

Supplement to
**WOMEN UNITED
FOR CHANGE:**
150 Years in Mission

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Supplement to *Women United for Change: 150 Years in Mission*
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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Section 1

Introduction

I am intrigued by the photo on the cover of the *Women United for Change* mission study of six of the eight women who, in 1869, founded the Woman’s Foreign Missionary Society. Aside from speculating where the other two were when it came time to take the picture, I wonder what these women were thinking about. Were they worried about raising the money to send someone to India? Or, whether their spouses would continue to endorse their project? And what would the men of the General Board of Missions say?¹ Did any of the women have personal health concerns? Relationship issues? Worries about family members? Or, in the decade in which they were living, following the Civil War, did they feel anxiety about the future of their country or about the nation’s new president, Ulysses S. Grant, who was sworn into office less than three weeks before their March 23 meeting?

We could rephrase several of these sentences and turn it into a list of our own worries. The eight women in Boston, like us, did not live in a vacuum. Every generation lives in a personal and political-social-economic and cultural context where issues of class, race, and gender shape their experiences: the early work of the missionary societies was challenged by what they knew of women’s lives abroad, the home mission work rose from the needs of freed slaves in the South, the deaconess movement countered the inhumane conditions in crowded urban neighborhoods, the call for racial justice intensified in response to Jim Crow laws, and world wars drove initiatives for peace and human rights.

Today’s realities, however, seem ever present and anxiety producing, filling every news cycle and social media post: terrorism, mass shootings, rise of nationalism, cybersecurity, violence against women, hate crimes, severe weather, wage gaps, and even conflict in the church. How different is *this* “age of anxiety” from that of our foremothers, who lived and worked through pivotal cultural, religious, political, and economic moments and movements? We celebrate their accomplishments, and indeed we should. But we also must not forget that they, too, led real lives. They dug deep, though, to discern the times through prayer, study, listening, shared work, persistence, and risk-taking. We can go deeper, too, to discover and live out our continuing call to be women organized for mission with women, children, and youth in the twenty-first century.

This supplement offers an overview of United Methodist Women’s current initiatives, and issues facing the denomination. Section 2 offers an overview of current campaigns, resources, and brief references to key social justice ministries over the organization’s 150-year history. Section 3 discusses General Conference 2020, reminding us that United Methodist Women and its predecessor organizations have stood firm in their commitment to marginalized women, children, and youth despite structural changes, separations, and mergers in the church.

Suggestions for study leader preparation and class discussion follow Sections 2 and 3. An additional page offers general follow-up ideas for participants and can be photocopied and used as a handout.

Section 2

Social Justice Campaigns

Background: United Methodist Women and Social Justice

From the beginning of their organized work, the missionary societies witnessed to their calling through ministries of healthcare and education, founding schools and hospitals abroad. At home, they educated freed slaves in the South, and they educated each other on their own needs and the needs of their siblings in the United States and internationally. At the turn of the nineteenth century, they stepped forward as professionally trained women of the deaconess movement; and as settlement houses flourished, they started community centers, orphanages, and women’s residences and advocated for better working conditions. In the aftermath of world wars, they supported movements for peace and human rights, institutions for global relationships, and ecumenical partnerships. In the twentieth century, they faced their own institutional racism and were instrumental in challenging the church on racial justice. Even in the midst of difficult times in the economic and political world—and in the church—the organization’s “commitment . . . has remained constant and undiminished.”² This commitment is undergirded by a consistent program of training and education and a rich theological and spiritual foundation that is integral to United Methodist Women’s understanding of mission. It lives out in a quiet resilience and a steadiness of purpose. United Methodist Women’s General Secretary and CEO, Harriett Jane Olson, describes the organization’s profound link, both historical and spiritual, and enduring attention to social justice in this way:

From the very beginning, our Methodist and Evangelical United Brethren predecessors knew that this work was spiritual work . . . as it is to us, to put our faith into action through prayer, giving, study, and service. Then, as now, the women . . . wanted to be involved in something bigger than themselves . . . to “do something useful”—something that honored God and that made a difference for women, children, and youth. This theme endures today.

