

WOMEN SHAPED BY GOD SHAPING HISTORY:

A One-Day Retreat on United Methodist Women History

“The Lord gives the command; the women who proclaim the good tidings are a great host” Psalm 68:11 (NASB)



Contents:

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- **Section 10:** Everyday Disciples
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 - Remembering and reaffirming baptism together

Preparation:

Leadership:

- Leader/facilitator
- Song leader

Supplies:

- Bible for each attendee
- *United Methodist Hymnal & The Faith We Sing*
- United Methodist Women Prayer Calendar
- One copy of Ellen Blue's *Women United for Change: 150 Years in Mission* for each table
- A world map or globe
- Index cards
- Sticky notes
- Construction papers and newsprint
- Colored pencils or crayons
- Anything needed for song leader (e.g. music stand, keyboard)

Room Arrangement:

- If it is a sanctuary setting, make sure that small groups of women (3-5 persons) can turn to one another in the pews and have interactive conversations



- If it is a large room, please make sure groups of 5-8 are seated around a table, preferably round tables
- Each table should have sticky notes and pens/pencils
- For the last section, each table should have a small bowl of water for remembering our baptism



Opening Hymn: United Methodist Hymnal #555, “Forward Through the Ages”

Leader: We have gathered to remember our mother roots in mission, those women who proclaimed the word of God through prayer and actions here and worldwide. For our devotion, I have chosen a single verse from the Bible: Psalm 68:11. Go ahead and read this verse from the Bible, either from your own Bible or one of the ones in front of you. *[If there are tables]* I invite one person from each table to read the verse out loud.

[pause]

Now I invite one volunteer to come and read the different translations along with me.

Leader: Psalm 68:11 New American Standard Bible (NASB)

The Lord gives the command; the women who proclaim the good tidings are a great host

Volunteer: Psalm 68:11 Good News Translation (GNT)

The Lord gave the command, and many women carried the news

Leader: Psalm 68:11 Contemporary English Version (CEV)

You gave the command, and a chorus of women told what had happened

Volunteer: Psalm 68:11 Common English Bible (CEB)

My Lord gives the command – many messengers are bringing good news

Volunteer: Psalm 68:11 Christian Standard Bible (CSB)

The Lord gave the command; a great company of women brought the good news

Leader: Psalm 68:11 21st Century King James Version (KJ21)

The Lord gave the word; great was the company of those that proclaimed it.



Volunteer: Psalm 68:11 Revised Standard Version (RSV)

The Lord gives the command; great is the host of those who bore the tidings

Leader: Psalm 68:11 The Voice (VOICE)

The Lord gives the word; there are very many women ready to tell the good news

[Leader thanks the volunteer, who may go back to her seat.]

Leader: What struck you as particularly important in the several translations?

[Give 3-5 minutes for discussion before moving to the next section. Discussion can be in small groups, pairs, or the entire group, depending how many participants.]

Section 1: Recollecting Primal Places in My Heart (15 mins)

Leader: This is the time for a brief introduction: Introduce yourself to someone sitting next to you. Be sure that everyone at your table has a partner. Share an earliest recollection of a comforting memory from your childhood. Example: your visit to your grandmother's place; sitting on a crook of a tree; on a swing at your friend's house; sitting by a fireplace on a cold day; listening to a story or a song; singing a lullaby to your little sibling. Then draw an image, an emoji or symbol of your primal place of comfort. We will spend about one minute sharing and one minute drawing.

[Repeat the instructions as needed.]

Perhaps one person at your table will share her own earliest recollection of a comforting memory and drawing with the whole group. *[If the entire group is less than 20, invite everyone to share.]*



Section 2: Naming the Women Who Have Helped You Grow in Faith

The leader invites the participants to share the following in their respective table groups:

- Name your mother in faith. It can be your biological mother or anyone who helped you grow in your faith in God.
- Name the woman who led you to attend a United Methodist Women meeting. This can be the same woman or a different person.

(Once the table groups have finished this exercise, the leader asks the total group to simultaneously shout aloud the names of the faith-mothers. It is powerful to name those who have come before us and nurtured us!)

Section 3: From These Mother Roots

(Preparation: Make copies of the following nine stories. Each small group [2-4 members] should have a copy of one of the stories presented below, along with sticky notes and pens/pencils. Write MOTHER ROOTS on a sheet of construction paper or newsprint and keep it visible in the front.)

LEADER: Time, place and people are important in our journeys, especially in our faith journey. Each of your small groups is given a story. Each story is called “From These Mother Roots.” These are stories of our earliest faith-mothers in United Methodist Women. We take time to remember how women, as a group or as individuals, felt the call to start a women’s group for engaging in mission.

Each table group will read a story. Each story is a one- to two-minute story. Then answer the questions given below on the sheet of paper containing the story. Choose a reporter from each group.



Here's what the reporter will do:

- Summarize the story
- Answer the question prompts on a sticky note
- Share the answers from your group with the entire group
- Post the sticky note on the paper in front under the words "Mother Roots."



Section 3: From These Mother Roots: Story 1

An Auxiliary Female Missionary Society in New York

Ann Wilkins of the Methodist Episcopal Church, New York, was born near West Point, along the Hudson River. When she was fourteen, she was converted to God, and later in a Camp Meeting in Sing Sing Village, New York, in 1836, she committed herself to go as a missionary to Liberia, Africa. During the offertory, she put her offering and a note along with it, saying, “A sister who has little money at her command, gives that little cheerfully, and is willing to give her life as a female teacher, if she is wanted.”ⁱ The note was received by the Rev. Dr. Nathan Bang, the vice-president of the Missionary Society of the Methodist Episcopal Church. In 1837, Ann Wilkins, a single woman, a widow, was sent as a missionary to Liberia, where she founded the first Methodist Girls’ School in Liberia. She was sent as the first female missionary by the parent society, Missionary Society of the Methodist Episcopal Church, and was supported by the funds of the auxiliary, the Female Missionary Society. Wilkins started a girls’ school in Millsburg, north of Monrovia, Liberia.ⁱⁱ

A hidden mother root is an unmarried African American woman, Eunice Sharpe, who went to Liberia in 1835. Her work was partially funded by the women of a *local* Methodist Mission Society in New York City.ⁱⁱⁱ

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) Name of the sending organization. (b) Names of the single female missionaries who were sent forth.
- When called upon, the reporter will summarize the story in her own words in one minute for the total group. She will then read aloud what is written on the sticky note and then post the sticky note onto the newsprint under the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 2

Two Creative Gifts that Inspired Founding of the Methodist Women's Society in the South in 1878

On her furlough back home, when Mrs. Mary McClellan Lambuth, a missionary wife from China, narrated her mission experiences, one Mrs. H.D. McGavock from a farm near Nashville was moved by the mission stories. She “secretly” gave the diamonds from her wedding veil to the missionary. These sold for \$1,000 and made possible the building for Clopton School in Shanghai, China, in memory of McGavock’s mother, whose last name was Clopton.

As for Lambuth, she was a New Yorker who went to Mississippi as a governess for the Lambuth family and later married James Lambuth. As a young woman engaged to him, she put a note in the offering plate at her annual conference saying, “I give five dollars and myself for the work of China.” James Lambuth was called to be a missionary, and she left with her husband for Asia.^{iv} Two stories; two gifts.

In 1874, McGavock presented a petition to the General Conference requesting authority to start a women’s organization. The petition was conveniently lost in the Committee on Missions. Again, the women mobilized themselves. There were also men, such as Dr. D.C. Kelley, who had been a missionary to China and who was now serving as the assistant secretary of the Board of Missions who, in one section of the report of the Committee on Missions, stated that the women of the church be authorized to organize a society.^v The General Conference finally authorized the petition in 1878. In the intervening four years, women had collected enough money to fully support their own missionary. Lockie Rankin, a teacher from Milan, Tennessee, was sent to Shanghai, China as the first missionary of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church, South.



Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) Name of the sending organization. (b) Names of the single female missionaries who were sent forth.
- When called upon, the reporter will summarize the story in her own words in one minute for the total group. She will then read aloud what is written on the sticky note and then post the sticky note onto the newsprint under the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 3

The Woman's Home Missionary Society of the Methodist Episcopal Church, South, Under the Leadership of Lucinda Helm

The Home Mission movement of the Methodist women of the South started as an appendage to the church. The Woman's Department of Church Extension was organized in 1889, with Miss Lucinda B. Helm as its general secretary. The object of this department was to collect funds for purchasing and securing parsonages. The work of the women was confined strictly within the limits of parsonage building and resolved itself merely into raising funds for that purpose. She also traveled across the South organizing church societies, all without remuneration, awakening the Methodist women to the need of a connectional home mission society.

Helm presented to the General Conference of 1890 a request for authorization to add the work of home missions to that of parsonage building. The General Conference approved the plan, changing the name of the organization to the Woman's Parsonage and Home Mission Society. Parsonage work was continued in the same manner as formerly, but the work of home missions was projected and was entirely under the direction of a Central Committee. Helm and the women on the Central Committee turned their eyes toward the growing cities of the South as the most inviting field for service. In 1893, Belle Bennett, a key leader in the South, became the president of the Woman's Parsonage and Home Mission Society. This merged into the Woman's Missionary Council in 1910. Bennett continued her leadership in the merged home and foreign missionary societies called the Woman's Missionary Council.

