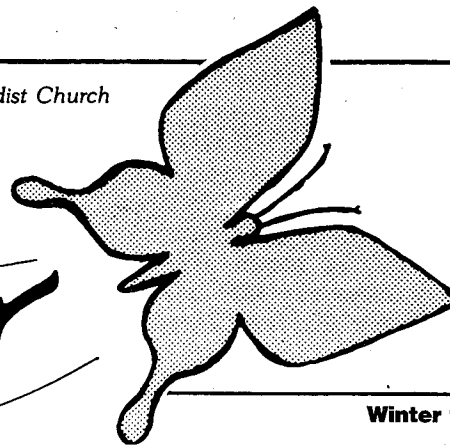


# The Flyer



Vol XI, No. 4

Winter 1990-91

## GCOM releases study of sexual harassment

The General Council on Ministries (GCOM) has recently released the results of a study entitled, "Sexual Harassment in The United Methodist Church." The study, mandated by the 1988 General Conference and conducted by The Office of Research of GCOM, includes responses from 1,578 individuals who participate in the UMC as clergy, laity, college and seminary students, and non-clergy employees. [See centerfold of this issue for related material on violence against women.]

UM-related educational institutions and employers such as annual conference offices, health-related institutions, and general agencies were also surveyed to gather data about sexual harassment policies in effect across the denomination.

Key findings include the following:

- 50.7% of clergy respondents, 19.9% of laity, 48.2% of students, and 37.3% of employees reported on a sexual harassment experience in a United Methodist Church setting. A comprehensive definition of sexual harassment, including pervasive behaviors often reported with higher frequencies (unsolicited jokes with sexual content) and less frequent but far more violent forms of sexual harassment (actual or attempted assault or rape), was used in this survey.

- Women in all categories reported be-

haviors constituting sexual harassment. Lay women had the lowest percentage reporting an incident of sexual harassment (23.0%) while female clergy reported the highest (77.2%).

- About half of the laity (50.1%) and 34.6% of the clergy who reported on an experience indicated the sexual harassment occurred at a church social function. Students reported classroom sessions, social functions, and dormitory visits as the most frequent context for sexual harassment.

- Laity reported that other church members (45.2%) were the perpetrators of unwanted sexual attention. Lay women (17.1%) reported that their own pastors were harassers. More than half (51.9%) of male clergy who experienced unwanted sexual attention reported parishioners as the source. Clergy women, however, reported a colleague or other pastor (41.8%) with greater frequency. Students and employees cited other students and co-work-

ers as perpetrators.

- Of the 456 UM-related employers responding to the survey, 30.0% indicated an employee sexual harassment policy was in effect in 1989. Some 57.6% of the 59 educational institutions indicated a student sexual harassment policy was in place.

- Sixty-one employers including churches, health-related institutions, and denominational offices reported a total of 113 sexual harassment complaints filed in 1988. Sixteen schools reported a total of 39 complaints in the same year.

The report of the study details the attitudes and experiences of members with sexual harassment, discusses the implications of these findings, and presents the current denominational response to sexual harassment via the policies and procedures of its institutions.

The report is available free, while limited supplies last, from GCOM, 601 W. Riverview Avenue, Dayton, OH 45406. ■

### 'Common Threads' theme

## GCSRW sets regional training events

The General Commission on the Status and Role of Women (GCSRW) is sponsoring three Regional Training Events this spring on the theme "Common Threads: Our Pain, Our Faith, Our Vision."

These events, held regionally each quadrennium the year before General Conference, are designed to offer networking among annual conferences across jurisdictional lines, sharing successes and struggles, strategy building, study of the Bible and vital issues, spiritual refreshment and inclusive worship, and visions of new possibilities for the future.

Annual Conference Commissions on the

Status and Role of Women (AC/CSRWs) are invited to send teams of six persons. The cost per person is \$125. Registration forms will be mailed to chairs of AC/CSRWs.

The schedule with registration deadlines is:

- March 8-10, Holiday Inn Riverfront, St. Louis, MO. Register by Feb. 4.
- April 27-29, Mercy Center, Burlingame, CA. Attendance limited to 75. Register by April 1. (Note Sat. to Mon. dates.)
- May 17-19, National 4H Center, Chevy Chase, MD. Register by April 15.

For more information, contact GCSRW, 1200 Davis, Evanston, IL 60201 (708) 869-7330. ■

### In this issue...

- **Violence against women:** a call to respond in *Pullout* section.

- **Spanish feature:** Ecumenical Decade—Churches in Solidarity with Women (continued from *Summer issue*)

- **And more....** in regular *Flyer* features



# Mollenkott discusses biblical image of God in keynote address at GCSRW annual meeting

The General Commission on the Status and Role of Women (GCSRW) held its annual meeting on Sept. 27-30 at Redwood City, CA.

Keynote speaker for the meeting was Virginia Mollenkott, whose presentation focused on biblical images of God. She pointed out, "Despite their patriarchal socialization, the biblical authors were inspired to include imagery of God as female; therefore, it is and always has been inappropriate for the church to speak of God in exclusively masculine terminology.

"The patriarchal assumption is that people must relate to God on a God-up, us-down hierarchical basis that in turn encourages human hierarchies in which some people are more entitled than others."

She continued, "Here in 1990 the majority of churchly God-language continues to be as dominator-modeled and as masculine as ever. Why? I think it is because many church leaders have not thought deeply enough about the nature of God, the nature of gender-constructs and social change, and the nature of the Bible."

Thus, Mollenkott challenged the Commission and the church to embrace an "inclusive vision." She emphasized, "If we seek to implement this inclusive vision, moving out of hetero-patriarchal gender distortions, we will enhance human wholeness."

The Commission co-sponsored a listening event with the California-Nevada Annual Conference Commission on the Status and Role of Women. Among the concerns expressed by women in the conference were problems with sexual harassment, lack of connection felt by ethnic churches, lack of laity involvement at annual conference level, and general apathy among church members.

GCSRW welcomed new commission member S. Kwan Rhee, a layman serving at large from the Detroit Annual Conference, and replacing Sung Lai Boo who moved to Korea. The Commission elected Marion Tappan of Cleveland Heights, OH, as a new member to fill the vacancy in the basic layman category from the North Central Jurisdiction.

Three member vacancies currently exist: layman, preferably Native American from the Western Jurisdiction; laywoman, preferably Black American from the Northeastern Jurisdiction; and a laywoman, preferably Native American from the South Central Jurisdiction. The preferred configuration reflects the Commission's commitment to recruiting at least two women and two men in each main racial ethnic group.

