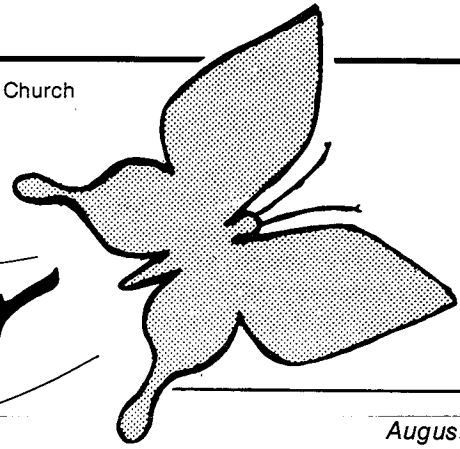


# The Flyer



VOLUME VII, No. 3

August 1985

## TRACKING, TACKLING ISSUES: ACCSRWS AT ANNUAL CONFERENCES

*(This story was compiled from reports sent by ACCSRW chairpersons. Our thanks to the 27 ACCSRWs who responded to the GCSRW request for information.)*

Extensive monitoring, good visibility, continued advocacy and consciousness raising, and passage of CSRW-sponsored legislation marked participation by Commissions on the Status and Role of Women at the 1985 Annual Conferences, a GCSRW survey reveals.

### MONITORING

Informal and formal monitoring of Annual Conference sessions by CSRWs shows continuing improvement in inclusiveness (language, imagery, participation by women) AND continuing need for further improvement.

In its report to the Annual Conference, the **ALABAMA-WEST FLORIDA CSRW** reported increases in women's membership on both conference boards and agencies (6% increase over 1983, 16% over 1980) and on district councils on ministries (10% increase over 1983 and 17% over 1980).

### LANGUAGE GUIDE READY

The long-awaited study guide to "Words That Hurt and Words That Heal," a General - Conference - approved document on inclusive language, will be available in Cokesbury bookstores September 10, according to Howard Walker, United Methodist Publishing House staff.

The document was accepted by a large majority at the 1984 General Conference and commended to local churches for study in the 1985-88 quadrennium. Walker and his staff authored the study guide with input from general agency staff. The study guide costs \$1.25.

Members of the **EAST OHIO CSRW** monitored for inclusive language used in conference plenary sessions and in worship services. "We used 'Words That Hurt' as a guide to God-language and 'Guidelines for Eliminating Racism, Ageism, Handicappism, and Sexism' to monitor language about people," reports CSRW chair Judy McCartney.

"Results of the monitoring have not been compiled as yet. Informally, we shared our observations that the most sexist language appeared to be in the Scriptures chosen and that God was most frequently addressed as "Father." Our Bishop, James Thomas, was one of the most careful in use of inclusive language. The Commission, in previewing the monitoring forms devised by a Task Group, expressed further interest in keeping track of how often women speak on the floor and to what concerns, and also of monitoring printed material distributed at Conference."

Results of this monitoring are to be forwarded to the Annual Conference Program Committee and Worship Committee.

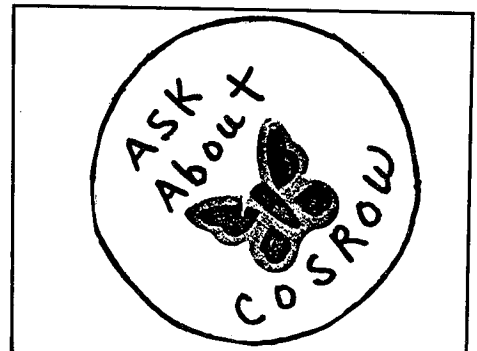
The **IOWA CSRW**, taking a break from monitoring after three consecutive years revealed consistent results, did have questions on the Annual Conference evaluation sheets, asking whether persons spoke (from platform or floor), on what topics or issues, and reasons for not speaking.

In its report to the Annual Conference, the **MISSISSIPPI CSRW** disclosed these conference statistics:

- Out of nine women who became probationary conference members over the past 10 years, six have left the conference. Of the three women elders currently serving, only one is in a local church (the conference's only black woman elder)
- Women comprise only about 15% of the conference's trustees and only about 27% of the conference's executive committees

- Clergywomen elder's average salary is about \$3,000 less per year than their male peers who entered the conference at the same time

- There are still many who believe that women should not be ministers and many churches who do not want to accept a female pastor.



### "FOUR FATHERS, ONE FELLOWSHIP, AND ONE BROTHERHOOD"

The chair of the **NEW MEXICO CSRW** attended all general sessions to monitor them for inclusive language and the visibility of women. Reports Barbara Mader: "Several committee members assisted with suggestions and notations. Women served as tellers, pages, ushers and served communion. Commissions and committee reports were given by women (less than half — but more than in previous years.) The worship service by the UMW contained a prayer with four Fathers, one fellowship and one brotherhood. The report of UM Men suggested that the wives send their husbands to their meeting. The Bishop's language was inclusive. The conference preacher, Bishop Wayne Clymer, also used inclusive language. In fact, his ordination address was a letter to a woman to be ordained — very supportive of women."

