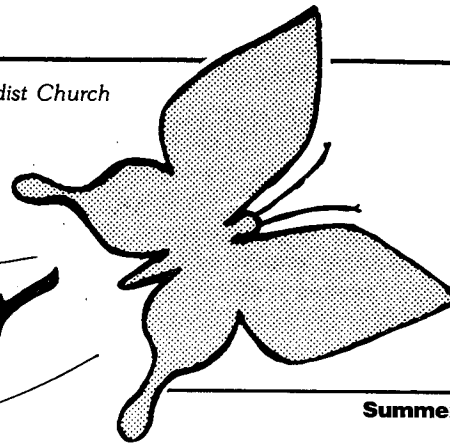


The Flyer



Vol XII, No. 2

Summer 1991

40 participate in Common Threads RTE in Maryland

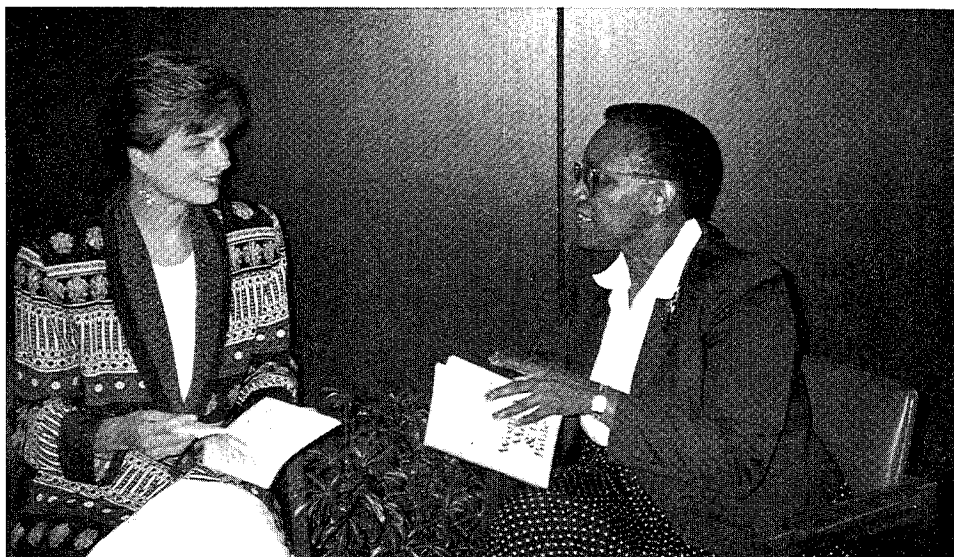
Some 40 participants gathered in Chevy Chase, MD, on May 17 to 19 for a regional training event sponsored by the General Commission on the Status and Role of Women (GCSRW). The theme "Common Threads: Our Pain, Our Vision, Our Faith" provided a focus for the presentations, discussion and worship.

The gathering began with worship led by Lynn Jocelyn, clergy from Northeast Jurisdiction. Workshops addressed a variety of topics: Rose Thomason, co-chair of Virginia Annual Conference CSRW, spoke on concerns of women in the pew; Cecelia Long, member of general secretariat, GCSRW, provided insight into the problem of sexual harassment; Marcus Dickson, member of GCSRW, assisted in the plenary session. Nancy Grissom Self staffed the work unit that planned the event and shared its leadership.

Among the highlights of the event were two dramatic presentations. Patricia Brown, General Board of Global Ministries, presented a dramatic interpretation of a journey in ministry. In celebration of the 100th anniversary of the birth of Georgia Harkness, Lynette Bennett Danskin, professional actress, singer and dancer, performed a monologue as Harkness.

Participants reported that they appreciated opportunities to share triumphs and pains of their work in annual conferences.

A special closing worship was led by Diann Neu from WATER, the Women's Alliance for Theology, Ethics, and Ritual. ■



Stephanie Anna Hixon, left, and Cecelia Long, members of the general secretariat of the General Commission on the Status and Role of Women, discuss women's issues in their Evanston, IL, office.

Spotlight on the future: Hixon discusses her vision for GCSRW

*In a recent interview with **The Flyer**, Stephanie Anna Hixon, new member of the general secretariat of the General Commission on the Status and Role of Women (GCSRW), discussed her view of the current status of women in the church, her vision for the future, and the role of GCSRW in bringing about continuing progress for women. We take this opportunity to let you get acquainted with Hixon by sharing portions of the conversation.*

Flyer: As you begin your service with GCSRW, what is your assessment of the role of women in the church?

Hixon: I have quite literally just emerged from the stacks of "archives" here at the Commission office, and have, more than ever, a deeper appreciation of the work that the Commission has accomplished since its formation in 1972. In the United Methodist

Church, we have much to celebrate about the changing role of women.

