some of the obstacles women face were cited in the WCC report to the National Conference:

- In time of economic recession women are among the first to be thrown out of work.
- Women in rural areas receive least attention in development

plans and are not consulted about their basic needs.

- The effects of famine are hardest on women, who bear the heaviest responsibility for the family.
- As socio-economic situations deteriorate, frustration of jobless men often leads to increased sexual abuse and violence against women.
- Growing poverty, the spread of military bases and promotion of sex-tourism have greatly increased the plague of prostitution, involving even younger women and children.
- Among the victims of nuclear testing are women, such as in the Pacific, who bear the burden of increased miscarriages and deformed children.



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1988 - 1998

- Women industrial workers are often without protection and receive the lowest wages from local and multinational industries, exploiting women's vulnerable positions.
- Apartheid and other forms of racism oppress women in a specific way and make them suffer often double and triple oppression as women, as poor and racial/ethnic people.

Biblical and theological foundations

The WCC directs us to the biblical and theological roots for the ecumenical decade. Rooted in the biblical accounts of the genesis of the world and the human family is the declaration that all persons, female and male, are created in the image of God, the giver of life. Human relationships have failed to mirror this imagery of creation in God's image, but women's experiences, their struggles for life and for nurturing life are crucial perspectives for safeguarding and liberating the creation.

In calling for an ecumenical decade for women, the WCC reminds us that the prophetic tradition calls the people of God to take on the task of living and working in solidarity with the oppressed to bring oppression to an end. We are also reminded of the affirmation that through our baptism, we are incorporated into the body of Christ, the new community in which old patterns of relationships among classes, races, and genders have been ended and new patterns are embodied which reflect the caring of the new age. The call reminds us of the diversity of gifts which the Spirit imparts upon persons in the human family and the challenge to enable all persons to utilize those gifts for the building up of the community for justice and reconciliation in

continued on page 9

the world.

In the words of the 1981 World Council of Churches Consultation on the Community of Women and Men in the Church, "We receive a foretaste of global community of women and men vulnerable to the pain of all forms of oppression and united in struggle against them."

The call to the UMC

The United Methodist Church is called upon to do the following:

- 1 Participate fully in the Ecumenical Decade: Churches in Solidarity with Women (1988-1998) launched by the WCC including support for:
 - Women, full participation: includes the question of power, power-sharing and empowerment; women's presence on decision-making bodies and in bodies where ideas (e.g., theology, public policy) and plans are developed.
 - Women's visions and perspectives, concerns, and commitments related to the ecumenical study, "Justice, Peace and the Integrity of Creation."
 - Women doing theology and sharing spirituality; how can we enable an integrated process of study, sharing, acting and celebrating?
- 2 Produce educational resources and programs on the marginalization and oppression of women, their struggle for human dignity and a better life, and their creative contribution in theology, spirituality and ministry.
- 3 Encourage all levels of the church—general, jurisdictional, annual conference, district, and local church—to participate in the Ecumenical Decade by studying the root causes of sexism, exploring ways to increase participation of women in all aspects of church life, and be open to ways of addressing injustices toward women through the church and society.
- 4 Urge all commissions and program agencies to study and implement, as appropriate, the priorities of the "Forward Looking Strategies."
- 5 Increase the involvement of racial, ethnic and national minority women as well as other oppressed women.
- 6 Improve relationships with women suffering under sexism, racism and casteism and support the World Council of Churches Women Under Racism Programme.
- 7 Continue efforts which both the church and the society accomplished during the United Nations Decade for Wo-

Annual meeting endorses plan to boost GCSRW communications

At the annual meeting in September, the General Commission on the Status and Role of Women (GCSRW) endorsed the recommendation of the Coordinating Committee to move forward with plans to form an on-going interpretation group to be responsible for developing strong communication with the churches and with its other constituencies about GCSRW and its

men towards the goal of equality, development and peace.

- 8 Work for women to participate equally with men in the decisions of the church and the society concerning justice and peace.
- 9 Urge United Methodists to encourage governments to commit themselves to appropriate action for the implementation of the strategies within the framework of their national development plans and programs.
- 10 Monitor and be supportive of the continual emphasis on women by the United Nations and participate in all the United Nations arenas where non-governmental organizations have potential for influence.
- 11 Support the "United Nations Conventions on the elimination of all forms of discrimination against women" and urge United Methodists to work through local and national organizations to encourage their government not only to ratify but to implement the convention. ■

activities. The interpretation group includes vice president and chairperson Joetta Rinehart, Ted Finlayson-Schueler, Judith Hill, Diana Loomis, and Penny Robbins.

