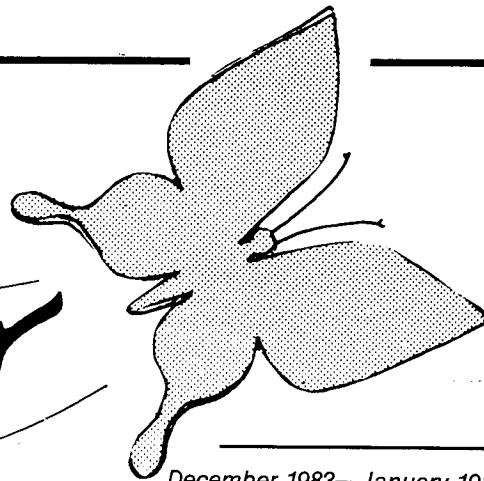


The Flyer



VOLUME V, No. 5

December 1983—January 1984

GOING FORTH TO FREEDOM

At the final meeting of the 1981-84 quadrennium, Carolyn Henninger Oehler, retiring after six years as president of the GCSRW, delivered the sermon for the communion worship. We shared it here with our readers as a gift for empowerment.

LUKE Chapter 7 Verses 36-50

One of the Pharisees invited him to eat with him; he went to the Pharisee's house and took his place at table. A woman who was living an immoral life in the town had learned that Jesus was at table in the Pharisee's house and had brought oil of myrrh in a small flask. She took her place behind him, by his feet, weeping. His feet were wetted with her tears and she wiped them with her hair, kissing them and anointing them with the myrrh. When his host, the Pharisee, saw this he said to himself, 'If this fellow were a real prophet, he would know who this woman is that touches him, and what sort of woman she is, a sinner.' Jesus took him up and said, 'Simon, I have something to say to you.' 'Speak on, Master', said he. 'Two men were in debt to a money-lender: one owed him five hundred silver pieces, the other fifty. As neither had anything to pay with he let them both off. Now, which will love him most?' Simon replied, 'I should think the one that was let off most.' 'You are right', said Jesus.

Then turning to the woman, he said to Simon, 'You see this woman? I came to your house: you provided no water for my feet; but this woman has made my feet wet with her tears and wiped them with her hair. You gave me no kiss; but she has been kissing my feet ever since I came in. You did not anoint my head with oil; but she has anointed my head with myrrh. And so, I tell you, her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown.' Then he said to her,

'your sins are forgiven.' The other guests began to ask themselves, 'Who is this, that he can forgive sins?' But he said to the woman, 'Your faith has saved you; go in peace.'

I woke up this morning with my mind stayed on freedom. And freedom seemed at that moment to be the most precious condition and the most worthy goal.

One of my treasured books contains needlework and journaling of unknown women of the early years of the United States. It is titled "Anonymous was a Woman". I'm reminded of the truth of that title in the gospel story we just heard read. Jesus is named; Simon, the ungracious host is named; but the woman, the catalyst in the story is anonymous. "A woman living an immoral life" is how she is tagged. Yet when I think about freedom, she's a model for those of us who want to move from bondage to freedom.

The story itself is compelling: Jesus is having dinner with a group of Pharisees, when a woman comes and anoints his feet with her tears and her precious oils. And Jesus, after telling a parable, forgives her sins and sends her away in peace.

WHITE KNUCKLES, CLUTCHING

Imagine with me for a moment the scenes that might very well be on either side of the story as it's recorded. I imagine her standing in the threshold with white knuckles, clutching the precious oil in one hand and the door frame with the other. Her feet, if they're anything like mine, are probably saying, "Get me out of here. What's a person like me doing in a place like this?" For she knew quite well, I'm sure, what those men would say about her. The snickering and the giggling and the pointing. She would

be, as Marge Piercy wrote: "impaled on shish-ka-bob stares, slobbering invitations and smut fires of violence".

"What," I'm sure she asked herself, "am I doing here?" Yet she went in, walking the gauntlet to kneel at Jesus' feet. And after she heard Jesus' benediction, then I imagine that she returned to her community a different person—shoulders straight, neither hiding nor flaunting the fact that she was a woman with a woman's body, eyes direct, meeting other eyes, not downcast, not shifting away, but with strong eye contact, steps firm, direct, purposeful. She'd run the gauntlet of her oppressors, they'd done the worst they could do to her, she claimed her ministry and she was free.

How often have you, how often have I either literally or figuratively stood at such a door, clenching our knuckles around the door frame and wondering if we could enter. Sometimes that room contains a budget hearing, the beginning of an advocacy investigation, a Board of Ordained Ministry, accusers challenging our solidarity with persons who are gay or lesbian, or perhaps challenging our own sexual preference or lifestyle. Perhaps we face a system which is closed, static, dehumanizing, and we know what it can do to us as we stand outside that door. We may face a boss or superior who is autocratic, unfair or insensitive.

