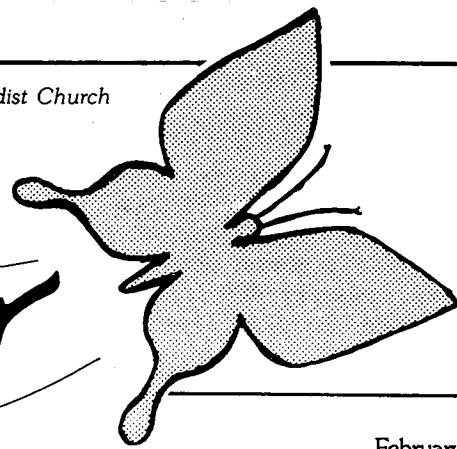


The Flyer



Vol. X, No. 4

February 1990

First Black Woman Named DS

Nichols appointed superintendent of Easton District

Charlotte Ann Nichols has been appointed superintendent of the Easton (MD) District, Peninsula Annual Conference of the United Methodist Church, effective July 1. Her appointment represents the first time a Black woman has been named to such a position in the UMC in the U.S.

Mary Brown Oliver to DS spot in Washington

Mary Brown Oliver will become the second Black United Methodist clergywoman district superintendent in the U.S. when she begins her work this summer as head of the Washington Central District.

Bishop Joseph H. Yeakel of the Washington Area announced the appointment in January. Bishop Yeakel also announced in December the appointment of the Rev. Charlotte Ann Nichols of the Peninsula Conference as the first Black clergywoman district superintendent (see related article.) In making the appointments, he said the appointments "fell into place as the right and natural thing to do—very much in keeping with the leading of the spirit."

A native of the District of Columbia, Oliver, 56, is pastor of the Northwood-Appold United Methodist Church in Baltimore.

A graduate of the University of the District of Columbia with a Master's Degree in Education from Trinity College in Washington, Oliver was for 28 years a teacher and principal in the D.C. public schools, before making a vocational switch to pastoral ministry. She graduated from Howard University Divinity School in 1983. ■

In making the appointment, Bishop Joseph H. Yeakel of the Washington Area said, "Rev. Nichols is a good pastor and a good administrator; she has all the gifts and graces necessary for the superintendency. Gender and race are incidental in this decision."

A native of Hurlock, MD, in the Easton District, Nichols, 39, is currently serving the Easton-Miles River Charge.

Nichols received her undergraduate education from Wesley College, Dover, DE, and Salisbury State University, Salisbury, MD, with degrees in elementary education. She taught elementary and middle school in Dorchester County, MD, before responding to the call to the or-



Bishop Joseph H. Yeakel, left, congratulates Mary Brown Oliver, center, and Charlotte Ann Nichols, right, both of whom are newly-appointed district superintendents.

dained ministry.

She earned masters degrees in both religious education and divinity from Wesley Theological Seminary in Washington, D.C. She was ordained an elder and received full conference membership in 1979. ■

GCSRW requests 1992 legislation

The Legislative Committee of the General Commission on the Status and Role of Women (GCSRW) has announced the guidelines for proposed legislation to General Conference 1992.

Marcus Dickson, chairperson of the committee, points out that all AC/CSRWs are invited to submit suggestions.

The following guidelines have been approved by GCSRW to facilitate the legislative process:

1. Members of the Legislative Committee will review the entire *Book of Discipline*, looking for paragraphs in need of

revision. All members of the GCSRW may also recommend paragraphs for review. All AC/CSRWs will be invited to submit suggestions for revision.

2. All suggested revisions will be considered by the Legislative Committee. The committee will bring their preliminary recommendations to the full GCSRW.

3. The full GCSRW will discuss the proposals from the Legislative Committee and will use the consensus process to determine whether the legislative committee should (1) continue to develop and

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MARCHA meeting features Pupo-Ortiz

Yolanda Pupo-Ortiz was the featured speaker at the annual meeting of *Metodistas Asociados Representando la Causa de los Hispano-Americanos* (Methodists Associated to Represent the Cause of Hispanic-Americans) (MARCHA), Nov. 15-20 at Tampa, FL.

Pupo-Ortiz, a pastor in Bethesda, MD, told the UM Hispanic caucus that eliminating the roots of sexism in the Hispanic community is the most formidable challenge facing the Hispanic church. She pointed out that with the increase of the Hispanic population comes the responsibility for changes in attitudes, edu-

cation, and recruitment of leadership. This responsibility calls for dialogue between all women as well as between multi-ethnics, for all share the same future.

Preceding the presentation, Joel Martinez, president of MARCHA, welcomed the group, and Awilda Vargas led worship.

Commission members Marie Rivera and Ana Velez represented GCSRW at the meeting. They reported that women were well represented at the meeting and that committees and officers contained an appropriate balance of clergy, laymen and laywomen. ■

Kansas East secretaries attend varied workshops

Secretaries in the Kansas East Annual Conference received a variety of opportunities for continuing education during the fall.

In October, Kansas East Conference United Methodist Secretaries held an all-day workshop on "Breaking the Barriers: Church-Related Stress." The workshop featured Geneva Dalton, assistant secretary of administrative services, General Council on Finance and Administration, and was held at First UMC, Ottawa. Janette Coffelt, secretary to the Kansas City district superintendent, organized this workshop.

Dalton is staff liaison for the Professional Association of United Methodist Church Secretaries (PAUMCS) and formerly a member of the general secretariat of the General Commission on the Status and Role of Women.

Kansas City secretaries had a special opportunity in October to attend a workshop on "Responsibilities to Yourself and Your Congregation." The session was hosted by Metropolitan Avenue UMC.

In November, Kansas City District secretaries attended a workshop entitled, "Being a Professional." ■



Among participants at the annual MARCHA meeting are, left to right, Lizette Perez, Zola Fernandez, Gladys Fuentes, Aurora Verdecia, Marie Rivera, Ana Velez, and Isabel Olivera.

GCSRW *continued from page 1*

refine each individual proposal; (2) should withdraw the proposal; (3) should pursue other action as deemed advisable by the Commission. It should be understood that consensus around continuing to develop and refine a proposal is in no way an affirmation or affirmative "vote" on the proposal. It is simply a statement that the Legislative Committee should continue to study and consider the issue in question.

4. When legislative proposals have been considered and revised as needed, there will be a final consideration of the legislative proposals by the full GCSRW at a regular meeting. Those proposals approved by the GCSRW will be forwarded to the Interagency Task Force on Legislation and to the General Conference Secretary.

5. Because of *Book of Discipline*

requirements, the vote count on a general agency's legislative proposal must be recorded. We must, therefore, modify the consensus style under which we have chosen to operate. There has been considerable discussion about how best to maintain the "win-win" approach of consensus while having to record votes.

Thus, the committee suggests that no final vote will be taken without at least two-thirds (2/3) of the members of the GCSRW present, and that any vote with more than three (3) dissenting votes will not be sufficient to send a legislative proposal forward to the Interagency Task Force on Legislation or to the General Conference Secretary.