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.



- (a) Name of the organization. (b) Name of the woman who helped start it.
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint and sticks the post-it with the written answers onto the newsprint under the words **MOTHER ROOTS**.

From These Mother Roots: Section 3: Story 4

Woman's Missionary Society of the Evangelical Association

Growing up in a parsonage in Cleveland, Ohio, Ella J. Yost-Preyer was exposed to the missionary activities of her denomination, the Evangelical Association. With the encouragement of her pastor-father, she wrote to her general church periodical, *Evangelical Messenger*, calling the women to form a woman's organization. The "Call," published in 1878, created a stir. Letters of positive responses came. But the petition to organize a Woman's Missionary Society met with resistance from the Board of Missions. This did not deter the women, and "instead of meekly surrendering, they merely sharpened their tools...in a loving spirit..."^{vi}

Like Yost-Preyer, Minerva Strawman Spreng also consulted her father, who happened to be a member of the Board of Missions. He counseled her saying that in order to organize a society, she had to send a petition to the Board of Missions. Strawman Spreng first wrote to the women in the *Evangelical Messenger* in 1880, asking them to organize a society. In response to this, a petition was sent to the Board of Missions. The board took a resolution allowing the starting of auxiliary societies, separate male and female societies, or common societies meant for both men and women.

After many frustrations of remaining as auxiliaries, the Woman's Missionary Society of the Evangelical Association was founded on October 12, 1884.

Strawman Spreng would say to her constituency until her death, "Tell them not to be afraid to attempt big things for God. Tell them to be faithful and keep at it!"^{vii}

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.



- (a) Names of the founding mothers in this story. (b) Name of the woman's organization.
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint and sticks the post-it with the written answers onto the newsprint under the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 5

Story of Missionary Wives as Inspiration to Start a Woman's Society

Pioneer Methodist missionaries working in India such as Dr. and Mrs. William Butler, Rev. and Mrs. Edwin Parker, Rev. James M. Thoburn, etc., felt the need for single female missionaries to work among women and girls. In 1866, with a vision to start a school, Rev. Thoburn wrote to his sister, Isabella Thoburn, in 1866 saying, "How would you like to come out and take charge of ... a school if we decide to make the attempt?"^{viii} The reply was prompt, decisive and affirmative.

Time was ripe a couple of years later when missionary wives on furlough mobilized the women at home. On the last day of 1868, en route to Boston, Mrs. Edwin Parker urged a little group of women in Brooklyn, New York, to start a women's society. But the women felt that the season was a bit inauspicious, and "a little later they would be ready." By delaying their action, they missed being "the founders."^{ix} In March of 1869, Dr. and Mrs. Parker and Dr. and Mrs. Butler, now in Boston, were focused on their missionary goal: organizing the women for women's work. Dr. Butler preached a missionary sermon on March 14 in St. John's Church where he was serving during his furlough. Deeply stirred by the message, one Mrs. Lewis Flanders came to the parsonage of the church, where she met with Mrs. Parker and Mrs. Butler, who shared the needs of the women of India.

Flanders was eager to share this need with her own church, Tremont Street Church in Boston. Interested women of the Tremont Street Church decided to invite Mrs. Butler and Mrs. Parker to speak in their church the following Tuesday. March 23, 1869 was a rainy, stormy day when "a handful of women" met at the Tremont Street Church, prayed and listened to the stories shared by missionary wives who had recently come home. The eight women gathered there covenanted with each other and God to start the Woman's Foreign Missionary Society of the Methodist Episcopal Church.



Later the secretary of the General Missionary Society of the Methodist Episcopal Church proposed that the women should raise the money and the General Missionary Society would administer the funds. But the women stood their ground that theirs should be an “independent” Society.^x The society sent Isabella Thoburn, an educator, and Dr. Clara Swain, a medical doctor, as their missionaries to India. Dr. Swain was the first single female medical doctor sent abroad from the U.S. On November 2, 1869, a crowd gathered at Bedford Street Church, N.Y., to see a “strange sight, two single ladies about to sail the ocean, with no pledge of support save that of a handful of women.”^{xi}

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) What are some of the names of the “handful of women” who started an independent missionary society for women? (b) The name of the independent society? (c) Name of the place where the society was founded?
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint and sticks the post-it with the written answers under the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 6.

Woman's Home Missionary Society of the Methodist Episcopal Church

A key reason for the founding of the Woman's Home Missionary Society of the Methodist Episcopal Church was to work with the freed blacks, a frontier of mission in the post-Civil War period, and to "...work for the elevation of home in the home land"^{xii} A key impetus to start the Woman's Home Missionary Society (WHMS) came from the personal work "inaugurated" by Jennie C. Hartzell among the "colored refugees" in New Orleans who had fled the attacks of the Ku Klux Klan.^{xiii} The organization of the Woman's Home Missionary Society of the Methodist Episcopal Church started in 1880, was not the result of the General Conference action of that year, since most of the "prominent women" were more interested in the foreign mission work already started in 1869. Besides, mission work among the freedmen was quite "unpopular."^{xiv} Persistence on the part of the tireless efforts of women and supportive clergy for the work helped to form the WHMS immediately after the General Conference in 1880.

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) Name of the woman who helped start the organization. (b) Name of the organization
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint and sticks the post-it with the written answers under the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 7
**A plea of two girls, Open Hearts and Willing Feet: The Woman's Foreign
Missionary Society of the Methodist Protestant Church**

One day there appeared at the gates of the Woman's Union Mission Home in Yokohoma,^{xv} Japan, two little girls asking for shelter and protection. Moved by the cry of the girls, even though the maximum number of children to be admitted was already reached, Miss Lizzie Guthrie, a missionary teacher, begged to keep the children in the school, for she knew that sending them away would be to "consign them to lives of shame." In the meantime, Guthrie spent "many hours of the night in prayer."^{xvi} An answer to her prayer was that a Sunday school of the Methodist Protestant Church in Midwest America was willing to support the two girls. Guthrie resolved to meet with the women of the Methodist Protestant Church when she went on furlough to America.

In 1879, in her tour at home, she met with the women of the First Methodist Protestant Church of Pittsburg, Pennsylvania, and shared her mission passion for the children in Yokohoma, Japan. Then and there, the Woman's Foreign Missionary Society (WFMS) of the Methodist Protestant Church was organized on February 14, 1879. Not being able to fully support the female missionary, the newly formed Woman's Society asked the Board of Foreign Missions of the Methodist Protestant Church to pay for the traveling expenses of Guthrie. The Woman's Foreign Missionary Society undertook to pay her entire salary. This is how Lizzie Guthrie inspired the women to found the Woman's Foreign Missionary Society. Though Guthrie could not live to fulfill her promise, since death overtook her on her way to Japan, Miss Harriett Brittain, her friend, immediately went in her place to serve the Yokohoma home in Japan.

The plea of two girls and the steps taken by two female missionary friends form the story of the beginnings of women's mission for women.



Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) The name of the missionary organization. (b) The name/s of the missionary/ies sent.
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint in the front and sticks the post-it with the written answers under the words **MOTHER ROOTS**.

From These Mother Roots: Section 3: Story 8

The Call Story of Lizzie Hoffman: United Brethren Woman's Missionary Association

It was the early 1870s. The place was Dayton, Ohio. A young school teacher from the United Brethren Church, Lizzie Hoffman, wanted to consecrate her life to God's service. She prayed hard and to her dismay, the answer came asking, "Are you willing to go to Africa?" To Lizzie Hoffman, it was quite an uncomfortable moment. She could not bring herself to say "yes," since she felt unqualified. Finally, one night she took her Bible to her room and spent the night in prayer. It was almost dawn when she could rise up and say, "Lord, use me as it seems good to you."^{xvii} The verse Hoffman had read was **Psalm 68:11**.^{xviii}

Hoffman was impressed with the idea that the female members of her denomination, the United Brethren Church, should be organized for mission support. When she issued invitations for a general meeting, many gathered. But the women were so shy and inexperienced that they asked a seminary professor to chair the meeting. They were so unprepared that when Lizzie was made recording secretary, she wrote the minutes on a brown butcher paper. This was the beginning of the United Brethren Woman's Missionary Association.^{xix}

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.

- (a) Key name in the founding of the new female organization. (b) The name of the new organization.
- The reporter should be ready to summarize the story in her own words in ONE minute to the total group. Then the reporter reads aloud what is written on the post-it, goes to the newsprint in front and sticks the post-it with the written answers beneath the words **MOTHER ROOTS**.



From These Mother Roots: Section 3: Story 9

The Wesleyan Service Guild

It was the year of Golden Jubilee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1919. The campaign for recruiting new members was in full swing, since only 27 percent of all Methodist Episcopal Churches had local societies for women.