Maybe that room contains persons who will try to discount us because English is not our first language—a place where our very right to be there is questioned because we're Black or Hispanic or Asian American or Native American or a woman. Perhaps it contains a family who no longer understands us, from whom we've been too far distanced in our journey to be accepted by them. Perhaps that room con-

(Cont. on pg. 4)

OPTIONS FOR ACTION

IT'S THAT TIME AGAIN, for Annual Conference Commissions on the Status and Role of Women and for individuals to make suggestions for action by the 1984 General Conference. A petition and a stamp are all you need to gain direct access to the Conference. Prepare two copies of your petition and mail them to

the Rev. Newell Knudson
PO Box 28809
San Jose, CA 95159

Your petition should address a specific issue and relate to only one paragraph or one issue in *The Book of Discipline 1980*. If you want to deal with several aspects of an issue, you will need to write several petitions, each related to a single paragraph in *The Discipline*, or to a single subject. **The deadline for receipt of petitions is March 1, 1984.**

Every petition is read and considered—no small task considering that more than 20,000 were sent to the 1980 General Conference. Each petition is read by the petitions secretary or the assistant and assigned to a legislative committee of the General Conference. Subcommittees read and consider the petitions and make recommendations for acceptance or rejection of each. The legislative committees then vote to concur or not concur with the recommendations and report their actions to the full General Conference. The plenary session eventually votes concurrence or nonconcurrence with the committees' recommendations.

As reported in the last issue of *The Flyer*, the General Commission on the Status and Role of Women is submitting a petition to General Conference to create a work area on the status and role of women within the local church.

About a third of the 73 UM annual conferences already have such work areas in local churches, according to informal reports received by the GCSRW.

The Nebraska CSRW has drafted legislation to be added to Paragraph 260, item 10 of the *1980 Discipline*, which reads:

"The work area chairperson on the Status and Role of Women shall keep the congregation informed as to the status and role of women in the total life of the congregation, shall initiate cooperation with the United Methodist Women, shall develop ways to inform and sensitize the leadership within the congregation at all levels that affect women, shall focus on major priorities of issues related to women and shall enlist the support of the pastor and the Administrative Council. This shall be carried out in harmony with the Annual Conference Commission and the General Commission."

NOT ENOUGH TO MAKE LANGUAGE INCLUSIVE

A recent episode with an insurance flier sent to every local church pastor illustrates that attention to inclusive language isn't enough.

The one-page document, article #4 in a series presented by the United Methodist Local Church Insurance program, was carefully edited so that the text would be gender inclusive. Then graphics were added across the tops of the two sides—an array of six stalwart figures, briefcases in hand, marching towards a sale—six distinctly *male* figures.

The staff representative to the church from Frank B. Hall & Co., of N.Y. Inc., (the insurance broker for the denomination), apologized for the non-inclusive images.

"Even when the words are inclusive, the pictures and graphics can subvert and contradict the best intentions," said Nancy Grissom Self, a member of the GCSRW General Secretariat. "Therefore, when you're monitoring, monitor the pictures as well as the words."

GENERAL CONFERENCE TO GRAPPLE WITH INCLUSIVE LANGUAGE

Members of the General Council on Ministries (GCOM) got a taste of things to come as they wrestled for five hours with the 12-page report of the Inclusive Language Task Force. GCOM will ask General Conference delegates to receive the paper "for further study and consideration."

The report, a philosophical/theological discussion of issues such as the power of language, the language of the Bible, and language about God, promises to bring controversy to the May 1984 General Conference assembly.

Nonsexist words for God are recommended within the document, entitled "Words That Hurt and Words That Heal: Language About God and About People." United Methodists are urged to be sensitive to the fact that some persons associate the word "Lord" with the male gender. The paper notes that the term "King" referring to God" is biblical, but need not be used in contemporary writing and speaking."

GCOM did accept an amendment to the document prepared by the task force, inserting the phrase "we affirm (the use of the term 'Father') in the Lord's Prayer as an important part of Christian tradition." The paper retains the suggestion that some persons may find the word "Father" "gives blessing to the sexist attitudes and practices of our church and society."

Those who resist the document claim it will create controversy and split local churches. Supporters, including Carolyn Henninger Oehler, chair of the task force, say it is a "very mild, enabling document" useful for discussion and consciousness-raising.

Recommendations made by the task force were softened by GCOM: General Conference is asked to "receive" rather than "adopt" the report. A proposal to "direct" the Board of Discipleship to use the guidelines in the development of new hymns now "commends" the report to the board.

Three directives remain among the recommendations accepted by the GCOM: that the Curriculum Resources Committee of the General Board of Discipleship develop churchwide study material, including a study guide on the report; that BOD include inclusive language study in Lay Speaker training materials; and that the General Board of Higher Education and Ministry address the issue of inclusive language in the Board of Ordained Ministry Candidacy guidebooks.

GCOM rejected a 2½-page substitute document that in Oehler's words, would have "re-established the maleness of God and by extension reaffirm human maleness as the norm."

Oehler said she feels good about the document, and hopes people will "actually read and deal with the document and what it suggests, and not bring to it the emotionalism of things not there."

