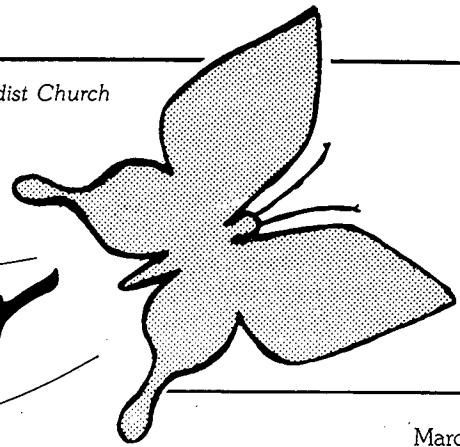


The Flyer



Volume IX, No. 4

March, 1988

Native American women: Gathering to 'Strengthen the Circle'

Sounds, words and images: the startling cry of a Comanche song ... fry bread, corn bread, bread of the Choctow, bread of the Hopi ... "Jesus Loves Me" sung in Navajo ... aunts and nieces, grandmothers, mothers, daughters ... talk of allotment numbers, Indian preference, sovereignty ... the sacred pipe, lifted to the four directions in worship ... a blue apple, symbol of risk-taking.

They came from all corners of the country, from Alaska, and Maine, from Florida and California—from 40 tribes and 43 Annual Conferences. One wore blue jeans, another ornate turquoise, another deerskin moccasins.



Edith George, of the Nez Perce tribe, offers water during a worship purification ceremony.

"Tell them we exist," they said. "Tell them there are Native American women in Central Illinois, in North Mississippi, and Nebraska." "Tell them they can't always know us by the color of our hair or skin." "Tell them we are on our own journey of discovery." "Tell them we are Native American women in the United Methodist Church, and we are coming into our own."

And so it was, for four days in early November, in Albuquerque, New Mexico, 140 Native American women gathered together for "Strengthening the Circle," a consultation sponsored by the General Commission on the Status and Role of Women, the Native American International Caucus, and the Oklahoma Indian Missionary Conference.

It was, in many ways, a truly unique and wonderful experience. "I never dreamed that in my lifetime I'd be with so many Native American women from so many tribes," marveled one participant.

For some, it was an opportunity to experience for the first time a blending of their Christian and native religious traditions in worship. "Since being here, I see I can be Christian, and practice my traditions," said one Navajo woman who stopped going to pow-wows six years ago when she became a Christian. "I thought traditions were sinful. Now I know I can't push that tradition away."

Jo Ann Eslinger, staff with the General Board of Discipleship, and a member of the Eastern Band of Cherokees, coordinated the worship services.

"Unless we can be Indian people in worship," she asserted, "we are not being whole people."

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Cynthia Abrams (left), and Shirley Montoya, both members of the planning committee, prepare native breads for the opening love feast.



Focus: Racial Ethnic Minority Women

Exposing the connections between racism and sexism has been a part of the agenda of the General Commission on the Status and Role of Women since its inception. The 1985-88 quadrennium has seen an even greater emphasis within the GCSRW on the status and role of racial ethnic minority women in The United Methodist Church.

This special 12-page issue of *The Flyer* features the perspectives and experiences of racial ethnic minority women in the UMC, with a special focus on the work of the GCSRW.

The UMC is struggling to affirm its racial and ethnic diversity, and to fully embody a church inclusive of both women and men, of all races and ethnicities. This *Flyer* is dedicated to that struggle.

Options for Action

A survey of actions within Annual Conference Commissions relative to racial ethnic women revealed many, if not most CSRWs are struggling with how to address and incorporate racial ethnic women and their concerns.

Some conferences have a very small number of racial ethnic women. Writes Susan M. Davenport, chair of the Maine CSRW: "We have not done very well (in involving racial ethnic minority women). We have tried for several years to recruit an ethnic woman for CSRW—with no success. Our conference only has three racial ethnic women—Korean women, spouses of clergy. They are all involved with UMW and Religion and Race or EMLC."

Sometimes it's hard to generate interest. Writes the Northern Indiana CSRW: "We co-sponsored a workshop on racism last year with Religion and Race and the EMLC. Because of our input, they included a section on women's concerns, which was cancelled because of over-all poor attendance at the workshop."

Some CSRWs now recognize their need to grow. "I'll work on this for our fall meeting when we set plans for the future," wrote Leona Sand, chair of the Rocky Mountain CSRW. "Still in the brain-storming stage," wrote the Missouri West CSRW chair. "(This report will spur us on to more action!)"

"Our Desert Southwest Conference is only three years old," wrote Anna Rudner, CSRW chair. "I have kept a copy of your questions on our agenda for next year's meetings, and I have alerted our nominating committee of our needs. We should be able to find Asians, Hispanics and Native Americans here in the Southwest! We even have a new church in our conference of people from the Island of Tonga."

Several CSRWs have sponsored vital and creative conferences and ministries with racial ethnic minority women. Among them are:

California-Nevada—Several years ago a CSRW representative went to the Black, Asian and Hispanic caucuses, made a presentation about the CSRW, and asked the caucuses to name some women to meet with the CSRW representative. The Asian women who gathered decided to host a seminar, and in September, 1987, 50 women participated in the conference's first gathering for Asian American women (see story, page 9). There are 35 Asian congregations in the conference.

North Carolina—Sixty-five ethnic minority women in the conference gathered in spring of 1987 for the first of two workshops called "Developing Leadership Skills for Ethnic Minority Women." A second workshop was held in September; both were sponsored by the CSRW working with the Missional Priority Coordinating Committee. Planning, developing and coordinating the seminar with the CSRW were Black, Native American and Asian women.

Oregon-Idaho—The specific emphasis for 1988 is on working with ethnic women to foster leadership development—particularly in Japanese congregations. The CSRW sent an Asian clergywoman to the 1987 national clergywomen's consultation, and is providing funds for her to begin traveling to Japanese congregations to work with women in leadership development. The CSRW meets regularly in consultation with the Commission on Religion and Race to coordinate efforts.

Pacific-Northwest—Ninety-one racial ethnic women attended the CSRW's Ethnic Women's Convocation held in March, 1987, with a theme of "Weaving our Cultural Diversity into a Tapestry of Faith."

Central Illinois—The CSRW compiled and sent to local church status and role of women work area chairpersons a comprehensive packet of resources to be used in local churches during March, women's history month. Included are practical suggestions for a number of different settings and

GCSRW General Secretariat member Geneva Harton Dalton delivered the keynote address on living "In the Meantime." She stated: "The meantime is the days on end when we awake and take up the cross of being women of color in a society and in a church that does not value us as equal participants. It's the long years of waiting while our church leaders work for an end to gender and race discrimination in the church and the point at which discrimination ends."

Five worship services reflected the ethnic diversity of participants: Asian, Black, Hispanic, Native American, and Pacific Islanders. Participants requested the CSRW sponsor another such consultation in 1989.

contexts, and a catalogue of resources. A list of CSRW members available to resource churches was also sent. For more information contact Carol Lakota Eastin, chairperson, c/o conference ofc., 1211 North Park, PO Box 515, Bloomington, IL 61702-0515.

Virginia—One hundred copies of a packet of inclusive language resources gathered and compiled by the CSRW were printed and distributed to each of the conferences, 18 district superintendents, district CSRW chairpersons, members of the Executive Committee of COM and writers. Original writings by clergy and lay for the packet were requested at the 1986 annual conference.

The publication, which honors the 30th

anniversary of the granting of full clergy rights to women by the former Methodist Church in 1956, was co-sponsored by the Division of Worship, Board of Discipleship. Materials include calls to worship, prayers, affirmations of faith, hymns and benedictions. Extensive "working guidelines" to inclusive worship are also included. Write co-chair Jean Nichols, 1216 Club Rd, Waynesboro, VA 22980 for more information.

