

# The Flyer

Vol XX, No. 4

Spring 2001

## Interviews with Bishops Lee, Shamana...

### New bishops speak about women in the church

To help our readers become acquainted with the three women bishops elected in July 2000, The Flyer is conducting interviews with each of them. In this issue, we interview Beverly Shamana and Linda Lee. Our interview with Violet Fisher appeared in the Fall/Winter 2000/2001 issue.

#### BISHOP LINDA LEE NORTH CENTRAL

**Flyer:** What are the gifts you bring to the episcopacy?

**Linda Lee:** The most important gift is my own spiritual discipline which allows me to experience a spiritual depth in my relationship with God that undergirds everything I do. That relationship transforms me and causes me to grow. Spiritual discipline is especially important in this office, in



which I am in the midst of a ministry that you cannot or would not do alone on your own power.

Another is the gift of preaching, something I enjoy. My preaching and teaching offer me ways to assist people to experience the presence and reality of God.

My good people skills came as a great blessing in my ministry as a district superintendent. In that ministry, I also discovered a gift for mediation that I didn't know I had. This gift assists with administration and oversight, and at times when counseling and counsel are needed.

As I reflect back over my ministry, I realize that I am a visionary. I can look forward and see the possibilities.

**Flyer:** What particular challenges do clergywomen face in the UMC today?

**Linda Lee:** I believe we still need to overcome resistance to women in leadership. That resistance stems from some of the earliest time in the history of the church and culture. There was a

time in the history of the world when women were recognized and respected as leaders. Women in African cultures were respected leaders, not considered less than men. About the time Israelite history began, the culture was making a shift from matriarchal societies to patriarchal society. Today we are still living in the residue of that shift.

#### BISHOP BEVERLY SHAMANA WESTERN

**Flyer:** What are the gifts you bring to the episcopacy?

**Beverly Shamana:** One of my gifts is a deep appreciation for the legacy of the past, the Wesleyan heritage that is blended with the many peoples whose history and heritage informs our identity as a unique people of God.

Another gift is my belief that our future is being shaped by the growing edge—immigrants, the unchurched, young people, traditional and new ethnic groups, with new music and media forms. All this is pulling us into the future as we merge the old with the new and offer the Christian message in today's world. As we seek to respond faithfully and creatively, we

People have deep beliefs that there are certain things women cannot or should not do. Women live a different kind of cycle than men. Their approach is different, but not deficient, yet the culture still tends to treat women as deficient.

Many of our United Methodist congregations include older persons

*continued on page 2*

must give thanks for those on whose shoulders we stand, the ones who came before us.

I believe in the wide diversity that makes up our church and in the unity that undergirds us in Christ. My own heritage as an African American woman disposes me to look for who is not "at the table," whose voice not heard, not represented, and to create ways to hear their voices and connect with them at the table of Christ.

*continued on page 2*



## Bishop Lee discusses women in the church *from page 1*



who lived at a time when most women's roles were limited to being nurses, teachers, and homemakers. There was not a place for women preachers, pastors, or bishops.

We still have to wrestle in the church and with scripture as we experience the new breadth and depth of women's roles. In the church a major challenge continues to be recognizing and embracing diverse images of God other than Father.

**Flyer:** What do you see as challenges still ahead of the church as it moves toward the full and equal participation and responsibility of women?

**Linda Lee:** A central challenge is its image and understanding of God—how broad and deep it is, how broad and deep as a church we can tolerate it being.

Another challenge is the church's relationship to women of color, including African American women. We can celebrate the statement, the movement, and the act of faith that the United Methodist Church made in

naming three African American women as episcopal leaders. However, we need Hispanic, Asian, and Native American women in episcopal leadership, as well.

It is so important right now for the church to do two things: First, the church's voice must be heard among many voices of our time that are calling for people's attention and response. The voice of women in the church is one of them because many women in the church and the world have gifts to offer that have not yet been touched. I am concerned about the conservative resurgence in some areas, for example, the Southern Baptist Convention, which voted not to ordain women. That type of discrimination against women represents one voice. The church and the culture need to hear from the different perspective and experience that women bring.