For us and for our predecessors, doing something useful has always involved compassionate alignment with other women whose situations touch our hearts. Our commitment to justice impels us to speak out when we see people treated unfairly and to strategize to change hearts, minds, and structures. Then as now, the women’s mission movement did not see opening the soul to God as something separate from working for health, wholeness, and peace and the building of a society in which all can find their own path to flourishing. Being deeply connected to God through Jesus Christ is what impels and sustains our long commitment to direct service and advocacy for justice.

From footbinding, lynching, and denying women the right to preach in the eras that preceded us to mass incarceration, maternal health, wealth inequality, and climate justice today, our rootedness in Christ takes us into engagement in the world.³

2016–2020 Social Justice Campaigns

The current “engagement in the world” reflects those same commitments in the context of the second decade of the twenty-first century. During the 2016–2020 quadrennium, there are four issue priorities that reflect United Methodist Women’s commitments to women’s and children’s healthcare, racial justice, economic justice and care for the earth. The four priorities are:

- **Maternal and Child Health**
- **Criminalization of Communities of Color**
- **Economic Inequality**
- **Climate Justice**

Each of these emphases is fleshed out in a campaign for which educational materials and action ideas are available through the United Methodist Women National Office. The current corresponding campaigns are:

- **Ending Maternal Mortality**
- **Interrupting the School-to-Prison Pipeline**
- **A Living Wage for All**
- **Just Energy for All**

For multiple resources and information, visit unitedmethodistwomen.org/action. Additional suggestions for actions you can take are found at the end of this section. An overview of these four campaigns follows.

Ending Maternal Mortality

Healthcare was a socially acceptable expression for our foremother’s missionary work since it fell into the category of “women’s work” associated with home and domesticity. Just as the early mission societies learned about the health-

care needs of women in India and other parts of the world, in recent decades United Methodist Women has emphasized health issues in mission studies on “health and wholeness” (1987) and global health (2001), and advocated for women’s healthcare needs.

Today, there is still an urgency to support access to safe and comprehensive healthcare for women given, for example, the fact that the United States is experiencing a 24 percent increase in maternal mortality. The campaign, Ending Maternal Mortality, continues this call to attend to women’s health needs. During the 2016–2020 quadrennium, the campaign focuses on education and access to maternal healthcare, calling for the monitoring of infant mortality rates and addressing the disparities of maternal mortality rates between African American and white women. Find specific resources at unitedmethodistwomen.org/mchealth.

Interrupting the School-to-Prison Pipeline

Education has long been considered a means by which to combat poverty, illiteracy, and cultural barriers among the disregarded. As noted previously, our predecessor organizations founded schools and educational programs early in our history. This key focus continued with immigrant and indigenous communities at the turn of the nineteenth century, in partnership with the Children’s Defense Fund and the Campaign for Children in the late 1980s, and later followed with a public education emphasis and a mission study in 2005.

Today this effort continues through the Interrupting the School-to-Prison Pipeline campaign. The “school-to-prison pipeline” is a term that applies to policies and practices that influence how children and youth of color are perceived

and often criminalized, which leads to profiling, arrests, and imprisonment. The United Methodist Women campaign goal is to engage members to influence local decision makers to address policies, procedures, and practices that criminalize children and youth of color, and to reduce racial disparities in school discipline. Bible studies, posters, background information, and other resources can be found at unitedmethodistwomen.org/racial-justice/school-to-prison-pipeline.

Just Energy for All

Today, climate change is the primary concern for global activists demanding corporate and government action to reduce fossil fuel emissions and increase renewable clean energy sources. In previous decades, United Methodist Women's commitment to the environment was clear when it joined in creating the Interfaith Center on Corporate Responsibility (ICCR) in the 1970s to reform destructive corporate business practices. In the 1970s and early '80s United Methodist Women educated members to advocate for the signing of the United Nations Convention on the Law of the Sea, and in the '90s committed to a chlorine-free paper policy and urged members to do the same. Guidelines for "green meetings" were also promoted and practiced across the organization. In addition, United Methodist Women engaged in mission studies on ecological topics in 1985–1986 (*Caring for God's Earth*) and 2016–2017 (*Climate Justice: A Call to Hope and Action*).

