



women's concerns

Fall 1989

Speaking and Hearing

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Women's Concerns is prepared three times a year by the Division of Mission in Canada of The United Church of Canada. It keeps women in touch with each other, as well as keeping us aware of issues that affect our lives. One of its purposes is to provide an opportunity for you to share your experiences as you grow and struggle on your journey to wholeness in Christ.

Send us your own story, a meaningful Bible study or poem, news about women in the church, or your reflections on issues of the day. The Editorial Committee reserves the right to edit for space and clarity, while maintaining the original intent. Articles in *Women's Concerns* not reproduced from other sources may be used with an acknowledgement.

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Speaking and Hearing

This issue of *Women's Concerns* began as a potpourri - items which did not fit into past issues, timely material on inclusive language, unsolicited manuscripts about which we were excited, the standard features of Decade articles, book reviews, Canadian Scene, Global Connections.

As we worked with the material, a theme emerged: Speaking and Hearing. That theme raises for us a series of questions: What are women saying about God, the creation, relationships, their experience of the Ecumenical Decade of the Churches in Solidarity with Women in Church and Society, in regions of Canada and overseas? How are women and men finding new ways to image God and themselves - in song, poetry, prose - and in language which is just, graceful, accurate and inclusive? How do we listen to others in a way which goes beyond passive or active listening to *hearing*? Does *hearing* have something to do with *solidarity* - being with, taking the cue from, walking alongside, and being willing to be changed by the other? We explore some of these questions in this issue.

Two years ago, in the fall of 1987, nine women from The United Church of Canada visited sisters in Antigua and Jamaica - mainly to listen to their concerns and explore ways in which we could be in solidarity with them (and they with us) in our work. For all of us, a highlight was meeting Arah Hector, a controversial and outspoken advocate for women's equality and land reform in the Caribbean. Since that meeting, we have spoken of her in sermons, speeches, slide presentations - and we've prayed for her safety and for courage like hers to confront poverty and violence in our own communities.

Last May Arah was murdered, probably buried alive on the Antigua beach at Jabberwocky. The suspect is a farm hand. The motive is unknown.

The violence and senselessness of her death shocked us. Several women from the group have written their reflections about her death at the end of Global Connections on p. 13.

As we put together this issue of *Women's Concerns*, I thought a lot about Arah - about her speaking and our hearing. And I thought about other women whose words and actions have touched my life and have influenced the shape and content of women's global community.

Women's Concerns is a forum for the exchange of reflections on experience. That exchange occurs as we speak and listen to each other, in the circle of growth called Speaking and Hearing.

Deborah Marshall

Developing A Common Voice

Paula Butler, Africa Secretary for the Division of World Outreach of The United Church of Canada, conducted this interview with Julia Mulaha during a recent visit to Kenya. Julia is staff person for the Women's Desk of the National Council of Churches of Kenya (NCCCK).

Q: What does "church in solidarity with women" mean to you?

A: First, let me say that the Decade is very timely. Although the emphasis of the Decade is on women, in Kenya we are looking at the whole church; we are looking at being supportive of each other, looking at each other as people who are created equally in the image of God, who are all working toward the same goal, the Kingdom of God.

I look at the Decade as a time when the churches go beyond words, go beyond talking about giving women an opportunity to participate in the church decision-making structure, and actually do something about it. So I look at the Decade as a time of coming together, looking at each other as equals, supporting each other and as a way of transforming the church.

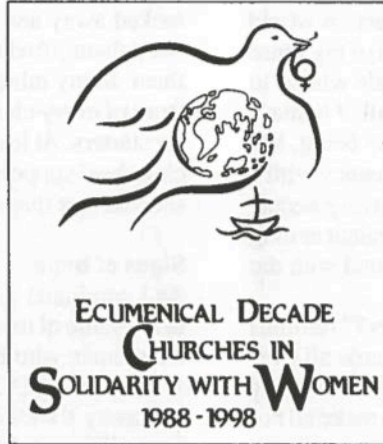
When we look at the Decade from the point of view of the National Council of Churches of Kenya where women are coming from different denominations, we see we need first to have solidarity among ourselves. We need to have a *uniform agenda*. Some of the churches are more informed than others due to their background and because of their power. In Kenya we need first of all to speak in one tongue, so that we don't start arguing among ourselves like Mary and Martha. In this one language we make our voices stronger.

We started off in a small way in the last year. Why? Because we realized that those big events of the United Nations (UN) Decade for Women did not involve church women very much. Very few women knew about the UN Decade conference when it was here in Nairobi. That's because of the way it was introduced. It was introduced in a way that the women were frightened. They were made to feel as if they were going to fight with their husbands. As church women, they felt this was against acceptable values. So they shied off. And even those who did participate in the conference were not well prepared and ended up not benefitting.

What we, as the desk coordinating the Decade in Kenya decided, was that we would have *awareness seminars* in every region so that women wouldn't shy off when things that concern them are being discussed. We decided that before we get involved with the whole church, we would sweep our own house first. We would come together as women from different churches, agree on our commitments and make our agenda.

Q: Have there been any celebrations or rewards of the Decade up to now? What helped make these happen?

A: After the launching, we had people *organizing in all the regions*. Women were encouraged to share together what their concerns and problems were. How could they work together?



Q: Did they feel discouraged talking about all these problems?

A: I think they felt better. Sometimes they talked until they cried. But then they knew they had really got rid of some things that were troubling them, that were painful to them. Some of them had never shared these problems with others and they were surprised to learn that others were facing the same problems.

Another thing that helped was *discovering positive images of women in the Bible*. Some of the women were beginning to understand that they have gifts, that God values them and has plans for them in the world, in the society. They recognized their own worth. That is very empowering.

This year we organized the exchange visit of Kenyan women to Tanzania. That was a wonderful thing! Some of the Kenyan women had never been away from their own regions and they were saying, "Imagine me, no-one big, travelling to Tanzania!" It gave them much confidence to have the chance to do something like that.

Q: Have there been any problems or frustrations related to the Decade? Any blocks or impediments?

A: One block is rivalry among women. You know, sometimes women feel threatened by other women who have reached responsible positions. Sometimes women will even block promotions of other women because they feel threatened. They would rather see a man get the job. We need to find a *way of being in solidarity, not rivalry*. Sometimes a woman in a senior position treats the women in a junior position very badly, using an authoritarian style. Or on the other hand, a woman secretary may work very conscientiously for a male boss, but just slacks off for a female because she doesn't have the same respect. These are serious problems!

Q: What would you like to see happen during or by the end of the Decade?

A: I would like to see women's issues and concerns be fully recognized and acted upon. In the initial stage women have to develop a sense of unity, a common voice and they have to *identify the issues* they want to work on. And we want the church as a whole (men and women) to see these issues as vital concerns in terms of the whole mission of the church, so that women can participate fully.

Q: Have women identified some areas of priority?

A: One priority is young people who are affected by all the

A Reflection On The Decade In The Maritimes

by Nadine Nicholls

Hiding behind our stones

To Deborah Marshall's enquiry, "What's happening in the Maritimes regarding the Decade?" my initial reaction would be to say "Not much." Such an answer is born out of my sense of frustration and disappointment that the Decade which, to my mind, holds such promise and challenge for all of humanity, and which I want to embrace with my whole being, has been greeted in my own particular UCW constituency with a quiet caution and a question, "Is this Decade really necessary?" This same attitude, I perceive, is also prevalent among women who belong to the denominations affiliated with the Women's Inter-Church Council (WICC).

This question, "Is the Decade really necessary?" reminds me of a slogan prominently displayed on billboards all over England during my wartime childhood there, "Is your journey really necessary?" This question was intended to make all but the most resolute traveller stay put and conserve energy (gas). And most did stay put. Some found safe refuge, or more likely, having been allotted safe refuge by those in authority, saw no need to venture forth on a journey that would have brought them face to face with a reality from which they had been sheltered.

