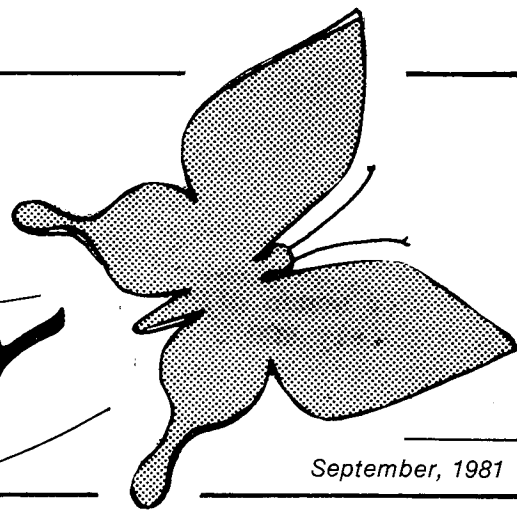


The Flyer

VOLUME III, No. 4

September, 1981



ANNUAL CONFERENCES ACT ON STATUS AND ROLE OF WOMEN

The following news story was compiled from reports sent in by Annual Conference Commissions on the Status and Role of Women.

United Methodists concerned about improving the status and role of women in the church were out in full force at the summer's Annual Conferences, reports from those Conferences show. And while gains were uneven, members of Annual Conference Commissions on the Status and Role of Women (ACCSRW) and their supporters brought to Conference attention many of the critical issues facing women today.

Annual Conference Commissions found diverse and creative ways of raising awareness of women's issues. The **Southern Indiana** CSRW began its verbal report to the conference with short skits reflecting sexist and limited notions of female roles. The **Southern Illinois** CSRW made available quotation tags reading "A man of quality is not threatened by a woman of equality." They report: "A surprising number of men took them and wore them."

At the **Holston** Annual Conference, the CSRW presented a slide-tape show produced by a CSRW committee: "New Worlds Beckon—The People Called United Methodists." The presentation included music composed to the credal statement written by Barbara Troxell. (The CSRW is planning to use the slide-tape presentation as a resource through the conference to build awareness of the commission and its objectives.)

In the **Pacific Southwest** conference, the commission sold transparent, oval stickers emblazoned with a gold cross with a women's symbol inside. Below the cross are the letters CSRW.

In the **Northern Illinois** Annual Conference, yellow hands symbolizing a "Pat on the Back" were put on the backs of those persons who have been sensitive to and supportive of women's issues and concerns over the past year, said Laura Dean Friedrich, co-chairperson of the NIC CSRW. "One such 'pat' was put on the back of Sandra Hoke, the first woman to be appointed district superintendent in NIC, just moments before she was called to the podium to be introduced to the Conference by Bishop DeWitt. The whole Annual Conference got a good look at our yellow 'pat.'"

ADVOCATE FOR CLERGY, SPOUSES

In a number of conferences, awareness led to action. Substantive legislation relative to clergy housing, maternity and paternity leave, and former clergy spouses was proposed by CSRWs and approved in the Baltimore, Wisconsin and Detroit Annual Conferences, respectively.

The **Baltimore** recommendation called for a task force to

study new dimensions in clergy housing, citing recent developments in the ordained ministry and family life (e.g. clergy couples, clergywomen, working spouses, separation, divorce, death). The approved recommendation calls for all existing guidelines and policies relative to clergy housing to be published and distributed, and that the task force address matters not clarified by existing guidelines. The task force will report back to the 1982 Annual Conference.

(Another piece of legislation proposed by the Baltimore CSRW and approved recommends that local churches use the curricula of the United Methodist Church—curricula that affirms the full participation of women in church and society and is consistent with the Social Principles. The resolution was proposed because "local churches are besieged with promotional materials for curricula and other programmatic resources that undermine the affirmation of women.")

The maternity/paternity guidelines by the **Wisconsin** CSRW provide for conference funding for local churches whose pastor takes a maternity or paternity leave. "We're particularly pleased that these guidelines passed because now pastors and local churches will not be financially penalized when such leaves are taken," said Joan Deming Cavallo, Wisconsin CSRW chairperson. The Conference Board of Ordained Ministry and the Cabinet had both endorsed the guidelines before Annual Conference, and the Council on Finance and Administration included a line item of \$7,500 in the Ministerial Support section of the Conference Budget of 1982 for Maternity/Paternity leave. "The commission had obviously done their pre-conference homework in coalition building," said Nancy Grissom Self, General Secretariat member.