I am very grateful for the women throughout the church who have pioneered in opening up opportunities for all persons. These women have opened doors for me to follow and to enable others to follow.

Flyer: So do you think women have achieved most of their goals?

Hixon: No, as the *Discipline* states, we are working toward "full and equal responsibility and participation of women" (Para. 2202).

My hope is to be faithful to God's call for us to live shalom and to value all persons. I do not, however, think that the church is there yet.

I am reminded of the advice I received from a wise friend, "Don't ever take any of

In this issue...

Special Pullout: Georgia Harkness: Herald of Peace, Justice and Equality

continued on page 2

the rights or privileges you have for granted because you never know when you may not have them." I think this advice is quite timely for women in the church today.

This is a tenuous time for us as a church, just as it is for some other denominations. We face financial tensions, denominational changes, and secular challenges. Thus, it is extremely important to be clearly focused on who we are as persons called "Christian" and called to specific mission and ministry. If we believe, as many of us do, that God calls us to live in a community of wholeness and justice, then issues of justice and inclusivity are not peripheral—they are central to a life of faithfulness.

Media reports tell us that Baby Boomers, who are some of the key leadership for the church into the next century, are impatient with peripheral issues. They want to get to the heart of the matter. I am one of those Baby Boomers and I am committed to issues that mean something to people's lives. I believe that if our Christian understanding is faithful and biblically informed, then we will be intentional about ordering our lives in ways that focus on peace and justice for all God's children.

Flyer: *As the first member of the general secretariat to join the Commission as a clergywoman with local church experience, what insights do you bring to your new position?*

Hixon: I think that with my local church experience I bring a valuable perspective. I hope that I enter this position from a place of familiarity with lives of local communities. The local church connection is one of the key

areas of growth I envision for the Commission and annual conference commissions.

It was apparent to me in the local church that many women in our communities are not fully aware of the work of the Commission. In a short time in this position, I have met numerous persons unaware of the ministry of the Commission, particularly our role as advocate in circumstances of sexual harassment. We need to increase awareness in local churches.

Flyer: *How might this happen?*

Hixon: We may use a dual approach: first, to hear, discern, and understand the role of women in local churches; and second, to find ways we are already valuable to them and increase awareness and effectiveness of the Commission. The listening events held by the Commission and some annual conferences provide a beginning for this work. [See related item in Options for Action.]

Another emphasis is for the Commission to strengthen its good relationship with the Women's Division. Together we need to tackle big issues important to children and families (eg. women, children and health, child care, economics, family violence, addictions and dependencies).

We will continue to strengthen women's leadership abilities and affirm and empower women who are leaders. Educating women and men to recognize and name subtle and insidious behaviors that reflect inequities on the basis of gender—not only language inclusiveness, but power inclusiveness—will continue as well. Our goal is to see women's contributions not as interruptions in our community life, but as valued reflections of more

complete participation of God's children.

Flyer: *What are some of the crucial challenges facing women?*

Hixon: One central concern I have is enhancing the total spiritual formation or spiritual nurture of the church. A woman standing affirmed as God's valued daughter can face myriad struggles with strength and courage. Most helpful in this would be strong educational materials that further our biblical and theological understanding of God, God's justice, and women: women's herstory, women's experience, and women's concerns.

Vital, strong women are emerging in the local church, often to find that the church does not respond to their needs. These women often create their own communities.

On the other hand, I see many women joining some local churches because they see responsiveness in preaching and programs that address practical life issues.

Flyer: *Do you have other concerns?*

Hixon: Yes, issues of ethnic women and any who find themselves in particularly oppressive circumstances. Issues are complex and intertwined in such realities as racism, classism, ageism, handicappism, et al. Anglo women, particularly middle-class Anglo women, must recognize that progress for one group of

continued on page 4



Joetta Rinehart, left, president of the General Commission on the Status and Role of Women, and Margie Titus, secretary, work with the Commission's Coordinating Committee during a planning session at the committee's recent meeting in Evanston, IL.

The Flyer

Summer 1991
Vol. XII, No. 2

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:

Joetta Rinehart, President * Winonah McGee, Vice-President * Margie Titus, Secretary

General Secretariat:

Stephanie Anna Hixon * Cecelia Long

GCSRW, 1200 Davis St., Evanston, IL 60201 (708) 869-7330

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Printed on recycled paper.

Ovations

To **Grayson L. Atha**, member of the General Commission on the Status and Role of Women (GCSRW), and **Julia M. Corbett**, both of whom received John and Ruth Mount Alumni/ae Awards from Methodist Theological School. Atha received the Parish Ministry Award in recognition of his outstanding pastoral leadership; Corbett received the Specialized Ministry Award for distinctive service in facilitating "the embodiment and communication of God's purpose for human existence."