(Cont. on pg. 2)

## WOMEN HIGHLIGHTED AT ANNUAL CONFERENCES

The 1985 Annual Conferences saw increased numbers of women appointed as district superintendents, elected conference council directors and associate directors, and ordained elders. (See Ovarations, pg. 4). Women were also markedly visible in Annual Conference leadership. ACCSRWs report the following were visible and honored at the 1985 Annual Conferences:

- Peggy Billings, speaker, Western Pennsylvania
- Carolyn Bohler, conference speaker, Central Pennsylvania
- Evelyn Burry, keynote speaker for lay delegate training, Western Pennsylvania
- Rev. Carole Cotton-Winn, conference preacher, Holston
- Ruth Daugherty, speaker, Wyoming Conference
- Rev. Deborah Drash, preacher, morning worship, Louisiana
- Rev. Nancy A. Ferree, communion service preacher, Western North Carolina
- Judy Gebhart, Henry Denman Evangelism Award, West Ohio
- Rev. Eulalia Cook Gonzalez, keynote speaker, Bicentennial of Methodism program, South Carolina
- Peggy Hutchison, Bishop Gerald Kennedy Layperson of the Year award, California-Pacific; speaker, Yellowstone; commended for support of sanctuary movement, Desert Southwest
- Dr. Alice Lee, honored at CSRW breakfast as 'Outstanding Methodist,' Alabama-West Florida
- Ellynda Price Lipsey, singer/actor in UMW anti-war musical
- Rev. Ann Q. Lohr, leader, early morning prayer service, North Alabama
- Rev. Judy Nelson, preacher, morning worship service, Louisiana
- Rev. Judith Olin, CSRW breakfast speaker, East Ohio
- Margaret Saunders, 'Lay Person of the Year,' North Carolina
- Nancy Grissom Self, speaker, CSRW banquet, Northern Illinois; CSRW luncheon, Rocky Mountain; guest of CSRW in report to the full Central Texas Conf.
- Mildred Taylor, honored as retiring missionary, 38 years service, at Missions Rally, North Alabama
- Rev. Margaret Turbyfill, morning devotion leader, Virginia
- Peggy Way, speaker, Kansas West
- Rev. Marie Williams, preacher, morning worship, Louisiana
- Rev. Anjohnette Whitcomb, opening worship service preacher, North Mississippi

## ACCSRWS AT ANNUAL CONFERENCES

(Cont. from pg. 1)

Reports Mader: "The recognition of wives of bishops and District Superintendents was an improvement — they were introduced by their own names."

Ann Q. Lohr, chair of the **NORTH ALABAMA CSRW**, made these informal observations: "While some improvement on inclusive language in reports and worship, still a long way to go. Only two women chairs on Conference COM. Worship images took a big step backward — UMW president and I will talk informally to Bishop Lloyd Knox and encourage others to do same. Problem is not with the Worship Committee but from outside pressure by 'good old boy' clergy network."

"We paid close attention to nominations to boards and agencies to see that women were included, and made nominations from the floor where appropriate," reports **NORTH CAROLINA CSRW** chair Carrie Parrish.

The **PACIFIC NORTHWEST CSRW** had members of the commission on all legislative committees, reports CSRW chair and GCSRW member Ruth Steach. "Had 9" squares of red cloth to wave at non-inclusive language. Our conference did so well we found little to wave at!! For the last two years we have had a worship booklet and inclusive language has been a way of life here. The main problem was choice of Bible translation to be read by liturgists (who chose their own!) and the main conference speaker's use of entirely male language. Leadership is about equally divided lay/clergy, male/female. Not much to complain about!"

When comparing women's participation in the 1984 and 1985 Annual Conferences, the **SOUTH CAROLINA CSRW** reported a 1% increase. Minority participation, however, decreased 3%, reported CSRW chair Barbara Boultinghouse. Lay participation increased 11%. In its report to the Annual Conference, comparing 1984 and 1982, the CSRW noted increased participation by women and minorities. "We still have a white male clergy dominated annual conference," the report noted.

The South Carolina CSRW also made contact with the chair of the Commission on Worship, a clergywoman. "Noticeable attention was given to the language of prayers and hymns," Boultinghouse reported. "The CSRW chairperson has been asked to work with the Committee on Annual Conference Worship for 1986."

### "YOU WOULD HAVE US INDICTED FOR INJUSTICE?"

Figures released by the **SOUTHWEST TEXAS CSRW** again revealed significant salary disparity between clergywomen and clergymen. This is an ongoing project of the CSRW.

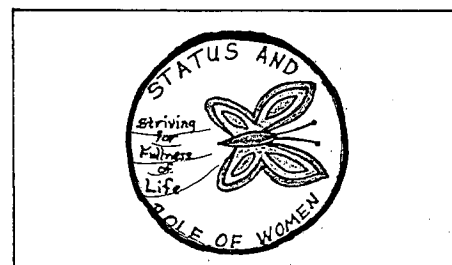
"This year, to 'add credibility' to our statistical report, one of the men on the commission prepared the chart for the Annual Con-

ference," reports CSRW chair Barbara Galloway-Edgar. "The debate centered around the reality of the instrument, but when Dr. Hixson assured the conference that the 30% disparity did indeed reflect comparisons of full-time elders — men and women — by class, since 1972, the roar was somewhat quieted. We were careful not to include clergywomen in the comparison who have chosen to work part-time, or those who have chosen to work alongside their spouse in the clergy-couple mode.