The **Detroit** legislation addressed two of the problems of former clergy spouses (almost always women): moving expenses and health care. After a year's conversation with former clergy spouses, the CSRW proposed 1) that former clergy spouses be entitled to one move from the parsonage after formal papers for divorce have been filed, and 2) that the conference pay for the difference in cost for health care between a single person and family between the time the divorce is filed for and granted.

"This is an excellent model of the kind of work Annual Conference Commissions are mandated to do," Self said. "The commission identified a constituency, determined with that constituency its needs, advocated on behalf of that group with the church agency who (in an ideal system would) serve that need, and achieved results."

DEBATE INCLUSIVE LANGUAGE

One crucial issue at many Annual Conferences was in-
(Cont. on pg. 2)

STATUS AND ROLE OF WOMEN FOCUS

(Cont. from pg. 1)

clusive language; it met with resistance in some conferences and open arms in others.

"Our Annual Conference ended this past Sunday, with women receiving tremendous support from so many people," reported Carla Negggers, chairperson of the **Troy** CSRW. "We were only accused of blasphemy and heresy once, and that was in regard to our resolution encouraging the use of inclusive language. I managed to answer the charges explicitly but with good cheer. The resolution passed rather closely in section (39 for, 20 against, 6 abstentions—one a D.S.), but by a wide margin on the floor.

"And those in charge of worship and music—without any prompting from us—made great strides in making the language of the Conference inclusive. We particularly took to the Bishop's (Roy C. Nichols) phrase: "God the mother and father of us all." It has a flow—almost poetic—that some inclusive phrases seem to lack. I particularly appreciated the clergyman in charge of music, who spoke to me privately about the beauty of inclusive language."

The Troy conference resolution on the use of inclusive language reads: "the churches of Troy Annual Conference shall be encouraged to use care and zeal to insure that the language used in the life and work of the church be inclusive and non-sexist."

At the **Louisville** Annual Conference the following resolution was adopted: "Spokespersons for all Area and Conference Boards, Councils, Commissions, Committees and Agencies shall address all correspondence to clergy using sexually inclusive language thereby avoiding such sexually exclusive greetings as 'My dear brothers in Christ' or 'Dear Brother Pastor.'"

"Our CSRW also encouraged, with mixed results, use of inclusive language in liturgy and hymns," said Colleen Foster, chairperson of the **Oregon-Idaho** CSRW. "At one point, language on the Conference floor, particularly in regard to clergy, became so male-oriented that Judy Smith, with the other clergywomen and CSRW members standing, read a statement describing the pain this engendered and asking for sensitivity to its effect."

In the **Florida** Conference, members of the CSRW tried to get the conference to use inclusive language in the Journal, but were unable to get the resolution passed.

"We now intend to try to work through the Conference Council on Ministries and see if we can sensitize it so that next year the reports to the Annual Conference will be presented in more inclusive language," said Opal Winebrenner, Florida CSRW chairperson.

Two conference CSRWs used the Annual Conference to raise consciousness around the language issue. The **Minnesota** CSRW sponsored an evening seminar, "Inclusive Language? What's That?" with three persons giving personal accounts of the meaning of language to them. Jeanne Audrey Powers, an ordained elder in the Minnesota Conference, presented some of her discoveries as she has participated in the National Council of Churches development of an inclusive-language lectionary.

Members of the **Eastern Pennsylvania** CSRW passed out "Guidelines for Inclusive Worship" and an "Inclusive Language Checklist" at Annual Conference while displaying other resources.

MONITORING EVIDENT AT AC

Like the Minnesota and Eastern Pennsylvania CSRWs, a number of Annual Conference Commissions exercised their advocate, catalyst and monitoring functions on site at Annual Conference.

The **Louisiana** CSRW monitored the conference plenary sessions as well as the Cokesbury bookstore display through use of the written monitoring instrument (available through the Louisiana CSRW).

Commission members at the **Wisconsin** Annual Conference also monitored the plenary sessions, gathering data on who spoke. Their results show clergymen made 72 percent of the speeches from the floor of the plenary, laymen made 19 percent, laywomen five percent, and clergywomen four percent. Reported Joan Deming Cavallo, Wisconsin chairperson, "Of the persons presenting reports to the Annual Conference, 32 percent were women and 68 percent were men."

