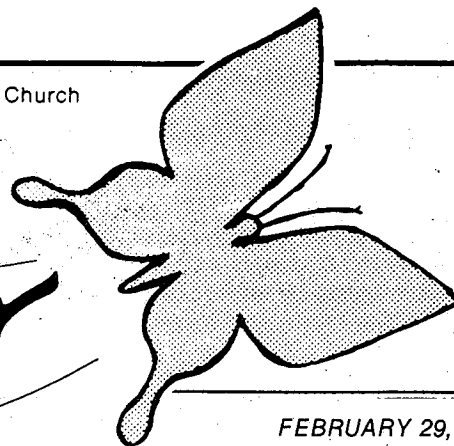


The Flyer



VOLUME II, No. 1

FEBRUARY 29, 1980

IMAGES, IMPACT OF RACISM—SEXISM EXPLORED, LINKED



Music, laughter and song provided merriment and mood for the racism-sexism emphasis and worship services. (Above, from l. to r.) Ondina Gonzalez, Lydia Saenz, Ramonita M. Rivera de Velez and Paul Santillan serenade in Spanish. (Below, l. to r.) Bill Amos, Erwin Schwiebert and Lynn Joselyn lead in singing "Amazing Grace." (photos by Carolyn Oehler)



GCSRW A QUILT: PRESIDENT

Searching for an image that would "recapture the past and signal the future," President Carolyn Oehler likened the General Commission on the Status and Role of Women to a patchwork quilt.

Speaking to members of the GCSRW at its last meeting of the quadrennium in Madison, Wis., February 14, Oehler reviewed the past four years and the pieces which have been added to the commission quilt during the quadrennium.

(cont. on pg. 10)

... a 15 year-old girl facing the barrel of a father's shotgun... his son, her date, is white—and she is Japanese-American

... a United Methodist church in Florida burned to the ground... the pastor is Native American—and a woman

... the pain of Black men who saw the hope of the 60's movement set against the demands of white women when that liberation movement began ...

The linkages of racism and sexism, and the roots of the two, both personal and systemic, came into focus for members of the General Commission of the Status and Role of Women (GCSRW) at its meeting, February 14-17, in Madison, Wis.

Through sharing of personal stories and the insights of Native American resource persons Thomas Fassett and Billie Nowabbi, commission members touched deeply their own ethnic and sexual identities. In the process, commission members discovered that linkages of sexism and racism are powerful and pervasive, yet so often difficult to identify and establish.

One of the goals of the commissions's emphasis was to address the lack of participation of Native Americans on the commission (and in the church.) Fassett, associate general secretary for human relations, Board of Church and Society and a member of the Seneca nation, told of 200 years of violations against Native Americans, including 300 treaties broken by the United States government.

Even today, Fassett said, the United States government is "vigilant and acting in strange and horrible ways against Native American people. I believe the written and unwritten policy of the U.S. government since its inception has been and is to wipe Native American people from the face of this earth."

Fassett catalogued the ill-treatment of the American Indian, touching on efforts to assimilate the Native Americans and the theft of their land through the broken treaties.

"And churchmen were deeply involved in all of this, deeply involved," he said. "The United Methodist Church was up to its nostrils in the grand administration, dealing out indulgences in Indian country, because the grand peace policy called for the division of the administration of Indian country to be shared by the major denominations in this country."

The public still remains largely unaware of government policies and actions with regard to Native Americans, Fassett said. "Who in the world knows that in my own country, at Mohawk Nation, Akwasasne, on the St. Lawrence River since the middle of August, 100 men, women and children have been under siege?"

(cont. on pg. 5)

OPTIONS FOR ACTION

From the minutes of Annual Conference Commissions.

KENTUCKY—CSRW along with the Kentucky Conference United Methodist Women March 8 will sponsor a free "Women in Crisis" seminar to become more aware of women in crisis, to learn of agencies assisting in crisis situations, to explore ways of coping with crisis and to identify useful ways for the church to minister to women in crisis. The Commission also identified six areas of top importance in the coming year: education of nomination committees, communication to local church about CSRW's function, relationship of UMW/CSRW, support of women in leadership (including clergywomen), how to deal with conflict, clergywives—lost identity.

MISSOURI EAST—Looking back on the first quadrennium of work in the conference, the CSRW celebrates a two-day Personal Growth workshop under the leadership of Women's Division staff member Ellen Kirby attended by about 75 women from around the conference. A first for the conference, a clergywomen's coffee, was held during the 1979 Annual Conference.

SOUTH INDIANA—Host delegation for the 1980 General Conference; the CSRW agreed to support petitions from GCSRW. The commission will try to get some time at a delegates meeting; in addition, a letter outlining critical petitions will be sent to all South Indiana General Conference Delegates plus the first three alternates of both lay and clergy. This CSRW has set forth detailed plans for the next five years from 1980 to 1984; plans include work with clergywomen, in 1980, meeting with the new Bishop in 1981, encouraging women to seek election to General Jurisdictional Conference in 1982, electing General Conference delegates in 1983, and equal leadership on the conference level in 1984.

VIRGINIA—To foster awareness of the Virginia Conference in professional ministry, the commission has secured \$500 to publish a Clergywomen brochure. Will be offering a preaching award to United Methodist female seminarian in the Annual Conference during 1980. Plans underway for a Worship Resource Book not specifically by and for women but deliberately aimed at creative use of inclusive language and awareness—working with the Conference Division on Worship and the United Methodist Women.

WESTERN NORTH CAROLINA—As part of the commission's effort to elect women delegates to General and Jurisdictional conferences, the commission prepared a booklet with pictures of proposed delegates. The Commission is supporting the Resource Center for Women and Ministry in the South, Inc., with funding for a conference this spring on "Women, Faith and Public Policy."

—NORTH ALABAMA CSRW BROCHURE—A WORD FOR ALL OF US

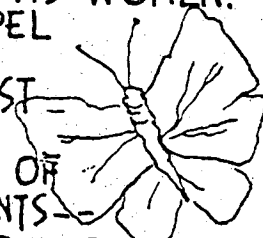
WE HAVE BEEN ON THE SCENE NOW FOR TWO QUADRENNIA. THE CHURCH WAS A LITTLE SURPRISED WHEN ITS WOMEN SAID,

"HEY, LOOK, WE'RE HURTING. INCLUDE US IN."

AS WE HAVE SHARED WITH THE CHURCH AND WITH EACH OTHER, WE HAVE BECOME SENSITIVE TO THE PAIN OF WOMEN

--AND THE HURT OF THE CHURCH THAT DOES NOT USE THE FULL GIFTS OF ITS WOMEN.

THE GOSPEL OF JESUS CHRIST MANDATES THE USING OF OUR TALENTS—NEVER BURYING THEM.



HOLSTON—Planning a dialogue session March 21 with clergywomen and a leadership training session with commission members and clergy women the following day.

WEST MICHIGAN—The Monitoring and Advocacy Task Force reports among its 1979 accomplishments: advocating for women's issues at Annual Conference, monitoring the Board of Discipleship, the Council on Finance and Administration and the Conference Nominating Committee; establishing a women's room for resourcing and fellowship at Annual Conference; monitoring all agencies of the Conference through perusal of their meeting minutes. Plans for 1980 include monitoring of conference boards/agencies, a slide show of conference clergywomen for presentation at Annual Conference and training for newly elected women on conference boards.

