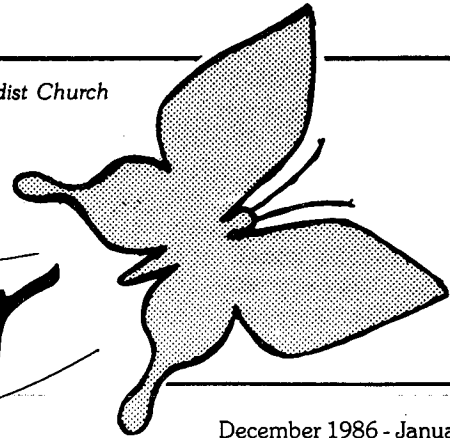


The Flyer



Volume VIII, No. 5

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Claiming Our Connections: Empowering One Another

Expectations are running high as the first three GCSRW regional training events for Annual Conference CSRW teams begins January 16 in Orlando, Florida. Teams of six persons, including two members of the Annual Conference Commission on the Status and Role of Women, two local church work area chairpersons, and two cabinet or conference staff members, are meeting for three days with the theme, "Claiming Our Connections: Empowering One Another."

In preparation for the event, registrants provided the General Commission on the Status and Role of Women with a list of expectations. Annual Conference Commissions indicated the need for basic training, help with interpreting CSRW to the conference, information on how a non-programming agency operates, ways to connect women who are geographically separated, strategies for implementing "Words That Hurt, Words That Heal."

Local church work areas stated a need for support, basic information to get started, materials to interpret the work area, suggestions for consciousness-raising.

Conference staff and cabinet members need help with getting clergy/laity to value the work area, strategies for presenting materials, interpreting the inclusive language issue, ensuring the inclusion of women on conference boards and agencies.

Platform leadership for the Jan. 16-19 event will be provided by Forrest Stith, GCSRW member and bishop of the New York West Area, and Lynne Josselyn, former GCSRW member, who recently completed a six-year term as a Maine Conference district superintendent, now a Ph.D. candidate to Drew University.

Stith and Sharon Zimmerman Rader, former West Michigan conference program staff, now a pastor at University Church, East Lansing, MI, will provide leadership Jan. 23-25 at the second event near Pittsburgh, PA. At the third event, Mar. 27-29, near Denver, leadership will be provided by Stith and Carolyn Henninger Oehler, former GCSRW president, now Northern Illinois Conference Council Director.

Workshops within each event will provide

opportunities for networking with others sharing the same position, within Annual Conference teams, and around issues.

Cost for registration, room and board at each event is \$75, with limited space at all three sites. A \$25 non-refundable deposit secures registration. The GCSRW, out of its "Empowering Women for the Second

Decade" fund, is underwriting the cost for the two local church persons designated by the ACCSRW. An additional \$9,000 was made available from the general operating budget for limited travel assistance for the team of six.

For more information write the GCSRW, 1200 Davis St., Evanston, IL 60201.

Statistics Show Correlation Between Female Faculty, Students, Courses

A "definite" correlation exists between the number of full-time female faculty, the number of courses relating to women's concerns, and the number of female students at United Methodist schools of theology, according to a survey conducted by the Director of Women's Concerns at Perkins

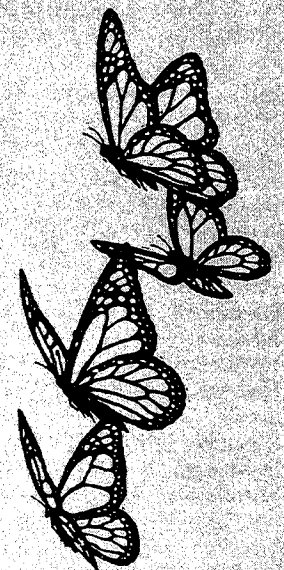
School of Theology.

Helen D. Musick requested statistical information for 1985-86 from all the United Methodist schools of theology and several evangelical schools. Below is the information she compiled, with the schools listed alphabetically:

United Methodist schools of theology*
1985-86 Women's Courses, Faculty, Enrollment

| | courses on or relating to women studies | full-time women faculty | women student enrollment |
|-------------------|---|-------------------------|--------------------------|
| Asbury | 2 | 0 | 10.6% |
| Boston Univ. | 3 | 6 | (M. Div.) 29% |
| Candler | 5 | 4 | 25% |
| Claremont | 5 | 1 | 56% |
| Drew | 4 | 5 | 50% |
| Duke | 2 | 2 | 30% |
| Fuller* | 4 | 5 | 38% |
| Garrett | 6 | 6 | 68% |
| Gordon-Conwell* | 2 | 1 | 22% |
| Iliff | 3 | 6 | 40% |
| Methesco | 0 | 4 | 45% |
| Northern Baptist* | 4 | 1 (6 adjunct) | 35% |
| Perkins | 6 | 3 | 31% |
| St. Paul | 6 | 5 | 50% |
| Trinity* | 3 | 1 | 12% |
| United | 11 | 4 | 37% |
| Wesley | 3 | 6 | 60% |

(*including four evangelical schools of theology)



Options for Action

Hawaii District CSRW—The district CSRW, part of the California-Pacific CSRW, co-sponsored with the Council on Ministries a consciousness-raising workshop for United Methodist clergy. Nine male clergy attended the three-hour workshop, which included a talk on the "Women's Liberation Movement: Feminist Theory and Feminist Politics," by Alice Yun Chai, Associate Professor of Women's Studies Program at the University of Hawaii and district CSRW director; a slide-tape show on picture brides; a talk on "Sexual Hierarchy and Language in UMC," by Carolyn Stapleton; a poem about men's support groups, led by James Swenson, Hawaii district superintendent; and a men's consciousness-raising session facilitated by Yun Chai and former district superintendent Bob Kesler.

Northern Illinois—The CSRW's fall event, a retreat entitled "Claiming the New Earth," was co-facilitated by Beverly Reddick, program consultant for the Iowa CSRW, and Carolyn Henninger Oehler, Northern Illinois conference council director and past president of the GCSRW. The retreat focused on community-building in the conference, exploring feminist perspectives in theology, engaging in Bible study and worship, and learning how to be change agents from inside the system.

Northern and Southern New Jersey—Virginia Ramey Mollenkott, Biblical feminist

North Alabama—In a joint effort with the Board of Ordained Ministry and the Commission on Religion and Race (CORR), the CSRW sponsored a "Bishop's Forum on Open Itinerancy." Format included a keynote address by Bishop Lloyd Knox, panel discussion on open itinerancy, and small group discussion. The CSRW also sponsored, along with the CORR and

author and speaker, keynoted the 1986 consultation sponsored by the New Jersey Area CSRWs. Included in the day-long program, "Celebrating the Inclusive Gospel," was a hymn-sing, led by Paul and Trudy Griffith, and workshops on "Inclusive Images of God and People in Scripture," "Inclusive Language in Liturgy and Worship," and "Introduction to 'Words that Hurt, Words that Heal' Study Guide, and its Use in Local Churches."

Northern New York—Sixty-one persons in three districts, including women and men, lay and clergy, participated in CSRW-sponsored workshops designed to train local church representatives. Workshops focused on language, roles in the church, and inclusiveness of persons without regard to sex, race, age, and handicapping conditions.

North Indiana—Planning for next year's Annual Conference includes interpretation about women in ministry in a broad sense. The CSRW is seeking to tell the stories of laywomen as well as of women clergy. Work has begun on a slide show. The CSRW also updated its booklet, "Introduction to Local Church Work Area: Status and Role of Women," which uses a question and answer format to address the importance of the work area, its biblical basis, why women's issues are important to the church, differences from United Methodist Women,

Church and Society, a joint retreat on racism, sexism and classism.