Any AC/CSRW chair who wishes to discuss ideas with Dickson may reach him at 3005 Cathedral Ave., NW, Washington, D.C. 20008; (202) 483-8454. ■

The Flyer

**February 1990
Vol. X, No. 4**

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Editor: Bonny Stalnaker Roth

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

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A Journey in Spirituality

By Elizabeth Lopez Spence

Elizabeth Lopez Spence serves as a member of the General Commission on the Status and Role of Women and as chair of the commission's work unit on Issue Development/Education/Advocacy. She is pastor of St. Luke United Methodist Church, El Paso, TX.



Elizabeth Lopez Spence

In this article, the author includes excerpts from her paper "Vital Congregations—Faithful Disciples."

The wind of the spirit blows new in my life today. It has circled me once again carrying me to a new, yet familiar land as I have moved from the Albuquerque area to El Paso, TX. On one side, the land calls me by birth; on the other side, it calls me by roots. And yet what has been consistent in the movement of my journey has been the earthen landscape where I live—the desert.

The desert is a fascinating place to walk life and faith. Amidst its parched landscape, its patient exploration of watching and waiting reveals a transforming landscape of mystery and color—an explosion of revelation which reminds us that this place, called the desert, is not an end but a transforming wellspring of hope.

So it is for me that spirituality is like the desert. It is an explosion of revelation within the context of faith. It is the place where we discover and wait and watch and receive—GOD. It is the place where the rays of God, faith, and revelation color and bring to bloom the landscapes of our soul.

Spirituality is an invitation to mystery. It is where the transforming love of God works in each of us so uniquely and so special that as we share our experiences of revelation, we find that the lenses of our experience present us with varied images.

Spirituality cannot be encased in a word, for the transformation of our faith is a daily experience. How God speaks and reveals who God is today will not necessarily be how God does this tomorrow. This is what makes faith exciting! This is what keeps us on the journey. This is what allows us to move beyond a single name such as Father and a single pronoun such as He to names which describe

our ongoing shared experiences and discoveries of who God is. This is what allows the explosions of revelations to name our relationship to this marvelous Creator who is so much more than a name or a pronoun—whose consistent ground of being is "I AM!" This marvelous Creator God beckons us to see ourselves through lenses of hope, expectation, newness, rebirth, possibility because we are made in this Creator's image—an image so excitingly varied as we look at ourselves and our creation.

To explore the varied images of God is to explore one of the gifts of spirituality that women bring to the church. It is a spirituality which is firmly grounded in scripture and yet one which challenges, invites, and opens up faith in ways that it has never been opened before. It is a spirituality of shared experience. It is a spirituality that allows God to be more than what the church has described. It is a spirituality which moves, flows and reveals the feminine face of God. It is a spirituality which dares to say that to make faithful disciples of women, we as the church need to explore with us our experience. Our scriptures are rich with the images of the feminine face of God as one of the varied images of who God is. Women are enabling and empowering the church to open their hearts, minds, eyes and souls to a new vision and understanding of God.

The gift of spirituality that women bring invites true mutuality and equality in a God that empowers us to do just that. It is also a spirituality which recognizes women as channels and vessels containing wellsprings of hope with a power to share and envision and add waters of proclamation, power, prophesy and prayer to our containers of life, faith and church. It is a spirituality which has power to heal and make whole our bruised world. It is a spirituality which issues an invitation to mystery.

As the General Commission on the Status and Role of Women embarks upon the exciting task of developing a *Theological Resource on the Varied Images of God*, we hope that it will serve as a lens which goes beyond what has always been. This piece is not intended to be a definitive theological document, but a resource for exploring one's own spiritual landscape. We hope that newness, rebirth, possibility will touch, transform, and bring new blooms to the landscapes of our souls. ■

Status Report

Guaranteed representation ruled out across UMC

Guaranteed levels of representation for clergy, laymen and laywomen on UM boards at local and regional levels was struck down by the denomination's highest court Oct. 27.

Mandated representation of one-third clergy, one-third laymen and one-third laywomen on governing boards of churchwide agencies was ruled out by the Judicial Council in 1988. The decision here expands that ruling to the entire church.

However, the court emphasized that parts of the *Discipline* which only "re-

commend" or ask that "special attention" be given to certain categories are constitutional. Annual conferences and general agencies will need to revise their conference rules and disciplinary paragraphs to ensure inclusiveness within the constitutional provisions.

This guarantee became effective in 1972 when the new organizational structure of the United Methodist Church came into being. The policy was challenged in 1978, but was affirmed as constitutional by the Judicial Council at that time.

—Adapted from *Methodists Make News*, Nov. 3, 1989.

Set back for Australian Anglican women's ordination

Australian Anglicans who support ordination of women to the priesthood received a setback when the highest legal body in the Anglican Church of Australia issued a ruling in a crucial test case.

The church's Diocese of Melbourne, under leadership of the late Archbishop David Penman, had been poised to begin ordaining women in Feb. 1990, despite the repeated refusal of the denomination's General Synod to approve legislation allowing women priests.

However, in a ruling issued recently, the church's Appellate Tribunal ruled unambiguously that the diocese went beyond its authority in passing the Ordination of Women to the office of Priest Act.

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Ovations

To **Penelope Ann Bansall Jamieson**, an Anglican priest in New Zealand, who is the first female elected to head a diocese in the worldwide Anglican Communion of 27 independent churches.

To women honored by the United Methodist Association of Communicators: **Georgia M. Daily**, retired editor of the *Arkansas Methodist*, who was inducted into the Communicators Hall of Fame. And to those who received "Awards of Excellence": **Jane Dearing**, editor of the *Arkansas Methodist*; **Terri J. Hiers** and **Judy Smith** of the Board of Higher Education and Ministry's department of interpretation; **Carol Marie Herb**, editor of *Response* magazine; **Jeneane Jones**, director of audio-visual resources for the Board of Global Ministries; **Cynthia B. Astle**, an associate editor of *United Methodist Reporter*; and **Cecilia A. McClure** and **Pamela A. Crosby** of the United Methodist Communications, Division of Program and Benevolence Interpretation.

To **Kathleen LaCamera**, associate producer of "Catch the Spirit," the television program developed by UMC, who has been named producer.

To **Sandra Lutz** of Grace UMC in North Canton, OH, and **Lolita Bulkema** of St. Luke UMC in Sanford, NC, who have been appointed to an 11-member education design committee for the College of Education of the proposed UM university in Africa.

To **Glenn More**, believed to have been a UM deaconess longer than any other living person, who celebrated her 100th birthday at Rogue Valley manor in Medford, OR.

To **Helen R. Neinast**, director of campus ministry in the UM Board of Higher Education and Ministry, Division of Higher Education, who has resigned effective Feb. 1 to pursue graduate studies in creative writing at Florida State University, Tallahassee. She will continue as consultant until her successor is in place.

To **Amani Shelin Newsome**, who has been selected as the new dean of students at the Boston University School of Theology.

To **Patricia J. Patterson**, an executive secretary in the UM Board of Global Ministries, World Division since 1972, who has been named coordinator of Japan-North American Commission on Cooperative Mission.

To **Nancy Ross**, a UM from Massillon, OH, who was named Big Sister of the Year for 1989. The Big Brothers/Big Sisters program matches adult volunteers with children from single parent families.