The recommendation for forming the interpretation group grew out of a special meeting held immediately preceding the July Coordinating Committee meeting. At that time, 11 members of the Commission, the staff, and the interim editor of *The Flyer* met with media consultant Sharon Maeda to assess current communication processes. From that meeting, the group developed a three-year plan of action to help tell the GCSRW story as the year 2000 approaches:

- To sponsor more listening events around the country to give women and men a chance to express what they assess their needs to be
- To jointly develop a brochure with GCSRW and Women's Division and Women's Caucus to clarify differing roles
- To sponsor issue forums on topics such as feminization of poverty, sexual harassment, volunteerism, sexual abuse, ageism, and child care
- To give *The Flyer* a fresh look
- To develop a way to distribute the commission's existing resource material
- To use the media more effectively
- To develop materials which can benefit annual conferences and the local church

The interpretation group welcomes suggestions from *Flyer* readers. Send them to the GCSRW office. ■

Sequel to *Images* planned for 1992

The General Commission on the Status and Role of Women (GCSRW) announced that, as part of the Ecumenical Decade for Churches in Solidarity with Women, it plans to work with the Upper Room to produce a follow-up to *Images: Women in Transition* for publication in 1992. This book will offer a new statement on women for the 1990s.

As with its predecessor, the new volume will be written by women for an audience of lay persons and clergy, both male and female, who are interested in exploring theological and personal issues facing women today in the U.S. and throughout the world.

Through a variety of forms of word and graphics—essays, poetry, songs, fiction, drama, meditations, photography, and drawings, the book would attempt to bring the reader into intimate awareness of the myriad ways God is interacting and guiding women today. The overriding purpose would be to provide a forum in which women can bring spiritual nurture and helpfulness to each other.

According to Janice Grana, world editor and publisher for *Upper Room*, "Beyond the specific content, we hope the volume will be a catalyst for discussion, dialogue, challenge, and spiritual growth to the reader as well as an inspiration to action in helping heal individual, personal, and global wounds."

Copies of *Images* are available from the Upper Room for \$5.95. ■

Resources

As Christmas approaches, **The Flyer** would like to share a few suggestions for gifts to give your favorite inclusive persons. Some of these selections are new; some continue to be almost timeless in their appeal.

Subscriptions

Wellspring. Helpful gift for women and others concerned with women's issues. Write Division of Ordained Ministry, P.O. Box 871, Nashville, TN 37202-0871. \$10 contribution; free for clergywomen.

Alive Now! Bimonthly poetry and commentary around different themes. Write The Upper Room, 1908 Grand Avenue, P.O. Box 189, Nashville, TN 37202. Subscription is \$7.00/year.

Response. Monthly journal for Women's Division, General Board of Global Ministries, 7820 Reading Road, Cincinnati, OH 45222-1800. Subscription is \$7.00/year.

New World Outlook. Bimonthly mission journal by General Board of Global Ministries, 7820 Reading Road, Cincinnati, OH 45222-1800. Subscription is \$7.00/year. Combined with *Response*, \$13.00/year.

Interpreter. Official program journal for UM leaders. Published eight times a year by United Methodist Communications, 810 Twelfth Avenue South, P.O. Box 320, Nashville, TN 37202-0320. Subscription is \$7.00/year.

Spice. A newsletter and support system for women and men whose spouses are clergy. Clergy Family Publications, Inc., P.O. Box 127, Alpha, Michigan 49902-0127. Subscription is \$18/year.

Journal of Feminist Studies in Religion. A channel for the dissemination of feminist scholarship in religion and a forum for discussion and dialogue among women and men of differing perspectives. Membership Services, P.O. Box 1608, Decatur, GA 30031-1608. Individual subscription, \$15.00/year; student, \$12.00/year.

Other resources

Images: Women in Transition. Collection of writings by and for women. The Upper Room, 1908 Grand Avenue, P.O. Box 189, Nashville, TN 37202. \$5.95 each.

