



Social Questions Bulletin

Seeking Global Justice through the United Methodist Church

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Time to Get Up

by Kathryn Johnson

I have a little plaque next to my bathroom mirror that reads "Not a Morning Person" doesn't even *BEGIN* to describe it. What can I say? I admire the fact that John Wesley arose every day at 4 or 5 am and spent an hour in prayer. I really do. Yet I fear that any words I might utter at that time of the morning would not be pleasing to the Lord!

All that having been said, I have found it *particularly* difficult to get going in the morning this past month. "Am I coming down with something?" I wondered. Or perhaps my morning vitamin is due for an upgrade. I didn't have to dig too deep, however, to figure out what is going on.

Getting up each morning we face the realities that surround us. Lately, these realities have been difficult to encounter. The casualty rate climbs higher every day as our country continues to fight an immoral and illegal war in Iraq. A national budget with horrific cuts in programs for the poor

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Creating A Culture A Peace

by Amy Stapleton, MFSA National Organizer

Since the Methodist Federation for Social Action and Fellowship of Reconciliation began collaborating in the fall of 2004 on the nonviolence training program "Creating A Culture of Peace," the program has been implemented in several chapters and geographic areas. Trainings have occurred or have been scheduled in the following annual conferences: Illinois Great River, Troy, Wyoming, North Carolina, Pacific Northwest and Baltimore-Washington. These times of gathering, reflection and action have been meaningful to many throughout our connection, including the

Celebrating MFSA Pioneer Winifred Chappell

by Thom Keeley

The birthing of the Methodist Federation for Social Action did not occur out of the blue on December 3, 1907, but out of the anguish of social injustice that became more and more apparent in the latter part of the 19th Century. An Appalachian historical novelist, Mary Lee Settle wrote "an autobiography that begins with one's birth begins too late."¹ And MFSA's birthing included many women. Let us take a moment for a brief look at what preceded the nativity of MFSA.

The 20th Century began with a sense of euphoria and self-satisfaction. The United States was beginning to be "the envy of the world,"² as evidenced by material progress promised to everyone (indoor plumbing, running water, electricity, refrigeration, telegraph and telephone, etc.) Yet this sense of euphoria could not hide nor attenuate the class anger that began much earlier in the 19th Century with the philosophy of "laissez-faire capitalism,"³

the beginning of what has now morphed into "corporatocracy"⁴ or empire building.

Evidence of this class anger erupted into violence in the first great strike against the railroad in 1877 in Martinsburg, West Virginia—an unorganized, non-union strike that spread by word of mouth across the country. It seemed as if a 2nd civil war was being fought—this time with the rich against the poor, the government against the workers.⁵ So this best of times and worst of times evoked feelings of both hopeful anticipation and alarm and it was out of this background that MFSA began.

The familiar list of names associated with the beginnings of MFSA (then known as the Methodist Federation of Social Service) omits any mention of women. Mary Agnes Dougherty, researcher of the Deaconess movement, reminds us that men came late to the Social Gospel movement in the

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Rev. Amy Stapleton and Dr. Phil Wogaman at Iliff School of Theology in Denver where Amy received the "Outstanding Alumnae Award for Extension Ministry."

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Pioneer Winifred Chappell

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United States.⁶ The Baptist theologian Walter Rauschenbusch gave the Social Gospel Movement its respectability so that men could be involved.⁷ Daugherty's research clearly shows that the women made the connection between the Gospel and social justice much earlier. Women like Lucy Webb Hayes, U.S. First Lady; Frances E. Willard; Lucy Rider Meyer; Susanna M.D. Fry; and others. And in the beginning, as such things usually happened, the men led the Federation.

Winifred L. Chappell was elected to the Federation's executive committee in 1914 and from 1922 through 1947 she shared in its leadership with both Bishop Francis J. McConnell and Harry F. Ward.