To **Marjorie Suchocki**, Dean of Wesley Theological Seminary, who has been named to the faculty of School of Theology at Claremont and the core faculty of the Women's Studies in Religion program at The Claremont Graduate School.

To **Lyndell Smith**, who has been named director of public relations/communications for Baltimore Annual Conference.

To the **UM Foundation for Evangelism** for honoring the late Mary McLeod Be-

thune, a leader in education for Black persons, who was one of 40 Methodists honored as 20th-century leaders in evangelism at the foundation's 40th anniversary celebration.

To **Margaret Ann Williams**, associate executive director/director of church relations at Marcy-Newberry Association,

To **Kathy Nickerson**, as she leaves the General Board of Higher Education and Ministry (GBHEM), and to **Lynn Scott**, who assumes Nickerson's position on July 1.

Nickerson, who is serving as a part-time consultant to GBHEM to provide continuity through June 30, is developing a center where women may come for creative soul, spirit and intellectual nurture.

Scott, pastor of the Palmyra and Little Prairie (WS) Charge, has been selected as director of support systems and spiritual formation for the Division of Ordained Ministry (GBHEM). ■

who was honored for 25 years of dedicated, committed and outstanding service to the association.

To **Euba Harris Winton**, former member of GCSRW and executive director of the Institute of Community Affairs, which operates the Mallalieu UMC's Black Community Development Center, who has been named one of the ten most influential women in Arkansas by the Arkansas Networking Professional Exchange.

To **Florence Woods**, who is celebrating her 30th year as director of the Media Resource Center for West Ohio Conference. Under her leadership, resources in the center have grown from 10 films in 1959 to over 6,500 items in 1989. ■

Status Report

—continued from page 3

The act was approved in 1988 to open the priesthood to women.

Four of the seven members of the Tribunal are known to favor the ordination of women. But the question before the Tribunal was not the ordination of women as such but, rather, the legality of a diocese proceeding on its own without the approval of the church as a whole.

Archbishop Penman had announced four months before his death Oct. 1 that he

planned to ordain a group of women in Feb. 1990, subject to the findings of the Tribunal.

With the death of the archbishop and the latest ruling, plans to ordain women have been put on hold, at least until a successor to Archbishop Penman is appointed in early 1990.

—*National Christian Reporter*, Dec. 8, 1989.

Unique ministry serves Korean women

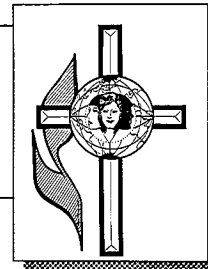
A unique ecumenical ministry for Korean women who want to do more for Christ

than work in the church kitchen is being led by a United Methodist pastor.

Called "Women Church of Korea," the congregation in Seoul is designed to work toward freeing women from domestic and social oppression. Young Kim, an International Person in Mission for the UM Board of Global Ministries, said Women Church meets on Wednesdays to avoid competition with traditional congregations.

—*Methodists Make News*, Jan. 26, 1990.

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



Written by Barbara Troxell; adopted Sept. 23, 1978 as the Commission's official credal affirmation.

In the 1977-1980 quadrennium, the General Council on Ministry asked each general agency to make a statement to reflect the missional priority on evangelism. After extended dialogue among the members of the General Commission on the Status and Role of Women in the Spring 1977 meeting, each person was asked to give the statement additional thought. On the way home from that meeting, Barbara Troxell framed the following credal statement, which then was heartily and unanimously affirmed by the Commission in

September 1978.

The creed has been a continuing source of inspiration in many places for the past 12 years. The Commission has been gratified by the many settings in which it has been used, both among United Methodists and ecumenically. This translation into Spanish is the first step in making it available to a wider constituency.

A limited number of calligraphed prints in English, suitable for framing, are available from GCSRW, 1200 Davis Street, Evanston, IL 60201, for \$5.00 including postage and handling.

We are unique human beings linked with all of creation and gathered from diverse places to share a ministry faithfully, to raise questions hopefully, to work for justice lovingly.

In whom and in what do we believe?

We believe in God, eternal yet ever-moving One, who creates and is creating, who keeps covenant with humankind, who sets before us the ways of life and of death.

We believe in Jesus, the Servant-Advocate, who lived the way of dying/rising, who embodied justice and reconciliation, who, with authority, calls us to share this way and this embodying.

We believe in the Holy Spirit, sustaining Presence and transforming Power, who dwells among us in clarity and in mystery, who inspires us individually and corporately, who challenges, prods, emboldens.

We believe in the Church, community of faith and caring, covenant and promise, which nurtures our pilgrimage, and through which we are called to be witnesses to God's truth, love, and justice.

We believe our believing affects our daily walking and talking, our doubting and struggling, our decisions and choice-making, our responses to persons and systems.

We intend in this community in these days to raise questions hopefully, to work for justice lovingly, to share a ministry faithfully, and, by God's grace, passionately!

(The General Commission on the Status and Role of Women is committed to publishing in The Flyer items written in languages other than English. The Flyer invites readers to suggest appropriate material for future issues.)

Somos personas unidas con toda la creación. Venimos de diversos lugares para compartir un ministerio llenas de fe, para hacer preguntas llenas de esperanza, para laborar por la justicia llenas de amor.

¿En quién y en qué creemos?

Creemos en Dios, eterno, mas en constante movimiento, quien crea y continúa creando, quien mantiene un pacto con la humanidad, quien nos confronta con los caminos de vida y de muerte.

Creemos en Jesús, el Siervo-Abogado, quien anduvo la senda de la muerte/resurrección, quien manifestó en si mismo la justicia y la reconciliación, quien, con autoridad, nos llama a compartir esta senda y esta manifestación.

Creemos en el Espíritu Santo, Presencia sostenedora y Poder transformador, quien habita entre nosotras en claridad y en misterio, quien nos inspira individualmente y comunalmente, quien nos reta, nos insta, nos da valor.

Creemos en la Iglesia, la comunidad de fe y de amor, pacto y promesa, quien nutre nuestro peregrinaje, y a través de la cual somos llamadas a ser testigos de la verdad, el amor y la justicia de Dios.

Creemos que nuestra fe afecta nuestro diario andar y hablar, nuestro dudar y nuestro luchar, nuestro decidir y nuestro escoger, nuestro responder al mundo, sus sistemas y cada persona que vive en el.

Es nuestra intención, en esta comunidad, y en estos tiempos, hacer preguntas llenas de esperanza, laborar por la justicia llenas de amor, compartir un ministerio llenas de fe, y, por la gracia de Dios, ¡llenadas de pasión!

Translated by Ondina Gonzalez and Yolanda Pupo-Ortiz.

Eve of the Nineties

By Bishop Judith Craig

Excerpts from a presentation on March 31, 1989, at Women-Vision, a gathering for women and men to celebrate visions and voices of women sponsored by the women and episcopal offices of the Detroit, West Michigan, and East and West Ohio Annual Conferences.

Here we are at last . . . gathered at WomenVision. . . .

We come to this grand assembly on the threshold of the last decade of the century. We are on the Eve of the Nineties. More, we are the Eves of the Nineties, . . . We gather on the Eve of the Nineties to get a vision of who we are. . . .