Today, this urgent task for climate justice calls United Methodist Women through its Just Energy for All campaign to address issues of carbon emissions and renewable energy with corporations and governments. The campaign also draws attention to United Methodist Women's "13 Steps of Sustainability," which

call on us to live out personal and collective accountability and sustainability. The Just Energy for All campaign is supported by information and resources ranging from practical tips to global research, seminars, and podcasts found at unitedmethodistwomen.org/climate-justice.

A Living Wage for All

The plight of women and children abroad made worse by economic and social marginalization compelled the early missionary societies to work to alleviate poverty. In their own communities at home, too, the women observed unsafe working conditions, crowded housing, exploitive employers, and governments in urban areas experiencing rapid population growth and poverty rates among migrant and immigrant communities. "Economic justice" propelled much of the work of the settlement house and deaconess movements that worked to address these issues. United Methodist Women-related National Mission Institutions today find their roots in this history of working with poor communities in the early 1900s.⁴

Over the years the organization has sought to deepen members' advocacy for economic justice through mission studies such as *Affluence and Poverty* (1966–1967), *The Welfare Maze* (1974–1975), *Faces of Poverty in Our Midst* (1988–1989), *Global Economics* (1993–1994), *Globalization and Its Impact on Our Lives* (2006), *Poverty* (2012–2013), and *What About Our Money?* (2018–2019). A national seminar in 1983 focused on the theme Economics and the Faith Community.

Methodist Women in the 1940s advocated for the extension of Social Security to domestic and agricultural workers, and today, in an era of widening income gaps, continues to fight for economic justice in the A Living Wage for All campaign.

The campaign seeks to energize United Methodist Women members and the wider community to push for legislation at the state and municipal levels to guarantee a “living wage” for all workers. Partnering with several other faith and labor organizations, the campaign educates members on the impact of budget cuts that reduce social safety net programs, on the systemic racism that creates inequitable income, and provides various entry points for legislative action. Explore specific information and action items at unitedmethodistwomen.org/living-wages.

Study Leader Preparation and Class Connections

The current social justice campaigns are rooted in the history of United Methodist Women and its predecessor organizations. It will be valuable for study leaders to refresh their own thinking and knowledge regarding the contents of Ellen Blue’s book, *Women United for Change*, noting the areas of connection to the current work.

While there is an occasional critique that social justice work is “political,” it is important to help members and others make the connection between personal and social piety. Our foremothers saw this work as consistent with their spiritual calling. They constantly sought to draw from the whole gospel to improve the lives of others whether the call was to challenge the church, the mission board, legislators, the larger community—and even themselves.

General information on United Methodist Women’s involvement in social issues can be found on its website at unitedmethodistwomen.org/action. For a downloadable pamphlet on the biblical basis for social action work go to unitedmethodistwomen.org/members-leaders/action/whysouldigetinvolved.pdf.

All four campaigns provide a wealth of material through United Methodist Women’s website unitedmethodistwomen.org/action. Resources include Bible study, scriptural references, podcasts, videos, and downloadable materials for classroom displays and illustrations. Check for new material at unitedmethodistwomen.org/action. For timely discussions on current and upcoming issues, check United Methodist Women’s “Faith Talks” at unitedmethodistwomen.org/faithtalks.

Subscribe to **response** magazine to keep informed on current mission work and other spiritual and educational resources. Digital subscriptions offer immediate access to current and past issues. Subscribe at unitedmethodistwomen.org/response.