South Carolina—Statistics tallying women's participation on the floor of the 1987 annual conference, tallied by the late chairperson

Barbara Boultinghouse, showed women overall holding steady, but a decrease in the participation of ethnic minority women:

Participation of Women on Floor of Annual Conference

	South Carolina			
	1982	1984	1986	1987
EM Female	1.9%	4.1%	3.6%	1.7%
Wh Female	5.2%	11.2%	8.4%	13.3%
Total Female	7.1%	15.3%	12.9%	15.0%

A random sample of local churches revealed more than 80 per cent had a woman in the pulpit at some time during the year. The CSRW sends material to local churches each year in January. This year's resource centered around the story of the unnamed woman who anoints Jesus' head in Mark 14:3-9. Also sent was a list of all clergywomen and female diaconal ministers and Christian educators of the conference, and a reminder that more than 300 conference women have received lay speaker training.

Among the objectives developed by the

CSRW for 1989 are:

- * to increase leadership in administrative positions in the local church to 25% conference-wide by 1990
- * to increase by 20% number of churches electing a work area chairperson for status and role of women by 1990
- * to increase to 25% the participation of women on the floor of annual conference 1989
- * to increase by 10% the number of churches celebrating Women-in-the Pulpit Sunday.

Recruiting leadership heads list of racial ethnic women's priorities

A recommendation to actively recruit racial ethnic minority women to serve at all levels of the church heads a list of recommendations drafted by a committee of racial ethnic women and endorsed by all four racial ethnic caucuses in the church.

The 10-member committee, convened by the General Commission on the Status and Role of Women, compiled a comprehensive set of priorities based on information from consultations, conferences and seminars held by and for ethnic women in the UMC during the past ten years. The committee's recommendations were then reviewed and endorsed by each of the ethnic caucuses. A representative from each caucus, as well as GCSRW members, composed the committee.

Other recommendations common to all four groups were:

- * Make summary of proceedings from the National Conference of Concerned Black Women in the UMC available to all caucuses as a model;

- * Study linkages between racism and sexism;

- * Advocate for appointment of racial ethnic women to positions beyond "first appointment churches" within one's own ethnic community and implement itinerancy throughout the connection;

- * The book "Women's Reality" by Anne Wilson Schaefer be translated into Japanese, Chinese, Korean and Spanish for use in local churches;

- * Strengthen and reaffirm advocacy role on conference and general church level relative to the jurisdictional election process and disciplinary mandate to advocate for all women;

- * Develop legislation for General Conference that will address the issues of Comparable Worth and Equal Pay for Equal Work as it relates to racial ethnic minority women;

- * Develop a "Survival Kit" for racial ethnic minority women entering seminary;

- * Specific boards and agencies named in the Missional Priority Operational Manual (1985-1988) report on the status of objectives outlined in the manual.

Each of these recommendations, as well as those specific to each racial ethnic group, are to be referred to the appropriate general board, commission or agency within the church responsible in that arena.

Specific recommendations from each ethnic group were:

Hispanic Women:

- * Cooperate with annual conference and local church leaders, particularly Hispanic women, to develop and to have recognition for, creative ministries in Hispanic local churches. These ministries must meet the needs of women, children and senior adults;

- * Develop leadership training events oriented toward recruitment and development of Hispanic women candidates for ordained ministry;

- * Develop outreach programs that meet the needs of Hispanic lay women, especially the poor, the female heads of households, undocumented persons and refugees;

- * Monitor, suggest guidelines, and receive reports annually on the performance of general agencies and annual conferences in addressing the needs and concerns of Hispanic women;

- * Monitor the implementation of specific findings and recommendations from the National Hispanic Women's Consultation (sponsored by the GCSRW in 1983);

- * Use church structures/channels more effectively in resourcing Hispanic United Methodists, i.e., make resources more "language and content" relevant to Hispanic women.

Black Women

- * New models of education and redesigned resources need to be created with UMC to address social problems from the perspectives of Black women. These resources and models should be developed in consultation with Black Methodists for Church Renewal, the General Commission on Religion and Race, and the GCSRW;

- * A primary goal is the development and empowerment of Black women for leadership roles. Election/employment in all levels of leadership in boards and agencies of the UMC is necessary;

- * The Racism/Sexism Prioritization Team (Black constituency) perceived that within the Black United Methodist community, tensions exist between Black clergy men and Black women, clergy and lay. These tensions are believed to be caused by barriers due to sex role stereotyping. This is identified as an intra-group dynamic and must be addressed in that context for resolution to occur.

Asian American Women

- * Bring healing among the ethnic groups of the Asian community;

- * Conduct a study of power dynamics applicable to both sexes;

- * Facilitate sensitization of Asian men on issues of Asian women using the leadership of the Asian American Women's Caucus;

- * Provide arenas for growth and development and assist Asian women to assume positions of leadership and authority;

- * Translate United Methodist materials such as "the Flyer" and Local Church Work Area Guidelines into Korean language.

Native American Women

- * Develop programs for strengthening Native American ministries in urban, rural, and reservation settings;

- * Develop action and enable programs for Native American youth and young adults;

- * Facilitate healing and unity among the many Native American tribes;

- * Assertiveness training for lay and clergy women in the local church through the United Methodist Women's Units.

Women's participation higher in EM churches

With one significant exception, women participate at higher rates in ethnic minority local churches than in non-ethnic congregations, both on Sunday mornings and in church committees, the GCSRW 1987 survey of local churches reveals. In the area of preaching, however, only 1/3 of the ethnic congregations surveyed reported a woman had preached the previous year, compared with 2/3 on the non-ethnic congregations.

"Responses suggest ethnic churches on average are less traditional and more likely to encourage the participation of women in the life of the congregation," reports Charles Stewart III, assistant professor of political science at the Massachusetts Institute of Technology, and the author of the study. "Pastors of ethnic churches tend to say that their churches are nearly a full point more feminist (on a scale of 1-10) than the average Anglo church."

Statistics from Sunday morning activities, an indicator of women's participation in local church life, show 36% of the lay leaders of ethnic churches are women, compared to 26% in non-ethnic churches. Over half of the ushers in ethnic churches are women (56%), compared to only 19% in Anglo churches; 48% of liturgists are women in ethnic churches, compared to 39% in Anglo churches.

Women are no more likely to be appointed to serve an Anglo or ethnic congregation (9% in each case). However, in those settings where the pastor is a man, only 1/3 of the ethnic congregations had seen a woman in the pulpit in the previous year (33%), while nearly 2/3 (62%) of the Anglo churches had had a woman in the pulpit at least once.

"Given the centrality of the sermon in Methodism, this is a troubling finding," Stewart observed.

While women are more likely to be active on the councils of ethnic churches, the male- and female-dominated domains are identical in the two types of churches, the survey finds. "Men in both types of churches are more likely to serve on the 'money' committees and on the councils that exercise church-wide authority," Stewart reports. "The lesson here, however, is that while men still show up in the traditional places in ethnic churches, they are less dominant here than in Anglo congregations."

This is the General Commission on the Status and Role of Women's fifth quadrennial survey of 1,000 local churches on the participation of women. The 1987 survey over-sampled ethnic churches and weighted their responses to ensure proportionate representation in overall survey statistics. The full report is contained in the GCSRW's report to the 1988 General Conference, which will be printed in the *Advanced Daily Christian Advocate*.

Strengthening the circle

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From the Four Directions

Friday's opening worship, led by women from the Western area, set the tone for the time together, beginning with a Navajo prayer, and a call to worship from a Navajo Blessing Way ceremony.

Saturday's devotional, from the East, included a centering, adapted from a Lakota tribe ceremony for a person seeking vision and wisdom, and a song of praise, with words from the Dakota Indian Hymnal. A prayer pipe used in the devotion was offered by the Native American UMC of Los Angeles.

Prayers in Seneca and Creek began the Sunday morning worship led by women from the North. Hazel Lavoie, a Chippewa from the Detroit Conference, lifted up a symbol that continued to be evoked



Julia Harjo, a Navajo from Seminole, OK, dressed in white buckskin, once her mother's.

throughout the consultation. "Bite a blue apple," she said. To bite a blue apple is to venture into the unknown, to take a risk, to make a commitment.