I invite you, . . . to look to the horizons: the horizons of our past nineties to rediscover our foremothers and fathers, both their vision and that which blinded others to their vision; the horizons of our future, noting the issues and possibilities of our 1990s awaiting our responsible contribution to the stream of life which is not just history, or herstory, but ourstory. . . .

The horizon of the past is rich with story many of us have not heard. History has been too much that—his-story. At last we are beginning to hear and read and learn her-story which is our-story. We stand on the eve of the nineties of the twentieth century surrounded by a great cloud of witnesses on the horizon of our past, witnesses whose name is Eve, our name, woman-name. . . . They join us in this moment as if they were additional banners surrounding us. Look to them and be grateful! . . .

Rights in new Constitution

Abigail Adams, writing in 1776 to her husband John, as he and other men worked on the words of the Constitution of the United States:

*In the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors! Do not put such unlimited power in the hands of husbands. Remember all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and we will not hold ourselves bound by any laws in which we have no voice or representation. [Carol Hy-mowitz and Michael Weisman. *A History of Women in America*. Bantam Books, 1978, p. 36.]*

. . . Mrs. Adams stood virtually alone in her plea on the eve of the 1790s. Don't despair, Abigail. We won the vote 130 years after your request, and there is a resurgence of interest in amending that same constitution yet to make plain your visionary wisdom.

Rights in marriage, health care, race

Elizabeth Cady Stanton argued for rights within marriage. Lucretia Mott denounced clergymen who preached that God made woman inferior to man. Ernestine Rose spoke for legal rights for women. Harriet Hunt denounced doctors who proclaimed the physical inferiority of women; she said women would be strong when they took charge of their own health care.

There was Sojourner Truth, former slave, domestic worker, ardent activist for the causes of abolition and women's rights. Knowing the pain of double discrimination—sex and color—her speech and action often gave nerve and verve to the twin movements in the middle of the 19th century. Consider her famous speech from Ak-

ron, Ohio, where men had belittled women and hooted in derision: *That man over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages or over mud puddles, or gives me any best place. And ain't I a woman? Look at me! I have ploughed and planted and gathered into barns and no man could head me . . . I have borne thirteen children and seen most all sold off into slavery, and when I cried out with my mother's grief, none but Jesus heard me. And ain't I a woman? [History of Women, p. 101.]*

Movement of a "few disappointed women"

Perhaps no more powerful speaker took the platform in the mid-19th century than Lucy Stone. Listen to her speak to a national women's rights convention . . . in response to a male speaker:

The last speaker alluded to this movement as being that of a few disappointed women. From the first years . . . , I have been a disappointed woman. When, with my brothers, I reached forth after sources of knowledge, I was reproved with "It isn't fit for you; it doesn't belong to women." . . . In education, in marriage, in religion, in everything disappointment is the lot of woman. It shall be the business of my life to deepen this disappointment in every woman's heart until she bows down to it no longer. [History of Women, p. 100-101.]

Oh, Lucy, so much has been gained, but so much remains to be done. Stand there in that cloud of witnesses and remind us. . . .

Beyond semantics: feminism is freedom, loving

Feminism—there's that word. . . . I urge you to see it as a word of beauty—not a double four letter word (unless you think of *love* and *hope* as four letter words!) Feminism: that movement which seeks to honor the fullness of humanity in all humans—women and men. Feminism: that movement which seeks to set women and men free from the bondage of cultural expectations which deny any part of the human character built in from the beginning of creation when it was said: Male and female, God created them, in the image of God, God created them—and behold, it was very good.

Feminism is a freedom movement. It is not about hating men, but about loving both men and women. It is the stream of visionary behavior, writing, living that stands as our heritage (there's a her-word!) and offers us a framework for our future. This century in which we have lived and the century toward which we move is built on a century in which feminism was a freedom movement long before the word *liberation* became the vogue. . . .

Wollstonecraft inspires 19th century

The 19th century feminist movement rested securely on an article "A Vindication of the Rights of Women" written by Mary Wollstonecraft on the eve of the 19th century. She wrote in 1792 that which was called the feminist Bible throughout the 19th century.

Drawing from her argument that men had the right to undertake revolution in France and America, she extended her well-received rationale to the state of women. If God did not intend for men to be enslaved by other

continued on next page

men, she wrote, neither did God intend for women to be enslaved by men. Her major argument had to do with economic dependence of women. Her desire was for men and women to have control over themselves, not each other, making possible relationships built on something other than economic dependency or any other dependency. [History of Women, p. 76-77.]

This is 1792, sisters and brothers! This is visionary! . . .

Much of the rationale for the antislavery movement, the labor rights movement, crusades against child labor was rationale offered first by Mary Wollstonecraft about women, written on the eve of other 90s, but still on our horizon tonight. . . .

Struggles for vote, temperance, unions

So the eve of the 1890s found women again active in the search for the vote. At the same time they were also in other reform work. Frances Willard was busy with the Women's Christian Temperance Union. . . . Regardless of the outcome, its effect lasting or not, that movement was a university of political training for women to use for other causes as well as their own.

The enormous influx of immigrants brought with it the mixed and often bitter blessings of a new land offering new denigration in working conditions and living arrangements that were anything but liberating. Jane Addams mobilized the energy of women in response to the realities of tenement and sweat shop. Mary Harris Jones, known as Mother Jones, became a loud and effective voice in the union movement of the 1870s and 1880s, working for rights for men and women in labor.

The eve of the 1890s was the time of westward expansion. There our story takes on bold new coloration. The Homestead Acts of 1860 and 1890, unlike property laws in Colonial America, provided for women to hold land title alone or with their husbands. It was pioneer women alongside pioneer men who first received the right of political participation. . . .

Women's suffrage achieved

The goal of women's suffrage was reached on April 26, 1920, as Tennessee became the 36th state to ratify the constitutional amendment. A milestone had been reached, the search for which had led women into the world of politics, economics, sociology, the waging of peace and seeking equality in realms beyond their own cause. A 70-year effort fulfilled, there was a sense in which feminism went underground. . . . The Women's Political Party launched the drive for an amendment to insure women's equality under the law. That quest, alternately overt and quiet, remains on the horizon on the eve of our nineties.

Feminism faded into the background of life for most women and men. We worked our way through the decades of the 1920s, 1930s, 1940s doing our part in the rebuilding of a country ravaged by depression and stripped by World War. But it remained to the 1960s for the contradictions of life to finally make inevitable a re-emergence of feminism.

1963: feminism reborn with Friedan

In 1963, Betty Friedan wrote *The Feminine Mystique*, urging women to stop giving lip service to the idea that there are not women's issues left crying for just address. Her book was greeted by a populace in which many considered feminism an outmoded concept. . . .

Within seven years of Friedan's publication, feminism went very public with a mass rally and strike on August 26, 1970, commemorating the 50th anniversary of woman's suffrage while pro-

testing the inequality women still faced. Participants in that event called for 24-hour quality day care, safe abortions for women who desired them, and equal educational and economic opportunities.