Second, we must help our culture shift back to a balance between matriarchy and patriarchy, to a new place where both women and men are respected and honored equally for what

they bring. This change can lead to dramatic improvements in society. I see single moms trying to educate themselves. Yet they and their children get caught in the welfare system, so they cannot go to school to improve themselves.

Yes, domestic violence laws are improving. But I have heard teen girls singing "give me love" meaning "beat me." Our youth are acquainted with gang culture. We have to get Christian women's voices out into the world to speak a different reality.

We have a source that provides for us hope and strength and guidance. I believe that it is very important for women in the church to hold that reality and that knowledge of God as a standard for ourselves and for others.

The church needs to regain its voice and claim or reclaim a place of moral spiritual leadership. Women in the church at all levels need to be affirmed as leaders and then affirmed and supported as leaders in the culture. Let's remember that different is not deficient. ●

## Bishop Shamana interview *from page 1*



One more gift is a family that nurtured me in the creative arts. This experience taught me to value and encourage others to seek and release our creative gifts as a means to know and worship God more fully and offer these gifts as legitimate expressions of ministry for social witness, evangelism, spiritual growth, and church revitalization.

**Flyer:** What do you see as challenges still ahead of the church as it moves toward the full and equal participation and responsibility of women?

**Beverly Shamana:** We are challenged not to take for granted what women have achieved in the church. We have not arrived at a point where we can rest on the past—we simply haven't been here long enough. We in the UMC have 45 years of official ordination on the books, but centuries of religious and cultural practice and images of male leadership in our

heads. We still have a long way to go before female leadership is accepted as natural and right.

We are challenged to prepare and train churches to receive women pastors with grace and affirmation. Women bring a relational component to leadership that is different than men's leadership has been. Issues around the transition from male to female leadership, family concerns, preaching style, different priorities, male spouses, family configurations, single parenting, and a host of other situations must be on the table if we want to keep women in local church leadership and make it a rewarding experience for women and the church.

It hurts and angers me to know that church committees feel free to tell a district superintendent, "We are open to a cross-cultural appointment, but we're not yet ready for a woman." Racial ethnic women are caught be-

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### **The Flyer**

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**Editor:** Bonny Stalaker 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.

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# Marjorie Matthews 'knew the call'

Celebration marks 20th anniversary of pioneer's election to episcopacy

When Marjorie Matthews became a United Methodist bishop at age 64, newspapers across the country announced the news with headlines like, "The bishop is a woman." The year was 1980, and Matthews was the first woman to become a bishop in the United Methodist Church. Men and women gathered on Nov. 16 to celebrate the 20th anniversary of Matthews' election as bishop and to reflect on the role that women play in the church today. The event was held at Colgate Rochester Divinity School in Rochester, NY, where Matthews graduated in 1970.

Though a pioneer, Matthews served only one term as bishop, leading the Wisconsin Annual Conference for four years before retiring in 1984. She died in 1986. Bishop Violet Fisher, who was elected in July and appointed to the New York West Area, noted that her own journey had taken "some of the twists and turns" that Matthews faced. "I was told again and again, 'you can't do that,'" Fisher said. "I say, 'Be persistent, trust the spirit.'" Fisher recalled

derstand what it meant for me as a woman to participate in the rituals of the church."

Bishop Leontine Kelly, the first African-American woman to be elected to the episcopacy, remembered Matthews during a sermon. She spoke of her friend and mentor in loving terms, preaching with Matthews' stole draped around her neck. "I stand in the presence of the candle" (representing the life of Marjorie Matthews), Kelly said. "She was as close as this stole."

Matthews' time in service to the church were "very special days in a life taken far too early." Kelly told the gathering to remember that despite the progress that's been made toward a better world, much work remains. "We don't proclaim ourselves," Kelly said. "We proclaim the love of Jesus Christ. God will enable us to make a difference where we are."—*United Methodist News Service, Dec. 5, 2000*



During the Colgate-Rochester Divinity School celebration, Bishop Leontine Kelly, left, and Stephanie Anna Hixon, member of the general secretariat of GCSRW, reminisce about women who have made a difference in their lives.