Monday morning's worship, from the South, included a purification smoking ceremony, a cleansing ceremony to prepare worshippers to receive the Holy Spirit, and included hymns in Creek, Choctaw, Cherokee, Comanche, Apache, and Kiowa.

Sunday evening's spiritual dialogue, too, bespoke this blending. Edith George and Donna Wilson, both of the Nez Perce tribe, talked of their experiences growing up as Indians and United Methodists.

"I believe our Native American customs are a religion," Wilson said. "We care for the mountains. We handle them with prayer and with song."

"There are parallels in Christian and native religions," said George. "The eagle, which is very sacred to our people, is mentioned 18 times in the Bible."



Karen Tso, a Kiowa/Creek from Wetumka, OK, offers participants cleansing smoke in Monday's worship from the South.

Throughout the four days, differences and similarities among the women were noted, and celebrated.

"Indian women are the greatest resource for the future of the Indian community," keynote speaker Helen Schierbeck, a Lumbee Indian from Virginia, told participants the first evening. "You are the heartbeat of the circle and the community."

Schierbeck encouraged respecting and building on the values of traditional religion, and teaching the beauty of both differences and similarities. "We will never be all alike as Indians," she said. "and we do share a common set of values."

Participants met daily in regional "circles" and attended four of seven workshops, whose themes they had chosen prior to the gathering.

In Seven Workshops

Barbara Day Miller, a Cherokee from the Eastern Band in the Tennessee area, began her workshop on "Self-Esteem and Native American Women" with her own story. A battered wife, she was divorced at age 39, with 6 kids and an 11-th grade education. "I believed I was a bad wife, and I believed that I deserved to be beaten. I believed I was a bad mother. I had no self-esteem whatsoever."

"Self-esteem is not something Native people think a lot about," Miller said. "We are a group-centered society. How can we make an impact on the dominant society if we don't have a sense of self-worth?" Miller is now director of Agape Unlimited, a non-profit drug and alcohol program serving urban Indians in Kitsat County, Washington.

Sharon O'Brien, an Anglo woman who teaches at the University of Notre Dame in Indiana, shared her extensive knowledge of the legal history of Native American tribes and their struggles with the United States Government, in a workshop on "Native American Values." Cynthia Abrams, a Seneca from Los Angeles, and chair of the planning committee, co-facilitated.

Few know or acknowledge the influence of Native American values in U.S. history, O'Brien said, pointing out how the concepts of federation, democracy, recall, initiatives and petitions were all taken from the Iroquois Confederacy, a democratic government that preceded and helped form the U.S. Constitution.

Indians are not minorities, she said; the tribes are political entities, whose governments have a higher status than state governments.

"It's no secret Native people are the lowest paid, last hired and first fired," Bernice Moffett, a member of the Nez Perce Tribe and director of the Council on Ministries in the Alaska Missionary Conference, told participants in a workshop on "Economics and the Native American Woman."

Prior to the imposition of the dominant culture, the Native American economy was a tribal economy, Moffett said, with abundance for all, or shortage for all. "When everybody was everybody's cousin, we all pulled together."

"We don't have 'things,'; it's our choice," Moffett said. Ken Deere, staff with the General Commission on Religion and Race, and a workshop participant, noted that traditional (reservation-based) Native Americans still are not materialistic, and their priorities differ from urban Native Americans, and from the dominant (White) culture.

Pamela Baker Lineberger, a Lumbee Indian and Director of Christian Education in the North Carolina Annual Conference, and Evalu Russell, a Kiowa from the Oklahoma Indian Missionary Conference, led a workshop on "Native American Youth and Cultural Conflict." Lineberger, a member of the GCSRW, led participants through a model for working with teenagers, examining drugs, suicide, sexual activity and media.

"We were taught the 3 R's, and they weren't reading, 'riting and 'rithmetic," Russell said. "Respect, responsibility, and with those two you get recognition and your reward—those are Native American values." Russell told stories and led songs in Kiowa and American Indian sign language.

"Women are the socializers of children; through us the culture is transmitted," said Betty Mangum, a member of the Lumbee tribe from the North Carolina Annual Conference and leader of the workshop on "Education and Native American Women and Children."

"Our children are bi-cultural; they need both. Our children need to know God is with them in the Anglo world, that to be a Christian they don't have to give up any of their cultural identity."

Participants in the workshop, "Strengthening the Native American Family Unit," decried the lack of spiritual teaching for Native youth. "Their teacher is the tv," one said. Tweedy Sombrero, a Navajo from the Rocky Mountain Annual Conference, and Constance Watters, a member of Nez Perce Tribe living in Idaho, co-facilitated.

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Strengthening the circle

Continued from page 4

Sombrero, a single parent, talked of her struggles, and the lack of support within the church: "A lot of times the United Methodist Church does not recognize single parents as a family."

It comes as no surprise that a large percent of the remedies used by the Indians are found in the medicine used today, Hazel Lavoie noted in her workshop on "Health and Welfare and the Native American Woman." Concentrating on traditional ways of Indian healing with medicinal plants, Lavoie outlined particular plants and their use in treating backaches, earaches, coughs, hives, and other diseases.

"The sick person would have to have a lot of faith in the medicine," Lavoie said. That faith was inspired in part by the attitude of the woman or man treating the patient.

Alcoholism: Everyone's Affected

Alcoholism, and its effects on the Native American community, was the focus of an afternoon session. "I don't think anyone can understand, unless they've lived in a Native American community, the devastating affect of alcohol," Barbara Day Miller said. "When one person is affected, everyone's affected, because everyone's related."

Participants viewed the video, "Honor of All," a docu-drama produced by Phyllis Chelsea which portrays the struggle and success of the Indian community at Alkali Lake, Canada. The tribe, beginning with Chelsea, went from 100 per cent alcoholism to 95 per cent sobriety.

Participants, reporting in the final session on their conversations in regional circles, recommended a second consultation of Native American United Methodist women, an on-going organization of UM Native American women, recruiting Native American women for the ordained ministry and staff positions within the church, and providing education within seminaries concerning Native American culture and traditions.

The consultation concluded with a worship and communion service led by Tweedy Sombrero, a third year student at Liff School of Theology in Denver, CO, serving as Intern Minister for Ministry of Presence, in Denver.

"I am on a journey that takes me to who knows where," Sombrero began. "I am on a journey because I am an Indian. I am on a journey of being a woman. And if you recognize this journey, you are welcome to come along."

Much of her journey has been a lonely one, and one of struggle, Sombrero said. "Struggle is life for Native American women. In the midst of that struggle lies our spirituality. As Native American women we struggle together. We are one heart and one mind and we struggle on our journey together."

by Patricia Broughton

An Invitation to Journey

by Evelene (Tweedie) Sombrero

Native American Women's Gathering
November 8, 1987

I am on a journey. I am on a long journey—a long journey that is struggles and pain and hurt. I am on a journey filled with love and joy and support. I am on a journey which takes me to who knows where? I started out on a journey a long time ago—a journey which took me through other paths. I am on a journey that took me again to who knows where? And when I began a new journey, when I became a United Methodist, I didn't know what that meant—and now I know. I journey because I am an Indian. I used to hear people say to me, "you are going to be hurt because you are an Indian, plus you are a woman, and plus because you are a single parent."

I am on a journey of being a single parent. And I am on a journey of being a woman. And I am on a journey of being an Indian. And if you recognize this journey you are welcome to come along.

I am on a journey to the Ethnic Minority Clergywomen's Consultation in 1983. When the room divided into ethnic groups—Blacks over here, Asians over here, Hispanics over there and Native American women can be over there—I was alone. I was the only one sitting there and I said, "Who will I meet with?" So the lady who was in charge of the place came to sit with me and said, "Let's talk about your journey." So as we sat there we talked, and I came up with ideas and wrote my recommendations down, I felt it was a journey of loneliness.