I use this childhood memory of mine as an analogy for the way I view the position in which we, the majority of churchwomen, now find ourselves. For we too were allotted a safe place by those in authority and over the years we have grown secure and comfortable in it. Secure within the tradition and dogmas of the church and our middle class lifestyle; busy, genuinely trying to live out our lives as Christian women in a way interpreted for us by a patriarchal hierarchy. Thus entrenched, many see no need to journey forth into a Decade that will demand we question much that has sustained us over the years, including some of our most dearly held assumptions and beliefs.

From brochure to billboard

While musing over Decade resource material that I've collected during the past year, my imagination was most touched by the brochure written to introduce the theme for the first year of the Decade, "Who Will Roll Away the Stone?" Produced by the World Council of Churches, one finds here the three areas of concern on which we are asked to focus during the next ten, now nine, years. To refresh our memories, let us ponder them again:

1. Full participation of women in decision making; sharing power; participation in forming public policy.
2. Women's visions and commitments to justice, peace and the integrity of creation.
3. Women shaping theology and sharing spirituality; women of living faiths inspiring action for justice and social change.

What awesome goals these concerns encompass. Some would call them audacious, while others would believe them to be unattainable. They stir within me a great desire to have

them lifted out of that modest brochure that can be so easily tucked away and its contents conveniently forgotten. Yet, I want them lifted up where all must see them and none deny them. In my mind's eye I see them lifted up on billboards in front of every church in every land. Such exposure would do for starters. At least it would be a sign, a token perhaps, of the churches' support of the Decade, support which to date has seemed less than enthusiastic.

Signs of hope

As I continued to muse over Deborah's question, I remembered some of the events that have been organized by some of the women who enthusiastically support the Decade:

1. Halifax WICC 1988 Fall Rally with the theme "Who will roll away the stones?" had as guest speakers three women from different disciplines - medical doctor, social worker, active lay churchwoman - who named the stones they wanted to see rolled away.
2. Halifax Presbyterial, at their 1989 annual meeting, invited women of the Muslim, Hindu and Bahai faiths to share their faith stories. This particular event was so well received that Halifax WICC is organizing an interfaith event for their 1989 fall rally.
3. Woolastook Presbyterial UCW held their spring rally this year on the Decade's theme and the Saint John Presbyterial is emphasizing the Decade through Bible study.
4. At Maritime Conference in May, the Decade issue group was enthusiastically attended by both women and men, who I'm sure will take some of their enthusiasm for the Decade back to their pastoral charges.
5. A very recent event that I found particularly encouraging happened at the annual Berwick Camp gathering. Part of the tradition of this week long camp is to reserve one day as UCW day, giving the women responsibility for the afternoon program. This year, several members of Maritime Conference UCW Executive gave a very lively, interesting presentation on the Decade, followed by a small group discussion session and open question period. It was obvious that the Executive's enthusiasm for the Decade transferred itself to the audience for the discussion groups were highly animated and many questions evolved from them.

These are some of the Decade happenings that I know about; I'm sure there are others.

Rolling away stones

Still there are many obstacles - stones - that must be rolled away if the Decade is to achieve its purposes, stones which have yet to be recognized as stones by the majority of churchwomen and men. I name these stones: the traditional role of women in the churches, our privileged place in society, apathy, prejudice, exclusivity and, oddly enough, being the doers of charity.

...cont'd on pg. 17

That All May Hear Another Pentecost

Language Resources for Congregations

by Kathy Horton

Inclusive language began with people of diverse ethnic backgrounds hearing about the mighty works of God in their own tongues. (Acts 2:5-13) All experienced full inclusion in the message. In more recent times we realize that speaking of each other in exclusive, degrading, elitist or controlling terms is not compatible with a Christ-modeled lifestyle. Likewise there is concern that our naming of God has at times been restrictive, inaccurate or even idolatrous. Many Christians are today calling for another Pentecost as an issue of justice that all may hear themselves in the gospel message.

For more than ten years The United Church of Canada has discussed language usage at General Councils resulting in guidelines published in the booklet *Daughters and Sons of God*, numerous conference study guides and a petition to the Canadian Council of Churches which encourages ecumenical study of trinitarian theology and language. The General Council Committee on Theology and Faith has developed a resource on the use and power of language as important to the Christian community, not only for the information conveyed but also for the shaping of attitudes and influencing of action. The resource is reprinted here.

Responses to this issue among church members vary in agreement, understanding and perception. From these diverse starting points, the first step is to recognize that change is always a process. This process often includes new awareness, new conviction, new policy and changes in our speech. The purpose of this resource is to describe and evaluate available study materials and to offer suggestions as to how they might be used in congregations. The goal is to encourage movement towards use of a more just language, one marked by grace, poetry, accuracy and inclusivity.

Resources

Background readings on language in the church

a) Worship and liturgy

Schmidt, Gail Ramshaw *Letters for God's Name*. The Seabury Press, Minneapolis, 1984. A delightful collection of reflections on twenty-six names for God, one for each letter of the alphabet.

Schmidt, Gail Ramshaw *Christ in Sacred Speech*. Fortress Press, Philadelphia, 1986. A vibrant discussion of liturgical language in the context of orthodox Christianity, including a good treatment of metaphor.

b) Language for the Trinity

Three excellent papers were presented at a Toronto meeting by a Roman Catholic, an Anglican and a United Church person. Listed at the top of the next column, they are printed in *Ecumenical Trends*, volume 17, May 1988.

LaCugna, Catherine Mowry "Baptism, Feminists, and Trinitarian Theology" pages 65-68.

Holeton, David R. "Changing the Baptism Formula: Feminist Proposals and Liturgical Implications" pages 69-72.

Cawley, Janet "The United Church of Canada and the Trinitarian Formula" pages 72-74.

c) Language and education

The fall 1985, volume 80, issue of *Religious Education* is devoted to the topic of inclusive language. The articles are solid and thoughtful.

d) Evangelical perspective

Hardesty, Nancy A. *Inclusive Language in the Church*. John Knox Press, Atlanta, 1987. A highly readable book with discussion questions at the end of each chapter.

Mollenkott, Virginia Ramey *The Divine Feminine*. Crossroad, New York, 1984. Easy to read descriptions of 15 feminine images of God.

e) Theological

McFague, Sallie *Metaphorical Theology*. Fortress Press, Philadelphia, 1982. A detailed consideration of metaphor, parable and scripture using models in science to suggest models for theology; ends with a discussion of God as Father.

McFague, Sallie *Models of God*. Fortress, Philadelphia, 1987. A continuation of the first book with specific exploration of God as Mother, Lover and Friend and the world as God's body.

f) Practical

Maggio, Rosalie *The Nonsexist Word Finder: A Dictionary of Gender Free Usage*. Oryx Press, New York, 1987. Traditional words and phrases are listed with original meanings and contemporary, inclusive alternatives. A second section on "Writing Guidelines" gives help in wording, sentence structure and grammar. The final section has eight readings on inclusive language. (See review on p. 14)

Study guides

a) United Church

Daughters and Sons of God, prepared by the Interdivisional Task Force on the Changing Roles of Women and Men in

Church and Society, 1980 (United Church Publishing House, 85 St. Clair Avenue East, Toronto, ON M4T 1M8). Begins with a clear, brief discussion of why we need inclusive language. Second section gives examples of how to switch from exclusive to inclusive language. Not having specific study sessions, it might best be used with one of the conference guides.