Study leaders can use displays to demonstrate historical information and connections to the current campaigns. Opportunity for class members’ own stories, discussion, and reflection can strengthen the relationship between the history and the current mission task. Some questions for discussion and reflection might include:

1. Noting that the 2020 spiritual growth study is *Finding Peace in an Anxious World*,
 - a. What are factors that contribute to anxiety today?
 - b. What differences do you see between how our foremothers experienced the world and how women experience it today?
 - c. How do you think our foremothers experienced anxiety? What factors contributed to anxiety for our foremothers? How do you think they addressed it?
 - d. What were some of the spiritual disciplines in which our foremothers engaged? How are these the same or different than those practiced today? (If needed as a discussion prompter, recall some of the spiritual disciplines incorporated in *Finding Peace in an Anxious World*, or invite class members who are participating in the spiritual growth study to offer their insights.)
2. Thinking about the historical timeline for the missionary societies—and one’s own story as part of that timeline—what were major “global” events that influenced the women’s missionary story? What are “global” events that influenced your family’s story, and influence your own story? How? Add these global events to the timeline.
3. How does the work of the earlier mission societies inform the work today? What are specific links between the activities or campaigns of the earlier missionary societies and those today?
4. Harriett Jane Olson in her October 2015 “Responsively Yours” column comments that the women wanted to do “something bigger than themselves . . . to ‘do something useful’ . . .” How does doing “useful” work contribute to a sense of well-being or serenity? Or not?
5. What do you think our foremothers thought were some of the “things that cannot be changed?” Why or why not? How did this influence their work?

Section 3

General Conference 2020

Background: United Methodist Women and Resilience

Ellen Blue comments in *Women United for Change* that the 2012 General Conference decision that approved United Methodist Women as an autonomous body within The United Methodist Church “positions the group to weather any structural changes that might occur at the 2020 General Conference.”⁵ It does, but she also writes in the first pages of her text that there are “differences with near neighbors” that “can pose the greatest challenge of all as the church approaches a defining General Conference in 2020.”⁶

This is not the first time in the history of the women’s mission organizations that potential denominational changes have swirled around them. Indeed, the first and second chapters of Ellen Blue’s text describe the efforts of the early societies to be officially recognized by the male dominated boards and General Conferences.⁷ The story reveals the ongoing fight of the women’s organizations being voted in and out of existence; the long struggles for laity and full clergy rights for women,⁸ and recognition of deaconesses; the persistent efforts to integrate the church and abolish the Central Jurisdiction; and support for women’s rights.

Even while assured an organizational presence, the decisions by the general church and boards of mission altered the ways in which the women’s organization could carry out its work. Benchmark decisions include the “Agreements of ’64” which stripped Methodist women of their right to send their own missionaries, administer their national mission agencies, and educate the children and youth about mission.⁹ The women, however, were able to retain and guarantee their place on the board and in staff positions. As The United Methodist Church organized itself during the 1968–1972 time period, the women remained vigilant in the new denomination to ensure that the principles agreed upon in 1964 were respected.¹⁰ Over the quadrennia the mission board itself reorganized from time to time,¹¹ but United Methodist Women continued to be faithful to its mandate to be in ministry with women and children.¹² As Theresa Hoover wrote in reflecting on the contentious 1968–1972 years,

In the present situation as for centuries past, women’s power is never sure, and growth in human inclusiveness is never cheap.¹³

At issue in General Conference 2020—and in its preceding 2019 Special Session General Conference—is how the United Methodist denomination will resolve a forty-year plus argument over the rights and role of LGBTQI+ siblings in the church. At root in this conflict are disagreements over the nature of scripture, pluralism, and inclusiveness—and addressing the influence of detractor groups that undermine The United Methodist Church and United Methodist Women.

At the time of this writing it is not clear what direction the 2020 General Conference will take. For some, previously held assumptions were upended by the 2019 Special Session General Conference and its aftermath; and for others it reinforced previously held beliefs. Proposals and declarations fill webpages and other social media about next steps and the future of the denomination. Although most of the legislation submitted for General Conference 2020 is not yet available at this writing, this supplement's section will look briefly at several proposals and legislation for purposes of background information leading up to General Conference 2020. In addition, the perspectives of the United Methodist Women as the organization looks to the future are described.