Feminism was reborn, and we, the daughters and granddaughters of suffragettes who marched for our right to vote, were caught off guard . . . But feminism's mothers were legion, its spokeswomen varied and contradictory. They posed for us questions which bothered and tested our sensibilities. The countermovement, very much like the Victorian reclamation of home and hearth, emerged with Phyllis Schlafly and conservative religious spokespersons, with attempts to trivialize and ridicule what were serious issues no longer to be swept under the rugs of our pretensions. . . .

New vision of the 1970s and 1980s

The painful and limiting separation of women and men, women and women, men and men, based on cultural overlays that disregard full human possibility has consumed enormous energy in the decades of the 1970s and 1980s. But something is different. Experience wedded to rational thought, the evolution of a workforce and life style that demand involvement of both sexes, the recovery of desire for integration of life lost in the industrial revolution, modern biblical scholarship which separates eternal truth of God from temporal influence on the literary carrier of that truth have all come together in a moment in which the vision is taking on new shape. . .

We stand on the eve of the nineties visioning trends new and sometimes fearsome, but carrying seeds of hope and vision from long ago, ready to sprout and grow in soil more hospitable than at any time in our American journey. Words like *synergy*, *wholeness*, *integration*. Words like *cooperation* and *collegiality* are the buzz words of the larger society. As women seek self expression heretofore thought inappropriate, men discover opportunity for expression of that which was denied them as complement to former restrictions on women. There is a revolution afoot, born of a feminism long resident in our American story, resident even longer in our human experience. It remains for us to catch the vision and shape its emergence in the 1990s and into a new century.

What stands on the horizon of tomorrow to command our attention, welcome our intelligent engagement, and capture our way of seeking solution in mutually enabling ways? . . .

Abortion threatens to trip us up, especially its legal status in this country and the current attempts to undo it. The struggle over body control and mutual ownership of conceived life, whether it is a mutually agreed upon conception or not, is explosive and potentially divisive. This is not a new struggle for feminists. How we will deal with each other as we agree or disagree will be one of our measures of how healthy we are as women freed of stereotypes and others' determination of our ideologies. Here we must offer mutual respect while stating well-informed, rational positions. But to let this one issue be a reason to withdraw from the rest of our common agenda will be a tragic mistake. . . .

Changing image of the family

The state of the family is an issue that will be put on the feminist agenda by others, if not by us. Its perceived decline will be laid at the feet of feminism, rightly or wrongly. We will be wise to become conversant . . . about the . . . realities that contribute to the now leveling divorce rate, stabilizing at about 50 percent of new marriages in the last four years, lest we fall prey to oversimplification that will contribute to neither feminist causes or generally owned concern for healthy human relationships and parenting patterns.

continued on next page

Eve of the Nineties from page 7

... our image of family is undergoing a revolution, this form far different from the ideal image of our growing up years. . . .

We know that in the church. We talk about how the word *family*, as we have always used it, fits a minority of those in the pews, but we still plan out life as if that were not so, so reluctant are we to let loose of the old and take hold of the new. . . .

Child care and related issues

Closely related is the issue of child care for those who enter the labor force. It is moot to ask whether or not women will be in the labor force. We are there. In 1983, 53 percent of us were in the labor force. Women have always been there, but never in such force, and never across such a wide age span. We are in the labor force in wider variety, with longer tenure, and less salary differentiation than ever before. Yet there is much to be sought.

The depression of woman's relative income has traditionally been tied to the assumption that she will be in and out to bear children. Current trends show that drop is no longer occurring during childbearing years. A generation of women is emerging who will work continuously over their lifetime. We ought to see shifts in wage differentials and if they are not forthcoming, we ought to search out the reasons why. . . .

Recent resurgence of conservatism

On the eve of our 90s, we find resurgence of conservatism that is, in part, reaction against the passing of a way of life in which some were comfortable and protected. Just as European immigration threatened a way of life at the end of the last century, immigration of Asians and Hispanic peoples is seen as a threat to middle class America in this century's last decade. A reaction sets in, not unlike the reaction of our past, its tentacles of protectionism extending into avenues beyond the presenting issues. . . .

The solution seems to be a barricading manifested in the re-emergence of the "isms"—this time including racism, nationalism, classism, ageism and sexism. We hear fresh intoning of the old values, long since superceded by this century's values, evoking a nostalgia that tricks and confuses. We totter on the eve of the 1990s in the midst of that swirling movement/counter-movement of culture which both invites us in and seeks to close us out.

The church has not escaped the mixed message and the latent invitation to set aside our goals for greater ones. The current Anglican argument against election of women to the episcopacy is based on a fear that conversations with the Vatican will be disrupted, that being, of course, a greater good than the response of women to the claim of God on their lives.

Impact of women on the future

Speculation about the difference women will make in arenas where they have not been before now become testimonies. Writers now speak of the effect of women's desire to integrate love and work, home and labor, repairing that wound of segmentation laid in the body social at the time of industrialization. There are still terrible scars being experienced as women enter those arenas of life where they have not been, even where they are finding satisfaction and making strong contribution.

But this is a new century, unlike any that has gone before. There will be no retreat. Women have ventured out in response to new vision, visions yet awaiting full color and form in the life of men and women, children and family, as each interacts in more immedi-

ate and mutually respecting and life encouraging manner.

Many now urge us to take advantage of the blessing of our cultural placement as nurturers, synthesizers, integrators, and bear these tendencies into the worlds of politics and business, social work and education, science and medicine and international policies. These gifts were thrust upon us by our socialization. Now we are in position to give them away to those who thought they were protecting us by letting us develop them, while denying themselves equal blessing. . . .

Annie Cheatham and Mary Clare Powell traveled across the country in the last two years, gathering stories of the Eves of the nineties. . . . The forward to their book, *This Way Day Break Comes*, lifts a vision for us:

*Women are creating a new society. We are using intellect, intuition, politics, magic, and art to restructure existing institutions and invent new ones. Women are intimately involved with life, birth, death, peacemaking, governing, gardening, artmaking. We are harvesters, teachers, scientists, and mediators. We invent, nurse, counsel, cook, design and administer. Life-loving values, socialized as "female," are not exclusive to women. Many men exhibit them, and some women don't. But the traits relegated to women as unnecessary or unworthy of men . . . e.g., flexibility, receptivity, nurturing, reverence for life, cooperativeness . . . are turning out to be the very qualities necessary for sustenance of life on this planet. Therefore, if we are going to have a future world different from the one we have now—i.e., a world safe to live in—women are the best hope for getting us there. [Cheatham and Powell, *This Way Day Break Comes: Women's Values and the Future*. New Society Publishers, 1986, p. xix.]*

. . . That's who we are: they of whom the ancient writer spoke: "in the image of God, God created them . . . male and female God created them." The biblical words are male and female. Masculine and feminine are cultural words, laid on over the centuries in ways that often distort, confuse and deny full expression of the biblical intent. It is the biblical vision we carry into the 1990s: the vision of ourselves as carriers of the image of God—Eve and Adam equally. One is not given dominion over the other. Both are given dominion over life as stewards, co-equal in responsibility and value.