Alberta and Northwest Conference (9911 - 48 Avenue, Edmonton, AB T6E 5V6). Seven sessions on sexism, inclusion, experiences of God, images for God, analysis of power. Easy to use.

British Columbia Conference (200 - 1955 West 4th Avenue, Vancouver, BC V6J 1M7) *The Power of Language*. Single, introductory session or three expanded sessions on "The Power of Language," "Images of God" and "Putting Words to Work." Well laid out and easy to use; good to add the process of change. A 30 minute pressure point video of an interview with the editor (Susan Lindenberger) of *The Power of Language* is available through AVEL. It raises a lot of helpful questions and is accompanied by a study guide.

Maritime Conference (36 York Street, Sackville, NB E0A 3C0). "Inclusive Language Kit" - three sessions on "Language," "Images of God" and "Congregational Study and Action." Its simplicity allows for additional creativity from facilitators.

Saskatchewan Conference (418A McDonald Street, Regina, SK S4N 6E1). "Inclusive Language Kit" - begins the study with an inclusive language Sunday worship laid out in detail followed by sessions on "Images of God," "Importance of Language" and "Congregational Study and Action." Good collection of supplementary materials.

The Words We Sing (The Working Unit on Worship and Liturgy, Division of Mission in Canada, 1984) - provides a complete outline for a one hour language-in-worship workshop which focuses on the language of hymns. Included are examples of restated hymn texts and guidelines for dealing with copyrighted material.

b) General

Hood, Ida *Language and Worship*. Evangelical Lutheran Women, 1512 St. James Street, Winnipeg, MNR3H0L2. One session study directed towards women, but also suitable for men. Focusing on our response to change, it is a worthwhile companion to any of the conference guides.

Evangelical Lutheran Church in Canada *Guidelines for Inclusive Language*. Office for Communication, ELCIC 1512 St. James Street, Winnipeg, MN R3H 0L2. An excellent pamphlet with a style befitting a discussion of language. It would be worth the effort needed to develop discussion questions and exercises for a study group. These guidelines are unique in that racial, ethnic, religious and material/physical biases are discussed in addition to gender bias. A useful supplement to the conference study guides.

National Council of the Churches of Christ in the USA *Language and the Church*. Written by Barbara A. Withers the resource has seven in-depth articles and seven designs for workshops. The articles are particularly good while the workshops need clarification at times.

Aids for worship

An Inclusive Language Lectionary, for years A, B and C of the Common Lectionary. The Cooperative Publication Association, Atlanta, 1983-1986. The first of the inclusive language lectionaries.

Lathrop, Gordon and Gail Ramshaw Schmidt *Lectionary for the Christian Year Cycle A, B, C*. Fortress Press, Philadelphia, 1986-1988. An inclusive lectionary a little more conservative than the one above.

Leach, Maureen OSF and Nancy Schreck OSF *Psalms Anew*. Saint Mary's Press, Christian Brothers Publications, Winona, Minnesota, 1986. A popular, inclusive translation of the Psalms.

Where specific addresses are given, write to inquire about availability and costs. For other resources, contact the usual church bookstores and supply houses.

Use of Resources

In most congregations the study of language issues will be done in small groups. A group size of no more than twelve will allow everyone to speak. The group facilitator must be aware of her or his own position in the movement towards change in language usage. This is essential in helping others to explore change. It will probably take at least three sessions to begin the exploration and more than six will usually be too long.

After selecting the study material, the facilitator(s) will need time for study, assimilation and reflection. Extra books and articles can provide additional information. After this preparation, the facilitator can alter the study guide, if necessary, to suit the particular group. It is suggested that every group spend some time on the process of change.

Finally, it is important to include the fun part of actually using justice language. Hymns, scripture passages and other liturgical components can be reworked by the group to produce their own Pentecost worship. Only when all can hear, when all are spoken of as being fully human, when the name of God invites all to come, when words are uttered only for empowerment, only then will the breezes of Pentecost blow freely.

Kathy Horton, a member of St. Ansgar Lutheran Church in Toronto, is an urban community development worker with the Downtown Churchworkers' Association. Her work focuses on AIDS.

The resource list was compiled by an interdenominational committee from the Evangelical Lutheran Church in Canada (Ruth Blaser, Donna Seamone, Marly Tuer) and The United Church of Canada (Gwyn Griffith, Hal Llewellyn, Deborah Marshall, Ann Naylor).

Inclusive Language And Imagery

A Workshop Outline

by Deborah Marshall

This is a workshop which is designed to get participants thinking about the power of language and imagery in their lives, studying Bible passages which use a variety of images for God, and working together to create a short, inclusive worship service. Depending on the size of the group, it will take 1 1/2 to 2 hours. Indicated times need to be adjusted to the size of the group.

It was first used at an event for UCW members from Saskatchewan and Manitoba and Northwestern Ontario Conferences at the Prairie Christian Training Centre in Fort Qu'Appelle, Saskatchewan.

1. Introduction (15 minutes)

- Invite participants to introduce themselves briefly by sharing the meaning of their name.
- To get a sense of the group, invite the participants to tell briefly how they feel about the issue of inclusive language and imagery - positive, questioning, negative, uncertain.
- Invite the participants to share one expectation they have of the workshop.
- Review the agenda of the workshop with the participants.

2. Sentence completion (20 minutes)

- Have each participant write down his/her response to each of the incomplete statements below. (5 minutes)
- Invite each participant to share his/her responses with four or five other participants. Invite each group to create a body sculpture or body movements for some of the images in c. below. (10 minutes)
- Invite each group to present one or more of the images in c. as a body sculpture or in body movement to the whole group. (5 minutes)

Statements

- When I was a child, I thought of God as...
- When I pray, the words I use most often to address God are...
- When I (as an adult) think about God today, the images in my mind are...

3. Study of scripture passages showing a variety of images of God (20 minutes)

Divide the participants into four groups to look at the four passages. If there are more than eight in each small group, divide into two or more so that no small group is larger than eight. (10 minutes)

- Luke 15: 8-10
- Isaiah 66: 9-13
- Luke 15: 20-24
- Deuteronomy 32: 10-12

Questions

1. What is the point of the passage?
2. How is God portrayed?
3. Does the passage add anything to your understanding of God?

Report back the findings from the small groups. (10 minutes)

4. Creating an inclusive worship service (20 minutes)

Divide the participants into two groups. Have resources available: several translations of the Bible, several song or hymn books.

Suggest that each planning group divide itself into at least four sub-committees for the four parts of the service. Each sub-group will contribute one section of the service. That section should be as inclusive as possible. (10 minutes)

- call to worship and benediction
- Bible reading
- hymn(s)
- prayer

Take time for the whole group to participate in the two inclusive worship services. (10 minutes)

5. Evaluating the workshop (15 minutes)

- Invite the participants to write responses to the three evaluation questions. (10 minutes)
- Invite participants to share their responses with the whole group. (5 minutes)

Questions:

1. What in the workshop was useful?
2. What in the workshop was not useful?
3. What can you take back to your congregation or group?

The Wings Of Love

Music: Judy Jordet, arr. F. Graham

Moderately

1. _____ 2. _____
1. The

nest of the eagle se- cure on the cliff-side en-velopes the young still un-
rams of the moun-tains| Graze in the me-adow, Drink from the wa-ters pro-

a-ble to fly | vided by God; Se- When they are ol-der, she coaxes them o-ver out of the
cure a-mong rocks their foot ne-ver fal-ters| E-ven though

nest and in-to the sky. Fal-ling and flap-ping Some of them laugh-ing
boul-ders in- hi-bit the way. Bound-ing and leap-ing pro- tected while sleep-ing

Gently she catches them for the next ride. But if {my} own
God gives them strength and pro- vides an es- cape. So if {your}

mather should choose to for- sake {me} God has adop-ted {me} as a child
{you} {you}

Cares for {me} with the rest of cre-a-tion, Shel-ters {me} un-der the

Wings of Love.

