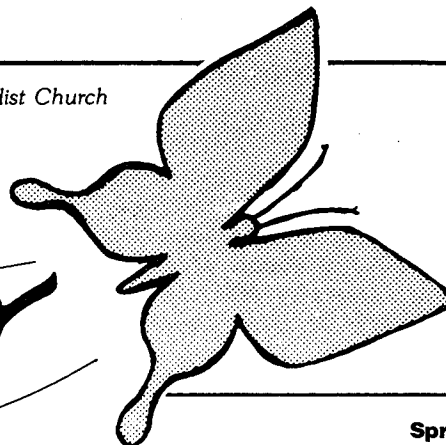


The Flyer



Vol XI, No. 1

Spring 1990

'We are women in crisis' GCSRW listens to Puerto Rico women

United Methodist women in Puerto Rico shared their joys and concerns with members of the General Commission on the Status and Role of Women (GCSRW) during the commission's Feb. 22-25 meeting in San Juan.

"We need to get our women to be conscious of the purposes of the commis-



sion," said Miriam Visot, San Juan district superintendent. Visot helped arrange meetings at Guardarroya Women's Center near Ponce on the southern end of the island and at University United Methodist Church in San Juan.

"We've come to listen and to learn," Linda Thomas, GCSRW president, told the Puerto Rican women, explaining that the commission is an advocate for women's concerns.

In this issue . . .

- ◆ **In solidarity with Hispanic women:** GCSRW listens in Puerto Rico
- ◆ **Preparing for annual conference:** an eight-page pullout for AC/CSRWs
- ◆ **Asian women and the church: a guest essay**—in English and Korean—by Alice Yun Chai
- ◆ **And more . . .** in regular Flyer features

Puerto Rican women speak . . .

"Our male pastors do not want United Methodist Women organizations in our churches."

"The United Methodist Women groups are not attractive to younger women."

"Women supervisors encounter much resistance."

"Our concern is that there is a particular role for women: cook, clean, care for children. We wish to do more than this. Even in seminary, I am questioned for being a woman pastor."

"I personally know women clergy candidates who are being discouraged from continuing their studies."

"We are women in crisis."

"My biggest joy is that I'm a member of the United Methodist Church. One reason I'm here is that a workshop was held at my place of work on "Women in the Church." I became so interested that I began to come to church, and I became a United Methodist."

"Women have tried to better themselves, but it's been hard because women are seen as threats to men."

"Our church is everything to us. My husband is not Christian. When confronted with a choice between husband and church, I chose church because Christ fortifies me to press on."

"Our work is to give leadership so that women can have a full voice in the church," Thomas added. "We know that many times women suffer in silence."

One of the biggest concerns expressed by the Puerto Rican women was the lack of pastors' support and promotion of women's programs and activities, even though women comprise the largest segment of church members.

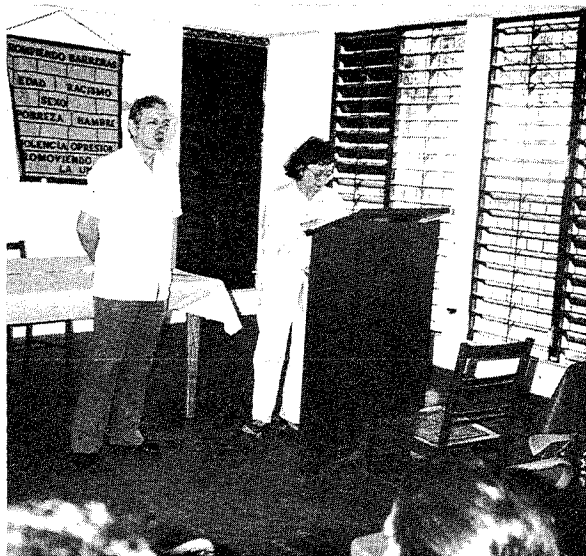
Many of the women complained about oppression within male-dominated Puerto Rican culture, adding that men often feel threatened when women try to better themselves. Some women reported that their husbands do not even approve of their being active in the church.

The women also want the Puerto Rican church to address the problem of domestic violence and, as one woman said, become a haven for battered women.

At Guardarroya Women's Center, owned by United Methodist Women, commission members broke into small groups to talk with Puerto Rican women from the surrounding area. They also participated in devotions and shared a lunch.

At University UMC, dinner and devotions preceded more small-group discussions and a dramatic presentation by young adults from Villa Fontana UMC.

continued on page 2



Celsa Garrastegui addresses the listening event held at Guardarroja Women's Center. Her husband, Bill Jones, translates her speech into English.



From left, Miriam Visot, Puerto Rico district superintendent; Linda Thomas, GCSRW president; and Cecelia Long, member of GCSRW secretariat, discuss the GCSRW listening event in Puerto Rico.

GCSRW listens to Puerto Rico women *continued from page one*

Celsa Garrastegui, library director at Puerto Rico's Ecumenical Seminary, told commission members that, although 53 of the 126 students are women, only two women teach there.

"The reality of women teachers in seminary has come late," she said. "This reflects that the doors have been closed up to now."

The seminary's graduate-level curriculum does not address feminist theology or issues involving women in the church, Garrastegui added.

"It is time that the Protestant women of Puerto Rico begin to be our own historians," she said. "We have to look at the past to reinterpret our history and discover ourselves."

A study of Disciples of Christ history in Puerto Rico shows that women have been active in Protestant work there since the first missionaries arrived in 1899, but were not officially recognized for the preaching they did until the early 1970s, she explained.

Even now, according to Garrastegui, women's activities are usually confined to the traditional area of Christian education. ■

Calendar

May 3-6

Witnesses for a New World. UMW quadrennial assembly sponsored by the Women's Division, Board of Global Ministries, UMC, in Kansas City, MO.

May 3-5

Co-dependency and Adult Children. Theme is "Facing Our Secrets, Healing Our Shame." Robert Subby, keynote speaker. U.S. Journal Training, Inc., Enterprise Center, 3201 SW 15th Street, Deerfield Beach, FL 33442-8124. 1-800-851-9100.

May 11-12

Women of Vision in the 90's. Enter into a multi-generational, multi-racial, multi-cultural process to evoke your capacity as a woman to connect the inner sources of life with commitments to self, others, the world, and the Mystery which is their context. Contact Audrey Sorrento, Grailville, 932 O'Bannonville Rd., Loveland, OH 45150. (513) 683-2340. Also Sept. 21-23 and Dec. 7-9.

May 27-29

The Art of Feeding the Spirit. Episcopal Conference Center, near Greensboro, NC. A conference for women who understand their lives and work as ministry. Sponsored by the Resource Center for Women and Ministry in the South. Contact RCWMS, PO Box 7725, Durham, NC 27708.

June 4-8

Sexuality and the Church: Towards a Theological and Ethical Reconstruction. Leaders: Beverly Harrison and James Nelson. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.

July 19-22

Journeys in Peacemaking II: Challenges in the 1990's for Women of Faith. Evangelical Women's Caucus Ninth Biennial Conference, North Park College, Chicago. For brochure, contact EWC International, P.O. Box 209, Hadley, NY 12835. (518) 696-2406. ■

The Flyer

Spring 1990
Vol. XI No. 1

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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(708) 869-7330

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Status Report

Sexual ethics of clergy discussed

Church leaders must be willing to take decisive, though compassionate, action when clergy-parishioner trust is violated through sexual misconduct. That observation was made by discussion leaders in a Feb. 18-20 workshop on clergy ethics at Saint Paul School of Theology in Kansas City, MO.

Clergy who misuse their positions for sexual gain perpetuate spiritual and physical abuse, the leaders maintained. But the church still hesitates to address sexual harassment and misconduct, agreed speakers Karen Lebacqz, professor of Christian ethics at Pacific School of Religion in Berkeley, CA, and Ron Barton, pastor of Community Church of the Monterey Peninsula, Carmel, CA.

Noting a United Church of Christ pastor charged with misconduct by six women, Barton said that because no church provisions condemned such behavior, offering no legal grounds for dismissal, the conference had to pay the man off to get him to leave. Barton recommended male clergy support groups to help them become "more like brothers than competitors."

