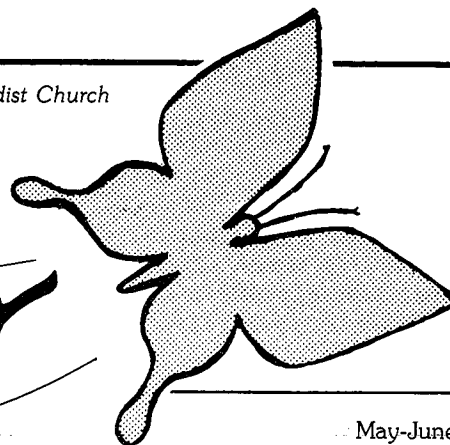


The Flyer

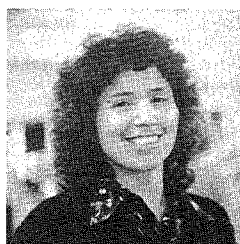


Volume VIII, No. 2

May-June 1986



H. Sharon Howell



Lydia Martinez



Barbara Thompson

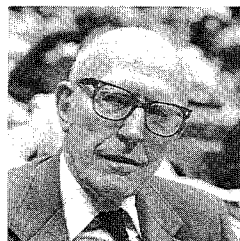


Doris Handy



Jeanne Audrey Powers

1976-86



Erwin Schwiebert

Recalling a Decade

Ten Years as a Standing Commission



Hazel Decker

*The date: May 3, 1976 — a decade ago.
The place: Portland, Oregon.
The occasion: the 1976 General Conference.*

Yellow was the color of the day. Yellow ties for the men. Yellow jackets and dresses for the women. Yellow flowers for the president. Yellow — the color of the Suffragists and the color of those who supported legislation to turn the General Commission on the Status and Role of Women from a quadrennial commission to a standing general commission.

"I remember a sea of yellow," recalls Jeanne Audrey Powers, a Minnesota delegate to the conference and a member of the Commission from 1972-1976. "It was such

an inspiration to us because our knees were shaking."

In 1968 the fight had been to establish a study commission that would document the appallingly low levels of participation among women in the newly-united United Methodist Church. The struggle in 1972 resulted in a quadrennial commission. And now, in 1976, proponents of equal rights for women in the church were back again before the General Conference, asking this time to make an advocacy organization for women an ongoing part of the structure.

Barbara Thompson, president of the Commission that first quadrennium, remembers the anxiety: "We didn't know whether the General Conference would approve the Commission as a standing commission.

Many people thought another part of the church could handle this. Others thought it was a non-issue, or that it would go away, or that the work had been completed."

In their report to the General Conference several days earlier, members of the Commission had documented both the progress, and the work to be done.

Powers noted the accomplishments of Margaret Henrickson, first woman district superintendent (see sidebar), and the fact that "the church has yet to experience that vital mutuality of the ministry when both women and men can exercise their gifts."

She noted that while the Episcopal Address affirmed the rights of women, both lay

(Cont. on pg. 4)

Options for Action



Alabama-West Florida — Almost 100 persons attended the CSRW retreat, "Growing Toward Wholeness," an increase of 22 from last year. The event, announced on the front page of the conference newspaper, featured Bishop Marjorie Matthews, first woman elected to the episcopacy of the UMC (1980). Matthews led a group for spiritual formation and another especially for clergywomen. Rev. Phyllis Roe, of the Georgia Association for Pastoral Care, led groups on caring for oneself, and for clergy wives. Rev. Martha Wright led an exercise class and a class for liturgical movement. A group on the theology of music and inclusive language was led by pianist/composer Nancy Wingard. Reported Betty H. Salter, CSRW chair: "Real good spirit and ladies were already talking about next year."

Iowa — Local church chairpersons in the status and role of women work area are receiving phone calls from CSRW members as part of an effort to link local church chairs with the CSRW. Members will be asking questions including:

- 1) How were you selected to serve your local church Status and Role of Women Work Area?
- 2) What motivated you to say "yes" to this work?
- 3) Do you have other work area responsibilities in addition to this one?
- 4) What resources have you found to help you in your work?
- 5) What kind of resources would you like from us?
- 6) What projects, if any, has your work area undertaken? With what success?
- 7) How supportive of your work is your pastor, Council on Ministries, Administrative Council/Board? Other supportive groups and individuals?
- 8) Has any individual or group seemed threatened by your existence or work as a group?
- 9) What support do you need from our commission?
- 10) In what ways can your CSRW district representative help you with your work?
- 11) What ideas do you have for our commission?
- 12) Would you be interested in attending one of our CSRW meetings in Des Moines?

In addition to the phone calls, local church chairs were sent the list of CSRW members, with district linking persons identified.

Maine — The CSRW last year initiated a conference award, recognizing a "person who has done something special that has opened the doors for women," and who has "creatively (made) others aware of women's issues." The award is given annually at annual conference.

Northern Illinois — Members of the CSRW provided assistance to the Committee on Concerns of Clergy Families in compiling information for a "Handbook of Basic Information for Clergy Families." Information contained in the 19-page booklet focuses on death of a spouse, dissolution of marriage (legal assistance/career assistance), conference rules, retirement and a bibliography.