1. 2. D.S. 3. Fine

2. The

3. Sing unto God, the God of creation who
 Brings us the clouds
 And gives to us rain. God
 Feeds baby ravens
 Just what they cry for.
 Do you know you are more precious than they?
 Loving and living, receiving and giving,
 Our God is faithful and able to save.

Refrain

If our own mothers should choose to forsake us,
 God has adopted us as a child:
 Cares for us with the rest of creation,
 Shelters us under the Wings of Love.

Judy Jordet is an historian, musician and free spirit who has lived in Colorado, California, New Mexico, Alaska and Toronto. She has been writing songs of justice and faith since 1969. She served as pastor of the Metropolitan Community Church in Colorado Springs for 2 years.

We thank Fred Graham for transcribing music for "Wings of Love." Fred is Consultant, Congregational Worship, in the Division of Mission in Canada.

Developing a Common Voice cont'd from pg. 1

difficult social/economic conditions. Ten thousand girls are being forced to leave school every year because of pregnancy. The boys continue in school. The girls should have a chance to go back to school. What can the churches do about this? Often the churches throw pregnant girls out, calling them wicked and sinful. So where is the next generation of women in the church going to come from?

Also there is a problem of women being "chopped" - killed. Women work hard, getting up at 5:00 or 6:00 in the morning, struggling to find water or fuel. Meanwhile their children and their husbands are left at home. Sometimes the husband who can't find employment gets so frustrated that he kills the wife and the children, and sometimes himself. Every second day we read in the papers about this happening. Things are too difficult and people can't cope. Even the surroundings are against them - where rain used to fall, there is no more rain, because there are no trees. So all these problems leave their impact on women and on the whole family. Where is the church

in this? What are we doing to help those men before they reach the point where they kill their wives and children?

Q: Do you know any specific plans or strategies to achieve some of the goals of the Decade?

A: Our strategy is to get these women's issues into the hierarchy - so that they are not seen as just women's issues, but as church issues. A conference on "The Mission and Calling of the Church Today" is being held in December 1989 - the largest assembly of all NCCCK member church leaders. We, the women's network, are preparing our statement of goals to be presented and hopefully endorsed at this conference. We are holding a meeting in May of NCCCK Women to establish our common priorities and to try to draft such a statement.

This is our main strategy - to get women's issues onto the main church agenda. This would be a big breakthrough!

Carriers of a New Vision

by *Christa Henrich SLW*

The story of our journey
has its beginnings
in the creative Spirit
that hovered over the abyss at the dawn of time.

As members of the human family
We are carriers of the Creator's dream
for every living being
for the fertile earth
for the mysterious universe.
We are entrusted with the responsibility and privilege
of bonding humanity to the earth and to the universe.
This is the sacred truth that we carry:
All life is one.
We are sisters and brothers born of the one God.
The earth is our heritage
Freedom is our birthright.

As women
We are carriers of Jesus' dream
that all may be one
loved and accepted
as persons of immeasurable value.
Being is the measure of one's worth
All else is relative.
We are the bearers of life
nurturing it in all of its myriad manifestations.
We are the sustainers of the human family
weaving a network of relationships
uniting the global community.
We are the poignant reminders
that truth, goodness and beauty
are to be pursued and enjoyed.
We are entrusted with the responsibility and privilege
of carrying a new vision for humanity
as collaborators not competitors
as stewards not destroyers of the earth and its
resources
as life-givers not death-dealers through war, hunger
and poverty
as co-creators not exploiters of countries and cultures
as mutual partners in expressing the depth and wonder
of the feminine and masculine dimensions of reality
as peacemakers living in harmony with one another,
the earth, the universe.

As _____ (Name)

We are carriers of the Spirit's dream
to participate in the mission of Jesus
who frees the oppressed and brings new life.

We are called to be women of the Gospel
identifying with Christ in the many passages of our life
committed to conversion
in our effort to become a community of disciples
who live simply
love tenderly
act justly.

We are called to be women of prayer
servants of the Word
open and vulnerable to its transforming power.
celebrators of the Eucharist
wherever the bread and wine of humanity is blessed
and broken
giving thanks that God has first loved us
sharing life with us
that we might freely give ours
for the life of the world.
contemplatives in action
resting in God loving us
freeing us to incarnate this love
wherever injustice and oppression
rob humanity of dignity and value.

We are called to be women of the Church
faithful to who we are
our identity and graced history
choosing to live the present
with awareness of the past and an openness to the
future
committed to ongoing dialogue and collaboration
in our negotiations with the Church
realizing that no single person or group has the
whole truth
The Spirit alone possesses the Church
inviting each of us to speak our word
that the truth and wisdom of the whole body
be the basis for change and renewal.

As members of the human family, as women,
We are carriers of a new vision
that is the Trinity's dream for us
to be creative, loving and free
as we reflect and affirm the Word in the world
who frees the oppressed and brings new life.

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350-1307 South Wabash Ave., Chicago, IL 60605.*

Unfolding Creation

EVENLY

Eb Bb/D Cm Gm7 Ab

WHEN GOD UN-WOUND THE PLANETS, AND BATHED THE LAND WITH

Eb Bb Eb Bb/D Cm Gm7 Ab Fm7

SEAS, SHE SCULPTED LIT-TLE CHILDREN, PAINTED BIRDS, EMBROIDERED

Eb Bb Eb Eb/Db C7 Fm

TREES. SHE SOAKED HER TOES IN RIV-ER-BEDS A-LONG THE DEEP GREEN

Eb Bb Eb G7 Cm Eb

WOOD, AND CAST HER EYES TO THE JEW-ELED SKIES, AND GOD SAID IT WAS'

Eb/Bb Bb Bb7 Eb

GOD. SHE SAID THAT IT WAS GOOD. 2. GREAT

Great Yahweh spoke through Moses and bid the people go.
 With fear, the Hebrews wandered to a land they did not know.
 Though death was parched on every stone, and stared from every tree,
 Yet Yahweh led, with fire and bread, saying: "Thou shalt trust in me.
 Just walk and trust in me."

When Jesus fed the gathering, he shared the gifts of all.
 "As salt gives food its richness, so shall you each be called.
 And let your light shine brightly, a city on a hill.
 Know that all love comes from above, and share it as you will.
 Share God's love as you will."

The stones were high uplifted, a nameless sacrifice.
 Said Jesus, "Let the blameless be the first to cast the dice."
 The silhouette or cross and flesh as suddenly appeared.
 And Jesus said, with lowered head, "Forgive them for their fear.
 Forgive them for their fear."

When we, with care, are burdened, doubled o'er with fear and pain,
 Our strength comes from our parent who makes us new again.
 God calls us to creation, to blossom in the sun,
 And nurture growth in others, so all things may be one.
 So all things may be one.

All riches, all beauty, to us from heaven are poured.
 Let all our hearts be yearning for creation's gracious Lord!
 Oh, let the whole foundation of earth ring with the cry,
 "From mountainpeaks of gladness, we praise thee, God on high!
 We praise thee, God on high!"

This piece is excerpted from the book: A Word To Begin With, by Linnea Good with her permission. If you wish to purchase the book itself or the cassette of the same name, or if you wish to use this song on a wider-than-personal basis, please write to her at: 18 Parkway Ave., Toronto, ON M6R 1T5. Book and cassette available through all branches of The United Church Publishing House and many presbytery resource centres.