During the Clergywomen's Consultation of 1987, I journeyed to New Jersey and when the Ethnic Minority Clergywomen had their luncheon together, again we separated. This time there were four or five of us. Though it seemed like we were a smaller number, we are growing.

I couldn't wait for this particular meeting to start. I couldn't wait for us to be together, to see each other again—friends that we met a long time ago and people that we haven't met before. Again we have come together—but not alone—but as people who have journeyed together all the time and we didn't even know it because I'm not on this journey alone, you are with me, as well. And as we heard in the Scripture lesson about the goat and the troubled waters—we know those waters well, don't we? And we are on a journey together—not as one alone—but together as a whole.

I journeyed to Shiprock, New Mexico, where I discovered my faith through the people of Shiprock. If it hadn't been for them I feel like I wouldn't be here. I journeyed from Shiprock to Michigan, Kansas City, then to Oklahoma and now to Denver. And as I go and they talk about the people

bringing women back to the reservation to experience these new experiences, I too bring people along with me.



Tweedie Sombrero

I journey not alone in the sense that there have been women who have gone before me—the elderly people, the elderly women. I journey in their footsteps. The struggles in their lives become my struggles. The struggle in my life becomes your struggle—it's always been, and I won't say we cannot do without the struggle because we need to grow. Without the struggle we are nothing, we don't grow. So we need the struggle because the struggle is our lives. I really feel strongly in my heart that the struggle in my heart is my life—part of my spirituality that becomes very real and I cannot do one without the other, that they are very much a part of the same. And as Jesus Christ has struggled and has caused all of us to be in struggle, we need to start our journeys together as people holding on. I feel in my heart, too, as Native American women that we struggle not only together but support each other and uphold each other and love and enjoy. We are one—we are one heart and one mind. And we struggle on our journey together.

When we become lonely and become down I want you to remember these words: *Whoever you are, know that God loves you and that God's Grace surrounds you always. Be glad that there are those who would miss you if you were gone or suddenly taken away from them. Be grateful, there are people who think they're better than you are—you are made in the image of God with special talents to share with others—use them well. There are places to be filled and you alone can fill—you alone may be the one to give hope to someone who has reached the depths of despair. Be understanding. You can inspire by your actions or crush with an unkind word said in anger. Think carefully. Whoever you are there is someone who cares what happens to you and lives in the shadows waiting for a sign of love that only you can give them. Be charitable. Remember that there is someone who always needs you—you alone—reach out to them. Whoever you are, wherever you are, don't lose faith in God. God will guide you through troublesome times and sorrows. Our Creator will bless you, whoever you are.*

A Tradition of Racism

by Minerva Garza Carcaño

National United Methodist Convocation on Racism
September 13-16, 1987

As a New Testament story of healing, the story of the Greek, the Syrophenician woman, is not an unusual one. The woman had a daughter who was possessed by a demon. Hearing of Jesus' presence in the land and certainly having heard of his miraculous powers, the woman goes in search of Jesus believing that Jesus can rid her child of the demon within her. The woman finds Jesus and after a short dialogue, Jesus responds to the woman's faith by healing her daughter. The Syrophenician woman was not a person of the Abrahamic faith, but the New Testament is filled with accounts of persons having none of the covenant history, but having faith sufficient for the redeeming activity of the Lord. The story itself is not an unusual one in the New Testament context.

What is highly unusual is the dialogue that occurs between Jesus and the woman. It is a dialogue that seems totally out of character for Jesus—why, he compares the woman and her daughter to the dogs! And then the woman contradicts Jesus and he actually seems to change his mind. A pagan telling Jesus how to interpret his calling! And according to Matthew, Jesus calls her a "great faith".

The disciples would have had the woman sent away, but Jesus agrees with her. Yes, "even the dogs under the table eat the children's crumbs". And so he responds to her plea, healing her daughter.

I read somewhere that Luke failed to include this story in his sharing of the Gospel message because he feared that the Gentiles would misunderstand Jesus' statements. He feared that the racial tension that had existed throughout the centuries would only be heightened by the account, and that the real story of the Good News would be missed.

I can certainly understand Luke's apprehension if this in fact was the case. But however difficult the passage may be, I believe that it holds within it the Good News that brings healing way beyond the good health of a daughter of years long gone.

Undoubtedly it is a passage which is hard to hear. Jesus is harsh, even cruel in the way that he initially treats the woman. But going beyond that initial treatment of the woman, the harshness at first directed towards her is transformed by her challenge into judgement of the way things were and of what those who were present thought was possible. The harshest aspect of the story is not the treatment of the woman, but the judgement made upon the traditions of the time and the limited vision of the people. That judgement is still with us.

There is one tradition that threads itself through every race, culture, place, and time. Unlike the good traditions that bring joy and

beauty to our world, this tradition is an evil tradition that advocates for the survival of some at the cost of loss of life for others. It is the tradition of racism. Yes, tradition. That is what we have made of racism.



Minerva Garza Carcano

My mother is a saint, but she prayed for a year and a half that my younger sister would not marry the young Black man that she was dating. It was alright, however, that three years later the same sister married an Anglo. It was a matter of choosing one who was the "same" as us or being chosen by one who was "more" than us, but never choosing one who was "less" than us. When we questioned my mother as to why things had to be this way, she responded by saying, "Asi es como debe de ser," "That's just the way things are." TRADITION! What she was actually saying was that in order to survive, one accepted the tradition of racism and lived with it as best as one could.

This may be the order of things as we've known them, but this is not the order of things in the Kingdom of God.

According to the tradition of the time, the Syrophenician woman was simply a dog. She could be dismissed. But Jesus does not dismiss her. In fact he sides with her against tradition. He responds to her pleas and heals her daughter. Can we hear what this is saying to us? Can we see the woman through Jesus' eyes?

Earlier in my ministry I served a two-point charge. In one of the churches that I served there was a five year old girl who always participated in church programs and activities with great attentiveness. At Sunday morning worship she would come and sit in the middle of the front pew and participate actively. After the worship hour she'd run and go and stand right next to me as I greeted people at the door.

On the occasion of a pastoral visit to her home one afternoon, the little girl greeted me at the door. Her beautiful brown eyes opened-wide when she saw me. She gave me one of her warm smiles and without saying a word, ran off. Watching her as I stood at the front screen door of the home I saw her hurry down the hallway to the back of the house. And then came the most honorific welcome I've ever received. As she ran down the hallway she called out in announcement to her mother: "Mommy,

Mommy, come quick, God is here!"

The child's mother later explained in our visit that she and her husband had instructed the child by telling her that Sunday was the day to visit God and that church was the place of the visit. Since I was the one who seemed to be running the show at the church she had apparently assumed that the church was my home and therefore I must be God! After that it was hard trying to convince her otherwise, and I have to admit that I didn't try very hard.

Of course none of us are God, but in all of us is God. We must overcome the evil tradition of racism and that begins with a new vision of each other. If in our vision of the present that moves us into the future, we could truly see God in each other, the healing that we so desperately need from the affliction of our racism would begin. I believe that Jesus saw God in the Syrophenician woman. Thus he accepts her, with her differences and all, redeeming and reclaiming her and her daughter for the Kingdom. We must see each other anew. None of us are less. We are all *more* than we can imagine! We must see each other through Jesus' eyes, eyes not unlike those of a child.

Oh, but our adult eyes even as they see God in others, also see the enormous task behind the elimination of the tradition of racism. It is an enormous task, involving the changing of hearts and minds to the changing of every human institution around. It is a task that often overwhelms and paralyzes us. The woman's words return for our hearing: "Lord, even the dogs eat the crumbs from the children's table." I hear her saying, "Lord, just a tiny bit of your grace, even that which is left over from your activity among the others would be enough." The racist survivalist tradition of the time was that God's grace was to be expended on the house of Israel. The Syrophenician woman knew that God's grace could fill all the needs of the Israelites and yet be enough to flow all the way to her, lowest of the lowest. Her faith was a great faith.