Ecumenical Decade: Churches in Solidarity with Women. Special issue of prayers, poems, songs and stories of "Women in a Changing World," a publication of the Women's Desk of the World Council of Churches, 475 Riverside Drive, New York City, NY 10015. \$5.00 each.

WATER. Women's Alliance for Theology, Ethics and Ritual—an organization that provides resources on feminist theological thinking and other women's issues. To support their work and receive information about their services, contact WATER, 8035 13th Street, Silver Spring, MD 20910. (301) 589-2509.

Women from History Postcard Sets and Notecards. Select from four sets of postcards with a photograph on one side and a brief biography or description on the other, \$5.95 each. Notecards contain original artwork for the 1990 National Women's History Month poster, set of 5 for \$3.75. To request complete catalog and to order, contact National Women's History Project, 7738 Bell Road, Windsor, CA 95492-8518. (707) 838-6000.

The Tree That Survived the Winter. An adult fable that speaks to anyone who has ever come through a difficult time in life. Paulist Press, (201) 825-7300. \$6.25.

JourneyNotes: Writing for Recovery and Spiritual Growth. A guide to many forms of writing and how each form can be a means to self-knowledge. Harper & Row, \$8.95.

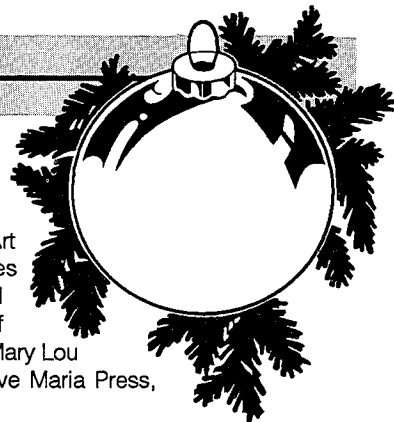
Liberating Liturgies. A resource of liturgies from Women's Ordination Conference, P.O. Box 2693, Fairfax, VA 22031-2693. (703) 352-1006. \$8.50 each.

Women of the Word

Art and stories of biblical women of faith by Mary Lou Slevi. Ave Maria Press, \$12.95.

What Language Shall I Borrow? God-Talk in Worship: A Male Response to Feminist Theology. Brian Wren's book looks at the realities of male dominance, as perceived by a man becoming aware of it in himself, and in church and society. Since the author is both poet and theologian, the book includes theological work in hymnic form, where God is encountered and named anew, still in continuity with classic Christian faith. Crossroad, \$18.95.

The Nonsexist Word Finder: A Dictionary of Gender-Free Usage. Rosalie Maggio has compiled a guide that gives alternatives, explanations, or definitions of over 5,000 sexist words and phrases. Designed to help writers, educators, and communicators meet the challenge of replacing sexist words and phrases with terms that treat all people respectfully. Beacon Press, \$9.95. ■



Inclusive Language Resources for Advent

These resources are written by Fred Lewis, secretary of Iowa Annual Conference Commission on the Status and Role of Women, and are contained in a booklet of inclusive language resources for worship developed by the Iowa AC/CSRW.

Call to Worship

Leader: The days are coming

People: When the promises of God will be fulfilled.

Leader: The days are coming

People: When righteousness will spring forth.

Leader: The days are coming

People: When justice will prevail.

Leader: The day is coming

People: And with us now

Leader: Christ has come,

People: Christ is coming, Christ will come again!

Invocation (Christmas Eve)

On this cold winter night, the eve of the birth of the Christ-child, we feel a special glow within our hearts as we recall the warmth and love surrounding the manger at Bethlehem nearly two thousand years ago. As we have journeyed along the Advent roads, these past weeks have been hectic; many of us have become entangled in the tinsel and the crowds. Now we look to the little ones, with their happy hearts and shining eyes, these children who believe, in trust and in faith. Through the wondrous mystery, let us ALL believe as they do, ever mindful of the true meaning of Christmas—God's gift of love to us. And so, we come now to kneel beside the manger, waiting in quiet expectation. ■

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.

Faculty Position in New Testament, Wesley Theological Seminary. Tenure-track position. Required: Ph.D. in hand or expected soon, some teaching experience and commitment to theological education for ministry. Desirable: M.Div. and pastoral experience. Begin Jan. 1991. Apply by Dec. 15 to Dean Marjorie Suchocki, Wesley Theological Seminary, 4500 Massachusetts Avenue, NW, Washington, D.C. 20016.