Lebacqz said that because women are encouraged to nurture men, they have difficulty saying no even to an unscrupulous pastor. She said women are made to feel they are responsible for setting limits. Persons from Saint Paul and the Kansas East and West, Missouri East and West, and Nebraska conferences attended the first of two consultations approved by South Central Jurisdiction bishops.

—*Newscope*, March 2, 1990.

UMs add service of grief over miscarriages

A new *United Methodist Book of Worship* will contain the first-ever service of comfort for families grieving over a miscarriage, if approved by General Conference.

The *Book of Worship* committee, meeting Feb. 26-28 in Nashville, recognized that wording of the proposed service might be misused by "right-to-life" groups.

The "Service of Hope After Miscarriage" includes a prayer that mourns "the death of this infant, the child of (name) and (name)." Some committee members acknowledged that the terms "infant" and "child" might be used politically by groups holding that life occurs at conception. Nevertheless, the 18-member panel agreed that such a service would be helpful to grieving couples and fulfill its obligation to provide worship aids for pastoral care. The service was written by Karen Westerfield Tucker, a professor at Duke Divinity School.

—*Newscope*, March 9, 1990.

Child care bill opposed

More than 650 clergy from across the nation, including several United Methodists, are urging Congress to reject any child care assistance bill that offers federal aid to religious groups.

The letters sent to each member of Congress and President Bush Feb. 21 were coordinated by Americans United for Separation of Church and State. Public funding of child care would allow for regulation of church ministries by the government, according to Robert L. Maddox, executive director of Americans United.

—*Methodists Make News*, Feb. 2, 1990.

Report documents change in family life

Family life has changed dramatically in recent years, but federal policy has lagged far behind, according to a report by Congress's Select Committee on Children, Youth, and Families.

The report, "U.S. Children and Their Families: Current Conditions and Recent Trends, 1989," discusses a number of trends:

■ Just 29 percent of American children live in "traditional" families, in which fathers work for wages and mothers care for children at home. Women with infants are now the largest single group entering the labor force. The proportion of children with working mothers increased from 53 to 60 percent between 1980 and 1988. These trends show no signs of reversing.

■ Virtually all families and children face these changes. They also face rising costs for the most basic family needs: housing, health care, and, increasingly, child care. In the 1980s, the proportion of children living in homes owned by their families dropped dramatically, as did the number of children with health insurance.

■ The most vulnerable families have been hit the hardest. Families with children have become a permanent part of the American homeless. Low birthweight and infant mortality rates have not improved in 10 years. One in 5 children in this country lives in poverty, and 1 in 4 preschool children does.

—*Letter from Rep. George Miller, chair of Select Committee on Children, Youth, and Families, Dec. 5, 1989.*

FYI

Lay speaker address for 1992 General Conference

The National Association of Annual Conference Lay Leaders is soliciting manuscripts from persons interested in writing and delivering the Laity Address at 1992 General Conference.

The theme is "Ministry of the Laity: Serving God in our private lives and public responsibilities—connecting faith and action."

Entries must be typed, double-spaced, and written in English. Submit to Ministry of the Laity, ATTN: Evelyn Burry, Board of Discipleship, P.O. Box 840, Nashville, TN 37202.

1991-1992 Protestant Hour Speakers

William R. Richards of United Methodist Communications (UMCom) has announced the opening of entries for the 1991-1992 Protestant Hour Speaker for the United Methodist series.

Clergy from three UMC jurisdictions are eligible: Northeastern, North Central, and Western. The 12-week series will air November 24, 1991 through February 9, 1992.

To be considered for selection, each clergy must follow these guidelines:

1. Submit a descriptive outline (no more than one page long) of the 12 proposed sermons with a specific theme of your choice. (A brief statement for each program is all that is needed.)
2. Submit a cassette of the proposed first sermon recorded in a studio or studio-like setting. The tape should be 14 to 16 minutes long.
3. Submit a completed manuscript of the proposed first sermon.
4. Enclose a photo and biographical sketch.
5. Entry will be rated on sermon content, style, voice, creative treatment of theme, and communicating skill.

Deadline for all entries is Aug. 1, 1990. Send entry materials to William R. Richards, UMCom, P.O. Box 320, Nashville, TN 37202.

Ovations

To **Diane Huie Balay**, formerly director of communications for the College of Fine Arts at the University of Arkansas at Little Rock, who has been named associate editor of *The United Methodist Reporter*.

To **Ruth Ann Baumeister**, who has been named program manager of the expanded insurance program operated by the General Council on Finance and Administration (GCFA), covering local church and other property. For the last 14 years, she has been the on-site liaison to GCFA for Frank B. Hall Co., the insurance program's broker.

To **Jungrea Chung**, associate pastor of the Butler (NJ) UMC, who has been named editor of the new UM Korean language program journal *United Methodist Family*.

To **Lois Cole** and **Becky John**, two missionaries commissioned last year who are associated with the UM Board of Global Ministries' China Program. Cole will work out of Hong Kong. John, a former member of the General Commission on the Status and Role of Women (GCSRW), is based at the board's headquarters in New York City.

To **J. Jeannette Cooper**, pastor of Dixon UMC in Dayton, OH, who will become the third black clergywoman district superintendent appointed in the U.S. on June 15 when she begins leadership of the Newark District in the West Ohio Annual Conference. [The Feb. 1990 issue of the **Flyer** announced the appointments of Charlotte Ann Nichols and Mary Brown Oliver as the first and second black clergywomen district superintendents, respectively, in the U.S.]

To **Yvonne V. Delk**, who has been named executive director of the 108-year-old Community Renewal Society in Chicago. Delk is the first woman and the first Black to hold the top position for the race and poverty urban mission organization.

To **Melanie Ann Downs**, Pastor of Trinity United Methodist Church, Colorado Springs, who has been named Outstanding Recent Graduate by Iliff School of Theology.

To **Jean Henderson**, Cleveland, TN, who has been elected president of the National Association of Annual Conference Lay Leaders.

To **Josephine S. Huang-Yeh**, a research and information specialist at United Meth-

odist Communications in Nashville, who has been named director of studies for Scarritt-Bennett Center in Nashville, a meeting and continuing education facility operated by the Women's Division, Board of Global Ministries.

In remembrance:

Of **C. Leonard Miller**, associate general secretary for the General Council on Ministries (GCOM), who died March 9 at the age of 62. Miller was a friend of the General Commission on the Status and Role of Women and began serving as liaison from the GCOM to the commission in 1988. He began serving the church at age 29, and had served the GCOM for 13 years.

To **Billie Nowabbie** and **Josephine Wildcat Bigler**, who were elected by the National United Methodist Native American Center as president of the board and program chairperson, respectively.

To **Beverly Robberson**, communications staffer for Jefferson City UMC in San Antonio, who has been elected president of the South Central Jurisdiction Fellowship of Communicators.

To **Celeste Ryan**, East Branch, NY, a student at Columbia Union College, Takoma Park, MD, who has received the \$1,000 Leonard M. Perryman Scholarship for ethnic minority students.

To **Naomi P.F. Southard**, executive director of the National Federation of Asian American United Methodists and member of GCSRW, who has announced she will leave the NFAAUM in July and is considering pursuing a doctoral degree.

To **Emilie M. Townes**, an ordained minister of the American Baptist Church, who has been named assistant professor of Christian ethics at UM-related Saint Paul School of Theology in Kansas City, MO.

To United Methodist-related **West Virginia Wesleyan College**, Buckhannon, for signing agreements that will promote exchange of students and faculty with **Yonsei University** and **Duksun Women's University** in Seoul, Korea.

To **Mary M. Wilcox**, member of both the United Methodist Association of Professors of Christian Education and the Association of Presbyterian Christian Educators, who received the Alumna of the Year Award in Specialized Ministry from Iliff School of Theology for her work in the area of faith and moral development.

Legislative update

In reviewing possible legislation for the 1992 General Conference, Linda Thomas, president of the General Commission on the Status and Role of Women, says commission members noted the need for representation of one-third each by laymen, laywomen, and clergy on United Methodist bodies.

The Discipline has carried such provisions at least since 1972, but they were declared unconstitutional in the October 1989 Judicial Council rulings. A six-member legislative committee, chaired by GCSRW member Marcus Dickson, has been established to review *The Discipline* for these and other matters.