Northern Indiana — Activities planned for the annual conference include monitoring proceedings for exclusive language and a slide show featuring women clergy and diaconal ministers.

Packets are being mailed to all local church representatives, and the CSRW is sending an informational letter to all seminarians, following disclosure that the conference is one of three in the jurisdiction to show a loss of clergy women since 1980.

Oregon-Idaho — At annual conference the CSRW will be distributing a copy of "Words That Hurt, Words That Heal" to each local church, along with suggestions for its use. The CSRW is also distributing wide yellow ribbons to wave when exclusive language is heard, to help the annual conference monitor its practice. CSRW members are involved in leadership at the annual conference, which focuses on "Spirituality and the Whole Person," and will be teaching a workshop on inclusive language. "Women's issues are well represented," reports CSRW chair Donovan Burkert-Kerr.

Rocky Mountain — Program at the annual conference luncheon will emphasize the local church status and role of women work area. The CSRW will be sending "the Flyer," the newsletter of the GCSRW, to local church chairpersons. Cokebury will be urged to carry local church guidelines and "Words that Hurt/Words that Heal" in its display.

Southwest Texas — For the past three years the CSRW has provided liturgical aids for the pastors of the annual conference, preparing them and sending them out on a seasonal schedule through the conference coordinated mailing.

The CSRW also published a pamphlet, "Called and Ready: Women in Ministry," which quotes members of local churches who have been served by women ministers and encourages local churches to consider receiving a woman minister. Women ministers were described in the pamphlet as "human and approachable," "not out to prove anything," "very professional," "an unexpected blessing."

Troy — Among the goals adopted for 1987 are

- 1) continuing education for SRW local church chairs
- 2) studying "Words That Hurt/ Words That Heal"
- 3) encouraging appointment or women clergy for district superintendent and/or council director
- 4) finding a woman for 1987 annual conference lecturer
- 5) encouraging attendance to the National Clergywomen's Consultation
- 6) including inclusive language discussion in lay speakers courses, in ministerial candidacy materials and in local pastors school.

Wisconsin — The CSRW, along with the worship committee of the conference, has sponsored publication of an "Index of Inclusive-Language Hymns." Compiled by Janet Byers-Dent, the 72-page booklet lists hymns by theological classification (God, Jesus Christ, Holy Spirit, the church, Christian life), by worship category (the Christian year, sacraments, worship service, special services), by first line, and by hymnal. Hymns are included from ethnic hymnal supplements, the Four Winds," and "Celebremos". Hymns are divided into group A: those with no male exclusive language for humanity, no female exclusive language for the church, and no male exclusive language for God, and group B: songs that use the word "Lord" for God. Also included are sections on the importance of language and on introducing new hymns.

This excellent resource is available for \$3 (includes postage and handling) from the Wisconsin UM Service Center, 750 Windsor St., Box #220, Sun Prairie, WI 53590.



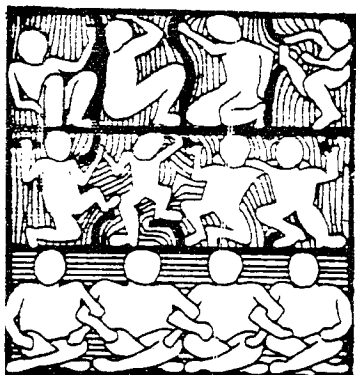
Search on for 1988 General Conference Laity Address

In the departure from the multiple-author, multiple-presenter approach which characterized the laity addresses at the 1980 and 1984 General Conferences, the National Association of Annual Conference Lay Leaders is conducting a search for the one speech which best captures the spirit and visions of United Methodist laity.

Theme for the speech, to be delivered at the 1988 General Conference in St. Louis, is "Ministry of the Laity: What it means to be disciples every day." All United Methodist laypersons are invited to submit speech manuscripts, which should take no more than 20 minutes to present orally. (Writer may designate another UM layperson to present the speech.)

Deadline for manuscripts is June 30, 1987. Finalists will present papers during the National Association of Annual Conference Lay Leaders, Feb. 19-21, 1988; impartial judges will select the winning laity address.

For more information, to submit manuscripts, write NAACLL, c/o Section on Ministry of the Laity, General Board of Discipleship, PO Box 840, Nashville, TN 37202.



LMS/cpf

Dialogue with Hymnal Revision Reader Consultants

Annual conference delegates and guests can meet with members of the Reader Consultant Network to discuss revision of the United Methodist hymnal during sessions of the 1986 Annual Conferences.

Annual Conferences are being asked to give time for Bishop-appointed reader consultants to answer questions and hear concerns regarding proposed hymnal revisions. Dates, times and places of these feedback sessions are being announced at the annual conference.

\$200,000 Earmarked for Ministry with Ethnic Minority Women

The National Program Division of the General Board of Global Ministries (GBGM) is inviting annual conferences and local churches to be partners in developing and implementing ministries for ethnic minority women. Up to \$200,000 has been earmarked initially for the program.

Programs must be developed by and with ethnic minority women, out of an analysis of the needs and possibilities, and related to justice and empowerment of ethnic minority women. Programs should address one or more major issues impacting these women, such as single parent, elderly women, teenage pregnancy, needs of working mothers, unemployment, job training, abused women, (battered, rape, incest) health concerns, substance abuse, homeless and destitute, and migrant/refugee women.