## Bishop Shamana interview from page 2

tween a rock and a very hard place. Many churches describe a woman's tenure as pastor as the best years they've ever had. We need to study what happened in those churches and use it to train and teach each other.

Another challenge is inclusive language. This one seems to have disappeared off the radar screen, but it is still salient to my way of thinking. As human beings we are still learning who God is, and language helps us in our quest. I hope we will not abandon this journey toward an inclusive and expanded language about the nature of God and the landscape of the spiritual journey. Some of this God language comes from dreams, visions, labyrinth, and other forms of meditation and altered consciousness that are fertile in the spirit of women. I believe it has great potential for speaking to the depths of all our souls in ways we have yet to encounter and share.

## Flyer: What particular challenges do clergywomen face in the UMC today?

**Beverly Shamana:** We are challenged to know what gifts we bring to ministry. Some studies are beginning to teach us why women enter the local church ministry and then leave after a few years. More knowledge about our inherent gifts and capacities may help us in the direction of our ministry and ways to enhance the joy that is in it.

Another challenge is to connect with women in other denominations. The United Methodist Church may have the largest number of women in ministry, but until our sisters in other communions are fully affirmed, we cannot rest easy or expect to be received with full affirmation.

Finally, the connection between lay and ordained women needs strengthening. We cannot ignore the many women in the church and community who are the bulk of our supporters and who themselves face tremendous challenges to their gifts and leadership in many ways. These are our partners in ministry, and we need to create more opportunities to bond and undergird each other in our journeys. ●

some of the obstacles that she had to overcome in her career and that injustices still exist today. But, she said, "I knew I was called to this. Our sister knew the call."

Matthews was born in Michigan, one of six children of a barrel maker. In a presentation on Matthews' life, Kathy Sage, a staff member at the divinity school, said the late bishop was "a very private person." Matthews began college at the age of 47, and on graduation from Central Michigan College, chose Colgate Rochester because she wanted to study theology in an ecumenical setting.

"Pioneers create their own pathways," she said, and then quoted Matthews: "There are no models for me; I'll have to make my own."

While serving her four-year term in Wisconsin, Matthews strived to "accustom people to the idea that either a man or a woman can be a bishop." Although most accepted and supported her, Matthews told the *New York Times* in an interview that the opposition she faced from churches sometimes surprised her. "They would tell people in my church they were going to hell for having a woman minister."

In addition to Fisher, two other bishops participated in the program. Bishop Susan Hassinger, who leads the church's New England Annual Conference, told those gathered that it was two years following her own ordination in 1968 before a church could be found for her to serve. The people in her area had never seen a woman baptize a child or serve communion, she said. "It took me a while to un-

# Status Report

## Philippine United Methodists fail to elect woman bishop

United Methodists elected two new bishops during the Philippine Central Conference sessions Dec. 13-17 in Cabanatuan City, north of Manila.

Elected were the Rev. Leo Soriano, administrative assistant to Bishop Paul Locke A. Granadosin of the church's Davao Area, and the Rev. Benjamin Justo, a seminary professor and former dean of academic affairs at Union Theological Seminary in Manila. The conference was unable to elect a third bishop.

When a third bishop was not elected, hopes were dashed for the United Methodist Women's Society for Christian Service and its attempt to elect a female bishop. The organization had officially endorsed the candidacy of the Rev. Elizabeth S. Tapia, the current academic dean of Union Theological Seminary in Manila, who is a feminist theologian and renowned ecumenical leader.

The choice for a third bishop will be decided at a Philippine College of Bishops meeting scheduled for Dec. 23. Based on Paragraph 408 of *The Book of Discipline*, the vacant episcopal slot will be filled by the Council of Bishops upon nomination of the Central Conference's College of Bishops. The nomination is expected to go to one of the two retiring bishops: Bishop Daniel C. Arichea, Jr., who supports autonomy, and Bishop Emerito P. Nacpil, who opposes it.