Chappell (aka "Fritz" and "Winnie") was a small slender woman, both charming and soft-spoken, yet a revolutionist in love with the poor and exploited. She was a preacher's kid (PK)—her father, grandfather, uncle, and brother were preachers—knowing the church and poverty from the parsonage perspective. She was in her teens when her father attended Garrett Biblical Institute, Evanston in 1895. At age twenty she attended Northwestern University to train to be a deaconess in the

Creating a Culture of Peace

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Thom Keely and James Riggs welcome the Epiphany season with song at the WV MFSA chapter meeting.

ing presence in the circle of chapter members, deeply aware of their presence of peace in a hurting community.

One week later I sat with members of the Desert Southwest Chapter, contemplating how best to address the anti-immigrant sentiment and border issues present in their community. The chapter decided to write an annual conference resolution calling for education and advocacy to acknowledge the impact of crystal meth in their

SAVE THE DATE!!!

Voices of Faith 2007

Dates: April 13-15, 2007

MFSA WILL BE CELEBRATING ITS 100TH ANNIVERSARY: CELEBRATING A PAST OF PROPHETIC WITNESS AND A FUTURE OF ACTION FOR JUSTICE

LOCATION: WASHINGTON, DC

Hyatt Regency Hotel in Crystal City, VA, just outside of Washington DC

Methodist Episcopal Church. At North-western she learned that methods of science were necessary to build an ideal society that would embody the Kingdom of God in the here and now. She then attended the Chicago Training School for City, Home and Foreign Mission founded by Lucy Rider Meyer. For fifteen years Chappell taught there eventually becoming the assistant principal. She was consecrated as a deaconess in 1908 and soon became a revolutionary by not wearing the garb of a deaconess in order to better fit in with ordinary folks.

When Chappell joined the staff of MFSS

she had primary responsibility to edit the bimonthly *Social Service Bulletin*.

Chappell began to carve out a special place for herself through her editing, writing, speaking, and teaching. She was soon in demand for conferences, as Scribner had been before her. From across the country her former students plied her with invitations. In 1924 she enjoyed a trip to the Pacific coast, conducting Epworth League institutes in Montana and Oregon and leading a Y.W.C.A. conference at Asilomar, California. Her addresses were so well received that pastors invited her to occupy

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churches and communities. Their actions are certainly creating a culture of peace that reaches far beyond local congregations.

Part of my journey this winter took me to Denver to receive an award from the Iliff School of Theology. As some of you know, my time at Iliff was one of struggle and growth both for me and, I pray, for the institution. Iliff's ongoing struggles with racism and diversity are not unique. They exist in our society and in our churches. My hope is that as Iliff continues to struggle with racism and diversity that it may also model a culture of peace, embracing differences with integrity and openness.

While a student at Iliff, I had the opportunity to meet with poet and activist Soñia Sanchez. She said these words to me about the work of justice, "We must hear the voices and have the dreams of those who came before us, and we must keep them with us in a very real sense. This will keep us centered. This will help us to maintain our understanding of the job we must do."

The words of Soñia Sanchez are my prayer as MFSA prepares to celebrate 100 years of working for justice and peace in our communities, churches and world. May we call on the wisdom from the past to create a culture of peace and justice for the transformation of our hearts, the United Methodist Church and the social order.❖

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Here We Stand

www.herewestandumc.org

Judicial Council Update

Bishop Charlene Kammerer and the Virginia Board of Ordained Ministry have submitted requests to the Judicial Council of the United Methodist Church to reconsider Decisions 1031 and 1032. These two decisions, made in October 2005, relate to the grave injustice which took place in Virginia when the pastor of South Hill United Methodist Church refused membership to an active member of his congregation based on the man's sexual orientation.

The decision on whether or not to reconsider Decisions 1031 and 1032 will be made when the Judicial Council meets from April 26-29, 2006 in Kansas City, Missouri.

A majority vote of the nine-member council is required for reconsideration to take place. If reconsideration is granted in either or both, the Council will then decide how and when such reconsideration will occur. Other procedural decisions (such as whether oral arguments would be held) would likewise be made at that time.

Take A Stand

Nearly 2,000 people have signed the *Here We Stand* web site protesting the decisions of the Judicial Council as both an incorrect reading of our *Book of Discipline* and as an unjust action contrary to the traditional openness of our Methodist heritage.