"In our monitoring of these speakers we counted each speech as a new person, so a few people who made many speeches appear as many persons in the statistics. It would be interesting another year to note how many times each person spoke, and how many individuals take part in Annual Conference discussion during plenaries."

Chairperson Martha Wagley reported at Annual Conference on the **Memphis** CSRW's year-long monitoring. She noted the progress made to comply with the requirement of the Discipline that work areas, committees and commissions contain one third women in their membership. She also pointed toward the great need for more inclusiveness of women "especially in the upper echelons of the conference and district leadership."

Two other long range efforts came to fruition at the **Southern Illinois** and the **Louisville** Annual Conferences.

(Cont. on pg. 3)

Women outnumbered men in both elders and deacons classes ordained at the June, 1981, Rocky Mountain Annual Conference. Writes conference CSRW chairperson Alice McKee: "We think this is very historic, especially for such a small conference as ours. I think the deacons class is especially exciting. I'm sure the odds of four to one have never happened before."



Pictured above are the 11 persons ordained elders: (front row, left to right) Patricia Lois Vick, Carolyn Rice Young, Bonita L. Benda, Cheryl Elaine Bornt, Rosamond Lois Strohmeyer, Jong Il Kim. (back row, left to right) Walter Louis Strickland, Ross Benson Kershaw, Marilyn McGraw, Scott Allen Hood and James William Davis.



Pictured above are the five persons ordained deacons: (left to right) Daniel Lee Dehart, Leslie Scott Hill Barnett, Alexis Carol Sidorak, Letitia Lee Smith and Mary Rose.

STATUS AND ROLE OF WOMEN FOCUS

(Cont. from pg. 2)

"During this past conference year one of the most significant accomplishments was the official support given to me and CSRW in the monitoring of the hiring of an Associate Director for our Conference Council on Ministries: Melanie Onnen, laywoman," reported Virginia Taylor, chairperson of the Louisville CSRW.

Reported Susan Cox, chairperson of the Southern Illinois CSRW: "Perhaps the most positive outcome of Annual Conference was that the Committee on Nominations took to heart the report we had prepared and is seeking to fill the vacancies on conference boards and agencies with the appropriate number of women. Despite years of badgering, this is the first time that Nominations has responded, and did so vocally on the Conference floor. Perhaps this is because we now have a woman who chairs the Committee on Nominations."

CELEBRATE CLERGYWOMEN, 25 YEARS

Many ACCSRW used the occasion of Annual Conference to laud and lift up clergywomen while celebrating the 25th anniversary of the ordination of clergywomen in the Methodist tradition.

The **Louisville** CSRW reported greater visibility of clergywomen in all aspects of Annual Conference, especially in worship services. The **Wisconsin**, **Southern Illinois** and **Oregon-Idaho** CSRWs had displays with pictures of conference-based clergywomen. Two members of the Oregon-Idaho CSRW presented a slide show featuring several clergywomen in their various roles. Oregon-Idaho, in addition, created a large banner which hung in the sanctuary where all worship services were held. A litany commemorating the 25th ordination anniversary served as the **West Virginia** CSRW's verbal report to Annual Conference. Included in the litany were three speeches from the Journal of the UMC 1956 General Conference which granted full rights to women in the former Methodist Church.

Three conferences lauded women who themselves have been ordained for 25 years: **Oregon-Idaho** honored Grace Weaver, the first woman ordained to pulpit ministry in that conference; **North Georgia** honored Dr. Ruth Rogers, the first woman to receive full membership in that conference (in 1956); **Louisville** remembered the 25th anniversary of Marietta Mansfield, a clergywoman who was ordained in India in 1956.

WOMEN'S ORDINATION SUPPORTED

Support for the ordination of women came from many quarters. Bishop Frank Robertson, at the **North Alabama** Annual Conference, "affirmed the right of women clergy to be assigned to churches," said Betty Lawson, former chairperson of the CSRW.

"In fact, he made the statement, 'my friends, this matter was settled a long time ago!' When a female seminary student was ordained an elder, he broke in to state that he assumed the affirmation from the conference meant that each church present was willing to accept a woman as their pastor. We were thrilled with so much positiveness!"

(Speaking of Bishops, Cavallo reports: "Of course, a major highlight of the 1980 **Wisconsin** Annual Conference was having the first woman bishop preside. Marjorie Matthews did an excellent job, presiding with grace and firmness during sessions which were sometimes long and complicated. The Conference seemed to respond to her with respect and warmth. Although there is certainly still some resistance to having a woman bishop (as there is to any woman in a new field), I believe that Marge has become a strong leader of our Conference and a welcome member of the Wisconsin UM family.")