Various Proposals

UMCNext Plan identifies itself as a progressive and centrist group coming together at the invitation of Adam Hamilton, senior pastor at the Church of the Resurrection in the Great Plains Conference. The key points of the proposal include (1) keeping the denomination intact, (2) eliminating all language in *The Book of Discipline* that is “harmful and exclusive of LGBTQ persons,” (3) maintaining the current doctrinal standards, (4) retaining the ability of pastors to determine who to marry and the right of the annual conference

to determine who meets criteria to be ordained, (5) providing a way for churches to form new expressions of Methodism, and (6) calling for a commission on the twenty-first-century church. There is no specific mention of United Methodist Women. References to general agencies are tied to “shared services,” such as those provided by Wespeth, UMCOR, and the General Commission on Archives and History.¹⁴ Legislation submitted to General Conference 2020 can be found here—umcnext.com/legislation—or here umcnext.com/wp-content/uploads/2019/09/NextGenUMC_LegislativePetitions.pdf.

Under the Bard-Jones Plan an annual conference would choose to join one of three groups, which are tentatively called the “Traditional Methodist Church,” the “Open Methodist Church” and the “Progressive Methodist Church.” The plan titled “A New Form of Unity: A Way Forward Strategy, 2019–2022,” which was published in July 2019 by two bishops, David A. Bard and Scott J. Jones,¹⁵ lays out ways for shared governing and financing among the several new churches. Annual conferences will vote on which church they will join. Congregations, on the other hand, can choose to join a different church than that of their annual conference. The title or name, “The United Methodist Church,” will be applied to the “umbrella” structure related to the three new churches. Jones and Bard indicate they offer the plan to achieve as much unity as possible and to address decisions that would need to be made by the church over the next several years.

In the Bard-Jones Plan all the churches will have proportional membership on the boards of the General Council on Finance and Administration, Wespeth, the United Methodist Publishing House, and the General Commission on Archives and History. All the other general agencies and commissions would function with boards elected and accountable to the “Open

Methodist Church.” If requested, these boards and commissions would provide services to the “Traditional Methodist Church” and “Progressive Methodist Church.” The Bard-Jones Plan makes no mention of United Methodist Women.¹⁶

The Indianapolis Plan is like the other proposals but suggests two or more new separate denominations.¹⁷ It allows the use of the “United Methodist” name and outlines a “Traditionalist UMC,” “Centrist-Progressive UMC,” and a “Progressive UMC.” The “Traditionalist” denomination would keep the current restrictive language on the “practice of homosexuality.” Annual conferences would decide by vote which denomination to align themselves. If an annual conference does not decide, it will be assigned to the “Centrist-Progressive” denomination. Central conferences can choose which denomination with which to align, but if they do not decide, they will be aligned with the “Traditionalist UMC” denomination.

In the Indianapolis Plan, United Methodist Women, along with Wespeth, UMCOR, and the United Methodist Publishing House would be independent nonprofit organizations. Each would have its own self-perpetuating board. They would be free to serve any expression of Methodism which “desired to receive services from them.”¹⁸

The N.E.W. Plan is offered by UMForward. At the 2019 Special Session General Conference, UMForward proposed the Simple Plan, which sought to remove all restrictive language in the church around homosexuality. The N.E.W. Plan “centers” “the voices, wisdom, and experiences of people of color and the LGBTQIA+ community.”¹⁹ It recommends four new global Methodist denominations: “Traditionalist Methodist Church, Moderate Methodist Church, Progressive Methodist Church, and Liberation Methodist

Church (names are temporary placeholders until the new denominations organize and self-determine). These denominations may be in full communion with each other and part of a global convention or worldwide Wesleyan Communion.”²⁰ Church agencies, such as United Methodist Women, would operate as independent organizations and could offer services negotiated with the four denominations.

Key components of the plan include: a transitional council to draft a plan of separation; consultation with the Council of Bishops, other church leadership bodies, agencies, and a professional mediator in drafting the plan of separation; a special General Conference before 2024 that would take up the plan of separation; a moratorium on complaints, charges, and church trials related to the church’s restrictions around homosexuality until separation occurs.²¹ Legislation submitted to General Conference can be found at um-forward.org/new-plan.