In its report to the 1986 Annual Conference the CSRW described its monitoring of local church Boards of Trustees; *The Book of Discipline* states that at least one third of each local church board shall be laywomen. Results are below:

**Woman's Membership on Local Church Boards of Trustees
North Alabama Annual Conference**

| district | # churches with at least 1/3 women | # churches with at least 1 women | # churches with no women | # churches not reporting |
|--------------|------------------------------------|----------------------------------|--------------------------|--------------------------|
| Albertsville | 36 | 23 | 20 | 26 |
| Anniston | 32 | 12 | 11 | 11 |
| Birm' h East | 15 | 18 | 11 | 6 |
| Birm' h West | 11 | 17 | 31 | 0 |
| Decatur | 10 | 17 | 47 | 0 |
| Florence | 8 | 0 | 12 | 33 |
| Gadsden | 32 | 23 | 27 | 0 |
| Huntsville | 42 | 20 | 0 | 0 |
| Jasper | 30 | 15 | 33 | 4 |
| Roanoke | 32 | 28 | 34 | 6 |
| Sylacauga | 1 | 25 | 31 | 0 |
| Tuscaloosa | 46 | 24 | 14 | 0 |
| | 295 | 222 | 271 | 86 |
| | 33.8% | 25.4% | 31% | 9.8% |

inclusive language, responsibilities of local chairs, and ideas for activities.

Pacific Northwest—The CSRW is working with United Methodist Women through the Conference Supportive Community Coordinator to have a workshop on "Women in the Church Today" at the conference School of Discipleship. Writes the CSRW chair: "We are concerned that churches do not know their women constituents: age range, employed, mothers, etc. Then they really have not learned how to provide support groups and how to make them supportive rather than working groups in the church. Women are so used to thinking of 'doing for' rather than being 'supported by' their church."

Southern Illinois—A video tape of a training event with the Central Illinois CSRW was made for the conference Media Resource Center for use by CSRW members and local church status and role of women chairs. Training local chairpersons is the top priority for the CSRW; members are holding district training events. Other plans include support for ethnic minority laywomen, recruitment of women clergy, support for women seminarians, and support for a retreat for women clergy and women diaconal ministers.

Southwest Texas—District representatives, responding to concerns for battered women, will call on the battered women's shelters in their areas to get information on the availability of shelter, alternatives if shelter is unavailable, protection from further violence, local church help with funding, legal assistance available, children.

Six to eight clergy spouses will be invited to the next meeting to talk about their issues; the commission is looking at appropriate advocacy for clergy couples and spouses.

Virginia—A video examining how language can hurt people and limit God has been developed by the Virginia CSRW. The video shows an adult church school class discussing inclusive language for people and God. The tape concludes with offering the study guide, "Words That Hurt, Words That Heal: Language About God and People," for further exploration. The CSRW plans to have one or two video tapes available in each district, and possibly an instructional leaflet to accompany the tape.

Holston—A list of CSRW activities to support local church work areas includes:

- regular mailings (including "the Flyer")
- sending packets
- lobbying with district superintendents about importance of every church having a status and role work area
- getting names of SRW chairpersons from district superintendents
- retreat or convocation for local church chairs and others interested in women's issues in church

What's At Issue?

The Struggle for Inclusive Language

by Carolyn Henninger Oehler

In writing about the character of Celie from her novel, *The Color Purple*, Alice Walker tells of her search for Celie's language. This nearly illiterate Black woman whom Walker brings to life so vividly speaks and writes in a dialect which the author feels is critical to her life. Walker writes: "For it is language more than anything else that reveals and validates one's existence, and if the language we actually speak is denied us then it is inevitable that the form we are permitted to assume historically will be one of caricature, reflecting someone else's literary or social fantasy. . . ." (Ms. magazine, Dec. 1985, p. 72)

Just as the being of a character created for a novel is revealed in her language, so are being and identity revealed or concealed in the language and images we use in liturgy, hymnody and communication in church. Ultimately language reveals or distorts identity and our perceptions of identity and reality. When we are speaking of our own identities and the identity and nature of God, language is very significant indeed.

Language both shapes and reflects our reality. The ability to use language is tied to our ability to think. Awareness and consciousness of oneself as a separate person and of others takes place in language. We can live in the present, remember the past and contemplate the future because we have the ability to use language.

Why change language?

To change language can have several implications. We may need to change language to express a changing reality. For example, those of us like me who are learning to use computers are learning to use words like "modem," "chips," "interface," "memory," and "software" to describe a reality that was only dreamed of a generation ago. In this way language and meaning change as the realities change.

Language can also shape reality. Call a little boy "bad" or "stupid" often enough and he'll probably grow up to be what he is called. Tell generations of women they can't function without a male protector, call them "helpless," "dependent," "irrational," "subservient," and they will probably prove the words correct. Then after the words we use become self-fulfilling, we can say, "I'm only describing reality." "He is bad." "She is dependent."

So the language we use both reflects and

shapes reality. Generic language in particular reflects the reality that male categories are seen as universal and normative. In so-called generic language "woman" becomes absorbed into "man" and becomes invisible.

The generic absorption of the woman into the man is reflected in several key areas of our common life. In the traditional marriage ceremony the two become one, and, of course, the "one" is the man. British common law is built on the assumption that woman, her identity and possessions, belongs to a man — father or husband or son.



Carolyn Marshall, president of the Women's Division, General Board of Global Ministries, told me of a recent experience she had after having an accident with her car in Louisiana. When she tried to get it fixed, the car dealer asked her, "Are you married?" She said, "Yes." "Is your husband living?" he asked. She said, "Yes, but he is in Indiana." "Then I can't talk to you about this car," he said. "I have to talk to your husband. The law forbids me to talk with you about this car when you have a husband who is living." That was not ten years ago, that was two years ago.

Generic man, invisible woman

In their book *Work and Women*, Casey Miller and Kate Swift report on a 1972 study at Drake University to test the assumption that the generic "man" is generally under-

stood to include women. In the test some 300 college students were asked to collect pictures from magazines and newspapers to illustrate sociology texts. Half the students were to find pictures for chapter headings like "Social Man," "Industrial Man." The other half were given corresponding headings like "Society," "Industrial Life," and "Political Behavior."

The pictures selected by the students showed that the use of the word "man" evoked images of males only. Women's contributions to these major areas of common life were filtered out in the use of the generic. In some cases the difference reached magnitudes of 40 per cent. The sociologist concluded that when we use the word "man" generically people do tend to think male and not to think female.

I recall when the General Commission on the Status and Role of Women petitioned General Conference to get both male and female pronouns for bishop into the *Book of Discipline*. That action preceded the election of any woman to the episcopacy in The United Methodist Church. I believe that change in language helped shape a consciousness that allowed people to think that a bishop could, in fact, be a woman, and a woman, in fact, would be a bishop. We experienced the same thing with the term "clergywoman." To use the term is to describe a growing reality and to give people an understanding that that reality can exist. So we have a cycle — language building on reality which builds on language and so forth.

Fury and fervor: letters on language

One of the bonuses that I received in chairing the Language Guidelines Task Force for the General Council on Ministries was the letters I received from all over the United States. They give a flavor of some of the issues and questions about inclusive language.

One woman, from Northumberland, Pennsylvania, began her letter by calling me

(Cont. on pg. 4)

"Inclusive Language" Inside the special issue:

| | | |
|-----|--|---------|
| [] | Language as a Social Justice issue: An Inclusive Language Workshop | page 6 |
| [] | The Hymnal Controversy | page 6 |
| [] | Biblical Images of a Feminine God | page 7 |
| [] | 27 Ways to Lift Up Inclusive Language | page 7 |
| [] | Inclusive Language Resources | page 8 |
| [] | Guide to Inclusive Language Hymn/Song Resources | page 9 |
| [] | Status Report | page 10 |

The Struggle for Inclusive Language

(Cont. from pg. 3)

a "misguided individual" and quoting a number of Scripture passages which use the pronoun "he" in reference to God; she underlined all the "he's." Then she wrote: "All through the Old and New Testament you can find no place where there is any mention that God is anything other than male. Isn't it bad enough that we are already having problems in our denomination without creating more? I feel that you are definitely leaning towards gay and lesbian thoughts which are tampering with the educational future of our children." She closes by writing, "If you are truly a child of God you will put away your sexist connotations and take the Bible at its word that God is our heavenly father and the father of Christ."