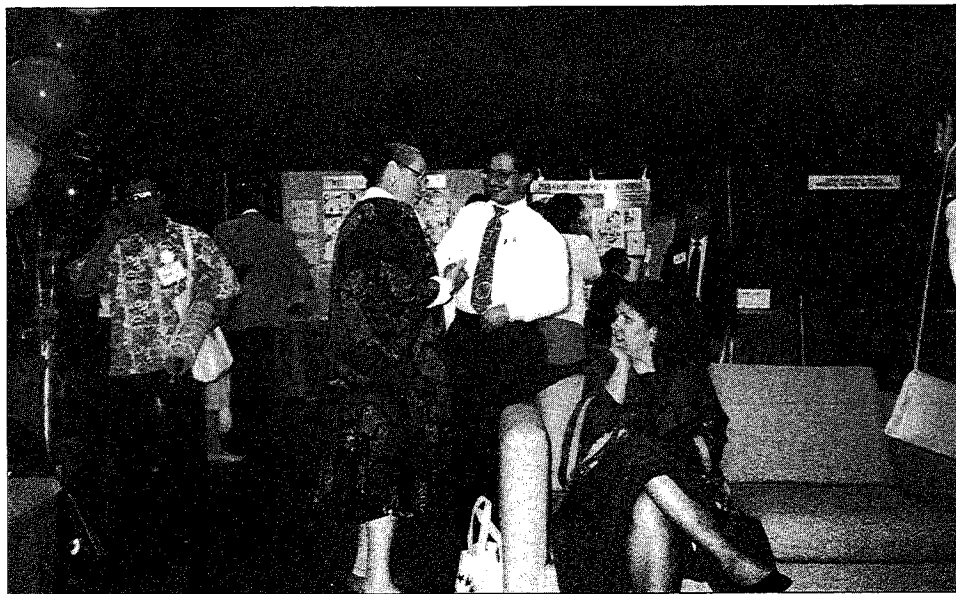
Announcements of upcoming events included a convocation, hosted by the Commission, of women staff from annual conferences on Jan. 10-13, 1991 at Scarritt-

Bennett Center, Nashville; and three regional training events scheduled in 1991 [see related article].

As reported briefly in the previous issue of *The Flyer*, GCSRW has elected Joetta Rinehart to serve as President through the remainder of the current quadrennium. Rinehart replaces Linda Thomas who has resigned to commit time to her Ph.D. research during a sabbatical from her new position on the faculty at Iliff School of Theology in Denver. Thomas will be going to The University of Capetown (South Africa) as a Visiting Research Scholar for six months beginning June 1991 to conduct her required field research.

Other leadership changes that were approved by the Commission include the following: Winonah McGee, Vice President; Margie Titus, Secretary; Anita Wood, chairperson of Monitoring and Research Work Unit; and Don Williams, chairperson of Finance Committee.

The commission thanked Becky Haase and Marie Rivera for their service on the Coordinating Committee. ■



**Vital Congregations/Faithful Disciples** At the Fort Worth Gathering, the booth hosted, by the General Commission on the Status and Role of Women, provided a place for community: from left, current GCSRW member, Aquilino Javier; Nancy Grissom Self, member, general secretariat, GCSRW; former GCSRW member Paul Santillan; and current GCSRW member Diana Loomis. This international gathering of The United Methodist Church, sponsored by the Council of Bishops and the General Board of Discipleship, was held Oct. 31-Nov. 4, 1990, in Fort Worth, TX.

## ***The Flyer***

**Winter 1990-91  
Vol. XI, No. 4**

**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:**

Kiyoko Kasai Fujii/ Cecelia Long/ Nancy Grissom Self

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

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## NE clergywomen's gathering focuses on '90s



Mamie Williams leads communion at the NE Jurisdictional clergywomen's gathering.

Key planners for the NE Jurisdictional clergywomen's gathering include, left to right, Patricia Townsend, Jane Middleton, Patricia Brown, and Ruthenia Finley.

What is our vision for the Church of Jesus Christ as we move into the 1990s? That is the question that was posed at the July 13 Northeastern Jurisdictional Clergywomen's Gathering in Kingston, PA, hosted by Central Pennsylvania Annual Conference clergywomen.

Opening worship was led by Jane Ellen Middleton, along with New York Annual Conference (NY/AC) clergywomen. Patricia Townsend, bishop's assistant, NY/AC, helped participants look at the past in order to achieve a better understanding of the journey ahead. Communion celebration was led by Mamie Williams and the

Baltimore AC clergywomen.

Special guest Lynne Josselyn, Drew University, began the afternoon with a session focusing on the present. Bishop Susan Morrison held a question-answer discussion time.

Following dinner, a panel comprised of Young Sook Han-Kim, Yolanda Pupo Ortiz, Charlotte Nichols, and Lynn Scott presented a vision for the 1990s.

Adele Wilcox led the closing worship. Patricia Brown, executive secretary for Mission Evangelism of the General Board of Global Ministries, served as convener for the gathering. ■

### 30 AC staff women invited to conference

Thirty women staff members of annual conferences have been invited to attend a conference at Scarritt-Bennett Center, Nashville, Jan. 10-13.

The conference, funded by a grant from the General Council on Ministries and sponsored by the General Commission on the Status and Role of Women, offers participants an opportunity to meet with staff of the general boards in Nashville and to attend seminars on issues such as sexual harassment and male-female dynamics. ■

### In Memoriam

Jane Cary Peck, 58, an educator, author and a vice president of the National Council of Churches, died October 10, 1990.

Peck lived in Williamstown, MA, and was a professor of religion at Andover Newton Theological School.

She was a graduate of Wesleyan College in Macon, GA, and earned her doctorate in social ethics at Boston University. She served on the governing board of the National Council of Churches for the past 12 years as a representative of the United Methodist Church. She participated in international conferences on ecumenical efforts for peace, justice and women's issues.

She will be sorely missed.

# Ovations

To **Joan Brown Campbell**, former head of the U.S. office of the World Council of Churches in New York, who has been elected chief staff officer of the National Council of Churches.

To **Patricia G. Correll**, who is the first woman to be named a vice president of the United Methodist Publishing House. She is in charge of Customer and Distribution Service.

To **Mary Hicks Good**, executive secretary of the office of loan administration, United Methodist Board of Global Ministries' National Division, who has been named an associate council on ministries director in the Wisconsin Annual Conference.

To **M. Margaret Harrison**, who was elected regional minister of the Christian Church in the Southwest. The office is the equivalent of bishop in some communions.

To **Diane Holland-Johnson**, who is the first female and first lay person to be appointed as executive director of United Methodist Metro Ministry of St. Louis in the Missouri East Annual Conference.

To **Barbara A. Isaacs**, chaplain at North Central College in Naperville, IL, who has been named director of the Campus Ministry Section of the General Board of Higher Education and Ministry's Division of Higher Education.

To **Cynthia Miller**, a graduate of United Methodist-related Syracuse (NY) University, who has been named production associate and talent coordinator for United Methodism's "Catch the Spirit" television program.

To **Rebecca Parker**, a clergy member of the Pacific Northwest Annual Conference, who has

been named president of Starr King School for the Ministry, a Unitarian Universalist Association seminary connected with the Pacific School of Religion in Berkeley, CA.

To **M. Susan Peterson**, who has been named senior pastor of Gloria Dei Lutheran Church in St. Paul, MN, a congregation of approximately 2,000 members. She is the first female senior pastor of a major Evangelical Lutheran Church in America congregation.