Canadian Scene

Halifax

Jane Weber, a 44-year-old Toronto grandmother, left Halifax in late July and arrived in Plymouth, England, 26 days later, after being the first Canadian woman to sail solo across the Atlantic. During the twelve days she was without power and out of contact with the outside world, she kept herself company by singing "Jesus Loves Me" and other gospel songs. This sail has qualified her for next year's round-the-world race.

Halifax

A report by Barbara Blouin of the Women's Action Coalition of Nova Scotia states that single women on welfare in Nova Scotia are bullied and humiliated by social workers who control everything from how much money a woman receives to whom she sleeps with. According to Ms. Blouin, the system puts case workers in control of the lives of welfare mothers, who are too scared of losing their welfare cheques to complain. Her report tells the story of 30 single mothers on welfare in the province.

Ottawa

When the federal government cuts public service jobs, women suffer disproportionately, according to figures of the Public Service Commission of Canada. Since 1984, 406 women have lost public service jobs, 47 per cent of the 866 layoffs. Women hold 43 per cent of all public service jobs. In scientific and professional jobs, women hold less than one job in four, but suffered 46 per cent of the cuts. Similar figures hold for other job categories.

Ottawa

A study, *Street Prostitution: Assessing the Impact of the Law*, was recently done by the justice department in preparation for a statutory review of the 3 1/2-year-old Bill C-49. That Bill made it an offence for prostitutes and their clients to discuss the purchase of sexual favours in a public place, including a car. The study found that street prostitution has not declined in Toronto, Vancouver, Winnipeg, Regina or Calgary since the institution of the controversial law. It has diminished in Montreal, Quebec City, Niagara Falls, Ottawa and Halifax. The study also found that prostitutes, most of them women, were sentenced more severely than their customers in every city.

Ottawa

A six-member team of Canadian Roman Catholic bishops has said that future revisions of official church texts should use language that fosters the equality of men and women and avoids stereotyping. The message released by the Canadian Conference of Catholic Bishops' pastoral team in August, says that "At its most profound level, inclusive language is a sign of our respect for the fundamental equality of men and women, and a means of proclaiming the gospel message of inclusiveness." Although parishes are encouraged to experiment with a variety of images for humans and for God, the bishops admit that official changes in biblical texts will be a

lengthy process which must culminate in Vatican confirmation.

Ottawa

The Supreme Court of Canada, meeting in an unprecedented summer session, unanimously overturned a Quebec injunction barring Chantal Daigle from having an abortion. That injunction was the work of Jean-Guy Tremblay, former boyfriend of Daigle. In a statement after the decision, Daigle noted her concerns: "I wasn't going to stay with a man who was violent, insanely jealous and wanted to control all aspects of my life. I knew if I'd had the baby he would always have a hold over me. It wasn't my idea of what a family should be." Daigle added, "Women must have control over their own bodies."

Ottawa

Justice Minister Doug Lewis has promised to introduce an abortion bill in Parliament during the fall. At the summer Conservative Party general meeting in Ottawa, the Party Women's Federation supported reproductive choice for women. There were three dissenting voices among the 200 women.

Ottawa

At the May annual general meeting of the National Action Committee on the Status of Women (NAC), participants held a "raffle with a difference" to support the NAC Trust. First prize was the Prime Minister's salary for one week (\$2,788.45). Second prize was the weekly benefits of a single mother of two on social assistance (\$218.25).

When members of the federal Conservative government failed to attend the traditional NAC parliamentary lobby, members declared a provisional government with co-prime ministers (one white woman and one woman of colour), and Ministers of Labour, Choice and Child Care; Well-being; Equality and Justice; the Redistribution of Wealth. The "new" government declared that it would help men run for national office by providing \$1,000 grants towards their campaign expenses. The goal of the "new" government was gender equity in parliamentary membership: eventually 48 per cent of members should be male, in accordance with male percentage of the general population.

The Minister Responsible for the Status of Women, Barbara McDougall (although not present at the lobby session), was not amused.

Toronto

The first pay equity settlement has been reached by the Service Employees International Union (Local 204) and the Ontario Jockey Club. It guarantees that female housekeeping workers at three race tracks in the Toronto area will be paid the same as their male counterparts. Previously the 33 men and two women who worked in heavy housekeeping using big machines to clean the areas around the race tracks received \$9 per hour (the men) and \$7.31 an hour (the women).

...cont'd on pg. 17

Global Connections

United States

TV Guide magazine has announced that Oprah Winfrey, talk-show host, is probably the richest woman on television, with an annual income of \$40 million (US). Oprah portrayed Sofia in the movie version of Alice Walker's novel, *The Color Purple*.

Togo

Over two hundred women from the member churches of the All Africa Conference of Churches (AACC) met together in Lomé, Togo from October 16-21 to consider the theme, "Arise and Shine for the Light has Come." The first such continental women's conference sponsored by the AACC Women's Desk talked about women's perspectives and actions in the work and struggle for justice, peace and the integrity of creation. Coming in the second year of the Ecumenical Decade of the Churches in Solidarity with Women in Church and Society, this conference sought to challenge and encourage the African churches to take actions in solidarity with women.

Representatives from overseas partner churches and the delegates explored ways to share resources more equitably North-South, South-North and South-South. Paula Butler and Deborah Marshall attended the meeting for The United Church of Canada; Wendy Roy was delegate from the Anglican Church of Canada.

Greece

While wife of President Andreas Papandreou of Greece, Margaret Papandreou founded the Union of Greek Women, a socialist feminist group which organized women in urban and rural areas and successfully worked for legislative changes. Now divorced from the former President (who lost his job because of the scandal of his romance with a younger woman), she is turning to other projects. One is the convocation of an international conference and arts celebration in Crete in 1991: "Women, partnership and peace," inspired by study of the values of equality and ecological responsibility of the Minoan civilization.

Japan

In another scandal-filled election, Prime Minister Sosuke Uno resigned as Japanese Prime Minister. The Socialist party, led by Takako Doi, gained the most seats in the election. She is the first woman party leader in Japanese political history. The new Prime Minister, Toshiki Kaifu, named two women to the new Japanese cabinet. Only three other women have held cabinet posts, the last one five years ago. Sumiko Takahara, an economist, heads the Economic Planning Bureau; Mayumi Moriyama is the new director of the environmental agency.

United States

Twenty years after Woodstock, according to a Gallup Poll, 82 per cent of Americans say that the changes in the roles of women in society since the 1960s are "a good thing." Only 30 per cent of Americans feel good about the greater tolerance in society towards homosexuals and alternative lifestyles.

Brazil

The Brazilian Institute for Geography and Statistics has reported that in one generation there has been a dramatic decrease in the birthrate, from 5.75 children per woman in 1970 to 3.2 children per woman in 1989. The Institute credits private family planning programs and the influence of TV for the change. Brazil has no government birth control policy.

Tunisia

The Fatah group of the Palestine Liberation Organization has named the first woman member of its central committee. She is Umm Jihad, the 47-year-old widow of assassinated PLO military commander, Abu Jihad.

United States

A New York Times poll indicates that 25 years after the start of the women's rights movement, 56 per cent of women say that American society has not changed enough to allow women to compete with men on an equal basis. Only 59 per cent of men hold the same view. Almost half of the women surveyed thought they had "given up too much" in exchange for gains in the workplace. They named time with their children and the quality of their family life as values which had suffered loss. Substantial majorities of married women said that they do most of the food shopping, cooking, house cleaning, bill paying and child care, whether they work outside the home or not.

Brazil

As the feminist movement in Brazil gathers momentum, women there are planning a fall First Conference of Women of the Americas to focus on the successes and failures of the women's movements in the countries of the hemisphere. Important rights for women are enshrined in the new Brazilian Constitution, ratified in 1988: maternity leave of 120 days; free day-care centres for mothers whose children range in age from 1 month to 6 years; prohibition of salary differentials, hiring criteria and job function, based on sex, age or civil status; special retirement schedules, allowing females to retire usually five years before their male counterparts.