The campaign for doubling membership focused only on the traditional membership: that is, married women who did not work outside their homes. There was another group of women, namely, Methodist Episcopal women in the labor force. After all, more than one of every five women in the U.S. was gainfully employed outside home, as the census returns showed in 1900, 1910 and 1920. Mrs. Effie Potter in Anderson, Indiana, started a society in her local church for business women and girls: The Potter Mission Circle. So did Mrs. F.H. Clapp in Battle Creek, Michigan. In Utica, New York, there was another Business Women's Unit. The term "business women" referred to all women old enough to go out and earn their own living."^{xx}

In 1921, the Wesleyan Service Guild was organized to include all these various business women's units. The older organizations, the Woman's Foreign Missionary Society and the Home Missionary Society of the Methodist Episcopal Church, exercised control and subordination. This new organization wanted to have an "affiliated" relationship rather than "auxiliary" relationship. But the power of the older association prevailed. The Wesleyan Service Guild is still seen as an "auxiliary to" rather than "affiliated with."^{xxi} Language matters.

Choose a reporter. The reporter writes the answers to the following questions on a post-it. The reporter should also be able to summarize the above story in ONE minute. No need to write the summary; only the answers to the questions.



- (a) Name of the new organization and when was it started. (b) Names of key women instrumental in founding this organization. (c) Write the answers on a post-it, read your answers aloud and stick it under the words **MOTHER ROOTS** on the newsprint.



Leader: Invite each group's reporter to share their brief summary, answer the questions, and put up their sticky note. Note that all of these stories help us identify and name our MOTHER ROOTS in the mission history of United Methodist Women. If you look at this map (lifting up/ directing towards the map), you can identify where the single female missionaries went, and where their respective female missionary organizations were situated in the U.S. You can put a string from the various starting points in the U.S. to the various receiving countries at the other end.

SECTION 4: SONG

(Needed: copies of the song, "Killeyloo Birds" for each table.)

Leader: We are going to sing a song now. The song is based on Mrs. E.C. Chandler, our foremother in the former Woman's Foreign Missionary Society of the Methodist Protestant Church, who once said, "Get a vision of the needs, so that you may go forth with wings outspread." Go forth with wings outspread! That reminds me of a mythical bird which had a curious habit. Its name is Killeyloo. It would first fly backward in order to see where it had been before flying forward. Like the Killeyloo birds, we, too, must trace our steps back to our organization's mother roots in order to know where our organization has been before undertaking steps to go forward. It helps us to emulate the good practices of our foremothers and avoid the pitfalls of our forebears. Let us sing this song composed for an earlier leadership event of United Methodist Women.

At the end of the song, I would invite you to come up with your favorite Bible verse. We'll use these in the next part of our program. That is only at the end of this song, before we start a new section. Now to the song:

SONG LEADER leads the group in the song, "Killeyloo Birds."

Section 5: Motivating Bible Verses for Women's Mission

LEADER: Now I invite you to share with your table group the Bible verse that has inspired you or your favorite Bible verse. (5 minutes). (The leader invites 5-6 persons to share aloud their favorite Bible verses to the total group.) Now, I invite you to read the



stories given to each of your tables. Each story contains a Bible verse that motivated selected foremothers and predecessor organizations of the United Methodist Women. Use your Bibles where needed. Take 15 minutes to read and answer the questions below each story. Choose a reporter for your group to share the answers with the total group – preferably not the same person as before!



Section 5: Story 1

“The master is calling you...” John 11: 28

Women’s mission work was biblically undergirded. One of the guiding Bible texts for the 19th century women’s mission was “The master is calling you.” This verse is from the familiar story of Mary and Martha in John 11:28. Please take time to read John 11:18-28. Look at verse 28 closely and reflect on it. What is one sister telling the other sister to do? (Spend a few seconds in silence.)

Allow yourself to sense the mood of the 19th century women in mission within the U.S. Read this passage that has been carefully documented by a female historian of that century: “At home there has been one general rallying cry, ‘The master is come, and calleth for thee.’ Recognizing in this call the voice of Jesus, multitudes of elect ladies from all parts of the country have arisen, and laying their wealth, talents and accomplishments at the feet of Christ, have gone forth to labor for the evangelization of the world.”^{xxii}

Using the following questions, reflect on the story:

- (a) What is the essence of this story?
- (b) What was the motivating Bible verse for the multitude of female missionaries who were called forth to serve God?
- (c) How did this story make you feel? Sit with the comfort or the discomfort of the story. Don’t push away your emotions (joy, praise, uncertainty), but rather sit with any comfort or discomfort that it has provoked.
- (d) Allow yourself to be within the whispering distance of God. What does God call you to do?

Section 5: Story 2

“Commit your work to the Lord, and your plans will be established” Proverbs 16:3 (NRSV)

God’s call came to Belle Harris Bennett, a woman in her 30s, while she was attending a meeting in Carlisle, Kentucky, in 1887. She was listening to the dire need for a training program for missionaries before they were sent out for mission service by the Woman’s Board of Foreign Missions of the Methodist Episcopal Church, South. This need was weighing so heavily on Bennett that she began to think deeply about it and pray hard over it “until the thing burned itself into my heart,”^{xxiii} in her own words. In 1888, when she was taking classes in a teaching camp in Chautauqua, New York, she continued to pray over this yearning in her heart. Bennett says that after she returned home, she felt a “conviction that this was the voice of God that so deepened that one night as I lay in bed, I suddenly sat upright responding in audible voice, **‘Yes, Lord, I will do it.’**” Despite prolonged illness that followed this deeply felt call and response, Bennett went to the annual meeting of her conference Methodist women, and there she was elected president of the Kentucky Conference Woman’s Missionary Society in 1888.

The next year in her visit to Little Rock, Arkansas, to the Woman’s Board of Foreign Missions to interview missionary candidates, she came to know how important it was to train the missionaries for various cultural contexts. She was struggling over this continued, deep-felt need, while staying as a guest in one of the rooms in a Methodist church, where one Nanny Holding invited her to pray with her in her room, and gave Bennett the verse, **“Commit thy work unto the Lord, and thy thoughts shall be established” Proverbs 16:3.**

This was the guiding Bible verse for Bennett and the “promise” on which the dream of a training school for missionaries became a reality: Scarritt Bible and Training School in Kansas, and later Scarritt Bible College for Christian Workers in Nashville, the predecessor of the current Scarritt Bennett Center in Nashville.



Using the following questions, reflect on the story:

- (a) What is the essence of this story?
- (b) What was the guiding Bible verse that gave assurance and strength to Bell Harris Bennett in the founding of a missionary training college or at the fork in the road of her engagement in mission?
- (c) How did this story make you feel (joy, praise, uncertainty)? Don't push away your emotions, but rather sit with any comfort or discomfort that it has provoked.
- (d) Allow yourself to be in the whispering distance of God speaking. Are there situations in your life today where you are called to create spaces for meeting the needs and healing the wounds of people? Name them.

Section 5: Story 3

“Go ye into all the world, and preach the gospel to every creature” Mark 16:15 (KJV)

When the Woman’s Missionary Society of the Evangelical Association wrote a preamble to their mission organization, their motivating text was “Go ye into the world and preach the gospel to every creature.” Audrey Reber captures the words of the foundational story of this organization, as inscribed in their preamble of 1872^{xxiv}: “Believing that the promulgation of the gospel of Jesus Christ throughout the world depends upon the success of Christian missions, and that the responsibility of this success devolves upon all Christians, we therefore do, in obedience to the command of our risen Lord and Savior, ‘Go ye into the world and preach the gospel to every creature.’” The women did this in their convention assembled at the United Brethren Summit Street Church in the city of Dayton, Ohio, on May 9, 1872.

- (a) What is the essence of this story?
- (b) What was the motivating Bible verse for the founding of the Woman’s Missionary Society of the Evangelical Association?
- (c) How did this story make you feel? Imagine yourself as one of the women assembled at the United Brethren Summit Street Church in Dayton, Ohio in 1872. Don’t push away your emotions (joy, praise, being unsure), but rather sit with any comfort or discomfort that it has provoked.
- (d) Allow yourself to be in the whispering distance of God speaking today. Are there situations in your life today where you are called to create spaces for meeting the needs and healing the wounds of people? Name them.



Section 5: Story 4

Lizzy Hoffman and her motivating Bible verse: Psalm 68: 11

It was the early 1870s. The place was Dayton, Ohio. A young school teacher from the United Brethren Church, Lizzie Hoffman (remember her from our previous discussion?), wanted to consecrate her life to God's service. She prayed hard and to her dismay, the answer came asking, "Are you willing to go to Africa?" To Lizzie Hoffman, it was quite an uncomfortable moment. She could not bring herself to say "yes," since she felt unqualified. Finally, one night she took her Bible to her room and spent the night in prayer. It was almost dawn when she could rise up and say, "Lord, use me as it seems good to you."^{xxv} The verse Hoffman had read was **Psalm 68:11**.^{xxvi} We don't know what particular translation of the Bible she was using.