To **Joetta Rinehart**, director of food services for Lake Junaluska Assembly and president of the General Commission on the Status and Role of Women, who has been named Southeastern Jurisdiction Administrative Council director of public relations, marketing and development.

To **Dana L. Robert**, professor of international mission at the Boston University School of Theology, who has recently been named an associate professor at Boston University and has received tenure. She is the first female faculty member in the Boston University School of Theology to receive tenure.

To **Katherine A. Shindel**, teacher at the school of chaplaincy at Air University, Maxwell Air Force Base in Alabama, whose sermon "Mary Magdalene's Witness" has been selected as second place winner of *Circuit Rider's* Sermon Critique-Contest. The sermon will be published in the March 1991 issue.

To **Patricia J. Thompson**, Limestone, ME, who has been accorded the first Women in United Methodist History Writing Award by the Commission on Archives and History. Her winning manuscript dealt with the life of Betsy Dow Twombly, an early leader in the former Methodist

Episcopal Church's Woman's Foreign Missionary Society, whose name sometimes is linked with a forerunner of today's Boston University School of Theology.

To **Vera Largen Watts**, who retires May 31, 1991, as registrar of Garrett-Evangelical Theological Seminary, a position in which she has served for 28 years. Prior to becoming registrar, she served as director of Christian education at First United Methodist Church, Evanston, IL, and at churches in Atlanta, GA, and in Jacksonville, FL.

To **Brenda L. Webber**, former director of interpretive services for the General Board of Global Ministries, has been named director of the American Bible Society news bureau.

To **Peggy West**, United Methodist Communications (UMCom), who received the 1990 American Film and Video Festival Blue Ribbon Award in the category of philosophy and religion for "Who Is Jesus?", one of six segments of the video series *Questions of Faith II*.

To **Rena Yocum**, a UM diaconal minister serving as minister of adult education at 7,600-member Village Presbyterian Church in Prairie Village, KA, who has been elected top executive of the General Board of Global Ministries' Mission Education and Cultivation Department. ■

## Special ovations to . . .

✓ **United Methodist delegates** to Canberra World Council of Churches Assembly, 1991:

**United States women delegates**—9 out of 18 total delegates—include **Sharon Brown Christopher**, bishop; **Ellen Kirby**, agency staff (Women's Division); **Kathy Bannister** and **Maggie Poe**, youth; **Carol Colley**, **Janice Love**, **Cheryl Russell**, and **Dorothy Mae Taylor**, lay women; **Elaine Stanovsky**, clergywoman.

**Women delegates**—4 out of 11 total delegates—by appointment through the central conferences include **Joy Jessica Tolentino**, youth; **Myriam Visot**, clergywoman; **Lidia S. Aherrera** and **Judith Mutamba**, lay women.

✓ **United Methodist accredited visitors** to Canberra World Council of Churches Assembly, 1991:

**Accredited women visitors**—14 out of 40 total visitors—include **Nora Boots**, **Ethel W. Born**, **Ruth A. Daugherty**, **Patricia Farris**, **Thelma Lois Johnson**, **Jeanne Audrey Powers**, **Sandra Ruby**, **Lynne Josselyn**, **Wilma Joan Roberts**, **Patricia Brown**, **Doreen Tilghman**, **Kathy Reeves**, **Susanne Paul**, and **Deidra Kriewald**. Young adult member of the General Commission on the Status and Role of Women **Ryan Eidson** is also among accredited visitors. ■

## F O C U S Rural Women

*The Flyer* asks all readers for help collecting stories of rural church women. We are interested in their joys, struggles, and disappointments. We would like to recognize rural women who have made notable contributions in the church.

Please send a few notes describing rural church women that you know. Include your name, address, and phone, along with the name, address, and phone of women you would like for us to interview.

Send your ideas to *The Flyer*, General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201.

**Open application process for Harkness Scholar option**

The Georgia Harkness Scholar in Residence option at Garrett-Evangelical Theological Seminary (G-ETS), Evanston, IL, invites interested church women, both lay and clergy, to apply for a sabbatical year on campus.

The program is designed for women who wish to spend a sabbatical year renewing and developing their knowledge of the growing field of feminist studies in theology, to enhance their work in the church, in education, or in other areas of work, as well as their own personal development.

The option allows one or two women to spend a year in residency engaged in feminist and other theological studies. G-ETS offers subsidized housing at the student rate and free auditing privileges in any class, as well as library privileges. The WomenIMAGES Center offers space for study and networking with women students.

G-ETS is part of the 12-seminary Association of Chicago Theological Schools, where additional opportunities for women's religious studies are available. It is located on the campus of Northwestern University with access to major library resources and an active women's studies program.

Interested women should begin the application process by contacting Dr. Rosemary Ruether or Dr. Rosemary Keller by April 1. Written materials including a letter of interest and resume/vitae should follow by May 1. Write to Dr. Ruether or Dr. Keller, Co-Chairs, Institute for the Study of Women in Church History, G-ETS, 2121 Sheridan Road, Evanston, IL 60201. (708) 866-3900.

**Leonard M. Perryman Scholarship accepting applications**

The \$1,000 Leonard M. Perryman Communications Scholarship for Ethnic Minority Students is accepting applications for the 1991-1992 academic year. Presented by UM Communications, the award is offered in recognition of Perryman, a journalist for the UMC for nearly 30 years.

The scholarship is intended to aid ethnic minority undergraduate students (junior or senior) who intend to pursue a career in religious communication and attend an accredited institution of higher education.

The purpose of the scholarship is to enable the recipient to continue his/her studies in communication and to promote a level of excellence in communication on the undergraduate level by an ethnic minority student.

The term communication is meant to cover various media as audiovisual, electronic and print journalism.

Application forms may be obtained by writing to Scholarship Committee, UM Communications, Suite 1901, 475 Riverside Drive, New York, NY 10115. Deadline for completed applications is Feb. 1, 1991.

**Stoody-West Fellowship accepting applications**

The annual \$6,000 Stoody-West Fellowship in Journalism is accepting applications for the 1991-1992 academic year. The award, presented by UM Communications, is offered in recognition of the professional competence and inspired service of Dr. Ralph Stoody and Dr. Arthur West, leaders in public relations and Methodist information in the UMC from 1940-1975.

The grant will assist a Christian engaged in religious journalism, or one planning to enter this field, in taking graduate study at an accredited school or department of journalism of his or her choice.

The purpose of the fellowship is to enhance the recipient's professional competence and thereby help to perpetuate the

standards exemplified by Ralph Stoody and Arthur West. Religious journalism is broadly interpreted to include audiovisual, electronic and print journalism.

Application forms may be obtained by writing to Fellowship Committee, UM Communications, Suite 1901, 475 Riverside Drive, New York, NY 10115. Deadline for completed applications is Feb. 1, 1991.

**Diaconal Advance Fellowship Award applications open**

The Division of Diaconal Ministry, General Board of Higher Education and Ministry has announced that it is accepting applications for the Diaconal Advance Fellowship Award for 1991.