Here is someone who believes God is male on the basis of the language which is used in the Bible. Language and cultural biases have led us to what I believe are misunderstandings about the nature of God and the meaning of gender.

A woman in Albuquerque, New Mexico, wrote in part: "I'd hate to be in your shoes when you knock on the pearly gates — 'please, chairperson, let me in.' God is a male spirit and The United Methodist Church had just better keep him that way." She closed: "May God have mercy on your dumb soul."

This kind of misunderstanding generated by male language used for God is not limited to lay persons in the pew. An Episcopal bishop in California had this to say about why women should not be ordained: "A priest is God's symbol whether he likes it or not. In the imagery of both the Old and the New Testament God is represented in masculine imagery. The Father begets the Son. This is essential to the givenness of the Christian faith and to tamper with that imagery is to change that faith to something else. But," he hastens to say, "this does not mean that God is male, for biblical language is the language of analogy. It is imperfect as all human imagery must be imperfect. Nevertheless, it has meaning."

Names for God: history and experience

Some claim that God has revealed God's self as Father, Son and Holy Spirit — that these are God's names, somehow independent of experience and culture. The claim carries with it the assertion that we can know God outside of human culture and outside of human experience. I disagree. The biblical witness comes alive in the divine/human encounter in the context of culture and history. It is understood as we give meaning to our experience through that

encounter. That is not a Greek play where the god is lowered from the ceiling on a rope to solve the dramatic stalemate. Rather, God is known to us in love, and joy, and pain, and suffering — the relationships of our lives. I suggest that human experience and history are the stuff of which knowledge of God is made — the Israelites fleeing from Egypt, the women at the tomb of Jesus, Paul on the road to Damascus, you and I on our Exodus journeys, as witnesses to the Resurrection, as meeting the living Christ.



What role does experience play in knowing God? It is not surprising that those whose experience has so long been denied in history and theology should be struggling to claim it and to have it honored as valid and as a way in which God can be known. Women, denied access to shaping the tradition, are insisting that their experience and history must be included in any legitimate theology.

The poor and the oppressed of the world can trace their poverty and their oppression to life-denying and hierarchical religious systems. Their theologies of liberation are a challenge to our theologies of exclusion and domination.

In another letter written in reaction to proposed language changes, a male medical doctor wrote: "God is not feminist. God is sexist. He assigned roles to the sexes and made woman subservient to man, like it or not. Jesus picked no females for disciples. Jesus deliberately discriminated against females in accordance with the social order established before God. It is a sin to teach or program people to develop a self-image contrary to that prescribed by the word of God."

This understanding of the God-ordained subservience of women to men is a natural when you affirm the basic masculine nature of God.

Shaping a world view inclusive of women

What we are attempting, with inclusive language, is to shape a world view that is

new, that acknowledges the reality of women as well as men, of marginalized and oppressed persons as well as majority and dominant persons. What is at stake here? Power, identity, relationship, and our understanding of the nature of God and of the human family. No wonder there's a fuss.

Our realities have been shaped by the patriarchal system and part of the resistance to change is an understandable resistance toward needing to let go of that reality that we have shaped so carefully. Some pastors have said to me in triumph and some in puzzlement: "It's women in my church who resist language changes the most." I can only say that's not surprising. Whose reality is deeply at stake in this? Certainly that of some women who have built an identity and a reality in the patriarchal system on which they believe their survival depends.

And we cling with fervor to religious systems when they have helped to shape that reality for us. We have worked all our lives to create that system. In a sense, the basic work of being human is shaping an identity and a reality. Then someone comes along and tells us that we have gotten it wrong or we need to reshape it. That is very frightening.

In his book, *Religion and the Cultural System*, Clifford Gertz writes: "We depend so deeply on our constructions for our basic sense of sanity that any threat to them is a threat to our very being. So it is not surprising that in other persons and in ourselves we may feel resistance and anxiety about changing what is so 'basic.'" If it weren't so basic, it wouldn't be so scary.

God and metaphor

Turning to language about God, I want to underscore that all language about God is metaphoric language. The only way we can describe God is through metaphor.

Two men named Lackhoff and Johnson wrote a very helpful book entitled *Metaphors We Live By*. In it they write: "The primary function of metaphor is to provide a partial understanding of one kind of experience in terms of another kind of experience." They go on: "New metaphors have the power to create new reality." It stands to reason that old metaphors shore up current or old realities so that if we want to change reality we need to change the operative metaphors. In order to sustain the current realities it becomes important to shore up the current metaphors.

Think for a moment, say Lackhoff and Johnson, of how Westernization of other cultures has occurred throughout the world by introducing the metaphor "Time is money." Think, for a minute, how determinative the understanding that time is money is in our own U.S. culture. Time is money. Now, do you think that's a metaphor or do you think that is a description of reality? We have "hourly wage," "don't

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(Cont. from pg. 4)

waste time," "my time is valuable." All of these metaphors build on that operative metaphor that "time is money." Polynesian, Micronesian, other societies have been radically changed by the introduction of that metaphor into a culture which heretofore had other understandings about time and money.

God as rock

One important characteristic of metaphor is that while it contains similarity or sameness between two objects, it also contains a difference, so that a metaphor contains both a "yes" and a "no." If I say, for example, "God is a rock," you understand me because you are used to dealing with metaphors and metaphorical language. You probably understand that I mean God provides security, stability, strength, has an eternal, everlasting feeling. In other words, your experience with rocks and your experience with God allow you to understand the metaphorical statement, "God is a rock." However, if I went outside and got a rock and brought it in and said, "I have found God," you would all laugh at me and you should, for you would know instinctively that I have confused metaphor with reality for concrete language.

Focus, for a moment on truth and what is true. The Bible, of course, is true. Metaphorical language is not true. If we adopt the understanding of metaphorical language as operative, then we have to change our idea about what is true. There are many truths. Our experiences are metaphorical in nature and it is not as important that we decide what is true as that we look at how metaphors create for each of us out of our own experience what is true for us. Something is only true for you if you have experienced it so that you can verify its truth. Otherwise it simply does not exist for you. We move towards inclusiveness and away from the dominance of one group by understanding truth as always relative to a conceptual system that is defined in large part by metaphor.

The Biblical view of created order, for example, which saw heaven above, earth beneath, waters under the earth and hell below that is a metaphorical description of reality based on the experience that people had at that time. As explorers discovered that the earth is round and not flat, as astronomers placed it in a solar system, as the fields of physics and chemistry began to reveal to us heretofore unknown things about our world and its nature, as an astronaut took a picture of the world from thousands of miles above it (or was it beneath it, or was it around it, or was it outside it, or where was it?), the truth and the metaphorical use begins to change.

Though questions of truth do arise for new metaphors, the most important questions are those of appropriate action. In other words, we don't need to decide if

something is true or false, but to ask: what does it enable us to do, or keep us from doing? What actions are sanctioned or prevented by adopting that particular metaphor? Whether it is politics, love, or religion, we define our reality in terms of metaphor and then proceed to act on the basis of those metaphors. In the church the languages and images we use are controlled, shaped, and defined by the metaphors that are operative among us.

God as father

Let's look back to metaphors about God. "God is a rock" is metaphorical language. "God is father" is metaphorical language. I'm saying something true about God, true to me. When I say "God is father," I'm talking about the possibility of a personal relationship with God, and because I had a fine father, I'm saying that God cares for me, that God loves me more than I deserve, that God is there when I need God to be there. I'm saying a lot of things about what "father" means to me.

You have heard of persons who are driven from God by the insistence on the male image of God as father, and of persons who are drawn to God by the use of that same metaphor. Each of these reactions are true for those persons, because we link to that language our understanding of its meaning and how that metaphor operates in our life. However, God's name is not "father." We have to develop additional metaphors for God in the church which capture the experience of God as experienced in the whole human community, of God who is experienced as father and in many other ways as well.