Lizzie Hoffman decided to that the female members of her denomination, the United Brethren Church, should be organized for mission support. When she issued invitations for a general meeting, many gathered. But the women were so shy and inexperienced that they asked a seminary professor to chair the meeting. They were so unprepared that when Lizzie was made recording secretary, she wrote the minutes on a brown butcher paper. This was the beginning of the United Brethren Woman's Missionary Association.^{xxvii}

Questions:

- (a) What is the essence of this story?
- (b) What was the guiding Bible verse that gave assurance and strength to Lizzy Hoffman in the birthing of a woman's organization for the United Brethren Church?
- (c) How did this story make you feel? Don't push away your emotions (joy, praise, unsure), but rather sit with any comfort or discomfort that it has provoked.



(d) Allow yourself to be in the whispering distance of God speaking. Are there situations in your life today where you are called to create spaces for meeting the needs of people? Name them.



Section 5: Story 5

“Perhaps you have come to royal dignity for just such a time as this” Esther 4:14

The year 1940 was a year of sea change for the Methodist Church. Three denominations, the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church, merged in order to form the Methodist Church. Different women’s missional organizations within the Methodist Episcopal Church were contacting their members and asking them to stand firm in the midst of changes. Evelyn Riley Nicholson, President of the Woman’s Foreign Missionary Society, Methodist Episcopal Church wrote before the 1939 merger in her final letter to them:^{xxviii} “Before September 15th (1940) every local church in...Methodism is to assemble its women to become charter members of the Woman’s Society of Christian Service (WSCS)^{xxix}. We change our initials to indicate the widened sphere of our activities and the inclusive circle of our comradeship. The Woman’s Foreign Missionary Society is the oldest and the largest of the uniting groups. It has had an extraordinary record, blessed of God...Do not think of her as defunct. Her ideals and purposes live in the World Federation of Methodist Women and will be perpetuated by the WSCS. She loses her life to find and enlarge it. In God’s economy...there is change, but not loss. **You have come to the Kingdom “for such a time as this.”** (a reference to Esther 4:14)

- (a) What is the essence of this story?
- (b) What was the key Bible verse with which Evelyn Riley Nicholson was guiding the Woman’s Foreign Missionary Society at the time of drastic change and merger of women’s organizations due to the merger of three denominations into one Methodist Church?
- (c) How did this story make you feel? Don’t push away your emotions (joy, praise, unsure), but rather sit with any comfort or discomfort that it has provoked.



- (d) Are there situations in your life today where you are called to create spaces for meeting the needs and healing the wounds of people, while major changes are taking place in The United Methodist Church as a denomination?

Section 5: Story 6

“O God we pray for your Church...that like her crucified Lord, she may mount by the path of the cross to a higher glory.”

In 1940, the Methodist Church was formed by the merger of three denominations: the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. There were five geographically based Jurisdictions. A sixth Jurisdiction was created for black members: the Central Jurisdiction, a racially based structure.

The women of the Central Jurisdiction formed their own Woman’s Society of Christian Service. Here is the prayer they used at their Charter Meeting on December 9, 1940:

“O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influences of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet’s scorn of tyranny, and with a Christlike tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity; that like her crucified Lord, she may mount by the path of the cross to a higher glory.”^{xxx}



- (a) What is the essence of the story?
- (b) How did the story of the origin of the Central Jurisdiction make you feel? Don't push away your emotions (anger, joy, unsure), but rather sit with the comfort or discomfort that this provoked.
- (c) Do you know of anyone who has been part of this segregated Central Jurisdiction of the Methodist Church? Have your forebears been part of the Central Jurisdiction?
- (d) Are there situations in your life today where you are called to create spaces for meeting the needs and healing the wounds of people, especially in the area of racial justice?
- (e) Do you feel like a "wounded healer," a person who has been hurt by the system of racial injustice but still being called to engage in God's mission of healing and wholeness?

Section 5: Story 7

“In God’s image” Genesis 1: 27

In the story of United Methodist Women, social transformation and the role of religion are inseparable. Rightly understood and practiced, religion and sacred texts can be used for positive change in church and society.

Let us listen to Alice Knott, a key writer who talks about the critical contribution of Methodist Women to transformative racial relations, and what served as their underlying core beliefs for their bold love in action. She says, “Methodist women selected two powerful metaphors: they chose to emphasize that all people are created ‘in God’s image’ and that the litmus test for their actions would be Jesus’ life and teachings. ‘In God’s image’ meant that every person bears a reflection of that which is most sacred and deserves to be treated with respect.”^{xxxix}

- (a) What is the essence of this story?
- (b) What was the guiding Bible verse that gave assurance and strength to United Methodist Women in their efforts at an inclusive organization?
- (c) What is the litmus test for our love in action?
- (d) Lean into this passage from Alice Knott. Sit with the comfort or the discomfort of it. Don’t push away your emotions. Name your emotions (example: joy, feeling of inadequacy, anger, satisfaction etc.)
- (e) Are there situations in your life today where you are called to create spaces for meeting the needs and healing the wounds of people?
- (f) Do you feel like a “wounded healer,” a person who has been hurt by the system of racial injustice but still being called to engage in God’s mission of healing and wholeness?

*Leader invites reporters from each group to summarize their story and Bible passage. Then, the **Song Leader** leads the group in singing.*

Section 6: DIALOGUE ON TWO CHRISTIANITIES

(The entire group is divided into two groups. One group becomes READER 1 and the other group becomes READER 2)

Two Kinds of Christianities:

Triumphalist Christianity Versus Suffering Christianity^{xxxii}

Reader 1: I am a Christian.

Reader 2: I am a Christian.

Reader 1: My name is Triumphalist.

Reader 2: My name is Suffering.

Reader 1: I am otherwise called Imperial Christianity.

Reader 2: I am otherwise called Servanthood Christianity.

Reader 1: I ride on the back of sword and might.

Reader 2: I am carried by the power of the gospel.

Reader 1: I wear the glory of Emperor Constantine and the crown of colonization down through the centuries.

Reader 2: I wear the thorns of the cross-bearing Servant. I am ashamed of the use of military might in my name to conquer, colonize, and enslave people.

Reader 1: I am the Spirit of the Crusaders.

Reader 2: I am the Spirit of the Crucified.



Reader 1: I see the cross from above.

Reader 2: I see the cross from below.

Reader 1: From the conqueror's point of view.

Reader 2: From the point of view of the conquered.

Reader 1: I use the Bible to endorse Manifest Destiny and the Doctrine of Discovery to conquer people.

Reader 2: I use the biblical truths for the liberation of the oppressed and the downtrodden people.

Reader 1: My empire stretches from the West to the East.

Reader 2: "My Kingdom is not of this world."

Reader 1: Who are you then?

Reader 2: I am a Christian called Crucified Spirit. Who are you?

Reader 1: I am a Christian called Crusading Spirit. Do I know you? You are not a Christian. Are you?

Reader 2: We parted company long ago when Emperor Constantine declared Christianity the official religion in the 4th century. You may not recognize me.

Reader 1: (Lifting up his or her collar) I am the majority religion here.

Reader 2: I am the Way of the Cross. Minority Christianity here.

Reader 1: I am the best-known face of Christianity here in town.

Reader 2: I am the least-known face of Christianity here.

Reader 1: Bigger crowds will follow only a conquering model of Christianity. Triumphant Christianity. Don't you see?



Reader 2: Discerning people may be few. But I know they make a bold commitment to Christ as Suffering Servant.

Reader 1: You know what? That is the dumbest way to act. To follow the suffering model. Go and “imperialize” yourself. You can sell yourself better in this town.

Reader 2: You know what? You look like the tempter who tempted Jesus to fall down and worship him. I tell you something. Christ is not for sale. Go and “Christianize” yourself.

Reader 1: A Christian to Christianize oneself? The best joke I have ever heard!

Reader 2: A Christ-like Christianity is the best thing that can ever happen to Christianity in this town.

Reader 1: Christianity in emperor’s style. That is the way to go.

Reader 2: Christianity as the Way of the Cross and Resurrection. That is the way to go.

Reader 1: There are two kinds of Christianity: Success Christianity and *Failure* Christianity.

Reader 2: Jesus said, “My Kingdom is not of this world.”

Reader 1: Imperial model of success.

Reader 2: Jesus’ *kin-dom* model rooted in relations.

Reader 1: Follow me. I will make you successful.

Reader 2: Follow me. I will make you faithful.

Reader 1: Which will you choose? Success Christianity?



Reader 2: Or faithful Christianity? God, grant each of us the discernment to differentiate true success from true failure.

(Give a pause)



Leader to Group/Readers 1: How did you feel when you were reading this? (give a couple of minutes to discuss in their own table groups)

Leader to Group/Readers 2: How did you feel when you were reading your role in the dialogue? (give a couple of minutes to discuss in their own table groups)

Leader to all: What did you hear when you were listening to the dialogue? (elicit responses from the total group). It is important to understand what kind of Christianity we practice. Often in the name of Christianity, oppressive practices and laws have been enacted. Even in the Church, over the issue of slavery, the Methodist Church was divided, and when it was united in 1939, injustice was perpetuated in the creation of the Central Jurisdiction for African Americans, though women and men fought long and hard to dismantle it finally in 1968.