ON THE CALENDAR

April 11-12 **WOMEN, FAITH & PUBLIC POLICY** An ecumenical conference for people of faith concerned about women and public policy. Details forthcoming. Write: The Resource Center, P.O. Box 1365, Greensboro, NC 27402.

April 25-27 **PERSONAL GROWTH**: for women, time for yourself to discover what you want (and how to go about getting it). Facilitator: Katy DeSautel. Fee \$65 includes tuition, accommodations for two nights and five meals. At Grailville, Loveland OH 45140. Or call (513) 683-2340 days.

'WOMEN IN NEW WORLDS' CELEBRATES WOMEN'S HERITAGE

It was a great awakening, a revival, a renaissance of hope. It was a glimpse of the triumph of the church's foremothers and a catalyst for renewed commitment to present day struggles. It was a first and it was a beginning.

It was the "Women in New Worlds", a national conference on church women's history held in Cincinnati Feb. 1-3.

Opening speaker and noted historian Dr. Kathryn Kish Sklar speculated it was the first conference on women's history organized by historians outside academia, and undoubtedly the first arranged by a denominational historical agency.

More than 450 persons, women and men, young and old, a significant number of ethnic minority women, attended the conference on church women's history held in Cincinnati Feb. 1-3. More than 450 persons, women and men, young and old, a significant number of ethnic minority women, attended the conference on church women's history held in Cincinnati Feb. 1-3.

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Among the most popular subjects were "Women and Bishops in United Methodist History", "Lay Leadership and Lay Rights," "Roles of Women in Mr. Wesley's Methodism," and "The Thwarted Romance of John Wesley and Sophy Hopkey in Frontier Georgia (1736-37)."

Many papers were devoted to well-known individuals such as Susanna Wesley, Georgia Harkness, Mary McLeod Bethune, Frances Willard, founder of the Women's Christian Temperance Union, and Anna Howard Shaw, leader in the first woman's suffrage movement.

But a number of lesser known figures received special attention. These included Jarena Lee, first woman licensed to preach in the African Methodist Episcopal Church (AME); Phoebe Palmer, 19th century evangelist and mystic; Belle Bennett, who led the battle for laity rights in the Methodist Episcopal Church, South; and the Countess of Huntingdon, a follower of Mr. Wesley who funded mission efforts in the New World.

The role of women as missionaries was examined in several papers. In a paper on AME women missionaries in Africa (1882-1904) Sylvia M. Jacobs of North Carolina Central University in Durham reported on Amanda Berry, Sarah Gorham and Fannie Jackson Coppin.

The contributions of other ethnic minority women were examined in papers on Native American women by Mari Watters of the University of Idaho and Thomas M. Fassett,

associate general secretary of the Board of Church and Society; Hispanic women by Mary Lou Santillan Baert of Perkins School of Theology and Clotilde Falcon Nanez of Pan American University; Asian American women by Sonia Shinn Sunoo of Fayette, Mo., and Sarah R. Mason of the Minnesota Historical Society.

The impetus to further explore church women's history, and in turn to preserve modern-day struggles was encouraged by an evening program billed as "An Archival Revival."

Two United Methodist archivists, William C. Beal of the Commission on Archives and History and Carrol Hart of the Georgia State Department of Archives and History pleaded with participants to write diaries and letters "setting down the honest facts of life" and to keep full minutes of their meetings.

According to Hilah Thomas who coordinated the conference and heads the project, the Women's History Project plans a pilot project on records retention to be funded by the Women's Division. After holding a few workshops to see what church women need to know on the subject, she plans to issue a printed how-to guide.

In the closing address Donald G. Mathews, professor of history at the University of North Carolina in Chapel Hill, "No history will be complete, until each one can put himself (herself) in it and make it possible for others to do the same. Male-oriented bias kept us from writing everyone's history because we haven't written women's history... Behold, I have set before thee an open door and no man can shut it," he concluded to resounding applause.

A resolution passed by the conference asked the denomination's 1980 General Conference (April 15-25 in Indianapolis) to make the history of women in the UMS becoming a major priority of the Commission on Archives and History (see page 6 for petition text).

Clearly, the conference was only the beginning of efforts to recover and preserve women's history in the church, participants said. Particular areas needing more research, Coordinator Hilah Thomas noted, are church women in ecumenism, in church union movements, and in the peace movement.

Thomas also joined with those calling for more research into the history of ethnic minority women in the church. Much of that history is still in the oral tradition and takes especially diligent efforts to recover. That effort must be made, conference participants noted privately and in their unanimous support of petition to General Conference.



Some of the worship leaders for the communion services at the Women's History Conference February 3—(l. to r.) Louise Branscomb, Clarence Newsome, Hilah Thomas, Jeanne Audrey Powers, Marilyn Owen Robb, Mannie Lee Williams, Barbara Thompson.

Photography by Nancy Carter Godley

GCSRW ADVOCACY MANDATE DESCRIBED

Annual Conference Commissions on the Status and Role of Women are often called on to act as advocates on behalf of women. This is a proper exercise of the authority given commissions. But how does one advocate—and in what sort of circumstances?

The following, taken from the General Commission's report to the 1980 General Conference, and from the staff report of Trudie Kibbe Preciphs to the Commission in September, 1979, attempts to give an overview of the nature and scope of advocacy cases addressed by the Commission during the past several years. Annual Conference Commissions can, perhaps, take guidance.

The Commission's report to General Conference identifies one of the urgent agendas for women within the denomination: to perfect the vision of the Church with regard to all God's people. As advocates, the Commission is to ensure that the Church has the benefit of the wisdom, life experience and perspectives of women as it seeks to bring the gospel message to a hungering and hurting world. The advocacy role includes working with individual women who are employed by the Church and those in designated leadership roles.

A brief definition of our advocacy role: "A process by which we identify, assess and attempt to rectify potential or existing situations in which clergywomen, lay women, racial ethnic minority women and women seminarians are discriminated against, or are victimized on the basis of their sex; in general, it is the act of pleading the cause of individual women or groups of women who have experienced overt and/or covert oppression within the structure of the United Methodist Church."

One of the tools developed by Preciphs (the member of the executive secretariat with special expertise and responsibility for advocacy) and adopted by the Commission is a set of guidelines and procedures which are used in responding to the grievances of women employed by the Church. These procedures have been widely distributed to agency executives and bishops and are available to Annual Conference Commissions as a model resource guide with which they may pursue their own role as advocate in their conferences.

Preciphs in her staff report stressed the importance of **confidentiality** in pursuing **any** advocacy case and identified three distinct categories of advocacy cases in which the Commission has worked:

- 1) Formal charges of sex discrimination by an individual or group of women (for example, pertaining to lifestyle issues, employment concerns, appointment process, bias testing and interview procedures.)
- 2) Exclusion of women from the structures of the United Methodist church (related to participation/representation, language and images, etc.)
- 3) Support/Counseling for Women (in the face of difficulties with the documentation necessary to prove sex discrimination, provision of information/correcting rumors, sexual harrassment, strategizing/problem-solving.)