Both new bishops have publicly advocated for an affiliated autonomous relationship with the UMC. An affiliated autonomous Methodist church is a self-governing body that has by mutual agreement entered into a covenant or relationship with the UMC.

—United Methodist News Service,  
Dec. 21, 2000

### Our web site has moved!!!

Visit us at our NEW address:  
[www.gcsr.org](http://www.gcsr.org)

(And don't forget to adjust your  
Internet bookmarks accordingly!)

## Nuns call for reprimand of cardinal on 'one true church'

Last fall, they protested a Vatican silencing. This fall, they're calling for one. The National Coalition of American Nuns has written to Pope John Paul II asking him to silence Cardinal Joseph Ratzinger, just as the Vatican silenced Sister Jeannine Gramick in 1999 for refusing to say if she agreed with the church's position on the "intrinsic evil" of homosexual love.

It was Cardinal Ratzinger who issued the controversial *Dominus Iesus*, a document that cites the Catholic church as the one true church. The nuns say it threatens to "undo four decades of interfaith dialogue and experience."

—The United Methodist Reporter,  
Nov. 17, 2000

## Public knows little about UMC beyond name: Survey

The United Methodist Church has attributes that are appealing to people who are not churchgoers, but the general public knows little if anything about the denomination beyond its name, new research shows.

Many of the adults surveyed "have a 'soft' impression or no impression of the United Methodist Church, beyond name awareness," according to the Barna Research Group, a Ventura, CA-based firm hired by United Methodist Communications (UMCom). The findings were revealed during the Oct. 27-29, 2000 organizational meeting of the United Methodist Commission on Communication, the governing body for UMCom.

"This is the reason we need a campaign at all levels of the United Methodist Church," said Steve Horswill-Johnston, the UMCom staff executive in charge of a new churchwide media campaign. "Folk drive by our churches all the time and do not know what it is."

Barna interviewed 432 people around the country Oct. 10-25 to find out what they look for in a church. Those surveyed were between the ages of 25 and 54. Using the profiles, UMCom will produce television spots and other materials for the church-

wide "Igniting Ministry" campaign, a \$20 million effort to raise public awareness of the denomination. The survey identifies "unchurched" people as those who have only attended church for a wedding or funeral in the last six months, or who attend occasionally but are not committed to a congregation or denomination.

Participants who were telephoned earn nearly \$40,000, which is slightly higher than the national \$38,000 average. In terms of ethnicity, 73 percent of the respondents were white, 11 percent African American and 10 percent Hispanic, which corresponds with national norms.

UMCom identified 18 attributes that each United Methodist church shares and asked whether the participants would likely attend a nearby church if it had those attributes. The telephone survey was conducted on non-United Methodists between the ages of 25 and 54 who live within the ZIP code of a United Methodist church.

At the end of the survey, 35 percent said they would be extremely likely to attend a church that helps people in the community who are hurting and in need.

The survey also showed the unique attributes of churches—characteristics that the respondents said did not sound like other churches they had heard of before.

Many of those interviewed said they had never heard of a church that inspires the heart and stretches the mind, nor of a church that is part of a

*to next page*

### Copy deadlines

To ensure inclusion of job listings, calendar items, and other items to be published in The Flyer, please submit written details by the following date:

April 15, 2001.....Summer 2001  
July 15, 2001.....Fall 2001

Send to:  
Bonny Stalaker Roth  
GCSRW, 1200 Davis St.  
Evanston, IL 60201  
(800) 523-8390.

You may also submit information through  
e-mail: [gcsr@gcfa.org](mailto:gcsr@gcfa.org).

worldwide movement that is making a difference in the world. Another unique attribute was inclusiveness of diverse cultural traditions and ethnic groups.

Horswill-Johnston said the most interesting aspects of the survey were the religious and faith values that define Americans. Research suggested that 2 out of every 5 respondents (40 percent) could be identified as "seekers," and 53 percent consider themselves "committed Christians" yet do not attend church.

The full findings of the study are posted at the Web site: [www.igniting-ministry.org](http://www.igniting-ministry.org).