As we face racism in our church and in the world, we search for ways from individual actions to institutional plans to destroy racism in our midst. We must continue doing all that is within our means to free ourselves and the world of racism. But through out, we must always remember that it is God's grace that will bring the healing.

The Good News is that just a bit of God's grace can heal us and our church; a bit of God's grace can free our world from the demon called racism. Grace freely given for all who are afflicted and in need of new life—the racist and the discriminated, the oppressor and the oppressed: Black, Brown, Yellow, Red, and White.

Let us move ahead with the task of eliminating racism, but let us not allow our vision to be limited by human measures of what is possible. Let our vision be set, made strong, and fulfilled according to the power of God's grace. A loving grace sufficient for all God's children.

The Power of Our Stories: "God's Call"

by Nancy S. Yamasaki

United Methodist Clergywomen's Consultation
August 17-21, 1987

The power in my story is experienced through God's call to me as a marginal person. I am Asian-American, born Asian, but not in Asia. I am American, and yet America has not always made me feel at home because of racism. I am Asian-American—on the margins of both entities.

In the beginning, God called me to this life on April 7, 1936. I was born at our home in Seattle, Washington. I had been delivered by a midwife which was quite common in our culture in those days. In Japanese culture, it was perceived to be bad luck to have a female baby during the thirty-second year of the mother's life. My mother was 32, and I was female. Therefore, the midwife placed me in a basket and put me out on the curb. This symbolic act of "throwing away" me was to counteract the omen. There I was out on the margins; being of the family but not in the family. There proceeded an argument about who should go and bring me back in. My father, being American-born, thought this was all ridiculous and would have no part in it. My mother, of course, was not able to be up and around. Finally, the midwife went and brought me back into the home.

Years later, a minister from Taiwan who knew about these superstitions, explained to me that an intersection is symbolic of "cleansing." I thought it to be a good explanation, although I don't know if this was the rationale for that particular situation.

I often wondered if my birth story or the hearing of it repeated may have caused my psyche any harm. Now I can perceive that it led to my becoming a feminist.

The act of placing me in a basket and out on the curb is a form of "setting aside." Little did I realize that four decades later, I would again be "set aside" but in a very different sense. This time I was set aside for the ordained ministry because God did call me.

At first, I experienced this call as "nudges" when I was a young single mother of two children in the state of Pennsylvania. I had not heard of a woman becoming a pastor in those days, so I simply disregarded those nudges. Later, after I moved back to the West Coast, I experienced a strong call to ministry. At that time, I said definitely, "No". I was very busy at that time raising two children on my own, working as a social worker, serving the church and working as a volunteer in the community. I felt that my life was fully committed to God's general ministry, and, indeed that should be enough. However, God's call was persistent, so I retreated to the ocean where I keenly experienced the presence and power of God. There I sat and listened carefully, and

I decided to respond positively to this call.

When I went to my Bishop to share my plans with him, he first asked me how old I was. He said, "Are you past 27, Nancy?" I said, "Yes, I am past 37." And he said, "You know, you will require $\frac{2}{3}$ vote of the clergy in order to have the age limit waived and be accepted." He seemed rather skeptical that could be a possibility. He tried very hard to discourage me, and before I walked out of his office, he not only inferred that I was too old, but he said, "Japanese churches would have a problem receiving a woman, anyway."

This was hurtful, and as I walked out of his office, I had a strong feeling that it was not God talking through the Bishop. So I went to seminary anyway and became ordained.

Here again I was placed on the margin. In the United Methodist system, as an ethnic person and as a woman, I was on the margins.

Well, a few years later, I decided to get even with my Bishop. I married him. He has learned the bitter truth of what it is like to be a pastor's spouse. Here again, my marriage has placed me at the margins—as a member of the episcopal family and as a clergy. When my current Bishop greets me now, he always hesitates. He doesn't know if he should embrace me as a member of the episcopal family or shake my hand as a member of the conference.

My husband and I intentionally try to transcend traditional roles. Today, he supports me in my ministry. He does a good part of my clerical work, and also serves as Production Manager of our church newsletter. We both work side-by-side in the kitchen and share in the housekeeping. We have a really great time. We love to go skiing, swimming and ice skating, and just enjoy being with each other. In fact, we enjoy each other's company so much, that I would just love to be retired, so that we can do this all the time. In addition, I am so sick and tired of being a pioneer—of taking all the hurts of rejection, being overlooked and fighting the system. I think, "How great it would be if I could just relax and take trips with my husband." But God's call does not let me go.

I ponder the question, "Why does God not let me go? Have I not done enough?" In my pondering, an insight comes to me of what it means to be a marginal person, the purpose which I must achieve, the goal for which I must strive. It is to develop a wholistic life, embracing two polarities and bring them together as a whole. The experiences of marginality enrich and add to life's fullness.



Nancy S. Yamasaki

In My Experience

"As one of the first generation in the newest ethnic minority I feel lost in the denomination—even though I have been a member for 22 years. I am the first and may be the last Vietnamese UM deaconess. I can assure you that to mark this special record in the UM deaconess history I have been and will be a good contributing member of the UMC even though I feel lost in its complex organization."

—Van-Minh Tran, Vietnamese deaconess

"I have lost faith in the appointment system," said Dorinda U. Guillermo, a Filipino clergywoman, as a result of her experiences since receiving an M.Div. degree in 1983. Among her encounters was one with a district superintendent who told her: "Dorinda, you are becoming a problem to the Cabinet ... because you are a woman, an Asian, and cannot drive."

In 1984 Guillermo was offered an appointment 130 miles from her home (and husband's job). She took a leave of absence instead. "I do not see any light at the end of the tunnel as the Cabinet already has indicated to the Bishop that they do not see any possibility for a pastoral appointment for me ... I have lost faith in the appointment system."

—Dorinda U. Guillermo, Filipino clergywoman

As one of the founders of the Asian Women's Caucus, ten years ago, ... "I can see the progress made by Asian women in the church. We Asian women have come to grips with ourselves and I think we like what we have done. It is possible that all will not agree that the church has been supportive of women—especially ethnic women. But I personally have matured in my perspective and within this more mature perspective, I can look back and acknowledge the tremendous support I received from those with whom I interacted at all levels of the church."

—Rose T. Pfund, Ph.D., Japanese-American, Associate Director of the University of Hawaii Sea Grant College Program.

Black Women: The Connecting Link

by Geneva Harton Dalton

*Black Methodists for Church Renewal Women's Luncheon
March 19, 1987*

Reflecting on the suggested theme for my presentation today—Black Women: The Connecting Link, a specific image came to my mind. Women, literally as connecting links—Black women with hands connected to form a chain or a circle; connected to one another, and through us to the black community; women—all of whom are daughters, some of whom are mothers; young women, senior women, healthy women, and infirm women, educated and uneducated women, Christian women and agnostic women. Interspersed in the links of my imaginary human chain are black men. Young men and senior men, handsome men and homely men, educated and uneducated men, sick men and healthy men — and *another man, whose color and to whom color is insignificant — Jesus Christ. Black women and men connecting the black community to the grace and goodness and strength of our Blessed redeemer.*

In My Experience

"I view myself as a citizen of the world who happened, because of some of the brutal parts of history, to have been born in the United States. What's most important for United Methodists to struggle with is what it means to be a global citizen."

Rev. Linda Thomas recently traveled to the Soviet Union. "I went there as a peacemaker. I believe we are called to try to put ourselves in those places where persons we're in conflict with are." The most exciting part of the trip, Thomas said, was meeting a Black Soviet woman whose parents, U.S. citizens, fled U.S. racism in the 1930s.

"I would call us to reflect on what it means to be global citizens. I call for some intentional global analysis."

—Linda Thomas, *Dean of Students, Wesley Theological Seminary, and a member of the GCSRW*

"As a Black woman, my biggest problem has been with White women who really are not concerned with elevating Black and other racial ethnic women to any of the positions they have. I get into a women's group to strategize about elections, whether within an Annual Conference or at General Conference, and the White women continually lift up the names of more and more White women, always under the guise that they don't know any 'qualified' racial ethnic women."