Some examples: In the first category for instance, a clergywoman in the process of divorce had spent two hours with her board of ministry, with most of the time spent in probing and questioning her about the divorce. On the con-

trary, during her husband's interview, one hour was spent primarily talking about his ministry—not the divorce and lifestyle issues. Until the Commission enabled the woman to confront the situation directly, the board was not recommending her for ordination—because of the divorce—but was in fact going to consider her husband. Following Commission consultation with the woman (one form of advocacy) the board recommended that they **both** continue for another year on probation.

In the second category of advocacy, the Commission enters into a situation as a change agent to specifically address blatant problems or discrepancies brought to its attention.

In the area of representation the Commission has been actively involved in pursuing the rights of laywomen, racial/ethnic minority women, clergywomen and executive staff women to serve on important committees and decision-making boards.

In yet another instance, a member of the Commission, after consultation with the Executive Secretariat, wrote a seminary, calling to its attention the omission of women from an academic seminar. Upon receipt of this letter, the seminary took appropriate action to include women.

The third type of advocacy involves ministry to women who feel discriminated against or victimized by the system. Because the women can't necessarily prove their point or document unjust treatment, they come to the Commission primarily for personal support and counsel.

Advocacy, said Preciphs, is never an easy task. She lifted up the following characteristics of a good advocate: "Remembering the legacy of Jesus an advocate for the oppressed, the Commission affirms its ministry as advocate and, in prayer and reflection, strives to:

- be a good listener
- gather information and facts
- be caring and concerned that justice be done
- work without fearing the system or falling victim to it
- be unafraid to ask questions . . . always seeking the truth
- maintain confidentiality and trust
- confront the system based on facts
- know which channels to utilize
- collaborate with others . . . we are not alone"

And finally, "I would like to stress that in order for us to eliminate potential advocacy cases, we must continue to do monitoring and to be pro-active in our approach. Through monitoring, we have the opportunity to curtail possible advocacy situations by spotting problems and calling attention to them."

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commissions. Items for possible insert should be sent—by the 20th of the month preceding publication—to THE FLYER, c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should send address changes to their chairpersons, not to the Commission office.

Next Regular Issue: April 30, 1980 Patricia Broughton, Ed.

A special, pre-General Conference issue will be published March 31, 1980

GCSRW RACISM-SEXISM EMPHASIS

(cont. from pg. 1)

The situation can be expected to worsen, Fassett said, because of recent discoveries of potential energy sources (oil, coal, natural gas and uranium) under Indian lands.



Native American resource persons
Billie Nowabbi and Thomas Fassett.

A "challenge of faith" may result, he said, wherein Christians will be forced to choose between being a Christian or a "U.S. of A. style person. One cannot walk both sides of the street."

Both Fassett and Nowabbi, a staff member of the National Division of the Board of Global Ministries, pointed to the leadership, strength, muscle and blood provided by the Native American women.

Nowabbi, a Choctaw, said in order to understand the role of Native American women "we should keep in mind the fact that the process of 'civilizing' in our country was equated with the process of Christianizing. Both sexes are oppressed and feel the brunt of discrimination as members of a special ethnic group with no equal rights. However, the Native American woman who walked side by side with the Native American man during the 'Trail of Tears' in the early 1800s was soon to feel the impact of a dual discrimination."

Nowabbi brought to the attention of the commission the burning of the sanctuary of the Seminole United Methodist Church in Florida. The church, started by the Rev. Naomi Orpurt and now pastored by her daughter, the Rev. Helen Richardson, both Seminoles, had apparently been a target of harassment, and arson is suspected, Nowabbi said. A special offering taken by commission members during the meeting brought \$400 to be donated towards rebuilding.

In exploring other dimensions of the linkages of racism and sexism, six commission members shared personal experiences during a panel presentation.

"It's very difficult for these white folks on the coast of Maine to understand there can be racism even in themselves," said commission member Lynne Josselyn, who pastors a church in Belfast, Maine with no racial/ethnic members.

"How does a racially homogeneous church confront racism?" Josselyn asked. "Do you need somebody else to do it with? Or can you do it all by yourself? It's a real struggle."

Another struggle in the area of race and sex is for minority males, said Owsley Spiller, a personnel manager for Chrysler, Detroit. Minority men are competing with white women and may hold some bitterness, he observed.

"The job (of the 1960's Civil Rights Movement) was started, but little if anything had been done to improve our lives. And then, before measurable progress was realized, on the scene emerged the strong women's concerns." The power structure sets the two groups against each other, competing for public attention and resources.

Competition and bitterness will continue until we learn to deal with racism and sexism from a Christian perspective, said Sharon Maeda, a station manager for a community radio station in Seattle, Wa.

As a church we have responded, along with the rest of the country, treating racism and sexism as forces to be handled by federal regulation, Maeda said. "We have responded to the civil rights movement as a political movement."

Christians have called racial and sexual problems "illegal rather than inhumane and unjust and unChristian," Maeda said, "and that is where I think we have failed."

Erwin Schwiebert, a retired college administrator, identified three linkages between racism and sexism: "a lack of familiarity—we tend to distrust that which is unfamiliar, fear, and misinterpretation and misunderstanding of what God is saying to us today in the Bible."

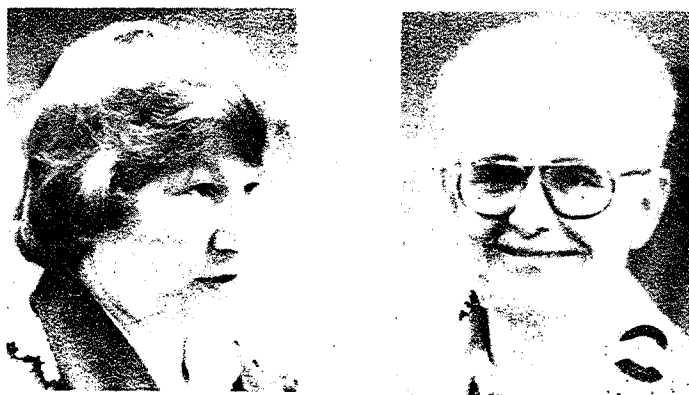
A session on trust and power, facilitated by consultant Lydia Savasten, culminated the racism-sexism emphasis.

"As Christian leaders and advocates we must increase our ability to intentionally choose behaviors and actions that build trust and community." Considering how to bring the emphasis home, Savasten told commission members, "We must also increase our understanding of power and its sources in order to claim and use our personal and collective power for the stewardship of human life and the life of our planet."

Commission members practiced modeling behaviors (self-disclosure, listening and truth seeking) that elicit trust and talked about varieties of power within relationships.

The racism-sexism emphasis was enhanced by devotions (coordinated by Gladys Church) focusing on Native American leaders and writers; by an opening worship led by Euba Winton, Randy Rutland and Lydia Saenz; by multilingual singing; and by a party with ethnic food, singing, dancing and drama.

Legislation passed at the meeting, the last of the 1977-80 quadrennium, petitions General Conference to ask President Carter to rescind registration of youth.



GCSRW consultants Lydia and Jim Moore.

"It is important that the church speak on this issue on the side of peace," said commission member Rose Thomason. "The warmongers are snapping on his (Carter's) heels."