Jamaica

Women workers at Jamaica Needle Craft, a free zone subsidiary of Maidenform, Inc., have been warned that their high fertility rates are interfering with company productivity and profit. In a circular letter to all employees, General Manager Harold Duggan said, "Given our difficulties created by the high rate of pregnancy itself, they (pregnant workers) should not expect us to fully shoulder their responsibility since we have a factory to run. It must be clearly understood by our pregnant and otherwise incapacitated employees that it is only within very narrow limits, notwithstanding the best will on our part, that we could consider transfers to other activities where they are hardly needed and where therefore they would at best be largely unproductive." He goes on to point out that the 10 per cent pregnancy rate has lost 572 "man"-weeks or 22,800

"man"-hours to the company during 1988.

Members of the Free Zone Women's Group at St. Peter Claver Church have expressed their disgust at Mr. Duggan's letter: "The attitude of the company...shows no regard for either the dignity of motherhood or their female workers... To suggest that women employees should choose not to become pregnant so as to increase the company's productivity is insulting."

Tom Edmonds, Area Secretary for the Caribbean and Latin America in The United Church of Canada, has indicated his support of the free zone women in a letter to the chairperson, Marlene Turner.

Seoul

For the first time, the General Council of the World Alliance of Reformed Churches, meeting in August in Seoul, held a pre-Council conference for women. During the conference women delegates and observers identified issues of concern which should affect decisions made by the Council.

- *Reformed Press Service*

Scotland

The synod of the Scottish Episcopal Church, which ordains women as deacons but not as priests, has voted (102-38) that individual diocesan bishops may allow women ordained as priests in other parts of Anglicanism to preside at celebrations of the eucharist, provided the women use the rite of their home church. Four of the Scottish Episcopal diocesan bishops oppose the ordination of women as priests, and three are in favour.

- *Ecumenical Press Service*

South Africa

The Provincial Synod of the Anglican Church of the Province of Southern Africa has declined to approve the ordination of women as priests. Ruled a controversial proposal, it required a two-thirds majority for adoption. The vote was 121 for, 79 against.

Besides theological arguments against, some synod members cited cultural concerns: "What happens if my wife is a priest and she has to get up at 6 a.m.?" asked one. "Who will make my breakfast? If she had a meeting in the evening, I wouldn't let her meet with another man."

Archbishop Desmond Tutu voted in favour of the proposal. He described himself as "deeply convinced of the rightness of the ordination of women, especially in view of my own ministry in seeking to work for justice."

- *Ecumenical Press Service*

India

The Church of South India, a union of Anglican, Methodist and Presbyterian churches, has announced the first ordination in India of a woman as a Protestant pastor. Marathakavalli David, a graduate of Trivandrum Seminary in Kerala, said that her experience as homemaker and mother will help her to better understand the problems of her congregants, the majority of whom are women.

- *The Christian Century*

Antigua

Arah Hector, chairperson of the Antigua Women's Movement and Women for Caribbean Liberation, was murdered on May 28, 1989. Nine women of The United Church of Canada met Arah at the office of the Caribbean Conference of Churches in St. John's, Antigua, in October, 1987. All were impressed by her daring opposition to injustice of all kinds, especially related to the inequities of land distribution and to physical and economic violence against women.

Evelyn Kerr, from Howick, Quebec, and currently President of the Consultation of Women of the United Church, stated: "Although my touching of hands with Arah was of brief duration...the touching of spirits happened as we sat together; we Canadian women felt a bonding with sisters from Antigua in that fragile, yet cohesive moment. We learned of problems, prayers and actions; all described so matter-of-factly by Arah and her associates. The work spearheaded by Arah, designed to help her sisters, required faith, courage and perseverance, and called forth in me a response of love and respect. The time together was measured in minutes, but the impact was mighty and enduring."

Karen Roppel, Rockyford, Alberta, recalled: "I remember being stunned and awed by Arah's comment on being asked why she continued working for farmers and co-operatives when she and her husband were often jailed for their activities. She very calmly answered that being jailed was just part of their life and they would continue the work they were doing, even though they knew death was a possibility. At the time, and many times since, I have asked myself how much I would be willing to sacrifice for what I believe."

Pearl Griffin, Vancouver, BC, Past President of the Consultation of Women of the United Church, reflected:

"When I think of Arah, I remember how I felt when we spent time with her -

- stimulated by her analysis of women's work in Antigua
- overwhelmed by her caring for people
- fearful for her life because of her willingness to espouse unpopular causes
- thankful that God was being served by such a woman
- uncomfortable, knowing I had never been tested for my faith
- aware of the gulf sometimes between my belief and my actions.

When I think of the death of Arah, what feelings do I have now?
anger - that her life would be wasted in such a way;
sorrow - that those she was trying to work with would do this;
thankfulness - that Arah helped others to continue with the work;
commitment - Arah in life had such an impact on me that with God's help, I need to continue to find ways of being a faithful disciple here in Canada."

Book Reviews

Her Mother's Daughter

by Marilyn French.

Ballantine Books, New York, 1988.

Reviewed by Frances Davis Lowe

We have all aged since I shared *The Bleeding Heart* with a male friend who found it "too hostile" to finish. One would like to think that women and the women's movement had moved beyond sheer hostility (though goodness knows we still have reason). We have not made much progress in discovering what it is to be a woman, developing a theology of feminism without which, I suspect, the church can never be whole. *Her Mother's Daughter* speaks to these kinds of questions and is, I think, a milestone in women's literature.

Anastasia is middle-aged, musing over her life and generations. She has succeeded in having it all - financial independence, sexual freedom, fame, children. She has, her mother says proudly, "lived like a man." Still, at 50, she is seized by ennui, unable to feel.

Is her depression, the curse of the middle-aged woman, only the "other side" of hostility, or is it proof that such accomplishments do not bring happiness or well being?

French is gentler with the males in this novel. They are still the enemy (Anastasia's mother says "all men hate children"), but they are also victims. We sympathize with Anastasia's father as well as her mother, because he also suffers from her dependence on him. When Anastasia's husband plays the "woman's role" in their marriage, the scenario is as tragic as it is for women. In a system based on power, no relationship can thrive.

This is the thesis of French's later, non-fiction book, *Beyond Power*, in which she concludes that for the race to flourish or even survive we must adopt a radically different mode of behaviour. There is no hope of redeeming patriarchy; salvation lies in a radical change of heart (surely a Christian message) in which human happiness is the highest good. At first this is hedonistic, shocking, but when she lists the necessities for happiness - satisfying, useful work, healthy relationships, wholesome families, unity with the natural world - we see that she is right.

Her Mother's Daughter offers a true, if difficult, journey into the interior world of women trying to survive a hostile world. Three generations of them sit, one after another, in darkened rooms, smoking cigarettes, drinking coffee and brooding. They devote their lives to their children, attempting at great cost to protect them from destructive males, nourish them, free them from the traps they are themselves caught in. They make impossible choices, dreadful sacrifices. (When her children are sent off to the orphanage, the mother keeps one child, her daughter, with her, a terrible burden for the "chosen" child as well as the others.) When they have lost hope for themselves, they live in hope their daughters will do better, escape the traps; but the daughters get pregnant, get married, repeat the cycle.

The children do not feel their mothers' love and sacrifices; what they experience is the anger and hostility which, like

children everywhere, they take on themselves. The image is vivid when Anastasia's "house-husband" leaves her and the child she had only to please him, and she realizes she could not have borne to give up the child as he did, as men do.

There are no solutions, much less easy answers, in this story. We are left with the thought that life and relationship require compromise. One must constantly be making hard choices: how much is too much sacrifice; how little is too little selfishness?