The deadline for applying is March 1, 1991.

The fellowships are awarded each year to diaconal ministers who are engaged in doctoral studies and plan to teach in seminaries or work as administrators in schools or agencies of The United Methodist Church.

For information and applications, contact the Division of Diaconal Ministry, GBHEM, P.O. Box 871, Nashville, TN 37202. (615) 340-7373. ■

*Late breaking news*

**Thelma Stevens dies**

As this issue was going to press, *The Flyer* received word that Thelma Stevens died on Dec. 18, 1990, in Asheville, NC. Long-time contributor to our church and to humankind in the areas of peace, social justice, and women's issues, Stevens provided a model for many people. She retired in 1968 at the age of 70 from the United Methodist Board of Missions where she was assistant general secretary of Christian Social Relations for the Women's Division.

**Fujiu announces retirement**

Kiyoko Kasai Fujiu, member of the general secretariat of the General Commission on the Status and Role of Women, has announced that she will retire from the Commission effective June 30, 1991. Fujiu joined the Commission in 1977. She is taking a four-month sabbatical leave beginning March 1, 1991, to explore options for ministry, particularly employment within the Chicago area. The Commission expects to begin a search process for new staff in early 1991. ■

**ATTENTION LOCAL CHURCH SRW WORK AREAS**

*The Flyer* wants to help you—local church Status and Role of Women work areas—share your ideas and successes with other local churches. As you think about what you can share, keep in mind that we are particularly interested in how local churches have developed programs and support for issues that affect women: child care, rural women's concerns, single parents, sexual abuse, and related concerns. We also welcome ideas about how local churches serve as advocate, monitor, and catalyst for women in their churches.

Please write a few paragraphs or an outline of your story. Be sure to provide the name and phone number of a contact person so that the editor may follow-up. Also provide the name, address, and phone of the church.

Send your ideas to *The Flyer*, General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201.

# Status Report

## Adventist women demand more representation

Following a national church vote upholding the ban against ordaining female ministers, Seventh-day Adventist women around the country have mobilized to overthrow what they believe is "second class citizenship" in their church.

The vote by the general conference in July "broke the twig," according to Iris Yob, who teaches at the State University of New York and writes on feminism and the Adventist church. The general conference is the church's main legislative body and meets every five years.

Thousands of Adventist women who belong to a number of Adventist women's organizations are writing letters, marching and discussing strategy and options.

Some Adventist women are leaving the church. Others stay on the denominational rolls but worship elsewhere. Then there are the silent supporters of equality who are afraid to speak publicly for fear of losing jobs and status in the tight-knit Adventist communities.

About 60 percent of the 6 million Adventist members worldwide are women, but only 2 percent of Adventist leaders are women, according to Vickie Danielson of Denver.

But until women are full partners, the church "is not going to progress much," said Carey Bozovich of Denver. "The church is only using half of its available talent."

—*Religious News Service*, Oct. 23, 1990

## Christian educators address domestic violence

Christian educators at the national conference of the United Methodist Christian Educators Fellowship in Milwaukee May 7-11 were challenged to provide a voice for people suffering from sexual and domestic violence, particularly incest.

"Christian education has so idealized Christian family life that it blinds us to domestic violence even in our own Christian households," said Gloria Durka, professor of religious education and theology at Fordham University in New York.

In an address to the conference, Dr. Durka said she was not prepared for the findings of

a recent study. "For every three parishioners in any church on a given Sunday morning, it was found that one is a victim or a survivor of sexual or domestic violence," she reported.

Dr. Durka called for a "capacity for outrage" and charged conference participants to be advocates for policies that will prevent violence.

—*The Interpreter*, Sept. 1990.

## UM physician urges continued support of right to choose

Abortion is not "a substitute for a decent job, a living wage, safer streets and homes, and proper sex education," abortion rights advocates told the General Board of Global Ministries, meeting in New York City on Oct. 12-16.

But Dorothy Brown, a UM physician in Nashville, urged the church to continue support for a woman's right to choose, reports UM News Service. She explained that oral contraceptives are often too expensive for poor women, and birth control methods requiring men's initiative are impractical because too many men see birth control as the "women's burden."

Until social institutions provide birth control methods that are 100 percent safe and accessible, abortion must remain a legal option. Brown criticized male dominance in governmental and religious debates on abortion and other women's issues.

—*Newscope*, Oct. 19, 1990

# Commission Talent Scout

The *Flyer* often receives job notices with no deadlines or very short ones. We suggest you contact the prospective employer by phone where possible prior to submitting an application.

**Assistant General Secretary, General Commission on Archives and History**, Madison, NJ. Contact Charles Yrigoyen, Jr., GCAH, Post Office Box 127, Madison, NJ 07940. (201) 822-2787 or 822-2826.

**Registrar, Garrett-Evangelical Theological Seminary**, Evanston, IL. The position is an administrative appointment; faculty status may be granted depending upon educational background and experience. Position to begin May 1, 1991. To request copy of selection criteria and to apply, contact Office of Dean, G-ETS, 2121 Sheridan Rd., Evanston, IL 60201. (708) 866-3903.

**Director/Dean of Admissions, Methodist Theological School in Ohio**, Delaware, OH. Contact Norman E. Dewire, President, Methodist Theological School in Ohio, 3081 Columbus Pike, Delaware, OH 43015-0931. (614) 363-1146.

**Professor of Preaching, Eastern Baptist Theological Seminary**, Philadelphia. Develop and teach courses in preaching and related fields. Ph.D. or equivalent preferred;

seminary degree; teaching experience desired; affirmation of women for the preaching ministry. Contact Eric H. Ohlmann, Vice President/Academic Dean, EBTS, Lancaster and City Avenues, Philadelphia, PA 19151. (215) 896-5000.

**Minister for Vital Congregations, Richmond (VA) District**. Work with local churches. Help district identify and pursue new fields of evangelism, including new church development. Lay and clergy inquiries invited. Job description upon request. Apply by Jan. 31 to David F. Jarvis, II, P.O. Box 11367, Richmond, VA 23230. (804) 359\_9451.

**Regional Director, Appalachia Service Project**. Contact Maurlea Babb, 1618 North Wilmette, Wheaton, IL 60187.

**General Secretariat, General Commission on the Status and Role of Women**, Evanston, IL. Search to fill vacancies was begun Jan. 1. To apply, nominate someone, or request application form and job description, contact the Search Committee, GCSRW, 1200 Davis, Evanston, IL 60201. (708) 869-7330.

# Calendar

## Feb. 21-24

**General Commission on the Status and Role of Women Spring Meeting.** Archdiocesan Center, Oklahoma City, OK. Among other agenda will be a Celebration of Women in Ministry in recognition of the retirements of Kiyoko Kasai Fujiu and Nancy Grissom Self. You and/or your commission may send greetings to be included in an album, no larger than 8 1/2" x 11", one side only. Please address to Joetta Rinehart, president, GCSRW, 1200 Davis, Evanston, IL 60201.