To **Barbara Bate**, associate professor of homiletics at Drew University School of Theology, who has been named director of preaching ministries for the Worship Section of the General Board of Discipleship.

To **Patricia Sanford Brown**, Flint, MI, and **Paula Buford**, Decatur, GA, who have been awarded research grants of \$500 each for work on women's history in United Methodism by the General Commission on Archives and History.

To **Martha S. Cline**, who has been elected associate general secretary for finance and administration of the General Board of Church and Society.

To **Mary Edlund**, who has been appointed associate in communications for The United Methodist Church in Minnesota.

To **Linda Elmiger**, associate director of General Board of Global Ministries' promotion and design unit, who was named editor of program resources for the board.

To **Susan M. Eltscher**, director of women's and ethnic history for the General Commission on Archives and History, who has been elected assistant general secretary of the agency.

To **Andre Gerlin**, Bantam, CT, who has been awarded United Methodist Communications' \$6,000 Stooddy-West Fellowship for graduate study in religious journalism, and to **Laura Mihara**, Zanesville, OH, who is the recipient of the \$1,000 Leonard M. Perryman Scholarship for Ethnic Minority Students.

To **Alma Graham**, who has been named editor of *New World Outlook* magazine published by the General Board of Global Ministries.

To **Jeness E. Hall**, Baltimore, who has been awarded, by the General Board of Higher Education and Ministry, a \$5,000 Esther Edwards Graduate Scholarship to pursue doctoral studies in college administration at Indiana University, Bloomington.

To **Denise Hawkins**, news director in the Washington, D.C., office of United Methodist News Service, who has become director of communications for the Urban League of Baltimore.

To **Warren C. Hill**, an associate general secretary of the General Commission on Religion and Race since 1986 and a liaison to GCSRW, who has been appointed pastor of Dixon UMC in Dayton, OH.

To **Susan Keirn Kester**, assistant general secretary for the Department of Mission Education and Cultivation of the General Board of Global Ministries, who has ac-

cepted an appointment to the 1,200-member Grace UMC in Wilmington, DE.

To **Karla M. Kincannon**, a member of the Virginia Annual Conference, who has received a Bishop James C. Baker Award for the 1991-1992 school year from the UM office of loans and scholarships.

To **Kathleen LaCamera**, UM Communications staffer, who received a best-of-class award in cable television productions from the Religious Public Relations Council.

To **Elizabeth LaRocca**, Cambridge, MA, who has received one of the \$10,000 Dempster Graduate Fellowships from the United Methodist Board of Higher Education and Ministry.

To **Peggy Magee**, Evanston, IL, who has been named registrar of Garrett-Evangelical Theological Seminary.

To **Beth Marcus**, Holland, MI, who has been elected vice president for 1991-92 by the General Synod of the Reformed Church

in America. Marcus is the first woman to hold such an office in the denomination.

To **Eleanor Scott Meyers**, academic dean of Saint Paul School of Theology, who has been selected president of Pacific School of Religion. To **Judith L. Orr**, assistant professor of pastoral care, who has been appointed acting academic dean to replace Meyers. To **Susan Sonnenday Vogel**, associate dean, who has been appointed executive vice president of the school.

To **Melanie Moore**, who has been named associate editor of the *Wesleyan Christian Advocate*, official news weekly of Georgia United Methodism.

To **Donna T. MortonStout**, formerly associate general secretary of the General Board of Church and Society, who has been appointed executive director of Planned Parenthood of Louisville, KY.

To the late **Jane Cary Peck**, a UM who taught social ethics at Andover Newton Theological School, Newton Centre, MA, and who was known widely for her ecumenical leadership, who has received posthumously the 1991 New England United Methodist Award for Excellence in Social Justice Actions. She died in Sept. 1990.

To **Kathy N. Reeves**, pastor of Frances Willard UMC, Oak Park, IL, and co-chair of the National UM Association of Physically Challenged Ministers, who has been named executive secretary for ministries with persons with handicapping conditions in the General Board of Global Ministries health and welfare unit.

To **C. Faith Richardson**, first woman to serve as secretary of the United Methodist General Conference, who was honored as the first of the "Pioneer Women" of the Anna Howard Shaw Women's Center at Boston University School of Theology.

To **Sharon Ringe**, author and ordained United Church of Christ clergy, who has become professor of New Testament at Wesley Theological Seminary, Washington, D.C.

To **Charlene Wilson**, who has joined the staff of the Kansas East Conference as director of communications and interpretation. ■

In memoriam

John Chingman, 38, former member of the General Commission on the Status and Role of Women, died on June 28. He had been serving as project director for the Native American Ministry of Presence in Denver, CO.