—United Methodist News Service,  
Oct. 31, 2000

### Educators focus on strengthening female leadership

Leaders from nine colleges and universities outside the U.S. either founded or funded by the Women's Division, General Board of Global Ministries, met Nov. 6-9. The division also invited eight U.S. educators.

The leaders discussed their mission, vision and challenges, as well as how to strengthen female leadership. Schools represented were from China, Pakistan, India, Japan, South Korea, Brazil, and the Philippines.

—United Methodist News Service

## Resources

**Dance Lessons: Moving to the Rhythm of a Crazy God**, Catherine M. Wallace (Morehouse Publishing, 1999). This is a remarkable story of one woman's search for personal identity that becomes an unexpected journey back to God. In this beautifully-crafted book, Wallace recounts her struggles to stay sane as she learns how to balance the demands of her career with the needs of her children, all the while she deconstructs all her own encounters with a witty and persistent God who thinks the real problem here is not career-vs-kids but vocation. \$19.95.

**Feminism Is for Everybody: Passionate Politics**, bell hooks (South End Press, 2000). The author introduces a popular theory of feminism rooted in common sense and the wisdom of experience. Hers is a vision of a community that appeals to those committed to equality, mutual respect, and justice. \$12.

**Grace Sufficient: A History of Women in American Methodism, 1760-1939**, Jean Miller Schmidt (Abingdon Press, 1999). This book is an engaging, comprehensive history of Methodist women's spiritual empowerment. Historians of women and American religion have tended to focus on women's religious activities rather than on women's religious lives. Studies of early American religion and spirituality have usually depended upon the journals and sermons of male preachers. To try to understand the religious lives of ordinary Methodist women, Schmidt has looked at their diaries, letters, spiritual autobiographies, and the accounts of their pious lives and holy deaths. This book is inclusive of the history of women in the predecessor bodies of The United Methodist Church as well as the broader American Methodist family of denominations, racially and ethnically inclusive, and representative of the rich diversity of women's experience across the nation and over nearly two centuries of Methodist history in this country. \$30.00.

### From Center for the Prevention of Sexual and Domestic Violence:

**Promesas Quebrantadas: Perspectivas Religiosas Acerca de la Violencia Doméstica**. This Spanish-dubbed version of the video "Broken Vows: Religious Perspectives on Domestic Violence" has been praised in countries such as Argentina, Ecuador, Guatemala and Nicaragua as a means to helping break the cycle of violence in families. For more information about Promesas Quebrantadas, or the Center's child abuse and domestic violence publications in Spanish, contact Ellen Johanson, at [ejohanson@cpsdv.org](mailto:ejohanson@cpsdv.org) or (206) 634-1903.

**Life Abundant: Rethinking Theology and Economy for a Planet in Peril**, Sallie McFague (Fortress Press, 2000). Enticing readers into serious self-assessment and creative commitment, McFague's work encourages and models a theological practice that "gives glory to God by loving the world." She offers a creative discussion of how a planetary theology might approach classical areas of God and the world, Christ and salvation, and life in the spirit. \$18.00

**Meet Bathsheba: Dramatic Portraits of Biblical Women**, Rosanne Gartner (Judson Press, 2000). A professional storyteller, Gartner captures the emotions and thoughts of ten women of the Bible in this series of first-person testimonies written from the vantage point of women, including Rebekah, Rachel, Leah, Mary, and Bathsheba. Designed for individual and group study, including hints for presenters. \$16.

**Our Whole Lives**. Comprehensive sexuality education program that offers five curricula for five age groups—kindergarten to adult. Age-appropriate material addresses wide array of human sexuality issues: decision-making, self-respect, values-clarification, physiology, safe sex, birth control, abstinence, sexual abuse, maturation and aging, and more. For free brochure, contact Our Whole Lives Consultant, 25 Beacon St., Boston, MA 02108. Phone: (617) 742-2100, x423. [www.uua.org/owl](http://www.uua.org/owl).