Offer a pause if it seems the group needs a bit more time to reflect.

Now, before we go to the next section, I would like to invite you to think of your favorite hymns.

Section 7: Hymns and Songs

(Preparation: Leader chooses nine volunteers and assigns one of the following passages to each one. The song leader can lead one verse from selected hymns below)

Leader: *(To the total group)* I want you to share in your respective table groups what your favorite hymn is. Then you will have a chance to share **some** of these with the total group. *(The leader gives 3 minutes for table discussion, and then elicits answers from the total group for 5 minutes.)* Now let us hear from voices from the past, some from the recent past, and some from the very present:

Voice 1: I am Isabella Thoburn, one of the two single missionaries sent forth to India in 1869 by your predecessor organization, the Woman's Foreign Missionary Society of the



Methodist Episcopal Church. My colleague was a medical missionary whom you have heard of, I am sure: Clara Swain. My favorite hymn is **“Come Thou Fount of Every Blessing, tune my heart to sing thy grace...”**^{xxxiii} Now how many of you know this hymn? Raise up your hands.

Song Leader: *(Leads the total group in one or two stanzas of “Come Thou Fount of Every Blessing” United Methodist Hymnal #400)*

Voice 2: I am Mary Clark Nind, an organizer for the Woman’s Foreign Missionary Society, which sent forth Isabella Thoburn and Clara Swain. I often went out to convince women and their pastors to organize a woman’s missionary unit. You know, it is not an easy task. I traveled throughout the Midwest and helped found missionary units in the local churches for the Woman’s Foreign Missionary Society of the Methodist Episcopal Church. In 1877 alone, I traveled 7,000 miles by rail or foot in organizing these units throughout the Midwest.^{xxxiv} People call me Mother Nind. My favorite hymn is **“Thou in Whose Presence my Soul Takes Delight/ on whom in affliction I call, My comfort by day and my song in the night, My hope, my salvation, my all!”**^{xxxv} Have you heard of this hymn? If not, when you go home, you can search online and listen to this hymn.

Voice 3: I am Martha Drummer, an African American deaconess, nurse and missionary, sent to Angola, Africa, in 1906 by the Woman’s Foreign Missionary Society of the Methodist Episcopal Church. A favorite hymn I sing in my missionary journeys into the villages is **“Jesus Loves Me.”**^{xxxvi} All the way from the United States, this is my sung message to the Angolans before starting to share the good news of the gospel. How many of you learned it as a child? Raise up your hands. Sing the first verse, along with me!

Song Leader: *(Leads the total group in one or two stanzas of “Jesus Loves Me,” United Methodist Hymnal #191)*

Voice 4: I am Belle Harris Bennett. When feeling the need of assurance, I sing, **“Spirit of God, Descend Upon My Heart; Teach me to feel that Thou art always nigh;/**



Teach me the struggle of the soul to bear. /To check the rising doubt, the rebel sigh;/ Teach me the patience of unanswered prayer.” ^{xxxvii} How many of you know this hymn? Raise up your hands.

Song Leader: *(Leads the group in a couple of stanzas of “Spirit of God, Descend Upon My Heart,” United Methodist Hymnal #500)*

Voice 5: I am Fanny Crosby, a lifelong Methodist. I wrote the hymn, “**Rescue the Perishing**,” in 1869. It is a great favorite of the missionary organizations. In 2019 it is 150 years old! My involvement in New York City and my care and compassion for the poor and oppressed there made me write this hymn. This hymn became a “motivator of home mission activity.”^{xxxviii} How many of you know this hymn? Raise your hands.

Song Leader: *(Leads the total group in a couple of stanzas of “Rescue the Perishing,” United Methodist Hymnal #591)*

Voice 6: I am Rev. Al Carmines. I wrote the hymn, “**Many Gifts, One Spirit**,” for the 1973 United Methodist Women Assembly. I was commissioned by the United Methodist Women’s Division to write it. It is in your *United Methodist Hymnal*, #114. How many of you know this hymn? Raise your hands. How many of your local churches have sung this hymn? Raise your hands.

Song Leader: *(Leads the total group in a couple of stanzas of “Many Gifts, One Spirit”)*

Voice 7: Some of our favorite hymns come from Christians from other countries. Think of “**Kum Ba Yah**” (*United Methodist Hymnal* #494) and “**Sois la Semilla**” or its English version, “**You Are the Seeds**” in *United Methodist Hymnal*, #583.

How many of you have sung these hymns? “Kum Ba Yah”? “Sois la Semilla”?

Song leader: *(Leads the total group in a couple of stanzas of “Kum Ba Yah” and/or “Sois la Semilla.”)*



Voice 8: A living stream of spirituality for many is the African American spiritual, “**I’m gonna live so God can use me.**” How many of you have sung this hymn?

Song leader: (*Leads the total group in “I’m gonna live so God can use me.”*)

Voice 9: Hymns and songs from the Spanish ***Mil Voces Para Celebrar*** (1996), and Korean-American language hymnal, ***Come Let Us Worship*** (bilingual), contain hymns and songs that continue to inspire language groups engaged in worship and mission. How many of you know that these collections exist in The United Methodist Church for those who worship in Spanish or Korean?

Leader: We have come a long way in mission. The hymns and songs we sing today have come a long way, too. Our identity in mission has come a long way. In the hymn, “Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross,” we define our identity as “**sol-diers** of the Cross.” In “Sois la Semila” or “You Are the Seed,” we define ourselves as the “seeds,” the “yeast,” and “messengers of God’s forgiving peace” in Jesus Christ.

In the hymn, “We have a story **to** tell to the nations,” we place ourselves as merely senders of the gospel, and if we change the wording into “We have a story to listen **from** the nations...” we adopt a different stance: as receivers of the gospel from other Christians from other lands. Mutuality makes people listen **to** and **from** others. It is reciprocal.

Section 8: Listening to the Prayers of Our Predecessors

(Preparation: have the litany on prayer ready for the tables and also a copy of one story under section 8 for each table group)

Leader: (to the total group) We have listened to the favorite hymns and songs of our predecessors. Now we will look at their prayer lives. What is prayer, according to you? (The leader invites answers, and then invites the group to sing the verse in “Kum Ba Yah”, which says, “*Someone’s praying, Lord*”).



All: (sing) Someone's praying, Lord...

Leader: Let us recall how our foremothers prayed with their hands and feet.

All: Let us pray with our hands and our feet, with words and nonverbal expressions, cries and silences.

Leader: Let us recall how our foremothers prayed in the thick of their daily lives.

All: Let us pray in the thick of our daily lives, and when we lay us down to sleep acknowledging that God is the head of the church.

Leader: Prayer is song, music, humming and dancing.

All: Prayer is putting on aprons cooking and gardening.

All: Someone's singing, Lord...

Leader: Prayer is putting on the armor of the Holy Spirit and being engaged in struggle against injustices. "Our struggle is not against enemies of blood and flesh, but against the rulers, against authorities, against cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places." (Ephesians 6: 11-12).

All: Prayer is political. Prayer is personal.

Leader: Personal is communal and collective.

All: Prayer is the total expression of our lives lifted toward God in Christ who graciously seeks to use us for the transformation of the church, the world, and the renewal of creation.

(Give a couple of minutes for the total group to engage in prayer. The leader concludes the prayer and may share with the participants that there are many ways of praying and they could take part in more than one way of praying.)



(The group sings the refrain, “Kum ba yah, my Lord, kum ba yah” and starts to work at table groups. Each table group selects a reporter, a person who has not reported before).

After 10 minutes, the leader invites each table group reporter to share her story.

- After reports 1-2, the total group sings, “Someone’s praying, Lord.”
- After report 3, the total group sings, “Someone’s crying, Lord.”
- After report 4, the total group sings, “Someone’s mobilizing, Lord.”
- After report 5, the group sings, “Someone’s agonizing, Lord.”

SOMEONE’S PRAYING, LORD: SECTION 8: Story 1

Clara Swain, first female medical missionary

This is the story of the prayer surrounding the call story of Dr. Clara Swain, the first single female medical missionary ever: Clara Swain (1834-1910) was born in Elmira, New York. She attended the Castile public school and Canandaigua seminary, and for seven years, she taught in a public school in Canandaigua.

In her early twenties, she decided to become a physician. In 1869, she graduated from the Woman’s Medical College in Philadelphia.

She had been asked to go to India as a medical missionary by the Woman’s Union Missionary Society of Philadelphia, an ecumenical organization of women. After three months of thought and prayer, she accepted “the call.”^{xxxix} She wrote in a personal letter saying, “I am deeply impressed that it is the will of my heavenly father that I cannot refuse. I accept the field of labor cheerfully, although it has caused me many tears and much prayer to make the decision.”^{xl}

Though the Woman’s Union Missionary Society wanted to send her as their missionary, Clara Swain preferred to go under the Woman’s Foreign Missionary Society of the Methodist Episcopal Church, her own denomination. When she expressed her wish to



go as a missionary under her own denomination, the Woman's Union Missionary Society withdrew their prior claim, "with true Christian courtesy."^{xli} Swain was graciously released to serve under the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and she set sail for India on November 3, 1869, as the first-ever single female medical missionary sent by any denomination.