Available while supplies last: A 10-volume *Flyer* library containing 55 issues. Cost is \$10, which includes postage and handling.
General Commission on the Status and Role of Women,
1200 Davis St., Evanston, Ill. 60201 (708)869-7330.

ASIAN WOMEN: Out of the kitchen to the church, society and world

A common struggle toward total liberation

I will describe the relationship of Asian women to the church, both in Asian societies and in the United States, based

on my own multicultural and multinational experiences as a Korean-born, upper-middle class, third-generation Methodist and as an Asian immigrant, feminist anthropologist.



Alice Yun Chai

I was born in Seoul, Korea, on

July 10, 1928, the Year of the Dragon, the oldest child of Margaret Cho, who was educated in American missionary-founded Ewha Woman's College, and was a second-generation Methodist and a music teacher. My father, Il Sun Yun, was educated at Kyoto Imperial University, a second-generation Methodist and a medical researcher/educator.

Christianity's effects

For Korean women, relationships with the church have been a double-edged sword. The church provided principles and contexts for resistance to oppressive structures of the dominant society. Meanwhile, it helped to sustain both hegemonic domination and patriarchal relations within the church and society.

Christianity helped to free Korean girls and women from their domestic seclusion by enabling them to attend church and school alongside men. In fact, American women missionaries founded the first girls' schools in Korea to teach the Korean alphabet and English to enable reading the Bible—a re-

Alice Yun Chai, recipient of the 1989 Barrier Breaker of the Year Award from the California-Pacific Annual Conference, is an associate professor of the Women's Studies Program at the University of Hawaii at Manoa and is currently the vice president of the National Association of Korean American United Methodist Churches.

quirement for conversion to Christianity.

By becoming Christians, Korean women became educated and thus economically independent professionals. Educated Christian Korean women began to fight against Confucian patriarchal traditions such as arranged marriage and concubinage. Moreover, Christian churches provided opportunity for Korean women to engage in organized activities and to develop leadership skills.

As a professor of anthropology in the Women's Studies Program of the University of Hawaii since 1975, my commitment to feminist scholarship has led me to develop a theory of Asian American women's studies. By reclaiming Asian women's history and articulating their current realities by doing research on early Asian picture brides and recent immigrant women in Hawaii, I have found my cultural and spiritual roots and, in the process, have become a whole person.

Domination process

Through my experience in the Women of Color Caucus, Asian and Asian American Task Force, and the Coordinating Council of the National Women's Studies Association, I have come to realize that differences among women are firmly grounded in the domination process and that all systems of domination are interconnected. It is not only necessary to recognize that there are differences among women, but it is more crucial to accept that inequalities of power and resources and conflicting interests among women are based on the hierarchies of class, race, nationality, religion, region, ethnicity, language, sexual orientation, age, differential physical ability, etc. In the

process of exploring our differences, feminist women all over the world are helping to broaden and redefine feminism as a movement against all forms of oppression, exploitation and domination.

My urgent task as an Asian femi-

My spiritual foremothers have given me resources and strengths to be constantly conscious of the interconnectedness of the hierarchy of domination and oppression.

nist church woman has been how I can influence the church to attack all these contradictions in its performance of a complex series of functions which historically have upheld the interconnected hierarchies of domination and exploitation. As a token Asian female member of the California-Pacific Annual Conference Commission on the Status and Role of Women (1980-1988), I have constantly challenged white male supremacy, sexism, racism, classism, homophobia, ageism and physical ableism in the church.

As the only Asian female member of the General Commission on Archives and History of the United Methodist Church since 1988 working in the committees on Ethnic History and Women's History, I have been emphasizing the inclusion of a gender component in ethnic history and a racial and ethnic component in women's history.

Local church

At my local Korean church, I am developing long-term planning strategies for empowerment of all persons and groups. Among the recommendations I would like to make are the following:

- 1. Incorporate a representative num-
- continued on page 8*

안전한 자유를 향한 데칼에 모두 동참합니다 :
 동양여성들 부양에서 나와 교회로, 사회로, 세계로
 1990년 3월 초 애크리스

저는 이 글에서 동양인으로, 이민자로서, 또한 인류학을 연구하는 사람으로서 미국과 한국 사회 안에서 다양한 경험을 토대로 미국사회인의 동양 여성과 교회의 관계에 대해 얘기하려고 합니다.

저는 1928년 서울에서 부모와 조부모가 감리교 신자인 중상류 가정의 장녀로 태어났습니다. 어머니는 이화학당에서 교육 받은 신학교 졸업생으로 2대째 감리교 신자였고 아버지 역시 2대째 감리교 신자인 교육자 이셨습니다. 유교학자였던 저의 할아버지는 한국의 현대화에 입장시킴으로써 외할아버지는 백제학당에서 교육받은 첫 세대의 감리교 신자중의 한사람이었습니다. 저는 한국에서 이화대학을 다녔고 미국 오하이오주의 웨슬리언 대학을 졸업했습니다.

기독교 가정의 교육과 경험

이렇게 대대로 감리교 신자인 집안에서 태어났지만 저는 그 당시의 여러 종교적 문화적 분위기에 접할 기회가 많았습니다. 아버지가 장남이었던 관계로 4대조의 제사를 지낼 의무가 있었습니다. 그런날은 어머니와 친척 아주머니들이 모여 음식을 장만하셨고, 남자들은 기독교적인 제사를 지냈습니다. 제사후 여자들은 신자들의 차례와 용기에 대해, 남자들은 그들의 업적에 대해 말씀하셨습니다.

입양은 어머니 아버지 뿐만 아니라 모든 친척분들이 서울에 제일 먼저 세워진 감리교회인 경동교회를 다니셨습니다. 그 당시 제가 한가지 교회에 대한 불만이 있었다면 할머니를 위신한 친척 아주머니들이 더 열심히 교회일을 보시고 믿음도 견고한데 반하여 사회적 신분이 있고

경제적 능력이 있는 남자만이 교회의 장로가 되고 사무일을 도맡아 하는 것이었습니다. 저의 고모 할머니만 해도 90년 평생을 부유권도사로서 임하셨을 때도 불구하고 여성으로서 본격적 경동교회의 장로가 된 것은 그녀가 죽기 몇 달 전이었습니다.

제가 학교다녔을 당시엔 일제식민지하였던 관계로 우리는 매일아침 일문구기예 공력을 하여야 했고 매주 남산역 있는 신도집에 500계단을 넘어가야만 했습니다. 학교에서 건학당 때는 주로 서울근교의 산악 자리잡은 절에 갔었으며 제식의 접대를 맛있게 먹기도 하며 재미있게 춤추고 노래하는 여자들도 보았습니다. 시골에 갔었을 때엔 비기독교가정에서 오색장엄한 웃음이고 춤추는 무당도 보았습니다. 이렇게 다양한 종교와 그 본의기에 접할 기회는 많았지만 서구 교육을 받은 할머니와 어머니의 영향으로 저는 기독교인으로 자리를 굳혀가고 있었습니다.

한국사람들 통해 한반도 종교인 유교, 불교, 기독교의 종교가 한국에 전래될 때마다 그와함께 어떤 형태로서의 의식 세력 중국, 일본, 미국 등의 가부장적, 사목적, 식민적의 질서가 따라 단 것을 알 수 있습니다. 바로 여기에 한국 여성의 교회와의 관계에 있어서의 양면성의 기초를 이해할 수 있는 것입니다. 교회는 압박받고 있는 사람들에게 저항할 수 있는 근거 및 그 배경을 제공 하였지만 동시에 교회와 사회와의 함수관계에 있어 지배적 우월주의와 가부장적 체도를 유지할 수 있도록 돕기도 하였던 것입니다.

