

# **Leader's Guide**

## **WOMEN UNITED FOR CHANGE**

### **150 Years in Mission**

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*Women United for Change: 150 Years in Mission Leader's Guide*  
by Julia Tulloch

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# United Methodist Women

## Purpose

The organized unit of United Methodist Women shall be a community of women whose purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

## The Vision

Turning faith, hope and love into action on behalf of women, children and youth around the world.

## Living the Vision

We provide opportunities and resources to grow spiritually, become more deeply rooted in Christ and put faith into action.

We are organized for growth, with flexible structures leading to effective witness and action.

We equip women and girls around the world to be leaders in communities, agencies, workplaces, governments and churches.

We work for justice through compassionate service and advocacy to change unfair policies and systems.

We provide educational experiences that lead to personal change in order to transform the world.

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# Introduction

**As United Methodist Women celebrates its 150th anniversary, the telling of its founding and the following decades is indeed appropriate.** Ellen Blue's mission study, *Women United for Change: 150 Years in Mission*, provides us with a rich resource to unpack and explore deeply. At this century-and-a-half milestone, Theresa Hoover's comment in her book, *With Unveiled Face*, rings true:

The official church has granted the women's organization the right to organize in the local church, and there is a constant rehearsal of our history, showing how the present generation builds on the past.<sup>1</sup>

United Methodist Women members who are so fully committed to serving others and supporting the organization have not always paused to take in the history that has created the organization that they experience today. Too often we do not know the history or even know that we should know it. Ellen Blue cites Gerda Lerner from her pioneering book, *Why History Matters*, who suggests the transcendent power of such study:

When women discover their history and learn their connectedness to their past and to the human social enterprise, their consciousness is inevitably and dramatically transformed. This experience is for them transcendent, in that it enables them to perceive what they share and always have shared with other women.<sup>2</sup>

Ellen Blue closes the paragraph by commenting:

This is true, but perhaps it will also be a transcendent experience to discover what sets United Methodist Women apart.<sup>3</sup>

The women of the early societies found, too, that through hearing the histories—or stories—of women living in poverty in other countries, lacking adequate health care and education, their own lives were transformed as they responded to those needs. Learning new skills in fund-raising, administration, and communication empowered them further. When stories of immigrant families and the difficulties they faced, child labor, and poverty reached them at the turn of the twentieth century, the women launched new ministries through settlement houses and the formation of the deaconess movement. Developing and managing their own training schools and mission education programs brought further transformation.

Stories about the past are transformative as we listen to *and tell* them: our own story, other's stories, and God's story among us. Each story is sacred. Ellen Blue invites us to receive the stories of our foremothers into our own story, examining both the successes and the contradictions.

**This leader's guide extends that invitation for sacred and transformative stories through moments of Biblical exploration, litany, and song; listening and shared conversation; finding where we fit into the stories; and declaring our commitment and responsibility to our ongoing work as women in mission in the decades ahead.**

May it be for you as study leader a learning, listening, and mutually transformative experience as well.

## Endnotes

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1. Theresa Hoover, *With Unveiled Face: Centennial Reflections on Women and Men in the Community of the Church* (New York: Women's Division of the General Board of Global Ministries of the United Methodist Church, 1983), 25.
  2. Gerda Lerner, *Why History Matters* (New York: Oxford University Press, 1997), 210.
  3. Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 18.

# Leader's Guide Design

**Ellen Blue's text is rich in significant dates, names, and stories that need be told.** Session goals and scripture focuses are noted. To help situate the abundance of information, a brief time line and list of names from the featured chapter(s) of the text are included in each session.

## Women in Mission Time Line: Our Shared History

In addition to the time lines based on the featured study chapters provided in each session, the study leader and participants will create their own Women in Mission Time Line: Our Shared History over the course of the sessions. The structure of the time line is open to your creativity and the structure of the classroom setting. In this guide's General Preparation section, suggestions are made for materials to use. Participants are invited to join in shaping this time line, so it may become wonderfully and creatively messy, reflecting the intersectionality of the stories and the context of our lives woven into it. The text itself includes time lines that no doubt will be more linear. The variety of approaches will meet the needs of varying learning styles.

In any case, design the Women in Mission Time Line so that it includes church, secular, and women's missionary organization information over the last 150 years. United Methodist Women's *Racial Justice Time Line* is an excellent resource to set the context of church, U.S., and missionary society history. We strongly recommend supplying copies of this resource for every participant; see Suggested Resources at the back of this guide for information on how to order them. (In addition, participants may view a PDF of this time line on their smartphones: [unitedmethodistwomen.org/download-resources/racial-justice-time-line-booklet](https://unitedmethodistwomen.org/download-resources/racial-justice-time-line-booklet).)

## Worship and Liturgy

Selected scriptures include stories of unnamed women that give insight into the early missionary society movement, and that ask for our reflection and application today. Suggestions for centering moments include hymns and litanies. The litanies are designed for this study and offer one method of introducing and recalling the missionary society stories in the study sessions. The litanies are available in Appendix E for photocopying.

## Other Learning Tools

United Methodist Women's website, [unitedmethodistwomen.org](https://unitedmethodistwomen.org), is regularly updated with current and historical mission stories, especially during this 150th-anniversary period. The United Methodist Women's YouTube Channel, [youtube.com/user/UMWomen](https://youtube.com/user/UMWomen), likewise regularly adds videos, many of which are pertinent to this study. These two sites are worth checking in preparing to lead the study, either for one's own knowledge or for use in the classroom.

Two word search puzzles based on names of women mentioned in the text are found in Appendix F. They are included as an optional fun activity, but they can be helpful in reinforcing historical details and sparking interest in specific women's stories. They can also be used as a re-energizing break (ask "How many names can you find in two minutes!?"); or as a "take home" tool to help participants remember names mentioned in the focus chapters of the preceding or upcoming sessions.

## Session Timing and Flow

At the beginning of each session, objectives are described and the study text chapter(s) that are the focus of the session are listed. Themes, names, and events necessarily overlap in the study. Care is given in the Learning Activities, however, to focus on the session objectives, the key content of the respective chapter(s), and the unfolding themes of the study. With the exception of the Supplement: Suggestions for a One-Hour Study, Suggestions for a One-Hour Study, the sessions in this guide are designed for four two-hour sessions. As study leader, your assessment of the group's needs will determine how to pace the sessions. Times listed for various activities and segment are estimates. There may be content or segments that you will need to continue in the following session or introduce in a prior session. (Or you may find that you need to skip some segments altogether.) It is expected, however, that participants will have the study book and will read assigned chapters before each session. You could gently remind them that this will make the experience richer for them and make them better participants.

## Major Themes

Reading of the study text revealed several major themes that became the framework of the sessions in this leader's guide:

- Gender and male power
- Anti-racism work in a context of white privilege
- Forms of power: collective and shared leadership
- Expanding concepts of mission
- Mutuality in mission

Familiarity with names and dates will come through the creation of the Women in Mission Time Line: Our Shared History, exploring the study text, and through some of the Learning Activities. Unpacking the themes challenges participants to comprehend the complexities of the stories but also to look at the impact of the mission work from multiple perspectives. To make meaning of the history is to understand our own roles, perspectives, and responsibilities today. Writing from my own older-adult white female cisgender North American perspective drives home every day the unlearning and relearning necessary in order to understand the impact of our shared mission story, as well as the gospel imperative of confession and the need for forgiveness. Paradox and ambiguity are ever present, yet listening and telling our stories uncovers the contradictions and oppression. Discovered mutuality creates community to continue in God's mission together. We hope that the shared experience of these sessions will move each of us to find our own ongoing story amid God's story with one another.

## General Preparation

- Several weeks before the study, contact the participants to invite them to bring a picture, photo, name, symbol, document, or other object that expresses their connection to the women's missionary organizations to use in Session 1.
- Inquire about Internet access and availability of projectors at the Mission u site.
- Check with the Mission u registrar to find out if there are any participants with special needs. Adjust Learning Activities, printed materials, and room arrangement as needed.
- Collect materials for a worship center. These could include a Bible, *The United Methodist Hymnal*, a cross, a battery-powered candle, fabric to cover the table (this might be calico or cotton reminiscent of dresses women worn in earlier time periods in the United States, or fabric featuring global designs).

- Gather the following resources:
  - Purchase a copy of the DVD *United Methodist Women: A 150-Year Legacy of Giving Our All* at [umwmissionresources.org](http://umwmissionresources.org).
  - Order copies of the *Racial Justice Time Line* booklet (see Suggested Resources at the back of this guide) for each member of your study group.
  - Search recent **response** issues (see especially issues that include historical pictures and articles). Many **response** stories are posted online.
  - Search United Methodist Women's website ([unitedmethodistwomen.org](http://unitedmethodistwomen.org)) for historical stories; see Suggested Resources for specific suggestions. (You can use the "Print It" feature on United Methodist Women's website to print out stories.)
  - Obtain a copy of the Prayer Calendar to use in each session, or link to United Methodist Women's Prayer Calendar Facebook page ([facebook.com/umwprayercalendar](https://facebook.com/umwprayercalendar)) or Twitter account ([twitter.com/UMWomen](https://twitter.com/UMWomen)) for daily postings of Prayer Calendar persons in mission and mission sites.
  - Download optional videos (see Suggested Resources for links and downloading tips).
- Music resources
  - *The United Methodist Hymnal* (UMH)
  - *The Faith We Sing* (TFWS)
- Familiarize yourself with current United Methodist Women initiatives and "voices" in mission. See articles and stories in **response** or on the website, on subjects such as:
  - Regional missionaries
  - Climate justice
  - Maternal and child health
  - Criminalization of people of color; anti-racism work
  - Economic inequality
  - National Mission Institutions
  - Deaconesses and home missionaries
- Gather classroom supplies and equipment:
  - Newsprint
  - Markers (avoid fragrant markers) and pens
  - Ribbon or string or a long roll of paper for Women in Mission Time Line: Our Share History, plus wall space to display it
  - Provide participants with half sheets of paper, index cards, or large sticky notes to write up events on and binder clips, tape, glue, string, or a stapler to attach them to the time line.
  - Tacks, putty, or other material to attach items on wall as specified by facility guidelines
  - Worship center items (see suggestions above)
  - Computer/Internet access and projection equipment/external speakers as needed



# Session 1: Stepping Out of Their Places

## A Passage from the Study Text

*Post this excerpt from Women United for Change on newsprint or a slide to help participants focus their minds and hearts on the topic for this session.*

Every woman who “stept out of her place” to participate in mission societies at the turn of the twentieth century was part of a movement that brought women into the forefront of Christian ministry. After the Roman Empire made Christianity legal and then established it as the empire’s official religion in the fourth century after Christ, worship moved from house churches into elaborate, state-financed structures. Following the Roman pattern of male domination, women were pushed out of leadership roles. As a result, female leadership within the churches had almost always been subtle, behind the scenes, and accomplished through quietly influencing men who had power. Through the new societies, large numbers of women learned leadership skills and found the courage to use them (page 12).

## Session Goals

- To recall the energy and spirit of the early women’s society members and begin to link our own stories to the 150-year story of the women’s missionary organizations in the United Methodist tradition;
- introduce the study text and other resources;
- explore ways of working together respectfully as a group; and
- consider the implications of “unnamed women” and lost stories, and the significance of the concept of “home” as an expression of mission.

## Session Preparation

1. Obtain a list of the e-mails of study participants from the registrar. Contact participants to invite them to read Chapters 1 and 2 prior to the first session. Suggest that they bring paper or a notebook to use for their personal reflection or notes. Invite them to bring a photo, symbol, object, or name of someone that expresses their connection to the women’s missionary organizations. Mention that the study will include topics such as:
  - The various contexts in which mission took place in 1869, including the class, racial, and socioeconomic context of the concept of “home,”
  - the international and national work particularly as expressed through the sense of call of deaconesses and female missionaries,
  - the U.S. context and the impact of racism on mission work, and
  - individuals (“voices”) that have shaped the work, and today’s voices and perspectives on assuming responsibility for mission going forward.
2. Prepare copies of the Perspectives Statements, either by placing them on a slide or reproducing the handout (see Appendix A).
3. Photocopy and display the two time lines and list of key names for this session (see Session 1: Handout of Key Dates and Names at the end of this session).

4. Post the Purpose of this study and Session Goals on newsprint or on a slide.
5. Post proposed group covenant guidelines on newsprint.
6. Arrange a worship center with space to add symbols to the table during the session.
7. Set up a computer (and projector if you choose) to show *League of Extraordinary Methodist Women*, a short animated film (1:52 minutes) on the founding of the Woman's Foreign Missionary Society, while the participants are gathering: [youtu.be/UL-iXCJuaYU](https://youtu.be/UL-iXCJuaYU) (see Suggested Resources for tips on downloading videos). This computer (and projector) will also be used to show Segment 1 of the video celebrating United Methodist Women's 150th anniversary.
8. Optional: Prepare photocopies of Word Search #1: Mission around the World (see Appendix F).

## Scripture Focus

Luke 8:1–3: Some Women Accompany Jesus

## Text Focus

This session will focus on Chapter 1: Stepping Out of Their Places and Chapter 2: The Formational Years: Women's Work for Women in *Women United for Change*. The handout offers time lines and a list of key women discussed in these chapters.

## Gathering Time

*Welcome participants* as they arrive in the room. Invite them to explore the resource table and feel free to watch any of the Methodist women's history videos listed in the Suggest Resources while waiting for the others to arrive.

*Introduce yourself* and welcome everyone to the mission study, *Women United for Change: 150 Years in Mission* by Ellen Blue. Invite participants to read the posted passage from the study text. "Light" the battery-operated candle on the worship table to signify the beginning of the session.

## Centering Moments (5 minutes)

*Ask a volunteer to read the daily Prayer Calendar* reading aloud, if it hasn't already been used in a plenary or other worship experience that day.

## Scripture Reading

*Ask a volunteer to read the scripture focus*, Luke 8:1–3: Some Women Accompany Jesus.

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

## Song

"O Zion, Haste," UMH, no. 573

Credit: "O Zion, Haste," Words by Mary Ann Faulkner Thomson, 1894. Music by James Walch, 1875. Public domain.

## **Learning Activity 1: Introductions (20–30 minutes)**

*After thanking the group for joining in the opening worship moments, invite the participants to briefly share their names, the photo/picture, symbol, or object they brought, and why it expresses their connection to the women’s missionary organizations. Encourage identification of the picture or symbol to a name of one of United Methodist Women’s predecessor organizations or one of their leaders. Inform them that we will share the time by limiting our comments to *one minute* or *one brief sentence*.*

Place the symbols/objects on worship center:

- If room design and time allows, invite each participant to bring their object to the worship center when they have finished speaking,
- Or invite the whole group to place their symbols/objects on the worship center as they leave their seats to take a break,
- Or conduct the Centering Moments in a circle around the worship center. Each person could step forward to place their symbol/object on the worship center.
- Be mindful of participants with mobility and standing challenges. Adjust the plan accordingly.