"Of course the question of itinerancy did come up — 'how many of these women are willing to go where I will go?' — 'how can you compare me to a woman who insists on staying in the city, so she chooses to make less money in an associate's position — I'm in my own church, and as the only pastor, deserve more money — I've earned it.'

"We did agree to place the measuring instrument in the Journal report of the Annual Conference, but I am quite sure that that will not ease the burden much.

"One of the more 'successful' of the young white males stood on the floor of the Annual Conference and said, 'if this chart is true, the Bishop, the Cabinet and the entire Annual Conference should be indicted for injustice — but I do not believe that it can be possible.'" After Dr. Hixson responded that it was indeed true, the chair of the commission then stood and replied, 'do I now understand, Sir, that you would have us indicted for injustice?' He did not respond."



Members of the **VIRGINIA CSRW** monitored all sessions by personal observation, reports CSRW chair Maria Waters. "Training has been provided previously at semi-annual meeting. Since the monitoring began, the conference as a whole, particularly the Bishop, have had their awareness raised to the point where they seem to make a conscious and consistent effort to be inclusive."

The **WISCONSIN CSRW** again monitored plenary sessions, reported CSRW co-chair Sharon Sigrist. "We were pleased that one general session had 40% of the floor speakers being laypersons, about one-third of whom were women. (I believe this was the best ratio ever.) But we also noted that when issues involved social concerns, laypersons were speaking much more frequently than when the issue involved administration — then male clergy were clearly dominating the speaking."

(Cont. on pg. 4)

## ADDITIONS OFFER HOPE FOR BALANCE IN REVISED UM HYMNAL

About one third to one half of the new United Methodist hymnal will remain the same predicted a consultant to the language subcommittee of the Hymnal Revision Committee.

The subcommittee at its August 11-12 meeting agreed to recommend to the full committee that in either traditional hymns or in new hymns written in traditional language, the poet's original form of address, including "Father" and "King" as metaphors for God, should be retained in most instances.

"So 'God language,' metaphors and addresses for God, in traditional hymns will be kept pretty much the same," said Carolyn Henninger Oehler, a consultant to the subcommittee and former chair of the task force that wrote the inclusive language document, "Words That Hurt and Words That Heal." "Probably about a hundred new songs will be added. That's where our greatest hope lies in achieving a balance (of language and imagery). I still have hope, too, that where there is an easy way to change male pronouns, the committee will do so."

The subcommittee will also recommend that all language for forms of address for the assembly, sometimes called "people language," is to be inclusive.

"I tested this with the subcommittee," Oehler said. "Wherever generic 'man,' 'sons,' 'brothers,' have been used, they

would be changed."

Although the subcommittee had previously grappled with language for Jesus, Christ, and the Holy Spirit, no recommendations will be made when the full committee meets October 14-15.

Hymnal editor Carlton R. Young had previously suggested language for Jesus and Jesus The Christ be "informed by biblical and historical contexts," and that masculine as well as feminine or neuter pronouns be used for the Holy Spirit.

"If Christ-like is always stated or related in male pronouns or gender, that can't help but teach or reinforce that to be Christ-like is to be male," Young said. "Some of the subcommittee members are hearing this for the first time, and the subcommittee was not willing to deal with these issues now. I hope we will be able to come back to them."

At the end of July letters to the Hymnal Revision Committee had been running about 29-1 against changing the words of traditional hymns. The week following, Young said he received about 15 letters supporting inclusive language and 20 to 25 against. "Apparently some who had taken for granted the rightness of the cause (of inclusive language) didn't feel it needed to be translated into communication."

Young said the letters against inclusive language had been identified as coming from a "crescent" stretching

from Maryland to Oklahoma. "The severity of the response surprised me," he said. "Many of the letters were irrational, mixing everything together."

Both Oehler and Young said they were pleased with the openness of the subcommittee. Oehler said she experienced a great deal of sensitivity for language and image on the subcommittee:

"We're going to have a sensible document," Young said, "that will allow for some alternatives. We could have been stuck with no revisions. You don't need a hymnal revision committee for that — you need a computer."

Oehler identified two needs from the GCSRW network: "The subcommittee needs to know the support for inclusive language. If we could mobilize our constituency to write in support of inclusive language — the need for it in hymns, liturgy, worship aids — that would be helpful." Also needed are recommendations of 'credible' inclusive language/image songs. "There are women composing who should be in that hymnal," Oehler said. "We need to help the committee discover them."

To suggest hymns, hymn writers or to express your concerns about inclusive language in the hymnal write to: Carlton Young, Hymnal Editor, United Methodist Publishing House, P.O. Box 801, 201 Eighth Avenue South, Nashville, TN 37202.

## NAIROBI REPORT: 'WOMEN ALL OVER THE WORLD SUFFER'

"A study in commonalities and contrasts" is how two GCSRW General Secretariat members described their experience in attending Forum '85, the July 8-17 gathering of 10,000 women from non-governmental organizations marking the end of the United Nations Decade for Women. (The forum overlapped the official 12-day United Nations-sponsored World Conference on Women.)

"The learning for me was that women all over the world seem to suffer from oppression," said General Secretariat member Geneva Harton-Dalton. "The issues are different but there is still oppression. It was humbling for me to realize how many women are in severe need of the basic things of life: food, water, employment, housing — women whose needs are far more severe than ours."