The document is quite distinct from the work recently completed by the National Council of Churches on an Inclusive Language Lectionary, Oehler said. The lectionary is a liturgical tool, an alternate rendering of biblical texts, available for use by pastors and congregations in worship.

The task force paper, in contrast, is a philosophical document discussing language concerns, intended for use with contemporary reading and writing.

WOMEN RESOLVE: A VISION FOR THE FUTURE

These times breed despair. And yet the season, and indeed our entire faith, promises hope. And so we invited well-known women in the United Methodist Church, lay and clergy, to share with us and you their resolves for the coming year. We invite you to reflect on your own resolutions for 1984.

A friend once encouraged me to view New Years as a time to reflect on things that have been resolved. In the past twelve months I would say I have overcome most of my California homesickness and understand from a different perspective how my church works and the necessity for having a vision for change.

Naomi Southard

I resolve to commit, even more seriously, the stewardship of my power, both personally and professionally, in order that my life and leadership, as well as my actions and the actions of the people called United Methodists, might reflect a FACE OF HOPE to our nation and to our world.

Haviland Houston

I resolve to be open to and search for sources of hope and new life in society, church, and in my own life, so that I can counteract more appropriately the pressures which everywhere preach the acceptability of comfortableness or violence.

Carolyn McIntyre

Looking toward 1984 and beyond, I must confront a possible world holocaust of our making in this our own nation! I must work to enlist more women especially in ending nuclear weaponry and U.S. war involvement, and to seek justice in every dimension to the world's oppressed—uprooting racism, sexism and localism—thereby moving toward "One World Community!"

Thelma Stevens

I resolve to work to encourage and promote women in the church: that our primary motivation as sisters in Christ may be commitment and integrity in ministry; that support of each other, both personally and professionally, may transcend individual desires and aggrandizement; that in this bicentennial year, the pioneering struggles of our foremothers and forefathers may inspire us for new visions of women and men in authentic ministry together in the coming decade.

Rosemary Keller

I resolve to model an administrative style that invites and enables all persons to work to their fullest potential and actively participate in the decision-making process. I also resolve to encourage women and men students to join me in a personal and theological exploration of human sexuality issues and concerns.

Sharon Howell

I resolve to remain a feminist in 1984, even when the church begins to accept feminist values and processes rather than rejecting them.

Carolyn Henninger Oehler

Living in Lawrence, Kansas, and seeing "The Day After" caused me to ponder long and hard about peace in our world and why we cannot learn to love each other for what we are as human beings. We are to live together on the earth; it was created by the Great Spirit for a purpose—and I don't believe that purpose was to wipe each other out by a nuclear blast. My eight-year-old granddaughter asked during the showing, "Grandma, can this really happen?" I answered "Yes, but it doesn't have to happen if we can all learn to love and live peace with each other." I will work for peace in 1984.

Virginia Sahmaunt McGilbray

For me and for the world in 1984, the issue of peace will focus our attention. It will be our time of maturity: peace in terms of nuclear power and the role of the citizenry in controlling it, peace in terms of a new understanding of the interdependence of the nations of the world, peace in terms of love-based justice—domestically and internationally. For me and for the churches, the additional challenges of peace will center on theological understanding of justice and the requirement of involvement; and peripheral groups such as women and ethnics as they develop ever stronger networks of support around the world.

Theresa Hoover

Our oldest child graduates from high school in 1984—into what kind of world? Politically, I resolve to live and work in a manner that affirms mutual ministry—a sharing of both clergy and lay persons respecting color, gender, and lifestyles that makes real a vision of a just world.

Personally, I resolve to be quiet, to listen, to hear; I resolve to speak, confronting systems and people who would deny care to others; I resolve to act in response to my hearing and in response to the challenges within and without the church. I resolve to live realistically. I resolve to live hopefully.

Sharon Zimmerman Rader

I resolve to be sensitive to the "fullness of time" in 1984. God is doing new things daily in our midst. So often the barrage and immediacy of other timetables blunts our awareness of divine timeliness. I pledge myself to seasons, rhythms, and pulses which honor the undulating fullness of time in which God continues to birth within me new connections with all of life.

Beverly J. Shamana

In the face of the separatist ideologies dividing our church, our nation, our world, I want to address the shadows and wounds (in me and in the communities of which I am a part) which lead to fear, dehumanization, and violence. I will seek to listen more compassionately, to speak more truthfully, and to live more ecumenically.

Barbara Troxell

I have foregone making New Year's resolutions. They do not get me where I need to go. This does not mean I am free of John Wesley's admonition to move toward "perfection." During 1984, I shall try to understand what walking humbly with God means and to balance ways to do justice and to love kindness.

Louise Branscomb

I resolve in 1984 to work for transformation in my own life and in the life of the church. My impatience requires a deeper prayer life with reflection articulated more courageously. Whether elected to the episcopacy or not, I am committed to an inclusive church exhibiting the power of peace, love and justice at every level.

Leontine Kelly

Tengo una esperanza, un sueño para la Iglesia en el nuevo año. Y es que, en estos tiempos de guerra, de incredulidad, de aprehensión por lo que el futuro ha de traer, sea la Iglesia el símbolo profético que represente como deben ser las cosas, en lugar de ser solamente un espejo que refleja la sociedad en que existe.