If you haven't registered your protest by signing on to the Here We Stand web site, please do so now at:

www.herewestandumc.org.

If you have already signed on, you may want to return to the web site to read the many inspiring posts of other signers. This injustice is clearly one that touched people throughout the denomination. Note the broad range of people who have signed including clergy and laity, long-time members and brand new members, people from small towns and large cities, and every region of the country.

Action

The *Here We Stand* web site contains several suggestions for action. Added recently are worship resources for those who would like to symbolically welcome the

Virginia man refused membership to become a member of your church.

Also new to the site is proposed legislation for Annual Conference sessions calling for the Judicial Council ruling to be reversed and for all discriminatory language to be removed from the United Methodist Discipline.

Witness

Discussions are underway regarding what actions might be taken in conjunction with the meeting of the Judicial Council in April in Kansas City. Judicial Council sessions are similar to secular judicial proceedings in that there are briefs submitted to the council on a given issue of law and there are strict conventions as to when testimony is given and whether a matter is discussed in a public session or in private. It is not yet clear whether the substance of Decisions 1031 and 1032 will actually be discussed at the April meeting and if it is whether any part will be open to the public. It is also possible that deliberations will simply focus on whether the matter should be reconsidered at the Fall 2006 meeting.

All this having been said, it is essential that the leadership of the United Methodist Church, including the Judicial Council, remain constantly aware of the broad dismay at these rulings and the need to overturn them as soon as possible.

Immediate notice will be posted on the MFSA E-Newsletter regarding any actions proposed for the actual days of the Judicial Council meetings in April. If you are not on the E-Newsletter mailing list, please notify the national MFSA office, giving your name and your email address so you can receive regular email updates. ❖

Comments from the *Here We Stand* web site:

I thank God daily for my life and my affiliation with the UMC (50+ years); as my bishop says, the church I love! I am saddened by the recent actions taken by the Judicial Council decision #1032 and pray for a reversal of that decision. Did Jesus not accept everyone?

I am a choir member at the Church where this man was denied membership. I continue to support him and believe he has the same rights to join the church as any other Christian.

It's time we affirmed our Wesleyan Christian heritage and followed Jesus in his openness to all, and his offering for all, as a complete and finished work.

We are all as God made us, striving to be the best people we can be, with God's help.

Time to get up

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is passed in Washington. We learn of surveillance taking place that undercuts our civil liberties and the justices selected to serve on the Supreme Court make us fear that the situation will only become far worse. Morning person or not, there are plenty of reasons to want to pull the covers up over our heads and try to make the world go away.

But get up every morning I do. In so doing this month I have learned the lesson once again that one must stick one's head out from under the covers in order to see signs of God's goodness in the world, to see the signs of hope, to open one's hands to receive the gift of God's grace.

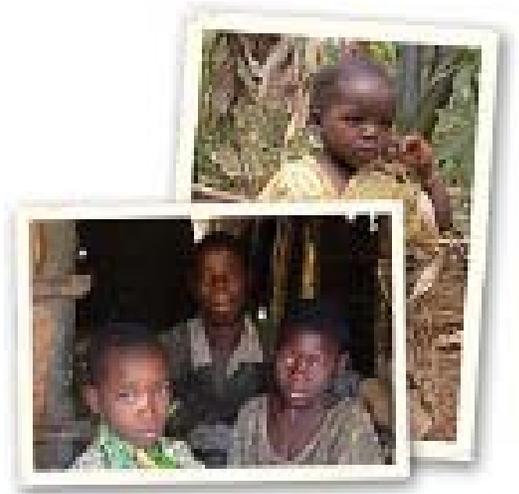
Many of the gifts I have received recently have come in the preparation of this newsletter. The brief history of Winifred Chappell written by Thom Keeley (page one) has inspired me as I recall the courageous leaders on whose shoulders we stand in the Federation. Amy's account of the organizing going on in our chapters and jurisdictions connects me to the network of faithful folks, each working in their own context for justice and peace. Remembering Jim Fitzgerald and the service he arranged, and I participated in, prior to the U.S. invasion of Iraq, I recall that the voices of peace have rung out from the very beginning of this war and will continue to ring out until every gun is silenced.