## **Litany: The Unnamed**

*Read this litany, found in Appendix E, in call-and-response style.*

## **Break now, or after Learning Activity 2 (10–15 minutes)**

## **Learning Activity 2: Perspectives on United Methodist Women (7 minutes)**

*Share the following statements with the participants, explaining that the statements may or may not reflect their understanding of the story of United Methodist Women and its predecessor organizations. Note that this is an exercise they will do on their own.*

*Invite the participants to respond to each statement, noting whether they agree or disagree with the statement. Let them know that their responses are for their own reflection and they will not be asked to share them unless they choose to do so.*

Depending on the size of the group and the setting, there are several ways to deliver the statements:

- Read the statements aloud one at a time, allowing time for everyone to record their answers;
- Use a list on newsprint;
- Or distribute a photocopied handout on which to record their responses. (See Appendix A.)

## **Perspectives Statements**

1. United Methodist Women’s education programs are key to the organization’s member development, spiritual growth, financial support, and advocacy efforts.
2. United Methodist Women is unique in its understanding of the intersection of leadership development, spirituality, and social justice as aspects of mission.
3. Credit goes to United Methodist Women and its predecessor organizations for pushing the church forward on racial justice.

4. The fact that United Methodist Women is an independent membership organization strengthens its voice in the church on behalf of women, children, and youth.

Suggest to the group that as they move through the study, reading the study text and participating in group discussions, they will discover insights into these statements. Invite them to keep the paper with their responses for use during the last session.

**(If no break was taken previously, offer a break now before Learning Activity 3.)**

### **Learning Activity 3: Identifying the Purpose (5 minutes)**

*Summarize the Purpose of this session:* in advance post these key phrases on newsprint or a slide.

- Inspire and equip women for mission through the telling of United Methodist Women's story, legacy, and impact on behalf of women, children, and youth worldwide.
- Enhance United Methodist Women's identity.
- Show the continuity of United Methodist Women's mission resolve over the years.

*Point out the goals for this session* posted in advance on newsprint or a slide.

- Emphasize the inspiring energy and spirit of early women's society members in engaging others in the work.
- Discuss what it means to get started as a group: Identify resources and illustrate the types of learning activities you'll engage in together (e.g., discussions, reading scriptures and passages from the study text, creating a time line, singing and reciting litanies, creating visual examples).

*Point out the resources in the room. Distribute copies of the Racial Justice Time Line.* Explain that this is a helpful resource for understanding the church and secular contexts in which the missionary societies and their leaders worked.

### **Learning Activity 4: Group Covenant (5–7 minutes)**

*Create a group covenant for this study:* Suggest guidelines for ways the participants can work together as a group, for example,

Listen actively.

Share space: avoid dominating discussion.

Respect confidentiality.

Use "I" language: refrain from speaking for others.

Feel free to suggest additional ideas for guidelines, then invite the group to contribute suggestions. When the list is complete, ask the group if they are willing to be held accountable to this covenant. Lead a discussion to refine any problematic guidelines on the list.

### **Learning Activity 5: Explore the Text (10 minutes)**

Point out that the study text, *Women United for Change* by Ellen Blue, will be the major source of information for this study. Check in with participants to see if they were able to read Chapters 1 and 2 prior to this session. Invite them to share what intrigued them about Chapter 1. Then ask them to quickly thumb through that chapter. Invite quick feedback from the group: What caught their attention? What would they like to investigate further?

### **Learning Activity 6: DVD Segment 1, “Stepping Out of Their Places” (8–10 minutes)**

Play or project the first segment of *United Methodist Women: A 150-Year Legacy of Giving Our All*, a DVD celebrating the 150th anniversary of United Methodist Women.

*Comment that this DVD segment is a brief overview to introduce us to the study, starting with the early women’s missionary organizations that expanded their circles of relationships to eventually include women in mission today. Ask: What intrigued you and what would you like to know more about? Move on to Learning Activity 7.*

### **Learning Activity 7: Unnamed Women Discussion (15–20 minutes)**

*Refer to the scripture reading, Luke 8:1–3, noting the fact that there were unnamed women in this scripture. Ask for suggestions from the group as to why “many others” were not named.*

Share Paula Gunn Allen’s quote from *The Sacred Hoop*: “The root of oppression is the loss of memory.”<sup>1</sup>

*Read the following statement from the study text, adapted from a paper that author Ellen Blue presented at a 2015 conference at Methodist Theological School celebrating the upcoming 150th anniversary of United Methodist Women:*

Although we have all heard that without knowledge of the past, we keep making the same mistakes, repeating errors is by no means the most serious loss associated with ignorance of our heritage. On the contrary, the biggest loss is the opportunity to learn from the successes we’ve forgotten. We make progress and fall back, and later make the same surge of progress, thinking we are doing something new. Knowing what worked before can be a priceless gift (page 18).<sup>2</sup>

*Ask participants to reflect individually on this comment and Paula Gunn Allen’s statement, making notes as they wish. Then invite them to move into small groups of three to five people, adjusting for class size and space.*

*Suggest the following discussion points for the small groups: write them on newsprint. Allow 10–15 minutes for discussion.*

1. How does “loss of memory” contribute to oppression? How and why have women’s histories been forgotten?
2. What is meant by “forgotten successes”? Who has forgotten them?
3. What “forgotten successes” are you interested in rediscovering?

*Call the groups back together. Facilitate a discussion with the whole group on any insights from the small group discussions. Record on newsprint as needed. Draw some connections between this discussion of “forgotten successes” and content that will be covered in the next session (and beyond).*

### **Learning Activity 8: “Home” as a Mission Concept (12–15 minutes)**

*Introduce the topic of “home” by pointing out the first paragraph under the headline “The ‘True Methodist Woman’” in Chapter 2: The Formational Years. Ask participants to quickly review it:*

In the 1800s, the message that women were acceptable to God (and society) only if they exhibited the qualities of piety, purity, submissiveness, and domesticity was powerfully delivered to women in the United States. The focus on domesticity meant the idea that “a woman’s place is in the home” was hammered into women’s consciousness. Known today by those who study women’s history as the “Cult of True Womanhood,” the concept was disseminated through media such as women’s magazines

and taught in churches, primarily by means of sermons. When preachers and authors insisted that females were naturally pious and pure (and that they should constantly endeavor to be more so), it put responsibility for the spiritual state of a family on its women (page 21).<sup>3</sup>

*Divide the participants into small groups* to discuss the following questions. Mix up the participants so they are in new groups, and assign one question to each group):

1. How did the women's missionary organizations use the concept of "home" to expand the mission work?
2. How did the concept of home or the "sphere of women" preserve men's authority over women in the church?
3. How did the formation of the deaconess movement counter the idea of "True Womanhood?"
4. Submissive or subversive? How did the women respond to male power?
5. In what ways is the church dealing with gender and male authority today?

*Call the whole group back together.* Facilitate comments from the small group discussions. Invite the group to begin to identify emerging themes, strategies, and paradoxes evident in the women's organizations' stories. Record on newsprint as needed.

## **Preparation for the Next Session**

Inform the participants that the next session will cover Chapter 3: Mission around the World, as well as continuing to explore some of the content from Chapter 2: The Formational Years. Ask them to consider questions of power and leadership, the missionary societies' evolving understandings of what mission means, and connections to current work as they read the text.

Optional: Distribute Word Search #1: Mission around the World for a fun "take home" assignment (see Appendix F). Note that it contains names of women discussed in Chapter 3.

## **Closing**

*Thank participants. Close with the following prayer:*

God of our history. God of our listening and learning. We have stories to discover. We have stories to tell. We have stories to preserve. We have stories to unmask us. Our own stories are enriched by hearing and listening to others . . . stories from decades past and from voices today. Your Word weaves through and around all our stories. For that we are grateful. Amen.

## **Endnotes**

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1. Paula Gunn Allen, *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston: Beacon Press, 1992), 13–15, as cited in Gloria Steinem, *My Life on the Road* (New York: Random House, 2015), 225–26 and in Ellen Blue, "Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets," *Methodist History* 55, nos. 1 and 2 (October 2016/January 2017), 29.
  2. Blue, "Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets," 19.
  3. Barbara Welter, "The Cult of True Womanhood: 1820–1860," *American Quarterly* 18 (1966): 151–74, as cited in Ellen Blue, *Women United for Change*, 21.



## Session 1: Handout of Key Dates and Names

### Time Line of Predecessor Organizations

1869–1939	Woman’s Foreign Missionary Society (Methodist Episcopal Church)
1875	Woman’s Missionary Association (United Brethren in Christ)
1878–1910	Woman’s Foreign Missionary Society (Methodist Episcopal Church, South)
1879–1928	Woman’s Foreign Missionary Society (Methodist Protestant Church)
1880–1939	Woman’s Home Missionary Society (Methodist Episcopal Church)
1884	Woman’s Missionary Society Christian Service Guild (Evangelical Association)
1888	Methodist Episcopal Church deaconess program
1888	Five Methodist Episcopal women elected to General Conference but not seated
1888	Methodist Protestant Church grants voting rights to women
1890–1910	Woman’s Home Missionary Society (Methodist Episcopal Church, South)
1891	Woman’s Home and Foreign Missionary Society (United Evangelical Church)
1891	Woman’s Missionary Society (Evangelical Association)
1893	United Brethren in Christ grants voting rights to women
1893–1928	Woman’s Home Missionary Society (Methodist Protestant Church)
1897	United Brethren in Christ approves deaconess program
1900	Methodist Episcopal Church approves women to be seated as delegates to General Conference
1902	Methodist Episcopal Church, South, approves deaconess program
1903	Evangelical Association approves deaconess program
1904	Women are first seated at Methodist Episcopal General Conference
1908	Methodist Protestant Church approves deaconess program
1921–1972	Wesleyan Service Guild (Methodist Episcopal Church)

(continued)

## Time Line: Women's Missionary Society Magazines

1841–1877	<i>Ladies' Repository</i> (Methodist Episcopal Church) published by men
1869–1896	<i>Heathen Woman's Friend</i> (Methodist Episcopal Church, Woman's Foreign Missionary Society) later renamed <i>Woman's Missionary Friend</i> (1896–1940)
1884–1940	<i>Woman's Home Missions</i> (Methodist Episcopal Church)
1880–1910	<i>Woman's Missionary Advocate</i> (Methodist Episcopal Church, South)
1892–1910	<i>Our Homes</i> (Methodist Episcopal Church, South); later merged with men's journal to become <i>The Missionary Voice</i> (1911–1932)
1882–1917	<i>Woman's Evangel</i> (United Brethren Church)
1885–1924	<i>The Woman's Missionary Record</i> (Methodist Protestant Church)
1886–1922	<i>Missionary Messenger</i> (Evangelical Association)
1892–1922	<i>Missionary Tidings</i> (United Evangelical Church)
1922–1946	<i>The Evangelical Missionary World</i> (Evangelical Church)
1940–1968	<i>The Methodist Women</i> (The Methodist Church)
1947–1968	<i>World Evangel</i> (Evangelical United Brethren)
1968	<b>response</b> (United Methodist Women, The United Methodist Church)

## Key Names from Chapters 1 and 2

Mrs. S. P. Remer	Mary Werlein	Frances Willard
Ida B. Wells-Barnett	Belle Harris Bennett	Jennie Hartzell
Mrs. William (Clementina) Butler	Isabella Thoburn	Lizzie Hoffman
Mrs. Edwin W. (Lois) Parker	Clara Swain	Ella Yost
Lucy Rider Meyer	Jane Bancroft Robinson	Dixie Malissa Riley
Eliza Davis	Lucy Webb Hayes	Lizzie Van Kirk
Minerva Strawman	Lizzie Guthrie	Amanda Rippey
Mary E. Poindexter	Rowena Howard	Martha Jane Joiner
Martha Drummer	Anna Hall	Mrs. M. C. Mason
Angie Newman	Mary Clark Nind	Willa Player
Susie Jones	Harriet Brittan	



# Session 2: God's Call to Mission

## A Passage from the Study Text

*Post this excerpt from Women United for Change on newsprint or a slide to help participants focus their minds and hearts on the topic for this session.*

The call to go abroad and be a missionary in a foreign land was one that only a few could answer. However, the call to *support* those women who went was one to which many, many women could say yes. Donating pennies and nickels they had saved from their household funds, praying daily by name for the people who were in the field, and attending society and committee meetings where they strategized about how to help women and children in other countries were doable things—and the women did them! (page 48)

## Session Goals

- Explore the emergence of international work within the nineteenth- and early-twentieth-century context in the areas of healing, education, social change, peace, and international relations;
- learn about the sense of call experienced by leaders and members, and its relationship to mutuality in mission; and
- reflect on how your own journey fits into the larger mission story.

## Session Preparation

1. Add dates and names to the Women in Mission Time Line: Our Shared History. Prepare space on the time line for participants to add benchmarks in their story as it relates to the women's missionary stories.
2. Provide paper, index cards, or large sticky notes on which participants can write events to add to the time line. Also provide a means to attach participants' stories to the time line (binder clips, tape, glue, string, a stapler).
3. Photocopy and display the time line and list of key names for this session (see Session 2: Handout of Key Dates and Names at the end of this session).
4. Post the Purpose of this study and Session Goals on newsprint or on a slide.
5. Post the group covenant guidelines on newsprint.
6. Refresh the worship center.
7. Plan how to set up seating for the structured discussion in Learning Activity 3.
8. Set up a computer (and projector if you choose) to show the Segment 2 of the video celebrating United Methodist Women's 150th anniversary.
9. In preparation for Session 3, privately select a participant to help you in the Closed Door Simulation at the beginning of Session 3.
10. Optional: Make photocopies of Word Search #2: Mission at Home (see Appendix F), if using.

## Scripture Focus

Luke 13:10–17: Jesus Heals a Crippled Women

## Text Focus

This session will focus on Chapter 3: Mission around the World and also continue the exploration of Chapter 2: The Formational Years: Women's Work for Women in *Women United for Change*. The handout offers key dates and a list of key women discussed in Chapter 3.

## Gathering Time

*Welcome participants as they arrive in the room.* Encourage them to look at any new dates or names added to the Women in Mission Time: Our Shared History, explore the resource table, read the posted passage from the study text, and feel free to watch any of the Methodist Women history videos listed in the Suggested Resources.

*When everyone has arrived,* invite the participants to join you in the Centering Moments. “Light” the battery-operated candle on the worship table to signify the beginning of the session.

## Centering Moments (3–5 minutes)

*Ask a volunteer to read the daily Prayer Calendar* reading aloud, if it hasn't already been used in a plenary or other worship experience that day.

## Bible Study (20–25 minutes)

*Ask a volunteer to read the scripture focus,* Luke 13:10–17: Jesus Heals a Crippled Woman.

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

*Invite the participants to break into pairs or triads,* allowing 10–15 minutes for them to explore the follow questions: write them on newsprint. Invite them to first reflect individually for several minutes, and then discuss the questions in twos or threes.

- What action words got your attention when you heard this passage today?
- How might this scripture have influenced the early members and leaders of the missionary societies?
- In what ways does the scripture illustrate attributes of the women's mission organizations, or not?
- Why is this a significant scripture for a faith-based women's organization?