Academic Dean, Wesley Theological Seminary. Tenure possible. Earned doctorate, record of academic achievement, strong teaching ability, administrative competency, a commitment and involvement in the Christian church and an ability to work creatively in a diverse, inclusive educational community. Apply by Jan. 1, 1990 to Office of the President (see above).

General Secretary, UMC General Commission on Christian Unity and Interreligious Concerns. Primary staff leader for advocacy of Christian unity and interreligious relationships; education and enabling of UM constituency. Ecumenical experience and intimate knowledge of UMC required. Apply by Jan. 15, 1990 to Search Committee, c/o Bishop William Boyd Grove, Chairperson, 900 Washington Street East, Charleston, WV 25301.

Executive Director, Associated Church Press. Half-time position for the management of the association's affairs beginning in Aug. 1990. Good administrative skills and knowledge of the administration of a voluntary association are required and familiarity with religious journalism is desired. Location is negotiable. Apply by Dec. 15 to ACP, P.O. Box 306, Geneva, IL 60134-0306.

Assistant or Associate Professor of Old Testament Theology, United Theological Seminary of the Twin Cities. Teaching and research in Old Testament studies. Ph.D. or Th.D. required. Tenure-track. Beginning as early as July 1, 1990, but no later than Sept. 1, 1990. Contact Wilson Yates, Dean of the Seminary, UTSTC, 3000 Fifth Street N.W., New Brighton, MN 55112.

Tenure-track positions in Church History, Methodist Theological School in Ohio. Two openings for candidates prepared to teach in the basic areas of church history. Specializations desired in-

clude Afro-American religious history and Methodist history. Apply by Jan. 1, 1990 to Dean Frederick C. Tiffany, Methodist Theological School in Ohio, 3081 Columbus Pike, Delaware, OH 43015.

Endowed Chair in Health and Welfare Ministries and Director of People Program in Gerontology, Saint Paul School of Theology. Ph.D., teaching experience, demonstrated skills in writing and research, administrative experience. Broad interest in general health and welfare ministries with focus in ministry and aging. Apply by Jan. 24, 1990 to Eleanor Scott Meyers, Academic Dean, Saint Paul School of Theology, 5123 Truman Road, Kansas City, MO 64127.

Tenure-track positions at Perkins School of Theology, Southern Methodist University:

Systematic Theology (re-opened)

History of Religions (re-opened, East Asian specialization preferred)

Pastoral Care

Christian Education (re-opened)

Ph.D. or equivalent and demonstrated competency in teaching and scholarship required. Date of appointment, rank and salary negotiable. Apply by Feb. 1, 1990 to Office of the Dean, Perkins School of Theology, Dallas, TX 75275-0133. (214) 692-2138.

Wesley Foundation Campus Minister, Rutgers University. Plan and conduct ministry of foundation; work with other chaplains of the university. Apply by Jan. 15, 1990 to Dr. Les Small, Dept. of Economics and Marketing, Cook College, New Brunswick, NJ 08850.

Adult Curriculum Planner/Product Developer, UM Publishing House.

Major duties: Guides the work of planning for adult level, which includes developing the overall curriculum plan; coordinates the preparation of Staff Planning Week; produces series and unit descriptions that specify content consistent with approved proposal; and supervises the product development process and resolves any difficulties in consultation with the director. Minimum requirements: Formal training in Bible, theology, or Christian education; communication and human relations skills. Starting salary: \$26,206/year. Apply to Vanessa R. Stewart, Employment Supervisor, UM Publishing House, 201 Eighth Avenue, South, P.O. Box 801, Nashville, TN 37202. (615) 749-6367.

Literature Editor, UM General Board of Global Ministries. Works with various divisions, departments and units of the GBGM to prepare printed materials to meet their program goals and needs. Bachelor's

degree, preferably in journalism, publishing, editing or related field. Contact Eileen Shapiro, Personnel Administrator, GBGM, Human Resources Dept., 475 Riverside Drive, Room 1476, New York NY 10115. (212) 870-3600.

Program Secretary, Office of Institutional Ministries, GBGM. Administratively responsible for program of the national program director presently related to institutional ministries. Counsel and advise the division concerning the missional role and functions of these institutions related to the division and on the special needs of women and children. Contact Eileen Shapiro, Personnel Administrator, GBGM, Human Resources Dept., 475 Riverside Drive, Room 1476, New York NY 10115. (212) 870-3600.