Finally, in viewing an online video of the speakers at Coretta Scott King's funeral in order to honor her in this newsletter, I was reminded that three days after her husband was assassinated, Coretta and her children returned to Memphis and lead a march of striking garbage collectors.

It's time to get up, to open ourselves to the delight of the cloud of witnesses that grace our lives. ❖

Hunger Facts

- 852 million people around the world are chronically hungry.
- 3 billion people live in poverty.
- Hunger and poverty claim 25,000 lives every day.
- In the developing world, more than 1.2 billion people currently live below the international poverty line, earning less than \$1 per day.
- 815 million people in developing countries alone are hungry, with one in three living in sub-Saharan Africa.
- 314.9 million of the world's hungry people live in South Asia.
- In the United States, 36.3 million people, including 13 million children, live in households that experience hunger or the risk of hunger. This represents more than one in ten households.
- Hunger and malnutrition are the greatest risk to global health, causing more deaths than AIDS, malaria and tuberculosis combined.
- Poor families spend more than 70 percent of their income on food. An average American family spends about 10 percent.



Facts taken from Heifer International: Learning to End Hunger and Poverty

Eradicating Global Poverty: New NCC study guide

A Christian Study Guide on the Millennium Development Goals

61 pages, Friendship Press, 7830 Reading Road, Cincinnati, OH 45237 \$7.95. Order toll-free, 800-889-5733, or fax, 513-761-3722. Order by e-mail at Rbray@gbgm-umc.org

New York, February 2, 2006 — If the poor will always be with us, why should we eradicate extreme poverty?

Because we can, experts say. Humanity has the means to end worldwide poverty in our lifetime. The real question is, will we do it?

A new study guide released today by the National Council of Churches USA, *Eradicating Poverty: A Christian Study Guide on the Millennium Development Goals*, tackles these and other pressing issues.

The Millennium Development Goals are a set of eight goals to end extreme poverty, hunger and disease by 2015, agreed to by world leaders in 2000.

The study guide aims to motivate people to make the goals a reality, according to Lallie B. Lloyd, an editor of the guide.

"Since the Millennium Development Goals were announced in 2000," Lloyd writes,

"a global movement has emerged. Around the world, and across the United States, Christians are joining other people of faith . . . in a unified effort to eradicate extreme poverty."

The goal is not a fantasy, says economist Jeffrey Sachs. "Ours is the first generation in the history of the world with the ability to eradicate extreme poverty. We have the means, the resources and the know-how. All we lack is the will."

Jesus told his disciples that there will always be poor people, and so long as sinful humans are in charge of the earth, that will remain true.

But millions around the world are trapped in a relentless, hopeless poverty that kills people — that allows children and their parents to suffer and die from starvation, disease and political neglect.

The study guide editors have no doubt that Jesus would be appalled by poverty this extreme, and by Christians who are indifferent to it.

"If we were to learn today, for the first time in human history, we have the tools, knowledge and wealth to end extreme poverty," asks Dr. Antonios Kireopoulos, Associate General Secretary of the NCC

for International Affairs and Peace, "would we take the necessary steps to do so?"

The editors and writers of *Eradicating Global Poverty* believe the answer is, yes.

The study guide has six sessions for use in congregational church school classes and other settings "to foster an understanding of the pertinent issues and promote this worldwide effort on behalf of the poor," said Kireopoulos, the guide's editor. Each session examines one or more of the Millennium Development Goals. An appendix to the guide examines the special economic and political challenges facing the African continent.

All study sessions are timely and at times emotionally compelling. The guide's reminder that millions of poor women experience pregnancy and childbirth without medical support, and 500,000 women die in childbirth each year, will inspire many readers to get involved in eradicating global poverty. Similarly, it is heart-rending to read that 11 million children under 5 died from the lack of medical care — and that 43 developing countries account for 90 percent of the world's deaths of children under five. ❖

New Hunger Resource

ENDING HUNGER NOW: A CHALLENGE TO PERSONS OF FAITH

0-8006-3782-8

Paperback, 128 pages, \$12.00
Order from Fortress Press (an imprint of Augsburg Press) at:

George McGovern, Bob Dole, and Donald E. Messer share their conviction that ending hunger is a religious imperative and a human priority. Writing for congregations and individuals of faith, they appeal to the biblical, theological and ethical foundations of action against hunger. Informative, inspiring, and filled with practical suggestions and discussion questions, the book encourages personal involvement and political commitment to the cause.