I have a hope for the New Year, a dream for the Church. In these times of war, of uncertainty, of fear for what the future might bring, let the Church be the prophetic symbol of the way things should be and not be only a mirror which reflects the society in which it exists.

Ondina S. Gonzalez

I personally resolve to use all the creativity and energy I possess to enable the Women's History Project to continue. And I hope and pray in this bicentennial year The United Methodist Church will act on its commitment to recover the history of our faithful women by funding the Women's History Project of the General Commission on Archives and History for the next quadrennium.

Carolyn Gifford

I resolve to do something each day for the cause of peace in the world. Unless we learn soon those things which make for peace, we can forget about plans for the future, including good resolutions. Best wishes for a happy new year.

Marjorie Matthews

(Cont. on pg. 7)

GOING FORTH

(Cont. from pg. 1)

tains friends who look amused or amazed or afraid when we say, "I'm a feminist."

DOORS TO OUR FREEDOM

We stand at many doors, wishing we were standing elsewhere, and yet I'm suggesting to you that those very doors may be the doors to our freedom. One of the persons on the World Council of Churches Assembly Delegation from the United Methodist Church of this summer was Emilio de Carvalho, currently the Bishop in Angola. And Emilio exemplifies for me a free person. He was imprisoned by the Portuguese during the end of the colonial rule in Angola and he was tortured, often and extremely. And he came out of that a free man—there's nothing more you can do to him, it's all been done. And so his witness and his stance is clear and pure and clean. He ran the gauntlet, they did their worst, and he came out the other side a free man.

Carter Heyward is someone whom I met at the United Methodist Women's Seminar in 1975. Carter was labeled like the woman in the story. She was called an "irregularly ordained Episcopal priest". You remember the time, I'm sure, when some women were ordained by maverick bishops in the Episcopal Church. And Carter tells the story of serving communion, at a communion rail, where persons came and knelt and she placed the host in their hand and served the communion that way down the rail. As she got to one man, he took her hand and dug his fingernails as hard as he could in that hand and said, "May you be damned to hell", and Carter continued to serve the sacrament on down that row, and continues today, I believe, in a ministry which is on the cutting edge of what it means to be a woman in the church. They did their worst. What could be worst than for someone in the midst of the sacrament to utter words like that? And yet, Carter continued her ministry and continues it to this day—free, I think, through that experience because she didn't try to avoid it.

There are many persons here whom we could name, and I actually have some names on my paper but I'm not going to read them—we name them in our hearts—persons who have run the gauntlet, who have stepped through the door and are free because they faced the oppressors and their oppressions and overcame them.

We'll attempt at General Conference to decide ministry questions. Questions like, what is the role of a diaconal minister? Who can be ordained? Who is worthy or unworthy to receive the ordina-

tion of the church. Those are, I am sure, important questions but they're not my questions. I already know who the ministers are—they're us. We are the ministers in this church. No one through any organizational decision confers or denies ministry to any of us.

RUN THE GAUNTLET

So that my question is "What is *your* ministry". Can you let go of that door frame and walk through the door that will lead to your ministry and to your freedom in Christ? You'll find it, I believe, by taking the worst they can dish out, running the gauntlet and coming out the other side: to avoid the gauntlet is to forego the freedom. All they can do is kill you, they cannot take away your freedom.

One of the powerful speakers at the World Council Assembly was Dorothee Soelle from West Germany. It was ironically amusing to hear the German theologians, many of whom have traditionally set the ecumenical pace, at least theologically, complaining that at Vancouver there was no German theologian who spoke. Only Dorothee Soelle! She is from Hamburg, now lecturing in the United States. She was one of the most popular, most quoted and most controversial figures at the World Council of Churches. And she was controversial because she talked, not only about those persons in what we call the Third World who are needy, who need food, shelter, clothing, development; instead she focused on those of us in the First World and talked about our poverty, and a lot of us didn't want to hear what she had to say. She talked about the spiritual emptiness of people in the First World.

"Nothing delights us, nothing moves us deeply, relationships are superficial and interchangeable, hopes and dreams go no further than our next holiday trip. For the majority, work is unsatisfying, pointless and boring. For most people in the First World", said Dr. Soelle, "life is more like a long death lingering over many years. It is pain-free; there are pills to spare, afterall; it is feeling free: 'Don't be so emotional' is an expression of strong disapproval in our culture. . . It is a life without grace because it is a life seen as self achieved, not as a gift from the Creator. It is a life without a soul lived in a world which calculates everything in terms of what it's worth. Nothing is beautiful and a source of happiness for its own sake. The only thing that counts is what you can get for it. We are empty and at the same time surfeited with superfluous goods and products. There is an odd relationship between the many objects we put back and consume and the emptiness of our real existence."