We are created in the image of God, you and I, Eve, you and I, Adam. That image has been distorted across time by human intention to limit and confine what God designed. But we are they who know that image recreated without blemish in the early morn of Easter where all attempts to bind life in time and place and role and expectation that are not consistent with creation purpose are defeated once and for all. The tombs of old confinements are empty. We walk in company of the resurrected Christ. We rest our case on creation/resurrection truth.

So I end where I began. . . I bid you be alert to the visions of who we have been and who we are becoming. I bid you be open to new shapes of the vision, emerging sounds and sights. I invite you to be so aware, so keenly observant, that you may become part of the vision with others, for others. And finally, I announce to you: Ours is a vision illumined by an inextinguishable light streaming from an empty tomb no longer able to contain anything that would limit God's intention for life. Ours is a vision accompanied by the eternal whisper of the Creator Mother/Father God saying, "Behold, this is very good!" ■

How UM women bishops center their spiritual lives

As the new decade unfolds before us, many of us feel compelled to reflect on the state of our souls and our spiritual lives as we anticipate the changes and challenges that lie ahead. The Flyer invited the four women bishops of the United Methodist Church to share their individual approaches to spiritual renewal. What follows are summaries of individual responses to the Flyer editor's telephone interview question: *To what resources and settings do you turn for help in centering your spiritual renewal?*

Sharon Brown Christopher, bishop, Minnesota Area, 1988-present:

"Over the past decade, I have developed a rhythm for myself. St. Benedict calls it a *rule*, but that seems too harsh and rigid for me. I prefer to talk about the rhythm that is important for my spirituality. It is based on the understanding that the rhythm between being engaged in ministry and *doing*, and being apart for awhile and *being*, contributes to the fullness of life. It's the concept of ministry time and Sabbath time.

"What that looks like concretely for me is spending some time early every morning in reflection. It's a quiet time in which I pray, journal, and be quiet before God. I have a daily lectionary that I follow. I begin with scripture reflection and other reading material, then move into meditation and prayer, and then journaling.

"About once a quarter I spend two days in retreat at a retreat center and just *be* rather than *do*. That's another important component of caring for my soul.

"During the past eight to ten years, I have been involved several times in some form of spiritual direction with someone with whom I can talk about my own soul. It has been a very good source of enrichment for me, but it has also been a means of holding myself accountable for my own faith growth. And there are those several friends with whom I can talk about soul issues as well.

"That rhythm is enhanced by an exercise program. Since 1976, I have been a jogger. In the past year, I have become a fast walker, three or four times a week, three to four miles a session.

"I have found that another thing that nourishes me is reading, so I have built in time for that each week. My reading includes a wide variety of materials from fiction to theology to ecclesiology. Right now I have a real interest in reading theology from the Third World.

"I continue this rhythm with the recognition that it is imperative that I do so not only for myself, but for the sake of the church and the world."

Judith Craig, bishop, Michigan Area, 1984-present:

"My best corporate renewal time is cabinet devotions. When the superintendents sit around the table and lead each other in devotions, it's some of the best proclamation, invitation, prayer time I have anywhere. It's often followed by long periods of silence because none of us wants to speak. It will be as varied as anything you can imagine in a local congregation, but I often say that this is where I go to church. It's a very important part of my renewal.

"I think cabinets do work that causes them to recognize how very dependent we are on the energy that guides the blessing, the permission of God. We share just enough reality, which is not always pleasant, that worship becomes very important to us. I've discovered that cabinets laugh a lot because we cry a lot; we sing a lot because we sweat a lot. In my experience, there's a bonding that's

born of a desperate dependence on God that becomes very rich to all of us.

"I have some intimate friends who nurture my spirit by talking with me about things of the spirit and how it is with me, listening to my journey and my struggles and sharing theirs with me. Sometimes we sit and read scripture together, sometimes we pray together, and sometimes we just play together. I think that's part of my renewal time.

"My most intensive prayer time is when I'm driving—and it's not about the traffic, though it ought to be. I find that the long hours in the car alone become times for me to ponder the needs and the celebrations of those with whom I'm in ministry in a way that might be called prayer. It's a kind of silent conversation with God and the awareness of the presence of the spirit, rehearsing those blessings I desire for them and those thanksgivings I have for them. I find myself over a long drive having accomplished a whole lot of prayer time.

"One thing that is not a part of my life now that was before I began this lifestyle is a daily focused time. I have never recovered that since I got into this irregular time frame. I think I miss that, but I must be finding substitutes because I do not feel any more spiritually starved or any more spiritually thin than I have at other times of my life, even though the spiritual drain is greater than at any other time in my life. I suppose some of these other things are balancing it. Maybe the longer periods of time when I can just sit for an hour and think quietly have become my substitute for that regular focused time.

"One of the things I do is walk outdoors. I also have a retreat place I go to, a home on Lake Erie that's open all but a few months of the year. That has become a sacred spot for me. While I go there to play, I also go there to work sometimes. It's one of those places where when I enter the grounds, I slow down to half speed, my sensitivities come up, and I am simply more aware of the rhythm of life and the extension of life beyond what I can see or say than almost any other time.

"I find myself looking for the theological significance in almost anything I hear and do. I think I am more conscious of it, maybe because I need so much to know that the things I say and do are holy. I find myself looking at funny and tragic situations and saying, 'Where is God's grace in that?' And it is the grace of God I go looking for—not the judgment, not the distance—the grace. And it's abundant.

"Of course, I do read, do study, do sermon preparation which becomes devotional material. I read commentaries, scripture, periodicals, novels, current literature of the church—although not as much as I'd like to. And it certainly is not the patterned, disciplined kind of thing I did while I was a pastor.

"One of my favorite spiritual things to do is to stay home on Sunday morning and watch Charles Kuralt, especially the beautiful closing minutes. On the rare Sundays that I do stay home, that's what I do!"

Leontine Kelly, retired bishop, San Francisco Area, 1984-1988:

"I am pretty traditional in my sources. As an early riser, I find the morning a deeply spiritual time for me. I have tried to keep the hours of 5 to 7 a.m. for this kind of centering.

continued on page 10

Women bishops *from page 9*

"The *Upper Room Disciplines* provide my basic spiritual reading, and I am grateful to the many women, both lay and clergy from our denomination and others, who contribute to that publication. I am especially grateful that now the *Disciplines* are related to the lectionary; they help as I prepare for lectionary preaching.

"For years I have used John Baillie's *Diary of Private Prayer*. His formal prayers have been very inspirational, but I also use the blank facing pages to record my reflections from year to year.

"During the last six years, I have also relied on *A Guide for Ministers and Other Servants*, by Reuben P. Job and Norman Shawchuck. While their writing tends to be a little sexist, it contains a wealth of resource material.

"Those are my basic resources, but I always do other reading as well.

"My quiet time in the morning is a beautiful time, a time of beginning and reflecting, a good prayer time. It's a time when I concentrate on prayer concerns of my family and others and a time when I seek direction. I also try to do some formal study at that time, which is different from other study when I'm preparing for something. Each day I try to begin with this time, and afterwards, I usually walk and sometimes swim.

"I seek a body of water when I'm deeply troubled. Water provides a deep spiritual wealth for me. I'm very much linked to water. My mother was a person who in any kind of disturbance always sought water. She always said that she believed that when Jesus spoke peace to the water, it really is that kind of peace that you draw from.