*Call the pairs or triads back together and take 10 minutes to facilitate feedback from the small group discussions. Record key points on newsprint. Point out connections such as:*

- Early missionary societies identification with Jesus' healing ministries
- Expanding concepts of mission to include "healing" as part of the acceptable "home" attribute of mission
- Ask: What were some of the early foreign missionary societies' healing ministries? Name some key players.

*Add any important dates or names to the time line.*

## **Song**

*Sing one of the following hymns to close the Bible study discussion:*

"Women in the Night," UMH, no. 274 (This hymn by Brian Wren is one of the few that acknowledges the women around Jesus and the inclusiveness of this ministry. The second stanza speaks specifically to the scripture focus for this session.)

or

"The Voice of God Is Calling," UMH, no. 436 (Written by John Haynes Holmes in 1913, this hymn reflects the urgent sense of call that infused the missionary movement at the turn of the twentieth century, but avoids the more dominant imperialistic language and images of the era.)

Credits: "Women in the Night (Haiz)." Words by Brian A. Wren, ©1983, ©1995 Hope Publishing Company. Music by Charles H. Webb, ©1989 The United Methodist Publishing House. Used with permission under CCLI License #11221925. All rights reserved; "The Voice of God Is Calling." Words by John Haynes Holmes, 1913 (Isaiah 6:8). Music ("Meirionydd") by William Lloyd, 1840. Public domain.

## **Learning Activity 1: DVD Segment 2, "God's Call to Mission" (8–10 minutes)**

Play or project the second segment of *United Methodist Women: A 150-Year Legacy of Giving Our All*, which shows the impact of early missionary efforts; let's see how these stories speak to our time.

*After you've shown the video, ask:*

- Were you aware of the impact of this early work that continues until today?
- The segment talks about interconnecting circles. How do you see this taking place in the organization today?

## **Learning Activity 2: My Story on the Time Line (25–30 minutes)**

*Invite participants to individually sketch out their personal story in time line form, as it relates to their connection to the women's missionary work. Allow 10 minutes for this exercise, encouraging them with the following instructions:*

- *Encourage drawing or sketching*, which will expand their thinking as compared to writing a paragraph or list. Assure them that this exercise is designed for their own reflection, but inform them that they will be invited to add their story to the time line displayed in the room if they like.
- *Ask them to think about points of deeper connection and relationship*—a time when they felt connected to the mission work—and not a chronology of their leadership positions or roles. For example, a connection or relationship might be a family member who took them to mission meetings or events as a child; an experience with a missionary, deaconess, or

home missionary; a story told by their family or friends; or a significant event or incident that changed their perspective on mission work. (Other examples might include hearing stories of mission work as a child, understanding one's own agency as a leader in an organization, when mission work contributed to your family joining the church or becoming Christian.)

- *If a participant does not feel a connection or cannot name a specific incident*, suggest that they reflect on what prompted them to select this mission study or think about a question or questions they might have about the history of the mission organizations, then use these insights or questions to connect to their own faith story.

*Call participants back together* when most of their personal time lines are complete.

*Share in small groups*: Invite participants to gather in small groups of three to five people and allow 10 minutes for them to each share an insight from their time line story. In addition to their own personal experience and knowledge, invite them to use the *Racial Justice Time Line* booklet, the study text, or other resources as they discuss the following questions:

1. What events were occurring “in the world” and in the church at the time of your personal time line story?
2. How did these events influence your own story? In what ways is there evidence of privilege, mutuality, discrimination, or racism in your story? How did you (and your family or community) benefit or not benefit?
3. How has the emphasis of the women's missionary organizations on health care/healing, education, peace work, and international understanding influenced your experience?

*Allow 5–10 minutes for everyone to add their personal stories to the time line*: When a group has finished their conversation, they may add their stories to the Women in Mission Time Line: Our Shared History. Contributions can be a brief summary statement, key words, or a drawing about their story—whatever demonstrates a point of deeper connection. If needed, participants can add dates and events to the time line.

**Break** (5–10 minutes)

## **Song**

*Call the group back together through music*: “The Summons,” TFWS, no. 2130.

Credit: “The Summons (Kelvingrove).” Words: John Bell ©1987 WGRG Iona Community, Glasgow, Scotland, G2, 3DH. Used with permission under CCLI License #11221925. All rights reserved. Music: public domain.

## **Learning Activity 3: Call, Commitment, and Mutuality** (30 minutes)

*Structured conversation*: From the study text share this quote from Chapter 3, “I give five dollars and myself.” Ask when was the last time you found such a note in the offering plate (if you are an offering counter), or when was the last time you placed such a note in the offering plate? If needed, share this paragraph:

Mary McClellan Lambuth (1832–1904) . . . moved to Mississippi as a young woman to be a governess for the Lambuth family. She married James W. Lambuth, and during their engagement, she put a note in the offering plate at annual conference that said, “I give five dollars and myself for work in China.”<sup>1</sup> James was also called to the mission field, and they left for Asia after they were married (page 48).

*Recall several women's stories in Chapters 2 and 3 about being called to mission, for example,*

Lizzie Hoffman	Mary Clark Nind
Belle Harris Bennett	Mary McClellen Lambuth

*Allow a moment for participants to recall or find the stories in the text.*

*Ask participants to think about what being “called to mission” means to them.*

*Invite five or six participants to form a circle of chairs, up front or in the middle of the larger group. Explain that the group is in the “fishbowl” and will discuss the nature of “call.” The rest of the participants are to listen, take notes if desired, and if they want to join the discussion (e.g., to offer another viewpoint), they can tap someone on the shoulder who is in the circle and change places.*

*Suggest these discussion questions:*

- How do you understand the concept of being “called to mission”?
- How do you think the women of the early missionary organizations understood “call?”
- How is the sense of call the same today? Or not? Why?
- How does one’s understanding of “call” inform how one carries out leadership in the church?

*Observe the energy of the discussion and general participation.* If no one comes forward, time can be called, and roles changed: select five or six others to replace those in the fishbowl circle and continue the discussion. Watch the time to make sure you leave adequate time to debrief and close.

*Debrief the discussion:*

- How was the discussion? What did you learn from it?
- How did this exercise help us in listening to different perspectives and sharing our ideas? (For example, how did your understanding of who is “called” change?)
- How is listening and sharing various perspectives important as we explore the context of the historical stories and our own stories today? Is our understanding of mission today different? How? How does that affect our understanding of “call”?

**Note to facilitators:** Listen for examples of how different participants’ worldviews are evident in their understanding of “call” in relationship to others and the world. Ask yourself the following questions:

- Is it a call that undergirds a unilateral and authoritarian relationship style, or a call that invites mutuality, partnership, and collective leadership?
- How would this influence how mission is carried out?
- As necessary, point out the following:
  1. The early women’s missionary societies transferred the leadership of schools and hospitals to indigenous women (Isabella Thoburn College and Ewha University);
  2. early leaders shared tasks (e. g., copying minutes, writing to members) that expanded their involvement; and
  3. ongoing member and leadership development at all levels of the organization empowered women in leadership, knowledge of global needs, and understanding of God’s imperatives that continue to this day.

4. United Methodist Women's engagement in participatory learning in workshops, seminars, and Mission u also shows commitment to shared leadership, learning, spiritual growth, and justice education; and
5. United Methodist Women's Regional Missionary Initiative and partnership with National Mission Institutions expresses mutuality in mission.

*Bring closure.* Summarize the discussion as needed.

### **Litany: A Poem for the Unbending**

*Read this litany, found in Appendix E. The lines and verses can be divided among individual or multiple voices.*

### **Preparation for the Next Session**

Point out that the next session will focus on Chapter 4: Mission at Home, but read Chapter 5: Women's Voices, Women's Lives, too. Invite participants to browse United Methodist Women's website ([unitedmethodistwomen.org](http://unitedmethodistwomen.org)) or **response** magazine as well as Appendix D for contemporary voices in mission, mission needs, and contexts.

Optional: Distribute copies of Word Search #2: Mission at Home for a fun "take home" assignment. Note that it contains names of women discussed in Chapter 4.

### **Closing Song**

*Sing one of the following hymns:* "Sent Out in Jesus' Name," TFWS, no. 2184  
or

"We Are Called," TFWS, no. 2172.

Credits: "Sent Out in Jesus' Name/Enviado Soy de Dios." Words: Anonymous. Translation by Jorge E. Maldonado. Arr. by: Carmen Pena. Words: ©1991 Abingdon Press. Music: ©1996 Abingdon Press. Used with permission under CCLI License #11221925. All rights reserved; "We Are Called." Words and Music by David Haas. Tune: ©1988 Gia Publications, Inc. Text: ©1988 Gia Publications, Inc. All rights reserved. Used with permission under OneLicense A-709087.

### **Endnotes**

- 
- 1 . Robert W. Sledge, *"Five Dollars and Myself": The History of Mission of the Methodist Episcopal Church, South, 1845–1939* (New York: General Board of Global Ministries, 2005) as cited in Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 48.
  2. Bible Women Program (January 28, 2014). Retrieved from [unitedmethodistwomen.org/what-we-do/global/bible-women](http://unitedmethodistwomen.org/what-we-do/global/bible-women).

## Session 2: Handout of Key Dates and Names

For key dates, refer to the Time Line of Predecessor Organizations in the Session 1 handout.

### Key Names from Chapter 3: Mission around the World

Susan Bauernfeind	Laura Mauk	Lois Kramer
Mary McLanachan	William Elizabeth Harding	Mary McClellan Lambuth
Mrs. S. C. Trueheart	Nora Lambuth Park	Margarita Park
Emma Hasenpflug Dubs	Marie Hasenpflug	Mary Clarke Nind
Mabel Howell	Maria Brown	Mary Porter
Sarah and Beulah Woolston	Dr. Clara Swain	Dr. Sigourney Trask
Hu King Eng	Gertrude Howe	Shih Mei-yu (Dr. Mary Stone)
K'ang Cheng (Dr. Ida Kahn)	Dr. Alvira Baez	Mary Fletcher Scranton
Lulu E. Frey	Helen Kim	Alice Rebecca Appenzeller
Ruth Lowell McBride	Mabel Lossing Jones	Esther Megill
Madam Ella Gulama	Madam Honoria Bailor-Caulker	Lucy B. Caulker
Dr. Marietta Hatfield	Dr. Mary C. Archer	Ella M. Scherick
Dr. Mabel Silver	Eleanor Warne	



# Session 3: Crossing Boundaries at Home

## A Passage from the Study Text

*Post this excerpt from Women United for Change on newsprint or a slide to help participants focus their minds and hearts on the topic for this session.*

Thus, the women who funded parsonages on the frontier had been taught that to “civilize” and Christianize indigenous people was to be a force for good. It took time for the church to recognize that not everything it did with good intentions was actually doing good. United Methodist Women has published resources to help members reflect on the ways that some well-intentioned work in the nineteenth century damaged many of God’s people. . . .

While some of the church’s stances and actions certainly deserve critique, women in the United Methodist tradition worked hard to make life better for people in frontier communities. Because they dared to step outside the place that society had assigned to them, they brought health care and education across the continent. In doing so, they carved out space for women’s leadership in church and in society (page 68).

## Session Goals

- Name and describe the context, commitment, and challenges to the mission work at home;
- analyze the impact of racism in church and society;
- compare historical and current mission contexts and relationships; and
- learn from voices in mission today.

## Session Preparation

1. Prepare a “Room closed to women’s missionary history study” note to post on the classroom door for the Closed Door Simulation. Remind the participant you selected at the end of the previous session to arrive in advance to help ensure that the other participants don’t leave after they’ve read the note.
2. Add dates, events, and names to the Women in Mission Time Line: Our Shared History as needed.
3. Photocopy and display the time line and the list of key names for this session (see Session 3: Handout of Key Dates and Names at the end of this session).
4. Post the Purpose of this study and Session Goals on newsprint or on a slide.
5. Post the group covenant guidelines on newsprint.
6. Refresh the worship center.
7. Set up a computer (and projector if you choose) to show Segment 3 of the video celebrating United Methodist Women’s 150th anniversary.
8. Prepare a slide or photocopies of the litany (see Appendix E), if using.
9. Write the Learning Activity 3 topics on index cards or other paper. Post the questions for this activity on newsprint or a slide.



## Scripture Focus

Luke 18:1–8: The Parable of the Widow and the Unjust Judge

## Text Focus

This session will focus on Chapter 4: Mission at Home and Chapter 5: Women’s Voices, Women’s Lives in *Women United for Change*. The handout offers a time line and a list of key women discussed in these chapters.

## Gathering Time: Closed Door Simulation

*Ahead of the session, post the note:* “Room closed to women’s missionary history study.” Once your prearranged volunteer has arrived—to encourage participants not to leave after they read the note—go inside the classroom.

*When it sounds like most of the participants have arrived, open the door* and invite them into the classroom. Respond as needed to immediate comments about the experience. Remind them that this closed door mirrors the experience of our foremothers—either a literal locked door (as faced by the women of the nascent MEC’s Woman’s Foreign Missionary Society in Boston in 1869), restrictions on women speaking in public, or women’s organizations being voted out of existence.

*Invite comments* on how the participants felt about being locked out. Make connections to this session’s text focus.

## Centering Moments

*Center the group with the daily Prayer Calendar reading*, if it hasn’t already been used in another context that day.

## Bible Study (15–20 minutes)

*Ask a volunteer to read the scripture focus*, Luke 18:1–8: The Parable of the Widow and the Unjust Judge.

Then Jesus told them a parable about their need to pray always and not to lose heart. He said, “In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’ For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’” And the Lord said, “Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

*Invite any comments on the scripture.* Discussion prompters might include:

- Who are the actors or characters in this parable? Their roles and attributes?
- For whom and for what is the widow praying?
- How might we see this parable in relationship to the stories of our foremothers in the mission organizations?

*Bring closure*, summarizing the discussion as needed, then invite participants to join in the litany.

## **Litany: Persistence**

*Read this litany, found in Appendix E, in call-and-response style.*

### **Learning Activity 1: Checking In (5–10 minutes)**

*Check in with participants*, clarifying insights or doing necessary review of content from the first two sessions. Ask them: What has been surprising? Interesting? Is there a story that intrigued them? Offer or draw out clarifications and synthesis as needed. Segue to the DVD.

### **Learning Activity 2: DVD Segment 3, “Crossing Boundaries at Home” (8–10 minutes)**

Play or project the third segment of *United Methodist Women: A 150-Year Legacy of Giving Our All*, which talks about the challenges women experienced in the United States.

*After you’ve shown the video*, ask:

- What surprised you in this segment?
- Were there any images that struck you or stood out for you?

### **Learning Activity 3: Places of Resistance and Persistence (30 minutes)**

*Depending on the number of small groups*, select topics from the following list and give one topic to each group.

*Give one of the prepared index cards with a topic listed below to each of the small groups.*

- Anti-lynching movement
- Racial relations committees
- Central Jurisdiction
- Charter of Racial Justice Policies
- Bethlehem Centers and Wesley Houses
- Bureau of Colored Deaconess Work

The topics offer participants the opportunity to discover the context, ambiguities, tensions, and conflicts in striving for racial justice in the church and in society.

*Point out the following discussion questions, posted on newsprint or a slide.* Encourage participants to use chapter 4 of the mission study text, **response** magazine, the *Racial Justice Time Line*, and any other resources in the room to respond to the questions. They may also search on their electronic devices for information if desired (remind participants to share with those who don’t have a smart phone or tablet).