Reports coming from Annual Conference Commissions on the numbers of newly-ordained clergywomen, women

deacons, and women seminary students show mixed prospects for the future. Women outnumbered men in both the elders (six to five) and deacons (four to one) classes at the June **Rocky Mountain** Annual Conference. (See picture page 2). In the **Troy** conference, for the second year in a row, 50 percent of those ordained elder were women. One hundred percent of those ordained deacon, however, were men (also for the second year in a row). **Southern Illinois** CSRW reports no women in seminary and only a few ordained women in appointments. And the **North Arkansas** CSRW chairperson Bonda Deere Moyer, noted with concern and sadness the reduction in the number of clergywomen this year in that conference.

Focus on the issue of clergy and lay women promises to continue through the year with the following kinds of activities in conferences:

Louisiana's Annual Conference approved a CSRW resolution establishing a "Day of Appreciation," Nov. 1, 1981, for the role of women in the past, present and future of United Methodism. Each local church is encouraged to celebrate and the commission has prepared a special resource packet for the occasion. The **Louisville** Annual Conference approved a CSRW resolution calling for women to be actively encouraged, recruited and utilized as lay speakers for Laity Day Services and other worship services.

Both **Southern Illinois** and the **Yellowstone** CSRWs will help enable "Woman-in-the-Pulpit" Sundays. The **Eastern Pennsylvania** conference will observe a "Women's Issue" Sunday as a result of a CSRW-approved resolution.

ACCSRW JOINT ACTION BRINGS CHANGE

Actions taken by members of Annual Conference Commissions on the Status and Role of Women at two Jurisdictional Cooperative Information Events raised consciousness and brought changes in offensive and sexist practices at a Dallas hotel and Milwaukee restaurant.

Pull door handles shaped like women's legs, a painting of a suggestively-posed, half-dressed woman, and a lingerie "fashion show" roused participants in the South Central event to lodge a protest. Refusal to give a woman conferee a "man's" menu with prices at the hotel restaurant brought a similar protest from the North Central event.

In both instances members of Annual Conference CSRWs meeting together used the offensive practices as a learning/teaching example of the mandated advocacy role of the commissions, noted Trudie Kibbe Preciphs, member of the General CSRW General Secretariat.

"We noted the need for advocacy, caucused, drafted resolutions and presented them to the plenary," Preciphs said. "Although these were not intended as legislative events, members of annual conference commissions and others felt so strongly about protesting these practices that actions were taken by the entire body."

Letters of protest were sent by General Council on Ministries staff member Leonard Miller to the hotel's management. As a result, the door handles at the Executive Inn in Dallas were changed and other decor depicting women's bodies or parts of them painted over and/or removed. The lingerie shows, the hotel management reported, have been discontinued.

The Vice President of the Red Carpet Hotel in Milwaukee apologized for the refusal to present the female diner with a "priced menu" and stated that the complaint will "weigh heavily when our menus go into reprinting."

Members of Wisconsin's National Organization for Women, who learned of the event, are continuing to monitor the restaurant's practices.

COMMUNITY OF WOMEN AND MEN ENVISIONS JUST CHURCH, SOCIETY

What would it look like if women and men formed a new partnership as equals before God?

That was the central issue as 140 delegates from around the world met in Sheffield, England, in July to bring to a climax a three-year study of the World Council of Churches called the Community of Women and Men in the Church.

More than 65,000 Christians worldwide participated in the study which examined critically the patriarchal world view in Scripture, sexist language in worship, global justice, tradition, authority and power.

The picture that emerged from the study is that the new community is to be established on respect for all persons that conveys itself in mutuality and equality. In this com-

munity people find fulfillment in sharing and partnership. Differences are valued and seen as the source of mutual enrichment and growth.

Power in the new community is alternately shared, redistributed and renounced. Church structures that enable and empower (1) provide for maximum participation, (2) enable corporate decision-making, (3) are still relevant in today's situation, (4) should not be imposed importations from another culture or context, (5) have built-in checks and balances against the concentration of power.

The extent of the work to be done in building this new community became evident midway when Third World delegates angrily denounced Western domination of the process. They urged discussion of sexism "within the global context of disparate struggle against exploitation and poverty, hopelessness and despair."