여성교육에 대한 기독교의 영향

기독교의 전래는 한국 소녀들이 집과 가사일로부터 나와 담쟁들과 동등하게 학교나 교회에 나갈 수 있도록 영향을 미쳤습니다. 사실을 말하자면 미국 여성 선교사들이 한국 여자들을 가르칠 때 기독교학교의 필수인 성경을 읽을 수 있게끔 한글과 영어를 동시에 가르쳤었는데 집안의 엄한 규율에 감화된 한국 여성들을 집안에서 끌어내기 위해

서는 학교를 여는 수밖에 없었던 것입니다. 결과적으로 여성들은 교육을 받을 수 있는 과정에서 기독교화되었고 후에 선상이나 전도부인과 같은 전문직에 종사함으로써 경제적으로도 자립할 수 있게 되었습니다. 이러한 교육받은 크리스천 여성들은 점차 남성중심의 유교적 가부장적 체도에 의문을 갖고 부문의 의해 걸출되어지는 결혼관습이나 사회화된 집체등에 반기를 들게 되었습니다. 기독교회는 이런 한국여성들의 조직적인 활동을 믿어줄 의향으로 여성들이 사회표면에 나서서 일할 수 있는 기회를 제공하게 된 것입니다. 이들 교육받은 크리스천 여성들은 1905년 부터 1945년에 이르는 일본침략시대에서 한국의 독립을 위해 해외어를 포함하여 국내외에서의 활동을 벌여나갔습니다.

한편으로, 기독교신교에 따른 서양계급문화의 영향은 한국 여성들이 이어받은 전통문화들 수직적 성격에 대해 중류가정 이상의 교육받은 크리스천 여성들은 그들의 교육이나 견업, 종교를 배경으로 그들의 신념들을 형성 하기도 했습니다.

아시아 이민 여성학 연구

저는 1975년부터 하와이 대학에서 여성학, 한태평양 및 아시아여성, 아시아 이민자와 미국 내 아시아여성들에 대한 학문을 정립시키며 그에 대한 강의를 맡아왔습니다. 특히 재 연구는 초기 및 최근의 아시아 이민자와 한국 여성에 중점을 두고 있으며 이 연구들 중에는 인쇄된 것도 있고 시창각자들도 있습니다.

여성학자로서 동양계 미국여성학의 이론정립, 아시아 여성사학의 개척, 최근의 하와이 이민자와 초기 사신신부의 한태평양을 연구하는 과정에서 저는 자 자신이 전인간화에 필요한 문화적, 정신적 뿌리를 발견할 수 있었습니다.

저는 저의 학문이나 연구가 좀 더 나은 남성 행동 사회를 이룰 수 있게 하기를 하여, 또 여성

들이 성경, 인종적, 경제적, 문화적 요인으로부터 자유로워질 수 있도록 하기를 하여 오랜 세월을 애써왔습니다. 저는 동양계 이민여성들을 연구하기전 까지만 해도 저 자신이 속해있는 지역사회와 너무나 제 자신이 동떨어져 있었다고 느꼈습니다. 그것이 우려했던 신조 어머니들의 지혜를 겸하고 연구하겠다는 뒤로는 다양한 사회정치적 측면 나의 경험을 절로 시릴 수 있었을 뿐만 아니라 여력대로 표계했던 나 자신의 전인간화에도 도움이 되었습니다. 저는 과거의사를 통해 과거, 현재, 미래의 동양계 여성들의 가정과 교회, 더 나아가서 사회와의 관계를 재조명할 수 있게 되었습니다.

또하나 저 자신의 전인간화에 도움이 되었던 일은 1976-77년도의 유방암으로 좌우유방절제 수술을 받게되었을 때의 유체와 성(성)의 차가이었습니다. 이는 평생토록 일요일만 목사님은 저에게 어느주게든 저 좋으니가 한번 신교를 해보라고 말씀 하셨습니다. 저는 그 당시 한국계교회(지금엔 그리스도 연합교회)의 유일한 평신도 대표였습니다. 저는 이 삼고에서 하느님외 병을 낫게 하는 성령의 힘과 죽음의 문턱에서 제 자신의 삶에 대한 애착, 신과 동시에 사람들-가족, 목사님, 간호원, 여성권구들께 대한 믿음이 두터워진것들에 대해 얘기하였습니다. 또한 유방절제 수술후의 보정제 사용 거부 유방제립수술을 받지않는것에 대해서도 얘기하였습니다. (나중엔 이 사실은 교회회보와 간행물에도 실림) 후에 저 자신의 입이 남니평등 작가이며 아프리카인 미국인인 안드레 로데에 의해 기사화되기도 했습니다. 저의 삼고후 많은 여성들이 어떻게 여러 사람앞에서 그것도 신성시된 교회에서 자신의 유체와 성에 대해 이야기할 수 있는가 하고 저에게 물은 했습니다. 또한 유방암에 걸릴까봐 두려워 저에게 그 증상 및 초기발견, 치료등에 대해 물어보기도 하였습니다.

아시아 이민 여성들의 생활실태

차별조항을 삭제한 1965년의 미국 이민자유화법, 1975년과 80년의 동남아시아 피난민 권의서등으로 미국에 아시아인 특히 한국, 필리핀, 베트남인들이 많이 이민오게 되었습니다. 그중 여성이 차지하는 비율이 숫자적으로 우세한 것들은 또한 직업으로 교회로 하여금 아시아 이민여성들에 대한 자각의 필요성을 촉구하게 하였습니다. 이들은 도시중류계급의 태평양 출신 학원 및 경험과 숙련에도 불구하고 미국에선 거기엔 상응하는 직업을 찾을 수가 없습니다. 결과적으로 이들은 저임금의 단순유체 노동자로 또는 외곽산업에서 일해야만 할 때도 있는 것입니다. 또한 여성들의 많은 수는 가족이 경영하는 가게에서 장시간 무임금으로 밤낮 휴일없이 일하기도 합니다. 집에서는 가사와 아이들의 양육, 임의임에는 교회의 인도 많아하고, 이렇게 이들이 집에서 교회에서 사회에서 받는 부담은 절한된 사회모형, 유교적 사고방식, 미국 사회의 유용성동 많은 이유와 함께 이들 여성들이 힘을 합칠 때 보일 수 있는 잠재적 역량 및 그의 조직화능력 커다란 장애가 되고 있습니다. 오히려 여성들의 건강은 정신적 압박감, 남편들의 가사역할의 무관심, 경제적 제로등으로 나빠지고 있습니다. 흔히 교포선민이나 방송을 통해 보는 한국 이민의 "성공사적" 나 "강한 어린이" 되려는 이렇듯 편견을 아끼지 않은 어머니와 아내에 의해 가능했던 것입니다. 한편 가질 아동, 아내학대 이혼등은 한국 이민여성들이 가정과 직장에서 겪는 압력, 인종차별, 불평등과 아주 무관하다고는 말할 수 없었습니다.

아시아 이민 여성들을 위한 기관

거기다가 미국 시민권자와 결혼한 많은 수의 한국 여성들은 1986년의 위장결혼에 대한 이민 법엔 개정후 후시나 추방당하게 되지는 않을 까 하고 염려하는 사람들도 있습니다. 이런 절박한 상황에 놓인 이들을 위해 캘리포니아-태평양연회 위원회의 교회와 사회부들에서 도움을 주고 있으며, 학와이민상담원 협회의 LEGAL 학 박인 자문

봉사자, 학와이 이민 여성 옹호회등은 많은 취지 역시 삼립되었습니다. 저는 후자의 단체에 자문 역할로 여러가지 교육적인 프로그램을 추진하였고 한국 이민여성 및 귀국예정한 여성들을 위한 이중 언어 학 박인도 있었습니다. 이곳에서 지난 9개월동안 많은 전파의 2/3정도 1986년의 이민개정법과 아내학대등 동시어 포함되는 것이었습니다.

아시아 이민 여성들의 과제

1981년 부록 적은 조점위원회 아시아 코디네이트르 임팩트에서 여성 유색인 코러스(WOMEN OF COLOUR CAUCUS)와 국립여성학회의 아시아 및 아시아계 미국인 TASK FORCE 의 공동장섭자이기도 합니다. 저는 위의 기관에서 우리들이 겪는 실적 인종차별을 연구 검토 분석하는 과정에서 여성들의 겪어온 경험의 다양함과 서로 상호연관이 있는것을 깨닫게 되었습니다. 우리 여성은 광복후가 가장 큰 요인은 우리들 여성인어 존재하는 차이점이 아니라 사회안에서 생겨나고 존재하는 부권과 힘은 인정하기를 거부함으로써 일어나는 것입니다.