Connectional Table: Creation of a U.S. Regional Conference: On September 12, 2019, The United Methodist Church’s Connectional Table released its proposed legislation that would create a “Regional Conference” that is United States based (USRC).²² The proposed legislation seeks to relieve the General Conference of decisions that only affect the United States, e.g., such matters as pensions, taxes, and benefits. This will allow the General Conference to focus on matters that are of global importance. The legislation proposes two phases to implement the regional conference structure. There is no mention of human sexuality matters in the proposed legislation.

There is no specific reference to United Methodist Women in the legislation, but the legislation states in ¶555.2 on “Regional Conference Agencies,” “The regional conference shall establish such other agencies, commissions, or

committees as it may determine are important to the work and witness of the Church in the United States.”²³

United Methodist Women and Inclusion

At the 150th anniversary celebration in Boston on March 23, 2019, Harriett Jane Olson spoke to the assembled group about the current crisis and provided assurance about the future of United Methodist Women. Reminding the group that the “gift of Jesus Christ to the world” is what compels the organization’s work, she urged continued trust in God. United Methodist Women’s core commitments—transformative education, leadership development, spiritual growth, and service and advocacy—will continue. She noted that the “voices of the marginalized have always informed United Methodist Women’s work . . .” and so [the organization] must continue to be an “inclusive and welcoming space . . . and inclusive in differences of sexual orientation . . . In the wake of General Conference . . . United Methodist Women’s work is to lift up and stand beside our LGBTQIA siblings who are part of the work, who are shaping us all.” Further noting that there are a variety of opinions among members, she says, “Church structuring is a time to pay attention. We are at a time of great shifts in the church . . . Think about the impact of the changes in the church to the work we are called to do. The future of United Methodist Women is what we make it. . . .”²⁴

Following the 2019 Special Session General Conference many United Methodist Women members stood for election to be delegates to the 2020 General and Jurisdictional Conferences to increase United Methodist Women’s voice on the floor of the conferences. It is imperative that United Methodist Women monitor the proposals, speak to the legislation, and help shape the

decisions that affect the roles of women and the organization in the church and society.

United Methodist Women will be in mission in the future, regardless of decisions that are made in the general church. In that spirit, the national organization has submitted legislation for adoption at the 2020 conference:

- **Children’s Sabbath:** adds the third Sunday in October to the church calendar as observance of “Children’s Sabbath.”
- **The Girl Child:** calls for advocacy to rectify conditions that limit girls in reaching their full potential in healthy environments.
- **The Status of Women: Towards Realizing Human Rights for All Women:** calls on the church to work for women’s global equality in education and health, and to end violence against women.
- **Voter Rights Protection in the United States:** calls attention to the disproportionate impact of voter suppression and for all communities to have full access to full and equitable rights in the voting polls.²⁵

In addition to advocating through General Conference legislation, United Methodist Women gave two \$50,000 grants to The Trevor Project and the Tyler Clementi Foundation to support efforts to prevent suicide among LGBTQI youth. Shannon Priddy, United Methodist Women national president stated, “When we witness a problem, our faith compels us to act. These grants are about supporting young people.” Harriett Jane Olson explains that the grants are part of the organization’s response to the actions of the 2019 Special Session General Conference. She noted, “The way children and youth understand the church’s stance taken at the 2019 Special Session General Conference is particularly harmful to LGBTQ youth who are already at higher risk for suicide.”²⁶

Study Leader Preparation and Class Connections

In preparation for Mission u classes for this study it will be important to reconnect with the text, keep abreast of General Conference legislation as it is made available, and study the impact of General Conference 2020 decisions. Such suggestions include:

- Reread Ellen Blue’s book *Women United for Change* with an eye toward understanding the struggles experienced by the organization. See especially Chapter 6, “United Methodist Women: Better Together.”
- Review elements of United Methodist Women history that reveal how the organization has responded to structural change in the past: the efforts of the early years to be officially recognized, the Central Jurisdiction, the “Agreements of ’64,” the 1968–1972 period of reorganization, the 2010–2012 decisions for organizational autonomy. Suggested learning activities include:
 - Add these pivotal dates to the timeline and be prepared to facilitate discussion on their impact.
 - Provide participants with copies of Leader’s Guide Appendix B. Appendix C can also be referenced.
 - Use Leader’s Guide, Session 4, Learning Activity 1: Mission History Minutes (page 33) to prompt further discussion on the impact of structural changes for United Methodist Women.
 - Or use a continuum exercise inviting class participants to line up according to how they weigh the impact of a decision. Facilitate discussion asking participants to “defend” why they took the position they did.
- Prior to and after General Conference, watch for and study official news releases

and interpretative materials published by the United Methodist Women National Office.

- Find out if the member of the United Methodist Women Program Advisory Group or Board of Directors will be at the Mission u in which you are a study leader. Invite her to talk about the impact of General Conference decisions regarding United Methodist Women, or find out if there will be a general session or interest group on this topic.

In class sessions, facilitate discussion which helps class members to understand:

- How United Methodist Women and its predecessor organizations have responded to change in the past.
- How United Methodist Women and its predecessor organizations have pushed boundaries. Examples may include:
 - Sending single women as missionaries.
 - Assuming nonconforming women’s roles, such as raising and administering funds, managing mission institutions, and educating women for professional work (deaconesses, for example).
 - Pushing for integrated housing in the 1940s.
 - Creating Regional Schools to work across jurisdictional (segregated) boundaries at the time of the Central Jurisdiction.
 - Working for gender justice: laity and clergy rights for women, decision-making power, healthcare, education, and political and economic rights.
- Given the mission study book title, *Women United for Change*, what are those “things that can be changed” and what are those “things that cannot be changed” for United Methodist Women? For its relationship with the church? For its relationships (members, leaders, international work, National Mission Institutions)? Why? How can change take place?

Handout: Ways to Follow Up

- Do further research and share your learning about a woman in the missionary story who interests you. This may include a woman
 - referenced in *Women United for Change*,
 - for whom your unit or circle is named,
 - who was instrumental in the founding of a National Mission Institution in your conference,
 - who served or is serving as a missionary, Global Mission Fellow, home missionary, or deaconess from your congregation,
 - one of United Methodist Women's Regional Missionaries.

Invite members of your local unit to join you in this effort.

- Subscribe to **response** magazine at unitedmethodistwomen.org/response. Share the stories you read in your meetings or in informal conversations with others.
- Read a book from United Methodist Women Reading Program at unitedmethodistwomen.org/readingprogram. Books related to women's leadership, spirituality, and the social justice campaign are listed.
- Use suggestions from The United Methodist Church General Conference Commission on Archives and History (GCAH). For example, download *Telling Their Stories: The History of Women in the Local Church*, gcah.org/resources/womens-history, accessed

September 10, 2019. This resource packet includes ideas and information on:

- Steps to begin your project
 - Where to get help
 - Ways to celebrate
 - Displays and exhibits
 - Recommended books
 - Timelines
- Keep updated on post General Conference information and press releases through the United Methodist Women website unitedmethodistwomen.org; a subscription to the United Methodist Women e-newsletter, secure3.convio.net/umw/site/SPageNavigator/online_subscribe.html; and a subscription to United Methodist Women free newsletter, unitedmethodistwomen.org/umwnews.
 - Talk with your conference's member of the United Methodist Women Board of Directors or Program Advisory Group about decisions made at the 2020 General Conference and how they will impact United Methodist Women.
 - Secure a copy of the current *United Methodist Women Handbook* and the Constitution and Bylaws in fall 2020 for information on changes and policies that impact United Methodist Women.