The division is planning a Nov. 20-23, 1986, consultation to bring together 40 ethnic minority women to share insights, analyze data, develop strategies and draft a paper. Geneva Harton Dalton, member of the GCSRW General Secretariat, will participate.

"We've found that few Missional Priority proposals specifically meet the needs of ethnic minority women," said Eli Rivera, director of the GBGM Missional Priority office, in announcing the \$200,000 program and consultation. "Church leaders assume that since women are often the majority in ethnic minority churches, they will benefit anyway. We want to be more intentional than that."

Seminaries one-quarter women

Women make up one-fourth of the students enrolled in the nearly 200 seminaries accredited by the Association of Theological Students in the United States and Canada. Students bodies at several seminaries are more than half female or nearly so. They include Episcopal Divinity School and Harvard Divinity School, both in Cambridge, MA; Union Theological Seminary, New York; Garrett-Evangelical Theological Seminary (UMC), Evanston, IL; McCormick Theological Seminary, Chicago; United Theological Seminary of the Twin Cities, New Brighton, MN; and Pacific School of Religion, Berkeley, CA.

—*Religious News Service, published in the Feb. 21, 1986 issue of "The United Methodist Reporter"*

Midwest women in ministry older, more experienced than male counterparts

Women in the Midwest entering the ordained ministry are on average three years older than men. They are more likely to have engaged in full-time secular work, to be single, and to have experienced higher rates of separation and divorce than their male counterparts. Women also are more likely to be the eldest child. These findings have been released by the Midwest Career Development Service, with offices in Columbus, Ohio, and Westchester, Ill.

The data are based on 1,750 candidates for ministry and professionals in the field from 1977-83. Other findings indicate that women are more likely to have a graduate degree prior to seminary, but less likely than men to get additional degrees beyond seminary. Once women are out in the job mill, they are more likely to: 1) wind up as an associate pastor or minister of education; 2) have a licensed or lay status; and 3) be unemployed. Women, however, report a slightly higher level of job satisfaction than men because they are "more focused on the functions of ministry ... than on the size and status of the church."

—from "Newscope," Aug. 30, 1985

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 74 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
Design and Layout: Penny Nichols

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

GCSRW officers:
H. Sharon Howell, President * Ressie Mae Bass, Vice-President * Albert Jones, Secretary

General Secretariat:
Geneva Harton Dalton * Kiyoko Kasai Fujiu * Nancy Grissom Self

GCSRW, 1200 Davis St., Evanston, IL 60201-4103
(312) 869-7330

Permission to reprint is not required; a credit line is requested. This publication is on file with the Women's Collection, Special Collections Dept., Northwestern University, Evanston, IL 60201.

Recalling a Decade

(Cont. from pg. 1)

and clergy, to occupy any executive position in the church, "the only agency with disciplinary guidelines for including women at the top levels of staffing is the Board of Global Ministries. Three of our major agencies do not have a single woman in the top levels of their staff, and that seated row back here of heads of boards and agencies, except for this commission, has yet to have a woman seated."

She noted the Commission's mandate to work for women in ministry in the UMC, and yet "our cabinets are very nervous about the appointment of a woman to a congregation."

She noted the Commission's advocacy in employment practices, "and yet women who are directors of Christian education or in the deaconess relationship or local church secretaries remain among the most poorly paid and most eagerly fired."

"There have been significant but small gains," said Doris Handy, a delegate from Western Pennsylvania, and a member of both the 1968-72 study commission and the 1972-76 quadrennial commission, in speaking to the General Conference. "The agenda, however, is not completed. I repeat emphatically, the agenda is not complete."

Handy noted that in 1970 only .7 of 1 percent of the clergy were women, and that for the first time in history the General Conference had 12 clergywomen seated as delegates. She also noted that of the 73 Annual Conferences, 60 had already, without enabling disciplinary legislation, established Annual Conference Commissions. "This is clear evidence that the empowerment of women is a deeply felt need," she said. The GCSRW was proposing legislation that would also make these commissions part of the official general church structure (which later was approved).

"There is still a need for long range planning and implementation," Handy asserted at the time.

Erwin Schwiebert, one of 17 men, and one of ten laymen to serve as members of the 1972-76 commission, spoke in support of the commission, as did Hazel Decker, a member of the Women's Division and one of three division liaisons to the GCSRW:

"I would suggest to you that there are few boards and agencies or commissions of the United Methodist Church that have accomplished more or made more impact on more people in as short a period of time and with such limited financial resources," Schwiebert said.

"There is not duplication or competition (between the Women's Division and the GCSRW)," Decker said. "There is a spirit of support and cooperation."

"Debate on permanent standing for the GCSRW was lively," reported the May 4,

1976, "Daily Christian Advocate." "But the affirmative vote was substantial." And so the motion to create a permanent GCSRW carried.

The first to speak in the debate May 3, 1976, was a delegate from Central Texas, who said he could not, in good conscience, "because of the divisive and abrasive nature of this commission," vote to continue it. Another male delegate from South Georgia suggested "after four-year's journey and \$300,000 of expense that the work should be completed."

