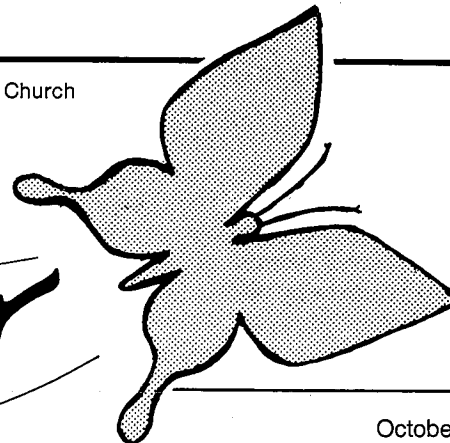


The Flyer

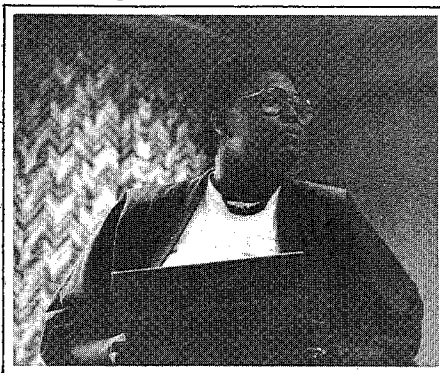


VOLUME VII, No. 4

October 1985

Fall
1985
GCSRW
Meeting

A Community Gathers in Sacred Space Takes Wing and Flies



Emilie Townes, adjunct faculty at Garrett-Evangelical Theological Seminary in Evanston, Ill., modeled for GCSRW members a form of Black feminist spirituality.

Meantimes. Sacred circles and safe space. Freedom to spread wings and fly.

"We are living in a meantime," the first said. The second: "Each of us can be responsible for creating a safe space." And the third: "Whatever it is that we're about, it seems to me we're about giving women and men the freedom to spread their wings and fly."

They didn't know, these three members of the General Secretariat, what the others would say. They couldn't know what the meeting of the General Commission on the Status and Role of Women would hold. Each of them could only do what she did: speak Truth from a deep inner knowing, and provide, in doing so, a prophetic voice and healing context for the community that gathered.

The time: the fall, 1985, meeting of the General Commission. **The place:** Techny, Ill. **The agenda:** learning about and living into feminist spirituality, setting goals, coming together once more as a community, modeling and calling the church to a new vision of inclusiveness.

Thursday, September 19. Without being named, a sacred circle was drawn. An invitation to share hurts and hopes. "A prayer," one asked, "for an Annual Conference torn apart, White against Black, Sisters against Brothers. Just a prayer," he asked. Another said: "I am striving to be a part of this Commission, and I am struggl-

ing. Do I indeed make a difference? I have felt pretty much an island." And a third, having left sons, a nine- and a three-year-old, at home: "I bring anxiousness, being both parent and professional." Some came with empty bags, hoping to leave full.

And there was singing, and an exchange of energy, chanting, and at the end of worship, a dance and another circle, "Sarah's Circle."

Friday, September 20. Three were nominated as the Commission's General Secretariat and named as gift: Nancy Grisom Self: networker, nurturer, storyteller; Kiyoko Kasai Fujiu: strength, openness, an invitation to dialogue; Geneva Harton Dalton: the newest member, new vision and quizzical stance.

FEMINIST SPIRITUALITY EMBODIED

"I will model for you a form of Black feminist spirituality," she said, "and I stress **A** form. Sometimes I am a feminist and sometimes I am a womanist. In my spirituality I am part of all of you."

She began with a centering, an invitation to "get in touch with the great ongoing Mystery," and a recognition of "who we are as a community of faith that reaches out." Then, a song, "Breaths," the rhythmic Afri-

(Cont. on pg. 4)

Judy Smith, associate world editor of the Upper Room, called GCSRW members to experience feminist spirituality that "opens up space for listening."



OPTIONS FOR ACTION

HOLSTON — The CSRW identified, as have numbers of other CSRWs, "poor image" as its number one problem, and "improving our image" as its number one goal. "To do this will require support and networking in each district and the local church," stated the February, 1985 minutes. Objectives toward meeting that goal include:

- encouraging every local church to establish a chairperson for the new Status and Role of Women position (or to identify someone in the small church structure to incorporate CSRW concerns in their work area).
- communicating with district superintendents what the CSRW position is on the local church and district levels and seeking support in meeting the goal.
- continuing the Annual Conference breakfast "as a visible and important means of saying who we are and what we are about."
- continuing support for conference clergywomen by funding publication of their newsletter and assisting with retreat.
- setting annual dates for observance of Women in the Pulpit Sunday as a means of visibly encouraging women's inclusion.
- developing a training packet for local church CSRW chairs.
- developing a speaker's bureau of persons who can interpret CSRW goals and purposes at the conference, district and local levels, as well as address Biblical and theological basis for CSRW work.

With regard to this last objective, CSRW members participated in a half-day study and preparation session in geographic clusters to prepare themselves for the role of "interpreter" for CSRW concerns. Names and availability will be publicized to district superintendents and possibly the conference newspaper.

IOWA — According to a survey conducted by the CSRW, only minimal change has taken place for women in leadership positions in the conference in the past 2½ years. The survey revealed a definite weakness in the method of filling positions, with the only increase being in the area of number of women as chairpersons. The survey also showed a lack of training for members of the boards and agencies.