—Carolyn Anderson, *Executive Director, Black Methodists for Church Renewal*

How appropriate and how necessary that Jesus is a part of our connection. I found myself on a personal journey. I relived parts of my life as a young girl, as a daughter, a girlfriend, a wife, a mother, a divorcee, a teacher, a church worker. The journey then took a different turn to imagine the road traveled by my mother, and my grandmother and their mothers and their grandmothers. And then, the already familiar realization: my way of being in the world is directly and intentionally affected by those foremothers and forefathers who have been connecting links. Likewise, my children will and are reflecting the same values, motives, and life styles they have been taught. Very surely, we are connecting links. Sometimes, I find that my daughter, who is nearly sixteen years old, is not only her mother's student, but her teacher as well—a connection to a past that she has not experienced, but one that she "remembers" through me and through her grandparents.

Think for a moment about how our lives and self images would be altered if we did not remember Sojourner Truth or Harriet Tubman, or Mary McLeod Bethune, or the senior women of our local churches who we fondly call "Momma" or "Grandma." Think of the profound effect their lives have had on our own. How many young women and men will include us when they reflect on the connecting links in their lives. Are we talking right? Are we setting examples that they can follow, that will strengthen the black family and the black community?

We black mothers and daughters know well the consequences of being black in America. We have always been subject to negative labels and stereotypes which symbolize the powerlessness and victimized states we hold in society. This is not just true for men. It is doubly true for women who are black. Racism is the load we carry together as women and men. Sexism is the load women bear in the black and white community by ourselves, or so it seems.

And now, a word about the dilemma that we, as black women, are facing. I alluded earlier that black women are seemingly facing the issues of sexism alone in the black community. We affirmed and appraised the role of black women as connecting links in the black community, the black church and black society. Since the early '60s when the Women's Movement gained momentum, black women have been struggling with where and how, and if the issues of the feminist movement are relevant to or constructive in the life of the black family and the community. For sure, there are commonalities in the ways in which sexism in the



Geneva Harton Dalton

society at large touches us in destructive ways as it does white women and around these issues, we must join forces with our white sisters for the good of us all.

And there are ways in which our perspectives and our approach to feminism is drastically different. To paraphrase the words of Dr. Delores Williams in her article entitled, "The Color of Feminism," "White women define the oppressor of women as patriarchy." Black women suffer from patriarchy as well, but we are not able to stop there. White women also benefit from patriarchy and therefore become a part of the oppression of black women and men.

Therefore, the feminist understanding of the patriarchal relationship between women and society's institutions does not include black women's oppression resulting from their relation to *white male and female controlled American institutions governing our lives*. We as a black community cannot use words that only identify men as oppressors of women. We must have nomenclature which identifies white society (male and female) as the oppressor to effectively describe our reality.

Delores Williams states:

Inasmuch as Afro-American women's history shows that black women have struggled simultaneously for their liberation and that of other black people (males, females, and children), it is appropriate to suggest that a women's movement would have at least three primary goals:

1. Liberation of women and the family simultaneously
2. Establishing a positive quality of life for women and the family simultaneously
3. Forming political alliances with other marginal groups struggling to be free of the oppressions imposed by white controlled American institutions.

Finally, as black United Methodists, we must not allow the racism and the sexism we encounter to deter us from political and social involvement with the issues. Each man and woman is the product of a woman, most of the men here have wives, some of us have daughters and sons—all of whom either have, are, or will experience racism and sexism. These are inexorably bound together. Let us be also.

Status Report

Four recent events led and attended by United Methodist Asian American women bear testimony to the growing solidarity and energy on the part of this growing group within the church.

Caucus calls for National Consultation of AA women

A \$2,500 grant from the GCSRW enabled the Asian American Women's Caucus to meet in September, 1987, its first meeting in four years. The caucus, meeting to review its work and set plans, decided to sponsor a national consultation of Asian American women in 1990.

The caucus plans for the national consultation to be preceded by jurisdictional events in late fall 1988 or spring 1989. Topics to be addressed will be: fostering a positive Asian American female identity; increasing participation of Asian American women beyond the local church; enhancing their role within the UMC local church; developing programs to support Christian family life; and reducing domestic violence.

Dr. Bok-Lim Kim (Cal-Pacific) heads the caucus' executive committee. Other members are Kum Hwa Lee, Savita Macwan, Sarah Rhee and Sook Hanm (ex-officio).

National Consultation of AA Clergywomen urged

Eighteen Asian American clergywomen in attendance at the fourth National UMC Clergywomen's Convocation last August voted to ask the National Federation of Asian American United Methodists to plan, design and sponsor a national consultation of Asian American clergywomen by 1989. The group also requested that the national consultation include the issues of language and theology in the program.

Among the reasons cited for this proposed consultation were one: Asian American clergywomen are not often given the opportunity to be appointed in their own ethnic congregations; two: they have limited opportunities for open itinerancy; and three: there is a need for active recruitment of Asian American clergywomen.

Asian American clergywomen from nine conferences were represented at the national gathering.

Cal-Nevada sponsors first AA women's conference

Fifty women participated in the first conference for Asian American women in the California-Nevada Annual Conference last September. Keynote speaker Ruth Prudente, staffperson with the Women's Division of the General Board of Global Ministries, spoke on "God's Unique Creation—Me!"

Workshops on "Self Image," "How to Take Charge of Yourself," "Motivation," "Communication Skills," "Prayerlife," and "Conflict Management," offered practical/hands-on information. An evening cultural celebration was a time of sharing personal stories, dress, foods and music.

Plans are tentatively set for another Asian women's conference, with an emphasis on leadership development, to be held in spring 1989 in the San Francisco bay area.

GCSRW member Becky Haase attended the conference as a liaison.

Asian American women in ministry gather ecumenically

An ecumenical retreat on "Spirituality and Pastoral Care" drew seven Asian American United Methodist women. Forty Asian American women, from six denominations, met for worship, prayer, groups discussion and workshops.

United Methodist clergywoman Barbara Troxell, speaking on "The Spiritual Dimensions of Pastoral Care," sparked discussions on pastoral care issues for Asian women in ministry (especially when serving Asian American congregations; the concerns of associate pastors; pastors in charge; institutional staff; and laity).

The event was the fourth of its kind sponsored by the Pacific and Asian Center for Theology and Strategies. Rev. Naomi Southard, executive director of the National Federation for Asian American United Methodists, was co-chair.

—material taken from the Fall, 1987, issue of "Asian American News," published by the NFAAUM, 330 Ellis St., Rm 508, San Francisco, CA 94102. (415) 776-7747.

A Bishop's witness

One of United Methodism's first three women bishops will address an Episcopal diocese this May that may well elect the Episcopal Church's first woman bishop.

Bishop of the Michigan Area and a member of the GCSRW, Judith Craig has been invited to speak at the Episcopal Diocese of Michigan when it convenes, in part, to choose a successor to Bishop H. Coleman McGehee Jr.

McGehee, at a recent three-day conference on women bishops in the Episcopal Church, invited advocates of women bishops to organize an election campaign. The Rev. Carol Cole Flanagan, president of the Episcopal Women's Caucus, urged that women be proposed in the five dioceses that will choose bishops this spring.

Holly Near in St. Louis concert

Feminist singer Holly Near will appear in concert in St. Louis May 1, as the kick-off of a national conference on "Domestic Violence and the Criminal Justice System," sponsored in part by the United Methodist Church.

The 7 p.m. concert falls on the Sunday evening in the middle of General Conference, traditionally an evening of entertainment. Location will be easily accessible from downtown hotels.

Tickets can be ordered from Donna K. Campbell, (a UM Church and Community worker), PO Box 549, Warsaw, MO 65355. Proceeds from the \$15 tickets (payable to "Women's Self-Help Center") will establish a legal assistance fund for women involved in domestic violence.