Anastasia has a reapproachment with her children, takes a lover, begins to feel again. Most important, she receives a final blessing from her mother, who has caused her so much grief and been so much grieved by her: "I will never forget how sweet you were to me."

Not much, but as Anastasia observes, "It is the most she has ever given me. It is the most I can expect. It has to be enough."

French's archetypal women have much to teach us about the relationship between the Creator and creation. The mother/daughter pattern is far from the father/son myths, frozen in the Old Testament, which inform our perceptions of God, the male who "always hates children." A woman sitting and smoking in a darkened room is not precisely our image of the Deity, and we may see only the anger. But a true mother gives all for her children, and is this not the nature of God?

Frances Davis Lowe is a writer/journalist living in Lubbock, Texas.

The Nonsexist Word Finder: A Dictionary of Gender-Free Usage

by Rosalie Maggio.

Beacon Press, Boston, 1988. 210 pages \$14.50

Available through UCPH.

Reviewed by Nancy Sanders

The front cover of *The Nonsexist Word Finder* describes the book as "an accessible, easy-to-use guide that gives alternatives, explanations or definitions for over 5,000 sexist words and phrases." It is intended for writers who wish to make their writing more gender-inclusive, and it is billed by the author as "self-adjusting"; readers may use the nonsexist words suggested by the book - or choose not to use them - according to their understanding of and commitment to inclusive language.

The appendices include helpful explanations and practical guidelines for writing in a more inclusive manner, as well as short articles and stories which might prove helpful in presenting a workshop on inclusive language. The author suggests that her readers should read the first appendix prior to reading the main text of the book, and this indeed seems to provide a framework for understanding the rest of the book. Since the main text of the book is in the form of a dictionary, readers may find themselves reading the appendices with some thoroughness and browsing through the dictionary

section, using it primarily for reference.

Perhaps the most obvious use of the book in a church context would be as a thesaurus providing alternatives to sexist words used in worship or preaching, or as a source book for a workshop; but a reading of the book also serves to reinforce and broaden the worldview of readers desiring to move toward greater inclusiveness. Because the book is written for writers and not specifically for those involved in the church, it provides only brief lists of alternatives to theological words. However, it does refer its readers to more complete sources.

Disappointments in the book include its somewhat spotty provision of explanations for discontinuing the use of certain sexist words, its limited attempts at addressing language that is implicitly racist, and its rather narrow American focus (almost all examples are drawn from the United States context). Further, because it does not provide complete definitions for all of the words listed, it cannot be used in place of a standard dictionary.

Still, as the cover promises, *The Nonsexist Word Finder* is "an accessible, easy-to-use guide" which is great food for thought, and which no doubt will prove helpful for women's work in the church.

Nancy Sanders is Young Adult Minister at First-Pilgrim United Church, Hamilton, Ontario. She spent the 1988-1989 school year studying at Episcopal Divinity School, Cambridge, Massachusetts.

A Church Betrayed, As Pastor Strays

by Carol M. Ostrom

Guidelines needed in sexual offenses by respected clergy

He was a dynamic, well-educated and charismatic minister.

Members of the congregation, an old, established mainline church, felt lucky to hire him; one search committee member said he was almost too good to be true.

Four years later, some members of the congregation felt very differently about the pastor. They had discovered - some through firsthand experience - that he had been carrying on secretive, abusive, sexual relationships with a number of women in the congregation.

But in the end, the pastor was given a standing ovation by members of the congregation after he voluntarily resigned. Unsure of how to proceed, his denomination had allowed him to set the terms of his resignation, including a promise that the details of his physically and mentally abusive relationships would be kept secret.

Fictitious names are used in the story of the Rev. Peter Donovan and the First Church of Newberg. But the story is true, says the Rev. Marie Fortune, who tells it in her latest book, *Is Nothing Sacred? - When Sex Invades the Pastoral Relationship* (Harper and Row, New York, 1989).

Fortune, the founder and executive director of the Center for the Prevention of Sexual and Domestic Violence in Wallingford, says she disguised names and places not to protect the pastor but to protect the women, whose ordeal was long and traumatic.

The name of the church and the pastor are not necessary,

Fortune says, because the story has happened everywhere and belongs to every community.

"This (case) was extreme, but not extreme," she says. "I don't want people to discount the problem by saying, 'Oh, this is horrendous, it couldn't happen ever again.' Because it does. And in whatever form it happens, it still has the same impact on the life of the congregation and on the lives of the individuals involved."

She also picked this case because she was involved in the details of it; brought in by the denomination's district administration, she interviewed the women, sat in meetings and tracked the denomination's decision-making.

From Fortune's perspective, the worst thing about the case was the violation of professional ethics on the pastor's part. The pastoral relationship, particularly, needs to be a safe one for parishioners, who often come to a pastor, as some of these women did, seeking help for their own marital or personal troubles.

As pastor, Donovan was trusted unconditionally. He had access that no other helping professional would have, even a therapist, who is not expected to initiate visits, for example.

But in other ways, a pastoral sex offender is no different from any other sex offender, Fortune says.

"He is manipulative, coercive, controlling, predatory and sometimes violent. He may also be charming, bright, competent and charismatic. He is attracted to powerlessness and vulnerability," she writes.

He usually has little or no sense of conscience about his offending behaviours. "He usually will minimize, lie and deny when confronted," she adds.

In the book, Fortune, an ordained minister in the United Church of Christ, focuses heavily on what she calls "the myopia of the institutional church."

Because the church had not expected such a situation, it had no policies or procedures in place to deal with it, she says.

A general reference in the church's bylaws about "conduct unbecoming a minister" was nearly useless, since there was no definition, nor were there any procedures spelled out for processing complaints.

"The lack of policies that specifically addressed such misconduct of clergy in the professional role was not accidental," Fortune notes in the book. "For both liberal and conservative churches, there is a vacuum in addressing clergy ethics. Neither is prepared to deal with the problem, but for different reasons."

Conservative churches, she says, often deny the existence of the problem and, when they are forced to face it, call it adultery, ignoring the issue of professional ethics. Since many conservative churches are unaffiliated, there often is no denominational structure to monitor pastors' behaviour, she says.

In more liberal churches, she says, references to clergys' sexual activities often have been removed to help protect the privacy of pastors' personal lives, since in the past rules had been used to deny ordination or employment to qualified gay and lesbian pastors.

Both conservative and liberal churches, she maintains, have missed the point.

"Neither is able or willing to view the matter of sexual contact by clergy in a professional, pastoral relationship as a professional issue of misuse of power and authority which is by its very nature abusive and exploitative," she writes.

In this case, and in many others, Fortune notes, the denomi-

nation did not have clear guidelines in place to deal with such a problem. A policy mandating an automatic leave with pay, for example, would have helped the denomination keep control of the proceedings, removed the minister from future victims, indicated the seriousness of the matter, and helped ensure Donovan a fair hearing, Fortune says.

Instead, Donovan manipulated the procedures, kept the congregation from getting the information it needed to deal with the hurt to the church, and caused much pain for the women involved. Furthermore, he continued to sexually exploit women in the congregation even after the allegations had been brought.

And the minister, though he resigned from the church, may have been able to find a pastorate in another denomination, since the details of the allegations were never made public.

The major difficulty for many members of the church "was a belief that such things do not really happen; and if they do, not in their church," Fortune writes. "How could a credentialed, highly regarded, well-liked pastor in a mainline, middle-class Protestant church do such things and get away with it for so long?"

Church members, hurt as a family would be with an instance of incest, "closed ranks behind their pastor," Fortune notes, preferring to "save the family" rather than protect the women.