"No war in all of history has ever killed so many humans and spread so much suffering and disease in any year as world hunger now does annually. So if we cannot resolve all of humanity's problems, let us resolve to end at least one by the year 2030— human hunger."

-George McGovern

"Let Justice Roll"

LIVING WAGE CAMPAIGN

The *Let Justice Roll Living Wage Campaign* is an interfaith community initiative to raise the minimum wage nationally and in selected states. The nonpartisan campaign officially launched in November 2005 and will continue through the November 2006 elections and beyond.

Many faith and community groups are alarmed by the increasing numbers of people living in poverty in this nation. Most recently, the tragic aftermath of Hurricane Katrina has brought the plight of poverty in America into sharp relief.

Since the last minimum wage increase was passed in 1997, the value has eroded by more than 15 percent. Consequently, to have the purchasing power it had in 1968, for example, the minimum wage would have to be \$9.05/hour today, \$3.90 more than the current minimum wage of \$5.15/hour.

The *Let Justice Roll Living Wage Campaign* is working to raise the minimum wage at both the federal and state levels. At the federal level, the campaign is supporting legislation currently before both Houses of Congress. At the state level, plans are underway to support initiatives in Arkansas, Arizona, Colorado, Ohio, and Michigan.

Further, the campaign is working with organizing already going on in California, New Hampshire, Pennsylvania, and elsewhere. In each of these states, the initial work will focus on getting the issue before the electorate through ballot initiatives.

The *Let Justice Roll Living Wage Campaign* follows the *Faith and Community Voices Against Poverty* voter registration and mobilization efforts for the 2004 elections.

More than 50 faith-based and community organizations have signed on to sponsor the *Let Justice Roll Living Wage Campaign*. The goal is to lead an ongoing educational and action campaign to inform people about the severity of conditions facing low wage working people and families and what must be done to bring about constructive change.

Find out how you and your congregation can be involved by visiting the campaign's web site at:

www.letjusticeroll.org.

Remembering Jim Fitzgerald



Rev. Dr. James E. Fitzgerald, Riverside Church's Social Justice Minister and a passionate crusader for social justice both in the U.S and abroad, died January 28, 2006

after a two-year battle with cancer.

A United Methodist pastor in the New York Annual Conference, Jim spent his life championing the causes of society's most vulnerable members. Upon hearing of Jim's death, Reverend James A. Forbes Jr., Senior Minister of The Riverside Church, said, "Jim was a champion of spiritual empowerment for social transformation. He gave us a wonderful lesson in how to live with illness and how to die with grace. We will miss him greatly."

A member and former treasurer of the New York MFSA Chapter, MFSA presented him with the Gwen and C. Dale White Award for dedicated labors of decades, breaking down the barriers of division, in June of 2004.

Starting in May of 2002, Jim worked with The Riverside Church's social justice ministries in further developing their global, national and local outreach and awareness, affecting policy change and development.

He oversaw the Social Service ministries, including the church's Food Pantry, Homeless Shower Project, and Clothing Ministry for the poor.

In 2002, prior to Riverside, Jim served as Executive Secretary, Project Redevelopment 2000 for the General Board of Global Ministries and coordinated and administered the "Hope for the Children of Africa" project created by the United Methodist Council of Bishops.

Jim served as Senior Pastor of the Vanderveer Park UMC in Brooklyn, New York and at St. John's-Ridgewood UMC in Ridgewood, New York

Jim worked in the area of multi-cultural ministry training at both Iliff School of Theology in Denver and at Union Seminary in New York.