"What was global and somewhat distant has become part of my reality and internal knowing," said Kiyoko Kasai Fujii, also a member of the General Secretariat. "I have seen the statistics. In Nairobi (Kenya, site of the conference) I could see the reality — the contrasts, the disparity of resources. I had an opportunity to listen to the women of Kenya, South Africa, the Sudan, Tokyo. I saw

the distance between urban women who have had opportunities in education and development in contrast with rural women — many of whom still have to spend six hours a day to provide water or firewood for their daily lives. There are

common issues, and yet the contrast is so great."

The two General Secretariat members attended the conference as part of the Women for Racial and Economic Equality delegation.



General Secretariat members Kiyoko Kasai Fujii (standing) and Geneva Harton-Dalton on return from Forum '85.

# INCLUSIVE LANGUAGE, EQUAL RIGHTS, RECONCILIATION:

(Cont. from pg. 2)

## RESOLUTIONS/LEGISLATION

Inclusive language, inclusive membership, comparable worth, and 'Woman in the Pulpit Sunday' were among the resolutions submitted or supported by ACCSRWs and approved at the 1985 Annual Conferences.

The **CALIFORNIA-NEVADA CSRW's** resolution affirming the use of inclusive language in reference to humanity and the full variety of scriptural images in reference to God was adopted by the annual conference. Copies of the resolution, which encourages the hymnal revision committee to produce a new hymnal which uses inclusive language in all its liturgy and hymns, will be sent to hymnal editor Carlton Young and others.

A resolution on inclusive language and imagery in regard to all persons, regardless of race, sex, age or handicapping conditions, submitted by the **IOWA CSRW**, passed the legislative section on a standing count, then passed the annual conference without debate on the consent calendar. The conference also approved legislation supporting comparable worth programs and equal rights for all people.

The third Sunday in August will be set aside as "Woman in the Pulpit Sunday" as a result of legislation proposed by the **NORTH MISSISSIPPI CSRW**. The Annual Conference also approved CSRW legislation urging local churches to provide pension and hospitalization benefits for all lay employees.

The **NORTHERN NEW JERSEY** Annual Conference approved legislation submitted by the Division of Worship to hold an annual Women's Sunday to "grapple with theological and social concerns and other issues concerning women that speak from the heart of the gospel." A resolution recommending that all leadership of the workshops reflect the make-up of the conference regarding men, women and ethnic persons was approved, as was a CSRW resolution recommending that clergywomen be seriously considered as cabinet vacancies occur, in order to provide for a more inclusive conference leadership.

## 'THAT ALL PERSONS MAY PARTICIPATE FULLY'

At a pre-conference meeting the **PACIFIC NORTHWEST CSRW** voted to support the Reconciling Congregation Program, a program that encourages congregations to dialogue with gays and lesbians and to seek reconciliation among those who are estranged, to the end that "all persons may participate fully in the fellowship of the church regardless of sexual orientation or preference." An amended resolution that allows the conference Board of Church and Society to provide other resource materials as well was approved by the annual conference.

In the **SOUTHWEST TEXAS** Annual Conference the CSRW and United Methodist Women joined together to propose an amendment to the standing rules for the conference nominating committee. They suggested the committee be guaranteed to have at least one clergywoman and at least two laywomen. This was a result of the concern that in 1983, every persons elected to serve on the committee was a White male. Those serving on the committee by virtue of their positions were also White males with the exception of the bishop and the ACCOM director, both Black males.

"Not only did we stand for women on this issue, but we spoke in the amendment for ethnic representation as well," reports CSRW chair Galloway-Edgar. "After considerable debates — 'why didn't the Standing Rules committee suggest this?' — 'Why don't we forget about sex and get on with the business of the conference,!' our amendment passed! The following day, our first clergywoman to serve in this capacity was elected from the floor of the Annual Conference. The two lay women were not necessary to elect, as two of our districts had elected laywomen to represent them."

A "Georgia Harkness Sunday," to be commonly known as "Women's Concerns Sunday," was approved at the suggestion of the **TROY CSRW**. The commemorative Sunday shall be on or following teacher and

theologian Harkness' April 21 birthday. The conference also approved CSRW legislation recommending for study the 1984 General Conference document "Words That Hurt and Words That Heal."

The **WEST OHIO** Annual Conference also approved a "Woman in the Pulpit Sunday" for 1986. Other legislation requires each Charge Conference packet to include a form for local churches to describe the involvement of women in all areas of church life, including a notation on observance of "Woman in the Pulpit Sunday" and the name of their chair of the status and role of women work area.

## "MALE GENDER TERMS . . . SHALL CONTINUE TO BE 'CORRECT' REFERENCES"

The **WESTERN PENNSYLVANIA CSRW** worked unsuccessfully to defeat two resolutions on inclusive language which affirm the distinctiveness of female and male genders; state that "inclusive language" shall not become a neutered language; "that any person preferring to use female and/or male gender terms in a self-serving way (such as to elevate one and subjugate the other) shall be recognized as being 'out of line' with Western Pennsylvania Conference acceptable terminology;" and that "such male gender terms as 'Lord,' 'His,' 'Father,' and 'King' (and others as may be scripturally appropriate) — when referring to God, to Jesus Christ and/or to the Holy Spirit — shall continue to be 'correct' references."