(cont. on pg. 8)

GCSRW SENDS 12 PETITIONS TO INDIANAPOLIS

Annual Conference Commissions, General Conference delegates and other supporters are encouraged to study

these proposals and to share their perspectives with each other.

TO ESTABLISH A STUDY COMMISSION ON LANGUAGE ABOUT GOD

A petition to establish a study commission on language about God was approved by the General Commission on the Status and Role of Women (GCSRW) at its September meeting. The entire text of the petition was printed in the November 30 Flyer.

A budget of \$85,200 to cover travel, lodging, administration and consultation was approved at the February GCSRW meeting.

TO CONDUCT A SOCIOLOGICAL STUDY OF THE UNITED METHODIST CLERGY FAMILY

With the increasing number of women pursuing full-time careers and the changing roles of women and men, new stresses are being placed on both the itinerant system of ministerial deployment and on the clergy family. The GCSRW is petitioning for a sociological study of the United Methodist clergy family. It is recommending that the study include data gathering and analysis, recommendations and publication of a report of the data.

Data requested include

1. The effect of frequent moving on marriage and family life
2. Shared parenting and clergy responsibilities
3. Role expectations of clergy, spouse and children
4. Two-career marriages and the itinerant system of deploying ministers
5. Ministerial covenant/marriage covenant and conflicts that may occur
6. The divorce rate among clergy; institutional factors involved in divorce; and post-divorce readjustment (including financial considerations, especially pension and other benefits).

Committee expenses, consultant fees and publication costs would be covered in the proposed \$12,000 budget.

TO ASK PRESIDENT CARTER TO RESCIND YOUTH REGISTRATION

The GCSRW in session February 14-17 called upon the General Conference of 1980 to transmit by special messengers an urgent message to the President of the U.S. The message shall ask the President to rescind his call for registration of youth which the Commission said it believes "leads to the possible renewal of the draft into military service. We believe that such a presidential announcement has already increased the war hysteria in our own nation and generated greater tension among the Middle East nations and their neighbors."

The petition further states: "We acknowledge that the issues are complex in today's military-industrial economy, but we believe that a peace-minded nation, such as we claim to be, needs your leadership as a President committed to peace. Your State of the Union message and your call for a great increase in defense weaponry, renewed registration of youth for a potential draft, and greatly strengthened military power seem to rule out all means for peaceful negotiation and the resolution of the conflict through United Nations and/or in cooperation with other concerned allies.

"Therefore it is with the deepest concern and the greatest urgency that we call upon you, the President of the United States, to end the threat in this nation of registration of the youth of this land," the petition concludes. "Such an act is clearly a basic step towards reinstating the draft. The question before us at this time is not whether both men and

women should be registered and drafted for military service. The issue, in this enlightened beginning of our third century as a nation, is leadership in a world where war seems imminent and where the peoples of the world cry out to be saved from nuclear holocaust. We pray that God will give you wisdom and courage to take the necessary action for peace on earth—now!"

TO CONTINUE THE ETHNIC MINORITY LOCAL CHURCH MISSIONAL PRIORITY

The GCSRW voted unanimously at its February meeting to support the petition of the Board of Church and Society calling for continuation of the Ethnic Minority Local Church Missional Priority "as it seeks to strengthen ethnic minority local churches and their outreach ministry through its uniquely cultural Christian witness in the 1981-84 quadrennium."

TO ESTABLISH A 12-YEAR MAXIMUM TENURE FOR THE EPISCOPACY

The GCSRW is petitioning the 1980 General Conference to amend the Constitution of the United Methodist Church to establish a 12-year maximum tenure for the Episcopacy, effective in 1984 and applicable to all bishops elected in 1984 and thereafter.

"The Episcopacy," reads the petition, "must be preserved and given new avenues for relevant leadership in a new kind of world and in a changing church... A clergy person elected to serve as bishop for 12 years maximum has a greater chance to preserve closer relationships to the responsible groups in local churches than a person elected for life."

Term Episcopacy would make possible the election of persons from a wider age range, the petition states. "Frequently under life tenure older persons are elected to prevent such long terms of service in life tenure."

Too, the petition notes, "the 'security' of life tenure does not ensure the addressing of the crucial issues of the day. We believe that term tenure offers the possibility of greater freshness and the prophetic challenge the church so desperately needs today."

TO CONTINUED WORK IN WOMEN'S HISTORY

The GCSRW at its February meeting voted unanimously to endorse and support a petition coming from the National Conference on Church Women's History calling for steps toward safeguarding, strengthening and financing the continuing work in women's history.

General Conference is asked to authorize

1. That history of women in the United Methodist Church should become a major ongoing priority in the functioning of the Commission on Archives and History
2. Development of a continuing resource and interpretation center for women's history
3. Continuing responsibility for underwriting the publication of selected essays of the conference
4. Immediate steps toward the recovery of the history of ethnic minority women of the United Methodist Church as a special resource for the missional priority on Ethnic Minority Local Churches
5. The discovery, cataloguing and promotion of resources for use in planning for the celebrations of the Bicentennial of Methodism to insure the full representation of women
6. Adequate funding for the effective implementation of the above proposals.

TO CHANGE SECTION II OF THE SOCIAL PRINCIPLES

Changes in the Social Principles, expressed in a petition to General Conference from the Board of Church and Society, were supported by the GCSRW at its February commission meeting. The changes include

1. Adding "affirmation of shared responsibility for parenting by men and women" to Section A, The Family

2. Substitution for Section II, C—Marriage to read:

"We affirm the sanctity of the marriage covenant which is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage."

3. Adding proposed new SECTION D—Divorce which reads:

"Where marriage partners, even after thoughtful consideration and counsel, are estranged beyond reconciliation, we recognize divorce and the right of divorced persons to remarry. We express our deep concern for the care and nurture of the children of divorced and/or remarried persons. We encourage that either or both of the divorced parents be considered for custody of the minor children of the marriage. We encourage an active, accepting and enabling commitment of the church and our society to minister to the members of divorced families."

4. Adding proposed new SECTION E—Single Persons which reads:

"We affirm the integrity of single persons and we reject all social practices that discriminate, or social attitudes that are prejudiced against persons because they are unmarried."

TO CHANGE THE "HUMAN SEXUALITY" PORTION OF THE SOCIAL PRINCIPLES

The GCSRW approved 25-0 with three abstentions to ask the 1980 General Conference to change Part III, Section II of the Social Principles, Par. 71. II. THE NURTURING COMMUNITY, D) Human Sexuality, to read, in part:

"We affirm that sexual expression which enhances the humanity that God has given us as birthright. We affirm that all persons are of sacred worth, needing the guidance of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others and with self.

"We believe that every person has the equal right to share fully in the total ministry of Christ's Church. We reject discriminatory policies that deny to any person or persons the right to accept Christ's calling to any vocation that fulfills his or her commitment to the advancement of Christ's Kingdom. Further, we insist that all persons are entitled to have their human and civil rights ensured in society and in the Church."

TO SUPPORT THE WOMEN'S DIVISION STUDY PROPOSAL ON HUMAN SEXUALITY

The Women's Division of the Board of Global Ministries is petitioning the 1980 General Conference to refer a nine-page study document on human sexuality to local churches, annual conferences and general Boards and Agencies. It is asking for a task force to develop a study guide and bibliography and for the task force to request and compile feedback from the study.