Women in UM History RESEARCH GRANT 1992

The General Commission on Archives and History (GCAH) announces the acceptance of proposals for the 1992 Women in United Methodist History Research Grant.

The purpose of the grant is to provide seed money (travel, secretarial services, etc.) for research projects relating specifically to the history of women in The United Methodist Church or its antecedents. The grant money is not to be used for equipment, publications costs, or researcher's salary.

One grant in the amount of \$1,000 or two grants of \$500 each will be awarded each year at the discretion of the committee.

Proposals on women of color and on history at the grass roots level are especially encouraged.

To apply, a candidate must submit an application which includes the following: a vita or resume; a description of the project, including the significance of the research; a description of the final product—applicants are encouraged to consider a variety of formats (written, audiovisual, oral history, bibliographies, archival guides, etc.); a timetable for the project, including the expected date of completion; a budget; an indication of how the research results will be disseminated. (The final product does not necessarily have to be formally published, but the information must be made available to the public in some way.)

Submitted proposals should be postmarked no later than Dec. 31, 1991. Grant recipients will be announced by May 1, 1992.

A copy of the final product will be deposited with GCAH.

Submit materials to Susan M. Eltscher, Director, Women's History and Ethnic History, GCAH, P.O. Box 127, 36 Madison Ave., Madison, NJ 07940. (201) 822-2787 FAX (201) 408-3909.

Women in UM History WRITING AWARD 1992

GCAH announces the acceptance of manuscripts for the 1992 Women in United Methodist History Writing Award.

The purpose is to award excellence in research and writing in the history of women in The United Methodist Church or its antecedents. Consideration will be given to completed, unpublished manuscripts of article length.

Manuscripts should be no longer than 25 double-spaced, typewritten pages. Footnotes and bibliography should follow the *Chicago Manual of Style*.

One award of \$250 will be given each year at the discretion of the committee. Entries should be submitted by May 1, 1992. The award will be announced at the annual meeting of GCAH in Sept. 1992. A copy of the winning entry will be deposited with GCAH. Submit entries to Susan M. Eltscher (see address in preceding announcement).

Third International Women-Church Conference

Women-Church Convergence, a national coalition of 35 women's groups coming out of the Catholic tradition, invites all interested women to join in the preparations for a national women-church conference to be held in 1993.

The Third International Women-Church Conference is open to women and men of all religious traditions who are drawn to the ideals of the Gospel and who struggle for justice.

For a packet which includes suggestions for starting a group, questions for discussion, and a feedback sheet for reporting a group's concerns, write to Gloria Jean Hammel, P.O. Box 24609, Baltimore, MD 21214. ■

Spotlight *continued from page 2*

women does not necessarily mean progress for other groups of women.

Cultural differences may influence the types of decisions that women choose to make. To contribute effectively, we must recognize and understand traditions that deserve reverence and honor.

Gender inclusiveness, for example, is not that which is simply translated from English language into other languages such as Spanish or Korean.

In general, we have an opportunity to join hands with women from particular traditions, cultures and experiences so that we can be led to grow with their faith rather than challenge the basis of their faith.

And I see other issues that still need a great deal of attention: inclusiveness in language and faith story images, male-female power and sexual harassment, to name some major ones.

The challenge with so many of these concerns is that they are difficult to name. Women experience subtle inequalities that are so much a part of our lives that we find it hard to name them.

As I mentioned before, my dream is that we will move toward truly viewing the contributions of women in the church, not as interruptions but as vital reflections of our faithfulness.

Flyer: *How would you summarize your approach to the work ahead?*

Hixon: Throughout our work, the Commission must concentrate on interpretation—hearing others' stories and telling our story. We have much to celebrate, and we must continue to provide a vital voice, reflecting beyond a general church perspective. We continue to seek language to tell the story in ways that speak to and for women and men in local church communities.

Historically, the United Methodist Church has taken very seriously its mission and ministry in the world. Our church has operated very practically. We also need those who will be prophetic and persistent as they call the whole body of Christ into faithfulness.

Along with being an advocate for women and a catalyst for bringing about action on issues of concern to women, the Commission must continue to serve as monitor into the next century. We must monitor closely the numbers of women, both clergy and laity, in all levels of church. When we achieve equitable and just modes of operation, we hope that we will continue to live according to those modes, but history tells us that such is not necessarily the case. Therefore, we must be vigilant. ■

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SPOTLIGHT on one of our foremothers

Georgia Harkness: April 21, 1891—August 22, 1974

In 1991, United Methodists celebrate the centennial of the birth of one of our foremothers, Georgia Harkness. One of Harkness' most significant endeavors was her work for almost 30 years toward the goal of full ordination for women. In 1956, General Conference granted full clergy rights to women.