CSRW made its first study in 1983 and then again in 1985, with the 1985 results being a compilation from 42 of the 45 conference boards and agencies. The profiles clearly show boards and agencies have women serving on them, but leadership positions are filled predominantly by men. When women do fill a leadership role, they usually assume the office of recording secretary. It was also noted the 48% of the boards and agencies have no set policy on how their leadership positions are chosen.

One-third of the boards and agencies had no lay women representatives and 342 lay women participate in the remaining two-thirds. Fifty-two Iowa clergywomen are represented on the 42 boards and agencies.

An attempt was made in the 1985 study to discover how membership on boards and agencies is selected. It was determined that 12% of the nominations for membership are the result of a definite plan of age, sex and/or ethnic distribution. The selection of the remaining 88% is accomplished through various District and Conference Nominating Committees, volunteers, suggestions from District Superintendents, or recommendations from current committee members.

Additionally, the survey revealed a lack of training for members of the boards and agencies. No training whatsoever is offered for members of 62% of the boards and agencies, and 76% offer no training for those in leadership positions.

—from the September, 1985, issue of "The Hawkeye," the Iowa Conference Newspaper.

WESTERN PENNSYLVANIA — The CSRW co-sponsored a "Women's Spirituality Retreat," to discover and use "treasures" that lie within each person.

NORTH ARKANSAS — A survey will be conducted using the Charge Conference reports of nominations (available through the Conference office). The CSRW has begun planning and budgeting by listing concerns and needs in the categories of Advocate, Catalyst, and Monitor. In addition to listing the goal, the CSRW also identifies the agency to work with. Included among the 1986 goals are holding a training event for conference women, and producing an AV recording the stories of conference women at work in the church for use in local churches.

TROY — After receiving information from its cabinet representative, the CSRW agreed to urge the Board of Ordained Ministry to invite a conference team of consultants with expertise in the areas of clergywomen, ethnic clergywomen and couplets. The team is one of a number trained by the General Board of Higher Education and Ministry's Division of Ordained Ministry and available to conference BOMs. (See story, page 6.)

A letter sent to the chairperson of the conference sessions committee requests the "specific and intentional" use of inclusive language throughout and within the Troy Annual Conference, "in all expressions of worship, meetings called and convened, and general proceedings."

SOUTH CAROLINA — The CSRW recently compiled a survey of men and women in leadership positions, then sent the information to chairpersons of Councils on Ministries/Administrative Councils and local church status and role of women chairpersons. The CSRW stated: "As your church prepares for electing persons to serve in 1986, we ask you to consider what these figures mean for your church. Please share this information with your pastor and nominating committee. We encourage you to consider each person's skills, abilities and potential for positions. Gender should not be THE determining factor of who serves where." Also included was a reminder to elect a local church status and role of women chair.

The survey showed:

Position	%Men	%Women	%Couples
Chairperson,			
Administrative Board	83	17	
Chairperson, Finance committee	80	20	
Chairperson, Council on			
Ministries	57	43	
Chairperson, Evangelism	28	70	2
Lay Leader	87	13	
Youth Coordinator	16	76	8
Chairperson, Church and Society	19	81	
Chairperson, Health and Welfare	16	84	
Chairperson, Missions	12	86	1

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Next issue: Dec. 85 — Jan. 86 Patricia Broughton, editor

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OVATIONS

To **FIVE ASIAN-AMERICAN WOMEN**, elected to leadership in the Southeastern Jurisdiction Asian American United Methodists: **DR. NATINGO**, chairperson; **NANCY CHANG**, secretary; **MARY HELEN MARIGZA**, treasurer; **SARAH RHEE**, youth coordinator; **JUNE KIM**, women's coordinator.

To three United Methodist Communication staffers, **ALICIA NAILS**, **BRIAN BRIGHTLY** and **NELSON PRICE**, who participated in a national consultation to work on an intervention program against sexual violence. The three are part of a design team to develop proposed educational and media resources for the project, sponsored by the Media Action Research Center.

To the **REV. KATHRYN W. BAKER**, who was appointed Executive Minister for the American Baptist churches of the Niagara Frontier, the only female Executive Minister of the denomination and one of only a few female judicatory leaders in mainline denominations in the United States.

To the **EASTERN PENNSYLVANIA METHODIST FEDERATION FOR SOCIAL ACTION CHAPTER**, which has inaugurated an annual Joan McClure Memorial Lecture, with Jane Blewitt of the Center of Concern speaking on the feminization of poverty. McClure was the first editor of "the Flyer," and of the "Yellow Ribbon" publication of the United Methodist Women's Caucus.

To **JANET FORBES-McNEIL** and **TRUDY STRINGER**, United Methodists who were among six second- and third-year students who received \$1,000 merit scholarships from the Vanderbilt Divinity School.

To **HOLLY GUY-BUCKOSKI**, who was awarded the New England UM Award for Excellence in Social Justice Action for organizing a citizens' group to force federal cleanup of a toxic waste site.

A two-vehicle accident in late September claimed the life of the **REV. BARBARA MAINES**, one of 29 women serving as United Methodist District Superintendents at the time. Maines, an active laywoman for 40 years before enrolling in Colgate Rochester Divinity School in 1974, was serving as D.S. in the Western New York Conference's Olean district. She served as pastor in Amherst from 1978 until her appointment as D.S. in 1983. She had served on the Conference Commission on the Status and Role of Women.