The GCSRW in its February meeting voted unanimously (with two abstentions) to endorse and support the Women's Division petition

TO ESTABLISH AN EQUITABLE COMPENSATION TASK FORCE

As background (from the petition): Historically, the majority of the congregations and charges in the United Methodist Church are under 200 members in size. Traditionally, it appears, the level of salary (including minimum salary) smaller and transitional congregations are able to pay has greatly influenced the persons appointed to those charges. Greater consideration should be given to identifying the ministerial skills needed for ensuring effective ministry to, and by, the charge, and then providing equitable compensation to the appointee.

The GCSRW is petitioning the 1980 General Conference to direct that a study be made to determine the most equitable means of providing salary support and compensation for persons employed at all levels of the church.

As women and minorities consider entering into the various avenues of church-related employment, they, as well as others, are confronted with the apparent inequities of the various compensation systems.

The petition states: "The study shall include a review of all financial benefits as well as salary, for lay employees and persons in the ordained and diaconal ministries.

"The study shall include the investigation of the means of adequately compensating clergy so that the ability of a charge to provide financial compensation does not become more important in the assignment process than the need to provide effective ministry through matching skills of clergy to the needs of the charge. The study shall also examine the feasibility of implementing an equal salary and compensation schedule or plan."

TO CONTINUE SUPPORT OF NATIONAL PROJECT EQUALITY

Project Equality is a national interfaith program to increase employment opportunities for minorities and women. Staff members review workforce reports and make on-site visits to validate Equal Employment Opportunity (EEO) and Affirmative Action (AA) programs. Through information contained in monthly newsletters, quarterly action letters and action materials, participants then use EEO and AA as two of their criteria for the purchase of goods and services.

In recommending to the 1980 General Conference that the United Methodist Church continue its support of the work of National Project Equality, the GCSRW is recommending that no less than \$25,000 annually be provided to National Project Equality on behalf of the denomination for basic support of its work.

TO ENDORSE CIVIL AND HUMAN RIGHTS FOR HOMOSEXUAL PERSONS

A petition from the Board of Church and Society calling for civil and human rights for homosexual persons was supported 27-1 with one abstention by the GCSRW at its February commission meeting. The Board of Church and Society petitions asks that

1. The United Methodist Church call upon the Congress of the U.S. to enact federal legislation protecting human and civil rights without regard to sexual orientation

2. The UMC call upon the U.S. President to issue an executive order banning discrimination based on sexual orientation

3. The UMC call for an end to discrimination against homosexual parents in child custody cases

4. The UMC call for protection of homosexual youth

5. The UMC call upon its agencies, boards and commissions and educational institutions at all levels to insure human and civil rights of all persons, including employees, regardless of sexual orientation.

GCSRW RACISM-SEXISM MTG.

(cont. from pg. 5)

"Carter speaks peace and has the power", observed commission member Bob Bolander, "but does not understand how to create peace. We need to begin to tell him that. We need to say we're in dangerous times, that war is not a viable option, that we've overlooked many other ways of dealing with conflict."

The petition equates the registration drive with a probable draft. "We've had nine major wars in 200 years," said Thelma Stevens. "We got into most of them because we were ready for them. There's never been a time when we were prepared for war and didn't get into it."

In the 45-minute debate preceding passage of the petition, questions were raised about whether the proposed statement gave any room to the President: "Are we saying we don't want anybody to do anything?" It was pointed out "the President has resisted war." Two persons said Russia should be condemned in the resolution for its invasion of Afghanistan. (See pages 6 & 7 for further information on this and other petitions approved by GCSRW.)

Evelyn Strong reported on the women's history conference, noting that more work needed to be done on the history of ethnic minority women (see separate story, page 3). She recalled the excitement of the conference and the need to celebrate its happening as a beginning step.

"We were able to identify the roots and some of the branches of Methodism and Wesleyanism," she said. "But we must have more than a scholarly analysis of our roots. History must be translated into today's justice issues."

The commission strongly endorsed the women's history conference and sent four members and three staff to participate.

Ten persons have been appointed to go to General Conference on behalf of the GCSRW. During the meeting, the members—dubbed "The Indy Ten"—met to discuss strategy. Those appointed are: the Rev. Sharon Howell, Topeka, Kan.; Thelma Stevens, Nashville, Tenn.; the Rev. George Walters, Northridge, Calif.; the Rev. Lynne Josselyn, Belfast, Maine; Owsley Spiller, Detroit, Mich.; Rose Thomason, Jacksonville, Fla.; the Rev. Mary Hurnance, Minneapolis, Minn.; Ellie Amico, Edgerton, Wis.; the Rev. Elizabeth Spence, Cedar Crest, N.M.; and Evelyn Stong, Detroit.

Rev. Peggy Garrison, Delphos, Ohio, announced plans for meetings of the National Women's Caucus at General Conference. With co-convenor Rev. Sue Ralph, Akron, Ohio and a reported 80 members to date, the caucus plans at least two major meetings at Indianapolis. The first may be on April 14 to take a stand on issues, Garrison said.

The caucus intends to back two women who are receiving support for election as bishop in 1980: Rev. Marjorie Mathers, Traverse City, Michigan in the North Central Jurisdiction; and the Rev. Leontine Kelly, Richmond, Va., in the Southeastern Jurisdiction, Garrison said.

Recommendations from the four-day commission meeting focused on bringing home the linkage of racism and sexism and on GCSRW work in the next quadrennium.

Suggestions for local work on the racism-sexism linkage included ethnic worship services, support of the Ethnic Minority Local Church Missional Priority, audiovisuals on racial/ethnic minority women, articles and letters to editors in area/conference papers, sensitizing annual conference commission on the Status and Role of Women and working with children for inclusiveness.

The commission approved a revised budget of \$226,180 for 1980 and welcomed as new members Chiquita Smith of New York, a representative of the Women's Division, Board of Global Ministries; and William Amos of Oklahoma City, a lay member from the Oklahoma Indian Missionary Conference.

images we carried home from the meeting . . .

. . . a multi-colored, multi-lingual, many-accented and many-aged string of humans snake-dancing between tables . . . with a happy, hefty reporter from the United Methodist Communications hanging on as the tail . . .

. . . Kiyo's staff report . . . her haunting Native American song . . . in memory of a friend of twenty years whose death she discovered from Tom Fasset's presentation . . . we shared her pain . . .

. . . stoles . . . little tiny stitches and great big galloping ones . . . George Walters, Tom Graves, Leonard Perryman . . . Betsy Ross spent fewer hours and less energy on her sewing! . . .

. . . discovering new talents . . . Bill Amos, new Native American member and his gospel-strumming guitar . . . Velma Yemoto, wrapped in a bedspread, robed in the role of the hot, tired Jesus meeting the Samaritan woman at the well . . . Abraham New and his rainbow of pens etching out an intercultural stole for clergywoman Mary Hurnance . . .



(l.) Euba Harris-Winton and (r.) Linda Vance, commission members wearing the stoles lovingly created for them by others to illustrate their unique ministries. Each person at the meeting gave and received such a stole.