**Promoting Women's Rights as Human Rights**, United Nations Publications. Women's rights have traditionally been viewed as separate from human rights. Yet, throughout their lifetime, women are often faced with violations of their human rights. This publication contains the report, recommendations and background paper presented by participants at an Expert Group Meeting to review progress achieved in the Asia and Pacific region in treating women's rights as human rights. \$20.00.

## In memoriam

The **Rev. Judith Weidman**, 59, who retired in 1999 after serving for five years as general secretary of United Methodist Communications, died Dec. 19 of gastric cancer in Nashville.

Before joining UMCCom in 1994, she served for 10 years as head of the interfaith Religion News Service in New York. A clergy member of the Northern Illinois Annual Conference, she had served as communications executive for the General Board of Higher Education and Ministry in Nashville, assistant editor at the United Methodist Publishing House, and associate editor for the forerunner of today's *United Methodist Reporter* in Dallas. Her journalism career began as a special assignment reporter at the *Kokomo (IN) Tribune*.

## Worth repeating: . . .

The National Community of Women Living With AIDS in Uganda is creating a "memory book," in which mothers write their life stories and paste photos for their children to see after the mothers die. "I sat on the porch there as two mothers read to me from their books. I realized then that I was in a nation that had turned into a hospice."

—Sen. Richard Durbin (D-IL), testimony on the Senate floor

# FOCUS

on today's issues

*This essay continues a Flyer feature that will appear periodically and will offer ideas to stimulate discussion among local church and other groups.*

by Martin E. Marty

## WOMEN CLERGY

In the seven or eight mainline denominations that make up one-fourth of America, women were ordained to the clergy in unprecedented numbers between 1988 and 1998. So say Laura S. Olson, Sue E. S. Crawford, and James L. Guth in an article on "Changing Issue Agendas of Women Clergy" (see *Journal for the Scientific Study of Religion*, June 2000).

For example, women make up 21 percent of Disciples of Christ clergy, 17 percent of the ministerial ranks in the Presbyterian Church (U.S.A.), and 12 percent of clergy in the Evangelical Lutheran Church in America. They are thus easily sighted, but not yet in many of the most prestigious pulpits.

We [*Sightings*] do not deal much in church news, but the authors make clear that their studies affect the public order. They issue the usual cautions about the smallness of their sample for interviews, the "suggestive" nature of their findings, and all that. But a certain and clear profile is emerging.

"The fact that women clergy must make political choices in a professional setting within which they are clearly a minority—and sometimes a 'discounted' minority—makes analysis of their political choices all the more interesting." They give cues. Some participate directly in politics. The surveys a decade apart reveal that the women clergy tend to political liberalism and continue to remain "sympathetic to various forms of feminism." Only 3 percent would classify themselves as antifeminist, though only 56 percent get classified as strong feminists (as are 24 percent of their male counterparts).

The interviewers were less interested in stands taken on issues and more concerned with what the issues were and are. The "spiritual and moral" concern that the nation is turning away from God and traditional "family values" fights — long foci for the religious right — came in seventh, or last. Also at the bottom were "Defense and foreign policy" (down, down since 1988) and "Environment" (too complex to focus well). Nearly all the women expressed pro-choice sentiment, but abortion came in sixth among issues.

The largest category by far was "economics and social welfare," reflected in concern for the widening gap between rich and poor, demonizing the poor, and the like. "Tolerance and rights," including racism, was sec-

ond, and "public order" and concern for "civility" was third. Then came "gay rights," which had moved up in importance over ten years. Conclusion: women clergy show continuity in their commitments, are not utterly swayed by the public agenda, do some of their own defining of issues, and are and will remain major players. Their choice of personal issues, say the authors, will have a bearing on the "public" agenda. Expect the trio's 2008 sample to reveal more influence and subtle changes in choice of issues.

MARTIN E. MARTY, professor emeritus at the University of Chicago Divinity School. An ordained Lutheran minister, Marty is a contributing editor for *The Christian Century* and the author of more than 50 books.

Reprinted by permission from the author, "*Sightings*" (July 10, 2000), and the Martin Marty Center at the University of Chicago Divinity School. For more information contact Jonathan Moore, managing editor of "*Sightings*": [rjmoore@midway.uchicago.edu](mailto:rjmoore@midway.uchicago.edu).