1. What was at issue for the women’s organization and their leaders? How did they resist and/or persist?
2. What was the context?
3. Which decade(s) and/specific dates?
4. What ambiguities and conflicts were present?
5. Who were some of the key players?
6. Which predecessor organization?
7. What is the impact of the event, decision, or movement for us today?

*Let the small groups know that they will be sharing some of their discoveries with the whole group. Some ideas of how they can share their learning are listed below. The discussion questions above should guide their presentation.*

- Present a verbal summary.
- Create a newspaper front page and headline.
- Write a (mock) 140-character tweet or a Facebook post.
- Present a role play or interview of the story's key players.
- Create a song, poem, or rap.
- Draw an editorial cartoon.
- Act out the topic in a brief vignette.

*Suggest that they work for 15–20 minutes then take a short break. When the time period is up, check with the groups to see if they need more time.*

*Use the remaining 10–15 minutes for the small groups to report their findings. Invite each small group or their spokespersons forward to share their presentation. Determine the order according to the date(s) associated with each topic. Facilitate as needed, connecting the presentations to current context and impact.*

#### **Learning Activity 4: Women Organizing for Mission in the Twenty-First Century** (15–20 minutes)

*Create a panel of voices based on Appendix D: Voices Today. Ask for six volunteers to share the stories of the women from Appendix D, listed below, plus a volunteer to moderate the panel.*

Patsy Eyachabbe	Tupouseini Manumatavai Kelemeni
Carmen Francesco	Grace Okerson
Cindy Johnson	Yvette Kim Richards

*Include an international voice as well. Select a story found in **response** or on United Methodist Women's website; see especially the stories of the following Regional Missionaries found at **unitedmethodistwomen.org/missionaries**.*

Catherine Akale	Finda Quiwa
Emma Cantor	Serna Samuel
Hikari Chang	Elmira Sellu
Grace Musuka	Andrea Reily Rocha Soares

*Or, ask if any participants have a National Mission Institution in their conference and/or have served on the board of one of the institutions. As time permits invite them to share an overview of the current program, who is served, and how the ministry started. See **unitedmethodistwomen.org/nmi** for details. Or invite this participant or another resource person to join the panel or to be interviewed.*

*Here are some possible questions to pose to the panel of voices or to use when interviewing a National Mission Institution resource person:*

- How did you become involved in United Methodist Women?
- How is your work an outgrowth of the early women's missionary society efforts?
- How are you engaged in mission today?
- What do you think is the mission call for United Methodist Women today as we look to the future? How and why do we still need to persist?

Invite all participants to contribute to the panel conversation as time allows. Bring to a close.

## **Preparation for the Next Session**

Tell participants that the final session will focus on Chapter 6 and Appendices B and C.

## **Closing Song**

"Lord, Whose Love Through Humble Service," UMH, no. 581

Credit: "Lord, Whose Love Through Humble Service/Beach Spring." Music: B.F. White, 1844. Words: Albert F. Bayly. ©1988 Oxford University Press. Used with permission under CCLI License #11221925. Harm: Ronald A. Nelson/Lutheran Book of Worship. ©1978, 1985 Augsburg Fortress. All rights reserved. Used with permission under OneLicense A-709087.

## **Closing Prayer**

Limitless God, we still create boundaries to cross here at home and around the world. But we are called to provide radical welcome and to live into radical discipleship. We are called to listen, hear one another's stories, respect each other's identities, and value our differences. We are strengthened by the gift of relationship and expanding circles. Commit us then to building that community of God's people that we are to become.

### Session 3: Handout of Key Dates and Names

#### Time Line for Chapters 4 and 5

1848	Women's rights convention in Seneca Falls, New York, launched women's suffrage movement
1874	Woman's Christian Temperance Union (WCTU) formed
1880s	Lobbying for laity rights for women gained momentum
1890s	Emphasis on immigration work Settlement house movement gained momentum
1895	First U.S. hospital founded by Methodist women
1920s	Focus on racial relations work
1930	Association of Southern Women for the Prevention of Lynching formed
1939	Central Jurisdiction formed
1940	Central Jurisdiction Woman's Society of Christian Service (WSCS) organized
1951	Pauli Murray's <i>States' Rights on Race and Color</i> published by the Methodist's Woman's Division
1952	"Charter of Racial Policies" adopted by Woman's Division
1968	Theressa Hoover hired as chief executive of the Women's Division of the General Board of Global Ministries of The United Methodist Church

(continued)

## Key Names from Chapters 4 and 5

Frances Merritt	Ruth Hall	Charlotte Arnold
Emeline Welsh	Myra Bowman	Lydia Patterson
Florence Gunn	Lydia B. Rice	Alice Judy
Bertha Rell	Deaconess Isabelle Horton	Lucinda Helm
Elvira Beach Carré	Jane Addams	Ellen Gates Starr
Alma Mathews	Deaconess Rhoda Dragoo	Joyce Sohl
Tochie MacDonell	Belle Bennett	Ellen Haskin
Mabel Howell	Frances Willard	Charlotte Hawkins Brown
Carrie Parks Johnson	Margaret Washington	Ruth Carter
Dr. Mary McLeod Bethune	Margaret Davis Bowen	Ida B. Wells-Barnett
Pauli Murray	Jessie Daniel Ames	Mary Richards Hough
Mrs. J. S. Stamm	Thelma Stevens	Maria Layng Gibson
Mary McLanachan	Theressa Hoover	Clotilde Falcón de Náñez
Mary E. Sato Takamine	Gladys Fuentes	Marion Lela Norris
Toki Nakasone Akamine	May C. Chun	Josephine Wildcat Bigler
Sarah A. Dickey	Maxine Wildcat Barnett	

# Session 4: Voices in Mission Today

## A Passage from the Study Text

*Post this excerpt from Women United for Change on newsprint or a slide to help participants focus their minds and hearts on the topic for this session.*

However, nearly a half century later, in 2012, United Methodist Women did find it advantageous to become an autonomous body, a move that among other things positions the group to weather any structural changes that might occur at the 2020 General Conference. As [Theresa] Hoover wrote, “In the present situation as for centuries past, women’s power is never sure, and growth in human inclusiveness is never cheap”<sup>1</sup> (page 113).

## Session Goals

- Analyze pivotal decisions or actions of the women’s missionary societies that contributed to the legacy of the organizations and the church;
- examine ways in which women’s voices are heard or not heard today; and
- reflect and commit to vision and action for women organized for mission in the twenty-first century.

## Session Preparation

1. Make any additions to the worship center. Include photos of mission voices and places of today, e.g., pictures of United Methodist Women’s Regional Missionaries, deaconesses, members, and current mission places.
2. Add any necessary dates or “concepts of mission” to the Women in Mission Time Line: Our Shared History as needed.
3. Photocopy and display the time line and list of key names for this session (see Session 4: Handout of Key Dates and Names at the end of this session).
4. Post the study and session goals on newsprint or on a slide.
5. Post the group covenant guidelines on newsprint.
6. Prepare newsprint or a slide with discussion questions for Learning Activity 1.
7. Set up a computer (and projector if you choose) to show Segment 4 of the video celebrating United Methodist Women’s 150th anniversary.

## Scripture Focus

Matthew 14:13–21: Feeding the Five Thousand

## Text Focus

This session will focus on Chapter 5: Women’s Voices, Women’s Lives and Chapter 6: United Methodist Women—Better Together! in *Women United for Change*. The handout offers a time line and a list of key women discussed in Chapter 6. (For a time line and key women from Chapter 5, refer back to the Session 3 handout.)

## Gathering Time

*Welcome participants* as they arrive in the room. Invite them to check out the additions to the Women in Mission Time Line: Our Shared History on the wall and list of key dates and names for this session, read the posted passage from the study text, and take a look at the photos of mission voices and places of today that have been added to the worship table.

## Centering Moments (5–8 minutes)

*Ask a volunteer to read the daily Prayer Calendar* reading aloud, if it hasn't already been used in a plenary or other worship experience that day. "Light" the battery-operated candle.

## Bible Study: Not Counting Women and Children (15 minutes)

*Ask a volunteer to read the scripture focus, Matthew 14:13–21: Feeding the Five Thousand*

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

*Lead into this Biblical passage* by focusing on verse 21, "And those who ate were about five thousand men, besides women and children."

*Invite reflection on the significance of this verse:*

- Some commentaries suggest that the women were key to the feeding of the five thousand through the sharing of food that they had brought with them. For example, you could share an excerpt from Chapter 1 in Megan McKenna's *Not Counting Women and Children: Neglected Stories from the Bible* (Maryknoll, NY: Orbis Books, 1994).
- The women and children are mentioned in passing in Matthew's story, but they are not counted. What difference would it make if the women were counted?
- How are women counted today—for example, in research studies and economic calculations (e.g., women's work)? Where are they not counted, or not included fully? Which women are most likely not to be counted? How are gender justice, racism, income inequality, and maternal health, for example, factors in who is counted?
- Thinking about who is counted and not counted, what is the significance of United Methodist Women as a women's mission organization on behalf of women, children, and youth in the twenty-first century?



## Prayer

*Bring closure to the Bible Study by offering this prayer, expressed through the words of Theresa Hoover:*

We want to be catalysts for the continued humanization of God's world, mobilizers of the resources of women, creators of new arenas for their participation throughout the Church and world, and in coalition with other women's groups, with youth, and with people of color, to be reconcilers in all the rough places.<sup>2</sup>

## Learning Activity 1: Mission History Minutes (30–40 minutes)

*Prompt thinking for this exercise by asking participants to call out what they think are some of the crucial decisions that have been made by the women's missionary organizations. If needed, refer also to Appendix B as a discussion prompter. Transition to Round 1.*

*Round 1: Present the following set of questions on newsprint or a slide:*

- In your opinion what was the most pivotal decision or action that the women's missionary organizations made that still has impact today? Why and to what effect?

*Ask participants to form two lines facing one another:* The participants should be paired up, standing face-to-face with a partner.

*Assign one side of the line to be the interviewers and the other side to be the responders for the Mission History Minutes (2-minute interviews).* Allow 2 minutes for each pair to discuss the selected questions, keeping their assigned interviewer and responder roles. After 2 minutes, ask those in the interviewer line to take one step to the left or right, as you determine, to stand in front of another person.

*Continue the exercise with the new interviewers and responders.* Call time after 2 minutes. Ask the interviewers to again step in the same direction to talk to a new person. Continue as time and group energy permits, until the interviewers have listened to three to five different opinions (about 10 minutes total). Tell the group that it's time to move on to Round 2.

*Round 2: Share the second set of questions on newsprint or a slide:*

- What was a crucial decision that was made by others (e.g., General Conference, a board) that influenced the work and impact of the women's missionary organizations? Why and how?

*Ask the current interviewer to move one step in the same direction that you selected, but then ask the interviewer and responder to switch roles.*

*Follow the same 2-minute time pattern and movements* until participants have experienced three to five interviews. (Allow 10 minutes for this).

*Call the group back together* and invite feedback on the paired discussions (allow 10–15 minutes). Prompting questions might include:

- What were some of the topics (crucial decisions) you discussed? (Refer to Appendix B: Decisions that Brought About Change and Appendix C: Part 1: Bold Vision.) For example,
  - Barbara Campbell talks about the impact of education internationally, nationally, and within the membership of the women's organizations. Are any of these educational efforts more important than the others? Why? How has the education aspect of mission evolved over the decades?

- o Personal growth and commitment is stressed by Ruth Daugherty and the importance of membership connection with each other and places of mission. How does Ruth's perspective speak to the uniqueness of United Methodist Women as a mission organization?
- o General church decisions have shaped the mission and structure of the women's missionary organizations. Joyce Sohl talks about reconnecting internationally after the women's missionary work in The Methodist Church was limited by General Conference in 1964. How did that complicate or streamline the women's mission efforts? What changes have taken place to recover some of the direct involvement in mission today?
- o Thalia Matherson and Josephine Deere highlight the impact of mission studies on their personal experience and the witness of the church. How do the mission education programs of United Methodist Women express United Methodist Women's unique understanding of mission? Are inclusion and diversity essential to mission? Why and how?

## **Learning Activity 2: DVD Segment 4, "Voices in Mission Today" (8–10 minutes)**

Play or project the fourth segment of *United Methodist Women: A 150-Year Legacy of Giving Our All*, a DVD celebrating the 150th anniversary of United Methodist Women.

- What are some of the challenges for United Methodist Women today? Read Appendix C: Part 2: The Power of Bold. At the 2018 national Assembly, United Methodist Women's general secretary Harriett Jane Olson issued a call for United Methodist Women to be "bold." What did she mean by that?
- What is the call for United Methodist Women today? How must United Methodist Women be vigilant? What might be your personal role in claiming the future of the organization?

Bring closure and invite participants to join in a litany.

## **Litany: A Responsive Reading of the Purpose Statements**

*This litany, found in Appendix E, is based on the purpose statements of the predecessor organizations and the current Purpose statement of United Methodist Women. You might want to use six readers who join together one by one until they form the "many voices" at the close of the litany.*

## **Song**

*Choose one of the following hymns to sing.* Note that the first song was commissioned for United Methodist Women's 1973 Assembly and is among the first hymns to use inclusive and expansive language.

"Many Gifts One Spirit," UMH, no. 114

or

"What Gift Can We Bring?" UMH, no. 87

Credits: "Many Gifts, One Spirit." ©Al Carmines. Used with permission. All rights reserved; "What Gift Can We Bring? (Anniversary Song)." Words and music by Jane M. Marshall. ©1982 Hope Publishing Company. Used with permission under CCLI License #11221925. All rights reserved.

## **Break (5–10 minutes)**

### **Learning Activity 3: Recall Your Perspective Statements (15 minutes)**

*Invite participants to look again at the statements they responded to in Session 1 and their responses. Divide into small groups and discuss the following questions:*

- Have I changed my mind about any of the statements? How? Why or why not?
- Are there other statements you would add to this list? Explain.

*Return to the whole group. Check to see if there are any insights the small groups need to share with the larger group.*

### **Learning Activity 4: Closing (20–25 minutes)**

*Introduce this section by recalling the earlier discussion on “not counting women and children.” Also point to Ellen Blue’s observations in the study about “forgotten successes,” which highlight the need for women to be “counted,” their contributions valued, and their perspectives shared.*

Comment that the necessity for us to be “counted” is more than census taking or member recognition, but rather an overarching call for us, as United Methodist Women, today in the twenty-first century. As stated in Esther 4:14, “Who knows? Perhaps you have come to royal dignity for just such a time as this.”

*Invite participants to spend a few minutes in individual reflection, asking what is the call for United Methodist Women today? What is the call for you individually as part of this movement?*

*And what do you imagine for the future?* Now that we have explored the story of the women’s mission organizations, what difference does it make? What is next? What does this mission study call us to do? What meaning and insights for the future does this study raise in you?