REPORT TO THE 1980 GENERAL CONFERENCE: COMMISSION ON THE STATUS AND ROLE OF WOMEN. Twenty-page reprint from the Daily Christian Advocate Advance Edition gives full details on the GCSRW: its mandate, history, roles and functions. Includes five pages of charts focusing on participation of women in the UMC at all levels. Available from the GCSRW, 1200 Davis St., Evanston, IL 60201 for postage. Single copies free.

CHART OF THE CHURCH. The mission and ministry of the UMC as seen through the perspective of the GCSRW. Two page pull-out from December 1979 Flyer available as reprint from GCSRW. Single copies free. Bulk orders for postage.

SELECTED RESOURCES

Following the racism-sexism emphasis of the February meeting of the GCSRW, we thought it might be useful to provide a list of resources that speak to the linkage of the two forms of oppression. Materials are scarce, but the following should provide a good beginning.

ASIAN WOMEN. Herstory, third world women and the politics of womanhood are discussed in this 8½ by 11-inch paperback book first published in 1971 by the Asian Women's Journal, University of California, Berkeley. The Asian American Studies Center, University of California, L.A., reprinted the book in 1975. Includes an extensive bibliography.

ASIAN WOMEN NEWSLETTER. Published by the office of publications of the Asian Women's Institute, c/o the Lucknow Publishing House, Lucknow, India.

"I AM THE FIRE OF TIME—THE VOICES OF NATIVE AMERICAN WOMEN." Part one records voices from the traditional, tribal world and part two offers voices of today. Powerful words and numerous photographs of Native American Women. Edited by Jane B. Katz, published by Dutton Paperbacks, New York, 1977.

WOMEN—A collection of articles written by women around the world, "presented as a tool to spread awareness of the world wide struggle women are waging for liberation." Includes interviews, articles, poems, letters. Copies can be ordered from Women, P.O. Box 187, Layton view Station, Dayton, OH 45406.

"FOR COLORED GIRLS WHO HAVE CONSIDERED SUICIDE/WHEN THE RAINBOW IS ENUF" A "choreopoem" by Ntozake Shange first presented at a woman's bar outside Berkeley, Cal., now a Broadway and internationally-known theater production. Macmillan Publishers, New York, 1975.

"DAUGHTERS OF THE EARTH—THE LIVES AND LEGENDS OF AMERICAN INDIAN WOMEN." Includes photographs, quotes and descriptions of the lives of American Indian women. Aspects of life such as puberty ceremonies, courtship and medicine women are covered in this book by Carolyn Niethammer. Collier books, Macmillan Publishers, New York, 1977.

RACISM/SEXISM—a resource packet for leaders in American church and society. Discusses the connections between racism and sexism, theology and history, stories of third world women in America, public policy issues, and global issues. Prepared by the staff of the United Church Board for Homeland Ministries and the Advisory Commission on Women in Church and Society of the United Church of Christ, 1979. Copies available at \$6.95 from DECEE, Box 179, St. Louis, MO 63166.

BLACK WOMEN IN TRANSITION. Conference held at University of Michigan, 1978. A selection of papers from that conference together with excerpts from panel discussions are printed in "Newsletter" of the Center for Continuing Education of Women, The University of Michigan, 330 Thompson Street, Ann Arbor, MI 48109. Articles examine "The Black Woman in Transition," "Black Women and the Law," "The Black Woman and her Family in Economic Transition."

RACISM & SEXISM RESOURCE CENTER FOR EDUCATORS, 1979-80 CATALOG. The center develops, publishes and distributes teaching materials to combat sexism and racism. Additionally, it evaluates textbooks for race and sex bias, produces filmstrips and offers training and workshops for detecting and counteracting racism and sexism in learning materials. Write CIBC Resource Center, 1841 Broadway, New York, NY 10023.

"THE EQUAL RIGHTS AMENDMENT—WHAT'S IN IT FOR BLACK WOMEN?" Pamphlet by Frankie Muse Freedman answers ERA opposition and speaks to the double jeopardy of black women. Copies available from the U.S. Commission on Civil Rights, Washington, D.C. 20425.

PROJECT EQUALITY—A national interfaith program for equal employment opportunity. Publishes a monthly newsletter and sends action letters suggesting specific steps to take in alleviating racism-sexism. Annual participation fee of \$15 includes list of equal opportunity employers nationwide (restaurants, hotels, etc.). Write Project Equality, Inc., 4049 Pennsylvania, second floor, Kansas City, MO 64111.

WORSHIP ALIVE—planning for worship. By Judith Kelsey-Powell. Describes steps in planning a multi-ethnic, multi-lingual service for congregations or gatherings that might include more than one ethnic or language group, as well as for congregations that in the absence of such diversity want to understand such an experience. A valuable tool available from Discipleship Resources, P.O. Box 840, Nashville, TN 37202.

"WOMEN, THE POORER SEX." A report of the National Council on Women, Work and Welfare, May 1978, editor: Nancy Cornblath-Moshe. Available from the National Council, 201 Massachusetts Ave., N.E., Suite 105, Washington, DC 20002.

"MINORITY WOMEN AND THE EQUAL RIGHTS AMENDMENT." Pamphlet looks at what the ERA says, cites economic statistics that show the need for equality, and discusses what is in the ERA for minority women. Published by the National Organization for Women's Minority Women's Committee. Write NOW National Action Center, 425 13th St., N.W. Suite #1048, Washington, D.C. 20004.

RACISM AND SEXISM. Barbara H. Andolsen examines the connection between racism and sexism and Letty M. Russell looks at Black Theology from a feminist perspective in two articles in the Newsletter of the Women's Caucus Religious Studies, Winter 1974.

"KEEPING THE FAITH: WRITINGS BY CONTEMPORARY BLACK AMERICAN WOMEN." Poetry, autobiography and fiction by black women including Gwendolyn Brooks, Nikki Giovanni, Maya Angelou, and Alice Walker. A Fawcett paperback book, Greenwich, CN, 1974.

PRESIDENT'S REPORT

(cont. from pg. 1)

"A bright piece is certainly the staffing model developed by the Commission—the Executive Secretariat—three women who celebrate their differences and work as equals.

"Why is that particular piece so threatening to so many?" Oehler asked. "Because equality and collegiality are powerful witness to a rigid hierarchy. That piece is sewn right into the center. It won't come out easily."

Oehler identified the threads holding the pieces together as "consensus-decision-making and shared leadership. The group has a life of its own, not modeled after the personality of one or bent to the will of the strongest, but created out of the lives and energy of us all, empowered by the Holy Spirit."

Language—about God, liturgy, theology—will occupy some time and energy in the future, Oehler predicted. General Conference's action on the commission petition for a study commission on language about God will be only a step toward reclaiming language and imagery about God from the patriarchs, she said.

The struggle to reshape language will not be easy, Oehler asserted. She cited the recent action of Catholic bishops who at their national conference issued a pastoral letter condemning racism as a sin and "radical evil" but refused to drop the words "men" and "mankind" from the Communion text and in prayers.

"In the same breath in which fighting racism is urged, dealing with sexism is trivialized," Oehler said. "The Catholic bishops do not seem to see—or at least will not acknowledge the linkages between the two."