The book of Isaiah has many such images. Check Isaiah 46:3-4 and you'll find God is a Jewish midwife. The parable of the prodigal son (or is it the parable of the forgiving father?) excellently illustrates our understanding of God as a seeking, loving, forgiving, grace-filled father.

Do you know what precedes that parable in Luke? The parable of the lost coin. Here it is: "If a woman has ten silver pieces, and loses one of them, does she not light the lamp, sweep out the house, and look in every corner until she has found it? And when she has, she calls her friends and neighbors together and says, 'Rejoice with me. I have found the piece that is lost.' In the same way I tell you, there is joy among the angels of God over one sinner who repents."

The joy of the father who welcomes the prodigal son and the angry son is not less than the joy of the woman who finds the coin and then has a party for her friends. So, if you are going to return to the parable of the prodigal son by saying that the father in the story represents or illustrates an aspect of God or refers to God's nature, it seems to me that you must do the same with the woman searching for the lost coin. How many sermons have you heard preached

about God as the housewife who keeps searching until she has found the lost coin? We will have to write them ourselves.

We need to look, however, beyond biblical images. There are good feminine images for God in the Bible. (See article, page 4.) But there are not nearly as many as there are masculine images — not surprising, given the context out of which the Bible comes. If you want to pursue that, Sally McFee's book, *Metaphorical Theology*, has been helpful and provocative to me. She says that the root metaphor in Christianity is relationship, and as relationship between God and persons, many models are appropriate as well as necessary.

The struggle, as I see it, is for new metaphors that define journeys and growth. It is a yearning to know more fully a God who knows and loves me, to find strength for the journey in the sustaining of a Spirit that comes to me in community. It is to see my destination at the feet of Christ, whom I find in the struggles of oppressed and disadvantaged people, and with the women and men who discern the signs of God's reign in this place and this time.

— Carolyn Henninger Oehler is the immediate past president of the General Commission on the Status and Role of Women and currently council director for the Northern Illinois Conference. This article was taken from speeches given early in 1985 and late in 1986.



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Singing God's Song in a Strange Land

Inclusive language in the revised UMC hymnal

After more than two years at work, the United Methodist Hymnal Revision Committee still gets some 100 to 150 letters a week — and most focus on language. A few, according to Carlton R. Young, hymnal editor, favor gender-inclusive words for God; the majority ask that traditional "God-language" be retained. "Majority support," Young said, "is for inclusive language about people."

Language has been the most controversial issue the hymnal revision committee has struggled since its inception following the 1984 General Conference. The issue of military language and images, as in "Onward Christian Soldiers" and the "Battle Hymn of the Republic," also created a nation-wide stir.

In the case of both language and military images, the committee has responded to what appear to be the wishes of the majority of United Methodists — or at least the more vocal ones. The two military hymns, having been dropped by the committee, were added again after a deluge of thousands of protest letters. And in the case of inclusive language, the committee has taken a moderate to conservative approach:

Changes in traditional hymns have been minor. Following guidelines adopted by the 1984 General Conference, the committee has changed terms about people — "mankind," "fathers," "sons" and "brothers" in many cases, to "human-kind," "mortals" or "children."

Traditional forms of address for God have stayed the same for the most part, "Father," "Lord," and "King" being acceptable metaphors, while "unnecessarily repeated pronouns" — "he," "him," "his" — have been replaced with "God[']s" or "Christ[']s" where possible.

In some familiar hymns, such as "Faith of Our Fathers," a footnote offers "martyrs," "mothers" or "ancestors" as workable substitutes for "fathers."

Feminine references to nature and the church were changed in some cases. In the first stanza of "Day is Dying in the West," the line "while the night sets her evening lamps alight" has been changed to "the evening lamps."

Language in the psalter reportedly will be inclusive.

Among the possible 50 hymns dealing with contemporary social themes and imagery could be a few that refer to God in feminine terms, such as "mother" or "she."

The committee will complete its work on traditional hymns in January and February. Delegates to the 1988 General Conference in St. Louis will make final decisions on the 650-hymn book.

Throughout the review process the hymnal revision committee has attempted to educate the United Methodist membership



on the history of hymnal revision.

"Multitudes of hymns in any contemporary hymnal have had stanzas deleted and rearranged," wrote Laurence Hull Stookey in an article "What's New About Change: A Short Course in the History of Hymnal Editing," published in the July/August 1986 "Circuit Rider." Stookey, a professor of preaching and worship at Wesley Theological Seminary and chair of the Hymnal Revision Committee's Worship Resources Committee, stated: "Often words and phrases have been changed in hymns because their original meaning either has changed or has become offensive." In the 1966 *Book of Hymns* less than 25 percent of the texts appear exactly as they were written, Stookey stated. "Hymnal editors have altered texts from the day the first hymnal was published."

John Wesley himself sometimes changed the content of his brother, Charles words," stated Young. "Changing the text of hymns to express a certain theological and ideological viewpoint is as old as hymns themselves."

Proponents of inclusive language in the new hymnal note how theology is learned through hymns. Words, images and concepts imbedded in oft-sung hymns learned as children become deeply ingrained theology. Thus the importance of language reflecting an inclusive theology.

"A hymnal is not an anthology of religious poetry on a library shelf," Stookey wrote. "It is a guide for prayer and praise in the hands of worshippers. The church rightly borrows and adapts — within bounds — so that the work of the people may be performed with understanding and theological integrity. Without this, there can be no living, vital sacrifice of praise and thanksgiving before God, and no edification of the family of God gathered for prayer."

... "It was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them." (*Hos. 11:3-4*)

Language as a Social Justice Issue

An Inclusive Language Workshop

This 1½ to 2 hour workshop was designed by the Waterloo District Inclusive Language Task Force for the Iowa Conference CSRW and is intended primarily for use by local churches or district groups such as United Methodist Women, United Methodist Men, Church and Society Work Areas, Council on Ministries or Staff Parish Relations Committees. The Iowa CSRW has trained persons throughout the state to facilitate the workshops. For a copy of the complete workshop outline write the Iowa CSRW, 1019 Chestnut St., Des Moines, IA 50309. (515) 283-1991.

The following is a brief outline of the workshop.

Goals: — Explore inclusive language as a justice issue
— Emphasize the importance of inclusiveness of all persons, in language as well as in actions

Workshop Outline:

1. Welcome
2. Introductory Experiential Exercise: What is it like to be excluded? Using film "Included Out," simulation game, guided meditation or a reading in exclusively feminine language.
3. Statement of Purpose: an opportunity to see how language discriminates, and to consider a more just use of language.
4. Scriptural Foundation: God's call for justice, inclusiveness, equality and unity (Genesis 1:27, Galatians 3:28, Romans 12:4-8, Ephesians 4:11, I Cor. 12:4-6, 22, 26).
5. Presentation:
 - What is the issue? Language as it shapes thinking and reality. Looking at the words "Vietnamese refugee," "doctor," "paraplegic," "care center resident".
 - Language about people: language reflects and reinforces dominance, power, and values.
 - Language about God: looking at names, images and faces of God. Singing "Who Knows the Face of God," by Tom Neuffer Emswiler.
 - Language changes: seeing that language is dynamic, always changing.
6. Summary
7. Small Group "Trying Our Hand At It — What can we do about it?" Five local church case studies on inclusive language related to age, handicapping conditions, race and gender.
8. Closing Reflection and Celebration: Where do we go from here?

27 Ways to Lift Up Language

The possibilities for exploring inclusive language in local churches and small groups are limitless. Here's a list of 27 to get local church work areas started!

In worship:

- [] Write and use prayers in inclusive language.
- [] Order and use inclusive language songbooks (see listing pg. 9).
- [] Suggest and print in the bulletin alternative, inclusive language wording for familiar hymns.
- [] Write and sing your own inclusive language songs and hymns.
- [] Compile a booklet of inclusive language songs, creeds, prayers, scriptures.
- [] Create and celebrate a Sunday worship service using feminine language and images for God.
- [] Use the inclusive language lectionaries for scripture readings.
- [] Focus a sermon (or two!) on inclusive language and images.
- [] Encourage the use of inclusive language and images in special services (e.g. baptism, confirmation).