*Invite participants to focus on a vision and a commitment for United Methodist Women’s “next 150 years.” Ask: How do you imagine United Methodist Women will build on its legacy and continue to be the voice of women in mission within the United Methodist Church and beyond? How will you be a part of this movement?*

Allow time (5–10 minutes) for further reflection and for creating an image, if desired. To stimulate reflection and imagination, a tactile activity can be included in this segment. For example,

- Modeling clay, pipe cleaners, fabric, or flexible creative toys
- Paper and drawing tools
- Personal playlists (with ear phones) to aid reflection
- Other objects, pictures, materials as available

*Invite participants to write down a phrase that names their vision and commitment, or prepare a physical expression using the materials suggested above.*

*Whether participants choose to create a verbal, written, or tactile statement, their expression of imagination and commitment will be used as part of the closing litany.*

## Closing Litany

**Leader:** Our God of hope and history, we have shared stories, and gathered stories from our study together, from unnamed women of the scriptures, from our own experiences, from those that have served many years, and those who are emerging voices in mission. We offer praise and thanksgiving for our foremothers who resisted and persisted. Even so, interrupt our narrow and privileged understandings of mission. By your grace, open us to seek forgiveness and turn again to ever-growing concepts of mission, mutuality, and partnership. Receive our stories, and those not yet told, for all of them are sacred stories and bind us together.

Let us now share our visions and commitments . . . After each one, we will say together, **“God, receive our story of faith, hope, and love in action.”** (Or sing a line of *We Are Called* in response.)

**Amen.**

## Closing Song

“We Are Called,” TFWS, no. 2172

Credit: “We Are Called.” Words and Music by David Haas. Tune: ©1988 Gia Publications, Inc. Text: ©1988 Gia Publications, Inc. All rights reserved. Used with permission under OneLicense A-709087.

## Endnotes

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1. Theresa Hoover, *With Unveiled Face: Centennial Reflections on Women and Men in the Community of the Church* (New York: Women’s Division, General Board of Global Ministries, 1983), 52, as cited in Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 113.
2. Hoover, *With Unveiled Face*, 70.

## Session 4: Handout of Key Dates and Names

### Time Line for Chapter 6

1956	Ordination of women granted by The Methodist Church
1963	The Church Center for the United Nations was dedicated
1964	General Conference imposed an organizational structure for the Woman's Division and Board of Missions that resulted in the transfer of administration of the Woman's Division's home and foreign mission departments and several other programs to the male-dominated Board of Missions
1972	Conference Commission on the Status and Role of Women (COSROW) formed
1973	United Methodist Women became the women's mission organization of The United Methodist Church
1978	Women's Division adopted the "Charter for Racial Justice Policies in an Interdependent Global Community," and by 1980, all levels of the organization had ratified the charter
1980	General Conference adopts the Charter for Racial Justice Policies
1988	Scarritt Bennett Center founded in Nashville
2012	General Conference voted to make United Methodist Women's national policy-making body autonomous

### Key Names from Chapter 6

Mary Lou Barnwell	Maud Keister Jensen	Sally Askew
Kathryn Mowery Grove	Beth Capen	Josephine Deere
Bishop Minerva Carcaño	Ethel Born	Theressa Hoover
Dorothy Height	Marjorie Swank Matthews	Lucinda Helm
Sharon Schmit	Deaconess Helen Mandlebaum	Finda Quiwa
Serna Samuel	Grace Musuka	Emma Cantor

# Supplement: Suggestions for a One-Hour Study

## Preparation

- Create a simplified time line showing major dates and names in the history of the women's mission organizations. If the study is for a specific group such as a local, district, or conference group, ask your contact person if there are pictures of notable events or names of persons that might be added to the time line.
- Create a worship center with simple fabric, a cross, a Bible, and a photo or symbol representing the missionary societies' history.
- Select a story from the mission study text, *Women United for Change* by Ellen Blue, that exemplifies the struggles and persistence of the early missionary leaders. Internalize the details so that you can share it in storytelling style.

## Supplies

- Paper or string to create the time line plus a method to fasten additional materials to the time line
- Paper
- Markers
- Index cards or cards featuring the 150th-anniversary logo
- Newsprint
- Copies of United Methodist Women's *Racial Justice Time Line*. These booklets can be ordered from [umwmissionresources.org](http://umwmissionresources.org).
- Computer and projector if showing some segments from the DVD on United Methodist Women's 150th anniversary and/or *The League of Extraordinary Methodist Women* video: [youtu.be/UL-iXCjuaYU](https://youtu.be/UL-iXCjuaYU). (If you won't have Internet access, download the YouTube video ahead of time.)

*Open with a welcome.* Share names with each other as necessary and if the group is not too large.

*Tell a preselected story from the mission study text* (3 minutes) to introduce the study. Follow by explaining the Purpose of the study (post the main points on newsprint). Show a copy of *Women United for Change* and encourage participants to read it.

## Learning Activity 1: Bible Study

*Ask a volunteer to read Luke 8:1–3:* Some Women Accompany Jesus:

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna and many others, who provided for them out of their resources.

Comment that this passage was selected because it is reminiscent of many of the stories of our foremothers who were not recognized for their good work. Ask for comments from the group as to why “many others” were not named.

Note Paula Gunn Allen's quote in *The Sacred Hoop*: “The root of oppression is the loss of memory.”<sup>1</sup>

*Read the following statement from the study text* adapted from a paper that Ellen Blue presented at a 2015 conference at Methodist Theological School celebrating the upcoming 150th anniversary of United Methodist Women:

Although we have all heard that without knowledge of the past, we keep making the same mistakes, repeating errors is by no means the most serious loss associated with ignorance of our heritage. On the contrary, the biggest loss is the opportunity to learn from the successes we've forgotten (page 18).<sup>2</sup>

*Ask participants to reflect individually* on Ellen Blue's comment and Paula Gunn Allen's statement. Invite the group to discuss the following questions with the whole group or in smaller groups, depending on the number of participants (7 minutes).

1. How does "loss of memory" contribute to oppression? How and why have women's histories been forgotten?
2. What is meant by forgotten successes? Who has forgotten them?

## **Learning Activity 2: Our Place in the Story**

*Invite participants to draw or sketch out their own personal time line story as it relates to their connection to the women's missionary story* (5–7 minutes).

*Encourage drawing or sketching*, which will expand their thinking as compared to writing a paragraph or list. Assure participants that this exercise is designed for their own reflection, but inform them that they will be invited to add their story to the time line displayed in the room if they like.

*Ask them to think about points of deeper connection and relationship*—a time when they felt connected to the mission work—and not a chronology of their leadership positions or roles. For example, a connection or relationship might be a family member who took them to missionary meetings or events as a child; an experience with a missionary, a deaconess, or home missionary; a story told by their family; or a significant event or incident that changed their perspective on mission work.

(Other examples might include stories about mission work you heard as a child, understanding one's own agency as a leader in the organization, or when mission work contributed to your family joining the church or becoming Christian.)

*Call participants back together* when most of their personal time lines are complete.

*Share in small groups* (7 minutes): Invite participants to gather in small groups of two or three people to share an insight from their time line story. In addition to their own personal knowledge, invite them to use the *Racial Justice Time Line* booklet, the mission study book, or other resources to discuss the following questions:

1. What events were occurring "in the world" and in the church at the time of your personal time line story?
2. How did these events influence your own story? In what ways is there evidence of privilege, mutuality, discrimination, or racism in your story? How did you (and your family or community) benefit or not benefit?



*Add personal stories to the time line (5 minutes):* When a group has finished their conversation, they may add their stories to the group's time line. Contributions can be a brief summary statement, key words, or a drawing about their story—whatever demonstrates a point of deeper connection. If needed, participants can add dates and events to the time line. If desired, they can also add benchmark dates and key names from their group's experience.

### **Learning Activity 3: Mini Lecture (5–10 minutes)**

Using the time line as a point of reference, give a quick overview of the foundational years of the women's organizations. Optional: Show the animated short, *The League of Extraordinary Methodist Women* (1:52 minutes).

*Reinforce that United Methodist Women's predecessor organizations:*

1. focused on the needs of women, children, and youth;
2. came out of the missionary tradition;
3. always raised their own funds;
4. approached mission in a holistic way, integrating spirituality, study, leadership development, and advocacy; and
5. despite resistance at times, United Methodist Women now has the authority to organize groups in the local church and is the official women's organization of The United Methodist Church.

*Review the current mission priorities listed below.* Note that United Methodist Women's authority and integrative mission emphases continue today. (Visit [unitedmethodistwomen.org/issues](http://unitedmethodistwomen.org/issues) for further information.)

- Criminalization of communities of color
- Income inequality
- Climate justice
- Maternal and child health

### **Learning Activity 4: Celebrate 150 Years! (12–15 minutes)**

*Using the video on United Methodist Women's 150th anniversary* or **response** images and mission maps, point out the breadth of the organization's outreach today.

*Use the suggested discussion questions below for wrapping up the session:*

1. How and why do we need a women's mission organization in the twenty-first century?
2. What "forgotten successes" did you discover today?
3. What are some follow-up actions that could come out of this study? (Feel free to share the following suggestions with the group.)
  - o Promote United Methodist Women's Living Timeline by entering the stories of women you know. For instructions, download "A Living Timeline DIY Guide" at [unitedmethodistwomen.org/legacy/living-timeline/livingtimeline150final.aspx](http://unitedmethodistwomen.org/legacy/living-timeline/livingtimeline150final.aspx).
  - o Record stories of members of your United Methodist Women's group. With permission, post them as podcast's on your church's website, transcribe them into a booklet, or ask your conference archives if they are collecting oral histories.



- o Keep track of legislation for the 2020 General Conference that could affect United Methodist Women's and women's status and role in general. Join with others in developing an advocacy strategy.
- o Advocate on behalf of women, children, and youth in today's context, utilizing resources offered with the current mission issue priorities:  
**[unitedmethodistwomen.org/issues](http://unitedmethodistwomen.org/issues).**

## Closing

*On an index card or card featuring the 150th-anniversary logo, invite each participant to write one commitment/action that they will make to the ongoing work of United Methodist Women.*

Sing *We Are Called*, TFWS, no. 2172 as the participants bring their cards to the worship center, or alternatively, place them on the time line.

Credit: "We Are Called." Words and Music by David Haas. Tune: ©1988 Gia Publications, Inc. Text: ©1988 Gia Publications, Inc. All rights reserved. Used with permission under OneLicense A-709087.

*Invite participants to join in a litany (select one ahead of time from Appendix E).*

## Endnotes

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1. Paula Gunn Allen, *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston: Beacon Press, 1992), 13–15, as cited in Gloria Steinem, *My Life on the Road* (New York: Random House, 2015), 225–26, and in Ellen Blue, "Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets," *Methodist History* 55, nos. 1 and 2 (October 2016/January 2017), 29.
  2. Blue, "Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets," 19.

# Appendix A

## Perspectives Statements

Agree	Disagree	Statement
		1. United Methodist Women's education programs are key to the organization's member development, spiritual growth, financial support, and advocacy efforts.
		2. United Methodist Women is unique in its understanding of the intersection of leadership development, spirituality, and social justice as aspects of mission.
		3. Credit goes to United Methodist Women and its predecessor organizations for pushing the church forward on racial justice.
		4. The fact that United Methodist Women is an independent membership organization strengthens its voice in the church on behalf of women, children, and youth.

## Appendix B

### Decisions that Brought About Change

**Moving the First National Assembly from St. Louis to Columbus:** See Barbara E. Campbell, *United Methodist Women in the Middle of Tomorrow* (New York: Women's Division of the General Board of Global Ministries of the United Methodist Church, 2nd edition, 1983) 70; *Racial Justice Time Line* (New York: United Methodist Women, 2014–16), 12; and United Methodist Women's website: [unitedmethodistwomen.org/about/history/timeline#ASSEMBLIES%20AND%20QUADRENNIAL%20CONVENTIONS](https://unitedmethodistwomen.org/about/history/timeline#ASSEMBLIES%20AND%20QUADRENNIAL%20CONVENTIONS).

Although plans were well underway for the 1942 Assembly to take place in St. Louis, Missouri, the (Methodist) Woman's Society of Christian Service (a predecessor organization of United Methodist Women) found that black women and white women were not allowed to stay in the same hotels. Consequently, they made the decision to move the entire Assembly to Columbus, Ohio, where the women could stay together in at least one hotel.

**Integrated housing at meetings:** As a result of this incident, in 1941 the Woman's Division set a policy that the organization would only hold its events and meetings in places where white women and women of color could be housed together without racial discrimination. The division also proposed that the entire Board of Missions adopt this housing policy for all board meetings. The proposal failed, but the board did follow nondiscriminatory housing practices for its national meetings. An effort by the division to have the General Conference adopt the policy also failed. However, the division continued to practice nondiscriminatory housing and was able to effect change in a hotel or two.

**Racial justice policies:** The first "Charter of Racial Policies" of the Woman's Division was ratified by Methodist women at the local and conference levels in 1952. The women continued to push for its adoption by the general church, which was accomplished in 1980. It has been revised, and *The Book of Resolutions of The United Methodist Church 2016* includes "A Charter for Racial Justice in an Interdependent Global Community."

**Intentional inclusion:** National board nomination policies assured and continue to assure racial inclusivity on United Methodist Women's national board of directors. A proportional number of board seats for women of color and other demographics that have been historically overlooked are selected by a special nominating committee and elected by the national board itself rather than being subjected to the conference nomination and jurisdiction election system.

**Appointment of Theresa Hoover** as associate general secretary of the Women's Division in 1968 constituted the first election of an African American to head a national church organization. She served as the head of the division until her retirement in 1990.

**Peace and justice work:** Methodist women were active in the formation of the United Nations and in the formation of the Church Center of the United Nations (CCUN) as well. Established in 1963,

CCUN assures the ongoing work of peacemaking, creates a place of hospitality to other Christian denominations and faiths, and gives witness to the international work of the United Nations and nongovernmental organizations. The building, across the street from the United Nations in New York City, is owned by United Methodist Women.

**Push for laity rights and the ordination of women in the church.** United Methodist Women also pushed for the establishment of the **General Commission on the Status and Role of Women** (GCSRW) to further assure the rights, voice, and full participation of women in all structures and expressions of ministry in The United Methodist Church.

**Ongoing education and training** seminars, mission studies, leadership development, and the Reading Program create a wellspring of organizational and mission leaders.

# Appendix C

## Part 1: Bold Vision

Five United Methodist Women leaders who collectively served over several decades of the twentieth century, either as staff or national leaders, and continue to serve in the twenty-first century, share their thoughts on the impact of United Methodist Women's bold vision.

### Education!

The education of women and children is a hallmark of United Methodist Women! This emphasis, unique in our United Methodist tradition, spans five continents. It includes academic and informal settings; schools for all ages, both residential and day schools; resources in multiple languages; and scholarships for promising leaders.

The first missionary (1869) was a teacher. Her first class of six girls in an Indian bazaar, later called Lal Bagh, became Isabella Thoburn College.

The meeting that voted to employ Miss Thoburn also authorized a "publication" for the new society, today called **response** magazine. Participants in the newly forming local societies were encouraged to form Reading Circles (now called the Reading Program) and readers received certificates and badges.