The linkage of racism and sexism was the emphasis of the four-day meeting. "We are pulled between being oppressor and oppressed, between wanting to fight racism or sexism," Oehler said. "One of my learnings on this Commission is that in order to fight one with greatest effectiveness and integrity, I must fight both."

Besides the commission's work on racism-sexism, Oehler saw as commission-related accomplishments: the regional training events, the consultation of United Methodist clergywomen, a bushel basket workshop for women in media, and a power-dynamics workshop.

These are all pieces of the quilt, Oehler said. "Ours has been made by strong women, powerful women, quiet women, assertive women, uppity women, frightened women, pained women, chained women, free women. It has been supported by men who see the cause as their cause, who know their own liberation is tied to that of their sisters.

So those hearing the President's Report might not think the patchwork quilt symbol frivolous or ordinary, Oehler quoted one woman who talked of the quilt she stitched:

"It took me more than twenty years, nearly twenty-five I reckon, in the evenings after supper when the children were all put to bed. My whole life is in that quilt. It scares me some times when I look at it. All my joys and all my sorrow are stitched into those little pieces. . . . They are all in that quilt, my hopes and fears, my joys and sorrows, my hates and loves. I tremble sometimes when I remember what that quilt knows about me."

"That's the kind of quilt that is my symbol," Oehler said, "our 'whole life.'"

1980—A PIVOTAL YEAR

At the 1980 sessions of the Annual Conferences persons will be nominated to serve on boards and agencies at the general, jurisdictional and conference levels for the next four years. Many of those who were pioneers in the establishment of commissions on the status and role of women will have served the maximum of eight years. Careful monitoring is essential to ensure that persons will be elected to serve who are committed to the commission's agenda. Some suggested steps may prove useful:

1) Investigate your conference rules to determine the nominations/election process in your annual conference.

2) Learn who receives the names of potential nominees (usually the nominations committee of the annual conference.)

3) Discover who may submit nominations (e.g. individual, local churches, district conferences, etc.)

4) Clarify the deadlines for names to be submitted and whether an autobiography or resume is required (are there special forms, minimum/maximum length)

5) Identify the process for circulating the names and/or resumes to voting members.

6) Review the published list to be sure that a pool of qualified women are included (being sure that racial/ethnic women are represented in the list)

7) Learn whether additional nominations will be received from the floor and at what point in the conference agenda and be prepared with names.

8) Utilize available channels to give visibility to women candidates (some AC/COSROWs have published a picture page for handout to conference delegates)

9) Resource the General and Jurisdictional Conference delegates with background information about women candidates who are especially well qualified for specific assignments. It will be important to identify their age, clergy/lay status, racial/ethnic background, as well as their special expertise, since nominating committees are charged with responsibility to have their slates of nominees fully inclusive.

10) Be sure that those whom you are supporting are willing to serve.

11) And most important of all, when women are elected, continue to support them. Legislation prescribing the specifics for representation on general boards and agencies will be discussed and voted at General Conference.

12) **Know the outcomes** of General Conference action as you pursue inclusive representation of women at all levels of the church.

"ARE OUR IMAGES OF GOD SEXIST?" Carolyn Oehler, president of the GCSRW, takes the affirmative position in a debate with John N. Oswalt, professor of biblical language and literature at Asbury Theological Seminary, Wilmore, KY. In the February, 1980, United Methodist Circuit Rider.

OVATIONS

In this month's Ovations section we honor GCSRW members who have served during both the 1973-76 and 1977-80 quadrenniums. Looking at their biographies, Annual Conference Commissions and others can get an idea of the diversity of persons who are elected to the GCSRW.

DORIS HANDY—W.PA; Psychiatric Social Worker, Children's Hospital, Pittsburgh; Bd of Missions, '64-72; (v.p. Women's Div. 68-72); North America Area World Federation of Methodist Women. v.p. 71-74, pres. 74-present; World Methodist Council, Ex. Cmte 76-81; Bd of Governors, Wesley Theological Seminary, 72-present; Planning Cmte Bicentennial of American Methodism, 84; NEJ Delegate, 72; Gen'l Conf. Delegate 76, 80; Agenda Cmte 1980 Gen'l Conf.

LYDIA MARTINEZ SAENZ—Rio Grande: 1st year seminary student; Local Church COM chair; vchr Admin Bd; Conf. Bd Church & Society; AC/CSRW chair; member CCOM; Conf Cmtes on Nomination and Communication; During 8 yrs on GCSRW chr'd Task Forces on Women Employed by the Church, Life Styles, Third World Women's Concerns, Jt. T/F on Sexism/Racism; Published poetry in *Images*; *Women in Transition*, *Canto al Pueblo*; Mother of five, grandmother of three.

SHARON HOWELL—Kansas East ordained elder, 74; Assoc. Program Director, Conf. COM, emphasis on youth ministry; local church pastor; Chr, Personnel Cmte, T/F on Biblical Theological Perspectives, Secretary, GCSRW; Gen'l Conf Delegate 76; Conf Bd of Pensions class of 81; helped plan and lead workcamp to Haiti; Theological Reflection Leader, various Schools of Christian Mission; Bd of Trustees, St. Paul's School of Theology; preached sermons at first and last GCSRW meetings. Outstanding young women in America 74 & 76.

LYNNE JOSSELYN—Ordained Elder, Maine AC 66; Pastor, Belfast, Me; DMin candidate Boston U Sch of Theology; Supervisor, UM Field Ed Program, Bangor Theol. Seminary; Staff Associate, Kirkridge Retreat Center; hospital chaplain 71-73; music-choirs, folk groups, worship; Drew U. Bd of Trustees 74-78; Drew Baccalaureate speaker 78; Tipple lecturer 77; Chr, Planning Cmte 1975 Consultation of Ordained Women; Chr-GCSRW T/Fs-Employed Women; Life Styles. Rep. Nat'l Council of Churches Comm. on Women in Ministry. (COWIM).

BARBARA RICKS THOMPSON—Baltimore AC; Staff Director, Internal Revenue Service; formerly IRS EEO officer; 1st Pres. GCSRW; GCOM 1973-78, Admin Cmte 73-76; Gen'l Conf Delegate, 72-76-80; Women's Div. "Cmte of 24," 72; Delegate, World Council of Churches, Nairobi, Kenya 1975; member, Central Cmte WWC; former chr, CCOM; current chr, Mt. Zion COM. Member, Common the General Conference; Chr legislative cmte on Ritual, Worship 72.

BARBARA TROXELL—Cal/Nev ordained elder 61; District Superintendent Golden Gate Dist; served as Assoc Pastor Palo Alto 1st Presby Church; Assoc Director ACCOM; pastor Cold Spring Harbor UMC (NY), Assoc Chaplain, YWCA Dir., Ohio Wesleyan U.; YWCA Exec Dir. Stanford Univ.; GCSRW chr. Biblical/Theological Perspectives T/F; Author of GCSRW Creedal Statement.



Ten of the GCSRW members who have served maximum terms of eight years (1973-1980) and who will be leaving the Commission: (front row, l. to r.) Doris Handy, Lydia Saenz, Sharon Howell, Lynne Jossely, Barbara Thompson. (back row, l. to r.) Louise Branscomb; Owsley Spiller, Tom Graves, George Walters, Erwin Schweiber. (Not pictured, Barbara Troxell, who was ill.)