This banner hangs in the place of worship where Woman Church, led by Young Kim, meets in Seoul, Korea.

그리고 특권은 우리는 우리들 여성한테도 서로 의 상이한 박의 차이점을 인정해야 할뿐만 아니라 인종, 종교, 귀족, 지역, 언어, 성, 연령등에 의해 구분되어지는 계급적도인 기반을 둔 여성들의 힘과 자원, 또 태평양에 할 과제들이 다른 다른 것을 인정하는 것이 중요할 것입니다.

우리들의 차이점(상이한점)을 연구 분석하는 과정에서 전세계의 남녀평등주의자들은 집에서, 교회에서, 사회에서, 세계에서 일어나는 모든 종류의 압력에 대항한 운동이 남녀평등운동이라는 것을 세계가 재인식하도록 하였습니다. 여성에 대한 우월주의와 착취는 사막적야 합니다.

제가 동양계의 남녀평등 주의자로서 교회에서

해야했던 일은 역사를 통해 고귀가 수렴받은 복잡한 기능속에서 우월주의와 착취의 상호연관성 및 그런 개념이 형성되어온것을 교회로 하여금 깨우치고 인식시키도록 하는 일이었습니다. 1980-88년 까지 저는 캘리포니아-태평양연회 위원회의 동양 여성 회원으로서는 항상 교회에서 내인남성 우월주의, 성차별, 인종차별, 연령 및 유체적차이 등에 거인한 차별등과 싸워왔습니다.

남녀평등 의식화를 위한 교회활동

제가 다니는 한국교회에서 저는 성, 인종, 문화적 배경, 이런 모든것들을 초월하여 모든사람과 단체가 힘을 강화할수 있는 장기계획을 연구 발전시키고 있습니다. 교회의 장기계획 위원회가 수용하게 할 목표로서 1) 이중언어가 가능한 여성부사를 포함하여 교회산하 지도부 및 단체의 여성대표자수 확정. 2)교회기록과 이제까지의 간행물에 여성의 공헌한 바를 반복기록해 둘것. 3)성경이나 교회, 혹은 간행물등에 나타난 성적, 인종적 차별에 대한 비판적 견해 수용. 4)정의의 실현시키기 위한 사회운동에 참가하고 이에 수반되는 교육 및 의식화 프로그램 추가. 5)차임드 케어나 부역임 등의 남녀공동 부담 및 어린이, 청년 프로그램의 남녀공동 지도. 6) 교육자료와 심교문등에 성적차별이나 인종적 차별, 이질분화등을 나타내는 학위에 대한공제 등이 그것이다.

마지막으로 1989년 6월에 저는 캘리포니아-태평양 연회 집회 위원회 여성의 지위와 역할에 공헌하였다고 상을 받았습니다. 저는 이때 또 한번 아시아 여성과 우리들의 선조 어머니들, 백색, 유색, 제 3세계 등 전세계의 여성들이 하나라는 것을 느꼈습니다. 그들은 그들의 성스러운 영혼과 뜨거운 정열로 나를 새로 태어나게했고 저의 작은 힘을 세계도에서 억압받는 자들에게 자유의 정의를 들려줄수 있도록 선제공 도와주셨습니다. 저의 선조어머니들과 모든 여성들은 제가 여성친구들과 연합하여 쫓겨난 인간사회, 열등한 사회를 개혁해 나가도록 이바지 할수있도록 도와 주셨습니다.

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.

Executive Director, National United Methodist Native American Center (NUMNAC), Oklahoma City. Oversee the accomplishment of the goals of the NUMNAC. Responsible for maintaining existing programs and developing new programs. Apply by May 15 to Susan Padgett, Chair, NUMNAC Search Committee, 1101 Cross Creek Drive, Franklin, TN 37064-4002. For more information, call NUMNAC (405) 528-0844.

Associate Producer, Public Media Division, United Methodist Communications. Serves as associate producer of "Catch the Spirit" and produces and develops other television and cable programs on a project basis. Apply by April 26 to Kathleen La-

Camera, Sr. Producer, UMCCom, 475 Riverside Drive, Suite 1901, New York, NY 10115. (212) 663-8900.

Director, Education and Ministry for Family, General Board of Discipleship. Contact Office of Human Resources, P.O. Box 840, Nashville, TN 37202.

Director of Development, UM Family Services. Contact Executive Director, 3900 West Broad St., Richmond, VA 23230.

Administrative Secretary/Office Coordinator, Office of Ministry Programs, Garrett-Evangelical Theological Seminary. Responsible for reception, general secretar-

ial duties, and services to annual conference visiting teams. Apply by May 1 to Barbara B. Troxell, Director of Field Education, G-ETS, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3900.

American Friends Service Committee. For a listing of current job openings in the U.S. and abroad, send a self-addressed, stamped envelope to AFSC Personnel Office, 1501 Cherry Street, Philadelphia, PA 19102. (215)241-7105.

UMC Positions. For a monthly listing of positions available in the UMC, contact the Division of Diaconal Ministry, Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202. (615) 340-7375. ■

Asian Women *continued from page 8*

ber of women throughout the church hierarchy including an ordained bilingual woman clergy.

2. Recover and document women's contributions in our church archives and history publications.

3. Encourage critical questioning of male dominant interpretations of the Bible, church doctrines and publications.

4. Implement educational and consciousness-raising programs for and encourage strong commitment to and active participation in social action for societal and global justice issues.

5. Encourage sharing of physical service work such as childcare and kitchen work and of leadership roles in children's and

youth programs between men and women.

6. Use inclusive language and content in terms of gender, class, race, ethnicity, culture, sexual orientation, age, and differential physical ability in liturgical planning for the worship services and educational materials.

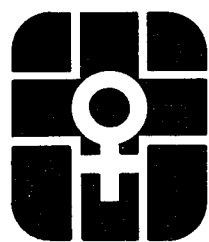
Upon receiving the Annual Barrier Breaker Award from the California-Pacific Annual Conference Commission on the Status and Role of Women in June 1989, I once again felt an intimate communion with white feminist and Asian spiritual foremothers, feminist women of color, and Asian and Third World feminists. These women have

baptized me with the fire of their life-giving spirituality and passionate politics to bring justice to the lives of all the oppressed in the world.

They have given me resources and strengths to be constantly conscious of the interconnectedness of the hierarchy of domination and oppression. Thus, I am enabled to work toward building coalition politics with feminist, gay rights, labor rights, human rights, national sovereignty, and peace groups which try to empower women, people of color, gay people, the working class, the poor, the differentially abled, the old, the indigent, and the exploited. ■



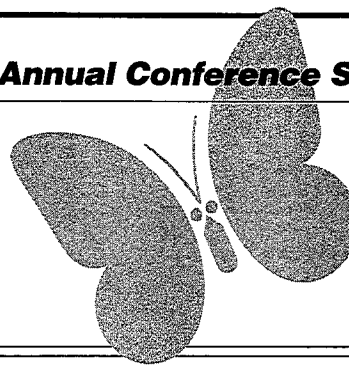
The General Commission on the Status and Role of Women
in the United Methodist Church



The Flyer

Special Annual Conference Supplement

Spring 1990



Preparing for Annual Conference 1990

In this eight-page supplement, The Flyer offers a basic guide to help Annual Conference Commissions on the Status and Role of Women (AC/CSRWs) plan for Annual Conference, both as they complete preparations for 1990 and as they look ahead to programming and to Annual Conference 1991. Because Annual Conference is such a key event for assisting us as we carry out our mandate, we have expanded the pullout section of this issue.

◆ **Checklist for Presence at AC** may help remind AC/CSRWs about some of the many means for educating and supporting those who are striving for the fullness of humanity in all persons.

◆ **Ecumenical Decade: Churches in Solidarity with Women (1988-1998), A Skit** offers a sample presentation that could be used in a variety of settings to help AC/CSRWs carry out the United Methodist Church call to participate fully in the Ecumenical Decade.

◆ **Cracking Conference Codes for Successful Legislation** suggests a plan for developing and guiding legislation through the legislative system of annual conferences.

◆ **A Model for Listening Events** offers a tool, developed by the General Commission on the Status and Role of Women, to be adapted for listening events at other levels of the church.