Jim was a delegation member of the 2003 Prayer Pilgrimage for Peace in Washington and Baghdad and a participant in the first African-American led, interfaith, multi-racial delegation to visit high U.S. and Iraqi governmental representatives and United Nations officials. The delegation traveled on a six-day trip to Baghdad in pursuit of nonviolent alternatives to war and to see conditions in Baghdad first hand. The Delegation returned from Baghdad with a peace proposal for the U.S. government. ❖

A Nation Rocked to Sleep

By Carly Sheehan

Army Spc. Casey Sheehan was killed in Bagdad on April 24, 2004. His younger sister Carly wrote this poem about her brother's death.

Have you ever heard the sound of a mother screaming for her son?
The torrential rains of a mother's weeping will never be done
They call him a hero, you should be glad that he's one, but
Have you ever heard the sound of a mother screaming for her son?

Have you ever heard the sound of a father holding back his cries?
He must be brave because his boy died for another man's lies
The only grief he allows himself are long, deep sighs
Have you ever heard the sound of a father holding back his cries?

Have you ever heard the sound of taps played at your brother's grave?
They say that he died so that the flag will continue to wave
But I believe he died because they had oil to save
Have you ever heard the sound of taps played at your brother's grave?

Have you ever heard the sound of a nation being rocked to sleep?
The leaders want to keep you numb so the pain won't be so deep
But if we the people let them continue another mother will weep
Have you ever heard the sound of a nation being rocked to sleep?

Support Efforts to End the Iraq War

U.S. Representative Jim McGovern (D-Massachusetts) has introduced a resolution in the House of Representatives that would prohibit use of taxpayer funds to deploy U.S. troops to Iraq. This bill would allow funds to be used for the safe and orderly withdrawal of our troops, as well as for non-Defense spending and eventual reconstruction. It is the closest piece of legislation we've seen to matching our call for "Not One More Death, Not One More Dollar."

This bill would prohibit use of U.S. funds to deploy U.S. Armed Forces to Iraq and allow U.S. funds to be used for:

- reconstruction efforts
- the safe and orderly withdrawal of troops
- transitional security provided by other countries including international organi-

zations like NATO and the United Nations

- continued support for Iraqi security forces and international forces in Iraq
- other non-defense efforts

In describing the resolution, Representative McGovern said "the Bush Administration has stubbornly refused to reassess the situation. They have refused to listen to the words of military and diplomatic leaders who have warned that a continuing U.S. presence in Iraq will not calm the violence or lead to a more stable Iraq. The U.S. presence is now a major part of the problem....

"We have spent over \$300 billion on the war with no end in sight...Washington made a mistake in going to war. It is time for politicians to admit that mistake and fix it before any more lives are lost." ❖

Anglican Church Votes To Sell Shares in Caterpillar

After being challenged by the Episcopal Bishop of Jerusalem, The Church of England voted on February 6, 2006 to divest funds from companies profiting from Israel's occupation of Palestinian territory. The main target is Caterpillar, the U.S. Company that makes equipment including bulldozers used by Israel to demolish Palestinian homes and orchards.

The Bishop of Chelmsford, the Rev. John Gladwin told the meeting that the problem in the Middle East was the government of Israel rather than Caterpillar but said it was important that the church invest only in organizations which behave ethically.

The Rev. Riah Abu El Assal, Episcopal Bishop of Jerusalem, had sent the following challenging message to the Synod.

"I am saddened to witness less courage within our church than one would expect. Both time and energy have been spent on issues such as human sexuality. But non-violent instruments such as divestment from companies that produce death rather than life does not get the same attention. No wonder the church is losing credibility in many parts of our world. The Elijah's are absent and the voiceless wait in vain for church Synods to be their voice. Need the church wait until there are no homes and no trees for our people to wake up and tell the Ahabs of today that Naboth is but another child of God and deserves to lead a life with dignity and secure enough that those bulldozers will not reach his home." + Bishop Riah Abu El Assal

Visit the MFSA Web Site to read the full text of the motion passed by the General Synod (mfsa@mf saweb.org).

Additional links found on the MFSA site include analysis of the recent Palestinian election and actions being taken by the US Campaign to End the Israeli Occupation. ❖

To find out how to support Rep. McGovern and others co-sponsors of this bill, visit the web site of the American Friends Service Committee at <http://www.afsc.org/iraq/default.htm>. This site contains a number of valuable resources and action suggestions related to the war.