In dialogue:

- [] Use the "Words That Hurt and Words That Heal" booklet and study guide with an adult Sunday school class.
- [] Write an article on inclusive language for the church newsletter.
- [] Review inclusive language books in the church newsletter.
- [] Explore the issue of inclusive language with the confirmation classes.

- [] Study scripture passages with feminine images of God (see column page 4).
- [] Look at language as a social justice issue using the Iowa CSRW workshop (see page 4).
- [] Study different biblical translations to see how interpretation can affect language.
- [] Conduct a workshop with the Worship Committee on inclusive language.

In action:

- [] Speak out when you hear exclusive language.
- [] Speak out when you hear inclusive language!
- [] Write letters when you see exclusive language in use.
- [] Write letters when you see inclusive language in use.
- [] Survey local church members to find out their feelings on inclusive language in hymns, prayers, Bible readings, etc.
- [] Review church documents and forms for inclusive language.
- [] Review church school literature for inclusive language and images with regard to people and to God.
- [] Buy books on inclusive language for the church library.
- [] Make and post banners, stickers, posters and buttons that raise the issue of inclusive language.
- [] Circulate a listing of inclusive language alternatives (e.g. "humanity" for "mankind").



J. Lee, Downers Grove, Ill./cpf

Images of a Feminine God

The God commonly known as "father" is also portrayed in scripture as mother eagle, "the rock who bore you," the "God that gave you birth," a woman searching for a lost coin. Below are some of the Biblical passages lifting up feminine images of God.

"You were unmindful of the Rock who bore you, and you forgot the god who gave you birth." (*Deuteronomy 32:18*)

"For a long time I have held my peace, I have kept still and restrained myself; now I will cry out like a woman in travail, I will gasp and pant." (*Isaiah 42:14*)

"But Zion said, 'God has forsaken me, my God has forgotten me.' 'Can a woman forget her sucking child, that she should have no compassion on the child of her womb? Even these may forget, yet I will not forget you. Behold, I have graven you on the palms of my hands. . .'" (*Isaiah 49:14-16*)

"Yet thou art the one who took me from the womb; thou didst keep me safe upon my mother's breasts" (*Psalms 22:9*)

"As one whom a mother comforts, so I will comfort you: you shall be comforted in Jerusalem." (*Isaiah 66:13*)

"Like an eagle that stirs up her nest, that flutters over her young, spreading out her wings, catching them, bearing them on her pinions, God alone did lead. . .'" (*Deuteronomy 32:11-12*)

"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (*Matthew 23:37*)

"And again he said, 'To what shall I compare the realm of God? It is like leaven which a woman took and hid in three measures of meal, till it was all leavened.'" (*Luke 13:20-21*)

Local church

Status and Role of Women Work Area



First UMC, Ankeny, Iowa—"Return on Your Investment," an all-day conference sponsored by this local church CSRW, was billed as "an opportunity for women to become aware of the need to be financially responsible individuals." In addition to hearing Bev Everett, keynote speaker, participants could attend three "mini labs" exploring budgeting, financial planning, banking, money and the gospel, financial security. There was also a special session for local church chairpersons and others interested in the CSRW work area prior to the start of the conference. A registration fee of \$10 included lunch and handouts.

West Market Street, Greensboro, NC—More than 200 persons attended the production of "Rib's Rebellion," a humorous

drama highlighting changing roles through the eyes of a contemporary Adam & Eve, in a Wednesday evening program hosted by the local church SRW work area. The play, written by a Virginia man, has been performed at such gatherings as the 1986 Southeastern UMC Clergywomen's Consultation.

The following three Wednesdays, the work area sponsored clergywomen speaking on "Women and the Bible," "Faithful and Fair: Perspectives on Inclusive Language," and "Women in Ministry: Current Issues."

Writes Jeanette Stokes, director of the Resource Center for Women and Ministry in the South, and a speaker at the last event: "I'm very proud of this local church. The chair, Pam Barrett, is a real energetic young woman."

Resources

Come, Let Us Reason Together. Summer 1984 issue of the United Church of Christ's "Church Leaders Bulletin" provides an introduction to inclusive language. Practical, experiential articles and resources. Order from Church Leadership Resources, 1400 N. 7th St., St. Louis, MO 63016. (1-800) 325-7061 except Hawaii, Missouri, Puerto Rico (314) 621-1330.

Expanding Images. Booklet sponsored by the Minnesota CSRW designed to help local church worship committees and pastors by providing a scriptural rationale for moving beyond male-dominated language about God. By Rev. Sue Zabel, available from Minnesota CSRW, 122 W. Franklin Ave., Room 400, Minneapolis, MN 55404.

Faith and Sexism: Guidelines for Religious Educators. Commissioned by the U.S. Catholic Conference and then disavowed, this book by "Liturgy" magazine editor Marianne Sawicki provides guidelines on 85 key subjects. Each guideline includes a theological discussion, grounded in scripture, and practical suggestions for avoiding sexist language and sex-role stereotyping. Seabury Press, 1979.

Faithful and Fair: Transcending Sexist Language in Worship. Keith Watkins, professor of worship at Christian Theological Seminary in Indianapolis, addresses the language of hymns, sermons, and scripture in this book, asserting that "our goal should be liturgical language that is fair to women as well as to men and faithful to our experience of God." An 18-page "workbook" demonstrates how to use the book's principles to develop liturgical materials. Abingdon, 1981.

Guide to Inclusive Hymn/Song Resources. One-page annotated bibliography of inclusive language hymn and song books and resources developed by the GCSRW. (Published, page 9, this issue; may be duplicated or send SASE to GCSRW, 1200 Davis St., Evanston, IL 60201.)

Guidelines for Eliminating Racism, Ageism, Handicappism, and Sexism. Booklet prepared and distributed by the General Council on Ministries, 601 W. Riverview Ave., Dayton, OH 45406. Available from Cokesbury stores for \$1.

Guidelines for Inclusive Language. Developed by a task force of the United Church of Canada, the 28-page booklet includes guidelines (in sermons, hymns, scripture and secular settings) as well as a bibliography. Write the Task Force on Changing Roles of Women and Men, Mary Connor, 85 St. Clair Ave., East, Toronto, Canada M4T1M8.

The Importance of Language. Collection of

articles, other printed materials valuable for personal growth or group study and discussion. Available for \$2.50 from the Ecumenical Women's Center, 5253 North Kenmore Ave., Chicago, IL 60640. (312) 728-1850.

Inclusive Language. Fall, 1985, issue of "Religious Education" includes ten articles on language and the Bible, theology, religious education, power, and suggestions for study. Available for \$9 from the business office, Randolph Crump Miller, 409 Prospect St., New Haven, CN 06510.

Inclusive language devotional booklet. Collection of 24 devotional readings written by women in Canada; each consists of a scripture passage, reflection and prayer. Writers are lay and ordained from various spiritual backgrounds. Available for \$3.50 from Women's Inter-Church Council for Canada, 77 Charles St., W., Toronto, Ontario, Canada, M5S1K5.

Inclusive language lectionaries. Readings for "experimental and voluntary use" in churches, prepared by the Inclusive Language Lectionary Committee of the National Council of Churches. Readings for Year A (1986) \$7.95, Readings for Year B (1987) \$9.95, Readings for Year C (1988) \$9.95, through denominational bookstores.

Inclusive language workshop sample. Resource developed by Iowa CSRW for local church, district and conference groups. Focuses on language as a social justice issue and the need to remove racism, sexism, ageism and handicappism from church language. Free from the Iowa CSRW, 1019 Chestnut St., Des Moines, IA 50309. (515) 283-1991.

Language About God in Liturgy and Scripture: A Study Guide. Six-lesson, 32-page guide edited by Barbara Withers, looks at biblical images of God, the way language forms ideas about God and self, and changing language in liturgy and scripture. Emphasis is on sharing personal feelings and stories and God images. Published for Joint Educational Development by The Geneva Press, 1980. Order for \$3.10 from PCUSA, William Penn Annex, PO Box 868, Philadelphia, PA 19105.