The interrelatedness of systemic evils was reinforced in another report which read: "Racism, sexism, classism and all other forms of domination, rejection, and marginalization are linked together in a demonic symphony of oppression."

Consultation presentors modeled (and sometimes rebuffed) the vision of the new community: Elizabeth and Jurgen Moltmann joined in a presentation and Phyllis Trible of Union Theological Seminary jolted traditional understanding of the Genesis creation stories. Archbishop of Canterbury Robert Runcie shook the gathering by dividing feminists in the church from "those who want to burn their bras, refuse to marry, and insist on doing all that men do."

Recommendations coming out of the consultation were forwarded to the Central Committee of the World Council. That committee will decide how and in what form the issues should be brought to the Council's Sixth Assembly in Vancouver, Canada, in 1983.

(Taken from WCC press releases and an article by Rev. Judith Weidman, Associate General Secretary, Board of Higher Education and Ministry that appeared in the Christian Century August 26-Sept. 2 1981)

Kiyoko Kasai Fujiu, a member of the General Secretariat of the General Commission on the Status and Role of Women, was at the consultation as an observer. Below are two short reflections from her:

"In all of the group meetings we had a 'show and tell.' One particularly poignant moment came when a third world woman talked of a piece of jewelry she had brought. As she talked and fondled this piece of jewelry, similar to one given to women when they marry, she began to realize the jewelry symbolized not only the sacredness and holiness of marriage, but also the dependence of women on men. The woman was reluctant to share that moment with us—in many ways she felt the custom was a very holy thing and shouldn't even be questioned. And yet all of us had moments of realizing that the things we treasure could be very much tied in to our own oppression. Traditions and the values we have held dear were very much under scrutiny at the consultation."

"In terms of the commission's own agenda, my experience in England pointed to the need for better communication of how consensual, non-hierarchical leadership actually works. Even when some of the women and men spoke about participation, it was with a sense that some are above and some are below. And they were asking, 'How can we enable the participation of those who are below?' My understanding of participation and non-hierarchical structures of leadership is much more one of equality. How, then, can we as a commission describe the kinds of relationships we have been attempting in our non-hierarchical model in such a way that people who have only experienced hierarchy can begin to image and conceptualize the dynamics as we experience them? We take for granted that people understand the relationships which exist within the secretariat and between the secretariat and the commission, but probably they don't or can't. So we need better ways to communicate this new way of relating."

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 15th 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 issue: Nov., 1981 Patricia Broughton, Editor

U.S. TO CUT 'DECADE FOR WOMEN' FUNDS?

President Reagan's drastic cuts in federal funding for social services will reach Third World women with the almost certain slash in the U.S. contribution to the Voluntary Fund for the U.N. Decade for Women.

The fund was set up (with an initial \$4.6 million contribution by the U.S.) to respond to critical needs of women, especially in developing countries. In the past the fund has been credited with supporting many innovative schemes among women in rural areas and low-income women in urban areas. In 1980 the U.S. was the largest contributor with its \$1 million; the 1981 contribution was the same.

A state department spokesman revealed in April there will be a 50 percent cut in the U.S. contribution to the Voluntary Fund. Although the cut has not been approved, congressional sources agreed it is almost certain. The state department spokesperson explained the severe cut is in retaliation for the "politicisation" of the mid-decade conference in Copenhagen earlier this year.

Word from the United Methodist Office for the United Nations is that unless considerable pressure is put on the House Appropriations Committee and Congress itself to reverse these actions, Third World rural and urban poor women will be deeply hurt.

To register your concern, call your Representative's district office.

DIALOGUE CHIEF AIM OF THIRD CLERGYWOMEN'S CONSULTATION

Some 1,000 clergywomen are expected to "Make Plain the Vision" at the Third Consultation of Clergywomen to be held Feb. 7-11, 1983 in Glorieta, New Mexico.

Clergywomen Leontine Kelly, a pastor in Richmond, Va., and Sharon Brown Christopher, a district superintendent from Fond du Lac, Wis., head the planning committee which recently announced three interrelated goals for the consultation.

"Dialogue about significant issues facing racial/ethnic minority women and white women as we develop commitment and ministry in the midst of a pluralist church and culture" is one of the priorities of the five-day gathering.

Another goal is to "dialogue with persons in leadership positions in order to achieve the full acceptance and empowerment of women in a re-imaging of ministry and the structures that enable it," said Rev. Kathy Nickerson, who staffs the committee from the Division of Ordained Ministry, Board of Higher Education and Ministry.