Friends Remember Gulfside, Bishops Repair House

An estimated 150 people gathered Jan. 7 for a service of remembrance for the historic Gulfside UM Assembly that was destroyed by Hurricane Katrina. Gulfside sits in Mississippi across U.S. 90 from the Gulf of Mexico. After Katrina, not a single building remained standing. The January event drew participants from around the denomination, including bishops and lay work teams.

The service was the first stop on the **2006 Journey Toward the Light: Conversations on Race** tour sponsored by the Mississippi Annual Conference Commission on Religion and Race. The tour includes visits to civil rights sites in Mississippi, and it aims to build and strengthen relationships across races and cultures.

Mollie Stewart, board chairperson from Hayesville, N.C., told the gathering that the board has voted to rebuild and that funds received from insurance settlements on the property have been used to make Gulfside debt free. Virginia Adolph of Gulfport shared the news that an Oshkosh, Wis., businessman had been directed to her about building homes for storm victims. She told him about Gulfside and Seashore Assembly in Biloxi, Miss., another UM center devastated by Katrina. He has agreed to build a home at Gulfside for the executive director.

During the weekend, several UM bishops spent time working on a home damaged by the storm. The team of about eight bishops, some family members, and episcopal staffers installed insulation and hung sheetrock in a D'Iberville home.

Details about the Gulfside recovery fund are available by contacting its Atlanta office at 80 Walnut St. SW, P.O. Box 92364, Atlanta, GA 30314; phone: 404-529-9715.

Gulfside receives funding in part through the Advance for Christ and His Church.

Donations can be designated for "Gulfside Assembly Program," Advance Special #761337-2, or "Gulfside Assembly Capital Fund," Advance Special #760235-1. ❖

Woody Woodrick, *Mississippi Advocate*

Ecumenical Advocacy Days

MARCH 10-13, 2006 IN WASHINGTON, DC

MFSA will join with other people of faith and participate in the fourth annual Ecumenical Advocacy Days gathering in Washington, D.C. addressing urgent global issues. It takes place in the context of a new presidential term, a new Congress and a new opportunity for people of faith to learn together and raise their voices in advocacy for a more just and peaceful world... For more information check out <http://www.advocacydays.org/>

Pioneer Winifred Chappell

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their pulpits on Sundays. As she became better known, Chappell made field trips whenever she could get away from administrative responsibilities at the MFSS office in New York. In addition, she sat on numerous committees and councils, including the Federal Council of Churches and the Industrial Committee of the YWCS.⁸

Chappell was a teacher, deaconess, a journalist and editor. She also researched economic analysis critical of capitalism and the New Deal. She supported women's suffrage, labor unions, working men and especially working women, but her heart was primarily aligned with the poor and exploited. She was a socialist to her core.⁹ Of especial interest is her connection with the coal fields, specifically Pennsylvania, Kentucky and West Virginia. She often covered the coal strikes. In 1931 she wrote for *The Christian Century*:

Up at 4:30 A.M. driving over the hills to see and talk with the men, women and children on their early morning picket lines. Here in the pasture the women sit rocking and nursing their babies in their old evicted rocking chairs. Over there one is trying to make a fire in her rusty evicted stove. Some of the men folk have set up the bedsteads and the women have put on the bedding. How queer they look out here in the open field. . . . Employers mean business when they throw women with children in their wombs, children at their breasts, children at their skirts out of the only homes they have. . . . There are guns in the present strike, but they are over the shoulders of mine guards, state troopers, even mine superintendents. . . . In light of the situation described . . . starving families on one side and rich, entrenched interests on the other, what becomes of the stock argument that the church and

*the preacher should not take sides?*¹⁰

May this small glimpse of her time and life will serve as an appetizer for all of us. There is much more to know about Chappell. It is time for more research and study of her life, her theology, her understanding and critique of the social order of her day and of ours.