### UMC work on behalf of clergywomen

Approximately 17% of clergy in the U.S. are women, including elders, deacons in full connection, local pastors, associate members, and probationers. Among the sources of ongoing work and support for United Methodist clergywomen are the following:

#### General Commission on the Status and Role of Women (GCSRW)

Stephanie Anna Hixon, general secretariat  
Cecelia M. Long, general secretariat  
(800) 523-8390  
[gcsrww@gcfa.org](mailto:gcsrww@gcfa.org)

#### General Board of Higher Education and Ministry (GBHEM)

Marion Jackson, director, Continuing Education for Ministry  
(615) 340-7356  
[mjackson@gbhem.org](mailto:mjackson@gbhem.org)

Three-year study of UM racial ethnic clergywomen in the U.S. Sponsored by GBHEM, in process.

"United Methodist Clergywomen Retention Study," Anna Howard Shaw Center, Boston University School of Theology, Margaret S. Wiborg, director; Elizabeth J. Collier, primary investigator. Oct. 1997.

*Wellsprings*, journal for UM clergywomen available from GBHEM.

United Methodist Clergywomen's Consultation: The sixth international gathering Jan. 7-11, 2002 in San Diego, CA; sponsored by GBHEM. See details on page 7.

# Calendar

## March 21-23, 2001

**Women and the Word 2001—Incarnating Resurrection: Living Life More Abundantly**, Boston. The leaders for the weekend are Karen Baker-Fletcher, eco-womanist theologian; Kathi Breazeale, feminist process theologian and liturgical dancer; and Kathleen Greider, pastoral counselor. The event is sponsored by the Anna Howard Shaw Center at Boston University School of Theology. Contact the Center at (617) 353-3075. E-mail: shawctr@bu.edu. Web site: www.bu.edu/sth/shaw.

## March 28-30, 2001

**The Role of "Place" in Spiritual Writing**, Auburn-Union, New York, NY. In what ways does setting—either that of the writer or that of the subject—affect the expression of religious faith in fiction or personal essays? Participants will talk about and with several writers for whom this issue is particularly relevant. Led by Linda-Marie Deloff. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. Phone: (800) 818-2911. Fax: (212) 663-5214. E-mail: mk@aurnsem.org. Web site: www.aurnsem.org.

## April 3-4

**In Our Best Interest**, Duluth, MN. A two-day training for battered women, advocates, women's group facilitators, and community activists on the Duluth curriculum *In Our Best Interest: A Process for Personal and Social Change*. Contact Domestic Abuse Intervention Project, 202 East Superior St., Duluth, MN 55802. (218) 722-2781. Web site: www.duluth-model.org.

## April 5-7

**Creating a Process of Change for Men Who Batter**, Duluth, MN. A three-day training for men's nonviolence class facilitators on the Duluth curriculum *Power and Control: Tactics of Men Who Batter*. Contact Domestic Abuse Intervention Project, 202 East Superior St., Duluth, MN 55802. (218) 722-2781. Web: www.duluth-model.org.

## April 25-27

**Conducting a Community Safety and Accountability Audit**, Duluth, MN. A two and a-half-day institute for community practitioners who wish to examine and enhance their institutional practices of responding to domestic violence cases. Contact Domestic Abuse Intervention Project, 202 East Superior St., Duluth, MN 55802. (218) 722-2781. Web site: www.duluth-model.org.

## April 27-28

**Imagination and the Landscape of Faith**, a retreat for women and men, Lutheridge Conference Center, Arden, NC. Leader is Jan Richardson, artist, author, and retreat leader. Contact Holy Ground, PO Box 8512, Asheville, NC 28814. Phone: (828) 236-0222. E-mail: HolyGrnd@aol.com.