And then she uses this image. "Think for a moment of a traffic jam, everyone sitting alone inside their own tin can, slowly and aggressively edging their way forward. (That's how I get to work everyday). Frustration and hatred of the people in front and the people behind is the normal reaction. This is an image of the emptiness of life in the rich world." That's only some of what she said. You can understand why not everybody had ears to hear that, but the life she described is not ministry. The avoidance of pain, the avoidance of emotion, the avoidance of the gauntlet and the challenge is misery and bondage, rather than ministry and freedom. Instead of seeking relief, we seek Christ and that takes us through the door of oppression to freedom. Remember the story once more: the woman's gauntlet ended at the feet of Christ. There was freedom, there was wholeness, there was peace. The kind of peace that comes from being centered rather than anesthetized.

THE STUFF OF TRUE LIBERATION

The way to freedom is through the pain, the ridicule, the rejection, the misunderstanding. We neither seek it nor run from it, yet it is the stuff of which true liberation is made. Having gone through that door, having run that gauntlet, having been centered in that peace, we can declare:

I am a Christian feminist.

I believe that women and men are equal before God.

I will spend my life in the struggle for my own freedom and for the freedom of my sisters and brothers.

I am committed to a women's movement which will deal with an attempt to eradicate racism.

I know that hierarchy and patriarchy must fall before the power of God's community and God's shalom.

I know that my strength comes through the community empowered by the Holy Spirit.

I know that the connections made with companions on the journey to freedom will hold firm and not be broken.

And I believe that my journey ends at the feet of Christ and that He offers to me a benediction of peace.

I ask you to help me with the final words; I'm not sure I can say them by myself:

"And the ones who've gone before us will show us the way,

and the one's who follow after will welcome the new day,

and the ones who've gone before us will join in the chorus when we do, when we make it through". Amen.

© Dorie Ellzey —September 23, 1983

HOW TO SURVIVE IN A "CHURCH" THAT DOESN'T WANT YOU (or that may be trying to "do you in")

suggested by Ann Patrick Ware, Roman Catholic Sister

DO'S AND DON'T'S OF SURVIVAL

- ★ **DO** remember that "church" is immensely broader than "hierarchy." Church includes all those marvelous friends you have who understand, who support, who protest.
- ★ **DO** see what it is that you *need* from the institutional church (is it comfort, liturgy, guidance?) and if what is being offered by the institutional church is oppressive to you, take steps to fulfill those needs elsewhere.
- ★ **DO** get in touch with others who feel as you do and talk it all out.
- ★ **DO** select a specific area of protest and focus your actions there—at least for a while—e.g., sexist language, getting your salary raised, etc. In other words, pick your fights.
- ★ **DO** remember that, having been victims for so long, we may easily have internalized ways of oppressing others ourselves. Watch like a hawk for competitive behavior and all the techniques of the "put down."
- ★ **DON'T** let a single occasion go by without protest when "church" is used as synonymous with "hierarchy" or "pope."
- ★ **DON'T** continue to support or attend what you find blatantly sexist. Remember that if it were as overtly racist as it is sexist, you wouldn't be caught dead there.
- ★ **DON'T** fall into the trap of "hearing both sides" or "equal time." Why should we have to hear the rapist's side of the story?
- ★ **DON'T** feel that you have to take on every abuse at once. The oppression is so widespread it is overwhelming, and one can quickly become dispirited.
- ★ **DON'T** "trash" other women (and certainly never in public)—even those farthest away on the ideological spectrum.

If trouble looms and you become a target for disciplinary action:

- ★ **DO** consider resistance from the very first moment in what may prove to be an altercation, e.g., you don't have to return calls.
- ★ **DO** conserve your energy.
- ★ **DO** insist on having everything in writing.
- ★ **DO** agree on the agenda in advance.
- ★ **DO** meet on your own turf.
- ★ **DO** remember that you can always get up and leave.
- ★ **DO** consider going to a meeting "wired" if taping is forbidden.
- ★ **DO** send copies of "memos" all around the place for protection and mark clearly to whom the copies are going.
- ★ **DO** stall and delay if someone is pushing a deadline on you.
- ★ **DO** ask for clarification when mystifying words are used, e.g. faith, authority, Holy Mother, the church, obedience, Communist.
- ★ **DO** plan different scenarios.
- ★ **DO** consider the worst thing that can happen, i.e. count the cost.
- ★ **DO** remember that humor is a marvelous tonic. The greatest pomposity is deflated when shown to be ridiculous.
- ★ **DON'T** go to any meeting unprepared.
- ★ **DON'T** go to any "fight" alone.
- ★ **DON'T** let yourself be called "out of order."
- ★ If you do business on the phone, **DON'T** let telephone conversations go by without writing an aide-memoire as to what was agreed upon (or transpired) and get the memo out at once to the other party and to a third party whom you can trust.
- ★ **DON'T** let the agenda be changed without your foreknowledge and consent.
- ★ **DON'T** play by someone else's rules, especially Roberts Rules of Order, unless you are an expert and you choose to be so bound.
- ★ **DON'T** let yourself be "named" or "labelled" e.g. "renegade," "heretic," "you people."
- ★ **DON'T** let yourself be bound by "confidentiality," if it is being used to thwart justice and truth.
- ★ **DON'T** let yourself be pushed into an either/or situation. There is an alternative: neither.
- ★ **DON'T** make agreements on the spot. Say you will consult—with your lawyer—if you wish!
- ★ **DON'T** presume that what you mean by a word is the same as what someone else means.
- ★ **DON'T** let bitterness creep in. It wither and debilitates the spirit—and we need all the Spirit we can get!