Many of the church members, unaware of the specifics of the accusations, believed the pastor's insistence that he was a victim of a well-orchestrated conspiracy by women enamoured of their handsome, single pastor. Instead of blaming the pastor, members of the congregation directed their anger at the women who had come forward, for ruining their church's reputation.

After his last service, congregation members turned on one woman who, although not one of the six women who had formally lodged complaints against the pastor, had spoken out about his behaviour. "You should be stoned. How could you bring this disgrace on our church!" they shouted at her.

Throughout months of turmoil, Fortune notes, "the family myth remained: these things cannot happen here." A patriarchally modeled church structure, a lack of understanding about the nature of power and an impulse to "shoot the messenger" all contributed to what was, in the end, a lack of justice for the victims, Fortune says.

Denominational leaders, she says, are well aware of the problem, since it usually lands in their laps, and of the need for better ways of resolving it.

Now, Fortune says, it's time for church members to begin talking about the problem. "Until this all-too-common problem is brought into the light of day in the church, the experience of the First Church of Newburg will be repeated over and over. Countless people will be harmed and will leave the church. Lawsuits will proliferate. The profession of the ministry will continue to lose its credibility until it becomes one of the least-respected professions in our society."

But Fortune is optimistic.

"I'm convinced people can deal with this issue if they have a clear framework for understanding what's happening, why it's happening and how it can be stopped," she says.

Carol M. Ostrom is religion reporter for The Seattle Times. Reprinted with permission from the May 13, 1989 issue of The Seattle Times.

New Decade Resource

Women, Poverty and the Economy has just been published by the Sub-Unit on Women in Church and Society of the World Council of Churches. It is a collection of pieces on economic justice which has been compiled from publications of the member churches and published as the first in the Ecumenical Decade Series.

The booklet contains four sections:

Global Issues and Connections

Regional Stories

Religious Perspectives and Responses

Further Analysis.

"The Fight Against Poverty: An Economic Animation Project in Montreal," by Faye Wakeling, is one of the regional stories. It first appeared in the Spring 1988 issue of *Women's Concerns*.

The new publication is available from the World Council of Churches, Sub-Unit on Women in Church and Society, 150, route de Ferney, 1211 Geneva 2, Switzerland.

Christian And Feminist

by Pat Clarke

A new video called Christian and Feminist, presented by the Women's Unit of the Anglican Church of Canada, is available for purchase or loan from the Communications Department, 600 Jarvis Street, Toronto, Ontario M4Y 2J6, (416) 924-9192. Length: 30 minutes.

In 1988 a Canadian Anglican bishop, John Baycroft, of the Diocese of Ottawa, delivered a theological paper to several influential bodies in the Anglican Church. These included the Lambeth Conference, which gathers together bishops of the worldwide Anglican Communion. Bishop Baycroft ended his paper by saying that it is the feminist movement which will reinvigorate the church.

The national Women's Unit was excited to hear this reported, but it realized that very few women would have been in the audiences to which the paper was presented. The Unit decided it was important, especially in the midst of this Decade, to make Bishop Baycroft's statement widely heard. It was expected that some parts of the church would be challenged, perhaps angered, by the statement, but that it would encourage many women who feel lonely in their struggle to be both Christian and feminist.

The Unit decided it wanted to produce a video showing some women theologians in dialogue with the bishop about the meaning of this statement. In preparation, about 20 women were invited to a round-table discussion with Bishop Baycroft to see if there was, in fact, material for a lively dialogue. There was more than enough! Four of the women were asked to work with Jeanne Rowles as staff person and Lisa Barry of the Communications Department as producer,

to plan the video further.

It was important to make the video national in scope and appeal, but there were no national gatherings of Anglican women on the immediate horizon. It was decided to include in the video questions to Bishop Baycroft from women across the country. A production team visited Halifax, Vancouver, Calgary and Toronto to gather this material. Then in a Toronto studio setting three women panel members discussed with the bishop how the feminist movement would transform the church. This panel also interacted with an invited local audience and with the taped segments from around the country which were shown on monitors to the panel and audience.

The resulting video, *Christian and Feminist*, is therefore an edited version of a "live" dialogue reacting to Bishop Baycroft's statement. Part of what emerged centered around the question, "Where is the hope - for the church and for feminists?" The video doesn't answer this, but it should help keep the question alive!

Pat Clarke is an Anglican lay woman who was one of the members of the committee which planned and edited the video.

Canadian Scene cont'd from pg. 11

Hamilton

The 1990 annual meeting of the National Council of Women of Canada will be held at McMaster University, Hamilton, May 4-8. Joan DeNew of Hamilton, active in United Church of Canada initiatives against war toys, has been selected as the new NCW Newsletter editor. Doreen Kissick, a United Church woman from Fredericton, New Brunswick, is President of the NCW. The ethics of reproductive technology is one of the Council's priority issues.

Regina

At their first meeting at Wesley United Church, Regina, a group of fifteen Saskatchewan women have begun study of the ethics of reproductive technologies. They reviewed the biological stages of the human birth process and considered ethical guidelines for decision-making. They hope to write a position paper that will make known their concerns for women in matters of reproductive technology.

The planning committee included Katharine Anderson, Florence Bishop and Rosemary Torjusen.

Inuvik

The media has discovered Bertha Allen, a native feminist, 54, who spends her time working for women and families in the northern native settlements. Allen founded the Women's Association of the Northwest Territories in 1977. In the 12 years since its establishment, the association has influenced education, lifestyle and health care in the north.

Notre Père Et Notre Mère

Notre Père et notre Mère,
qui es dans la rue,
dans notre vie quotidienne,
partout dans nos luttes,
Que ton nom et ton message soient reconnus,
Que justice soit faite,
Que le partage soit vécu comme Tu nous l'as montré,
Que tous les exploités d'ici et d'ailleurs
aient du pain,
Que tous les opprimés vivent dans la dignité.

Donne-nous la force de continuer
ce que Tu as commencé.
Montre-nous à construire une société nouvelle
dans laquelle les femmes et les hommes
vivent de nouveaux rapports sociaux.
Délivre-nous de notre suffisance
et de toute notre soif de pouvoir.
Que nos mains continuent la pratique de Jésus
dans des gestes de partage et de solidarité.
Que le regard de Jésus nous aide à dépasser
nos frontières.
Donne-nous le courage de résister à l'attrait
de l'argent et de tout privilège.
Donne-nous la force de résister
à la société de consommation
et à ses fausses sécurités.
Arme-nous d'une solidarité à toute épreuve.
Amen.

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A Reflection On The Decade, cont'd from pg. 2

Solidarity as a sign of hope

Throughout history the Christian church has been lifted out of stagnation and into new life only when it has listened to the prophets God raised within it. Invariably these prophets called God's people to journey forth, either physically or spiritually, to a newness of life that God desired to reveal. The prophets of our day repeat this ancient theme. The new thing that we are asked to do is to stand in solidarity with women to whom, over our long history, justice has been denied.

If, like me, you have difficulty getting used to this word "solidarity," perhaps this definition by Matthew Fox will help: "Solidarity is the contemporary word for compassion; compassion is the biblical word for justice; justice is a structured struggle to share the fruits of God's good earth."

As we begin our personal and corporate journey to solidarity with women, we can be assured that God will open the way before us and journey with us.

Nadine Nicholls, a lay woman from Bedford, Nova Scotia, is past president of Halifax Presbyterial UCW.

Women's Concerns Response Sheet

This is the fourth issue of *Women's Concerns* since we put the resource on subscription. Please help us to plan future issues by completing and returning this response sheet.

1. What was most helpful/useful in this issue? _____

2. What was least helpful/useful? _____

3. What would you like to see in upcoming issues? _____

4. Other comments _____

Name _____

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