A delegate from Southwest Texas, the chair of the conference CSRW responded: "I wish I could believe that sexism would be eliminated within the quadrennium, but because I do not, I hope we will make this an ongoing commission."

In the debate a motion to continue the commission simply for the next quadrennium was defeated and a motion to create a Commission on Men was ruled out of order.

The final vote came after a woman delegate from Oregon-Idaho called for a vote "because we women are ready." After a question regarding funding, the vote was taken, and the legislation to create a standing Commission on the Status and Role of Women was passed.

"At the General Conference in 1928, Mr. M.C. Wright made an out-spoken speech on the ordination of women:

"The itinerant ministry as much as any calling is a man's job. It takes a real he-man to qualify. Riding circuits, raising steeples among the hills, building spires among the smoke stacks calls for the labor of brawny men. We must keep it so if we are to keep up the work of the fathers."

"I just hope that he had a chance to meet Margaret Henrickson, first woman District Superintendent who raised seven of those steeples in rural Maine."

—Jeanne Audrey Powers, 1976 General Conference.

GCSRW members present at the General Conference, looking back over the ten years, see again both progress and need.

H. Sharon Howell, who was secretary of the Legislative Committee on Independent Commissions that considered the GCSRW legislation at the 1976 General Conference, and who is now president of the GCSRW, said she sees ten years later "a lot more openness and almost downright acceptance of the fact that there are women in ministry. It's not a question — there are! Many churches are not excited, but they're anticipating they will have a woman as a pastor. The church has also had to make room for lay women to

"Until woman assumes her rightful place in ministry then Christ has only one hand to strengthen, to teach and to heal."

—Sister Martha N. Kirk, quoted by Hazel Decker, 1976 General Conference.

play a role in the decision-making of the local church."

Sexism, Howell said, gets expressed more subtly these days. She identified female-male relationships and how those can be mutual and supportive as a key issue for women.

"We've made some progress," said Decker, "but we still have a long way to go insofar as women are concerned. There are more women serving in places that were formerly denied them." In her local church a woman headed the Administrative Council, and there are at least a couple of women on finance and the board of trustees. "There doesn't have to be very much pressure to have them included; it's kind of expected now."

Said Handy: "At the conference level, women have moved into leadership roles which had mainly been male." She herself serves as an elected member of the district board of trustees, which had "formerly been all male." Handy said she sees Western Pennsylvania conference, which initially voted not to have a conference CSRW, "moving in the direction of inclusiveness."

"The GCSRW brought an awareness to the general church," said Handy, "that women should be treated equally and given their rightful place." She noted that while the bars to women in seminary "seem to be down, congregations still need education and help to accept women pastors in that role."

Schwiebert's concern is with inclusive language, and the tendency on the part of persons who don't want to change language "to be a little bit idolatrous." They are more concerned about the changes than "eager to worship the God whatever."

Men, Schwiebert said, "need to be jacked up now. They don't participate in the work nearly as effectively as women." His local church has just begun a men's breakfast group which meets for prayer, study and reflection.

"There seem to be greater intentionality, cooperation and willingness" towards women in the church, Thompson said. With more women in structures of general agencies, local churches less opposing of women as pastors, and theological schools "having to deal with the great influx of women into seminary."

Her concerns are for ethnic women, who continue to see the women's movement "as a white women's issue," and who struggle for leadership in the ethnic community. "Within the ethnic community men still hog

leadership roles," Tompson said. "Ethnic women need to deal with that."

"We had targeted the year 2,000 (for the completion of the work of the GCSRW)" recalled Lydia Martinez (formerly Saenz), who addressed the 1976 General Conference as an at-large member of the GCSRW. "How hopeful we were."

She sees the church as being more accepting of women, "but part of it is an intellectual acceptance. There's a difference between accepting one or two of us and accepting women. There's still a resistance in the church, even at the general agency level." Martinez recalled a situation last quadrennium where she, as vice president of the General Board of Church and Society, had the opportunity to chair a session of the meeting. A high level woman staff tried to persuade her to let a Bishop preside. "I said 'no.' What I saw was there's still that doubt about women's abilities. We still can't believe in ourselves."

Martinez identified the issues of racism and sexism as critical ones for women in the church today. "A lot of times white women just don't see that our concerns should be their concerns. Once they get into positions of power, they forget about racism."

Perhaps the most critical issue, she said, is a theological one: "Until women understand themselves and fully accept that God is also female, and that we as females are created in God's image, we will struggle. We will continue to have a high level of abuse of women and children."

The most "haunting kind of revelation" concerning women's issues, Powers said, is the controversy surrounding the Inclusive Language Lectionary and inclusive language revisions in the UMC hymnal.

"As long as the reactions are expressed in such hysterical ways, women and men are only kidding ourselves that we are home free," Powers said. "In many ways I was not surprised at the kind of panic and anger and fear evidenced over the hymnbook. The changes tap into the deepest of people's fears." The issue, she said, goes beyond language to image, "images of God and images of human beings in all their wholeness."

"The issues of sexism are so deep inside ourselves and in the church. It's good to have such terrible conflicts to remind us we're not finished."

The critical issue, Powers said, is "whether the church will allow itself to be transformed by the creative energy of feminism, the energy of feminism that is creating whole new paradigms of thought in feminist theory, that is creating whole new views of reality."