In 1901 an ecumenical group of woman's foreign missionary societies initiated an annual mission study program. The first text, "Via Christi," outlined missions from the time of the Apostles through the nineteenth century. In 1909, home societies initiated similar studies with "The Call of the Waters." These books for individual and group study have reached millions of members. The current text, *What About Our Money?* for 2018–19, continues this tradition.

Scholarships have been awarded to hundreds of women from designated endowments; and in 1968 the national presidency of Virginia Laskey was honored with \$50,000 in her name for "Theological Education for Women."

For fifteen decades members of the societies have been educated through magazines, mission studies, leaflets, and varied media. These have expanded their understanding of mission culture and content; enhanced spiritual growth; empowered women for civic involvement; and introduced leaders and programs supported by the membership to enable informed stewardship.

Barbara E. Campbell

*Barbara E. Campbell is a retired deaconess living at Brooks-Howell Home in Asheville, North Carolina. She served as a staff member of the Women's Division in leadership development, and as assistant general secretary in general administration (1974–96). She is the author of United Methodist Women in the Middle of Tomorrow and To Educate is to Teach to Live: Women's Struggles Toward Higher Education.*

## Changing Hearts and Minds

When I was a teenager and involved in MYF (Methodist Youth Fellowship) I would hear “you are the first Indian I have ever met.” And I would always wonder how that could be. From that point I would always look to see if there were other natives involved in programs and activities that I was a part of.

As I became involved in Women’s Society of Christian Service and then in United Methodist Women I still looked for the involvement of native peoples. Having the School of Christian Mission study several years ago on native peoples of North America and then [the study on Native American survival called] *Giving Our Hearts Away*, I believe has played a genuine part in the church in seeing the absences of our native peoples and their gifts and talents that they have to offer the church.

I believe it is through these studies that the general church realized the atrocities that had happened to the native people; therefore, an apology needed to come from the church. Hence the Act of Repentance that was introduced at the 2012 General Conference. The impact that the studies from former School of Christian Mission and now Mission u has or had on the general church is immeasurable. However, I believe it is through these studies that hearts, eyes, and minds have been opened and we are continually seeing God at work. The education received from Mission u not only reaches the United Methodist Women but the church in general.

Josephine Deere

*Josephine Deere is a former Women’s Division director and retired as the director of Interpretation and Programs/Connectional Ministries for the Oklahoma Indian Missionary Conference. As interpreter Josephine traveled across the denomination sharing the story/history of the conference.*

## Reflecting God’s Light

I have a prism hanging in my kitchen window as a reminder of what United Methodist Women has meant and means to me. There are many facets on the prism and when the sunlight shines through them, the light is reflected in many directions and in rainbow colors. The prism reminds me that (1) for 150 years God’s love and compassion for women, children, and youth of all races and ethnicities has been reflected through the commitment and actions of women organized to bring about change, reaching out in all directions locally, nationally, and globally; (2) I am one of those “facets” through whom God’s light can radiate now in many directions beyond my physical location. What I have learned through the training and educational opportunities provided by United Methodist Women has motivated and enabled me to continue to be involved in projects and programs with women and children locally and through monetary contributions to provide for needs globally. My prayer is that God’s light might be reflected through me to continue the work begun by our predecessors to enable persons to experience the abundant life that God intends.

Ruth A. Daugherty

*Ruth A. Daugherty was national president of the Women’s Division of the General Board of Global Ministries from 1980–84. An active churchwoman, she has served on several general church agency boards, college trustee boards, and committees and task forces at all levels of The United Methodist Church.*

## Inclusion

From my perspective, United Methodist Women has had a tremendous impact on the lives of many persons throughout the world. Specifically, the programs and experiences afforded to members go above and beyond what one learns in an academic setting. I have a terminal degree; however, most, if not all, of my national and global learnings have come from being a United Methodist Woman.

Women of all walks of life: economic status, racial/ethnic origin, employed outside or inside the home, varied academic levels have the opportunity to broaden their horizons in terms of world/global, economic and justice issues that have an effect on our lives. It was an eye-opener years ago when I learned that an \$89 blouse probably had traveled around the world, and the makers were paid very little. The fabric may have been made in a developing country, shipped somewhere else to be made, and finally arriving at a store in the U.S. The final cost of the blouse to the manufacturer may have been \$15 (figures are examples). It was an awareness moment for me in that the makers of the garment were paid—pennies.

United Methodist Women has been in the forefront in terms of justice issues for years; and in particular, racial justice. The “Charter for Racial Justice Policies” devised and utilized by United Methodist Women to assist in this endeavor was eventually adopted by the 1980 General Conference of the United Methodist Church. United Methodist Women’s May 2018 Assembly was held in Columbus, Ohio, where the first one occurred (held there because the original venue would not allow African Americans to lodge there).

The training for those that would be study leaders in conferences, for what is now “Mission u,” was moved from Mt. Sequoyah in Arkansas because the state had not ratified the Equal Rights Amendment, which was sent to states for ratification in 1972. There has been this emphasis to “live out” the purpose of the organization, grounded in scripture, to have a definite impact on inclusion and diversity as well as justice for all.

Thalia F. Matherson

*Thalia Fae (Brown) Matherson is a retired educator from the Dallas Independent School District where she worked in both classroom and administrative positions. Following an early retirement, Thalia served as executive director of the South Central Jurisdiction for over six years. She is a member and officer on several university boards, community organizations, and professional associations. She was an officer in the Women’s Division (now the national office of United Methodist Women) and a delegate to multiple jurisdictional conferences and General Conference. She is a frequent Mission u study leader.*



## Responding to Change

From the beginnings of our organization in 1869 mission has been our purpose with a focus on ministries with women, children, and youth around the world. The mission has changed many times depending on the environment in which it was being done, the needs of the people served, the resources (personnel and financial) available, and the direction it was perceived that God was leading. Structural issues within the church also impacted the mission. This particularly happened in 1964 when General Conference determined that the organization could no longer send missionaries nor manage institutions within and outside the U.S.

The effect of the 1964 restructure caused a huge disconnect between women in local units and the work going on in hospitals, community centers, schools, and advocacy ministries for and among women and children especially around the world. In an attempt to reconnect with the expanding work being done by women in the churches overseas, the division in 1986 took action to conduct a series of “Working Conferences” for the women leadership in these conferences in order to strengthen their organizations and to support and reconnect with them in new and different ways as they ministered to the needs of women/children/youth. Nine such conferences were held with over one thousand women in attendance.

Outcomes of the conferences enabled women to address such concerns as violence against women, abuse of children, poor health care, and lack of women leaders in society and in churches. The participants were given the opportunity to enrich and learn from one another; to share their faith, compassion, and courage; and to articulate their needs to continue in ministry. Also provided through the conferences was a reconnection between women of the U.S. and those of other countries and a plan developed for continuing support through training, networking, financial resources, and the development of women serving as regional missionaries in various locations worldwide. This effort continues to educate women to be grassroot leaders, raise social consciousness, stand in solidarity with each other in their struggles, and strengthen their faith as they work to further the reign of God.

Joyce D. Sohl

*Joyce D. Sohl served as the treasurer and then deputy general secretary (CEO) of the Women's Division of the General Board of Global Ministries, retiring in 2004. Currently she lives in Nashville, Tennessee, where she has been the full-time laywoman-in-residence at Scarritt Bennett Center since 2009.*

## Part 2: The Power of Bold

*The following is adapted from Harriett Jane Olson's speech at United Methodist Women's national Assembly, May 20, 2018.*

United Methodist Women is needed now more than ever. We are a solid organization known for our courage and consistency. Our past is a springboard, but it is not a guarantee of our continued effectiveness and impact in the future. It takes a lot to keep up in this rapidly changing world. We need to make deep change and not waste a moment. Although it might feel like a struggle, United Methodist Women was organized through struggle throughout our history—so we know how to do this. Change is part of our identity.

United Methodist Women is needed today. We are in position to effect change. We are experts in justice education that connects faith and justice together. We are organized for impact through service in our communities, changing policies at the state level, and even through the work of the United Nations. We are persistent. We make systemic and long-term change. We have worked decades, for example, for the church to adopt the Charter for Racial Justice and implement its policies. Today there are four emphases that we must focus on to strengthen our impact:

- Economic inequality
- Climate justice
- Maternal and child health
- Criminalization of communities of color
- And a fifth justice issue that we are working on: gender justice in our church.

We need to claim our leadership role in our churches and communities. United Methodist Women leaders have skills to use for your church, community, and state needs. We need to invite new voices and commit to mobilize for justice.

We have an inheritance of a rich legacy. But now is not the time to rest on our laurels. Our call is not to replicate prior action but to do our own new BOLD Action. Remember that Mary said “Yes” to God—United Methodist Women say “Yes!”

*Harriett Jane Olson is the general secretary/CEO of United Methodist Women.*

# Appendix D

## Voices Today

*The stories in this section reflect the diversity of cultures, ethnicities, races, ages, and experience, as well as the varied engagements in mission found within United Methodist Women today.*

### **Patsy Eyachabbe**

Patsy Eyachabbe, a member of the Choctaw tribe, is an active member in the local and district United Methodist Women organizations of the Oklahoma Indian Missionary Conference. She serves on the national Program Advisory Group as a member of the South Central Jurisdiction.

At one stage of her life, Patsy felt she did not have time to be a part of United Methodist Women. She was a children's coordinator, Sunday school teacher, worker in a new fellowship, and a full-time private caregiver. But when a move to another part of Oklahoma led her to become a member of St. Paul-Talihina United Methodist Church, most of the women were members of United Methodist Women.

Patsy writes, "I felt compelled to join them out of obligation. My responsibilities in the organization multiplied as God used my leadership skills and love for Him. I found that I did have time to be a part of God's work in this way even though I had several church offices and taught school." She is now retired and "happy to use the extra time to expand God's kingdom."

Describing the impact of United Methodist Women, she sees a mutual relationship:

It has been my experience that the work of United Methodist Women has helped women, children, and youth in all areas of their lives, which has enabled them to see God in action through the agape love of United Methodist Women. Besides helping with their physical needs in various times of hardship, we have sown seeds of spiritual help. When our members, including myself, help others, it helps us grow in Christian love also. Again, proving you can't out-give God!

Furthermore, it is well known that the churches with a strong United Methodist Women's chapter are stronger than those churches without a United Methodist Women's chapter. The women have proven to them that "If something needs to get done ask these women!"

Patsy sees her mission identity in "doing ordinary things like feeding, clothing, helping the sick locally in person, and internationally by giving to meet our pledge." Immediate needs spur her into action: needs for Puerto Rico shared by an UMCOR (United Methodist Committee on Relief) friend, and blankets needed by a young mother who could not bear to put her baby up for adoption. Patsy says her local United Methodist Women will provide some of the mother's needs. She adds, however, "I couldn't wait, so I took her blankets and then prayed for her and the baby girl."

Patsy helps other women understand their role in United Methodist Women, and how "they are capable of missionary work and leadership." "Once United Methodist Women gets in your heart," she says, "you cannot stop doing mission work." She further comments, "Based on the outstanding history of the United Methodist Women, I believe the faith, hope, and action will continue with the same commitment, flame in our hearts, and confidence that our Lord will provide. The members will provide for the needs of

others when there seems to not be a way as they rely on God's Word and prayer. Our testimonies about the outpouring of resources *will continue* to glorify God through Jesus Christ with help by the Holy Spirit."

### **Carmen Francesco**

Carmen Francesco, a member of Beach Lake United Methodist Church in the Susquehanna Conference of Pennsylvania, found alignment in her environmental work and her faith in United Methodist Women. She attended Mission U with her family, but it was through research for an undergraduate project that United Methodist Women's "13 Steps to Sustainability" came to her attention.

Intrigued, she asked her district if she could attend the Leadership Development Days that were being held in the city where she went to college. She attended and connected with staff about United Methodist Women's environmental justice initiative.

"United Methodist Women has supported me in this journey," she says. She worked as an intern on the New Generations Climate Justice Pilot Program with United Methodist Women staff. Staff who are alumni of the US-2 program encouraged her to apply to the Global Mission Fellows<sup>1</sup> program.

She has no regrets. She was commissioned as a US-2 in August 2017 and is currently serving a two-year term. Her US-2 assignment is at Arch Street United Methodist Church in Philadelphia. There she works with the church's Grace Café serving those who lack food security, 75 percent of whom are homeless. Deaconess Darlene DiDominick oversees her placement and guides her through her discernment process while she figures out her next steps.

As for how her faith and justice passions will unfold, Carmen leaves the future open. In the meantime, she is fully engaged in her current work—and she says, "You know, you can go anywhere and find United Methodist Women and feel at home."

### **Cindy Johnson**

Early recollections of the women's missionary organizations for Cindy Johnson include how they reached her mother and grandmother as devoted readers through the Reading Program. Even though they lived in an isolated area, it opened the world for them. In her immediate community, though, Cindy connected with Deaconess Mattie Barnes who worked at a settlement house across the street from her church, El Buen Pastor United Methodist Church in Brownsville, Texas. Miss Barnes taught Cindy in Sunday school.

From these early experiences Cindy grew in her connection to United Methodist Women. She credits United Methodist Women for nurturing her leadership skills and understanding of mission. That social justice is a part of mission through United Methodist Women is key for her. "Looking at our history," Cindy suggests, "we see how mission and the theology of mission has changed to working 'with' rather than 'to.'"

These experiences with United Methodist Women enabled her to run and be elected to General Conference. She credits United Methodist Women for her growing ability as a leader: to speak out in a helpful way, ground herself and work in a biblical and theological basis, and study and learn to address issues clearly and articulately, not just based on "feelings."

It was from United Methodist Women that she learned about the deaconess program. Cindy was consecrated a deaconess in 2009. She had been a teacher and found herself focused increasingly on people on the margins. Bolstered by United Methodist Women's concern for women, children, and youth, Cindy began to look more closely at the underlying question of the use of "God's resources," how we listen to the poor, and how we respect the environment. "It all intersects," she says. "It's the structures . . . how we see each other." "Living on the southern border of Texas, immigration might be a local issue, but it all connects to the larger structure." Talking about her commitments since retiring from teaching and becoming a deaconess, she says, "There's just so much. I've talked with mothers whose children were taken from them at the border."

Cindy is trusted in her work with immigrants and refugees, the poor and the disregarded in her area. She's been involved in grassroots campaigns against wage theft, accompaniment of immigrants and refugees, voter registration, and writing letters to the editor. In reference to all these commitments that keep her constantly on the go, Cindy smiles and comments, "but working together with God is joy!"

### **Tupouseini Manumatavai Kelemen**

Tupouseini (Tupou) Manumatavai Kelemen's mother and grandmothers were members of the Women's Society of Christian Service organization in her childhood home of Tonga. When her family moved to Hawaii when she was a young woman, she joined the First United Methodist Church and the United Methodist Women members invited her to join the group. They were persistent, and Tupou became more interested in mission work, but admits sporadic involvement during those years. When she moved to Colorado and became a pastor's wife in the 1970s her involvement and commitment increased. Here she began to see herself as a leader and soon served at the local and district levels. After she and her husband moved back to Hawaii, she eventually became a member of United Methodist Women's national board of directors, completing her term in 2016.