1 Mary Lee Settle *Addie: A Memoir* (NY, NY: Berkley Books, 1998), back cover.

2 James T. Woodward, Banker as quoted on January 1st, 1900 in Daniel, Clifton, editor *Twentieth Century Day by Day* (NY, NY: Dorling Kindersley Publishing, 1995), p. 10.

3 The theory that if you left business alone it would produce the greatest happiness for the greatest amount of people.

4 John Perkins *Confessions of an Economic Hit Man* (San Francisco: Berrett-Koehler, 2004). Economic hit men use "international financing organizations to foment conditions that make other nations subservient to the corporatocracy running our biggest corporations, our government and our banks."

5 Levy, Elizabeth and Tad Richards *Struggle and Lose, Struggle and Win: The United Mine Workers*, NY, NY: Four Winds Press, 1977), pp. 13-14.

6 See Mary Agnes Dougherty, "The Social Gospel According to Phoebe" in Thomas, Hilah F. and Rosemary Skinner Keller, editors *Women in New Worlds*, (Abingdon: Nashville, 1981), pp. 200-216.

7 Wendy J. Deichmann Edwards and Carolyn De Swarte Gifford *Gender and the Social Gospel*. : (Urbana: University of Illinois Press, 2003).

8 Miriam J. Crist "Winifred L. Chappell" in Thomas, Hilah F. and Rosemary Skinner Keller, editors *Women in New Worlds*, (Abingdon: Nashville, 1981), pp. 365-366.

9 Ibid, pp. 362-378.

10 Ibid, pp 367-269.

Coretta Scott King

WITH GRATITUDE FOR HER GRACE, COURAGE AND STRENGTH

MAYA ANGELOU

She was a quintessential African-American woman, born in the small-town repressive South; born of flesh and destined to become iron; born of cornflower and destined to become a steel magnolia.

I pledge to you, my sister, I will never cease. I mean to say, I want to see a better world. I mean to say, I want to see some peace somewhere. I mean to say, I want to see some honesty, some fair play. I want to see kindness and justice. This is what I want to see, and I want to see it through my eyes and through your eyes Coretta Scott King.

(Singing): I open my mouth to the Lord, and I won't turn back no — I will go. I shall go. I'll see what the end is going to be.

FORMER PRESIDENT JIMMY CARTER

The efforts of Martin and Coretta have changed America. They were not appreciated even at the highest level of government. It was difficult for them personally with the civil liberties of both husband and wife violated as they became the targets of secret government wiretapping, other surveillance.

I would like to say to my sister, Coretta, that we will miss you, but our sorrow is alleviated by the knowledge that you and your husband are united in glory.

Thank you for what you've meant to me and to the world.

REV. JOSEPH LOWERY, Southern Christian Leadership Conference:

She extended Martin's message against poverty, racism, and war.

She deplored the terror inflicted by our smart bombs on missions way afar.

We know now there were no weapons of mass destruction over there, but Coretta knew and we knew that there are weapons of misdirection right down here — millions without health insurance, poverty abounds; for war, billions more, but no more for the poor.

Well, Coretta had harsh critics, some no one could please. But she paid them no mind, she kept speaking for the least of these.



Thank you, Lord. Just the other day I thought I heard you say, "Coretta, my child, come on home. You've earned your rest. Your body's weary, you've done your best."

SOCIAL QUESTIONS BULLETIN

Methodist Federation for Social Action

212 E. Capitol St. NE, Washington, DC 20003

Celebrate 50 Years

OF FULL CLERGY RIGHTS FOR WOMEN IN THE METHODIST TRADITION

The Commission on the Status and Role of Women is developing a series of bulletin inserts honoring Women's History Month, this year's 50th anniversary of full clergy rights for women in the Methodist tradition and the 30th anniversary of the commission. Download at www.gcsr.org.

Local congregations are encouraged to join this year's celebrations and to educate themselves about the women who have given their lives and talents to the UMC. For more resources, visit the 50th Anniversary web site at:

www.gbhem.org/clergywomen.

2006 INTERNATIONAL UNITED METHODIST

Clergywomen's Consultation

August 13-17 in
Chicago, Illinois

CELEBRATING OUR COURAGEOUS PAST: CLAIMING OUR BOLD FUTURE

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