Although important, it is simply not enough just to put women into existing positions in the church. Powers said, "What feminists are talking about is revolution, a whole new perception of reality. And I'm not sure the church is ready for that."

Calendar

June 18-Aug. 1 Women, Ministry, the City. Summer study/action program for women seminarians sponsored by the Urban Academy in Chicago and the Feminist Theological Coalition of the Chicago Theological Schools. In Chicago. Faculty: Rosemary Radford Ruether, Carol Allen, Susan Thistlewaite. Contact Gretchen Leppke, Coordinator, c/o Urban Academy, 4800 N. Broadway, Suite 201, Chicago, IL 60640.

June 19-22 Women of Faith. Same Journey: Different Paths. Ecumenical conference in Chicago sponsored by the United Methodist, Lutheran, and Episcopal women's caucuses with the National Assembly of Religious Women, Chicago Catholic Women, and Ecumenical Women's Center. Registration: \$60. Contact Laurie Michalowski, 1020 S. Wabash, Rm. 401, Chicago, IL 60605. (312) 427-4351.

June 23-25 The Art of Christian Healing. With Tilda Norberg, Gestalt therapist and United Methodist minister. Employing prayer, body work, Gestalt therapy and Christian faith to experience God's healing and transforming love and power. Limited to 12 participants. Contact the Center for Professional Development in Ministry, 555 W. James St., Lancaster, PA 17603. (717) 393-7451.

June 22-25 A Woman's Place is ... in the Curriculum. Session of the annual curriculum conference of the National Women's History Project. In Santa Rosa, CA. Cost: \$300 includes registration, materials, lunches. Write NWHF, PO Box 3716, Santa Rosa, CA 95402.

July 6-10 Free Indeed ... Empowered for Action. Seventh biannual conference of the Evangelical Women's Caucus, with five nationally-known speakers and 70 workshops. Write Kathryn Neufield, Coordinator, 407 S. Clovis Ave., #112, Fresno, CA 93727.

July 12-20 World Federation of Methodist Women. In Nairobi, Kenya. Theme: Kukua Katika Kristos: Growing in Christ.

July 20-24 "Challenges ... Choices: Contemporary Issue." Assembly of the International Association of Women Ministers. Keynote addresses on medical ethics, sexuality issues. In Encino, CA. Send \$30 registration by July 5 to IAWM, Grace Moore, 2951 E. 69th St., Long Beach, CA 90805. (213) 634-8768.

July 30-Aug. 1 Campus Ministry Women Meeting. Avila Retreat Center, Durham, NC. Theme: Creating Connections South-

ern Style. Registration \$85 by June 30 to Catherine C. Snyder, Blacksburg Presbyterian Church, P.O. Box 144, Blacksburg, VA 24060.

Aug. 3-9 Women in Ministry Week. At Grailville. Theme: Womansoul, Womanpower, Womanwisdom. Cost: \$250 program, meals and housing. Contact Rosalie Glover, Box 41, Ross, OH 45061. (513) 738-5173 (h); 738-1317 (w).

Aug. 10-13 A Woman's Place Is ... In the Curriculum. Session of the annual curriculum conference of the National Women's History Project. (See June 22-25 above).

Sept. 8-11 Southeastern Jurisdiction United Methodist Clergywomen's Consultation. Theme: Claiming God's Call — From Rib Bone to Backbone. With Bishops Marjorie Matthews, Leontine Kelly, Judith Craig. At Lake Junaluska, NC.

Sept. 29-Oct. 1 Male-Female Church Staff Teams. Pilot event designed for women and men who work in the same setting (local church staff, judicatory or church-related agency) to enhance strengths, work on difficulties. Contact the Alban Institute, 4125 Nebraska Ave., NW, Washington, DC 20016. (800) 457-8893.

Oct. 27-29 The Power Equity Group: Making It Work. Experience-based workshop for women and men explores functioning of groups with an assumption of power equity. Chicago area. Write Carol Pierce, 21 Shore Road, Laconia, NH 03246. (603) 524-1441.

Nov. 6-8 Women, Their Experiences and Image of God: Impact on the Congregation. Workshop for lay and ordained women sponsored by the Alban Institute exploring biblical images and stories, religious experiences and experiences in community. At Stony Point, NY. Write Alban Institute. (See Sept. 29 above).

Nov. 7-9 Building Women-Church: A Hope for the Future. An exploration of the development and theology of women-church and its implications for spirituality; with Rosemary Ruether, author of "Women-Church: Theology and Practice of Feminist Liturgical Communities." Contact Grailville, 932 O'Bannonville Road, Loveland, OH 45140. (513) 683-2340.

Dec. 27-30 Sisterhood is Global. Survey of position of women worldwide; analysis of relations between gender oppression and oppressions based on race, class, nationality and ethnicity. At Grailville (See Nov. 7-9 above.)

To ten women named as new district superintendents:

To **Minerva Garza Carcano**, pastor of El Divino Redentor UMC in McAllen, who has been named the first woman district superintendent in the Rio Grande Conference.

To **Cynthia Corley**, who will be D.S. of the Petersburg District of the Virginia Conference, a first for the conference, and one of two first women district superintendents within the Southeastern Jurisdiction.