◆ **Worship Resources** offers a few samples of inclusive language worship materials. From the many resources available, we have reprinted selections compiled by the Iowa Conference Commission on the Status and Role of Women.

◆ **Claiming Our Connections, Empowering One Another** represents one workshop outline for use at the local, district, and conference levels to assist women and men as they seek ways to reflect on their spiritual journeys and those who support them in those journeys.

Materials in this pullout, along with other materials available from the GCSRW office, can be customized in creative ways to offer positive support to women and men in their quest for greater understanding. Also included among these pages are examples of graphic illustrations used on such items as AC/CSRW buttons, stationery, and publications.

Checklist for Presence at Annual Conference



This checklist, while not intended to be exhaustive, may serve as a reminder of general events, presentations, and visual displays that can assist AC/CSRWs with the task of telling their story. More detailed information about annual conference activities has appeared in past issues of The Flyer, most recently in Oct. 1989.

Booth

- Handouts: *The Flyer*, GCSRW brochure, AC brochure, information on area services for women, bibliography of resources
- Give-aways: buttons, tote bags, yellow ribbons
- Resources for purchase or order
- Videotape playing
- Photo display of conference women in leadership, lay and clergy
- Attention getters: yellow balloons, banner
- Verbal report and presentation, such as a skit

Awards

- Consider presenting an annual award, such as a Bridge Builder Award, to honor a person and to remind the church of the issues AC/CSRW represents.
- Plan at least one year in advance to initiate an award.

Special events

- Breakfast, luncheon, dinner with speaker at the AC/CSRW drop-in center or dining room.
- Pre-conference event—keynote speaker, discussion groups
- Shared meals and space for women, both lay and clergy

Monitoring

- See tools contained in Guidelines for Leadership in the Local Church: 1989-1992 (Status and Role of Women)

Issues and legislation

- Dependent care: On-site care, reimbursement
- Domestic violence: Petition, educational information
- Sexual and gender harassment: Conference policy, educational information
- Other issues that are important in the conference

Planning

- Use AC/CSRW private meeting time to plan ahead for the program year and for 1991 Annual Conference: see listening event, retreat outline, etc.

Cokesbury display

- Provide, in advance, a list of recommended titles to be included in their display

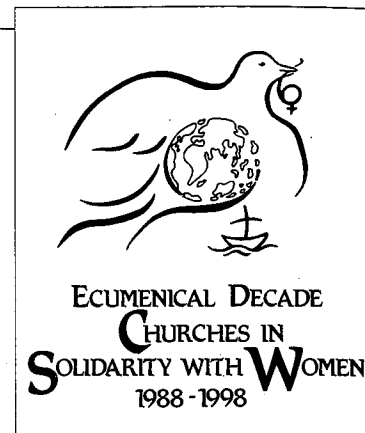
Ecumenical Decade

Churches in Solidarity with Women (1988-1998)

A Skit

The following skit, written by Glenna Latimer, Washington (State) Association of Churches, illustrates an example of a presentation that could be incorporated as part of an AC/CSRW report to Annual Conference.

CAST: Various persons reading newsletters, papers, etc.



A male pastor:

Good heavens! The Decade of Churches in Solidarity with Women! Aren't we in solid with women yet? We have lots more women than men in church every Sunday. I think it's time to get in solid with the men. I feel lonesome.

Radical feminist:

The DECADE of Churches in Solidarity with Women! A DECADE! That's ten years! We're taking 10 years to achieve solidarity with the sisters! That's way too long. We can't wait.

Conservative woman:

A Decade of Churches in Solidarity with Women! We're going to change the world in a decade? Sure, we are. We need to take a longer view...a 100-year plan, maybe...although that might be rushing things...

Spacey person:

Decade of Churches in Solidarity with Women? Where's Solidarity? And what's happenin' there with the churches...I thought all the churches had women...but then I haven't been for a while.

Pastor (to female Secretary):

Here, dear, type up something for the newsletter on this Decade of Churches in Solidarity with Women...and I'm real sorry, but the trustees said \$3.50 an hour was all we could pay you. They said to remind you that this is a church, and you're doing the Lord's work.

Pastor:

Why don't you ladies give a tea for this Women's Decade thing? Have a speaker talk about women in the news—even better!—women missionaries. Be a nice program for you girls.

Irritated person:

What's this Decade of Women thing? Always pushing—Don't these people realize if women are in the positions of elders and trustees and moderators—the men will just quit coming?

Woman and Man enter:

Woman:

This is what we hope to accomplish with the Ecumenical Decade—We want to empower women to challenge oppressive structures wherever they exist.

Man:

We intend to affirm—through leadership and decision-making, theology and spirituality—the decisive contributions of women in communities and churches.

Woman:

We mean to give visibility to women's perspectives and actions in the work and struggle for justice, peace, and the integrity of creation.

Man:

We want to enable the churches to free themselves from racism, sexism, and classism; from teachings and practices that discriminate against women.

Woman:

And encourage the churches to take actions in solidarity with women.

Spacey Person:

Oh, yeah! Solidarity! That's in Poland, isn't it?

Cracking Conference Codes for Successful Legislation

This flow sheet was first developed in 1974 by Judith Leaming Elmer, a member of the GCSRW secretariat from 1973-1976. With ongoing modifications, it continues to serve as a useful tool for getting legislation into the system of annual conferences and into other legislative structures, as well.

1. Preparing the legislation

- Results desired: How can success/failure be measured?
- Theological/biblical bases for this legislation?
- Specifics to be included
 - Under which conference structure will it be lodged?
Who are the allies in that structure?
Who will resist?
 - How much money/conference staff time will be involved?
 - Is it possible/desirable to build on legislation already proposed rather than writing something new?
 - Is it written in a clear and concise way?

2. Getting it into the works

- Forms to be filled out
 - Where available?
Number of copies required?
 - Where submitted?
To whom?
- Deadline: If already passed, can it be circumvented?
- Channels for legislation to follow: Before and during annual conference

3. Gathering support

- Location of power
 - Key persons in annual conference?
 - Best means for contacting them?
- Allies:
 - Who knows inner workings of conference and will help with strategies/contact?
 - Who can best speak on behalf of the legislation?
 - Who will yield the floor?
- Sources of resistance:
 - In what form?
 - Means of discouraging?
- Coalitions:
What groups should be asked to endorse/support it?
- Written materials to inform and enable allies in their support

4. Organizing for presentation

- Core group—ask for specific commitments:
 - Attend meetings
 - Make phone calls
 - Attend annual conference
- Additional support: Contact for specific commitments
- Preparation before annual conference
 - Attend meetings to insure information about legislation is available
 - Gather materials: Prepare, secure, and circulate materials
 - Arrange for equipment for annual conference
 - Print: Typewriter, photocopy machine, poster board, tape, felt-tip markers
 - Audiovisual: projector, VCR, screen, sound equipment
- Secure space during annual conference:
 - Meetings
 - Display or A-V showing
 - Rooms for non-delegates
- Visual support:
 - Buttons, ribbons
 - Cost, time involved to prepare

5. Evaluating the results

- What was accomplished?
- If legislation passed, how will it be monitored?
- What are the next steps for action?
- If legislation did not pass,
 - was consciousness raised?
 - what supporters emerged?
 - who was especially helpful?
- Report to those not present
- Send notes of thanks
- Celebrate the struggle and set a next time to meet.



Logo from the 1987 GCSRW Annual Meeting, San Antonio, TX

A Model for Listening Events

The General Commission on the Status and Role of Women (GCSRW) developed this model for use in planning and developing a listening event in conjunction with the GCSRW meeting held in Puerto Rico in February 1990. This model enables annual conference commissions to sponsor similar events within conferences, districts, and local churches to help determine the needs of women in those groups within the church.

Preparation

- Select location, schedule event, and secure appropriate facility to serve both large and small group portions of the event. Consider working with an on-site coordinator to assist with details.
- Enlist the leadership of resource person to provide a Bible study or similar presentation to the entire gathering.
- Recruit, perhaps from among AC/CSRW members, sufficient leadership for the small groups of 3-6 participants: 1 facilitator and 1 recorder for each small group.
- Train small group leaders to be sensitive to the focus and kinds of information being sought.
- Arrange for a shared meal preceding or following the event: simple brown bag lunches are sufficient.
- Develop appropriate publicity to reach intended participants at least 4 weeks in advance.
- Determine a method of follow-up analysis of the information gathered and a means for disseminating the results, as appropriate.