"Morning is such a good time for reading for me—sometimes spiritual and religious, sometimes just good reading. I just finished *The Shell Seekers* [by Rosamunde Pilcher], a good woman's writing of what she was feeling. When I am able to do this reflecting, it keeps me going.

"Necessity started this routine for me. I went back to college when my children were young. In the parsonage where my husband was pastor, the phone began to ring at 7:00 and everyone was getting up. The only really quiet time was in the morning. That's something you can take with you wherever you go, no matter what schedule you're on.

"My spirituality comes from the beginning of a new day and the need to know that it's clear and challenging and redeeming

and forgiving. When you multiply that by what it means to begin a new decade, then there is a powerful spirit available for us to do battle with the challenges and needs of our day.

"I claim the new decade for women and children. I think it's our turn on behalf of civilization to claim some new ways of looking at and doing things."

Susan Morrison, bishop, Philadelphia Area, 1988-present:

"I may not be traditional in the way I do my spiritual resourcing in that I'm not one of those people who get up early in the morning. I do my spiritual resourcing throughout the day. One of the major ways is in solitude because I'm often alone. Whether driving in my car or reflecting at home where I live alone, I find it's in times of solitude that such reflecting takes place.

"I often reflect or pray on events, experiences, or people that have been part of my journey that day.

"I'm one who pays a fair amount of attention to what's happening in the world. I'm very intentional about reading the newspapers daily. I'm becoming more intentional about resources such as *Christian Century*, *Christianity and Crisis*, *Sojourners*, and the *National Catholic Reporter*. I've found articles in those publications to be especially helpful in my spiritual journey.

"Since the beginning of the year, I have been dealing with some heavy personnel issues. Solitude has been very helpful in reflecting and praying about those issues and the people involved. Occasionally, I go to Psalms as a way to be grounded in my reflections.

"I also read the sports page of the newspaper every day. It's part of my way of being playful and helps put other things in perspective. I think that regenerates me. I have to admit, it's the first thing I read in the morning.

"Not only people, but some of the events that are happening—Panama, El Salvador, Eastern Europe—more than ever before, they are part of my daily reflections. During Epiphany, I have been reflecting on 'what am I responsible for?' 'What am I responsive to?' There's a sense where folk of the church—anyone who cares—has a commitment to making life more human. We take on the burdens. I think I've said to myself several times during this period. I think I'll resign governorship of the world and allow that for God. That has been a

helpful release and reminder that God is with us and that God is working.

"As I reflect on the question of spiritual renewal, I realize that people are one of my resources. For instance, the Cabinet that I work with: we have already had several empowering experiences together in terms of sharing and reflecting and hearing one another—and raucous laughter. That really has been one of my wellsprings." ■

Calendar

MARCH 22-23

Honoring Difference: Women's Cross-Cultural Realities and Preaching. Register by March 1, Anna Howard Shaw Center, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-3075.

MARCH 30-31

Women, Faith, & Economic Justice. First Lutheran Church, Greensboro, NC. Sponsors: Resource Center for Women and Ministry in the South, NC Council of Churches Committee for Equal Rights, and Self-Help Credit Union. Contact RCWMS, PO Box 7725, Durham, NC 27708.

APRIL 20-21

Troubling the Waters: Risking Contradictions of Race, Sex and Class. Leaders: Katie Cannon, Carter Hayward, Joan Martin, Sun Ai Park and Letty Russell. Co-sponsored with the Women's Theological Center of Boston. Contact Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.

APRIL 23-27

Contemplation Retreat for Women. St. Helena's Convent, Augusta, GA. Sponsored by Continuing Education, Columbia Theological Seminary. Leader: Sara Juengst. Contact Continuing Ed., CTS, PO Box 520, Decatur, GA 30031.

MAY 3-6

Witnesses for a New World. UMW quadrennial assembly sponsored by the Women's Division, Board of Global Ministries, UMC, in Kansas City, MO.

MAY 11-12; SEPT. 21-23; DEC. 7-9

Women of Vision in the 90's. Enter into a multi-generational, multi-racial, multi-cultural process to evoke your capacity as a woman to connect the inner sources of life with commitments to self, others, the world, and the Mystery which is their context. Contact Grailville, 932 O'Bannonville Rd., Loveland, OH 45150, (513) 683-2340.

Resources

The Resources contained in this issue are designed to offer items in keeping with our emphasis on spirituality. Some items listed below may have appeared in a previous issue of the Flyer. They are listed again because they contribute to the spirituality emphasis.

A Book of Common Power: Narratives Against the Current, Donna Schaper (LuraMedia, 1990), \$11.95. Schaper portrays power not as coming down from the big systems but as growing up from ordinary people with ordinary life experiences. A book that digs deep into social, spiritual, and justice concerns and comes up with hope.

Circle of Stones: Woman's Journey to Herself, Judith Duerk (LuraMedia, 1989). The underlying theme of this book is of woman's birth from woman, identification with the feminine, separation as her masculine side exerts its pull, and her eventual return to feminine ground to come to her own unique consciousness.

Finding God in the World: Reflections on a Spiritual Journey, Avery Brooke (Harper & Row, 1989), \$16.95. This book is both the rewarding account of one woman's spiritual odyssey and an introduction to the practice and power of Christian prayer.

Garden in the Snowy Mountains: An Inner Journey with Christ as Your Guide, Christopher Biffle (Harper & Row, 1989), \$9.95. Readers can take their own personal spiritual journey toward a closer relationship with God through this interactive workbook.

Healing Your Habits: Introducing Directed Imagination, a Successful Technique for Overcoming Addictive Problems, Joseph J. Luciani (Lura Media, 1990), \$11.95. Luciani presents a straightforward technique that can transform the chaos and confusion of addictive experience—over-eating, over-spending, over-worrying, over-working—into tangible and workable images.

Prayer on Wings: A Search for Authentic Prayer, Carolyn Stahl Bohler (LuraMedia, 1990), \$10.50. Bohler believes that authentic prayer is prayer in your own words, out of sincere longings and based upon a view of God in whom you genuinely believe. Questions after each chapter can guide individuals, a study group, or a 6-session Lenten or Advent series.

Working From the Heart: For those who hunger for meaning and satisfaction in their work, Jacqueline McMakin with Sonya Dyer (LuraMedia), \$11.95. As a how-to workbook, this text contains practical suggestions and exercises to help assess your gifts, values, and practical realities and will help lead to a job that fits you. It is committed to spiritual resources, social justice values, and the power of people to enable one another.

The following selections and annotations are taken from a listing in WATERwheel, a quarterly newsletter of the Women's Alliance for Theology, Ethics and Ritual (WATER). Donors to WATER receive the newsletter free. For more information on services provided, contact WATER, 8035 13th Street, Suites 1 & 3, Silver Spring, MD 20910. (301) 589-2509.

Inheriting Our Mothers' Gardens: Feminist Theology in Third World Perspective, ed. Letty Russell, Kwok Pui-lan, Ada Maria Isasi-Diaz and Katie Geneva Cannon (Westminster, 1988) \$12.95. Celebration is in order for this volume. Eight authors begin with their particular, and quite different, starting points "to cultivate our global garden." The bibliography leads the reader to related sources; the love letters in each woman's own language exemplify the diversity of their experiences.