ON THE CALENDAR

Jan. 10-13 **EXECUTIVE STAFF CONFERENCE.** Sponsored by Church Women United annually for women executives in national Protestant denomination offices. With psychotherapist, lecturer and writer Anne Wilson Schaefer. At Stony Point Conference Center in Stony Point, NY. Cost: \$145. Write Executive Staff Conference, CWU, 475 Riverside Dr., New York, NY 10115. Attn: Patricia Roache.

Feb. 17-19 **THE FEMALE FACES OF GOD.** Leaders Linda Clark and Susan King will use Old and New Testament text, fairy tale materials, mythical material, art and movement to explore the lost forgotten female faces of God. Cost: \$85. At KirkrIDGE, R.D. #3, Bangot, PA 18103.

March 2 **WORLD DAY OF PRAYER.** Sponsored by Church Women United.

April 2-4 **TRANSCENDING THE DIFFERENCES: A SEMINAR FOR WOMEN IN MINISTRY.** Write the Intentional Growth Center, Box 67, Lake Junaluska, NC 29745.

April 17-21 **SECOND INTERNATIONAL INTERDISCIPLINARY CONGRESS ON WOMEN.** In Groningen, The Netherlands. Write Dr. Christian Clason, Sociologisch Instituut, Rijksuniversiteit Groningen, Grote Markt 23, 9712 HR, Groningen, The Netherlands.

June 19-23 **FREE INDEED—THE FULFILLMENT OF OUR FAITH.** Con-

ference of the Evangelical Women's Caucus, at Wellesley College, Wellesley, MA. Workshops in areas of the creative arts, social action, spirituality, theology. For information write

June 24-28 **NATIONAL WOMEN'S STUDIES ASSOCIATION.** At Douglass College, New Brunswick, NJ. Write Women's Studies Program, Voorhees Chapel, Douglass College, New Brunswick, NY 08903.

July 19-23 **1984 ECUMENICAL ASSEMBLY OF CHURCH WOMEN UNITED.** At Purdue University, West Lafayette, IN. Write CWU Assembly, CWU, 475 Riverside Dr., Room 812, New York, NY 10115.

OVATIONS

To **PEGGY BILLINGS**, who was elected deputy general secretary of the Board of Global Ministries (BGM) for the World Division, and to two new associate general secretaries at the board: **NORMA KEHRBERG** (United Methodist Committee on Relief) and **JOSEPHINE HARRIS** (Mission Personnel Resources Program Department).

To **MILDRED RANDALL**, professor emeritus at United Methodist-related American University in Washington, DC, and a member of the denomination's Infant Formula Task Force, who was honored by the American Dietetic Association for excellence in her field.

To **THERESA HOOVER**, deputy general secretary of the BGM Women's Division, who was honored for 35 years' service to the division.

To **HEA SUN KIM**, who was ordained deacon in the Baltimore Annual Conference. The first Korean woman to be ordained in the UMC, she serves at the Korean UMC Church of Washington in Bethesda, MD.

To **BARBARA SAWYER**, who was named Associate Council Director of the Oregon-Idaho Annual Conference, with basic responsibilities for Discipleship ministries. She is the first layperson and first woman to serve in an executive staff position in the conference.

To **MEREDITH A. CARR**, of Nashville, who was appointed assistant managing editor of general publishing for Abingdon Press, the book publishing unit of The United Methodist Publishing House.

To **SHERON L. COVINGTON**, who has joined the editorial staff of the *United Methodist Reporter* as a writer. She recently earned a Master of Theology degree, concentrating in religious communications, from Perkins School of Theology in Dallas.

To **KAREN YOUNG COLLIER**, who has been named associate coordinator of interpretation for the United Methodist Curriculum Resources Committee of the Board of Discipleship.

To **WESLEY THEOLOGICAL SEMINARY** in Washington, D.C. for the establishment of a center for Religion and the Arts, and to **CATHERINE A. KAPIKIAN**, the artist-in-residence at the seminary since 1979, who will direct the center.

To **DALILA CRUZ**, formerly an Associate General Secretary for the General Council of Ministries, who has been elected as the Executive Director of MARCHA—the Hispanic caucus of the United Methodist Church.

To **LEONTINE T.C. KELLY**, assistant general secretary for the Board of Discipleship, who has been endorsed for the episcopacy by the Southeastern Jurisdiction of Black Methodists for Church Renewal.

To **EVELYN BURRY**, former field executive of the Connecticut Council of Girl Scouts, who has been named director of development of leaders in congregations for the General Board of Discipleship.