This supplement offers excerpts from the booklet "Georgia Harkness: Herald of Peace, Justice, and Equality," which was prepared by the Troy Annual Conference Commission on the Status and Role of Women (Troy AC/CSRW) for their celebration of Harkness' birth held during Annual Conference 1991.

As Loise George, chairperson of Troy AC/CSRW (1984-1990), writes in the Preface to the booklet,

The study of women in church and society—past and present—has been a true blessing toward a mature faith. Although the writings of Harkness were conceived prior to the present day awareness of the need for inclusive language, I cannot overestimate the encouragement for women, and for an inclusive church, that surfaced as I learned about the special contributions of a native of the Troy Conference, Georgia Harkness.

With due respect to Harkness and her writings, *The Flyer* has adapted her original language to more inclusive word choice. Her language is included in brackets wherever adaptations occur.

Highlights of her life

She was born in Troy Conference in 1891 in a small Adirondack community which bears her family surname, an area where she also attended church and school.

After graduating from Cornell University, she returned to the conference area to teach public school for six years. She obtained a doctorate in theology in 1923 from Boston University. For the next 15 years she not only taught religion and philosophy at a college for women in Elmira, NY, but also wrote poems and articles, and continued her own studies at Yale and Union Theological Seminary. Subsequently, she taught at various institutions of higher education.

She retained her membership in her childhood church and served as a delegate from Troy Conference to several General Conferences. She also affirmed her ties with the area by spending summer vacations at her cottage, "Hate-to-leave-it," in Willsboro Bay on Lake Champlain, "one of the most beautiful spots on the face of the earth." There she visited with family and childhood friends. Especial and frequent attention was given to children invited as guests.

Her legacy

Georgia Harkness died at her California home in 1974 at the age of 83. She is dead, yet she lives. Her legacy permeates Methodism.

She lives on in each of her students—from public schools in Scotia and Schuylerville, Elmira College, Mount Holyoke, Garrett Biblical Institute, Boston University, the Pacific School of Religion where she became the first female professor of applied theology, International Christian University in Japan, and Union Theological Seminary in the Philippines. She once said the opportunity to help prepare young people for religious leadership was most welcome.

In 1938, while an associate professor of the history and

literature of religion at Mount Holyoke, she traveled to India for a conference on international missions. She spent a day in the home of the esteemed pacifist Mahatma Gandhi, an experience she later described as one of the most moving religious experiences she ever had. She herself was a pacifist, outspoken yet reconciling. She had been shaped into this position by a visit with staunch pacifists to Postwar Europe in 1924, where she viewed the realities of war.

The year 1938 was also the year she was ordained a local elder, limited by her denomination in capacity and privilege in the ordained ministry due to her sex.

Her legacy includes, in addition to her speaking and teaching, more than 30 books and a multitude of magazine articles and poems, and the application of her commitment and skills at various conferences of the World Council of Churches and at other worldwide ecumenical conferences. She helped draft official statements on social and economic issues. What one colleague described as her "felicitous gift of phrasing" was a valued asset in her extensive work in such arenas.

Across the years she reminds us:

God delivers us from war by assurance that whatever we do, God's [his] purpose for a new world must prevail. God reigns. God [He] works with us to make the reign [kingdom] of the world to become the Reign [Kingdom] of our God [Lord] and [his] Christ.

Her spirituality

Prayer life was an elemental aspect of spirituality to Harkness. In her article, "Prayer to a Road to Peace," she says:

We shall have no reconstructed world without reconstructed individuals, and in the remaking of human life in the direction of changed attitudes and acts, prayer has a major place...Prayer is the surest road to peace in the inner life...for changing what can be changed, prayer as a source of guidance and strength is an indispensable support.

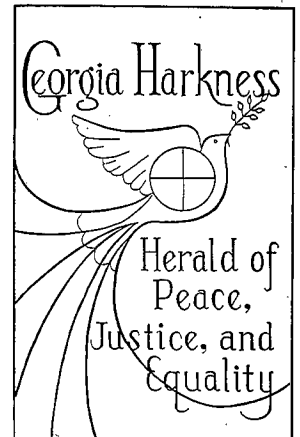
If Georgia Harkness ever wrote a capsule of her spirituality, it appears in a paper entitled, "Redemption and Personal Destiny." She writes:

Christian redemption of the individual ...begins with an awareness of need...The second step is the clearing away of obstacles by repentance and a will to attempt by God's help the reorientation of life.

The third step is surrender, commitment, the shifting of one's center of support from self to God with the emergence of a new set of ends and loyalties. With this experience comes a sense of release through divine forgiveness, increased power for life's demands and an enhanced sense of obligation to live according to the will of God. It is this new peace, power, and dedication that are usually conversion...