Opening presentation (approximately 30 minutes)

- Gather as an entire group for welcoming remarks and statement of appreciation and purpose.
- Conduct opening singing, prayer, litany, or related worshipful material.
- Present Bible study or talk that assists participants as they focus on their lives as women in the church.
- Provide guidelines for dividing into small groups of 3-6 participants, 1 facilitator, and 1 recorder in each group and direct participants to group locations.
- Request that all participants provide their name, address, and phone number for future reference and follow-up.

Listening in small groups (approximately 1-2 hours)

- Facilitator and recorder introduce themselves, followed by participants doing likewise.
- Facilitator leads participants to discuss individual viewpoints on basic questions. Adapt the following questions to fit the situation, including both general life and church-related questions:
 1. Tell us about yourself and your lifestyle.
 2. Tell us about the joys in your life.
 3. Tell us about your major concerns.
 4. How has the church been helpful to you?
 5. How has the church not been helpful to you?
 6. How can the church be more helpful?

Shared meal (approximately 45-60 minutes)

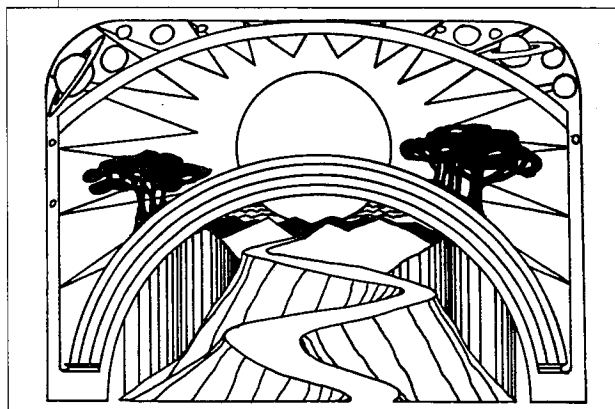
- Meal may be a part of opening time, a break during listening, or a closing.

Follow-up

- Evaluate the event: What was successful? What could be improved?
- Anticipate a process of compiling responses from small groups. Outline the major themes that emerge. Plan how to disseminate the information.
- Review ways in which the Commission and other sponsors might address the concerns: publications, interventions with other agencies, sponsorship of workshops and events to address the most pressing issues, and other means of support.

Remember

Truly listen. Participants know their needs. Give them the time and opportunity to articulate those needs. Let their collective wisdom provide a guide for what to do.



Art from cover of "Journey to Wellness"
Training Manual of the Troy AC/CSRW

Worship Resources

Say a
Healing
word
SD-COSROW

In response to regular inquiries for resources containing inclusive worship materials, we offer here a few selections from **Faithful Praise: New Inclusive Language Resources for Worship**. This book, edited by Susan K. Weier, was produced in 1987-1988 as a project of the Inclusive Language Task Force of the Commission on the Status and Role of Women of the Iowa Conference.

Invocations or Opening Prayers

Dear God, we bow before you today in praise and thanks for your glory, your Word, and your forgiveness. Only you are God, and you alone as Creator-Christ-and Spirit are worthy of our worship. Amen.

Submitted by Mary K. Green

Into our reality which is sometimes without form and void—move over us Great Creator God....

Into our reality which is sometimes pure darkness, deep chaos—hover among us Great Spirit.

Create in us an order—

a way of seeing, a way of knowing, a way of worshipping,

a way of separating our days from our long dark nights.

As you spoke and it was—

speak today, and become our God! Through Jesus, the Christ, Amen.

Submitted by Kay Hooper

God of thunder, God of lightning, God of thick cloud; come to us. We invoke your power and grace. Wrap us in the smoke of your presence. Because you are to us FIRE, holy, consuming, passionate. Make us a holy offering, a sweet incense of praise to you. This day, this hour, even this moment. To you—Maker of thunder and cloud, lightning and fire, be all praise and glory. Through Jesus Christ, who lives and reigns with you and the Holy Spirit. Amen.

Submitted by Kay Hooper

Prayer of Thanksgiving

After the leader speaks each sentence, the people respond:

Thank you God for your ever-shining light. Help me to bring this light to someone who walks in darkness.

Where there is doubt, may I bring faith...

Where there is worthlessness, may I bring dignity...

Where there is misunderstanding, may I bring forgiveness...

Where there is despair, may I bring love...

Where there is deprivation, may I bring sustenance...

Where there is sadness, may I bring joy...

Where there is turmoil, may I bring peace...

Where there is hatred, may I bring love...

Submitted by Fred Lewis

Confessing in Faith

Dear God, we come before you today in need of healing. Our bodies are in need of physical healing, our minds in need of psychological healing, our souls in need of spiritual healing. We confess that we haven't always called on you to use your healing power in us. We reach out to you now, God. We ask for healing for our broken hearts, our hurting bodies, our confused minds, our weakened spirits. You know what we need God. Our lives are always before you and we thank you for accepting us and loving us. We are grateful to be your children and rejoice in the healing touch, the healing grace, the healing love you offer to us. Through Christ we pray. Amen.

Submitted by Mary K. Green

Responding to God in Faith

Redeemer God, we pray for the world, that we may live in peace. We pray for the church, that we may be in unity fulfilling your service everywhere. We pray for clergy, leaders, teachers, and workers in the church, that they may be given strength to be faithful servants so that others may be led to Christ. We pray for leaders of this nation and all nations, that they may rule in justice and mercy. We pray for all workers and laborers in homes, offices, institutions, fields, everywhere; that our work be done for the common good and to the glory of your name, God. We pray for all who suffer in any way, that they may know your comfort, companionship, know your grace, your presence, and your power. For all that is in our hearts and minds dear God, we offer it to you. Amen.

Submitted by Mary K. Green

Scattering to Serve God

Go forth to the highways and the byways to the thirsty, fainting souls, to share with them the life-giving water you have received. And now may the Fountain of Hope, the Source of Mercy, and the Strength of our Life, keep you safe and well. Amen.

Submitted by Beverly Butler

Leader: Lover of Peace, you send us out into the world with your message of Good News.

People: Proclaimer of Justice, you call us to be co-workers with you on building a new world.

Leader: Go forth into this week knowing that the Source of Deliverance and Help goes with you.

People: We go in confidence that the Source of all that we have and are will never leave us or forsake us.

Submitted by Beverly Butler

May the fire of the Spirit ignite you,

May the love of the Spirit warm you.

May the peace of the Spirit center you,

And may the power of the Spirit send you forth. Amen!

Submitted by Fred Lewis

God is love! May that love overwhelm you and fill you. May that love shine like light within you. May that love send you into the world to be a witness to its power. Amen.

Submitted by Fred Lewis

Claiming Our Connections, Empowering One Another

The following outline describes a weekend retreat sponsored by the local church work area on the Status and Role of Women of Westwood United Methodist Church. The retreat, led by general secretariat member Nancy Grissom Self, was held on Friday evening through Sunday afternoon at a retreat center in Santa Barbara, CA. The retreat was an outgrowth of a breakfast study group in the local church and their desire to expand the community as well as to assess the felt needs of women in the community.

This retreat offers an example of an event that could be sponsored and led by a variety of groups on the local, district, and conference levels.

Preparation before retreat

The leader should read through this outline carefully and note materials needed, such as notebooks, music, and materials for worship and making stoles.

Before the retreat, ask each participant to bring along a personal item to share with the group—an item of significance to the person's personal journey.

First Evening Session

What it took to get here: Individuals share stories of arrangements and changes necessary to enable them to attend.

I-am exercise in notebook: List 1 through 10 one-word completions to the phrase "I am." List 11 to 20, repeat. List 21 to 30, repeat.

Reflections: Surprises? Discoveries? Put +/- beside each completion to reflect present feelings about each identifier. (Responses could change later, but get a sense of how participants are feeling about themselves as they begin the retreat). Circle those identifiers that are roles as contrasted with feelings. Point out that responses are not evaluated as right or wrong.

Expectations for the time together. What do you need to have as you leave to make having come worth it to you? List group responses on newsprint and post throughout the retreat to refer to periodically to see how we are doing.