- (a) Reporter should be able to summarize this story in 2-3 sentences and write down the answers for the question below:
- (b) What does prayer look like in the call story of Clara Swain?
- (c) After giving the report, the reporter asks the total group to sing "Someone's Praying, Lord."

Someone's Praying, Lord: Section 8: Story 2

Dora Wu, Bible Woman and medical missionary from China to Korea.

Dora Wu, an early cross-cultural missionary from China to Korea, went as a medical missionary, accompanied by Josephine Campbell, a missionary from the Methodist Episcopal Church, South.

Dora's original name was Yu Lingzhi. In 1888, when she was fifteen years old, she joined the medical school in Suzhou.^{xliii} In 1895, she felt a strong sense of spiritual conviction, saying, "...I feel in my soul this horrible feeling that I couldn't tell others; I believe that I am one convicted by God.... One night after two weeks, just before the lights were put out, God suddenly opened the heavens to me and I was filled with the love of God Himself." She cried out to the Lord, saying, "Oh Lord, is this your love? It's like nothing I've ever experienced! ...at that time, although I didn't hear God tell me that he had already forgiven all of my sins, I still felt his love fill my heart in that way. Those old feelings of conviction and fear suddenly disappeared without a trace." Dora Wu knelt on the ground and, giving thanks to the Lord, was unable to utter anything else but to say, "Human words cannot express the joy and gratitude that fill my heart." The next day, she



writes, “it seems that the face of the whole world has changed; even the sun shines more brightly.” For the next year and a half, she lived in a state of heavenly joy. Dora Yu studied at medical school for eight years, after which in 1896 she and another female student, Shi Fumei, became the first female graduates of the school of medicine. She was 23 years old. After graduating, she stayed at the Suzhou (Soochow) Women’s Medical School, working in women’s and children’s health services and sometimes being invited to preach at a girls’ school run by the American Methodist Episcopal Mission. In 1897, she accompanied Mrs. Josephine P. Campbell of the American Southern Methodist Episcopal Church’s “Women Overseas Evangelism” as a missionary to Korea. During Yu’s time in medical school, Mrs. Campbell tended profoundly to the spirituality and livelihood of Dora Yu, and the two became like mother and daughter. In Seoul, she and Mrs. Campbell practiced medicine and preached the gospel to the local women, working fruitfully.

- (a) Reporter should be able to summarize this story in 2-3 sentences and write down the answers for the question below:
- (b) What does prayer look like in the story of Dora Wu?
- (c) After giving the report to the total group, the reporter asks the total group to sing, “Someone’s Praying, Lord.”

Someone's Crying, Lord. Section 8: story 3

Charlotte Hawkins Brown pouring out her soul throughout the night

It was 1920. It was a segregated society in the U.S. Black and white women from missionary organizations began to work hard at interracial relations. The "inspiration for this interracial work is credited to missionary organizations of the churches." ^{xliii} One of the key interracial meetings took place in Memphis, Tennessee, where most of the women present were white. In the morning session on October 8, 1920, an address was given by Mrs. Charlotte Hawkins Brown, an African American leader and founder and principal of Palmer Memorial Institute, Sedalia, North Carolina.

Brown says, "I came to Memphis crushed and humiliated. I have been very optimistic. My heart has sung within me. But on my way to this conference, I went into the station at Greensboro and told the man that I was coming to this conference and that I had to be on the train overnight. I had just opened school that day, and had been working hard all day, and I needed a night's sleep. I wasn't going into that sleeper because I wanted to be with white people. Nine times out of ten, in taking a sleeper, I don't go anywhere near the dressing room. And as I took a sleeper just as I had taken one before and I said to the agent, 'Do you think it is all right to go on to Birmingham?' He said, 'Yes.' I stayed in the sleeper, until I thought we were perhaps a few hours away from Birmingham. I had a premonition of trouble and I got out of my berth....three or four young men began to walk up and down the aisle and by and by they gathered more and they began to stand at one corner and then at another and my heart began to fill up with fear. I began to tremble and I began to pray. 'Lord, Thou knowest me on what errand I am bound, and I am asking you to take care of me now.' Finally the group of three or four young men grew into eight or ten then I counted twelve men. They represented in their forces the finest type of white men I have seen.... A young man leaned forward, and said, 'We have wired ahead to have you taken off this train. Now, we give you your choice, to get off of this car right away and go into the day coach, or be taken off.' I said, 'I don't want any trouble.' He said, 'You must get up and go or we will take you.' I said, 'Let me see the conductor for a moment.' They said, 'No.' So friends, not wishing to



create a scene, wishing to get there, I said, 'I want to get to that meeting. I want to tell those women that are gathered there that the woman whom you had asked to come here and talk on race relations had to go through such an experience....' Last night I poured out my soul to my God , and I want to tell you that it was a struggle, but finally I said, 'God forgive those young men for I believe they were lacking in soul.' The thing I have been praying for is that I may not lose hope in you, that I may not lose faith in God Almighty. My friends, will the religion of the Lord, Jesus Christ fail us in this ...time? ...I have asked the Lord to take away any feeling that I might have had toward those young men who could do me like that, because deep down in their souls, friends, there is something lacking. I can appreciate that there can be certain prejudice but you can never make me believe that any man who believed in God could lead an innocent woman out in that humiliating manner, that those men had any of the spirit of Jesus Christ in them. ...There is another thing. I don't know whether or not there are any women here who were on that train but the thing that grieved me most was that there were women in the car and there wasn't a dissenting voice....I am grateful to you for what you have done but I am going to tell you, my friends, that you missed a big opportunity and I say, Thank God you are waking up today."^{xliv}

Questions:

- (a) The reporter should be able to summarize the story in 2-3 sentences, and write the answers on an index card, as the group shares their insights
- (b) Brown's journey in the sleeper coach left her as a wounded person (psychologically) but she still carried her faith with her, even though it was a "wounded faith,"^{xlv} and managed to bear testimony to HER truth. Place yourself in the position of Brown, and give words to some of your emotions and feelings.
- (c) Imagine yourself as one of the listeners to the testimony of Brown. Give words to some of your emotions and feelings.
- (d) The reporter asks the group to sing, "Someone's Crying, Lord."



Section 8: Story 4

Someone's mad at injustice, Lord

In 1931, Jessie Daniel Ames, an active Methodist woman, became the executive director of the Association of Southern Women for the Prevention of Lynching, an ecumenical organization started in 1930. She was assisted by Bertha Newell, head of the Bureau of Social Service of the Woman's Missionary Council of the Methodist Episcopal Church, South. The women were mobilizing themselves to address the issue of lynching. Most of the people lynched were black men and the reason given was protecting the virtue of white women. In a period when women could not become pastors in the church, at a time when women could not become judges in the court, women found themselves mobilizing for the cause of addressing lynching. The women in the Association of Southern Women for the Prevention of Lynching said, "We don't need anybody to protect our virtue. And if you get up in the Congress of the United States and say that you are lynching to preserve our virtue, we're going to call you down."^{xlvi}

A letter Jessie Daniel Ames' wrote to Bertha Newell on October 31, 1938, is evidence to Ames' mounting righteous anger.

"I think I could write a volume on my so-called social ethics and creed and it might all boil down to the fact that I have lost the fire of youth and am coming to the mellowness of middle age. I still can and do get madder than a wet hen at injustice and occasionally I forget to be as wise as a serpent and as harmless as a dove among the wolves from whom I think I am trying to save the sheep."^{xlvii} The life of Jesse Daniel Ames is one of getting mad at injustice and mobilizing her anger to address injustice.

- (a) The reporter should be able to summarize this story in 2-3 sentences, and set out to write the answers for the questions below, as the group members discuss.
- (b) Do you get mad at injustices? What injustice that makes you angry? Name it.



(c) Are you working with others of similar interest to address this issue?

(d) After giving the report, the reporter asks the total group to sing “Someone’s Mobilizing, Lord.”

Someone’s Agonizing, Lord.

Section 8: Story 5

Mrs. J.D. Bragg’s ALL-NIGHT PRAYER

This is a story of “Someone’s Agonizing, Lord.”

In March 1942, just before Assembly of the Methodist Women, the president of the Woman’s Division, Mrs. J.D. Bragg, received a request from the government for a special place at the forthcoming assembly of 4,000 Methodist women where a government salesperson could sell war bonds to the attendees. Mrs. Bragg brought the request to the executive committee of the Woman’s Division. At that time, according to the custom, staff persons also voted. The vote turned out to be against inviting the government person to Assembly to sell war bonds.