The Flyer is published five times yearly by the General Commission on the Status and Role of Women (GCSRW) in the United Methodist Church (UMC) as a communications link with the 73 Annual Conference Commissions on the Status and Role of Women (ACCSRWs). Primary distribution of the Flyer is through the ACCSRWs; individual subscriptions, available through the GCSRW, are \$5.

Editor: Patricia Broughton

The GCSRW, a national agency of the UMC, acts as an advocate, catalyst, and monitor to ensure the full participation and equality of women in the church.

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Filipino women share native songs during Cal-Nevada event.

Ovations

To **Cynthia Buie Astle** of Florida who was hired as an associate editor with "The United Methodist Reporter."

To the **Baltimore Conference Clergywomen's choir**, one of ten choirs chosen from 90 entries to participate in worship services during the 1988 General Conference opening April 26 in St. Louis, Mo.

To **Ann Covington**, a UM laywoman, who was appointed to the Western District Missouri Court of Appeals by the Missouri governor, becoming the first woman in Missouri history to be named to a district appellate bench.

To **Sue Ritzau Farley**, newly appointed to the La Mesa (CA) First United Methodist Church, who is joining her sister, **Jan Ritzau**, also serving a clergy appointment. They are, to the *Flyer's* knowledge, the first two blood sisters to serve on the same local church staff. (*The Flyer* welcomes other such notations.) Rev. R. Preston Price, noting the appointment, said he is pleased to now have three women on his ministry staff.

To **Harriet Miller**, a GCSRW member 1973-1980, who recently retired after 31 years at United Theological Seminary in Dayton, Oh. She served as a professor of Christian education, and was active in the church, seminary and public arenas in the areas of racial justice, sexism and classism. The UTS women's center, created 13 years ago, was renamed in honor of Miller at the spring, 1987, commencement.

To **Susan Mura**, formerly an assistant professor at Miami (Ohio) University, who has become a research associate with the General Council on Ministries.

To **Sally O'Donnell**, who was recently hired as director of Development at United Theological Seminary in Dayton, Oh.

To **Laura Okumu**, staff member of THE INTERPRETER (official UM program journal), who has been named editor.

To **Naomi Prescott-Brown**, who was elected president of the Monroe County Ministerial Association, the first woman president. She is pastor of United Methodist churches at Excell and McGargel in the Alabama-West Florida Conference.

To **Helen Requilman**, from Texas, who was elected secretary of the National Fellowship of Filipino-American United Methodists for 1987-89. **Angelina Silva-Netto** of California, is the youth representative.

To **Jessy Thomas**, a former family therapy specialist from Maine, who is the new Director of Family Life Ministries with the General Board of Discipleship.

To **Phyllis Tyler-Wayman**, a clergywoman in the California-Pacific Annual Conference, who was named Director of Covenant Discipleship at the General Board of Discipleship.

To **Shirley Whipple Struchen**, a United Methodist Communications staff member, who has been named interim national director of the UMCom Television/Telecommunications Fund.

To **five United Methodist women** who were elected officers of the National Council of Churches: **Jane Cary Peck**, a UM layperson teaching at Andover Newton Theological

School; **Joyce D. Sohl**, **Elaine M. Gasser**, and **Consuelo Urquiza**, General Board of Global Ministries staffers; and **Jeanne Audrey Powers**, of the General Commission on Christian Unity and Interreligious Concerns.

In remembrance:

Of **Barbara Boultinghouse**, chairperson of the South Carolina Commission on the Status and Role of Women, who died in December. Boultinghouse was a United Methodist deaconess and a supervisor of the Children's Home for the Alson Wilkes Society. For 17 years she was superintendent of Boylan-Haven-Mather Academy in Camden, SC, an institution of the National Division of the General Board of Global Ministries. The Commission, as a memorial to Barbara, is making a gift to the Bessie Parker Memorial Scholarship Fund. Persons wishing to contribute to this offering can write Carol R. Cannon, PO Box 475, Johnsonville, SC 29555. (803) 386-2165.

Jobs

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

Executive Director, Greater Dallas Community of Churches. Seeking person who is ecumenical, a community builder, and a manager to provide general management including staff supervision. Compensation commensurate with experience. Deadline: March 1. Contact: Margaret Schafer, chair, search committee, Greater Dallas Community of Churches, 2800 Swiss Ave., Dallas, TX 75204. (214) 824-8680.

Associate Council Director in Communications, Wyoming Conference. Primary responsibility in public relations, serve as media representative, edit monthly periodical. Deadline: April 15. Send resume, references c/o Council Director, Wyoming Conf. Ctr., 3 Orchard Rd., Binghamton, NY 13905. (607) 772-8840.

Assistant General Counsel, General Board of Pensions. Responsible for overseeing contracts and leases, tax compliance, communication with IRS, federal withholding. Requires law degree, license to practice in Illinois. Deadline: March 21. Apply James F. Parker, General Secretary, General Board of Pensions, 1200 Davis St., Evanston, IL 60201. (312) 869-4550.



Congratulations to three recently-selected women presidents of United Methodist colleges (from left to right): Dr. Stephanie M. Bennett, President, Centenary College; Dr. Gloria D. Randle Scott, president Bennett College; Dr. Linda Koch Lorimer, President, Randolph-Macon Women's College.

God's Fierce Whimsy. Collective of Black, Hispanic and White women examine Christian feminism and theological education, consequently discovering among themselves the same oppressive forces which violate theological education: White supremacy, economic elitism, misogyny and homophobia. A written record of seven feminists' commitment to practice what they preach. The Pilgrim Press, 1985.

Report of the United Methodist Ethnic Minority Clergy Women's Consultation. Report of the first national gathering of ethnic minority clergywomen, sponsored by the Division of Ordained Ministry, General Board of Higher Education and Ministry, held in early 1982, attended by 60 clergywomen. Report includes information on the consultation, summary of issues identified, and theological reflections. Available from the Division of Ordained Ministry, GBHEM, PO Box 871, Nashville, TN 37202.

Racial/Ethnic Minority Membership in the UMC, 1985. First compilation of data, by Annual Conference, of racial ethnic minority membership in the UMC. Shows percent and number change from 1974 to 1985, and ethnic groups by pastor and jurisdiction. No breakout by gender. Research was conducted over a two-year period by Douglas W. Johnson, Director of Research, National Program Division, General Board of Global Ministries, 475 Riverside Dr., New York, NY 10115.

Posters. Racial ethnic women are featured prominently in a new set of posters issued by the Organization for Equal Education of the Sexes (OEES). OEES has provided multicultural educational materials for over a decade; new posters feature Josie Varias, a New York City carpenter; Karen Kai, an attorney; Dolores Huerta, labor organizer; Maria Magana, computer software engineer; and Sylvia Ramos, surgeon, among others. Each \$3.50 plus \$1.50 s/h. Write for catalog of more than 50 posters: OEES, 438 Fourth St., Dept. 101, Brooklyn, NY 11215.

Feminist Theory: From Margin to Center. Author Bell Hooks, looking at the core issues of sexual politics, argues that contemporary feminist movements must establish a new direction for the 1980s. Feminist theory, she says, must consciously transform its own definition to encompass the lives and ideas of women on the margin. South End Press, 1984.

Those Preachin' Women. Ella Pearson Mitchell edited this collection of 14 sermons by outstanding Black women ministers. Judson Press, 1987.

Song in a Weary Throat: An American Pilgrimage. One of the first women to be ordained in the Episcopal church, Pauli Murray (1910-1985) writes in her autobiography of her struggles as a Black, and as a woman. Descendant of a slave and slave owner, she became poet, lawyer, teacher, and priest. Harper and Row, 1987.

Compassionate and Free: An Asian Woman's Theology. Author Marianne Katoppo examines "woman as the other," women's liberation, socio-political realities, theological motifs, and women in Asian theology. Orbis Books, 1980.