Language About God — Opening the Door (1975) and The Power of Language Among the People of God (1979). Two documents published in one booklet by the Advisory Council on Discipleship and Worship, United Presbyterian Church USA. Second looks at language with regard to reality, dominance, the feminist critique, and the life of the church. Extensive, 23-page bibliography on women, language and theology included as part of the 48-page document. Available from the Advisory

Council on Discipleship and Worship, 1020 Interchurch Center, 475 Riverside Dr., New York, NY 10115.

Language and the Church: Articles and Designs for Workshops. Excellent book edited by Barbara A. Withers of readings and worship designs for church leaders and educators. Individual copy: \$10; 5-24 copies \$8 each; 25 or more \$6 each from the Division of Education and Ministry of the National Council of Churches, 475 Riverside Drive, Room 704, New York, NY 10115-0050.

The Liberating Word: A Guide to Non-Sexist Interpretation of the Bible. Stimulating collection of essays edited by Letty M. Russell, considers biblical authority and interpretation, patriarchal traditions, images of women, changing language and the church. Includes suggestions for use as a study guide. Westminster Press, 1976.



Toward More Inclusive Language in the Worship of the Church. Pamphlet contains position statement prepared by the Community Council of Wesley Theological Seminary calling Christians to eliminate language that excludes women in order to alter attitudes about human equality and opportunity. Text discusses inclusive language in sermons and liturgical material, in hymns, in literary sources other than scripture and in scripture. Offers examples, summary of the theological necessity for language change, bibliography. Each 25 cents, 10 for \$1.50, 100 for \$12.50 from the Bookstore, Wesley Theological Seminary, Washington, DC 20016.

Women and Language. Comprehensive and fascinating academic interdisciplinary research periodical published at the University of Illinois at Urbana-Champaign reporting on books, journals, articles and research in progress relevant to the study of language and gender. Yearly subscription (3 issues): \$6 from "Women and Language," Univ. of IL at Urbana-Champaign, 244 Lincoln Hall, 702 South Wright St., Urbana, IL 61801.

Words That Hurt and Words That Heal: Language about God and People. Report of the General Council on Ministries Task Force on Language Guidelines, recommended for church-wide study by the 1984 General Conference. Includes study guide. Copies (\$1.25 each, six or more \$1) available from Cokesbury.

ANNOTATED GUIDE TO INCLUSIVE HYMN/SONG RESOURCES

HYMNALS/SONGBOOKS attentive to inclusive language.

1. **Because We Are One People.**

Collection of 70 hymns, mostly traditional ones, rewritten to eliminate exclusively male images of God, exclusively female images of the church and nature, use of "generic" man & mankind, militaristic and feudal images. Music for original hymns only. Published by the Ecumenical Women's Center, 5253 N. Kenmore, Chicago, IL 60640. \$3.75 includes postage, 10-50 copies 10% off.

2. **Creation Sings.**

Fifty-five songs and hymns, many old favorites, changed only to eliminate gender-bias; compiled by Ann Lodge. Order from Materials Distribution Service, (1-800-554-4694), 341 Ponce de Leon Ave., N.E., Atlanta, GA 30365. \$1.45 plus 10% postage.

3. **Everflowing Streams: Songs for Worship.**

Worship resource edited by Ruth C. Duck and Michael G. Bausch includes words and music for 83 hymns and songs, including well-known hymns reworded to reflect sexually-inclusive language for God, Christ and humanity; new lyrics to well-known hymn tunes; and original hymns and songs. Available from Pilgrim Press, 132 W. 31st St., New York, NY 10001. \$3.95

4. **Inclusive Language Hymns.**

Spiral-bound collection of 175 amended texts with music; prepared by a local Congregational church, based on The Pilgrim Hymnal (1985) in order to offer hymns of the tradition in inclusive language for worship services. Order from the First Congregational Church, UCC, 165 Main St., Amherst, MA 01002. \$4.50, \$4 each for ten or more, plus postage. All orders billed.

5. **Joy in Singing.**

Jane Parker Huber's collection of 41 non-sexist inclusive hymns with familiar hymn tunes. Order from Materials Distribution Service (see #2 above). \$2 plus 10% postage.

6. **Put on Your Party Clothes.**

Supplement One to 'Sisters and Brothers, Sing!' (see #9 below) with 14 new songs, other worship resources (some include feminine images for God or Jesus). Includes guidelines for non-sexist use of language in publications/about God. Available for \$2.50

7. **Sing a Woman's Song.**

Compilation of words and music for 88

original songs written by women, including "classics" such as "God is Coming in the Form of My Sisters," (Ruth Duck); "The Ones Who've Gone Before Us," (Dorie Ellzey Blesoff; "Sometimes I Wish," (Carol Etzler); "Song to Mary," (Carolyn McDade). Published by the Ecumenical Women's Center (see above). \$4.75 includes postage. 10-50 copies 10% off.

8. **Sisters and Brothers Sing.**

Hymnal with words and music for 133 contemporary and traditional songs. Inclusive "people" language; non-sexual and gender-balanced references to God, Christ, Holy Spirit. Edited by Sharon and Tom Neuffer Emswiler. Published by Wesley Foundation, Illinois State University, 211 N. School St., Normal, IL 61761. \$4 includes postage, 10 copies for \$27 (includes postage).

WORSHIP RESOURCES pertaining to inclusive hymn/song language.

1. **"No One Said It's Easy."**

Two pages of simple short suggestions for changing written and spoken language and singing. From the Office for Church Life and Leadership, UCC, 1400 N. 7th St., St. Louis, MO 63106. 25¢.

2. **Women and Worship: A Guide to Non-sexist Hymns, Prayers and Liturgies.**

Sharon & Tom Neuffer Emswiler's book includes a chapter on sexism in hymns. Harper & Row, 1974; revised and expanded 1984.

3. **The Words We Sing: An Inclusive Language Guide to 'The Hymn Book'.**

Booklet written to provide a tool for United Church of Canada congregations using 'The Hymn Book.' Contains a rationale, workshop model for use in congregations, inclusive language guide to 'The Hymn Book' and examples of revised hymns. Also resource list and advice about copyright. Write CANEC, 5th floor, 85 St. Clair Ave., E., Toronto, Ontario, Canada, M4T 1M8.

FEMINIST SINGERS/SONGWRITERS in the Christian tradition.

1. **Dorie Ellzey Blesoff, Miracle Creations,** PO Box 2132, Gary, IN 46409.

Tape and songbook entitled "No Way to Stop This Miracle" reflect 15-year journey through spiritual discovery, commu-

nity organizing and family life. Includes "We Are Gathered," "Out of the Garden," "Ones Who've Gone Before Us." \$10 plus \$1.50 postage/handling, payable to Miracle Creations.

2. **Carole Etzler, Sisters Unlimited, PO Box 826, Springfield, VT 05156.**

This singer/songwriter has recorded three collections:

"Sometimes I Wish"

"Womanriver Flowing On"

"Thirteen Ships," songs of hope and vision by Etzler (guitar) and Brenda Chambers (cello).

First two available on record only; latter also available on cassette. \$8 includes postage/handling.

3. **Carolyn McDade, Womancenter at Plainville, 76 Everett Skinner Road, Plainville, MA 02762.**

Chorus of 35 women join McDade for 16 songs of spirituality and liberation on cassette "Rain Upon Dry Land." Monies received further the work of Womancenter, "an ecumenical space for the evolving of a woman's perspective of justice." Tape: \$7; songbook \$3; mailing \$1.50. Also available: cassette tape "We Come With Our Voices" (\$6.50) and songbook "Songs by Carolyn McDade" (36 songs — \$6).

4. **Ann Price, A New Note, PO Box 922, Nyack, NY 10960.**

Fourteen original songs of this singer/songwriter focus on women's experiences in society and in relationship. "Woman Songs" cassette with songbook \$8.50 plus \$1.50 postage/handling.