The third goal is to "dialogue to refresh and enlarge our vision as we study, reflect, and act that we might intentionally transform the world."

The Southern Baptist conference center at Glorieta is expected to facilitate community building and achievement of the three goals, Nickerson said. It was chosen because it is "at the convergence of different ethnic cultures and because it is large enough to house everyone in one place," she said.

(Nickerson said she is exploring the possibility of special Amtrak "caravans" stopping at major East Coast, Midwest, Southern and West Coast cities, thereby cutting costs and enabling informal networking.)

More than half of the 2,000 United Methodist

clergywomen under appointment (1,261 in 1980) or in United Methodist seminaries (774) are expected to attend the consultation.

Members of the planning committee include the Rev. Kathy Munson-Young, Yellowstone Conference; Rev. J. Jeanette Cooper, W. Ohio; Rev. Patricia Southard, Cal.-Nevada; Rev. Minerva Carcano, Rio Grande; Rev. Barbara Ruth, W. Tex.; Rev. Gessell Berry, Jr., N. Ill.; Tweedy Sombrero, St. Paul School of Theology, Mo.; Rev. Susan Henry-Crowe, S.C.; Rev. Sue Ralph, E. Ohio; Bishop Earl Hunt, Jr., Florida.

RACIAL/ETHNIC WOMEN TO MEET

In response to their growing numbers and demand by racial/ethnic minority women in ministry, the Commission on Women in Ministry (COWIM) of the National Council of Churches has begun to plan a second consultation for racial/ethnic minority women in ministry. (The first was held in April, 1978.) The consultation is planned for the fall of 1982; no specific date has been set.

COWIM is asking for names of persons who would benefit from such a consultation. Send names to

The Rev. E. Lee Hancock
Commission on Women in Ministry
475 Riverside Dr.—Rm. 770
New York, NY 10115

ON THE CALENDAR

September 14-December 31 **THE DINNER PARTY IN CHICAGO.** Art exhibit designed by feminist artist Judy Chicago and realized by 400 people over six years will be shown in Chicago. Exhibit, including catalog \$4; film "Right Out of History," \$2; combination \$5. Write The Dinner Party Project, 343 South Dearborn St., Room 1001, Chicago, IL 60604 for times and tickets (payable to The Dinner Party Project).

September 24-27 **GCSRW ANNUAL MEETING.** Focus on Biblical, theological roots of feminism. Madison, Wis.

October 2-4 **WOMEN, NATURE AND GOD.** A weekend at Grailville to explore relationships between feminism, theology and ecology. Resource person: Elizabeth Dodson Gray, environmentalist and futurist, author of *Green Paradise Lost*. Program, room and meals: \$75. Contact Elizabeth McGee, Grailville, Loveland, OH 45140.

October 23-28 **CELEBRATE: WOMEN IN MINISTRY!** To commemorate and celebrate the United Presbyterian Church U.S.A.'s 50th anniversary of the ordination of women as elders and the 25th anniversary of the ordination of women as ministers of the word and sacrament. With Letty Russell, Rosemary Ruether, Beverly Harrison. In Syracuse, NY. Write Edith B. Olson, Conference coordinator, Presbytery of Cayuga-Syracuse, 3049 E. Genessee St., Syracuse, NY 13224.

November 5-7 **NCCC ECUMENICAL EVENT.** A time of ecumenical commitment and affirmation of the future and hope, with session leaders Elizabeth Bettenhausen, Peggy Way, and others. Seminars on the nuclear threat, immigration, cities, justice for women, environment, family, women's spiritual journey. In Cleveland, OH. Registration: \$75. For more information write NCCC Ecumenical EVENT, Room 880, 475 Riverside Dr., NY, NY 10115.

April 29-May 2 **1982 ASSEMBLY OF UNITED METHODIST WOMEN.** Workshops on United Methodist Women, racism, prayer, Church Women United, liberation theology, local unit programming. The Assembly theme is "Christ Our Hope—The Journey Our Life." In Philadelphia, PA. Write Assembly Business Office, 7820 Reading Road, Cincinnati, OH 45237.

July 21-24, 1982 **WOMEN AND THE PROMISE OF RESTORATION.** 1982 international Evangelical Women's Caucus conference in Seattle with Roberta Hestenes, Patricia Gundry, Virginia Mollenkott and Nancy Hardesty. More than 60 workshops; Ken Medema in concert. Write Helen Estep, EWC Seattle Chapter 529 N. 72nd St., Seattle, WA 98103.