To **CAROL CHRIST**, the 1985 Antoinette Brown Lecturer at Vanderbilt University Divinity School, who named the role of Christianity in perpetuating the mind-set which undergirds contemporary nuclear and ecological crises, and pointed toward some non-Judeo-Christian symbols, myths and rituals as offering new understandings.

To **GRACE DRAKE**, who was named the fourth recipient and the first clergywoman of the "Rest and Recreation" program of the Western Jurisdiction. The program, sponsored by Town and Country Ministries, gives an outstanding small town or rural church minister 14 days (including two Sundays) of rest and recreation.

To the **IOWA CONFERENCE**, which ordained 11 women out of 19 deacons at its 1985 Annual Conference; one of the male deacons remarked how he felt part of a minority in the class of deacons.

To **MARIE KIRBY**, an active 89-year-old United Methodist, who was chosen Northwest Iowa's Outstanding Older Iowan for 1985. She has held offices in the local, district and conference levels of the United Methodist Women, among numerous other activities.

To **KATHY MUNSON-YOUNG**, who was among the women visible at the 1985 Annual Conferences: she was the preacher for the ordination service at the Rocky Mountain Annual Conference.

To **CAROLYN PITTS**, an associate minister of Birmingham, AL's First UMC, who was named Citizen of the Year by the city's Young Men's Business Club for her work with street people.

To the **REV. ETHEL STEARS**, of Grand Rapids, Michigan, who is one of two among 76 women pastors participating in the 1985 World Exchange Program sponsored by the World Methodist Council. She will exchange pulpits with the other female pastor, **REV. BERYL E. LUCAS** of Barnet, Herts, England.

To **SHIRLEY WHIPPLE STRUCHEN**, of New York, and **MEREDITH UNDERWOOD**, of Nashville, who have been appointed associate producers of the new weekly United Methodist television show "Catch the Spirit."

To **SUE TERRY**, who served more than a decade as the Iowa Conference Secretary, the first woman to do so. She recently resigned to take another position in Pennsylvania.



New District Superintendents and Council Directors at Training Event: (front row) Judith Olin, EOh; Patricia Toschak, MN; Myriam Visot, PR; Joan Hoover, IA; Sarah Miller, Wym; Jean Marie Gabher, KE; Debra Ball-Kilbourne, ND; Beverly Abbott, CCD, ME; Donna Green, WI; Carol Roettmer Brewer, NE; Jan Sumner, Rky Mt; Nancy Allen, IA; Donna Atkinson, NIL; Judith Craig, Bp, Detroit Area. Craig, Dowell and Grabher were on leadership team.

(Cont. from pg. 1)



The first step in the GCSRW's work on feminist spirituality: listening to one another.

can sound of five Black women, "Sweet Honey in the Rock," singing: "Listen more often to things than to beings, 'Tis the ancestors breath." And she read from the book of Esther, and from the book of Alice Walker: "In Search of Our Mother's Gardens".

And then came another, naming: "Feminist spirituality is one thing you will never reach consensus about," she said, "though there are common threads." She named spirituality as a walk with God, coming naked before God and each other, a corporate act. Feminist spirituality, she said, "is spirituality that attends to and honors the spiritual experience of women in a unique way. We danced it yesterday in Sarah's Circle."

"And the task of feminist spirituality," she said, "is to call the religious community to listen to the experience of women."

And then the members' turn. Ten women, drawing together in a circle, to ask: "What is feminist spirituality?" One wondered: "What part of my spirituality is out of my humanness and what part is out of my womanhood?" Another said: "My understanding of spirituality came out of a small, all-women's group, out of imaging God as female." A third, through her tears: "Feminist spirituality says to me I'm okay. I'm not **just** a laywoman. I as a woman, no matter whether I'm in a high place or a low place, I'm okay."

The men, too, gathered ten in a sacred circle, to question: "What is it about feminist spirituality that confronts us as men, and what is it in feminist spirituality that gifts us?" Said one: "So many of the qualities men are told not to have are the very qualities I need to have in my relationship with God. The gift of feminist spirituality is that I find the God I need and that God wants me to see." Another: "I have difficulty assigning any gender to spirituality." And a third, naming roots in the Black church: "I grew up under a strong mother who believed and put that inside of me. My

father was an officer in the church, but I knew that my mother was more spiritual."

Afterward, reflection, and a naming of healing in that safe space: "Yesterday I shared a word of isolation. In this experience the walls came down." "I heard both a call to grow and a call to heal simultaneously."

The facilitators summed up the experience: "Women have had to have very deep spiritual roots across the centuries in order to survive. So we are not discovering something new. We are honoring that experience, naming it and lifting it up." And the other: "One definition of 'confront' is to face together. To face together and to face God is to confront — and it will be okay. Nobody ever said celebrating who you are is going to be a cake walk into town. If we are small, we are small in the hands of God — and it will be alright."

LIVING IN A MEANTIME

"We as a Commission are living in a meantime," said the newest member of the General Secretariat, drawing from theologian Carlyle Marney in her staff reflection. "Most of life is lived in the meantime, the suspension of time between the point at which we are working and the time at which our goals have been realized."

"The meantime is the days on end when we awake and take up the cross of commitment to a cause that is unpopular with our colleague Christians. It's the long weeks, months, even years of waiting while our church leaders work for an end to gender discrimination in the church and the point at which discrimination ends."

She spoke of the prophet Jeremiah. "Jeremiah had reason to know about meantimes — he had God's words of direction about how to make it in the meantime when his heart was something else, when his dreams had little prospect of coming true. Jeremiah took God's direction: 'Build ye houses and dwell in them.