5. **Susan Savell, 120 W. 97th, New York, NY 10025**

Singer and songwriter Savell, an ordained minister in the United Church of Christ, performs and preaches throughout the country. Her songs draw from folk-rock, blues, gospel and jazz traditions.

6. **Sweet Honey in the Rock, Flying Fish Records, 1304 W. Shubert, Chicago, IL 60614.**

These five black women have recorded four albums of feminist, Gospel and social justice pieces sung acapella. \$8.98 price includes postage.

"Sweet Honey in the Rock"

"Good News"

"B'lieve I'll Run On, See What the End's Gonna Be" (Available through Redwood Records, 476 W. MacArthur Blvd., Oakland, CA 94609. \$8.50).
"We All...Everyone of Us"



Status Report

Southeastern Jurisdiction caucus to address inclusiveness

A caucus formed at the fall, 1986, Southeastern Jurisdiction UM Clergywomen's Consultation will identify and endorse viable female candidates for election to General Conference and to the Episcopacy as part of a larger commitment to inclusiveness within the United Methodist Church.

In a press release following the consultation, the caucus noted that although women comprise 60 per cent of a typical Protestant congregation's worshipping body, women at the 1984 UM General Conference were outnumbered by men by a ratio of almost 75-25. Women were 45 per cent of the lay delegates, but only 8.4 per cent of the clergy delegates.

Nominating committee forced to add women to presidium

The nominating committee of the World Methodist Council was forced to redraw its list when the slate proposed for the council's eight-member Presidium for the next five years contained the name of only one woman.

Responding to objections of women on the 500-member council, the committee substituted the names of Phyllis Guthardt, president of the Methodist Council of New Zealand, and Melitta Tenner of Prosen, East Germany. An attempt on the floor to substitute UM Bishop Leontine T. C. Kelly (San Francisco) was defeated on the floor. Acceptance of the revised report leaves the Presidium with five men and three women.

(from the Aug. 1, 1986, issue of "Newscope")

Women's ordination

The Church Assembly of the Evangelical Lutheran Church of Finland in November, 1986, passed an amendment to its constitution that will allow women to be ordained. The issue had been under discussion for nearly 30 years. The Finnish parliament must still approve the amendment.

The amendment does allow a congregation to refuse to accept a pastor who does not enjoy its confidence. More than 100 women with the necessary qualifications are expected to apply for ordination. Currently, theologically trained women are permitted to preach in Finnish churches with the permission of the parish pastor but are not permitted to conduct baptisms, weddings or funerals.

(from "The Christian CENTURY," Dec. 3, 1986.)

Regarding the ordination of women in the Roman Catholic Church, Bishop Remi De Roo, Victoria, British Columbia said: "The issue of the ordination of women has become a symbol of the refusal of the Catholic Church to come to grips with the challenges presented by contemporary society."

Southern Baptist women ministers suffer setback

Trustees of the Southern Baptist Home Mission Board cast a major vote against women ministers at their recent meeting, barring churches from using board money to pay the salaries of women pastors. Although the vote was largely symbolic (only one church with a woman pastor is now receiving aid under the program for small churches), it came at a time when a small but growing number of Southern Baptist women are seeking entry into the ministry.

Victims of domestic violence mistrust church

Women who are victims of violence at home often are reluctant to turn to a church or synagogue for many of the same reasons they shun reporting abuse to civil authorities, says Peggy Halsey, an executive with the United Methodist Board of Global Ministries. In her presentation to an interfaith conference on domestic violence at John Hopkins University, Halsey said women hesitate to approach a minister or rabbi because they fear the "blame the victim" response. Halsey also criticized what she called a "perversion of Scripture" which stresses that wives are to submit to husbands in all things and that failure to do so is rebellion against God.

(The two items above were taken from the Oct. 31, 1986, issue of "Inside the American Religion Scene," a semi-monthly publication of the Religious News Service, 104 W. 56th St., New York, NY 10019. Yearly subscription: \$29)

Seeking vision of UM laity

United Methodist laypersons are invited to write and submit a speech that "best captures the spirit and visions of United Methodist laity." The best speech, as determined by the National Association of Annual Conference Lay Leaders, will be delivered at the 1988 General Conference by the author or a designee.

Contact The Section on Ministry of the Laity, General Board of Discipleship, PO Box 840, Nashville, TN 37202. Deadline is June 20, 1987.

GBOD develops human sexuality curriculum

Literature and programs for all age levels addressing issues of human sexuality will be developed by the General Board of Discipleship, UMC, members decided at the fall, 1986, meeting.

Some resources — dealing with issues ranging from teenage sexual activity and the complexities of sexual orientation — may be ready in 1987.

Granny's Sunlight

Wonderous windows with
Light streaming in
Tell of our vices
Our love.

And our sin.

Dark, brown and deep
Telling stories untold
Tales from the darkness and jungle
Unfold.

Recalled from our history
Heard with surprise
You can see the bright sunlight
In a Black woman's eyes.

Like my Granny who worked
In a hot field all day
"Just a-picking dat cotton"
Not a word did she say.

She did as they told her
Come rain or come shine
She dried White women's clothes
Upon a clothes line
Now, she didn't like it
But she wouldn't complain
My Granny had faith
That all wasn't in vain
She had always been strong
But one night she cried
When my big, strong, dark Grandpa
From a White bullet died.

For the most part, unshaken
She stayed strong for me
Using no words to say it
She hoped I could see
My people's hard stories
Our moans and our sighs
and that sunlight was left
In all Black women's eyes.

Adrienne Irene Harton
April 17, 1986

Adrienne is the 15-year-old daughter of Geneva Harton Dalton, a member of the General Secretariat of the GCSRW.

Ovations

To **Sylvia Bardes**, business administrator of the Los Altos (CA) UMC, who was elected president of the UM Association of Church Business Administrators.

To **Ethel Born**, from Salem, WV, who was elected president of the North American Region of the World Federation of Methodist Women.

To **Pamela Harris** of Vashon UMC in the Pacific Northwest Conference, who has been coordinating a support program for pastors in their first appointment. Twelve pastors and spouses met seven times during the year with a district superintendent.

To **Euba Harris-Winton**, former member of the GCSRW, who was featured Dec. 13 and 14 on the UMC television series, "Catch the Spirit." The segment focused on Harris-Winton's 18 years as a Black Community Developer in Fort Smith, Ark. She was also recently honored at the Third Annual Senior Peacemaker of Arkansas dinner sponsored by the Arkansas Peace Center.

To **Jane Hull Harvey**, who received a plaque of appreciation from Tai-Young Lee, Korea's first woman lawyer, winner of the 1984 World Methodist Peace Prize, and director of the Korean Legal Aid Center for Family Relations, on the occasion of the center's 30th anniversary. Harvey is the director of the new Justice of Women Project of the General Board of Church and Society.

To **Kathleen S. Hurty**, an educator and Lutheran layperson from Piedmont, Ca, who was named director of the National Council of Churches' Commission Regional and Local Ecumenism.

To **Angela Gay Kinhead**, former youth and education director at Johnson Memorial UMC in Huntington, WV, who is the new program director for the National Youth Ministry Organization.

To **Edith LaFontaine**, a consultant with the San Juan, Puerto Rico school system, who has been named editor of "El Interprete," the Spanish-language edition of "The Interpreter."

To **Thelma J. Monbarren**, editor of the East Ohio Conference "UM Reporter," who has been named director of public relations for United Theological Seminary, Dayton.

To **Ruth Robinson**, lay member of St. Paul UMC in Denver and former ACCSRW chair, who received the Rocky Mountain Conference Peace with Justice Award.

To **Betty Hendricks Salter**, chair of the Alabama-West Florida CSRW, who was

elected chair of the conference Council on Ministries. She is the first woman to chair this council, having served two years as vice-chair.

To **Jane I. Smith**, former associate dean for academic affairs at the Harvard Divinity School, who has been named Vice President and Dean of Academic Affairs of The Iliff School of Theology in Denver, CO. She also will serve as Professor of History of Religion.