On adjournment, a member of the Woman’s Division appealed this decision to the entire Board of Missions. Woman’s Division was part of the Board of Missions of the Methodist Church. The president contacted Mrs. Bragg, asked for an executive session of the division without the staff the following day, and there requested the division to rescind its action and take the vote over again. The vote supported the sale of bonds. This decision deeply troubled many members of the Woman’s Division and its staff. On the first day of Assembly, a telegram arrived for Mrs. Bragg. It read, “Weather has grounded all planes in Washington. Regret cannot keep appointment for bond sales.” With deep emotion Mrs. Bragg said, “Thank God! I prayed all night last night that some way would be worked out so that we would not have to sell war bonds at this Assembly.”^{xlviii}



- (a) Reporter should be ready to summarize the story in 2-3 sentences.
- (b) What does prayer look like, in the case of Mrs. Bragg, president of the Methodist Women?
- (c) The reporter asks the total group to sing, "Someone's Agonizing, Lord."



Leader: (to the total group) Have you ever participated in a candlelight prayer vigil in your community or church? What was the purpose or what issue was the candlelight vigil trying to lift up? Today there are many issues that demand our attention. United Methodist Women is focusing on 4 major issues for the 2016-2020 quadrennium: (1) Climate Justice, (2) Maternal and Child Health, (3) Economic Inequality, and (4) Mass Incarceration and Criminalization of Communities of Color. Remember, **“Every area is a mission field and every Christian a missionary.”**^{xlix} I invite every one of you to be a missionary for earth care; everyone, a healer of the earth. You can work on any of these four issues, or on all of them, but since our time is limited, we are choosing just one as an example today.

Section 9: The Lord’s Prayer Is Cosmic.¹

THE LORD’S PRAYER AS AN INVITATION TO ENGAGE IN MISSION AS EARTH CARE

(Preparation: Set up 6 stations of contemplation in your class. The stations can be 6 different tables, or something similar. Write on construction paper the questions given under each of the stations here below and put them on each of the tables or paste them on one of the walls. Give people space to move from one end of the wall to the other. Put them on only one wall, because you will need the other walls for the next exercise. Divide your class into small groups and ask each small group to stand in front of each station, or sit at different tables and reflect on the given questions, and then move to the next station. Make sure each one takes an index card and pen/pencil with her. Each table should have a small bowl of water, a symbol of remembering one’s baptism.)

Leader: Friends, I invite you to think of the Lord’s Prayer as cosmic, as a prayer for everyday Christians. There are six stations of contemplation set up here. In small groups, move from one station to the next. Reflect on the given questions, and then move to the next station. Take an index card and a pen or pencil. In one of the stations,



that is station 4, you will be asked to write a sentence prayer. Not in all the stations, just in station 4.



STATIONS OF CONTEMPLATION

Station 1: Cosmic God as God-with-us

“Our Father in heaven, hallowed be your name,”

- What is your special relationship with the God of the cosmos? How does this prayer describe that relationship?

Station 2: Realm of God being rooted on earth

“Your kingdom come, your will be done on earth as in heaven.”

- How does this petition, **honor** the special relationship mentioned in the invocation and praise, “Our Father in heaven, hallowed be your name”?
- Bring before your mind’s eye how this petition girds the universe.
- Name ONE key attribute of God’s realm that should be practiced on earth intentionally.

Station 3: Honoring our life on earth by refusing to be addicted to consumerism.

“Give us this day our daily bread.”

- “Eating is a moral act.” Do you agree? Why/why not?
- When will there be daily bread for all?

Station 4: Let healing start with me; let peace begin with me.

“Forgive our trespasses as we forgive those who trespass against us.”

- Silently name the trespasses you committed against fellow human beings, non-human beings and the earth that still need repentance.



- Come up with a prayer of repentance for a trespass committed against a fellow human being, or when you are ready, write a prayer of forgiveness for a trespass that someone has committed against you.

Station 5: Practicing faith in the One who withstood temptations.

“Lead us not into temptation; deliver us from evil.”

- Have I trifled with ordinary testings and temptations, assuming that these do not matter?
- Ask God to help you see them as manifestations of larger power structures of evil at work and grant you the strength to withstand temptations.

Station 6: Blessing the cosmic reign of Christ that girds the now and the eternity.

“For thine is the kingdom, the power, and the glory forever.” Amen

- God’s kingdom/realm, power, and glory are forever. What does the word *forever* mean to you?
- Ponder for a few seconds the immensity of the Lord’s Prayer, which connects you to the *now* and *eternity* through the redeeming work of the one who taught you this prayer, even Jesus the Christ.

Song leader leads the group in the sung Lord’s Prayer (*The United Methodist Hymnal* #270 or 271), once this contemplation is completed. The song leader also invites each to place the index card where she has written a sentence prayer in the middle of the table near the bowl of water symbolizing one’s baptismal water.

Section 10: Recommitting ourselves to God’s mission

(Preparation: Enlarge the font of the 22 Wesleyan questions and post each of them on the wall around the room. Have a CD with soft music ready. Also, place a bowl of water on each of the tables at the center. This is to remember one’s baptism and recommit



oneself to be engaged in mission. The leader should have a copy of the *Prayer Calendar*.)

Leader: Times have changed, but the core calling of the gospel remains the same. That is, following Christ and committing ourselves to faith, hope and love in action. Everyday disciples need daily following of the core gospel call. Here are a list of basic questions that John Wesley listed for everyday Christians...such as you and me.

(Leader enlarges the font of each of the following questions and pastes each question on a large piece of construction paper. All the 22 pieces of construction paper, each with the numbered question, is posted on the wall of the room. The leader invites the members to leave their seats and start with any number. But move from one question to the other as soft music plays.)

My fellow everyday Christians, these are 22 questions the members of John Wesley's Holy Club asked themselves every day in their private devotions. As the music plays, I would invite you to start reading the questions. Examine yourself in light of each question. You may start with any question first, not necessarily the first question. But move to the next question.

1. Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told to me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work or habits?
6. Am I self-conscious, self-pitying or self-justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me every day?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?



11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?
15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy or distrustful?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what am I doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me?

Leader: Children of God, our heavenly Parent's grace is sufficient for every one of us. The endless LOVE of God surrounds each one of us, and guides us every step of our way. Now that we have examined ourselves, as everyday disciples, it is time to recommit ourselves to God's work in Christ. On each of your tables is a bowl of water. We are going to remember our baptism. Before that I am going to read from the *Prayer Calendar* and we are going to pray for the mission projects and missionaries listed for today. When I read their names and names of the mission projects, I invite you to say a word of prayer for the missionaries, deaconesses, missioners and staff members who are engaged in mission work, and the Mission Focus of today. Praise God and bless God for the ministry they offer and the communities they serve.

Now commit yourself to God by remembering your baptism. One by one, dip your finger in the bowl of water placed on your table and make the sign of cross on your neighbor's forehead (or hand, if they prefer). **Remember, in baptism, ALL are called to mission**



and ministry, not professional missionaries alone. All are called to mission. Now call your neighbor by name and say to her, “God has called you to mission and ministry.”

(The leader gives a pause and then continues to address the total group.)

Resolve to strengthen yourself with **Acts of Piety**ⁱⁱⁱ such as prayer, reading the Scripture, taking part regularly in Communion and Christian Conferencing (accountability to one another). Also, commit yourself to **Acts of Mercy** such as visiting the sick, feeding the hungry, and seeking and working for justice. Make a mental note to yourself or write on a piece of paper identifying which areas in your life need strengthening in the Acts of Piety and Acts of Mercy.

Let me repeat what the Acts of Piety are: these are prayer, reading the Scripture, taking part in Holy Communion and Christian Conferencing, that is, being accountable to each other. Take a moment to reflect on which area in our faith life needs strengthening....

Acts of mercy are both service and advocacy work. An example is feeding the hungry and working for justice. **Before we conclude, let us read the following litany on baptism.**

BAPTISM AS ORDINATION OF ALL BELIEVERS

Leader: Nurturing God, we thank you for the water in our mother’s womb that sustained us in our birth.

All: God of our birth, we thank you for the gift of life.

Leader: God of life, we are gathered in your presence, as water-dipped or water-sprinkled people.

All: Living God, as water-washed and Spirit-born people, we lift our hearts to you.

Leader: Holy Spirit, refresh us, your baptized believers.



All: Loving God, journey with us, as we take a sacramental walk back to our baptismal identity today.

Leader: Sustainer of our faith, we often tend to think that only some are called to be in ministry.

All: God who reaches out to our inmost being, strengthen in us the identity of priesthood of all believers.

Leader: Transformer of our lives, open our eyes to your working of love in *all* of us, baptized believers.

All: O God of our baptism and calling, you are still calling *all* baptized believers to your service.

Leader: Gentle guide, make us and mold us as your ambassadors to meet the needs of the world.

All: God of unfailing love, fill us with your daily grace to serve you better and love you deeper.

Leader: God, our walking companion, as pilgrims within and pilgrims without, we take a hallowed walk today.

All: Refresher of our soul, renew us by your Spirit in this walk.

Leader: God, our beginning and end, we are your people, called and ordained at our baptism for your ministry.

All: God who calls us each by our name, even by our pet names, may we always be bearers of Christ's name, this day and all the days of our lives.

Leader: Thanks be to God! This is what we are!

All: Christ-bearing people, ordained for God's mission. Thanks be to God!