The fourth step is the continual sequence of steps involved in the effort to live as a Christian. In it are involved a life-time of victories and failures...life has new freedom. The redeemed person grate-

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Spotlight on Georgia Harkness

continued from previous page

fully accepts [his] salvation as the gift of God, finds direction for living, and wins moral victories which to others can be seen far to outrun [his] former effort. By this [his] redemption the Christian's [his] destiny is henceforth fashioned.

Harkness believed in the open-ended and limitless possibilities that were destined to be hers as a child of God. She worked tirelessly for peace, for women's rights, and for ecumenism because she believed that all of the freedoms and responsibilities of life were hers to have and to share with others. In her connectedness to God and neighbor, in her reverence for the sacredness of her purpose, she trusted life, and it did not disappoint her. ■

'The Kingdom is nearer than we believed' At General Conference April 21, 1972, Harkness responds to the recognition of her 81st birthday: "This is a tribute which moves me very deeply indeed. I can hardly find words to express my gratitude and it is perhaps unusual for me to fail to find words. The General Conferences have been more than gracious to me, year after year. This happens to be my sixth. It might be said I'm a 'hardy [or *hearty*, according to a photo caption in the April 21, 1972, *Daily Christian Advocate*] perennial.' But above all the things that have come to me, you touch my heart deeply. This is the greatest. And with the action taken this morning in regard to the place of women in the church [the process that led to the creation of the Commission on the Status and Role of Women], I can say that I believe the Kingdom is nearer than we believed. Thank you."

For further reading . . .

Currently, none of the books written by Georgia Harkness are in print; however, they are often available in libraries. The following selected list represents classic works recommended by Rosemary Keller, noted authority on Georgia Harkness and professor at Garrett-Evangelical Theological Seminary.

Biblical Backgrounds of the Middle East Conflict. Charles Franklin Kraft, co-author. Abingdon, c. 1976.

The Church and Its Laity. Abingdon Press, 1962.

The Dark Night of the Soul. Abingdon-Cokesbury Press, 1945.

The Gospel and Our World. Abingdon-Cokesbury Press, 1949.

The Methodist Church in Social Thought and Action. Edited by the Board of Social and Economic Relations of the Methodist Church. Abingdon Press, 1964.

Mysticism: Its Meaning and Message. Abingdon Press, 1973.

Prayer and the Common Life. Abingdon-Cokesbury Press, 1948.

Understanding the Christian Faith. Abingdon-Cokesbury Press, 1947.

Women in Church and Society: A Historical and Theological Inquiry. Abingdon Press, c. 1972.

For further reading about Harkness, these books contain articles with brief overviews:

Women and Religion in America, Vol. 3, 1900-1968. Ed. Rosemary Radford Ruether and Rosemary Keller. Harper & Row.

Women in New Worlds, Vol. 1. Ed. Hilah Thomas and Rosemary Keller. "Georgia Harkness: Social Activist and/or Mystic," by Martha Scott. Abingdon Press.

Women in New Worlds, Vol. 2. Ed. Rosemary Keller, Louise Queen, and Hilah Thomas. "The Legacy of Georgia Harkness," by Joan Englesman. Abingdon Press.

Noble American Women, Vol. 4, The Modern Period. Ed. Barbara Sicherman and Carol Hurd Green. A brief article by Dorothy Bass. Belknap Press.

The most comprehensive work about Harkness is a biography to be published in Spring 1992:

For Such a Time as This: The Life, Work, and Thought of Georgia Harkness. Rosemary Keller. Abingdon Press.

Milestones in Harkness' life

1891	April 21, born Harkness, NY
1912	A.B., Cornell University
1912-1914	Latin teacher, Schuylerville (NY) High School
1915-1918	Teacher, Scotia, NY
1919-1920	English and Bible instructor, Boston University School of Religious Education
1920	M.A. (University Fellow) and M.B.E., Boston University
1922	Assistant professor of religious education, Elmira College, Elmira, NY
1923	Ph.D., Boston University
1923	Associate professor of philosophy, Elmira College
1926	Student, Harvard University
1926-1937	Professor of philosophy, Elmira College
1928-1929	Yale University (Sterling Fellow)
1936-1937	Union Theological Seminary
1937	Delegate to Oxford Conference on Life and Work
1937-1939	Associate professor of religion, Mount Holyoke College
1938	Ordained a local elder
1938	Madras Conference, International Mission Council
1939-1950	Professor of applied theology, Garrett Biblical Institute
1941	Recipient of Scroll of Honor Award from the General Federation of Women's Clubs for pioneer work in religion
1943	Litt.D. (honorary), MacMurray College
1943	D.D., Wilson College
1947	\$7,500 prize from Abingdon-Cokesbury, co-winner of book manuscript award
1948	Amsterdam Conference of World Council of Churches
1950-1961	Pacific School of Religion at Berkeley
1952	Lund Conference of World Council of Churches
1954	Evanston Conference of World Council of Churches
1956-1957	Professor of Christianity, Japan International Christian University
1958	L.L.B., Mills College, Oakland, CA
1962	Litt.D. (honorary), Elmira College
1974	August 21, died. Buried in Harkness, NY ■

Resources

Most of the following resources are new publications coming out this fall.