"Given the mood of the conference the best we could have hoped for was to have these petitions referred back to CSRW for study and a report next year," reported CSRW chair Janet Rice Flinn. "This legislation was the last thing dealt with — people were tired and very emotional. Marcus Dickson (GCSRW young adult member) did give a very good speech to clarify the real issues involved. The motion to refer was defeated. By the time these petitions got to the floor, debate was limited to five minutes per item."

On a more positive note, CSRW-sponsored legislation increasing at-large membership of the Conference Council on Finance and Administration (CCFA) by four persons (ethnic minority, women and youth) was approved. Furthermore, the Conference Nominating Committee shall develop a plan to adjust the membership of the CCFA so it is more inclusive.

The **WISCONSIN** Annual Conference passed a recommendation applauding the intentional use of inclusive language in worship and all other activities of the church. "As a resource to promote this activity the ACCSRW (hopefully in conjunc-

(Cont. on pg. 5)

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commissions on the Status and Role of Women (ACCSRWs). Items for possible insert should be sent — by the 15th of the month preceding publication — to THE FLYER, c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should send address changes to their chairperson, not to the COMMISSION OFFICE. Chairs of local church status and role of women work areas are encouraged to receive THE FLYER through the ACCSRW; primary circulation is through the ACCSRWs. Individual subscriptions, available from the GCSRW, are \$5.

Next issue: October, 1985

Patricia Broughton, editor

Published by the United Methodist General Commission on the Status and Role of Women  
1200 Davis St., Evanston, IL 60201 (312) 869-7330

# ACCSRWS TAKE ON TOUGH ISSUES AT ANNUAL CONFERENCES

(Cont. from pg. 4)

tion with the Conference Worship Committee) will be publishing a categorized listing of inclusive hymns found in the *Hymnal, Supplement, Songs of Zion, Songs of the Four Winds*, and others," reports CSRW co-chair Sigrist. The conference also passed a recommendation from the Board of Church and Society supporting the principle of comparable worth the state's efforts to rectify past inequities in its pay plan. The conference council on ministries will be establishing a task force to evaluate its own practice.

## ACCSRWS VISIBLE, IMPACTING

Between breakfasts, buttons, banners, butterflies, booklets, skits, luncheons, displays, and films, ACCSRWs gained high visibility at the 1985 Annual Conference sessions.

"More people attended the CSRW breakfast than ever before — over 250," reported **ALABAMA-WEST FLORIDA** chair Betty Slater. "Large paper butterflies made with tissue paper and pipe cleaners were pinned on all that came. Two Bishops, Joel McDavid and Lloyd Knox, wore butterflies as they presided over the conference the rest of the day."

"On the evening before conference began, CSRW sponsored a celebrative event called HAPPENSTANCE," reported **EAST OHIO CSRW** chair Judy McCartney. "Two hundred persons attended an evening of uplifting women's contributions from Biblical times to the present. Biographical sketches were given to small groups who prepared dramatic and melodramatic skits to present to the entire assembly. A funny, informative exposure for CSRW!"

The **EASTERN PENNSYLVANIA CSRW** showed a video-tape it produced, "The Open Pulpit," which features a Black laywoman and three clergywomen (including the conference's first woman District Superintendent) talking about issues of racism, sexism and open itineracy. The CSRW also showed a film on child sexual abuse, "No More Secrets."

"We continued with the help of United Methodist Women, the Laity Board, and United Methodist Men what we began years ago — an orientation (Executive Session) for the laity to orient them to the annual conference," reported **NORTH ALABAMA CSRW** chair Ann Q. Lohr.

"At our last meeting before the conference, our commission decided that we should have special CSRW name tags at

the conference," wrote **NORTH MISSISSIPPI CSRW** chair Sue Robinson. "We decided to make them in the form of a butterfly and write COSROW in Arabic (since the chair is a professor of Arabic) in order to catch people's attention. We did! All members sporting the name tags were asked over and over again, 'What in the world does that stand for?' So we told them and proceeded to push our resolutions."

The annual **SOUTH INDIANA CSRW** breakfast was the best-attended ever: 120 reservations," reported CSRW chair Marie Phillips. "This year our short program was given by two Black clergywomen on the role of Black women in the church." Phillips also reported the traditional "Passing of the Mantle" — retiring class to the entering class of clergy — was done by two women clergy. "This was a first."

"Persons who have done acts of advocacy for women or those involved in the Woman in the Pulpit Sunday were awarded yellow ribbons," reports **WEST OHIO CSRW** chair and GCSRW member Georgiana Ward. "There are still some very much opposed to this but each year less resistance is met."

In **WESTERN PENNSYLVANIA** the CSRW distributed bookmarks with quotations from women in church history.

## ADVOCACY FOR WOMEN, CHILDREN

Two of the ACCSRWs report advocacy for conference child care. In **NORTH**

**CAROLINA** child care was offered for the first time, initiated by the CSRW. It was very successful, reported CSRW chair W. Parrish. Some of the children and staff were presented to the conference as part of the CSRW report. The **LOUISIANA CSRW** developed and cared for child care during annual conference sessions for the past five years; this year they turned these responsibilities over to the Annual Conference.