To **Gloria Robbins Davis**, pastor of Suber-Marshall Memorial UMC in Columbia, SC, who joins Corley in the Southeastern Jurisdiction in June with her appointment to the Hartsville, SC district.

To **Caroline Brewer Edge**, pastor of Lee Memorial UMC, in Norwich, CN, who will become the first woman D.S. in the Southern New England Conference.

To **Sharon Neuffer Emswiler**, co-director of the Wesley Foundation at Illinois State, who will become the first woman D.S. in the Central Illinois Conference.

To **Patricia Jarvis**, pastor of Trinity, UMC in Glenville, West Virginia, who will become the second women district superintendent in the West Virginia Conference.

To **Patricia B. Jelinek**, pastor of Elmira Christ's Church in the Central New York Conference, who has been appointed district superintendent of the Seven Valleys District in the Northern New York Conference.

To **Gail Noel Rohrbacher**, pastor of North College Hill UMC in Cincinnati, OH, who will serve the Lima District and is the first woman D.S. in the West Ohio Conference.

To **Ann B. Sherer**, pastor of St. Luke's UMC in Texarkana, TX, who was named D.S. in the Nacogdoches District of the Texas Conference, the first woman D.S. in the conference.

To **Betty Jean Young**, pastor of the Tri-Church Parish in Jersey City, NJ, who will become the first woman district superintendent in the New Jersey Area.

To **Jane I. Smith**, associate dean for academic affairs at Harvard Divinity School, who has been named vice president and dean of academic affairs at Liff School of Theology in Denver.

To two more pairs of clergy sisters:

To **Donavan Burkert-Kerr** and **Kristan Burkert**, who serve in the Oregon-Idaho Conference. Burkert-Kerr, ordained a deacon in 1984, serves the Capitol Hill UMC in Portland, OR; Burkert, a GCSRW member, and an ordained elder (1985), serves the Oak Grove UMC in Milwaukie, OR, "right across the river."

To **Christine Nees** and **Deborah Nees**, elders who serve in the East Ohio Conference. Christine, ordained in 1982, directs OPEN-M, an inner city ministry in Akron, OH; Deborah, ordained in 1983, pastors the Twin Falls UMC in Munroe Falls, OH. Their father, Forrest Nees, is an ordained elder serving the Christ UMC in Akron.

To the **Eastern Pennsylvania Conference** and the first two clergywomen to serve full-time on a staff ministry in that conference: **Melinda L. McKonly**, senior pastor, and **Sara J. Davis**, associate pastor, at Community UMC in Lincoln Park, PA. (Are there other Senior/Associate clergywomen appointments? Let "the Flyer" know.)

To **Minerva Carcano**, of McAllen, TX; **Harriet Miller** (both former GCSRW members), of United Theological Seminary in Dayton, OH; and **Virginia B. Taylor**, (former Kentucky Conference CSRW chair), of Boston, KY, who were named to a nine-member editorial committee which will draft a new doctrinal statement for the committee charged with proposing a new doctrinal statement to the 1988 General Conference.

To **Heather Murray Elkins**, who is one of four persons leading worship and workshops at an intensive national preaching and worship conference, "Proclamation '86," sponsored by Cokesbury Educational Services and the General Board of Discipleship, Section on Worship.

To **Ruth E. Everett**, a member of the General Commission on the Status and Role of Women (GCSRW), who's extensive letter clarifying and illuminating the role of the GCSRW was published in the Northern New York conference newsletter. Commented NNY CSRW chair, Deborah L. O'Connor-Slater: "It is my feeling that Ruth has taken us one step further, at least in this conference, in breaking down the myths that lead to CSRW-phobia. It is also my hope that her letter will quiet the ghosts that haunt CSRW."

To **Marilyn Farmer**, General Board of Church and Society liaison to the GCSRW, who discussed inclusive language in a

February program of "Catch the Spirit," the national UMC cable television program. She also taught a course on "The Feminine Divine" in her Troy Conference Theological Academy.

To **Becky Haase**, a GCSRW member from Glendale, CA, who was featured on "Catch the Spirit" in May. The profile focused on her personal journey through the women's movement. In January Haase became the first woman to chair the administrative board of her 1700-member local church.

To **Mamie Lee Finger**, who will receive an honorary degree from Ewha University in Korea for her work.

To **H. Sharon Howell**, who was honored as the "1986 Distinguished Graduate" of the Saint Paul School of Theology. The award recognized contributions Howell made in parish ministry, in the conference office as Associate Program Director, and as president of the GCSRW.

To **Bishop Calvin D. McConnell** (Portland), who was selected as one of six men to receive the 1986 Oregon Women's Political Caucus "Good Guy Award" for improving the lives of women in Oregon.

To **Sharon Maeda**, chief executive officer of Pacifica Radio in Los Angeles, member of UM Communications and a former GCSRW member, who was one of 14 Americans who traveled to Poland for the Congress of Intellectuals for a Peaceful Future of the World.

To **Susan M. Morrison**, superintendent of the Baltimore Northwest District, who has been nominated by the Baltimore Conference Cabinet to be the next director of the Baltimore Conference Council on Ministries; she will be the first woman to hold that post in the Baltimore Conference.