Plant gardens and eat of the fruit of them.' In the meantime of achieving our goals, we'll do the everyday jobs around us. We will work; we will do the next task. We will share the load with our colleagues. There is healing in doing the every day work of God.

"We can do as Jeremiah did. Let us plant our vineyards of advocacy and sensitization. Let us lovingly but firmly oppose exclusive practices on the art of our church, and let us pray for understanding, counsel, guidance and skills in what God has called us to do as Christians within The United Methodist Church and in the world. Let us fill our meantimes with the trust of Jeremiah. Our meantimes will be meaningful times of ministry to and with our colleague United Methodists."

TO CONFRONT: TO FACE TOGETHER

Saturday, Sept. 21. The adoption of finalized goals for the quadrennium.

Proposed goals from the Annual Conferences/Constituency Services Work Unit: more structured linkages between GCSRW members and Annual Conference Commissions, resources for local church work areas on the status and role of women, regional training events in 1987, an orientation with women delegates at the 1988 General Conference proposed for cosponsorship with the Women's Division. Consensus and approval.

Proposed goals from the Monitoring and Research Work Unit: monitoring the Hymnal Revision Committee for inclusive language and sensitivity to feminist spirituality; monitoring the study commissions on the ministry, mission and theological task for input/sensitivity to women's concerns; monitoring the Missional Priority, seminaries and general boards and agencies. Consensus and approval.

Proposed goals from the Issue Development, Education and Advocacy Work Unit: exposing and addressing sexism/racism linkages through meeting with racial ethnic minority women, the General Commission on Religion and Race, and at a Native American Women's Consultation; exploring concepts and practices of feminist spirituality and contributing to the furtherance of feminist spirituality within the United Methodist Church; self-education on homophobia the fear of homosexuality, seeking to understand "the ways homophobia hurts the whole church through its linkage with sexism." Consensus and approval on the first two; clearly no consensus on the third.

"This seems to be an issue for Church and Society," one said. "Are we working for the ordination of homosexuals?" asked another. And a third: "This is not properly an issue of this commission. It may well be a valid issue, it may well be a Christian issue, I don't think this is the Commission's issue."

(Cont. on pg. 5)

(Cont. from pg. 4)

"I'm glad to see some agency within the church seriously studying the situation," one responded. "I have very mixed ideas about how I feel: I welcome the opportunity to probe those in an unthreatening environment," said another. A third said: "Church and Society deals with women's issues in society, the Commission with those issues within the Church."

And then the stories, a testing of the sacred circle and a naming of the meanings:

"Men wanted to prohibit me from supporting women by labeling me gay. My friends came to the quick conclusion that I was gay because I was supporting women. That's the root fear. The issue is not ordination, it's the fear of homosexuality. Homophobia affects my ability to be supportive of women in their spiritual quest."

"Being a single woman, this is an issue. It's assumed automatically because you are a single woman you are a lesbian. On the floor of the 1980 General Conference, I was approached and just literally attacked because of my position. And so it is a woman's issue."

"The connections between homophobia and the role of this Commission are quite clear to me, both personally and in the work I've done in the United Methodist Church in the last six years. As a lesbian, I feel protected by the personnel policies of the General Commission. So personally I don't feel at a lot of risk. And I have spoken with numbers of lesbians, both clergy and lay, within the United Methodist Church, who are at great risk because, solely because, of their sexual orientation. They are less than whole people, spiritually and professionally, because they cannot claim their partner relationships, because they cannot speak to the experiences that are part of their understanding of themselves as Christians. Half the church, more than half the church, are women. Of that, a significant percentage are lesbian. Those women are a concern for the Commission."

After the negotiations, an agreement to table plans for a possible position paper until after the study. Two remained outside the consensus to conduct the self-study on homophobia, slated for the spring, 1986 meeting.

NAMING THE SACRED CIRCLES

The second Secretariat member, in staff reflection, told a story, many stories. Of a five-year-old Japanese girl being asked on the first day of school: "Will you be my friend?" Of that same person, now a 60-year-old woman, reaching out to another: "Will you be my friend?" Of learning of that friend's death, and coming to know profoundly in her rage and grief the love of God through Jesus. Of sharing those stories with the General Secretaries in

worship and inviting them, too, to share stories of friends.

"I had wished there could be a safe space for persons who are hurting in the United Methodist Church, and what I discovered at that moment was that each of us, and I included, can be responsible for creating a safe space. And I felt that the circle in which we were gathered as General Secretaries was a sacred circle."

She named other sacred circles, the circles of ten, earlier: "As I listened to the men and women here who shared out of their deep experiences it occurred to me that this, too, is a sacred circle where men and women find a safe space for growth and healing."

Of the consultation of Hispanic women in The United Methodist Church: "The consultation was not just to assess needs and concerns; it was a safe and sacred circle where Hispanic women had "La Noche Cultural," where they laughed until they cried and sang and danced and celebrated their gifts and graces. It was a safe and sacred space for undocumented women to come and be free to express their hurt and their experiences."

And lastly, of the gathering of women in Nairobi in July for Forum '85 with others from non-governmental organization: "On a grand scale it seems to me that it, too, was a safe and sacred circle."