Looking toward the 1986 Annual Conference, the **MISSISSIPPI CSRW** has asked Bishop Robert Morgan to invite a woman bishop to preach at the next annual conference. CSRW chair Carol Burnett reports he has done that. None of the conference's clergywomen were invited to preach or give devotions during the 1985 conference session.

Advocacy by the **SOUTH CAROLINA CSRW** proved successful: the Bishop announced at the final 1985 session that the 1986 Annual Conference would celebrate 30 years of women in the ordained ministry and that Bishop Marjorie Matthews would be the guest bishop. "The Conference CSRW has requested the emphasis and suggested one of the three women bishops be invited," reported CSRW chair Boultinhouse. "History was set in the fact that the announcement was made 12 months in advance. Usually emphasis is not determined until sometime in the fall and the guest bishop is rarely announced more than a few weeks prior to Annual Conference."

## SISTERHOOD OFFERS WOMEN D.S.s SUPPORT

Affirming that women on cabinets *do* make a difference, 24 (of the now 29) women District Superintendents (D.S.s) gathered in Colorado August 2-5 for four days of networking and relaxing.

"We were there to be with each other, to relax and enjoy being women," said Maine Conference D.S. Lynne Josselyn. "The emphasis was on who we are rather than what we're doing."

In contrast to the "ain't it awful" attitude that often characterized early, more sparse gatherings of women in church leadership, Josselyn noted "a very positive atmosphere. There was excitement at what women have to offer the church."

The group affirmed that women's presence and women's participation on cabinets has been and is making a difference, Josselyn said. "Women on cabinets make male colleagues more honest and open, and cabinets more sensitive and visionary, looking at skills and abilities rather than just age in making local church appointments." The

group also particularly affirmed cabinets with two women: Wisconsin, Baltimore, Iowa, Northern Illinois.

Of concern to the District Superintendents was the lack of racial ethnic minority women on cabinets (recent appointee Myriam Visot of Puerto Rico is the only one) and the lack of *any* women on cabinets in the Southeastern Jurisdiction. The group sent a letter of concern to each episcopal leader in the Southeastern Jurisdiction.

Also discussed was sexual harassment among clergywomen. "It is happening and we need to be aware of it," Josselyn said. "Also, in many districts there are persons who do not support talented, capable women who want to pursue ministry, particularly if the women are married, because they might 'harm' their husband's career. This is a form of sexual harassment and discrimination." Several cases were referred to the General Commission on the Status and Role of Women, she said.

**CORRECTION** — The local church status and role of women committee of First UMC in Houma, highlighted in the June, 1985, *Flyer* for its "Mothers of Faith" celebration, is located in the Louisiana Annual Conference (not Holston as reported).



## OVATIONS

To the 55 women who are recipients of the 1985-86 **GEORGIA HARKNESS SCHOLARSHIP AWARDS** given annually by the General Board of Higher Education and Ministry to encourage women over 35 to prepare for ordained ministry in the United Methodist Church as a second career. The women, from 32 Annual Conferences and 21 seminaries, received grants totaling \$40,000. The awards are given in memory of the life and service of Georgia Harkness (1891-1974), an outstanding UM teacher and theologian. Annual deadline for applications is March 1; applications can be obtained from all UM seminaries and the Division of the Ordained Ministry, Georgia Harkness Scholarship Award, Box 871, Nashville, TN 37202-0871.

To those **ANNUAL CONFERENCES** ordaining a significant percentage of women as elders or deacons: **BALTIMORE** (12 out of 19 deacons, including one hearing-impaired Hawaiian woman appointed to serve a deaf congregation), **CALIFORNIA-NEVADA** (4 out of 9 deacons, including one Japanese and one Samoan), **NEBRASKA** (4 out of 7 elders), **NEW YORK** (9 out of 15 deacons, 11 out of 19 elders), **NORTHERN ILLINOIS** (5 out of 9 deacons, 7 out of 13 elders), **OREGON-IDAHO** (6 out of 11 elders). (The Flyer would welcome news of other conferences with similar statistics.)

To 3 women recently named as District Superintendents: **DONNA LANGLAS GREEN** (Wisconsin Conference), **DEBRA BALL-KILBOURNE** (North Dakota Conference's first woman D.S.), and **DONNA ATKINSON** (Northern Illinois). These appointments bring to 28 (out of 539) the number of women currently serving as District Superintendents; only the Southeastern Jurisdiction has no woman D.S. Four other women have served as D.S.s in the past.

To **MARCIA COCHRAN**, who was appointed to the South Georgia Council on Ministries (COM) staff as associate director, the first clergywoman to hold that position in the conference.

To **KAREN FULBRIGHT**, who was among 100 "young women of promise" listed by Good Housekeeping magazine in the May issue. Fulbright, whose field is urban studies and planning, is enrolled in the doctoral program at the Massachusetts Institute of Technology, where she is currently an instructor and research assistant.

To **WRIGHT STATE UNIVERSITY**, located in Dayton, OH, which recently developed a policy statement and guidelines on the use of inclusive language. Robert Kegerreis, president of the university until July 1, 1985, is an active United Methodist.

To **JEAN HENDERSON**, elected confer-

ence lay leader, the first woman in the Holston conference in that position.