To **Grace Poore**, a Malaysian writer and intern with "Response," the journal of United Methodist Women, who is the recipient of the 1986-87 \$6,000 Stoodly-West Fellowship awarded annually by United Methodist Communications for graduate study in communications.

To **Bette Prestwood**, who has become the new editor of "Newscope."

To **Doris Rudy**, Northern Illinois conference lay leader, who was elected treasurer of the National Association of Conference Lay Leaders.

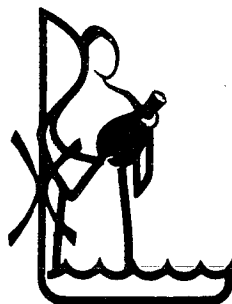
Reweaving the Web of Life: Feminism and Nonviolence. Anthology collected by Pam McAllister brings together essays, drama, poetry, autobiography, polemic, fiction, interview and biography on the relationship between feminism and nonviolence. Included in the 56 contributors are Alice Walker, Grace Paley, Joan Baez, Barbara Deming and Holly Near. New Society Publishers, 1985.

The Divine Feminine: The Biblical Imagery of God as Female. Author Virginia Mollenkott argues that the conventional patriarchal image of God is a highly selective one, based on assumptions about what is significant and what insignificant. Her reading of the Bible (using Christian traditions of biblical commentary) constructs an image of God that includes both masculine and feminine elements. Crossroad, 1983.

In God's Image. Yearly magazine exploring women's issues published through Christian Conference of Asia. Dec. 85/Jan. 86 issue on "Women in Church and Society" explores emerging role of women in Asia (including in particular India, Japan, China, and Korea) and advocates for a church that takes a definite stand "affirming the status and role of women as equal partners participating in the total life and ministry of the Asian church." Available for \$4 (checks payable to Christian Conference of Asia) from In God's Image, c/o Christian Conference of Asia, 10 New Industrial Road, Singapore 1953.

The Mother's Song: Images of God the Mother. Albuquerque artist Meinrad Craighead draws and paints from the deep source where her mother, grandmother and all foremothers still live. "So my creative life is itself an image of God the Mother and her unbroken story of emergence in our lives." Each vivid, striking picture in the book, accompanied by a short text, tells a story—childhood memories, encounters with the Black Madonna in Europe, dreams and experiences from a monastery. A beautiful treasure for meditation, sharing. Paulist Press. \$9.95.

Forum '85: Women's Global Vision. Eighteen minute slide-tape program produced by Judith R. Brodkey highlights the United Nations Decade for Women Forum '85, a gathering of more than 13,000 women from 150 countries in Nairobi, Kenya, during July, 1985. Includes music, personal accounts, glimpse of activities, summary of themes, call to action. Rental: \$25 plus \$5 postage (\$5 goes to U.N. Decade for Women/Cleveland Task Force). Write Judith R. Brodkey, 2493 Norfolk #11, Cleveland Heights, OH 44106. (216) 932-1725.



The Better Part. Devotional book written and illustrated by more than 40 Lutheran women to accompany the lectionary in the Lutheran Book of Worship, edited by L. DeAne Lagerquist, a professor of theology at Valparaiso University. Offered as an aid to personal devotions for women who are both Christian and feminist. Useful ecumenically for inspiration, study. Send \$8 to Lutheran Women's Caucus, 1100 E. 55th St., Chicago, IL 60615.

Bear and Company. Publishers of Creation Centered Spirituality. Catalog includes "Illuminations of Hildegard of Bingen;" "American Women: Our Spirituality in Our Own Words," by Catherine Racette and Peg Reynolds; "Meditations with Julian of Norwich;" "Meditations with Teresa of Avila." Write Bear & Company, Santa Fe, NM 87504-2860.

A Seder of the Sisters of Sarah. A Holy Thursday and Passover feminist liturgy resource which includes the script and music for a Passover Meal celebrated from a feminist perspective. Created by Ronnie Levin and Diann Neu, published by WATER: Women's Alliance for Theology, Ethics and Ritual, 8035 13th St., Silver Spring, MD 20910. (301) 589-2509. Cost for 1-2: \$3.50; lower cost for larger quantities.

Spice. Newsletter for women and men whose spouses are clergy. Addressed primarily to women, incorporating issues of clergy husbands as well. Articles in March, 1986, issue include a look at the plight of clergy widows, "Sexual Paradox: Power and Vulnerability," and a survey of clergy children. Edited by Laura Deming, published by The Alban Institute, Inc., 4125 Nebraska Ave., NW, Washington, DC 20016. Twelve issues for \$18.

Affirmative Action: Giving Minorities an Edge. March, 1986, issue of "engage/social action," published by the General Board of Church and Society, UMC, includes personal stories and systemic analysis on remedying employment discrimination and

ensuring equal opportunity, affirmative action in the UMC, handicapped individuals. Single copy: \$1; subscriptions: \$10 per year for 11 issues.

Women's Herstory Cards. Celebrate women's herstory in 1986 with Helaine Victoria Press postcards. Buy all 36 Jumbo (5 1/2" x 7 1/4") postcards for \$15.95; get second set of 36 cards for 86 cents. Cards include photographs of women (Mary McCloud Bethune, Frances Willard, Amelia Earhart, Zora Neale Hurston, others) on front side, biographical/herstory captions with space for a message on back sides. Sale ends July 4. Write Helaine Victoria Press, Inc., 4080 Dynasty Lane, Martinsville, IN 46151.