COMMISSION TALENT SCOUT

The Divinity School of Duke University announces openings for faculty appointments in the area of Historical Theology, Worship and the Arts, and/or others in the basic disciplines of the seminary curriculum. A secondary area: women in ministry. Appointment effective as of Fall 1982. Prerequisites: Ph.D. and teaching experience at either undergraduate or seminary level. Send inquiry and dossier to Professor Waldo Beach, Ch., Search Committee, Duke Divinity School, Durham, N.C. 27706.

OVATIONS

To the nine women named to the 22-member United Methodist delegation to the Sixth Assembly of the World Council of Churches. Representing the church at the summer 1983 assembly in Vancouver, Canada will be District Superintendent **BARBARA TROXELL**, San Francisco, CA (former GCSRW member); national staff member **THERESA HOOVER**, New York; and scholar/ecumenist **JANE CAREY PECK**, Williamstown, MA. Laity include **DOLLY CRIST**, Tequesta, FL; **JANICE LOVE**, Granville, OH; **CAROLYN OEHLER**, Elgin, IL (GCSRW president); **MARGARET SONNENDAY**, St. Louis, MO; and **BARBARA R. THOMPSON**, Washington, DC (former GCSRW president). **NORMA I. GONZALES**, El Paso, TX is a youth delegate.

Alternates for the Vancouver assembly are Bishop **MARJORIE MATTHEWS**, Sun Prairie, WI; national Church & Society staff member **CAROLYN D. MCINTYRE**, Washington, DC; scholar/ecumenist **KATHLEEN FARMER**, Dayton, OH; laity **RUTH A. DAUGHERTY**, Reading, PA and **MAI GRAY**, Kansas City, MO. Youth alternates include **EILEEN FOSTER**, Pacatello, ID; **KAREN PALMER**, Brunswick, MO; and **FRANCES THOMPSON**, Espanola, NM.

To **RUTH TRUMAN** of Whittier, CA, author of the newly published Abingdon book, "How to be a Liberated Christian." Writing from her personal experiences as a counselor and pastor's wife, Truman stresses the basics: scripture reading, prayer, and relationships. Truman serves as chairperson for the Pacific and Southwest CSRW.

To **MARILYN PERRINE**, certified as a United Methodist lay speaker in the Central Conference in the Federal Republic of Germany and West Berlin. Perrine, wife of a U.S. airman stationed in Germany, is believed to be the first American living in Germany to be so certified.

To **BARBARA TROXELL**, superintendent of the Golden Gate District, elected dean of the California-Nevada Conference cabinet; she is the second woman to hold that office. Marjorie Matthews was dean of West Michigan cabinet before her election to the episcopacy. Troxell was a founding member of the GCSRW.

To **CAROLYN H. OEHLER** and **EMMA J. JUSTES**, elected trustees of the Garrett-Evangelical Theological Seminary (G-ETS) Board of Trustees. Oehler is president of the GCSRW and Justes is an assistant professor of pastoral psychology and counseling at G-ETS.

To **PATRICIA RICHARDSON**, formerly of Indiana and now serving as a United Methodist missionary, elected as one of seven regional superintendents in the Methodist Church in Argentina; she is the first woman elected to the post.

To United Methodist **SHIRLEY LONG**, a 20-year Naval Research Laboratory employee, who participated in a religious vigil for the Equal Rights Amendment despite threats that the action constituted a violation of the Hatch Act which prohibits partisan activity by civil service employees. Vigil leaders from several denominations said they knew of at least 18 others who had been cautioned to "remember the Hatch Act;" some "perceived a threat of firing." Long's personnel office confirmed that support or opposition to constitutional amendments is specifically not banned in the Hatch Act.

To clergywomen **MARY VIRGINIA TAYLOR**, Holston Conference, and **MARY ELLEN MEYER**, Missouri East Conference, elected Chairperson of their Boards of Ordained Ministry. Neither conference has had a clergywoman in this position previously.

To **GERALDINE B. HEILMAN**, of Altoona, PA, elected as co-ordinator of the Appalachian Development Committee, a half-time staff position. Heilman is a member of the GCSRW.