## April 27-29

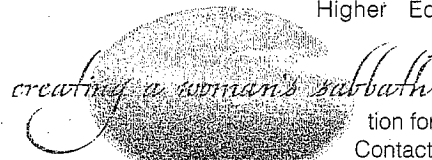
**Finding Our Connections: Cycles of Community**, Bethany Beach, DE. The third annual gathering of Hacienda Springs will be led by Carolyn Baker, Pat Clark, Inelle Bagwell, and others. Contact Hacienda Springs, 614 South 8th St., #340, Philadelphia, PA 19147. Phone and fax: (215) 829-8895. Web: www.hacienda-springs.com.

## July 19-22

**Responding with Intervention and Healing**, Colorado Springs, CO. This training for UMC annual conference response teams for clergy or ministerial misconduct of a sexual nature is sponsored by the General Commission on the Status and Role of Women and the Rocky Mountain Annual Conference. Participation by invitation only. Contact GCSRW office, (847) 869-7330. E-mail: gcsrww@gcfa.org.

## Jan. 7-11, 2002

**Creating A Woman's Sabbath: Come Away . . . and Rest Awhile**, San Diego, CA. This sixth international Methodist Clergywomen's Consultation is sponsored by the General Board of Higher Education and Ministry's (GBHEM) Division of Ordained Ministry. Information and registration forms will be available soon. Contact Marion Jackson, Section of Elders and Local Pastors, GBHEM, P.O. Box 340007, Nashville, TN 37203 0007. (615) 340-7409. E-mail: mjackson@gbhem.org.



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## Ovations

To **Theresa Hoover**, retired chief executive officer of the Women's Division, General Board of Global Ministries, who was inducted into the Arkansas Black Hall of Fame on Oct. 21 in Little Rock. Hoover was "at the forefront of change for racial justice and equality in the United Methodist Church," and "she challenged the church to accept the leadership of women at every level, including the Council of Bishops," said Bishop Janice Riggle Huie of the Arkansas Area. Hoover joined the Women's Division in 1948 and became the denomination's top-ranking woman in 1968. She retired in 1990 and lives in her hometown of Fayetteville, AR.

To **Kathy Kruger Noble**, communications staff member of the Kansas West Conference, who has been named to the staff of United Methodist Communications as a consultant on UMC's Conference Resourcing Team.

To **Laura Simmons**, a freshman at West Virginia Wesleyan University, who has been awarded the David W. Self Scholarship by the United Methodist Church's National Youth Ministry Organization, for providing outstanding leadership throughout the church and demonstrating a vocational call to ministry.

To **Ruth J. Simmons**, currently president of Smith College, who has been named 18th president of Brown University. Simmons is

the first African American to lead an Ivy League institution.

To the newly-elected officers of the National Youth Ministry Organization (which became

the United Methodist Youth Organization on Jan. 1): **Beth Cottrill**, Charleston, WV, chairperson; and **Anna Arismendez**, Austin, TX, vice chairperson.

## FUN

**Emory hosts new Web site** United Methodist-related Emory University in Atlanta is hosting a new web site, [www.HolocaustDenialOnTrial.org](http://www.HolocaustDenialOnTrial.org). The web site follows the victory of Emory professor Deborah Lipstadt in a British libel trial with writer David Irving over her book, *Denying the Holocaust*. Funded through a Revson Foundation grant, the site includes the defense's research, the trial testimony and the judge's opinion, which found Irving to be a "pro-Nazi polemicist" who "misrepresented and manipulated historical evidence."

**Sex has consequences** That's the theme of the first nationwide teen-targeted advertising campaign from the National Campaign to Prevent Teen Pregnancy. Public Service Announcements will be disseminated as newspaper and magazine ads by the Ad Council, as postcards through Tower Records nationwide and the Ricki Lake television show and website, as banners on websites for teens, and as ads in publications, including *Teen People* and *Cosmo Girl*. The web site contains related interactive quizzes, surveys, links, and other information: [www.teenpregnancy.org](http://www.teenpregnancy.org).

For more information, contact the Campaign, 1776 Massachusetts Ave., NW, Suite 200, Washington, DC 20036. Phone: (202) 478-8500. Fax: (202) 478-8588. E-mail: [campaign@teenpregnancy.org](mailto:campaign@teenpregnancy.org).