To **WANDA DANNEY DOTY**, a director of career planning for Native American students at California State University in Long Beach, who has been named director of the National UMC Native American Center (to be located at Oklahoma City University). Doty is a member of the Choctaw tribe from Oklahoma.

To **CLAIRE CUNNINGHAM**, who has elected president of the North Texas Annual Conference Board of Trustees. She is a former chairperson of the conference Commission on the Status and Role of Women.

To **NORMA KEHRBERG**, a community health worker in Nepal, India, who has been elected to head GBGM's UMC Committee on Relief.

RESOLUTIONS

(Cont. from pg. 3)

My resolution for 1984, is to be able to listen and understand the cry of the people, even the unspoken words, so that I can interpret it better and be more effective in the ministry God has given to me.

Mi deseo por el año de 1984 es poder escuchar y entender mejor el clamor de la gente aún cuando este no esté vocalizado de manera que pueda interpretarlo mejor y ser más efectiva en el ministerio que Dios me ha dado. **Yolanda Rivas**

Looking toward 1984, I intend to take roots. Two years or rapid changes make the need for roots of great importance. I resolve to be loving and caring of Hispanic women in the local church, to be supportive of women's concerns in the Rio Grande Conference and to invest my energies toward the best possible national consultation of Hispanic women. I resolve to continue to be a sister to all.

Viendo hacia 1984, daré un paso firme. Dos años de cambios rápidos exigen tomar decisiones de gran importancia. He resuelto considerar como más las necesidades de las mujeres hispanas de las iglesias locales, darle me respaldo a los asuntos femeniles en la Conferencia de Río Grande y usar mis energias para lograr lo mejor que se pueda en la consulta nacional de mujeres hispanas. Resuelvo continuar siendo una hermana para todos. **Lydia Salazar Martinez**

If, as Peggy Way reminds us, that ministry is "gentling this bruised world", then my personal New Year's resolutions this year will be forms of "gentling myself";

- At least one feminist novel and one book in feminist spirituality read each month;
- No longer "working at play" but more *playing* at play and "playing at work";
- More time *alone* to get acquainted with "a new friend";
- Caring *less* about the issues where my passion takes me. . .

Jeanne Audrey Powers

I promise to work harder for my church and for peace among all people. Keep my perspective. Laugh a lot. Spend time with family and friends. Respect those whose opinions differ. Remember that workers are more important than machines; young soldiers more important than wars which generals plan. **Peggy Billings**

I have sacrificed greatly in order to work, raised my children and become educated. Now I am a professional and my new year's resolution is to balance my professional life with the personal. Taking time for friends, family and myself will have as much priority as my profession. I hope to serve Jesus Christ not only through my profession but the whole of my life.

The following is a resolution my husband thought I would make: to complete the conversion process of my husband from machismo to mutuality. **Nancy Yamasaki**

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Next issue: February 1984 Patricia Broughton, Editor

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SELECTED RESOURCES

INCLUSIVE WORSHIP RESOURCE PACKET. Assembled by the Executive Secretary of the Lutheran Women's Caucus, the packet includes essays (on the gender of God and adaptation of scripture), sermons and meditations, sample worship aids, new worship music, and an annotated bibliography. Available for \$7.50 for non-members from the LWC office, 1124 South Ashland, Chicago, IL 60607.

WOMEN AND ECONOMIC JUSTICE: A RESOURCE PACKET. Includes Biblical reflection, study guide, information on economic situations relevant to women, and a help section on how to minimize the stress factors of unemployment. Available for \$6 from COWAC, 475 Riverside Dr., Rm. 1151, NY, NY 10115.

BREAD AND ROSES. New filmstrip created for use with any program emphasizing women and economic justice. Tracing the entry of women into the world of work, the filmstrip shows how women's work remains underpaid and undervalued. Cost: \$14.50 prepaid from COWAC (address above).

WOMEN'S MUSIC NEWS. For Midwesterners, this newsletter lists up-and-coming women's concerts and musical events; for others, it can be a valuable source of women's records and tapes which are probably not available at local record stores. The newsletter is published by Midwest Women's Music Distributors, Inc., a women-owned business committed to promoting "women's music" (music by and about women) and other independent and alternative artists. Call or write them, 207 E. Buffalo St., Suite 545, Milwaukee, WI 53202. Phone (414) 278-0066.

LEADERSHIP DYNAMICS. Catalog published by Dr. Lois B. Hart, a management consultant, lists books ("The Sexes At Work: Improving Work Relationships Between Men and Women"), articles ("Women: how high is your risk potential?"), cassettes (on play, divorce, humor) and training materials in the areas of personal growth, group dynamics, and interpersonal relationships. Write Leadership Dynamics, PO Box 320, Lyons, CO, 80540. Phone (303) 823-5146.

WOMEN'S COLLECTION NEWSLETTER. Published by the Women's Collection of the Special Collections Department of Northwestern University Library, Evanston, IL 60201, this newsletter describes just some of the holdings of this extensive collection of women's periodicals and feminist ephemera. The collection keepsers welcome researchers and donations of relevant materials. Write librarian Sarah Sherman for copy of newsletter.