## Feb. 25-March 1

**Jubilee Time: Age, Aging and the Church.** Maria Harris leads a week of study designed for those who are pastorally responsible to persons over 50 in local congregations, residential settings, and denominational positions, and for those personally interested in exploring age and aging in their own lives. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315

## Feb 28-March 3

**Ministry of the Whole People of God.** Laity Week at Perkins Theological Seminary, Dallas, TX. Primary leader is Donna Cost, Southern New England Annual Conference laity leader.

## March 2

**Women Looking Toward the Nineties.** Led by Jean Hardisty, Sharon Welch, and Susan Bruno. Contact Women's Theological Center, 555 Amory Street, Jamaica Plain, MA 02130. (617) 522-6111.

## March 14-15

**The Living Word: Scriptural Context and Mutual Ministry.** Leadership includes Renita Weems, author of *Just a Sister Away*, and Lynn Rhodes, author of *Co-Creating: A Feminist Vision of Ministry*. Contact Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215.

## March 15-16

**Women, Faith & Economic Justice.** Raleigh, NC. Focus on taxes and government funding for social programs. Contact Resource Center for Women and Ministry in the South, PO Box 7725, Durham, NC 27708. (919) 687-0408.

## April 5-6

**The African-American Woman's Body: what they say it is is not what we've got.** Led by Joan Martin. Contact Women's Theological Center (see March 2 above).

## April 29-May 3

**The Next Generation of Women: Confident at 11, Confused at 16.** An exploration of recent research by Carol Gilligan and others. Particular attention to the implications for those—especially adult women—who are raising girls, teaching them in schools, and ministering to them in other pastoral settings. Led by Maria

Harris and Judith A. Dorney. Contact Auburn Theological Seminary (see Feb. 25 above).

## May 3-5

**Women Spirit Gathering—In Praise of Mountain Women.** 4-H Center, Abingdon, VA. Sponsored by a number of secular and religious women's groups. Contact Mountain Women Gathering, PO Box 993, Abingdon, VA 24210.

## May 15-22

**Your Image of God Creates You.** This event will involve Socratic dialogue over biblical texts, body movement, and art work in an attempt to ground spiritual insights in our bodies. Led by Walter Wink and June Keener-Wink. Contact Auburn Theological Seminary (see Feb. 25 above).

## May 26-28

**Women, Spirituality, and Sexuality.** The Conference Center, Brown Summit, NC (near Greensboro). 1991 North Carolina Conference sponsored by the Resource Center for Women and Ministry in the South (RCWMS). Speaker is Mary E. Hunt, co-founder of W.A.T.E.R. and author of *Fierce Tenderness*. Contact RCWMS (see March 15 above).

## June 3-8

**Sexuality and Spirituality.** A consultation designed to enable women who are working on issues of sexuality and spirituality in the church to talk with each other about current issues and future directions. Led by Joan Martin, Carter Heyward, and Nancy Richardson. Apply for an invitation by writing a letter. Contact Auburn Theological Seminary (see Feb. 25 above).

## June 17-21

**Loving and Working: Reweaving Women's Public and Private Lives.** This course addresses the family and workplace changes we need to make to integrate the virtues of individualism and self-sacrifice into a new society. An interdisciplinary approach led by Rosemary Barciauskas and Debra Hull. Contact Auburn Theological Seminary (see Feb. 25 above).

## June 24-28

**Process Theology in a Relational World.** Topics to be considered are the process relational mode; process interpretations of God, Christ, and anthropology; the community of faith; ethical responsibility in a relational world; and religious pluralism in a relational world. Led by Marjorie Suchocki. Contact Auburn Theological Seminary (see Feb. 25 above).

## Aug. 5-9

**Illumination of the Holy: A World Gathering of United Methodist Clergy-women.** Sponsored by the Division of Ordained Ministry Board of Higher Education and Ministry, the 1991 consultation will be held at Pheasant Run Center, St. Charles, IL. A registration brochure will be available in early 1991.

## Aug. 5-9

**Youth '91: In Christ—We Are Many, We Are One.** An event for 5,000 UM senior high youth from around the world. Sponsored by National Youth Ministry Organization and General Board of Discipleship and held at University of Missouri, Columbia, MO. Contact Youth '91 Office, P.O. Box 840, Nashville, TN 37202. (615) 340-7169.

## Nov. 8-11

**Church Women United Jubilee Year/Assembly.** Clarion Hotel, St. Louis, MO. More information to come. ■

## Resources

*This listing of resources contains recent publications of general interest; this issue's centerfold includes resources on violence against women.*

**The Addictive Organization.** Anne Wilson Schaeff and Diane Fassel (Harper & Row, 1990). The authors lend insight into the role, power and pervasiveness of the addictive process and add a major, heretofore missing dimension to the understanding of organizations. They show how managers, workers, and organization members exhibit the classic symptoms of addiction and explore the four major forms of addiction. Paperback, \$7.95.

**Escape from Intimacy: Untangling the "Love" Addictions: Sex, Romance, Relationships.** Anne Wilson Schaeff (Harper & Row, 1990). Schaeff defines and compares addictions to sex, romance, and relationships and shows how each contributes to addictive relationships. Book includes case histories of the behaviors, symptoms, and progressive stages of addictive relationships. Paperback, \$7.95.

**The Star in My Heart: Experiencing Sophia, Inner Wisdom.** Joyce Rupp (LuraMedia, 1990). Rupp shares her discovered wisdoms with readers to encourage them on their own inner way and to spark the recognition of their wisdoms that are waiting to be welcomed. At the end of each chapter are suggestions for going inward, for meeting Sophia in themselves. Paperback, \$7.95.

**Women Activists: Challenging the Abuse of Power.** Anne Witte Garland (The Feminist Press at The City University of New York, 1990). A series of profiles of 14 contemporary women activists who have sacrificed comfortable lives to fight publicly for their principles. Paperback, \$9.95.

## What are your plans for Women's History Month?

For comprehensive resources for celebrating Women's History Month in March, request a copy of *1990-91 Women's History Catalog* from National Women's History Project, 7738 Bell Road, Windsor, CA 95492. (707) 838-6000.

# Decenio Ecumenico Solidaridad de las Iglesias con las Mujeres 1988-1998

**Continued from Summer 1990**

English translation appeared in The Flyer, November 1989

## ¿Que pueden hacer ustedes?

### Celebrar el comienzo del Decenio

La celebración y el culto son parte integrante de muchas luchas populares por la liberación y el cambio. En medio de la muerte y la desesperación, podemos expresar nuestra afirmación de la vida y la esperanza mediante el culto.

Para Pascua de 1988, que es el comienzo oficial del Decenio, se ha preparado un material de culto especial. Se enviará a todas las iglesias miembros del CMI, y a los consejos ecuménicos nacionales un mensaje de Pascua con el anuncio del Decenio que se leerá en los servicios de culto y en las reuniones.