Just a Sister Away: A Womanist Vision of Women's Relationships in the Bible, Renita J. Weems (Lura-Media, 1988) \$10.95. This womanist reconstruction of women in the

Bible is an accessible volume of creative scholarship. Forthright yet moving, it is useful for a wide audience. Study questions make this a good choice for discussion groups.

WomanSharing—About God, Prayer, Jesus, Self, Service. An audio tape. St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, OH 45210, 1988. Rosemary Radford Ruether, Theresa Kane, Diann Neu, Jeanette Rodriguez-Holguin, Mary Luke Tobin, Renny Golden, Terry Hamilton, Silvia Cancio and Frances Wood discuss their spirituality and practice in the context of women-church. Highly recommended as an introduction to feminist spirituality.

The Womenspirit Sourcebook, Patricia Wynne (Harper & Row, 1988). A compendium of feminist spirituality featuring the many and varied dimensions of the movement. Includes music, audio tapes and films.

The following selections and annotations are taken from a listing in South of the Garden Books, a newsletter of The Resource Center for Women and Ministry in the South, Inc., P.O. Box 7725, Durham, NC 27708. (919) 687-0408. Subscriptions are \$12/yr. for 6 issues.

Hispanic Women: Prophetic Voice in the Church, Ada Maria Isasi Diaz and Yolanda Tarango (Harper & Row, 1988) \$8.95. Women from all segments of Hispanic culture speak out for liberation within the church.

Sacred Dimensions of Women's Experience, ed. Elizabeth Dodson Gray (Roundtable, 1988) \$14.95. This book dares to name crucial facets of women's experience as sacred and draws on the power this produces. Chapters include reflections on housework, birthing, feeding, caregiving, and women's bodies.

Weaving the Visions: New Patterns in Feminist Spirituality, ed. Carol Christ and Judith Plaskow (Harper & Row, 1989) \$12.95. The editors have gathered the best of feminist writings on religion of the last decade. This collection amasses diverse voices from various cultural, ethnic and religious backgrounds to reconceptualize traditional theology.

Women's Spirituality: Resources for Christian Development, ed. Joann Wolski Conn (Paulist Press, 1986) \$11.95. An anthology of edited selections from feminist psychology and classical spirituality. Demonstrates the compatibility of feminist values and traditional sources on Christian spirituality. ■

Commission Talent Scout

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

Deputy General Secretary, Women's Division/General Administration, New York City. Correlate, unify and provide general supervision of the entire staff and total program of the division. Membership in UMC and travel outside New York City required. Knowledge and experience in UM Women. Minimum of 8 years' experience at national level. Apply by June 15 to Eileen Shapiro, Personnel Administrator, General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115. (212) 870-3600.

Director of Human Resources, UM General Board of Pensions, Evanston, IL. Responsible for the overall administration of the board's human resources interests. The objective is to ensure the board's ability to attract, compensate and develop em-

ployees in a nondiscriminatory, affirmative and legal manner which meets both organizational and individual goals. Major areas covered include personnel, compensation, policy interpretation, personnel development, affirmative action, and employee relations. Supervise five employees. Apply immediately to Ken Truman, Chief of Support Services Division, GBOP, 1200 Davis, Evanston, IL 60201. Phone (708) 869-4550.

Associate Council Director/Director of Outdoor Christian Education, Harrisburg, PA. Full-time position for directing overall camping and related ministries of the Central PA Conference (5 sites with site managers). Other responsibilities include advocacy and program direction for laity, Church and Society, Religion and Race, Status and Role of Women. Apply by March 15 to Bruce D. Fisher, Conference COM Director, 900 S. Arlington Ave., Room 112, Harrisburg, PA 17109-5086. (717) 652-0460. ■

Women's History Month

For a large selection of women's history resources—posters, display kits, classroom materials, books, videos, buttons, balloons—for elementary through adult, contact National Women's History Project, 7738 Bell Rd., Windsor, CA 95492-8518. (707) 838-6000.

For their latest catalog of postcards on women's history and culture, contact Helaine Victoria Press, 411 E. 4th St., Bloomington, IN 47401. (812) 331-0444.

Options for Action

Oklahoma AC/CSRW chair offers workshop

Bobbie Henderson, chair of the Oklahoma AC/CSRW, is offering to present "Recapturing the Faith: Dispelling Religious Beliefs That Promote, Permit and Perpetuate Violence Against Women."

Henderson presented the 90-minute workshop for survivors of abuse, domestic violence workers, and clergy at the statewide conference of the Oklahoma Coalition on Domestic Violence and Sexual Assault in Oct. 1989.

For further information on the workshop, contact Bobbie Henderson, 116 W. Dallas, Broken Arrow, OK 74012. (918) 251-2933.

Troy AC/CSRW sets goals for 1989-92

The Troy Annual Conference Commission on the Status and Role of Women has reaffirmed and assessed their goals for the 1989-92 quadrennium:

Goal 1:

- Training of local church work areas on the Status and Role of Women (SRW).
- Continuing education and training of local church SRW work areas in local church clusters or district format.

Goal 2:

- To equip AC members [SRWs] for their roles as resources to the local church work areas through printed and audio-visual resources which include biblical and theological rationale and training designs.

- Implementation of the new training manual, "Journey to Wholeness." Continuous updating of biblical, theological, theoretical, and practical resources.

Goal 3:

- To monitor local churches, to see that the church keeps faith with its mandates for inclusiveness of women and women's issues and concerns. To continue to work for the use of inclusive language. Support use of inclusive language for worship sessions at annual conference.
- Continue to circulate the document "Words that Hurt, Words that Heal: Language about God and People." Consider implementation, where appropriate, of inclusive cluster group study format with additional inclusive language resources.

Goal 4:

- To call attention to the linkages between the damage done by sexism and racism, and to call the church to accountability, in collaboration with and support for women who experience both racism and sexism.
- The theme for the 1989 Troy AC focused on racism, with the outstanding keynote speaker Bishop Leontine Kelly. Conference chairpersons, including CSRW, participated and led the workshops. The goal was to prioritize efforts to eliminate racism and sexism and to support anticipated legislation and/or resolutions evolving from this event.

Goal 5:

- To further the positive contributions of feminist spirituality, its concepts, practices and disciplines within UMC.
- A special emphasis on feminist spirituality is included in the training manual. Resource materials are included in the bibliography of the manual.

Goal 6

- Preparation of a yearly display for AC.
- Included will be some of the following:
 - Yellow ribbons or other symbols
 - Display or inventory of resources available at CCOM office
 - Slide program
 - Photos of women in ministry

Goal 7:

- Plan for 100th birthday remembrance of Georgia Harkness at 1991 AC.
- This celebration will seek to recover her contributions as a scholar, author, professor, social activist and one of our own from Troy AC. ■

Available while supplies last, a 10-vol. *Flyer* library containing 55 issues. Cost is \$10.00, which includes postage and handling. General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201. (708) 869-7330 ■

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

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