Known for her creative energy, recent months find Tupou invested in the needs and empowerment of her Tongan community, for example, she started a ukulele choir with the children of the nearby elementary school. Sensitive to the needs of the women in her Tongan church community, she encourages consciousness of the needs of Hawaii's immigrant community.

"Our call in the twenty-first century," she remarks, "is to be aware of what we can do. There are people on the margins—and there are people oblivious to things around them in their churches, neighborhood, and beyond." Sharing her own knowledge with her community of women, she recognizes education as deepening the women's commitment to mission . . . transforming their spiritual gifts to growing knowledge and compassion for the needs of others and the ways United Methodist Women responds to those needs. This is what keeps Tupou going as a voice in mission today—to see others joining in God's mission.

### **Grace Okerson**

Grace Okerson was born in Haiti and has been participating in United Methodist Women since she was a small child going with her mother to meetings and the School of Christian Mission (now Mission U) in the Florida Conference. It was at the 2012 Limitless event for young women that Grace found "her UMW." It was here that she began to see the power of women as leaders in the church, especially when

there is resistance to women's leadership. She would want all younger women to know about United Methodist Women—and that it is not just for the older generations.

Faith, hope, and love in action describes Grace's passion. She discovered the General Board of Global Ministries Global Mission Fellows<sup>2</sup> program while attending General Conference in Portland, Oregon. She was commissioned in August 2017 and is currently serving a two-year term in Detroit, Michigan, at the NOAH Project. Here she coordinates the lunch program that serves low-income and homeless individuals. Grace understands God's mission to be to "the least and the forgotten." She comments that "our job—not just for 'missionaries,' but for all of us—is to bring God's kin-dom to earth. This we can do in different ways." For her the focus is compassion, which is too often lacking in our world.

Grace continues to discern God's call in her life. She is hoping to attend seminary and become a deacon in The United Methodist Church.

### **Yvette Kim Richards**

The power of mentoring describes Yvette Kim Richards's journey in United Methodist Women. Completing her term as national president of the United Methodist Women's organization in 2016, Yvette testifies to a long lineup of United Methodist Women members and leaders who, in the spirit of shared leadership, nurtured her along the way.

As a twenty-five-year-old and a new member of The United Methodist Church, Yvette accepted an invitation to join St. James United Methodist Women in Kansas City, Missouri. Soon she received a scholarship to attend the Missouri West Conference (now Missouri Conference) School of Christian Mission (now Mission U).

Yvette felt at home with the spirit and purpose of the school—women of all ages, and black and white together—responding to God's call to mission. A highlight for her was the "In-Gathering," for which members brought paper goods for the nearby National Mission Institutions. She still remembers them saying, "Anytime United Methodist Women meets, we 'gather in' for mission." Yvette was hooked—"Get in where you fit in!" she says enthusiastically.

She dared to stand up and pray aloud when a study leader asked for prayers during a spiritual growth session. District leaders noticed and invited her to serve on the team. Serving first as a district representative to the conference School of Christian Mission planning team, her understanding of what it means to be in mission grew. Mai Gray, the first African-American national president of United Methodist Women, was a mentor to Yvette. This relationship and other experiences further pushed Yvette into life-changing perspectives. She began to see how membership through leadership training shaped her sense of purpose and growth.

When she became a member of the national "young women's consultative" group, she experienced United Methodist Women as an organization that was serious about investing in young people. She committed herself to leading the youth mission studies. Yvette comments that "the building of relationships and learning opportunities speaks to our purpose." Through her United Methodist Women locally, district and conference—and nationally—she saw this profound "sisterhood of grace" that stays connected in all aspects of life.

For her, a leadership position does not define who you are. It is “this love and passion,” Yvette says, “that has given me a walk far beyond what I ever expected.” She received skills and tools that have enhanced her spiritual life in her leadership journey. She laughs, as she describes her co-workers when she was an insurance adjuster, who knew she planned vacation around her United Methodist Women responsibilities. They would tell her, “Don’t mess up and get Christ upset.” They would lovingly tease her that “You can’t keep Yvette away from her women.” They knew and supported her in her passion.

Yvette was serving as national president in 2012 when the United Methodist Women organization entered its first quadrennium as an independent entity in The United Methodist Church. Now with direct relationships with general agencies, United Methodist Women “can stand to answer in our own voice,” she remarks. “This validates what we have been doing for decades—that our work mattered.”

Today Yvette is the director of community connections at her St. James United Methodist Church home. Still learning and connecting people in a sisterhood of grace, she declares, “Women were the first at the empty tomb on that first Easter morning. And if we were good enough for Jesus . . . we need to realize that women matter. You matter!”

## Endnotes

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1. Global Mission Fellows bears the imprint of United Methodist Women. It is the current expression of a longtime mission service program for young adults originated in 1951 by the Women’s Division as a two-year U.S. service opportunity for young women. The “US-2” program, as it was named, was modeled after a post–World War II three-year international volunteer program created by the then Methodist Board of Mission. The US-2 program was eventually opened to men and moved under the auspices of the General Board of Global Ministries. See [umcmmission.org/Get-Involved/Generation-Transformation/Global-Mission-Fellows/About/History](http://umcmmission.org/Get-Involved/Generation-Transformation/Global-Mission-Fellows/About/History). Retrieved May 4, 2018.
2. Ibid.



# Appendix E

## The Litanies

### Litany for Session 1: The Unnamed

*Read this litany in call-and-response style.*

There were women who accompanied Jesus to proclaim the Good News in towns and villages.  
**Some are named but the others we do not know.**

There were women who accompanied husbands to proclaim the Good News across the globe.  
**Do we know their names or only their husbands' names?**

There were women who were “unaccompanied” but proclaimed the Good News in service to marginalized women and children.  
**What are their names? Who has been forgotten?**

There were women who accompanied each other but proclaimed the Good News in organizing and creating a sisterhood with others.  
**Their names are in minutes, but others were not written down.**

There were those who accompanied marginalized women and children, proclaiming the Good News through service and advocacy in community centers, hospitals, and schools.  
**There are those unnamed, choosing to work quietly, confidentially, and compassionately to respect those they serve.**

There were women who accompanied the silenced, proclaiming the Good News to challenge the powerful in the ecclesiastical, patriarchal, and racist power structures.  
**Some are named, but others we do not know.**

There are many other women who daily accompany Jesus with the disregarded, the silenced, the needy, still providing out of their resources.  
**There are many others! Some we know. Some of them are here! But there are many others we do not know.**

Pray: God of our history, how and why were women's voices lost? How can we find them? When we do, how can we listen with the respect they deserve? How can we honor those stories and prevent losing our own?<sup>1</sup>

**Pray together: God of our history, you know their names, and now we call upon you. Incline your ear to us, hear our words. Let the stories of our foremothers strengthen our voices today.**

## **Litany for Session 2: A Poem for the Unbending**

*The lines and verses can be divided among individual or multiple voices.*

A woman was bent over, unable to stand up  
For eighteen years . . .  
Jesus saw her. He called her over.  
In a moment  
She stood up.

Missionary wives learned of women in India who needed health care and education.  
They organized. In less than ten months they sent two missionaries  
Women were cared for.  
Village women wanted to teach and learn,  
For a lifetime . . .  
Bible Women were empowered to work in their own communities.  
In ten years, two hundred local leaders  
In India, China, Japan, Italy, South America, and Mexico.<sup>2</sup>

Women wanted to preach.  
It seemed forever . . .  
But through healing and teaching ministries  
They found a gospel witness  
Founding schools, orphanages, hospitals.

A sisterhood of grace  
For 150 years . . .  
Listening, learning, changing  
Risking Jesus' call  
To unbend, stand up, speak out . . .  
And step alongside.

## **Litany for Session 3: Persistence<sup>3</sup>**

*Read this litany in call-and-response style.*

Clementina Butler and Lois E. Parker called a meeting to address the needs of women in India.  
The church door was locked.

**Yet, they persisted and organized the Woman's Foreign Missionary Society in 1869.**

The women of the Methodist Episcopal Church, South, petitioned their General Conference to create a connected organization. They were rejected.

**Yet, they persisted, and four years later, on May 23, 1878, they were authorized. Immediately that same day, fifty new members joined.**

The needs of the African-American community in the south troubled Jennie Hartzell. She could not do it alone.

**Yet, the women of the Methodist Episcopal Church persisted, and formed the Woman's Home Missionary Society in 1880.**

Lizzie Hoffman prayed all night to become a missionary to Africa. She was a single woman. She was rejected.

**Yet, she persisted, and focused her energy on organizing the emerging Woman's Missionary Association of the United Brethren Church, formed in 1875.**

Ella Yost gathered women in Cleveland to form local mission societies. The churchmen resisted.

**Yet, the women persisted, and in 1891, with support from several men, organized the Woman's Missionary Society of the Evangelical Association.**

The women of the Methodist Protestant Church worked for decades to have their societies recognized, only to be merged as a department of the men's board in 1929.

**Yet, they resisted, declaring, "Merged but not submerged!"**

Yes, the women persisted. Quietly influencing, persistent in prayer and connection with each other; using their collective power to educate and advocate, assume more public roles, step out into less comfortable spaces; and, along the way, growing in knowledge, skills, and in relationship with God, and sisters at home and around the world.

**Persisting and resisting. 150 years. Challenging the church and each other. United Methodist Women . . . still organized for mission.**

#### **Litany for Session 4: A Responsive Reading of the Purpose Statements**

*This litany is based on the purpose statements of the predecessor organizations and the current Purpose statement of United Methodist Women. You might want to use six readers who join together one by one until they form the "many voices" at the close of the litany.*

**One voice:** The resilience of the women's organizations in the United Methodist tradition is born in the organization's deep commitment to Christian mission and its recognition that the church stands in need of women's contributions.<sup>4</sup>

**Many voices:** Women organized for mission . . .

**Two voices:** for engaging and uniting the efforts of the women of the church in sending out and supporting "female missionaries, native Christian teachers, and Bible Women in foreign lands."<sup>5</sup>

**Three voices:** to unite all the women of the church in Christian living and service; help develop and support Christian work among women and children around the world; develop the spiritual life; study the needs of the world; take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.<sup>6</sup>

**Four voices:** to make Christ known throughout the world and to develop a personal responsibility for the whole task of the church in today's world.<sup>7</sup>

**Five voices:** to help women grow in the knowledge and experience of God as revealed in Jesus Christ and to challenge them to respond to God's redemptive purpose in the world.<sup>8</sup>

**Six voices:** to unite them in a Christian fellowship to make Christ known throughout the world; and to develop a personal responsibility for the whole task of the church.<sup>9</sup>

**One voice:** A community of women with generations building on the past:

**Many voices:** . . . to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.<sup>10</sup>

## Endnotes

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1. Ellen Blue, “Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets,” *Methodist History*, vol. 55, nos. 1 and 2 (October 2016/January 2017), 20.
2. Bible Women Program (January 28, 2014). Retrieved from [unitedmethodistwomen.org/what-we-do/global/bible-women](http://unitedmethodistwomen.org/what-we-do/global/bible-women).
3. Inspired by the “Call to Worship Litany” created by K. Karpen for United Methodist Women’s Sunday, February 12, 2017, St. Paul and St. Andrew United Methodist Church, New York, NY.
4. Theresa Hoover, *With Unveiled Face: Centennial Reflections on Women and Men in the Community of the Church* (New York: Women’s Division, General Board of Global Ministries, The United Methodist Church, 1983), 24.
5. Constitution of the Woman’s Foreign Missionary Society, 1869, [unitedmethodistwomen.org/news/that-handful-of-women](http://unitedmethodistwomen.org/news/that-handful-of-women). Accessed March 19, 2018.
6. Adapted from the Purpose of The Woman’s Society of Christian Service (and Wesleyan Service Guild), The Methodist Church, 1940–1964, as cited in Hoover, *With Unveiled Face*, 65.
7. Adapted from the Purpose of the Women’s Society of World Service, The Evangelical United Brethren Church, 1946–1968, as cited in Hoover, 65.
8. Adapted from the Purpose of the Woman’s Society of Christian Service (and Wesleyan Service Guild), The Methodist Church, 1964–1968, as cited in Hoover, 66.
9. Adapted from the Purpose of the Women’s Society of Christian Service (and Wesleyan Service Guild), The United Methodist Church, 1968–1972, as cited in Hoover, 66.
10. Purpose of United Methodist Women, 1972 to present.

## Appendix F:

### Word Search #1: Mission around the World

Search for and circle the last names of these leaders in the women's foreign mission movement. (The names may be spelled forward or backward.) Then turn to page 61 for the answer key.

A	W	E	A	D	U	B	S	C	A	L	H
W	P	I	H	S	H	O	W	E	L	L	O
F	S	P	W	R	O	N	A	N	I	I	W
M	B	A	E	Z	S	J	I	T	V	G	E
S	C	R	A	N	T	O	N	N	E	E	N
M	I	K	D	M	Z	N	A	H	D	M	R
A	T	R	U	E	H	E	A	R	T	S	U
U	R	A	E	V	A	S	L	O	G	B	B
K	A	M	G	N	E	H	C	L	N	C	O
W	S	E	Y	A	R	P	F	R	E	Y	H
M	K	R	H	T	U	B	M	A	L	R	T
U	O	G	U	L	F	P	N	E	S	A	H
B	I	B	L	E	W	O	M	E	N	E	M

Alice Rebecca Appenzeller	Marie Hasenpflug	Esther Megill
Bible Women	Gertrude Howe	Mary Clark Nind
Dr. Alvira Baez	Mabel Howell	Margarita Park
K'ang Cheng	Mabel Lossing Jones	Mary Fletcher Scranton
Emma Hasenpflug Dubs	Helen Kim	Dr. Clara Swain
Hu King Eng	Lois Kramer	Isabella Thoburn
Ewha	Mary McClellan Lambuth	Dr. Sigourney Trask
Lulu E. Frey	Elizabeth Mauk	Mrs. S. C. Trueheart

## Word Search #2: Mission at Home

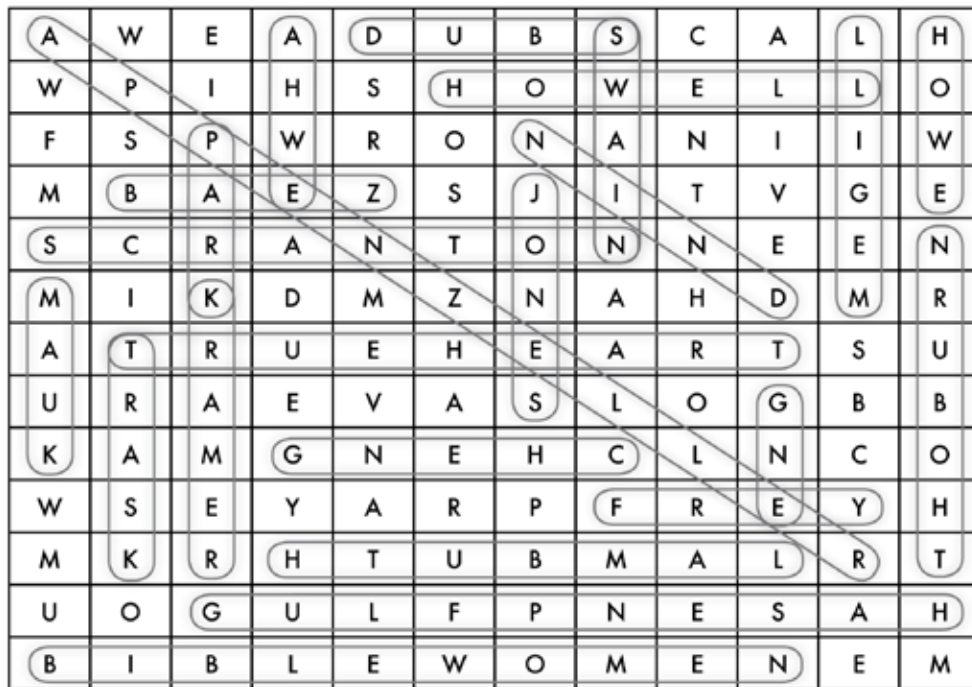
Search for and circle the last names of these leaders in the women's home mission movement. (The names may be spelled forward or backward.) Then turn to page 61 for the answer key.