Si Pascua no es el momento conveniente, puede haber otras ocasiones más adecuadas para ustedes. Otro acontecimiento religioso o secular (como la Semana de las Mujeres Africanas, el Domingo de Asia, una fiesta de Mariá, o un día de una mártir o santa, el domingo de las portadoras de mirra, o el Día Internacional de la Mujer (8 de marzo) podría ser una ocasión igualmente significativa y apropiada para celebrar el comienzo del Decenio en su comunidad.

### Continuar el proceso de solidaridad

Hay varias formas de continuar el proceso de solidaridad con las mujeres a través de todo el Decenio.

- Discutir sobre los objetivos del Decenio Ecuménico y sobre las prioridades de ustedes, y determinar cómo podrían llevarse a la práctica.

- Idear formas concretas de realizar cambios apropiados en las estructuras, prácticas y enseñanzas para que haya una participación equitativa de mujeres y hombres. Para ello, habrá tal vez que identificar y estudiar formas específicas de opresión, tales como el racismo, el militarismo, la pobreza y el desempleo, la opresión económica causada por las sociedades transnacionales, la guerra, el exilio, la violencia, la prostitución, etc.

- Tomar contactos con grupos locales de solidaridad y movimientos femeninos para ver la posibilidad de emprender

acciones comunes de solidaridad con las mujeres.

- Informar al coordinador nacional, al Departamento de la Mujer del Consejo Nacional de Iglesias o a la Secretaria de la Mujer de su iglesia sobre las ideas y planes que ustedes tengan; preguntarles sobre los planes nacionales y pedir información sobre los recursos.

- Apoyar a la organización ecuménica regional que les corresponda informándole sobre los planes y acciones que ustedes estén realizando e identificar a las mujeres que podrían contribuir a la labor de solidaridad con la mujer; solicitarle información sobre los planes regionales y sobre los recursos.

- Preparar material para dar a conocer el Decenio, por ejemplo:

- un calendario nacional sobre el Decenio Ecuménico que ponga de relieve las luchas de las mujeres en su país y los problemas urgentes sociales y políticos;

- estudios bíblicos y reflexiones teológicas realizados por mujeres a partir de sus propias experiencias respecto al sexismo, el racismo, el clasismo y otras formas de marginación; reflexiones bíblicas basadas en las experiencias de vida de las mujeres;
- himnos, cantos y liturgias realizados por mujeres sobre la justicia, la paz y la integridad de la creación.

- Enviar noticias sobre las acciones que ustedes emprendan, fechas de consultas y talleres nacionales y regionales que se estén organizando, y ejemplos de los materiales que ustedes preparan para nosotros a fin de que podamos intercambiarlos con otros a través de DECADE LINK.

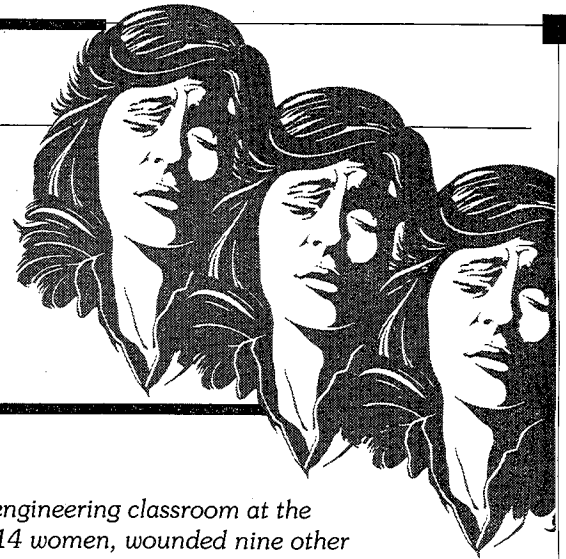
*Nota: Les invitamos a que reproduzcan el emblema y lo traduzcan a su propio idioma el presente folleto sobre el Decenio.*



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



# Violence Against Women: A Call to Respond



## A perspective on the issue . . .

*DATELINE: MONTREAL, Dec. 6, 1989—An angry young man stormed an engineering classroom at the University of Montreal, separated the women from the men, shot and killed 14 women, wounded nine other women and four men, and then killed himself. . .*

This is a story of violence against women that made headlines that day. Dozens of other acts of violence against women occurred across the country that same day, some of them chronicled in a special report in *Ms.* magazine (Sept./Oct. 1990, pp. 33-58), by Rita Jensen. The article reports selected accounts from battered women's shelters, rape crisis centers, and law enforcement officials across the country.

Here are only a few of the incidents described in *Ms.*:

5:15 a.m. in Houston, TX, a 14-year-old girl is raped by her 20-year-old cousin;

7:35 a.m. in Cheyenne, WY, a mother of three is beaten again by her husband;

11:15 a.m. in Chicago, IL, Dr. Lee Robin, 31, is committed to 100 years in a mental institution for hacking his wife to death and drowning their two-month-old daughter;

11:20 a.m. in Nome, AK, a 55-year-old woman is beaten again by her husband.

And this routine day is only half over.

All of these incidents of violence are against U.S. law. But more important for Christians, these incidents violate God's intentions for humans. As explained in the booklet *Faithful Witness on Today's Issues: Rights of Women* (pp.24-25), published by the General Board of Church and Society:

*All human beings, both male and female, are created in the image of God, and thus have been made equal in Christ. From the beginning, God intended us to live out our equality in relation with one another. Yet, in our human brokenness we have given greater value and power to men than to women. Jesus was sent into this world that we might experience whole relationships with each other and God. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28, RSV). Still both the church and the society condone and ignore personal and institutional abuse of women.*

In this special pullout, *The Flyer* has gathered information and resources from a variety of arenas to offer an introduction to the problem and common misunderstandings about it, to describe sexual harassment, to point out the problem within the church, to outline ways the church may respond, and to offer resources for further study.

## A glimpse at the pervasiveness of the problem

To help us recognize the pervasiveness of violence against women, we have listed below a few of the statistics cited in the *Ms.* magazine report (Sept./Oct. 1990, pp. 33-58):

■ In the U.S., it is estimated that a woman is battered every 15 seconds. A rape is committed every six minutes.

■ One out of every seven married women is the victim of marital rape.

■ 31 percent of all female homicide victims in 1988 were killed by their husbands or boyfriends.

■ 53 percent of battering husbands in one study also abused their children.

■ 25 percent of college women in one survey experienced rape or attempted rape. Of these, 84 percent knew their attackers. But only 5 percent notified the police.

■ An estimated 2 to 3 percent of all men who rape outside of marriage go to prison for their crimes; 52 percent of

men convicted for rape will be arrested again within three years.

■ One out of eight Hollywood movies depicts a rape theme. By age 18, the average youth has watched 250,000 acts of violence and 40,000 attempted murders on TV.

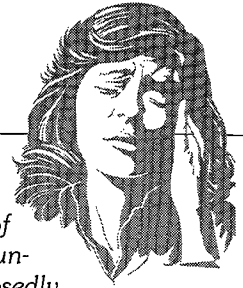
■ At current rates, one woman in four will be sexually assaulted in her lifetime.

And a few more facts published by the National Organization for Women Legal Defense Education Fund:

■ Within the next decade 28 million children will be sexually abused; 25 million of the victims will be girls.