Sunday, Sept. 22. Business and adoption of a budget of \$379,703. A critique of "The Seven Churches of Methodism." Support for full divestment in South Africa as the church's "witness to the business community and the South African government." Said one, recently returned from a trip to South Africa: "Full divestment is one of the last effective means of bringing about non-violent change. Simply having investments in South Africa is supporting apartheid. Investments, however passive or inactive, are killing Black South Africans." One member remained outside the consensus, stating: "Even though I stand outside the consensus, the majority of us certainly favor it. I'm willing to go along with that."

IMAGES OF DEATH, AND LIFE

The third General Secretariat member told stories, too. Of a chalice, a gift given long ago to honor one of the Commission's foremothers, and how that chalice was shattered recently. And she held aloft a new chalice, "evidence of restoration of brokenness and a resurrection of spirit."

She spoke in images of women gathered for a summer solstice celebration. One image: four women with their arms around each other, their heads touching, a Madrone tree, the mother tree, "we enclose sacred space." And another image: cleansing, redeeming, washing battered words: woman, girl, fat, partners, success, mother, gay, sex, love.

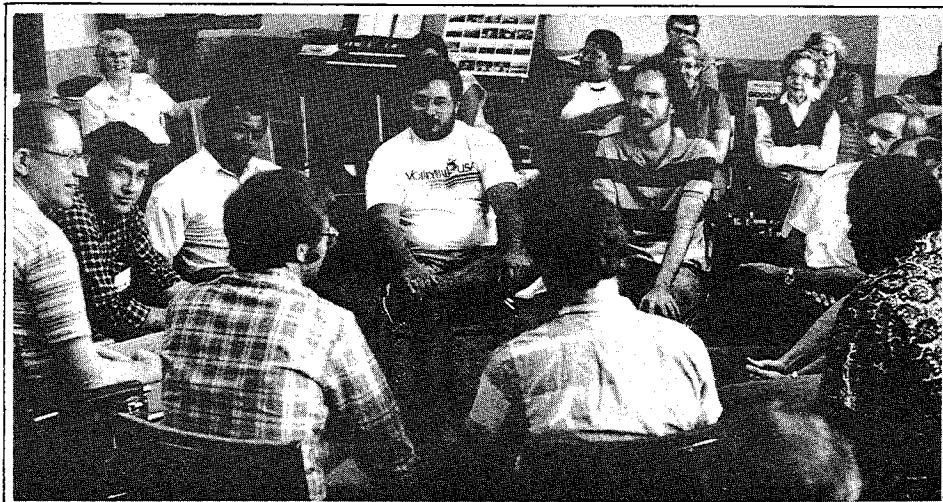
She read from the classic, "Our Town," Emily's tearful question: "Do human beings ever realize life while they live it, every, every minute?"

And she brought questions, from an Episcopal priest, for the Commission to ponder in its movement through the quadrennium: "Is this a community where the integrity of soul is more important than the illusion of safety of the ego? Will it hold me accountable enough? Will it love me enough to tell the truth? Is it a community that dares to tell the truth about itself in relationship to the rest of the world? Is it a community that will make no peace with oppression?"

And then, one last story, of a moth called forth to life in a mason jar too small for its six-inch wings, so that the wings dried and hardened in a torture of useless, random pleats and folds. And of the moth, set free, "crawling down the driveway, hunched, crawling down the driveway on six furred feet, forever."

The image she held up for the Commission, and left the community with a charge:

"Whatever it is that we're about, it seems to me we're about helping local church women and men, and conference women and men, and bishops, women and men, and district superintendents, women and men — giving them the freedom to spread their wings and fly."



ON THE CALENDAR

Nov. 13-17 **POWER EQUITY GROUP: NO ROOM FOR DOMINANCE.** Experience-based workshop led by Carol Pierce, Bill Page rescheduled for Jan. 22-24, 1986 (see below).

Nov. 15-17 **WOMEN, FAITH & ECONOMIC JUSTICE.** Sponsored by the North Carolina Council of Churches and the Resource Center for Women and Ministry in the South. In Greensboro, NC. Cost: \$20. Write RCWMS, PO Box 1365, Greensboro, NC 27402.

Nov. 22-23 **PORNOGRAPHY, VIOLENCE AND CHRISTIAN VALUES.** Sponsored by the General Board of Church and Society, at Asbury College in Wilmore, KY, for education, discussion, strategizing among United Methodists. Registration: \$20. Write Dept. of Human Welfare, GBCS, UMC, 100 Maryland Ave., NE, Washington, DC 20002.

Jan. 22-24, 1986 **THE POWER EQUITY GROUP: MAKING IT WORK.** Workshop with Carol Pierce, Lars Cederholm and Kathleen McDonald of New Dynamics, to understand the functioning of groups where there is an assumption of power equity. At Techny, IL (near Chicago). Cost: \$170 until Dec. 20. Write New Dynamics, 21 Shore Drive, Laconia, NH 03246.

Mar. 6-8 **THE POWER EQUITY GROUP: MAKING IT WORK.** (See above) With Carol Pierce and Bill Page, near New Haven, CT.

April 1-3 **HEALTH AND WHOLENESS IN MINISTRY.** Spring 1986 Council on Women in Ministry (COWIM) forum focuses on maintaining health and wholeness in the midst of active ministry. Contact COWIM, Rm. 770, 475 Riverside Dr., New York, NY 10115.