To **Elizabeth Lopez Spence**, pastor of Christ UMC, Albuquerque, NM, who was featured on the "Catch the Spirit" Christmas program. Spence was a short-term missionary to Bolivia and a social worker in San Antonio, Texas, before entering the ordained ministry.

To **Jean Suiter**, executive secretary of general business services of the General Board of Discipleship, who will become executive secretary in a newly created Office of Human Resources and Staff Services.

To **Shirley Taylor** of Oklahoma City who has been elected president of the Professional Association of UM Church Secretaries for 1986-87.

To **Lily Villamin**, a student at the Claremont School of Theology, who received a \$500 continuing education grant from the Asian American Endowment Fund.

To three United Methodists who received awards in the **Victor DeRose/Paul M. Hinkhouse** competition of the Religious

Public Relations Council: Carolyn Simms, Bette Prestwood, and Ruth D. Fuller.

To two winners of "Awards of Excellence" from the **UM Association of Communicators: Judith Weidman**, editor-director of Religious News Service, for publication of "Inside the American Religious Scene," an interfaith newsletter; and **Barbara Dunlap-Berg**, UMC staff member, for electronic media.

To three women given honorary degrees by **UM-related DePauw University** in Greencastle, Ind., for their contributions to religion and the women's movement: **Judith L. Weidman**, a UM clergywoman who is editor and director of Religious News Service; **Ellen Studley**, first woman to be fully ordained to the Methodist ministry in Indiana; and **Rosemary Radford Ruether**, a Roman Catholic theologian on the faculty of Garrett-Evangelical Theological Seminary in Evanston, Ill.

To three women awarded **Advance Graduate Fellowships** by the **Division of Diaconal Ministry**, General Board of Higher Education and Ministry: **Sandra Matthei Aikens**, Kansas West Annual Conference; **Lee Yeager May**, Northwest Texas Annual Conference; **Melanie Kay Onnen**, Louisville Annual Conference.

To **Alicia Nails**, director of marketing for the public media division of United Methodist Communications, who will produce a segment of the United Methodist television series, "Catch the Spirit."

Commission Talent Scout

Staff Associate, Interfaith Action for Economic Justice. Coalition of 24 national religious denominations and agencies working together to secure public policies that promote economic justice. Associate will staff Work Group on Food and Agriculture Policy. Requires ability to organize and implement political strategies. Salary range: low 20's. Deadline: Jan. 31. Apply Executive Director, Interfaith Action for Economic Justice, 110 Maryland Avenue, NE., Washington, DC 20002. (201) 543-2800.

Dean of the Chapel, Stanford University. Contact Sally Mahoney, Registrar, Chair, Search Committee, Old Union Bldg., Rm. 133, Stanford Univ., Stanford, CA 94305-1684.

General Secretary of the Board of Higher Education and Ministry, UMC. Chief administrative officer, must have demonstrated capacity to articulate issues of ministry and higher education, knowledge of

church agencies, experience. Must be UMC member, have advanced degree. Application review begins Jan. 30, 1987, continues until position filled. Contact Martha Lawrence, P.O. Box 871, Nashville, TN 37202.

Associate/Assistant University Chaplain, Yale University. Three year, renewable position. Appointment, salary based on experience. Deadline: Feb. 1. Begins July 1. Contact Chaplain Harry B. Adams, PO Box 19A, Yale Station, New Haven, CT 06520-8020.

Associate General Secretary for Research, General Council on Ministries, UMC. Coordinates research and planning objectives of GCOM in cooperation with general agencies and annual conferences. Salary range: \$33,485 - \$45,000 (including housing). Deadline: Feb. 9. Contact Bishop James S. Thomas, President, GCOM, 601 W. Riverview Ave., Dayton, OH 45406.

Calendar

Jan. 16-18, 1987 **GCSRW Regional Training Event**. In Winter Park (near Orlando) FL. Theme: Claiming Our Connections, Empowering One Another. Leadership team: Lynne Josselyn, Maine Conference clergywoman, former district superintendent, now Ph.D. candidate at Drew University; Forrest Stith, Bishop, New York West Area and current GCSRW member. Write GCSRW, 1200 Davis St., Evanston, IL 60201.

Jan. 21-23, 1987 **The Power Equity Group: Making It Work**. Experience-based workshop for women and men exploring functioning of groups with an assumption of power equity. In Connecticut with Carol Pierce, 21 Shore Road, Laconia, NH 03246 (803) 524-1441.

Jan. 23-25, 1987 **GCSRW Regional Training Event**. Gilmary Retreat Center, Corapolis (near Pittsburgh) PA. (See Jan. 16-18 above.) Bishop Stith and Sharon Zimmerman Rader, pastor of University Church East Lansing, Mich. and former conference council staff member, will provide platform leadership.

Feb. 16-18, 1987 **Biblical Images of Women & Men and Their Evolution: A Challenge for the Church Today**. Princeton Theological Seminary continuing education course with Princeton faculty Lois Gehr Livezey, Clarice Martin, Kathleen McVey. Fee: \$125. Write Center for Continuing Education, PTS, 12 Library Place, Princeton, NJ 08540.

March 15-18, 1987 **Christian Feminist Spirituality**. Conference on women's faith

development and the rhythm of personal spirituality and prophetic ministry. In Milwaukee, Wisconsin, sponsored by the Council on Women in Ministry, the National Council of Churches' Women in Ministry Project. Registration \$75; housing and meals \$67 (double), \$82 (single). Contact Joan Speaks, WIM Project, 475 Riverside Dr., Room 770, New York, NY 10115. (212) 870-2144.

Mar. 27-29, 1987 **GCSRW Regional Training Event**. Foothill Conference Center, Morrison (near Denver) CO (see Jan. 16-18 above). Leadership team: Carolyn Henninger Oehler, Northern Illinois Conference council director and past GCSRW president; Forrest Stith.

April 6, 1987 **Sexuality and Ethics**. With Christine Gudorf, Associate Professor of Theology at Xavier University, author of "Women's Consciousness: Women's Conscience." Sponsored by Planned Parenthood of Central Indiana, Inc.; part of continuing education at Christian Theological Seminary, 1000 West 42nd St., Indianapolis, IN 46208. Program fee: \$25.

May 21-23, 1987 **Women, Their Experiences and Images of God: Impact on the Congregation**. Outside Charleston, SC. Write Alban Institute, 4125 Nebraska Ave., NW, Washington, DC 20016. (800) 457-8893.

June 24-28, 1987 **Weaving Women's Colors: A Decade of Empowerment**. Conference on the intersection of race and gender. At Spelman College, Atlanta, GA, sponsored by the National Women's Studies

Association. Contact NSWA '87, Emory Univ., PO Box 21223, Atlanta, GA 30322.

June 26-30, 1987 **Consultation on Language, Thought and Social Justice**. National invitational consultation sponsored by the Division of Education and Ministry of the National Council of Churches (NCC) to bring 125 language, theology and/or social justice leaders together. At Stony Point, NY. Applications from Jean Huffman, staff, Consultation on Language, Thought and Social Justice, Room 704, NCC, 475 Riverside Dr., New York, NY 10115-0500.

Aug. 17-21, 1987 **Fourth UMC Clergywomen's Consultation**. Theme: Wellsprings of Hope: Proclamation, Power, Prayer, Prophecy. At the Great Gorge Americana Resort Hotel, McAfee, NJ. Contact Kathy Nickerson, Division of Ordained Ministry, Board of Higher Education and Ministry, PO Box 871, Nashville, TN 37202-0871.

Sept. 13-16 **National UMC Convocation on Racism**. Invitational convocation mandated by the 1984 General Conference to focus on a mid-decade assessment, new manifestations of racism, and international transformation.

Oct. 26-30, 1987 **What Women Theologians are Saying**. Auburn Theological Seminary continuing education program with Ada Maria Isasi-Diaz, Jane Dempsey Douglas, Beverly Harrison, Carter Heyward, and Nancy Richardson. Write Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.



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