■ Half of the victims of sexual abuse are under age 11.

■ Experts have observed that many incest victims repress the memory of the incest in order to cope with repeated abuse. Blocking the memory of the abuse is a coping mechanism that allows the victim to survive by controlling thoughts and feelings to the point where there is no recognition of victimization.



## Myths about domestic abuse

**O**ur society holds many misconceptions about violence toward women. If we are to address the problem effectively, we must begin to understand the problem more clearly. The introduction of *Doorway to Response: The Role of Clergy in Ministry with Battered Women*, published by the Illinois Conference of Churches, contains the following five commonly-held myths about woman abuse:

**Myth 1:** *Woman abuse does not happen very often, and when it does occur it takes place among some "different" group.*

**Fact:** Half of all married women will be struck once by their husbands, and in one fourth of all intimate male/female relationships there is repeated physical violence by the man against the woman. Domestic violence occurs in all racial, ethnic, socioeconomic and religious groups.

**Myth 2:** *Just as many men as women are abused by their partners.*

**Fact:** In 95 percent of all cases of adult partner abuse, the man batters the woman.

**Myth 3:** *Domestic violence is not very serious when it does happen.*

**Fact:** Domestic abuse is the single largest source of injury to women, exceeding automobile accidents, rapes and

muggings combined. According to the FBI, approximately 40 percent of all female murder victims in this country are killed by the men who supposedly loved them, usually after being beaten by those men for years.

**Myth 4:** *What goes on within a family is nobody else's business.*

**Fact:** Violent crime is everybody's business. We should not tolerate in our homes the harmful, hurtful and dangerous behavior which we have outlawed in public places. Victims of domestic violence need our support and assistance, and abusive men should be held accountable for violating criminal laws.

Furthermore, we are all affected by violence within families, because children who are victims of abuse or who witness violence by one family member against another are at much greater risk of growing up to be violent adults, and to suffer from other kinds of problems.

**Myth 5:** *Battered women provoke, deserve or like being beaten.*

**Fact:** No one likes to be abused, and no one deserves it. While a woman may do or say something which makes her husband angry, she does not provoke him into hitting her. He chooses to be violent. There is no moral or legal justification for hitting another person except self-defense.

## Sexual harassment in the church and elsewhere

**T**he problem of violence against women extends well beyond the bedroom and kitchen into the workplace, the church, and the street corner. A broad range of violence against women perpetrated outside the home is sexual harassment.

According to the report of a study conducted by the General Council of Ministries (GCOM), "Sexual Harassment in The United Methodist Church," sexual harassment is "any sexually related behavior that is unwelcome, offensive, or which fails to respect the rights of others. This behavior includes any unwelcome sexual advance, request for sexual favor, and other verbal, nonverbal, or physical conduct of a sexual nature that creates an intimidating, hostile, or offensive environment in an organization."

Sexual violence that occurs within the church poses a particularly complex challenge for churches today. This kind of crisis calls for an extraordinary response from the local church staff and congregation, as well as from professionals beyond the local church.

In the introduction to her case study of sexual misconduct in a local church, *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*, Marie Fortune, founder and executive director of the Center for the Prevention of Sexual and Domestic Violence in Seattle and an ordained minister in the United Church of Christ, describes a man who "seemed to thrive on the power he held over many women in his congregation." Handsome and charismatic, the pastor frightened and

bewildered his congregation by sexually assaulting six of its women members.

Fortune elaborates: "[The pastor] is not the stereotypical sex offender. he is rather the much more common nice-guy-next-door. ... impeccable in his pastoral role, 'too good to be true,' he was able to manipulate, cajole, and intimidate his "victims" while the church and its denomination stood by, unwilling to face the embarrassing truth of the allegations made against him."

As Fortune points out in the epilogue, "Most pastors maintain the sacred trust bestowed upon them when they are ordained. But some do not. And those who do not, few though they may be, seriously diminish the credibility of the majority who do."

The findings of the GCOM report reinforce the necessity of the actions called for by the 1988 General Conference:

1. Provide educational resources to assist United Methodists in understanding the issue of sexual harassment;
2. Develop clear policies and procedures related to sexual harassment establishing grievance procedures for victims and penalties for offenders;
3. Monitor federal, state, and local legislation, advocating for just laws which will help to eradicate sexual harassment.

GCOM has referred action on these three areas to the General Board of Church and Society and to the General Commission on the Status and Role of Women.

## Five ways your parish can work to become a safe place

Excerpts from document by the Evangelical Lutheran Church of America Commission for Women, 8765 West Higgins Road, Chicago, IL 60381-4178. (312) 380-2865.

**V**ictims of sexual abuse suggest that for a place to be safe, it must build trust; refuse blaming and shaming of victims; respect the individuality of each person's healing; and be gentle, patient, and accepting.

These options may help your ministry:

**1. Let people know you care.** Post flyers and telephone numbers of local crisis lines and shelters prominently on bulletin boards and in rest rooms. Provide space for the meetings of survivors' groups. Identify the unmet needs in your community and work to meet them. Publicize programs in your newsletter and bulletin inserts.

**2. Learn about sexual abuse and harassment.** Your local rape crisis center, women's shelter, counselors, social workers and law enforcement agents will be glad to help you. Invite survivors to share the obstacles and opportunities they have found for their own journey of faith. Invite your pastor, seminary faculty, chaplains and other theological resource people to help you consider the spiritual dimensions of these experiences.

**3. Support your local helping agencies.** Encourage members of your parish to volunteer with local crisis centers. Donate money and other goods. Ask the battered women's shelter for information about joining a safe homes network. Encourage local schools to do prevention education.

As concerned Christians, your advocacy with municipal, state and federal governments may make a crucial difference in the resources to heal and prevent sexual abuse and harassment.

**4. Prepare policies and procedures for your congregation.** Sexual harassment is a crime. A complaint by a church staff member or parishioner alleging sexual harassment or abuse against someone in your parish must be handled both pastorally and legally. *Before* a complaint arises, prepare policies and procedures. Clear statements of conviction and education of your church can help *prevent* sexual harassment or abuse.

**5. Remember the experiences of survivors in worship.** The prayers of the church, and other prayers with which meetings are opened, are appropriate times to lift up the wounds and the healing of victims/survivors. Encourage your pastor to mention sexual abuse and harassment in the sermon.

## RESOURCES on violence against women and children

**Child Sexual Abuse in Native American Communities.** Some facts about the occurrence of sexual abuse of American Indian children; information on causes and warning signs; and examples of treatment and prevention resources. Booklet available from National American Indian Court Judges Association, 1000 Connecticut Avenue, NW #401, Washington, D.C. 22036. (202) 296-0685.

**Cry Softly! The Story of Child Abuse.** Margaret O. Hyde (The Westminster Press, revised and enlarged 1986). Discusses child abuse, its history in England and America, ways to prevent and stop it, and how to report suspected cases. Includes hotline numbers, suggestions for further reading, and a list of national organizations concerned with child abuse and neglect. Hardback.