April 7-8 **DYNAMICS OF POWER: NO NEED FOR DOMINANCE.** Northern Illinois Conference clergywomen's spring continuing education retreat; open to all North Central Jurisdiction clergywomen. With Carol Pierce of New Dynamics. Contact Linda Foster Momen, Glenview UMC, 727 Harlem, Glenview, IL 60025. (312) 729-1015.

April 17-20 **ASSEMBLY OF UNITED METHODIST WOMEN.** In Anaheim, CA. Theme: Into the Future By Faith. Contact Assembly Business Office, 7820 Reading Road, Cincinnati, OH 45237.

July 6-10 **FREE INDEED ... EMPOWERED FOR ACTION.** Seventh biennial conference of the Evangelical Women's Caucus, with five nationally-known speakers and 70 workshops. Write Kathryn Neufeld, Co-ordinator, 407 S. Clovis Ave., #112, Fresno, CA 93727.

Commission Challenges '7 Churches' Study

A study by two Duke University School professors that identified "seven churches" within United Methodism contains "implicit and subtle sexism and racism," the GCSRW charged at its September 19-22 meeting. The study, by Robert L. Wilson and William H. Willimon, contains "serious methodological and interpretive issues that call into question the basic premises and findings of the paper," the agency stated.

The 21-page paper places heavy emphasis for The United Methodist Church's declining membership in the hands of women and ethnic minority persons.

In a written analysis for the GCSRW, Charles H. Stewart III, a professor at the Massachusetts Institute of Technology and head of the Commission's Monitoring and Research work unit, identified three root problems which led

to the subtle sexism and racism in the report:

1) the report has neither an explicit unifying argument, nor a single research question to address;

2) it is unsystematic in its examination of the evidence, and

3) its method of data gathering is anecdotal and informal, thus inappropriate in a study which purports to address the systematic difference between the "seven churches."

The GCSRW has contacted The Divinity School of Duke University with concern about the study, inquiring whether the study represents the official stance of the school. The GCSRW also contacted the General Board of Higher Education and Ministry and the General Commission on Religion and Race to ask that they too give close attention to the study and its implications.

Resource Teams Assist Clergywomen

More than half a dozen Annual Conference Boards of Ordained Ministry (BOMs) have begun a process designed to assess the experiences of clergywomen and clergy couples and to set goals for facilitating the acceptance, appointment and support of these persons.

The program, designed by the Division of Ordained Ministry (DOM), offers 26 three-person Clergywomen/Clergy Couple Resource Consultant Teams (CWCCRTeams) to conference BOMs and cabinets.

Teams, composed of two women and one man, come at the invitation of the BOM and assist the conference in

- assessing the experiences of clergywomen/clergy couples including what resources already exist, what steps have already been taken to create acceptance, appointment and support for clergywomen/clergy couples; and the general nature of the annual conference

- identifying goals for the future and developing resources, models and strategies to achieve the goals. The conference BOM sets goals for itself, the cabinet for itself; the group may recommend goals to others.

"Often times a conference may have undertaken one of these two steps: inventory-taking or goal-setting, without the other component," said Kathy Nickerson, DOM staff and a member of the design team. "This program combines the two."

Conference BOMs may contact Nickerson at the Division of Ordained Ministry, Board of Higher Education and Ministry, PO Box 871, Nashville, TN 37202.

Other members of the design team/trainers were Sharon Zimmerman Rader, West Michigan conference staff; Lynnette Stallworth, Detroit pastor; David Lawson, Bishop, Wisconsin Area.

Speaking of Women and Men . . .

In an average conversation between a man and a woman, women ask 70 per cent of the questions and men interrupt 96 per cent of the time. When people of the same sex are paired off, they interrupt and question each other on an equal basis.

Researchers have yet to figure out why this is so, but Science '85 (January-February) examines a number of possibilities. Studies have shown that men not only interrupt conversations when women speak, they also decide what to talk about.

A study by public relations consultant Pamela Fishman analyzed 76 conversational efforts advanced by members

of either sex. In 28 or 29 tries, the male attempts to broach a new topic were successful. But women were successful in only 17 of 47 attempts, although all the males participating in the experiment said they sympathized with the women's movement.

Men talk more, hold the floor longer and discourage female contributions to conversations, claims writer John Pfeiffer — all affronts that lead women "to a guarded way of life."

—*Knight-Ridder News Service, from "the alabaster jar," a newsletter for women in ministry in the Oregon-Idaho conference.*

SELECTED RESOURCES

ONE FINE DAY. Superb 5½ minute color video entrances viewers as it moves through a photographic history of women in the United States, beginning with still photos of women writers, pioneer women, women sharecroppers, to film footage of the suffragettes, Amelia Earhart, Sally Ride, Shirley Chisholm and numbers and numbers of other spirited women. Highly recommended for local churches and conferences. From Ishtar Films, PO Box 51, Patterson, NY 12563. Sale of ¾" video: \$100, ½" video: \$39.95 (Beta or VHS). 16 mm: \$125, sale; \$35, rental.

THE OPEN PULPIT. Videotape developed by the Eastern Pennsylvania CSRW. Part I, (25 minutes) "Lift Every Voice," features Ardie Brown portraying a Black clergywoman, a Black woman in need of counseling whose church has a new White male pastor, a Black woman married to a Black pastor of a White congregation. Part 2, (20 minutes) "A Discussion With Clergywomen," has three clergywomen, including the conference's first woman District Superintendent, talking about their call to ministry and their experiences in the church. Developed for use with local church Pastor-Parish Relations Committees. Discussion guide available. Write CSRW chair Rev. Sandra Forrester Dufresne, Grace UMC, PO Box 68, Catasauqua, PA 18032.