You are the Game: Sexual Harassment on Campus. One-hour media program dramatizes situations of two women college-students who have experienced sexual harassment from two male professors. Panel discussion provides insight into broader issues: why sexual harassment occurs, how it affects the educational climate, what can be done about it. Available in 3/4" U-matic and 1/2" VHS video cassette for purchase (\$110) or rental (\$35). Write Audio-Visual Center, Indiana University, Bloomington, IN 47405.

Set My People Free: Liberation Theology in Practice. Second volume of "Theology for Christians on the Journey," published by the Quixote Center. Articles in the 24-page newspaper focus on liberation in a third-world context, in a United States context (including an article by Barbara A. Cullom, "I Found God in Myself: Feminism and Liberation") and in a cross-cultural context. One to four copies: \$2; reductions for larger quantities. Write Quixote Center, PO Box 5206, Hyattsville, MD 20782. (301) 699-0042.

Women in Films. Catalog of films produced by the United Nations, its related agencies, and selected nongovernmental organizations. Copies of catalog available from NGLS, United Nations DC2-1103, New York, NY 10017, USA.

Among the basic resources for local church status and role of women is "The Interpreter," program journal of the United Methodist Church. The "Idea Mart" carries a column for the status and role of women work area which is written by the GCSRW. The magazine, published eight times yearly, costs \$7 for an individual subscription. Write "The Interpreter," PO Box 320, Nashville, TN 37202. Information carried in the Dec. 85 - Jan. 86 "Flyer" regarding this publication was incorrect.

Commission Talent Scout

Library Director, School of Theology at Claremont. Responsible for administration, staff development, collection development, cooperative arrangements. Salary negotiable; degree in library science required. Send application/resume to Joseph C. Hough, Jr., Dean, School of Theology at Claremont, 1325 N. College Avenue, Claremont, CA 91711. (714) 626-3521, ext. 225. Deadline June 10.

Old Testament professor, Perkins School of Theology. Search reopened. Tenure track appointment effective fall, 1987. Rank and salary negotiable; Ph.D. or equivalent required; some teaching experience highly desirable. Resumes to Dr. W.J.A. Power, Chair, Old Testament Search Committee, Perkins School of Theology, S.M.U., Dallas, TX 75275. Deadline Sept. 15.

Modern Church History Position, Boston School of Theology. Seeking strong, effective teacher with competence in the Wesleyan tradition, significant contribution to historical scholarship and commitment to the preparation of candidates for the Christian ministry. Send applications to Associate Dean, BU School of Theology, 745 Commonwealth Ave., Boston, MA 02215.

Mission Service, National and World Divisions, General Board of Global Ministries, UMC. Three-year partner-in-mission service opportunities globally, nationally. US-2 Program designed as two-year mission for young adults. Areas of competence considered:

1. Christian experience, involvement and understanding of mission.
2. Intercultural, ethnic and racial experience and understanding.
3. Personal relationships and interpersonal skills.
4. Professional competence and educational preparation.
5. Physical and emotional health.

Contact Mission Personnel Resources, Program Dept., GBGM, 475 Riverside Drive, Rm. 1470, New York, NY 10115.

General Board of Global Ministries, UMC. The board publishes a monthly listing of executive vacancies in all program divisions/departments. Write John Dalton, GBGM, 475 Riverside Drive, Room 1476, New York, NY 10115. (212) 870-3666.

American Friends Service Committee. For a listing of current job

openings send a self-addressed, stamped envelope to AFSC, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7105.

Education and Music Position Openings. For a list of church position openings, write the Division of Diaconal Ministry, BHEM, UMC, PO Box 871, Nashville, TN 37202. (615) 327-2700, ext. 215.

Staff Associate, Interfaith Action for Economic Justice. Washington, D.C.-based religious coalition seeks staff to service Work Group on International Development. Submit resume to Executive Director, IAEJ, 110 Maryland Ave., NE, Washington, DC 20002. Deadline: July 15.

Women are actively being sought to fill vacancies with the **World Council of Churches**, following recognition of imbalance in the staff, particularly in regard to Orthodox, Africans and women.

A special sub-committee has been appointed to provide long-range plans for balancing the staff in terms of regions, sub-regions, confessions and gender.

Vacancies at the World Council as of April included:

Deputy General Secretary, Office of the General Secretary. Responsible for the Programme Unit on Education and Renewal.

Associate Director, Office of Income Coordination and Development.

Director, Department of Communication.

Programme Secretary, Church and Society.

Deputy Director, Commission on Inter-Church Aid, Refugee and World Service.

Area Secretary for Latin America and Caribbean, Commission on Inter-Church Aid.

Secretary for African Refugees, Commission on Inter-Church Aid. Executive Secretary, Churches' Commission on International Affairs.

Executive Secretaries, one in Networks' Coordination, one in People's Participation, Commission on the Churches' Participation in Development.

Programme Secretary (Nursing), Christian Medical Commission Director, Renewal and Congregational Life.

Write the WCC, 150, Route De Ferney, PO Box 66, 1211 Geneva 20. (022) 916111.



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