**Doorway to Response: The Role of Clergy in Ministry with Battered Women.** ed. Carol Findon Bingham (Illinois Interfaith Committee Against Domestic Violence, Illinois Conference of Churches, 1986). A collection of essays offered to help clergy respond to the needs of the violent families in their congregations, and to become informed community spokespersons on the issue of violence within the home. Available from Illinois Conference of Churches, 615 S. 5th Street, Springfield, IL 62703.

**Information Guide for Abused Women in Maine.** Lisa Pohlmann, Skeek Frazee,

Merril Cousin (1988). Defines abuse, its effects on children, whether to stay or leave, and how to leave. Includes resources and related readings. Available from Maine Division, American Association of University Women, Augusta, Maine.

**Is Nothing Sacred? When Sex Invades the Pastoral Relationship.** Marie M. Fortune (Harper & Row, 1989). A case study designed as a blueprint for churches on preventing and finding effective solutions for sexual misconduct against parishioners by clergy. Hardback, \$16.95.

**Keeping the Faith: Questions and Answers for the Abused Woman.** Marie M. Fortune (Harper & Row, 1987). In addition to questions and answers, includes prayers and meditations, suggestions for the abused woman, suggestions for clergy and laypersons, and suggested readings. Paperback, \$2.95.

**Ms.** magazine: special section, "Violence against Women: A Report on Life in Our Times," Sept./Oct. 1990 (1, 2), pp. 33-58. Includes features on femicide; accounts of violence against women that occurred on Dec. 6, 1989, the same day as the mass slaying of the Montreal women; media depictions of hate; legislative update, campus gang rape; and a readers' survey. *Ms.* Magazine, Ruth A. Bower, Publisher, 1

Times Square, 8th Floor, New York, NY 10036. (800) 365-5232.

**Pastoral Care of Battered Women.** Rita-Lou Clarke (The Westminster Press, 1986). One of the early books focusing on pastoral care. Includes cultural, psychological, and theological perspectives, as well as suggested readings and resources (organizations, newsletters, and related materials). Paperback.

**Sexual Harassment in The United Methodist Church.** General Council on Ministries (1990). A study of unwanted sexual behavior occurring in a variety of situations within the UMC. Available free from GCOM, 601 W. Riverview Avenue, Dayton, OH 45406.

**Sexual Violence: The Unmentionable Sin.** Marie M. Fortune (Pilgrim Press, 1983). An ethical and pastoral perspective from a Christian minister that deals with rape and child sexual abuse.

**Women in Crisis: Stories of Ministries and Empowerment.** Anne Marie Hunter and Peggy Halsey. Resource booklet that describes 18 stories of how churches have engaged in creative and empowering ministries to women in crisis. One of the projects is a domestic abuse family shelter in Laurel, MS. Produced by UM General Board of Global Ministries. \$3.50.

# Options for Action

This special section of *Options for Action* illustrates ways in which annual conferences and local churches have begun to respond to the needs of their communities and church families.

## Surveys

To develop a clearer understanding of the problem in their area, the **North Indiana** Annual Conference Commission on the Status and Role of Women (AC/CSRW) developed a survey regarding sexual harassment in 1990. The survey was widely distributed at district events and through printed communications.

For more information, contact Pat Pebley, 424 Locust St., Anderson, IN 46016.

## Workshops

The **California-Pacific** AC/CSRW and the Board of Church and Society have scheduled their 2nd annual W.O.M.E.N.'s Conference: What Our Lives Mean: Empowerment for the Nineties. The focus for this day-long workshop on March 16, 1991, is what the church can do about sexual abuse and harassment. The keynote speaker comes from The Center for the Prevention of Sexual and Domestic Violence in Seattle.

The 1990 W.O.M.E.N.'s Conference focused on the topic "Silent No More: Women Speak Out on Sexual Abuse and Harassment." Featured speaker was Nancy Hartzog, director of the Samaritan Interfaith Counseling Center in Long Beach.

To request further information and a copy of the information

## Statement of Belief

Written by Marie M. Fortune, executive director of The Center for the Prevention of Sexual and Domestic Violence, Seattle, WA.

The way things are is not the way things have to be.  
Do not accept it because your mother did.  
She did what she had to do then.  
You must do what you can do now.  
Do not let evil go by unnoticed.  
Do not let evil go by unnamed.  
Noticing and naming take away the power of evil.

Never again will silence overwhelm us.  
Never again will silence protect those who cause harm.  
Someday rape will be an extraordinarily peculiar event.  
Someday incest will, in fact, be taboo.  
Someday most women and children will feel safe in their families.  
Someday sexuality will be celebrated and shared as God's gift by all people.  
Someday equality will be an erotic experience and violence will be abhorred.

That day is within our reach.  
We need not wait for another life, another incarnation.  
We need only remember that God intends for us to do works of mercy and justice and to walk quietly in the spirit.

The Center for the Prevention of Sexual and Domestic Violence, 19 North 34th Street, Suite 105, Seattle, WA 98103. (206) 634-1903.



packet prepared for participants, contact Dulce Proud, Los Altos UMC, 5950 E. Willow Street, Long Beach, CA 90815. (213) 598-2451.

Another workshop on sexual abuse was hosted by the **Maine** AC/CSRW. In conjunction with the workshop, the commission developed a questionnaire on sexual harassment of clergywomen. Maine AC has the highest percentage of female clergy of any U.S. conference.

For further information, contact Allan Wells-Goodwin, RR1, Box 1258, Bridgton, ME 04009.

## Worship

In conjunction with National Crime Victim's Week, **Caledonia United Methodist Church** in Caledonia, MN, sponsored an ecumenical worship service, "Victory Over Violence." The service was co-sponsored by Houston County Women's Resources, a private agency offering advocacy and support services to women, children and families who are dealing with domestic violence, sexual assault, and child abuse.

For more information and a copy of the service bulletin, contact Mark Johanningmeir, Caledonia UMC, 121 N. McPhail, Caledonia, MN 55921. (507) 724-2815.

## Information

One place to begin is to identify the resources available for women in *your own* community, county, and state. As you distribute that information, remember to send a copy to the General Commission on the Status and Role of Women, 1200 Davis, Evanston, IL 60201.

As your local church, district, and conference make plans for addressing this issue, keep the GCSRW office apprised of any actions you are taking. ■

## Personal reflections. . .

"The kinds of sexual harassment which disturb me more are the actions of my brother clergy, who seem to offer unsolicited looks, touches, and comments to the more attractive clergywomen fairly frequently. We sometimes wonder if they do that with their congregations as well."

—Clergywoman

"One of my female parishioners appears to have a crush on me. She's affectionate, young, attractive, and married. Occasionally, she has asked me out (accompanied by her daughters). I am concerned. No real problems, only an explosive potential."

—Clergyman

"I did not tell anyone about my sexual harassment because I was very embarrassed...I think something should be done to help those in this situation not to feel inhibited about coming forth."

—Woman Student

"He was hostile and aggressive and seemed to prey on the fact that I was afraid of him."

—Lay Woman