Endnotes

1. Dana L. Robert, *American Women in Mission* (Macon, GA: Mercer University Press, reprint 1998), 141–146. Robert points out the church and educational networks in Boston, noting that the founding members and early leaders of the Woman’s Foreign Missionary Society had spouses or male friends who were supportive of their efforts to organize the women’s missionary society. Two clergy spouses, a professor, and the acting president of Boston University, for example, gave supportive speeches or offered prayers at a May 7, 1869, meeting of the General Board of Missions where the women were asked to “define themselves.”
2. Barbara Campbell, “Women in Mission Then, Now and Tomorrow,” *New World Outlook* (September–October 1990), 20.
3. Harriett Jane Olson, “Responsively Yours: Rooted in Christ,” *response* (October 2015), 5. It is also found at unitedmethodistwomen.org/news/responsively-yours-rooted-in-christ, accessed September 16, 2019.
4. Ellen Blue, *Women United for Change* (New York, United Methodist Women, The United Methodist Church, 2019), 70–72. See “Historical Development of National Mission Institutions” (United Methodist Women National Office, unpublished, May 2019). See also “United Methodist Women Economic Justice Mission Legacy” (United Methodist Women National Office, unpublished, May 2019). Both documents were distributed to study leaders at Mission u Events, May 2019.
5. Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 113.
6. Blue, *Women United for Change*, 17.
7. Blue, *Women United for Change*, 39.
8. Jean Miller Schmidt, *Grace Sufficient* (Nashville: Abingdon Press, 1999), 283–84. Schmidt notes that it took seventy-six years and twenty General Conferences to obtain full clergy rights for women in the Methodist Church.
9. At the 150th anniversary celebration in Boston on March 23, 2019, Thomas Kemper, general secretary of the United Methodist General Board of Global Ministries, acknowledged the damage done to the women’s work by patriarchal thinking and former organizational structures. He especially noted the harm done to the women’s organizations at the time of the 1964 reorganization. Tara Barnes, “Celebrating 150 Years,” *response* (July–August 2019), 27–28.
10. See Barbara E. Campbell, *In the Middle of Tomorrow*, second edition (New York: Women’s Division, General Board of Global Ministries, The United Methodist Church, 1983), 5–6, 147–48, 167. See also Barbara E. Campbell, “Women in Mission: Then, Now and Tomorrow,” *New World Outlook* (September–October 1990), 20–27. archives.gcah.org/pdfpreview/bitstream/handle/10516/8771/1990-09-10-Sept-Oct-NWo.pdf?sequence=1, accessed September 15, 2019.
11. See articles by Arthur J. Moore, Betty Thompson, Barbara E. Campbell, and others in this 1990 issue of *World Outlook* (General Board of Global Ministries, The United Methodist Church, September–October 1990), archives.gcah.org/handle/10516/8771, accessed September 15, 2019.

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12. See also “Historical Development of National Mission Institutions” (United Methodist Women National Office, unpublished, May 2019). Distributed to study leaders at Mission u Events, May 2019.
13. Theresa Hoover, *With Unveiled Face* (New York Women’s Division, General Board of Global Ministries, 1983), 49; Blue, *Women United for Change*, 113.
14. Sam Hodges, “UMCNext Plan Would End LGBTQ Restrictions,” Dallas: *UM News*, August 19, 2019. umnews.org/en/news/umc-next-plan-would-end-lgbtq-restrictions?fbclid=IwAR3A9A4eeJoivluHO94RuNk5SUWdOEjYDtX-sWIoG--Mqc5UEe5kVpVw2Mp0, accessed August 19, 2019; and UMNNext, August 19, 2019. umcnext.com.
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16. Bishop David A. Bard and Bishop Scott A. Jones, “A New Form of Unity: A Way Forward Strategy 2019–2022,” July 8, 2019, 2, cdnsc.umc.org/-/media/umc-media/2019/07/10/15/22/2019-308-a-new-form-of-unity.ashx
17. Sam Hodges, “Group Designs Separation for Denomination,” Dallas: *UM News*, August 13, 2019. umnews.org/en/news/group-drafts-separation-plan-for-denomination. See also “Basic Draft Proposals of Indianapolis Plan,” August 8, 2019, cdnsc.umc.org/-/media/umc-media/2019/08/12/20/12/Basic-Provisions-Indianapolis-Plan-2019, accessed September 19, 2019.
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About the Author

Julia Tulloch is a retired member of United Methodist Women 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.