Leader: I invite you to read in unison the Covenant Prayer below in the Wesleyan Tradition. Reflect on it, and may this Covenant be done in earnest in the name of the Triune God who calls you to be a witness to God's grace in a time such as this to live out the gospel in your everyday walk: Now, let us read it together:

All: "I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt. Put me to doing, put me to suffering. Let me be employed by thee or laid aside for thee, exalted for thee or brought low by thee. Let me be full, let me be empty. Let me have all things, let me have nothing. I freely and heartily yield all things to thy pleasure and disposal. And now, O glorious and blessed God, Father, Son and Holy Spirit, thou are mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven." Amen

Hymn: *The Faith We Sing* #2184 Sent out in Jesus' name.

The leader thanks participants and dismisses them.

ⁱ Frances Baker, *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church 1869-1895* (New York: Hunt & Eaton, 1896), 9.

ⁱⁱ J.P. Durbin, "Mrs. Ann Wilkins" in *The Ladies Repository* 19: 11 (November 1859), 641-42.

ⁱⁱⁱ Dana Robert, *American Women in Mission, A Social History of Their Thought and Practice* (Macon, Georgia: Mercer University Press, 1997), 116.



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- ^{iv} Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 48.
- ^v Betty Cathcart, "When Methodist Women in the South Organized for Mission" in *Along the Journey: Vignettes of Predecessor Women's Mission Organizations*, ed. Barbara Campbell (New York: Women's Division of the General Board of Global Ministries, 1984), 26-30.
- ^{vi} S.J. Gamerstfeldes, *Abiding Past or Fifty Years with the Woman's Missionary Society of the Evangelical Church, 1884-1934* (Cleveland: W.M.S. Evangelical Church, 1936)
- ^{vii} Marion Baker, "Her story' Out of The Abiding Past." In *Along the Journey: Vignettes of Predecessor Women's Mission Organizations*. UMW Assembly Souvenir, 1986. edited by Barbara Campbell, 6-8.
- ^{viii} Mary Isham, *Valorous Ventures: A Record of Sixty Years of the Woman's Foreign Missionary Society* (Boston: Mass: Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1936), 11.
- ^{ix} Isham, 12.
- ^x Isham, 16.
- ^{xi} Isham, 20.
- ^{xii} Laura Tomkinson, *Twenty Years' History of the Woman's Home Missionary Society of The Methodist Episcopal Church* (Cincinnati, OH: Western Methodist Book Concern Press, 1903), 1.
- ^{xiii} Stella Wyatt Brummitt, *Looking Backward, Thinking Forward: The Jubilee History of the Home Missionary Society of the Methodist Episcopal Church* (Cincinnati, OH: The Woman's Home Missionary Society, 1930), 16.
- ^{xiv} Tomkinson, 26.
- ^{xv} This was the result of an ecumenical body of women who were mobilized by one Mrs. Sarah Doremus who helped found the Woman's Union Missionary Society in 1861.
- ^{xvi} Mrs. E.C. Chandler, *History of the Woman's Home Missionary Society of the Methodist Protestant Church, 1879-1919* (Pittsburg, PA: Sevier & Company, 1920), 10-11.
- ^{xvii} "Until We Go Deeper," script of the filmstrip produced by the Women's Division of the General Board of Global Ministries of the United Methodist Church for the centennial celebration of the United Methodist Women. June 1983, pages 1-2.

^{xviii} Ellen Blue, *Women United for Change: 150 Years in Mission* (New York: United Methodist Women, 2019), 30

^{xix} “Until We Go Deeper,” 2.

^{xx} Ann Fagan, *This is Our Song: Employed Women in the United Methodist Tradition* (The Women’s Division of the General Board of Global Ministries of the United Methodist Church, 1986), 35.

^{xxi} Ann Fagan, 36-37.

^{xxii} Mary Sparkes Wheeler, *First Decade of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church with Sketches of its Missionaries* (New York Phillips & Hunt, 1884), 18.

^{xxiii} R.W. MacDonnell, *Belle Harris Bennett: Her Life Work* (Nashville, TN: Board of Missions, Methodist Episcopal Church, South, 1928) 54-56.

^{xxiv} Audrie Reber, *Women United for Mission: A History of the Women’s Society of the World Service of the Evangelical United Brethren Church 1946-1968* (Dayton, OH: The Board of Missions of The United Methodist Church, The Otterbein Press, 1969), 18.

^{xxv} “Until We Go Deeper,” 1-2.

^{xxvi} Ellen Blue, 30.

^{xxvii} “Until We Go Deeper,” 2.

^{xxviii} Evelyn Riley Nicholson papers, archives of Garrett-Evangelical Theological Seminary, Evanston, Illinois. Quoted in Jean Miller Schmidt, *Grace Sufficient : A History of Women in American Methodism 1760-1939* (Nashville, TN: Abingdon Press, 1999), 285.

^{xxix} The abbreviation is mine.

^{xxx} *To a Higher Glory: The Growth and Development of Black Women Organized for Mission in The Methodist Church 1940-1968*. Ed. Theresa Hoover et al. p. 3. It is a “Prayer for the Church,” taken from *The Methodist Hymnal*, 1935 edition, and used at the Charter Meeting, Central Jurisdiction Woman’s Society of Christian Service. December 9, 1940. Cincinnati, OH.

^{xxxi} Alice G. Knotts, *Fellowship of Love: Methodist Women Changing American Racial Attitudes, 1920-1968* (Nashville, TN: Kingswood Books, 1996), 261.

^{xxxii} An updated version of the dialogue written by Glory & Jacob Dharmaraj in the leader’s guide for the mission study, *Creating Interfaith Community* by R. Marston Speight (New York: General Board of Global Ministries of The United Methodist Church, 2003).

^{xxxiii} James Mills Thoburn, *Life of Isabella Thoburn* (Cincinnati: Jennings and Pye, New York: Eaton and Maines, 1903), 350.



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- xxxiv See Dana L Robert's "The Influence of American Missionary Women on the World Back Home" in *Religion and American Culture: A Journal of Interpretation*, (Winter 2002. 12:1) p. 68
- xxxv *Thirty-Seventh Annual Report of the Woman's Foreign Missionary Society, 1905-1906* (New York: Methodist Episcopal Church, 1906), 14.
- xxxvi Lily Hardy Hammond, *In the Vanguard of a Race* (New York: Council of Women for Home Missions & Missionary Education Movement of the United States and Canada, 1922), 142.
- xxxvii MacDonnell, *Belle Harris Bennett*, 49.
- xxxviii Joyce D. Sohl, *God's Mission, God's Song* (New York: Women's Division, General Board of Global Ministries, 2006), 29.
- xxxix Frances Baker, 120-121.
- xl Wake Crawford Barclay, *History of Methodist Missions, The Methodist Episcopal Church, 1845-1939*. Part 2. (New York: The Board of Missions, The Methodist Episcopal Church, 1957), 183.
- xli Isham, 19.
- xlii Dora Wu's story is taken from <http://methodistmission200.org/you-dora-yu-cidu-1873-1931/>
- xliii University of North Carolina, Wilson Library Archives, #3686 Jesse Daniel Ames papers, Box 3, folder 22. Sub series 1.2.
- xliv Wilson Library, University of North Carolina at Chapel Hill. Southern Historical Collection. #3686 Jessie Ames Box 3, folder 22. Sub series 1.2. [the repeats entry above]
- xlv I have borrowed the phrase from Elie Wiesel from "Elie Wiesel's classroom lessons resonate" by Zlati Meyer in USA Today, November 20, 2018. Section D page 1 & 6.
- xlvi Gunnar Myrdal quoted in Alice Knotts, *Fellowship of Love*, p. 66.
- xlvii Jessie Daniel Ames, Box 03686/ folder 6#1
- xlviii Herman Will, *A Will for Peace: Peace Action in The United Methodist Church: A History* (Washington D.C.; Board of Church and Society, 1984), 67.
- xlix A key statement in the International Missionary Conference in Willingen, Germany, in 1952. Quoted in *Declaring His Glory: Methodist Women at Work Around the World* by Eloise Andrews Woolever (New York: Woman's Division of Christian Service, Board of Missions, The Methodist Church, 1955), viii.
- ¹ This meditation is based on F.D. Bruner's interpretation of the Lord's Prayer. "The Lord's Prayer is cosmic....The scope of the Lord's Prayer is nothing less than the whole earth," says,



F.D. Bruner in *Matthew: A Commentary, vol. 1. The Christbook: Matthew 1-12*. Grand Rapids, Eerdmans, 2004. Pages 301 & 304.

ⁱⁱ *Everyday Disciples: John Wesley's 22 questions* taken from Discipleship Ministries. <https://www.umcdiscipleship.org/resources/everyday-disciples-john-wesleys-22-questions>. The list appeared about 1729 or 1730 in the Preface to Wesley's second Oxford Diary. In 1781, Wesley published a list of similar questions in the *Arminian Magazine*.

ⁱⁱⁱ Acts of Piety and Acts of Mercy are Wesleyan phrases.