THE GOOD MIND. This brand-new videotape, a pioneer effort exploring common elements in Native American religious beliefs and modern day Christianity, grew out of a consultation on curriculum needs with UM Native American leaders. Available from Cokesbury, room 248, 201 Eighth Ave. S., Nashville, TN 37202, for \$30.

RESOURCES ON WOMEN AND ECONOMICS. Pamphlets such as an "Economic Agenda for Women," (\$2) and "Social Security is a Women's Issue" (\$2) are available from WEAL, Suite 822, Washington, DC 20005. Write for a list of publications.

INCLUSIVE LANGUAGE LECTIONARY. This long-awaited, highly-controversial book of readings for "experimental and voluntary use" in churches is finally out! Prepared by the Inclusive Language Lectionary Committee of the National Council of Churches, the book (Readings for Year A) includes both an introduction and appendix explaining the rationale behind word changes. Available through John Knox Press, The Pilgrim Press, and The Westminster Press for \$7.95.

COMMISSION TALENT SCOUT

VACANCY IN HOMILETICS, BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Candidates with significant preaching ministry, effectiveness in teaching others to preach, and theological depth, send applications to: Associate Dean, BU STH, 745 Commonwealth Ave., Boston, MA 02215.

TREASURER/VICE PRESIDENT OF FINANCE, THE UNITED METHODIST PUBLISHING HOUSE. Administers the financial, credit and collections, insurance, accounting, auditing, tax, budget, data processing, payroll and related activities. Requires MBA degree and CPA certificate, ten years of financial management experience, human relations skills, UMC membership. Send resume to Employment Office, UM Publishing House, 201 Eighth Ave., South Nashville, TN 37202. Call (615) 740-6294.

GENERAL SECRETARY, UNITED METHODIST COMMUNICATIONS. Directs and administers UMCCom: external and internal communication and promotion. Manages staff of about 100 persons in five locations, oversees budget of \$5.6 million. Requires bachelor's degree (graduate degree in communications or theology desired), professional experience in communications, administration, UMC membership. Deadline for applications: Dec 31, 1983. Contact the chair of the Search Committee, George Koehler, Gateway Communications, Inc., Suite 612, Executive Building, Cherry Hill, NJ 08002.

PROGRAM ASSOCIATE, COUNCIL ON MINISTRIES, WISCONSIN ANNUAL CONFERENCE. To work in stewardship and mission areas. Contact Virgil Kasper, 502-11th St., Baraboo, WI 53913. Phone (608) 356-8372 (office) or (608) 356-8012 (home).

ASSOCIATE GENERAL SECRETARY, GENERAL COUNCIL ON MINISTRIES. With team of other Associates, responsible for diagnosis, goal setting, analysis, implementation and evaluation of projects. Must be United Methodist. Salary range: \$32,900 to \$38,500 (includes housing). Submit nominations/applications to Bishop Dwight E. Loder, President, GCOM, 601 West Riverview Ave., Dayton, OH 45406.

ASSISTANT PROFESSOR OF PASTORAL CARE, UNIVERSITY OF DUBUQUE THEOLOGICAL SEMINARY. Responsible for teaching pastoral care and counseling to M.Div., M.A., and D. Min. students; participation in continuing education events and liaison for student in Clinical Pastoral Education programs. UDTS seeks candidates with doctorates and pastoral experience. Deadline for applications: Feb. 15, 1984. Position begins September, 1984. Inquire with Office of the Dean, UDTS, 2000 University Ave., Dubuque, IA 52001.

NATIONWIDE WOMEN'S PROGRAM ASSOCIATE, AMERICAN FRIENDS SERVICE COMMITTEE. Assists with overall feminist program development process throughout AFSC, including infusing Third World feminist perspectives in AFSC policies and structures; works on NWP newsletter. Requires commitment to AFSC goals and feminist principles; experience working in Third World communities and organizations; strong communication skills. Application deadline: Jan. 15, 1984. Write AFSC Personnel Office, 1501 Cherry St., Philadelphia, PA 19102. Phone (215) 241-7105.

EDUCATION AND MUSIC POSITIONS. Division of Diaconal Ministry, Board of Higher Education and Ministry, publishes a monthly listing of openings. Write PO Box 871, Nashville, TN 37202. Phone (615) 327-2700 Ext. 215.

MANAGINE EDITOR, THE INTERPRETER. Opening with national UM program journal published by United Methodist Communications, editorial offices at 601 W. Riverview Ave., Dayton, OH 45406. Phone (513) 222-7087.

RESEARCH ASSOCIATE AND VISITING LECTURER, HARVARD DIVINITY SCHOOL. Requires full-time residence at HDS while carrying out a research project. Eligibility: Ph.D. Salary: \$18,900 for September 1, 1984 to June 30, 1985. Submit, in addition to application, a description of the proposed research project and a sample of recent work. Application forms from Constance H. Buchanan, Director of Women's Programs, HDS, 45 Francis Ave., Cambridge, MA 02138.

the commission on the status and role of women
the united methodist church

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