To **SUSAN HENRY-CROWE**, who was elected Associate Director of the South Carolina Conference COM. The Conference CSRW submitted names of persons who could be contacted about applying for the position and also informed those women of the position. Of the ten applications, reports the CSRW, five came from women and five from men. The three finalists included two women and one man.

To **JENNY JACKSON-ADAMS**, who is newly-appointed chaplain of Drew University.

To **HEA SUN KIM** who was ordained elder in the Baltimore Annual Conference, the first Korean woman in this country.

To the **MAINE ANNUAL CONFERENCE** (which must be doing something right), that at the 1985 Annual Conference welcomed new Conference Council Director **BEVERLY ABBOTT**, the first woman and layperson in that office; celebrated the retirement of **KATHLEEN WEED**, whose 45 years in pastoral ministry is the longest of any UM woman; and learned that as of 1983 Maine has the largest percentage of women pastors in United Methodism.

To **EMMA LOUISE McNAIR**, who was ordained an elder at the 1985 Mississippi Annual Conference; she is the first Black woman elder in the conference.

To **BARBARA STONE**, who was elected assistant council director in the California-Nevada conference.

To **ELLA TACKWOOD**, 80, a 30-year member of King Solomon UMC in Waycross, GA, who left more than \$38,000 to the Black College Fund upon her recent death. This is the largest single private donation ever given to the fund.

To **BECKY THOMPSON**, former associate council director, named council director in the Oklahoma Indian Missionary Conference.

**EMMA KEMP ELZY** (affectionately known as 'Mama Elzy'), who died on April 28, 1985, at the age of 98, was honored at the North Mississippi Annual Conference. She had attended Annual Conference sessions every year for 86 years, General Conference eight times, and served on national church boards and as a trustee of Rust College. The offering at the first worship service of the conference was directed to the Emma Elzy Memorial Fund for Rust College; more than \$1,200 was given.

## ON THE CALENDAR

Sept. 19-22 **ANNUAL MEETING, GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN.** Techny Towers retreat center, Chicago area.

Oct. 11-12 **FAITH FOR THE FUTURE: A FEMINIST PERSPECTIVE.** United Campus Ministry conference in Athens, OH with Dr. Beverly Wildung Harrison, Rev. Susan Savell, Dr. Rosemary Radford Ruether, Sr. Patricia Hussey and Sr. Barbara Ferraro. Registration: \$35, \$20 students. Write UCM, 18 N. College, Athens, OH 45701. (614) 593-7301.

Oct. 25-27 **ASSESSING RECENT RESEARCH ON WOMEN IN MINISTRY.** National Council of Churches Council on Women in Ministry Forum. In Savannah, GA, during the Religious Researchers Association meeting. Contact COWIM, Rm. 770, 475 Riverside Dr., NY, NY 10115.

Oct. 26 **A WOMAN... A SISTER... IN CHRIST: LEARNING TO CHANGE RACIST AND SEXIST PATTERNS.** Workshop sponsored by Nashville Interagency Women's Staff Group for UM women employees. With Geneva Harton-Dalton, GCSRW General Secretariat member, and Rev. Helen Neinast, director in the Division of Campus Ministry, Board of Higher Education and Ministry. In Nashville. Contact Garlinda Burton, UMC, 810 12th Ave., South, Nashville, TN 37203-4744. (615) 256-0530.

Nov. 13-17 **POWER EQUITY GROUP: NO ROOM FOR DOMINANCE.** Experience-based workshop led by Carol Pierce, Bill Page at Techny, IL (near Chicago), explores functions of groups with an assumption of power equity. Write Carol Pierce, 21 Shore Dr., Laconia, NH 03246. (603) 524-1441.

Nov. 15-17 **SEXUALITY/SPIRITUALITY: HEALING THE SPLIT.** Experiential workshop to reevaluate images of God and self, deepen commitments and intimacy with God, others. With Dorothy Donnelly, Jodine Grundy. At Grailville, 932 O'Bannonville Road, Loveland, OH 45140-9705. (513) 683-2340.

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.

SELECTED RESOURCES

**ANNOTATED  
GUIDE TO  
INCLUSIVE  
HYMN/SONG  
RESOURCES**

**General Commission on the Status and Role of Women**

**HYMNALS/SONGBOOKS** attentive to inclusive language.

**1. All God's Children Sing.**

Tentative title for packet of original hymns (many unpublished or not widely published) by songwriter/author Ruth Duck and others. Projected to be available fall, 1985. Write Ruth Duck, 147 Hamilton St., Cambridge, MA 02139.

**2. Because We Are One People.**

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

**3. Creation Songs.**

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

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

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

**5. Inclusive Language Hymns.**

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

**6. Joy in Singing.**

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

**7. Put on Your Party Clothes.**

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

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

Compilation of words and music for 88 original songs written by women, including "classics" such as "God is Coming in the Form of My Sisters," (Ruth Duck); "The Ones Who've Gone Before Us," (Dorie Ellzey Blesoff); "Sometimes I Wish," (Carole Etzler); "Song to Mary," (Carolyn McDade). Published by the Ecumenical Women's Center (see above). \$4.75 includes postage. 10-50 copies 10% off.