THE SILVER STREAM. Storyteller Jay O'Callahan's tale of a young rabbit, Roberta, and the fiddler, fox, skunk and dragonfly she meets shows how prejudice can rob our ability to appreciate the truth and beauty all around us. Intergenerational color film: 16mm or video, 20 minutes. Rental: \$25; sale, 16mm: \$225; sale, video: \$150. Write EcuFilm, 810 12th Ave., S., Nashville, TN 37204. (800) 251-4091.

INCLUSIVE LANGUAGE WORKSHOP SAMPLE. Resource developed for use by the local church, district and conference groups by the Iowa CSRW. Focuses on language as a social justice issue and the concern for removing racism, sexism, ageism and handicapism from church language. Free from the Iowa CSRW, attention Bev Reddick, 1019 Chestnut St., Des Moines, Iowa 50309. (515) 283-1991.

INCLUSIVE LANGUAGE DEVOTIONAL BOOKLET. Collection of 24 devotional readings written by women in Canada; each consists of a scripture passage, reflection and prayer. Writers are lay and ordained from various spiritual backgrounds. Order from Women's Inter-Church Council of Canada, 77 Charles St., W., Toronto, ON M5S 1K5 Canada for \$3.50.

SPIRITUAL FORMATION RESOURCE PACKET. Developed by the Division of Ordained Ministry, Board of Higher Education and Ministry, UMC, for clergy but recommended for others, to address the hunger for a spirituality that nourishes and nurtures. Included are sections on the search for definition, resources, and methods. Carolyn J. Stahl Bohler, associate professor of pastoral counseling at United Theological Seminary in Dayton, Ohio, writes on "Feminist Contributions" in a paper entitled "Muted Voices." Full packet available for \$4 from Discipleship Resources, P.O. Box 840, Nashville, TN 37202.

BRAIDED STREAMS: ESTHER AND A WOMAN'S WAY OF GROWING. Author Marjory Zoet Bankson's book weaves together the Biblical story of Queen Esther, Bankson's life, and the collective story of American women, with an invitation to the reader to reflect on her own spiritual journey. Excellent beginning resource for local church status and role of women work unit. From LuraMedia, PO Box 261668, San Diego, CA 92126 for \$8.95 plus \$1.00 postage. (Discount of 10% for orders over \$35). (617) 578-1948.

FLAMES OF THE SPIRIT. Resources for congregational worship that are inclusive, oriented towards global peace and justice, theologically sound, scripturally based. Edited by Ruth C. Duck, editor of "Bread for the Journey" (1981), a similar worship resource. Pilgrim Press, 1985. \$6.95 pb.

WOMEN IN MINISTRY ANNOTATED BIBLIOGRAPHY. A 116-page annotated bibliography, arranged topically, including books and articles on Women in Ministry issues, studies and concerns. Prepared for us by Maria La Sala for the Commission on Women in Ministry, the National Council of Churches, 475 Riverside Dr., Rm. 770, New York, NY 10015 for \$5 plus postage. (212) 870-2144.

ELIZABETH. Original, one-woman play about Elizabeth Cady Stanton written and performed by UMC pastor Sandra Stephens on tour in California in February, 1986 and northeast United States in 1987. Play has been performed more than 50 times since written early in 1982, including a cutting at 1984 Rocky Mountain Annual Conference. For booking write Rev. Sandra Stephens, Littleton UMC, 1313 W. Shepperd, Littleton, CO 80120. (303) 794-6379.

CHRISTA. Edwina Sandys' controversial sculpture of a female Christ available on poster (\$15); "Reflections on Christa" (\$3). From the Center for Women and Religion, 2465 LeConte, Berkeley, CA 94709.

WOMEN OF THE BIBLE LEARNING ACTIVITIES. Eighteen Old and New Testament women are featured in 132-page guide for teachers of elementary and middle school age children. Eleven lessons outlined with hands-on activities plus activities for advanced students and closing worship ideas to accompany every lesson. Order from Brethren House Ministries, 6301 56th Ave., N., St. Petersburg, FL 33709 for \$9.50 prepaid.

SISTERHOOD IS GLOBAL. Anthology is biography, encyclopedia, poetry, lexicon, drama, bibliography, history, myth, atlas, reference. Features original articles by leading feminists from 70 countries plus the United Nations, each preceded by statistics — some never before published — on the status of women in that country. A must for information on the international women's movement. Edited by Robin Morgan, Anchor Books, 1984. \$12.95 pb.

WHAT HAPPENS TO WOMEN AND CHILDREN. First in a series of papers by the Economic Literacy Project of Women for Economic Justice, entitled "When the Rich Get Richer and the Poor Get Poorer, What Happens to Women and Children?" Brochure provides information, strategies for change and overall analysis of economic issues. Single orders \$1 from Women for Economic Justice, 145 Tremont St., Boston, MA 02111. (617) 426-9734.

REFUGEE REPORTS. Information on conditions of women refugees, ¾ of the world's refugee population. Highlights innovative programs serving women refugees in the United States. In May 24, 1985 issue of "Refugee Reports," (Vol. VI, #5), U.S. Committee for Refugees, 815 Fifteenth St., N.W., Suite 610, Washington, DC 20005.