LOUISE BRANSCOMB—N Ala AC; retired OB/GYN MD. alternate delegate to Gen'l Conf 68-72-76; Bd of Global Ministries 60-68; Major US Army 44-45 in Africa and Greece; GCSRW chr T/F on Lay Women; Bd of Directors, Miles College 65-68, Crisis Center 70-78; Chp Mental Health Assn 1965. Conf Finance Cmte; Cof Coordinating Cmte; Member, Comm to Study Episcopacy, District Superintendency 1973-76, led Minority Report to 76 General Conference.

OWSLEY G. SPILLER—Detroit AC; Personnel Manager for Chrysler Corp; formerly served 13 years as a professional in Boys' Clubs of America; lay member to annual conf. leader in local church Chr. Conf Comm on Religion and Race; numerous boards: Detroit industrial mission; Adrian College, Afro-American Museum, Boys' Clubs and Girls' Homes. reserve delegate to Gen'l Confere; Chr. GCSRW T/F on Research and Dissemination of Information 75-76, Personnel Cmte. 73-74.

TOM GRAVES—Central TX AC ordained elder 58; pastor Polytechnic UMC, Fort Worth; Conf Bd. of Ministry 72-76; AC GCSRW 71-pres.; World Hunger Task Force 76; Honorary Dr of Divinity Southwestern Univ, Georgetown TX 79; Bd. Wesley Foundation UTX Arlington; GCSRW, chr T/F Research and Dissemination of Information; Biblical/Theological Perspectives. AC/COM; Founding Pres. Georgetown Community Theatre; Chr, Bd of Center for Senior Citizens; mayor's advisory cmte; director wilderness camp for culturally deprived children.

GEORGE WALTERS—P&SW AC ordained elder 55; pastor North Ridge UMC, Northridge, CA; AC Bd of Ordained Ministry registrar, 6 years; Conf Worship Comm Chr; AC Nominating Cmte; Dist. Supervising Pastor for Ordained Ministry; District Union member; GCSRW chr Finance Cmte; attended 1st Consultation of United Methodist Ordained Women. Planned multicultural opening worship for AC 79.

ERWIN SCHWIEBERT—Ore. Ida AC; retired college development administrator, former prof of social science, speech coach of debate; Field rep for US Chamber of Commerce 54-62; 10 yrs in state legislature; candidate for Congress 52, 54, 62; Chr AC Bd of Christian Social Concerns many years; Conf lay leader 72-70; delegate Gen'l Conf 64, 66, 68, 70, 72, 76, 80; Member Gen'l Bd of Soc Concerns 8 yrs; Member Gen'l Bd. Higher Ed. and Ministry 4 yrs; past pres Ida Council of Churches.

COMMISSION TALENT SCOUT

TO APPLICANTS AND EMPLOYERS: To inquire about openings, applicants should write directly to the employer listed, not to the Commission. Employers submitting listings are asked to send information—including application deadline and salary range—to the Executive Secretariat, CSRW, 1200 Davis St., Evanston, IL 60201.

1. ASSOCIATE EXECUTIVE SECRETARY, GENERAL COMMISSION ON RELIGION AND RACE, UMC: Responsibilities include leading workshops and consultations in areas including "minority group empowerment," "inter-racial—inter-ethnic communication and understanding," and "white racism." Must serve and relate to one Jurisdiction. Person would be primary but not exclusive staff linkage between the Commission and the Black constituency. Position requires location in Washington, D.C., strenuous travel, and membership in the United Methodist Church. Apply for the position by sending a resume and the names and addresses of three references to the chairperson of the Search Committee and a copy to the office of the General Commission on Religion and Race, attention Dr. Woodie W. White, Executive Secretary, 100 Maryland Ave., NE, Washington, DC 20002. Search Committee Chairperson: Rhett Jackson, General Commission on Religion and Race, 4848 Landrum Drive, Columbia, SC 29206.

2. INTERNSHIP: COORDINATOR CAMPUS MINISTRY WITH WOMEN PROGRAM: The Wesley Foundation at the University of Illinois at Urbana-Champaign seeks an intern from July 15, 1980 to May 15, 1981. A Methodist and ecumenical outreach; the intent of the program is "to address the needs and concerns of women out of a commitment to the Christian messages of justice and liberation. Responsibilities include administration, editing of a newsletter, group facilitation, theological leadership. Must have completed two years of seminary, be committed to ecumenical ministry and ministry with women, and be able to work with groups and initiate and implement programs. Deadline March 1, 1980. Call immediately if interested: 217-344-1120, Marie Lindhorst, Ministry with Women, The Wesley Foundation, 1203 W. Green, Urbana, IL 61801.

3. DIRECTOR, PASTORAL VISITATION, DIVISION OF CHAPLAINS AND RELATED MINISTRIES, BOARD OF HIGHER EDUCATION AND MINISTRY, UMC: Applicants must be familiar with the organization, history and theology of the United Methodist Church. Administrative, and institutional experience, understanding of institutional systems and a background in pastoral care are highly desirable. Letters of application and nominations for the position should be mailed immediately to Orris E. Kelly, Associate General Secretary, Division of Chaplains and Related Ministries, 1501 Wilson Boulevard, Suite 809, Arlington, VA 22209.

4. ASSISTANT GENERAL SECRETARY FOR FAITH AND ORDER, COMMISSION ON FAITH AND ORDER, NATIONAL COUNCIL OF CHURCHES: "Responsible for developing, administering and coordinating theological studies, ecumenical initiatives, liaison relationships and interpretive statements expressive of the National Council's commitment to Christian unity and interconfessional understanding within the sphere of Faith and Order." Salary range: \$21,410 to \$26,535. Deadline: March 4, 1980. Applicants should include a resume and supporting materials helpful to the search committee. Write Robert J. Clooney, National Council of Churches, Office of Personnel, Room 520, 475 Riverside Drive, New York, NY 10027.

5. STAFF ASSOCIATE, PROGRAM UNIT ON EDUCATION IN THE SOCIETY, DIVISION OF EDUCATION AND MINISTRY, NATIONAL COUNCIL OF CHURCHES: Responsibility for the unit's work in public policy, the education of the public and communication. Salary range: \$17,950 to \$21,765. Deadline: March 24, 1980. Contact Robert J. Clooney (see above).

6. TREASURER, WORLD DIVISION, BOARD OF GLOBAL MINISTRIES, UMC: Functions as chief financial officer and corporate treasurer of the Division, responsible for all trust funds, endowments and securities and for their investment. Must be competent in financial management and administration, understand investment portfolios and management, be member of the United Methodist Church. Letters of interest and dossiers should be sent by March 3, 1980, to Lois C. Miller, Room 1516, 475 Riverside Drive, New York, NY 10027.

7. DIRECTOR OF FIELD EDUCATION, BANGOR THEOLOGICAL SEMINARY. Information regarding this position available by writing President's Office, Bangor Theological Seminary, 300 Union Street, Bangor, Maine, 04401. Appointment will be effective July 1. The position will bear faculty status. Apply immediately.



the commission on the status and role of women
the united methodist church
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(312) 869-7330

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