Accept No Limitations, Marjorie L. Kimbrough (Abingdon Press, 1991). This book describes a Black woman's experiences of racial and sexual prejudice in the corporate world.

Beyond Patching: Faith and Feminism in the Catholic Church, Sandra M. Schneiders (Paulist Press, 1991). This book clarifies the language and concerns of feminist spirituality and addresses the tensions that have arisen because of the sometimes morally unacceptable way women are treated in the church. Presented as the 1990 Anthony Jordan Lectures Series at the Newman Theological College, Edmonton, Alberta, Canada. Paper \$6.95.

Distorted Images: Misunderstandings Between Men and Women, Anne Borrowdale (Westminster/John Knox, 1991). The author examines how Christian teaching has reinforced problems of stereotyping, discrimination, harassment, and sexual violence. She argues that only when the sexes cease to deal in distortions can these evils be overcome. Paper \$11.95.

Exploring the Feminine Face of God, Bridget Mary Meehan (Sheed & Ward, 1991). This book provides a rich resource for women and men to discover the Divine Feminine within the Christian tradition in scriptures, the mystics and contemporary writings. Each chapter contains a reflection followed by a series of meditative steps. Useful for spiritual development groups. Paper \$8.95.

God Images and Self Esteem: Empowering Women in a Patriarchal Society, Carroll Saussy (Westminster/John Knox, 1991). Using a theological and ideological approach, Saussy reviews the patriarchal system, and based on interviews with 21 women, she outlines six experiences that affect an individual's self esteem. Paper \$14.95.

Reformed and Feminist: A Challenge to the Church, Johanna W. H. van Wijk-Bos (Westminster/John Knox, 1991). This book explores the nature and function of biblical authority for Christian feminism. The author illustrates the ways in which biblical authority undergirds and expands feminist perspectives. Paper \$10.95.

Renewing the Vision: Daily Readings for Peacemakers, Sue Nichols Spencer (Westminster/John Knox, 1991). These morning and evening psalms offer hope and encouragement to all those who have ever awakened with a feeling of futility. With humor and insight, Spencer offers incentive and buoyancy to those working actively for world peace. Paper \$7.95.

Searching for Shalom: Resources for Creative Worship, Ann Weems (Westminster/John Knox, 1991). Shalom means much more than prosperity, a sense of well-being, and quiet. It is much more than peace. It is a peace that surpasses understanding, a promised gift. This book of poems and monologues is about the search for Shalom. Paper \$9.95.

Telling Their Stories: The History of Women in the Local Church, General Commission on Archives and History (1991). This resource packet contains a wealth of information compiled to help local churches recover and celebrate the history of women in their church. Included are suggestions for programs, special events, and research projects, along with basic historical information. Available for \$6.00 each (including postage) or \$5.00 each for orders of 5 or more from GCAH, P.O. Box 127, Madison, NJ 07940. (201) 822-2787.

Sexual Paradox: Creative Tensions in Our Lives and in Our Congregations, Celia Allison Hahn (The Pilgrim Press, 1991). Presenting an alternative to current male-female stereotypes, Hahn analyzes the tensions between men and women in their physical, psychological, social, and spiritual dimensions.

Rather than denying the differences, she shows how creative use of male-female tensions can be of benefit in the work place, in personal life, and in the local congregation. Paper \$14.95.

Stripping Down: The Art of Spiritual Restoration, Donna Schaper (LuraMedia, 1991). The metaphor of restoring an old chair provides the grounding image for this exploration of spiritual restoration—how we can be restored to the original beauty God intended. Paper \$12.95.

Suffer the Children: A Theology of Liberation by a Victim of Child Abuse, Janet Pais (Paulist Press, 1991). The author's approach to the issue of child abuse combines theological insight with her own personal experiences in an honest and courageous way that will speak to adults who were victims of child abuse or who find themselves hurting their children. In addition this book speaks to parents, clergy, theologians, and child-care professionals—and anyone who cares about children. Paper \$9.95.