Assistant Editor, The Other Side. Responsibilities include issue planning, article evaluation, editing, and writing. Qualifications include writing and editorial experience and a commitment to peace, justice, and Christian discipleship. Contact John Linscheid at (215) 849-2178, or write *The Other Side*, 300 W. Apsley St., Philadelphia, PA 19144, ASAP. ■

Calendar

JAN. 26-28, 1990

Your Native Land: A Retreat for Women. Leader: Cynthia Himi. A retreat for rest, nourishment, and celebration. Contact Kirkridge, Bangor, PA 18013.

MARCH 8-11

Color Me In: Reweaving the Fabric of the Church. An Ecumenical Women's Congress for women employed by the church and their friends. Contact Ann DuBois, Presbyterian Church, USA, 100 Witherspoon, Louisville, KY 40202.

APRIL 20-21

Troubling the Waters: Risking Contradictions of Race, Sex and Class. Leaders: Katie Cannon, Carter Hayward, Joan Martin, Sun Ai Park and Letty Russell. Co-sponsored with the Women's Theological Center of Boston. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.

JUNE 4-8

Sexuality and the Church: Towards a Theological and Ethical Reconstruction. Leaders: Beverly Harrison and James Nelson. Contact Auburn Theological Seminary (see above). ■

Options for Action

Indiana AC/COM sets child care policy

The Indiana Annual Conference Commission on the Status and Role of Women has passed along the child care policy established by the AC Council on Ministries, as follows:

A member in attendance at a Conference Council, Board, Division, Committee, Commission or Task Force meeting for which travel expenses are paid may claim expenses for child care or dependent adult care. The expenses shall be paid at a rate of \$1.75 per hour to a maximum of ten hours per day.

Child care expenses are to be paid out of a Council, Board, Division, Committee, Commission or Task Force's administrative funds. (Each group is responsible for estimating child care or dependent adult care expenses for itself and budgeting some of its administrative funds for such care.)

This policy does not apply to the Annual Conference session.

The commission plans to submit a resolution to the 1990 Annual Conference suggesting ten ways to celebrate and encourage the participation of women in the local church. Local churches would be asked to complete two of the ten suggestions and report that at their Charge Conference.

Central Illinois AC/CSRW publishes newsletter

The Fall 1989 issue of *The Flyer*, a newsletter of the Central Illinois Annual Conference Commission on the Status and Role of Women represents volume 6, number 2 of the publication.

The newsletter is provided without cost to local church work area chairpersons on the Status and Role of Women, members of the AC/CSRW, and the Cabinet. Other interested persons may subscribe for \$2.00 annually.

For copies of and subscriptions to the newsletter, contact Jill Johnson-Scott, Editor, *The Flyer*, P.O. Box 116, Easton, IL 62633; (309) 562-7410 or 7669.

South Dakota AC/CSRW develops brochure

South Dakota Annual Conference Commission on the Status and Role of Women has developed a brochure for use in their conference. The content includes a description of how the General Commission came into existence, the duties of the local church work area (as specified in Paragraph 260.8 in the *Book of Discipline*, 1988), and an outline of how lay and clergy women have participated in ministry in UM history.

One particularly graphic panel highlights the accomplishments of our foremothers:

1766 *Barbara Ruckle Heck*—founder of the first Methodist church in the U.S. in New York City. She is called the "First Methodist in America!"

1869 *Maggie Newton Van Cott*—first Methodist woman in the U.S. to receive a license to preach. She traveled over 150,000 miles and brought 35,000 persons into church membership.

1878 *Anna Howard Shaw*—first Methodist woman in the U.S. to be ordained (it was later revoked). She was a minister, doctor, orator, and women's rights leader.

1883 *Isabella Hartsough*—organizer of the Woman's Foreign Missionary Society in the Dakota Territory.

1910 *Winnie Crouch*—first deaconess received by the Dakota Conference.

1929 *Susie Vickere*—first woman to be ordained in the Dakota Conference.

1956 *Grace E. Huck*—first woman in the U.S. to be granted full clergy rights in The Methodist Church in 1956. She retired from the South Dakota Conference in 1981.

1980 *Marjorie Matthews*—first United Methodist woman bishop. ■



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