Hispanic Women: Prophetic Voice in the Church. Authors Ada Maria Isasi-Diaz & Yoland Tarango provide Hispanic women's liberation theology which articulates for the first time the needs, concerns and vision of Hispanic women in the church. Key ideas from liberation theology, the women's movement and Hispanic cultures woven together in Spanish and English. Harper and Row, 1988.

Threatened with Resurrection: Prayers and Poems from an Exiled Guatemalan. Fourteen poems and prayers by Julia Esquivel juxtapose Gethsemane and Easter morning, giving voice to the lament of a peasant mother holding a dying child and the war cry of a woman-warrior sure of victory. In Spanish and English, Brethren Press, 1982.

The Color of Feminism: Or Speaking the Black Woman's Tongue. Dr. Delores Williams confronts the fact that most Black women have not become involved in the feminist movement in church and society. She inquires as to whether or not "feminism" can be made to "fit" Black women so that it speaks the Black woman's "tongue" instead of reinforcing racism and White supremacy by excluding Black women's concerns. *Journal of Religious Thought*, Vol. 43, No. 1, Spring-Summer, 1986, Howard University Divinity School.

A Gathering of Spirit: Writing and Art by North American Indian Women. Indian women from 40 nations, ages 21-65, published and unpublished, speak of being women, being Indian, the land, prison, children, pow wows, grandmothers, healing, feminism. Edited by Native American Beth Brant, Sinister Wisdom Books, 1984.

Isis International. Publishes resources on the growing international feminist movement. Eight books and two resource guides (including "Powerful Images: A Women's Guide to Audiovisual Resources" (\$14.50 includes p/h). Membership (\$15) includes two full-length books and four issues "Women in Action." Send prepaid orders to Isis International, PO Box 25711, Philadelphia, PA 19144.

Four Corners Native American Ministry of the UMC. Outreach to the Navajo people includes a home for women and children, established in 1978, with a building dedicated in 1986. An average of 88 clients plus their children are housed yearly; 267 were counseled in 1986. Write Four Corners Native American Ministry, PO Box 400, Shiprock, NM, 87420. (505) 368-4402.

Seventh Generation Fund. Public foundation committed to the enfranchisement of Native American people. Women's projects, funded through the division of Native Women, Families and Youth, include the Akwesasne Breast Milk Project and the Northwest Indian Women's Circle. To apply for grant or make contribution contact the Seventh Generation Fund, PO Box 3035 Reno, Nevada 89505.

When and Where I Enter. Author Paula Giddings, drawing on speeches, diaries, letters and other original sources, movingly describes how Black women transcended the double discrimination of sexism and racism, from the landings of the first slaves in the 17th century to the present. William Morrow, 1984 (also available Bantam Books).

The Black Woman. Focus on the lives of Black women. Author La Frances Rodgers-Rose examines social demographic characteristics; family; political, educational and economic institutions; and social psychology—each from the perspective of the Black woman. Sage Publications, 1980.

Common Differences: Conflicts in Black and White Feminist Perspectives. Gloria I. Joseph and Jill Lewis provide an unprecedented analysis of an alarming schism in the women's movements: the differences between Black and White women's perspectives, attitudes and concerns. South End Press, 1981.

Calendar

March 17-18 **Women and the Word.** Becoming the Word: Claiming and Proclaiming the Power of God. Fourth annual preaching event for women and men. Leadership includes Maria Harris, on religious imagination; the Rev. Rosemary Brown; Rev. Kay Albury-Smith; Linda Clark and Margie De Spain. Contact The Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Ave., Boston, MA 02215. (617) 353-3075.

April 7-9 **The Power Equity Group: Making It Work.** Experiential and theoretical workshop with Carol Pierce to understand the functioning of groups where power equity is assumed, and diversity is valued and achieved. In Concord, NH. Also workshops Sept. 21-23 (in Chicago) and Oct. 19-21 in New York City or Madison, CT. Cost: \$200 residential, \$150 without lodging. Contact New Dynamics, 21 Shore Drive, Laconia, NH 03246. (603) 524-1441.

April 12-16, **1988 Women's History Workshops.** Series of one-day events sponsored by the Kansas West Commission on Archives and History. Contact Dr. A. Mark Conard, 2801 Coolidge, Wichita, KS 67204.

April 22-24 **"It Is Well."** Black Women in Ministry Conference with Rev. Mary Council-Austin as keynote speaker and Rev. Linda Hollies and Rev. Neria Edwards as keynote preachers. For both clergy and lay women in ministry. Includes 12 workshops, worship services and a banquet. At Aldersgate UMC, Warrensville Hts, OH. Contact the Rev. Rosa B. Clements, 4069 Eastwood Lane, Warrensville Hts, OH 44122. (216) 921-4075.

May 13-15 **Do-It-Yourself for Women.** Hands-on experience in designing, building and repairing. Reflections on sexual stereotypes in building trades, skills needed to construct or maintain buildings, training in basic skills. No previous experience neces-

sary. Fee: \$120-150 for program, meals, lodging. At Grailville, 932 O'Bannonville Rd., Loveland, OH 45140.

June 11-12 **B'lieve I'll Sing.** Workshop in Black choral and congregational singing, created and led by Ysaye Barnwell, member of the a cappella quartet, "Sweet Honey in the Rock." Sponsored by the Women's Institute on Religion and Society. No singing experience required. Cost: \$100-125 for workshop, room, board. At Grailville (see May 13-15 above).

June 13-16 **Expanding Ministry Among Men and Women Clergy.** Exploration of how women and men together can minister to a wider range of situations. At Princeton Theological Seminary, led by John C. Talbot and Melinda Mackenzie. Cost: \$304, includes housing. Write Center of Continuing Education, PTS, 12 Library Place, Princeton, NJ 08540.

June 15-July 29 **Women, Ministry, The City.** Summer study/action program for women seminarians, open to any woman with at least one year seminary training; academic credit available. Includes theological reflection on sexism in church and society and 20 hours per week work with women in ministry. Contact Gretchen Leppke, Coordinator, Community Renewal Society, 332 South Michigan Ave., Suite 500, Chicago, IL 60604. Applications due by April 15.

June 20-July 1 **Ecumenical Moment '88: God's Call for Unity.** Intensive ecumenical living and learning experience including lectures, conversations, Bible study, small seminars, theological reflection, worship, field trips. Registration limited to 125 persons by application. Cost \$750 (includes room and meals). At Stony Point Center in New York. Sponsored by Auburn Theological Seminary

and Stony Point Center in cooperation with the World and National Council of Churches. Contact Auburn, 3041 Broadway, NY, NY 10027.

July 21-24 **Evangelical Women's Caucus Eighth International Conference.** At North Park College and Theological Seminary, Chicago, IL. Write EWCI, Box 209, Hadley, NY 12835.

July 31-Aug. 6 **Women in Ministry Week At Grailville.** Theme: Beyond Survival: Healing, Wholeness and Justice in Ministry. Opportunities to rest, play, reflect on ministry, with Sarah Bentley (director Project Recovery, Austin, TX) and Ann Marie Coleman (city councilwoman, Ann Arbor, MI, and campus minister). Cost: \$325; registration limited to 30 women. To register send \$75 to Jean Foley, registrar, 5530 South Shore Dr., #4A, Chicago, IL 60637 (312) 643-4051.

Aug. 4-5 **Incorporating Diversity: Strategies that Work for Individuals and Organizations.** Seventh annual conference on women and organizations sponsored by the International Institute of Women and Organizations, an interdisciplinary group of academics and practitioners. In Long Beach, CA. Contact Paula Caproni, School of Organization and Management, Yale University, Box 1A, New Haven, CT 06520. (203) 325-9897.

August 8-12 **Global Peace—An International Women's Conference.** Organized by Peacemakers, Inc., out of Dallas, Tex., to "bring together a minimum of two women from every country to form a Think Tank and plan how to have peace now." Contact Carol Smith, co-chair, 100 Crescent Court, Suite 270, Dallas, TX 75201. (214) 871-8448.



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