Closing reflections

First Morning Session

How is it with your soul? Pass around a small shopping bag of items from which participants select one item to use as they respond to the question. As each person completes the sharing, close with the phrase "And thus it is with my soul" to signal the next person's turn. (This closing allows for pauses without creating uncertainty.) Shopping bag may include items such as flashlight, bandaid, bar of soap, embroidery thread, Swiss army knife, plastic cup—virtually anything at hand. The power is not in the item but in the reflection about it.

Lifeline of significant events: In the same notebooks, participants lay out a lifeline across the centerfold on which to mark significant events in their lives from some beginning point such as birth, 12, 16, 18, to the present (each individual's decision). They are asked to divide the line into three chapters (arbitrarily three—could be five, seven) hinged on major transition points. The divisions provide a beginning for their memoirs. Each chapter is then given a title. Within each chapter, participants are asked to list at least three success experiences.

First Afternoon Session

Individual success stories: In small groups of three or four, each person is invited to select one of the success stories and describe it to the others in detail, identifying the personal gifts/talents they used to make it a success. Listeners are asked to listen for gifts/talents not identified but evident in the success and share that insight with the person.

Guided meditation: Each participant is asked to imagine a circle of persons standing in a mist. As the mist clears around each person in the circle, one by one, the participant greets and acknowledges each person in some way.

Following the meditation, participants have an opportunity to comment on surprises, insights, etc. Then follows a short commentary on having our own individual "cloud of witnesses" always available on call. The session closes with the recognition that we need not ever be alone.

BREAK: Give significant time for personal activity or rest.

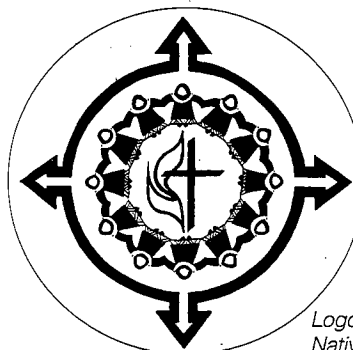
First Evening Session

Individual sharing of personal items: Each participant is asked to describe whatever they would like the group to know about their significant personal item—how it came to them and details of its significance and meaning in an unrushed, relaxing manner.

Creating stoles: In pairs, participants are asked to hear each other's autobiographic spirit journey, including crises and milestones, and to create a stole for their partner which would incorporate symbols to reflect the partner's story. Provide multicolored felt pens and 4" x 90" strips of fabric of neutral color.

The balance of the evening is spent in this process. Intersperse snacks and singing during the evening.

(continued on next page.)



Logo art from United Methodist Native American Women's Gathering.

Claiming our Connections from previous page

Second Morning Session

Preparation for worship: Brief presentation on the meaning of sacraments. Outline worship as the drama of our salvation.

The center table contains an arrangement of dried leaves, bark and berries, a clear small bowl with oil, a clear larger bowl with water, and the elements for communion.

Singing: Begin worship with singing. Individuals are asked to state what they would offer as praise.

Confession: Make individual statements of confession, followed by anointing with oil as assurance of forgiveness. Each person anoints the person next around the circle.

Baptism: Individuals may renew their baptism in whatever way seems appropriate to them, using materials from center table.

Word and Witness to the Word: Each person offers the Word and Witness to the Word. Each identifies the scripture which is most meaningful as a source of support and then elaborates in whatever ways she chooses. As each person completes her testimony, the group responds, "The Word of God for the People of God."

Communion: Communion bread contains seven grains. Seven women offer prepared affirmations of the gifts of women around the world. As the elements are passed, each person serves the one next to her.

Affirmation of Faith: Develop an affirmation of faith on newsprint: each person chooses three of the "I am" words, then adds three "I believe" words, and finally three "I will" words. When all the words are recorded, the group reads them in unison, very forcefully.

Offering: For the offering, each person displays the stole made for the partner the night before and describes what the symbols and drawings represent.

Consecration: The final act of consecration is to put the stole around the neck of the person for whom it was made with the words "Take authority for your ministry given in your baptism."

Closing: The group adjourns to lunch and comes back to a closing circle in which words of affirmation of the events of the weekend are expressed. (Depending on the schedule, lunch could follow the closing circle.)

NOTE

Because of limited publication space, the guided meditation, which is suggested for use during the first afternoon session, is not reproduced here, but is available upon request from GCSRW, 1200 Davis St., Evanston, IL 60201. (708) 869-7330.

Recorded background music may help set the tone and assist participants in their guided fantasies. A suggested music resource is **The Golden Voyage Series tapes**, by Robert Bearns and Ron Decter, which offer a soothing blend of nature sounds and orchestral tones. Scientists at Kaiser Permanente Hospital in Los Angeles found that these tapes can reduce pain and anxiety, lower blood pressure, ease migraines and ulcers, stabilize the heart and help in childbirth. Four tapes are available (891, 892, 893, 894) from: Superlearning, 450 Seventh Avenue, Suite 500, New York City, NY 10123. Cost is \$9.98 each, plus shipping and handling: \$1.50 for first 2 items, \$.50/item thereafter to \$6.00 maximum.



Logo art from Alabama AC/CSRW

Resources for AGICSRW Display

Videotapes

"One Fine Day." A 6-minute videotape of Kay Weaver singing the title song with glorious images of 19th and 20th century women in history. Women's History Resources, 7738 Bell Road, Windsor, CA 95492. (707) 838-6000. VHS, \$49.95. Available for loan from GCSRW.

"Glancing Visions of God." An 18-minute videotape with study guide designed to encourage reflection on personal and church images of God. Contains traditional and contemporary art and photographs, words of scripture, and words of women's spiritual experiences. Available from GCSRW for \$30.00, plus \$2.00 postage, includes study guide.

Publications from Cokesbury

Bread for the Journey, edited by Ruth C. Duck. Resources for worship based on ecumenical lectionary. The Pilgrim Press, 1981. \$4.95.

Everflowing Streams, edited by Ruth C. Duck and Michael G. Bausch. Traditional and contemporary hymns selected for their singability, for their use of inclusive language, and for their common vision of a world of peace and justice. The Pilgrim Press, 1981. \$4.95.

Flames of the Spirit, edited by Ruth C. Duck. These worship resources are inclusive in reference to God and humanity and reflect concern for justice and peace in the world. The Pilgrim Press, 1985. \$6.95.

Guidelines for Leadership in the Local Church: Status and Role of Women. Detailed description of leadership opportunities and responsibilities for the local church work area chairperson. Available from Cokesbury for \$1.00.

Inclusive Language in the Church. Nancy A. Hardesty's book provides a good introduction to questions about language use today. It is a patient, deeply Christian, thorough explanation of the whys and hows of inclusive language. John Knox Press, 1987. Available from Cokesbury, \$7.95.

The United Methodist Hymnal. The revised hymnal produced in 1989 contains inclusive hymns and prayers. Available from Cokesbury.

Periodicals

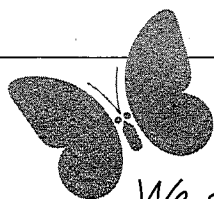
The Flyer. The quarterly newsletter of the General Commission on the Status and Role of Women. Individual copies available upon request. Individual subscriptions are \$5.00. Available through GCSRW, 1200 Davis St., Evanston, IL 60201. (708) 869-7330.

Interpreter. Each issue contains a column featuring the Status and Role of Women. Collection of copies of articles focusing on Status and Role of Women work area. Available from GCSRW (see above).

Other Publications

General Commission on the Status and Role of Women. Brochure describing the Gospel foundation, history, organization, and purpose of the commission. Available from GCSRW (see above).

Journey to Wholeness. Training manual for local work areas on the Status and Role of Women, prepared by the Troy Conference CSRW. Contact Loise George, 32 Benedict St., Castleton-on-Hudson, NY 12033. (518) 732-2128. Cost of the manual is \$3.00, plus \$1.85 for postage and handling.



*We serve as advocate, catalyst, monitor
To empower women and to transform the Church
So that an inclusive people of God might be
in ministry and mission
to a hungry and hurting world.*

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

1200 Davis Street, Evanston, Illinois 60201
(708) 869-7330