**9. Sisters and Brothers Sing.**

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

**WORSHIP RESOURCES** pertaining to inclusive hymn/song language.

**1. Faithful and Fair: Transcending Sexist Language in Worship.**

Keith Watkins, seminary professor of worship, addresses the language of hymns, sermons, scripture as well as the question, "But are the people ready?" Workbook portion shows how to apply book principles. Abingdon, 1981.

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

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

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

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

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

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

**FEMINIST SINGERS/SONGWRTERS** in the Christian tradition

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

Tape and songbook entitled "**No Way to Stop This Miracle**" reflect 15-year journey through spiritual discovery, community organizing and family life. Includes "We Are Gathered," "Out of the Garden," "Ones Who've Gone Before Us." \$10. plus \$1.50 postage/handling, payable to Miracle Creations.

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

This singer/songwriter has recorded three collections:

"**Sometimes I Wish**"

"**Womanriver Flowing On**"

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

First two available on record only; latter also available on cassette after fall '85 release. \$8 includes postage/handling.

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

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

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

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

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

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

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

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

"**Sweet Honey in the Rock**"

"**Good News**"

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

"**We All . . . Everyone of Us**"

## COMMISSION TALENT SCOUT

---

**TWO ASSOCIATE GENERAL SECRETARY POSITIONS, GENERAL COMMISSION ON CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS, UMC.** Need two persons for collaborative-style team: advocacy, education and enabling Christian unity. Ecumenical experience and knowledge of United Methodism required. Deadline for completed application forms: Nov. 29. Write confidentially to General Secretary Dr. Robert W. Huston, Room 1300, 475 Riverside Dr., New York, NY 10115.

**GENERAL SECRETARY FOR STRATEGY AND INTERPRETATION, CONSULTATION ON CHURCH UNION.** Contact the Search Committee, COCU, 228 Alexander St., Princeton, NJ 08540.

**NEW TESTAMENT INSTRUCTOR, UNITED THEOLOGICAL SEMINARY.** Send resume to Newell J. Wert, 1810 Harvard Blvd., Dayton, OH 45406. Deadline Oct. 1.

**INTERPRETATION ASSISTANT, DEPARTMENT OF COMMUNICATIONS, GENERAL BOARD OF CHURCH AND SOCIETY (GBCS), UMC.** Responsible for producing materials that interpret the GBCS. Requires Christian commitment and broad journalistic communications skills. Salary: \$22,000. Deadline Aug. 23. Send resume to Harold W. Stephens, Personnel Manager, GBCS, 100 Maryland Ave., N.E., Washington, DC 20002. (202) 488-5600.

**DIRECTOR OF ADMISSIONS, GARRETT-EVANGELICAL THEOLOGICAL SEMINARY (G-ETS).** M. Div., ordination and UM affiliation desirable. Salary commensurate with experience. Sept. 15 deadline. Send vita and three letters of reference to Dr. Adolf Hansen, 2121 Sheridan Road, Evanston, IL 60201.

**ASSISTANT GENERAL SECRETARY FOR MANAGEMENT INFORMATION SYSTEMS, GENERAL COUNCIL ON FINANCE AND ADMINISTRATION, UMC.** Responsibilities include supervision of all automated information systems within GCFA, supervision of computer systems department, church-wide consultation. Sept. 13 deadline. Write Mary Simmons, Personnel Office, GCFA, 1200 Davis St., Evanston, IL 60201. (312) 869-3345.

**ASSISTANT GENERAL SECRETARY, GENERAL COMMISSION ON ARCHIVES AND HISTORY, UMC.** Duties primarily administrative, editorial. Requires some knowledge of, interest in UM history. Salary range: \$25,000 - \$30,000. Deadline Sept. 15. Contact Charles Yrigoyen, Jr., GCAH, PO Box 127, Madison, NJ 07940: (201) 822-2787.

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

Director of Stewardship  
Director of Junior High Education and Outdoor Education  
Director of Church Music and Worship Resources

**EXECUTIVE POSITION VACANCIES, GENERAL BOARD OF GLOBAL MINISTRIES, UMC.** Write John J. Dalton, Personnel Administrator, Rm. 1476, GBGM, 475 Riverside Dr., NY, NY 10115.

**National:** Field Representative, Hispanic Ministries, Office of Ethnic and Language Ministries; Staff Architect; Program Secretary; Central Records Manager; Executive Secretary, Office of Technical Assistance; Executive Secretary, Office of Loan Administration

**Mission Education & Cultivation:** Director, Audio-Visual Resources; Editor, Spanish Language Resources; Coordinator of Mission Leaders; Editor of Program Resources; Coordinator of Management Services

**Women's Division:** Assistant General Secretary, Mission & Membership Development; Executive Secretary for Organizational Development; Executive Secretary for Research Planning and Coordination; Staff Recording Secretary

**Board /General Admin:** Associate General Secretary; Director of Financial Information Systems; Information Systems Analyst; Manager, Electronic Data Processing

**UMCOR:** Program Coordinator; Financial Coordinator/Office Supervisor

**World:** Executive Secretary for Africa/Europe; Executive Secretary for China Related Areas

**Health & Welfare:** Executive Secretary, Office of Planning and Model Development

**Mission Personnel Resources:** Executive Secretary, Administration



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

1200 davis street  
evanston, illinois 60201  
(312) 869-7330