F	A	T	T	I	R	R	E	M	M	A	T	S
M	A	T	H	S	W	E	H	T	A	M	O	N
M	C	L	E	O	D	B	E	T	H	U	N	E
S	S	S	C	Y	W	R	K	R	O	R	E	V
M	R	W	W	Ó	D	E	I	S	O	R	A	E
H	S	E	M	A	N	U	L	C	V	A	L	T
W	I	L	L	A	R	D	J	L	E	Y	T	S
E	N	L	C	A	R	T	E	R	R	D	T	T
N	O	S	N	H	O	J	C	N	M	L	E	H
U	T	A	N	Q	L	L	A	H	Á	M	N	A
H	R	G	U	G	N	E	R	P	S	Ñ	N	R
C	O	O	G	A	R	D	R	U	M	M	E	R
S	H	O	U	G	H	I	É	G	S	W	B	Z

Jessie Daniel Ames	Clotilde Falcón de Náñez	Alice Judy
Ida B. Wells	Florence Gunn	Alma Mathews
Belle Harris Bennett	Ruth Hall	Frances Merritt
Dr. Mary McLeod Bethune	Lucinda Helm	Pauli Murray
Elvira Beach Carré	Theressa Hoover	Lydia B. Rice
Ruth Carter	Deaconess Isabelle Horton	Minerva Strawman Spreng
May C. Chun	Mary Richards Hough	Mrs. J. S. Stamm
Deaconess Rhoda Dragoo	Mabel Howell	Thelma Stevens
Martha Drummer	Carrie Parks Johnson	Frances Willard

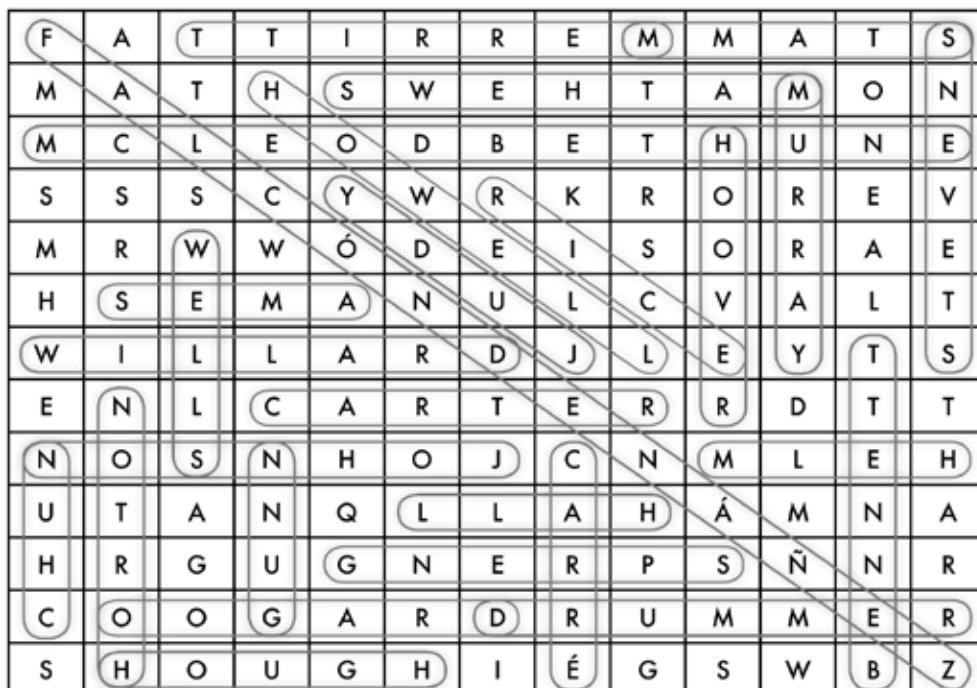
## Word Search #1: Answer Key

### Mission around the World



## Word Search #2: Answer Key

### Mission at Home





# Suggested Resources

**Below are a number of books on the history of United Methodist Women and its predecessor organizations published by the Women's Division that are worth reading.** See also the General Archives and History working bibliography posted on United Methodist Women's website: [united-methodistwomen.org/history/bibliography.pdf](http://united-methodistwomen.org/history/bibliography.pdf). While most of the books are no longer in print, copies of books published by the Women's Division of the General Board of Global Ministries of the United Methodist Church, the Women's Society of World Service, Evangelical United Brethren Church, and Otterbein Press can often be found in church libraries, personal libraries of United Methodist Women leaders, or purchased online through used bookstores. (Some of these books may also be found posted online at Google Books.) See especially,

*Along the Journey: Vignettes of Predecessor Women's Mission Organizations*

(Women's Division, General Board of Global Ministries, The United Methodist Church, 1985).

Billings, Peggy. *Speaking Out in the Public Space: An Account of the Section of Christian Social Relations, Women's Division, the United Methodist Church, 1968–1984* (Women's Division, GBGM, 1994).

Born, Ethel W. *By My Spirit: The Story of Methodist Protestant Women in Mission 1879–1939* (New York: Women's Division, GBGM, 1990).

Campbell, Barbara E. *To Educate Is to Teach to Live: Women's Struggles toward Higher Education* (New York: Women's Division, GBGM, The United Methodist Church, 2005).

Campbell, Barbara E. *United Methodist Women in the Middle of Tomorrow* (New York: Women's Division, GBGM, 1983).

Dougherty, Mary Agnes. *My Calling to Fulfill: Deaconesses in the United Methodist Tradition* (New York: Women's Division, GBGM, 1997).

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Task Group on the History of the Central Jurisdiction Women's Organizations, *To a Higher Glory: The Growth and Development of Black Women Organized for Mission in The Methodist Church, 1940–1968* (Cincinnati: Women's Division, GBGM, 1978).

## **United Methodist Women Resources**

### **Print Resources**

Order from [umwmissionresources.org](http://umwmissionresources.org).

*Racial Justice Time Line*, New York: United Methodist Women, 2014–16.

2019 Prayer Calendar: Order from [umwmissionresources.org](http://umwmissionresources.org) or find on United Methodist Women's Prayer Calendar Facebook page or on Twitter.

### **Online Resources**

Regularly check [unitedmethodistwomen.org](http://unitedmethodistwomen.org) for updated resources and articles on topics related to this mission study.

**Time line:** [unitedmethodistwomen.org/about/history/timeline](http://unitedmethodistwomen.org/about/history/timeline)

**Historical photos:** [flickr.com/photos/umwomen/albums/72157639730496565](https://www.flickr.com/photos/umwomen/albums/72157639730496565)

### **Videos**

Tips on how to download for offline viewing: [unitedmethodistwomen.org/blogs/help!](http://unitedmethodistwomen.org/blogs/help!)

Woman's Foreign Missionary Society. *League of Extraordinary Methodist Women*. Short animated film. August 11, 2004. [youtu.be/UL-iXCJuaYU](https://youtu.be/UL-iXCJuaYU).

Church Center for the United Nations. October 15, 2015. United Methodist Women. [youtu.be/a9eHKzDphsI](https://youtu.be/a9eHKzDphsI).

Mission u: Not Your Grandmother's Bible Study. July 14, 2017. United Methodist Women. [youtu.be/\\_Fz295ZsqFo](https://youtu.be/_Fz295ZsqFo).

United Methodist Women in Manila. January 25, 2018. United Methodist Women. [youtu.be/r97Ns\\_KO4\\_8](https://youtu.be/r97Ns_KO4_8).

### **Historical Stories of Methodist Women in Mission**

Search by name or scroll through [unitedmethodistwomen.org/news](http://unitedmethodistwomen.org/news). "Legacy" stories have featured such individuals as

- Jesse Daniel Ames: [unitedmethodistwomen.org/news/lynching-is-an-indefensible-crime](http://unitedmethodistwomen.org/news/lynching-is-an-indefensible-crime)
- Belle Harris Bennett: [unitedmethodistwomen.org/news/belle-harris-bennett](http://unitedmethodistwomen.org/news/belle-harris-bennett)
- Mary McLeod Bethune: [unitedmethodistwomen.org/news/education-and-equality-mary-mcleod-bethune](http://unitedmethodistwomen.org/news/education-and-equality-mary-mcleod-bethune)
- Rose Catchings: [unitedmethodistwomen.org/news/voices-of-women](http://unitedmethodistwomen.org/news/voices-of-women)
- Mai Gray: [unitedmethodistwomen.org/news/mai-gray-a-methodist-and-an-activist](http://unitedmethodistwomen.org/news/mai-gray-a-methodist-and-an-activist)
- Georgia Harkness: [unitedmethodistwomen.org/news/may-peace-abound-the-legacy-of-georgia-harkness](http://unitedmethodistwomen.org/news/may-peace-abound-the-legacy-of-georgia-harkness)
- Estelle Hawkins: [unitedmethodistwomen.org/news/legacy-caring](http://unitedmethodistwomen.org/news/legacy-caring)
- Ella Holbrook: [unitedmethodistwomen.org/news/faithful-service-in-hawaii-susannah-wesley-community-center](http://unitedmethodistwomen.org/news/faithful-service-in-hawaii-susannah-wesley-community-center)

- Dr. Rosetta Sherwood Hall: [unitedmethodistwomen.org/news/legacy-story-rosetta-sherwood-hall-medical-missionary-korea](http://unitedmethodistwomen.org/news/legacy-story-rosetta-sherwood-hall-medical-missionary-korea)
- Bishop Joaquina Filipe Nhanala: [unitedmethodistwomen.org/news/africas-first-woman-bishop](http://unitedmethodistwomen.org/news/africas-first-woman-bishop)
- Lois Oldshue: [unitedmethodistwomen.org/news/the-first-charter-for-racial-justice](http://unitedmethodistwomen.org/news/the-first-charter-for-racial-justice)
- Dorothy Ravenhorst: [unitedmethodistwomen.org/news/local-women-and-the-charter-for-racial-justice](http://unitedmethodistwomen.org/news/local-women-and-the-charter-for-racial-justice)
- Mary F. Scranton: [unitedmethodistwomen.org/news/mary-scrantons-mission-to-educate-girls-in-korea](http://unitedmethodistwomen.org/news/mary-scrantons-mission-to-educate-girls-in-korea)
- Rosa Valez: [unitedmethodistwomen.org/news/welcome-the-stranger-cornerstone-family-ministries](http://unitedmethodistwomen.org/news/welcome-the-stranger-cornerstone-family-ministries)
- Francis Willard: [unitedmethodistwomen.org/news/legacy-courageous](http://unitedmethodistwomen.org/news/legacy-courageous)

Check for recent postings. Search also for stories on deaconesses, the Church Center for the United Nations, and other articles on the history of women in mission.

### **Voices of United Methodist Women in Mission Today**

- “United Methodist Women: Using Our Voices.” May 4, 2014. Accessed April 10, 2018.  
[youtu.be/FTzEOBzVsUs](https://youtu.be/FTzEOBzVsUs).
- “150th Anniversary: When Women Organize for Mission.” February 1, 2018. Accessed April 7, 2018.  
[youtu.be/xFFTeFeKDYs](https://youtu.be/xFFTeFeKDYs).
- “Regional Missionaries: Your Mission Giving.” March 19, 2014. Accessed April 10, 2018.  
[youtu.be/hHcmcBO\\_cIg](https://youtu.be/hHcmcBO_cIg).
- “Migrant Head Start at Lessie Bates Davis.” June 20, 2012. Accessed April 10, 2018.  
[youtu.be/IVcOWqhJ6Qc](https://youtu.be/IVcOWqhJ6Qc).
- “Educación Popular en Salud: Education for Health—Part 1.” March 17, 2014.  
[youtu.be/8TiM0IrMuuE](https://youtu.be/8TiM0IrMuuE).
- Educación Popular en Salud: Education for Health—Part 2, March 17, 2014.  
[youtu.be/2m\\_Iz5TPOVo](https://youtu.be/2m_Iz5TPOVo).

### **Resources from the General Commission on Archives and History**

Resources and ideas about telling United Methodist Women’s story: [gcah.org/resources/womens-history](http://gcah.org/resources/womens-history)

Time line of the women’s missionary organizations: [s3.amazonaws.com/gcah.org/ORGANIZATION.pdf](http://s3.amazonaws.com/gcah.org/ORGANIZATION.pdf)

Resource kit on women’s history time line: [amazonaws.com/gcah.org/Telling\\_Their\\_Stories.pdf](http://amazonaws.com/gcah.org/Telling_Their_Stories.pdf)

United Methodist Women time line: [amazonaws.com/gcah.org/WOMENS\\_TIMELINE.pdf](http://amazonaws.com/gcah.org/WOMENS_TIMELINE.pdf)

### **Journals**

Blue, Ellen. “Parenthetically Speaking: Methodist Women (In and) Out of Their Brackets,” *Methodist History*, vol. 55, nos. 1 and 2, edited by Alfred T. Day III and Sarah Heaner Lancaster, guest editor (Madison, NJ: General Commission on Archives and History of the United Methodist Church, 2016).

*Methodist History* journals are also available through the General Commission on Archives and History. To access the double issue compiled from the 2015 conference at the Methodist Theological School, United Methodist Archives and History: Celebrating the Upcoming 150th Anniversary of United Methodist Women, see [archives.gcah.org/handle/10516/9857](http://archives.gcah.org/handle/10516/9857).

## About the Author

**Julia Tulloch** is a retired member of United Methodist Women's national staff. She worked in training and leadership development with conferences in the United States and on several occasions with women in Asia. She has served as a study group leader in conference and (former) Regional Schools of Christian Mission and as a staff consultant for planning teams. As executive secretary for leadership development, she developed and implemented training and development strategies for conference and district leaders in a variety of settings. Prior to her employment with the national office, she served in the Western Pennsylvania Conference in local, district, and conference offices of United Methodist Women. She has been a member of the board of directors of two National Mission Institutions, a director on the General Board of Church and Society, and a delegate to jurisdictional conferences and General Conference, as well as an elected local school board member. She is a graduate of Allegheny College, in Meadville, Pennsylvania, with a major in religious studies, and has a master's degree in adult and continuing education from the University of St. Francis in Joliet, Illinois. She remains active in United Methodist Women through her local unit in New York City at St. Paul and St. Andrew.