INTRODUCING A NEW SERIES... Gender and the Biblical Tradition

First Volume:

Far More Precious than Jewels: Perspectives on Biblical Women, Kathryn Pfisterer Darr (Westminster/John Knox, 1991). Darr uses interpretations from modern critical scholars, rabbis, and feminist scholars to provide new ways of understanding the stories of four biblical women: Ruth, Sarah, Hagar, and Esther. Paper \$15.95.

FILMS

Available for purchase or rental from Hearts and Hands Media Arts, 372 Frederick St., San Francisco, CA 94117. (415) 664-9623.

Hearts and Hands: A Social History of Nineteenth-Century Women and Quilts (63 minutes, color). This award-winning film presents a pivotal part of American history only now beginning to be told—the role played by women and their textiles in the nineteenth century's great movements and events. The film and its companion book illustrate how women made quilts whose beauty far outshone their utilitarian functions and how they used the needle to speak to each other and to posterity. Rental \$100. Purchase—16mm \$900; video \$350.

Quilts in Women's Lives (28 minutes, color). Presents a series of seven portraits of contemporary quiltmakers who, as they speak about their work, reveal the passion and values behind this continuing tradition of quilt-making. Included are a California Mennonite, a Black Mississippian, and a Bulgarian immigrant. Rental \$50. Purchase—16mm \$450; video \$125.

Hopi: Songs of the Fourth World (60 minutes, color). A study of the Hopi that captures their deep spirituality and reveals their integration of art and daily life. A variety of Hopi—a farmer, a religious elder, grandmother, painter, potter and weaver—speak about the preservation of the Hopi way. Available for rental and purchase in 58-minute standard version and 30-minute high school version—16mm, 3/4-inch and 1/2-inch video. ■

Status Report

GCOM seeks to maintain ratios

The General Council on Ministries (GCOM) is proposing disciplinary provisions that could maintain the one-third clergy, one-third laywomen, one-third laymen balance on general agencies. Last year the Judicial Council ruled that mandating the ratio was unconstitutional.

The proposed revision would recommend, rather than require, use of the formula (para. 805). It also proposes that 30 percent of general agency membership be Hispanic, Asian, Native, or African American. The balance of one-third each for clergy, laymen, and laywomen has been required by the *Discipline* in some form since the 1972 organization of the denomination. A required 25 percent ratio for specific ethnic groups was placed in the 1980 *Discipline* and increased to 30 percent in 1988. Disciplinary changes are also being proposed to recommend similar ratios for general and jurisdictional conference delegations.

—*Newscope*, May 17, 1991

Number of women pastors increases

The number of women pastors in local United Methodist churches has increased by about 200 yearly since 1988, according to statistics compiled by the denomination's ordained ministry unit.

Figures for 1990 show 3,187 women pastors, an increase of 212 from 1989. The 13 UM-related theological schools report 1,099 women enrolled in master of divinity programs in 1990, up four from 1989.

—*Methodists Make News*, March 8, 1991

Queen appoints woman as royal chaplain

Queen Elizabeth's own church, the Church of England, does not permit female priests, but that has not discouraged the queen from selecting a woman as one of her royal chaplains in Scotland.

Appointed to serve the queen here is Mary Levison, a minister in the Church of Scotland who led a campaign three decades ago that ultimately led to ordination of women in the denomination.

The queen's selection of a woman comes

at a particularly interesting time, since the Church of England—which the queen heads—is currently in the process of deciding whether to change its centuries-old policy on ordination and open the priesthood to women.

While the queen has no authority over the Church of Scotland, a Presbyterian body, she does have the right to select personal chaplains in Scotland.

The position of queen's chaplains in Scotland is mainly an honorary one. But the position carries much prestige.

—*Religious News Service*, May 29, 1991

Options for Action

Local church prepares SRW handbook

The Status and Role of Women Work Area in Cedar Falls, IA, has prepared a handbook to help educate the congregation on women's issues.

The handbook includes sections on the purpose and benefits of the work area; inclusive language; scriptural references to relationship with God, images describing God, and reflection questions about scriptures related to women's concerns; ongoing action items; and resources available in public and church libraries.

For more information, contact Status and Role of Women, First United Methodist Church, 723 Washington Street, Cedar Falls, IA 50613. (319) 266-1713.

Central Illinois hosts listening event

The Central Illinois Conference Commission on the Status and Role of Women hosted a listening event for local church women in the Peoria area. About 60 persons attended.

Modeled after a listening event designed by the General Commission on the Status and Role of Women, the event sought to give ear to local church women in a setting that would encourage open sharing of their needs and hopes for the church. The event was held on a weeknight with child care for children of all ages.

For a report on an accompanying questionnaire and findings of the event, contact Barbara Gurtler, 6723 North Wilshire Court, Peoria, IL 61614. (309) 692-7514. ■



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