NATIONAL WOMEN'S HISTORY PROJECT. Resource materials to celebrate Women's History Week (in March and including March 8, International Women's Day): posters, curriculum guides, books, biographies for young readers and adults, reference, records, calendars, card games, postcards, films. For catalog write National Women's History Project, PO Box 3716, Santa Rosa, CA 95402. (707) 526-5974.

RELIGIOUS JOURNALISM GRANTS. Two United Methodist Communications scholarships: \$6,000 Stoddy-West Fellowship for graduate study in Journalism and \$1,000 Leonard M. Perryman Communications Scholarship for Ethnic Minority Students for undergraduate study in journalism or mass communication. Completed applications due Jan. 17, 1986 to Nelson Price, UCom, Suite 1370, 475 Riverside Dr., New York, NY 10115.

COMMISSION TALENT SCOUT

DIRECTOR OF SPIRITUAL FORMATION, GENERAL BOARD OF DISCIPLESHIP (GBOD), UMC. Directs, resources and coordinates National Emmaus Movement, National Chrysalis Movement and Prison Ministry of The Upper Room; fills 40 field engagements yearly; consults; writes and edits resources. Contact Office of Personnel, GBOD, PO Box 840, Nashville, TN 37202-0840. (615) 327-2700.

LEADING GENERAL THEOLOGY POSITION, BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Requires sympathy with Wesleyan tradition, demonstrated achievement in scholarship, effectiveness in teaching and commitment to the preparation of Christian ministers as well as doctoral candidates. Apply: Associate Dean, BUSTh, 745 Commonwealth Ave., Boston, MA 02215. Starts September 1986.

ASSOCIATE COUNCIL DIRECTOR, STEWARDSHIP AND EVANGELISM, DETROIT CONFERENCE, UMC. Provides consulting service to local churches, district and conference agencies in areas of evangelism, church growth, stewardship and finance. Contact District Superintendent, then send resume to Dr. Robert P. Ward, Chair, CCOM Personnel Committee, First UMC, 1589 W. Maple St., Birmingham, MI 48009. Nov. 1 deadline.

FACULTY OPENINGS, SAINT PAUL SCHOOL OF THEOLOGY. In **NEW TESTAMENT** and in **THEOLOGY**. Send applications/resumes to E. Dale Dunlap, Academic Dean, Saint Paul School of Theology, 5123 Truman Road, Kansas City, MO 64127. (816) 483-9600.

FACULTY POSITIONS, CANDLER SCHOOL OF THEOLOGY. New entry level, tenure-track position in the **HISTORY AND PHENOMENOLOGY OF RELIGIONS**; renewable three-year appointment begins September 1986. Send applications, full dossiers, to Professor Gene M. Tucker, Chair of the Search Committee, Candler School of Theology, Emory University, Atlanta, GA 30322.
Also open: **NEW TESTAMENT INSTRUCTOR.** Send resume to E. Brooks Holifield, Candler. Jan. 1, 1986 deadline.

VICE-PRESIDENT AND DEAN OF ACADEMIC AFFAIRS, ILIFF SCHOOL OF THEOLOGY. Send dossier to Dr. David L. Petersen, The Iliff School of Theology, 2201 South University Boulevard, Denver, CO 80210. Oct. 31 deadline.

FACULTY POSITION, HOMILETICS, ILIFF SCHOOL OF THEOLOGY. Requires earned doctorate, M. Div or equivalent, teaching competence, research activity. Send letter with qualifications, curriculum vitae, three references to Dr. Dana Wilbanks, chair, Homiletics Search Committee, Iliff (see above). Nov. 1 deadline.

EXECUTIVE POSITION VACANCIES, GENERAL BOARD OF DISCIPLESHIP, UMC. Contact Office of Personnel, GBOD, PO Box 840, Nashville, TN 37202.

DIRECTOR: Designs, develops resources, implements and directs major programs

ASSISTANT GENERAL SECRETARY, Section on Ministry of the Laity: Serves as senior staff officer with general administrative oversight

ASSISTANT GENERAL SECRETARY, Section on Stewardship: Accountable for coordination and administration of section

DIRECTOR, Evangelism Ministries (Church revitalization and growth): Serves as GBOD's primary resource person for evangelism

PROFESSIONAL STAFF OPENINGS, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST. Send resume to NCC, Office of Personnel, Room 520, 475 Riverside Drive, New York, NY 10115-0050. Deadline for applications: Nov. 4, 1985.

Director, Domestic Disaster Response, Division of Church World Service. Salary range: \$27,350-\$32,820.

Associate Executive Director and Development Program Director, Division of Church World Service. Salary: \$31,720-\$38,065.

Assistant General Secretary/Director, Regional and Local Ecumenism. Salary: \$35,520-\$42,620.

Associate General Secretary for Administration and Finance. Salary: \$36,510 to \$43,810.

Director, Foreign Disaster Response, Division of Church World Service. Salary: \$27,350-\$32,820.

Associate Executive Director and Director for Planning and InterAgency Relations, Division of Church World Service. Salary: \$31,720-\$38,065.

Director, Recruitment and Employee Relations, Office of Personnel. Salary: \$25,570-\$30,675.

ASSISTANT GENERAL SECRETARY, GENERAL COMMISSION ON ARCHIVES AND HISTORY, UMC. Duties primarily administrative, editorial. Requires some knowledge of, interest in UM history. Salary: \$25,000 minimum. Deadline Dec. 31. Contact Charles Yrigoyen, Jr., GCAH, PO Box 127, Madison, NJ 07940. (201) 822-2787.



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