To **SALLY CURTIS ASKEW** of Cleveland, GA, elected to head a task force to seek additional information as to a long-talked about conciliation service within United Methodism. The 1980 General Conference authorized "implementation" of such a service by the boards of Church and Society and Global Ministries.

To Clergywoman **SUZANNE BRADEN**, hired as Director of Evangelism Ministries for the Board of Discipleship. Formerly the associate pastor of a church near Nashville, Braden cited as qualifications for the job "practical experiences in the local church plus commitment to evangelism that is authentic and pertinent to the way people are today." She also cited her many years as a layperson as valuable training for the job.

The **REVEREND BARBARA McEWING**, pioneering black United Methodist clergywoman and pastor of the Washington Heights United Methodist Church in Chicago, died April 4, 1981.

McEwing was the first woman ordained and received into full membership in the former Methodist Lexington Conference in the Central Jurisdiction (1963). She became the first black clergywoman in the Rock River Conference after being transferred there (1965). She was a graduate of De Paul University and Northern Baptist Theological Seminary.

"Barbara will be remembered for her unselfish giving to others," wrote the Rev. Donna Atkinson in the Ecumenical Women's Center newsletter. "Her ministry has touched and inspired the lives of many."

(information from the EWC newsletter, June 1981)

SELECTED RESOURCES

ALIVE NOW! ETHNIC MINORITY WOMEN SPEAK. September /October issue of *Alive Now!* focuses on the stories of racial/ethnic minority women and their spiritual journeys; includes pages for writing your own reflections. Authors: Dorothy Turner-Lacy, Ntozake Shange, Marianne Katoppo, Jesus, Barbara Troxell, and Marilou Bonham Thompson (former chairperson, Memphis Conference CSRW). Single copy \$1.50, year subscription \$5. Write *Alive Now!* Circulation Department, 1908 Grand Ave., Nashville, TN 37202.

WORKBOOK FOR THE LEADERSHIP SCHOOL. Gertrude Powell, former chairperson of the Baltimore Conference CSRW, has prepared a comprehensive 15-page workbook for persons planning leadership schools. Included are sections on publicity, courses, finances, leadership and evaluation. Working through the pages would insure careful and complete planning for the training of local church leaders. Write Division of Education, Board of Discipleship, Baltimore Annual Conference, UMC, 516 N. Charles St., Baltimore, MD 21201.

VOCATIONAL COUNSELING FOR DISPLACED HOMEMAKERS. Manual (34 pages) designed to help those working with displaced homemakers move them from housework to paid work through vocational training. Manual highlights requirements of the workworld and what counselors can do to help displaced homemakers get there. Sections on understanding the labor market, developing a profile, assessing and developing skills, support services, job searches. For copy (\$2.25 each) write Superintendent of Documents, Government Printing Office, Washington, D.C. 20402. Ask for GPO Stock #065-000-00020-2.

CATALOG NO. 3, WOMEN'S HISTORY BOOKS. Phyllis Tholin's newest catalog lists 370 used and rare women's history books with particular attention to 19th century American women in religion and reform movements. Subject areas include biography, education for women, occupations for women, Roman Catholic religious communities, and women's suffrage. Write Phyllis Tholin (a former ACCSRW chairperson from N. IL) 824 Ridge Terrace, Evanston, IL 60201.

WOMEN USA HOTLINE. Six prominent feminist legislators and activists have formed this free 24-hour hotline to give up-to-date information about women's rights legislation and programs. Included in the 90-second message (changed at least once a week) is a suggestion for action: a letter or telegram on a key bill, a call or visit to a legislator. For all states except Alaska, Hawaii, and New York dial 800-221-4945. In New York call 212-344-2531. Recommendation: call weekly with paper and pen in hand. For information by mail (or to send a contribution) write to WOMEN USA, 76 Beaver St., New York, NY 10005.

WOMEN IN NEW WORLDS. Growing out of the Women in New Worlds Conference held in Cincinnati, Ohio, in 1980, this eagerly awaited book looks at the experiences of women in the Wesleyan tradition. Georgia Harkness, Phoebe Palmer, Frances Willard, Hispanic wives in the Southwest, and clergy wives on the frontier tell their stories. Flyers about the book that can be used by various groups through the church are available from Malcolm Kassell, marketing manager for publisher Abingdon, 201 8th Ave. S., Nashville, TN 37202. Book to be published in November, 1981.

SPANISH-TRANSLATION ERA PAMPHLET. Imelda Margarita Silveyra and Jose Orlando Rivera have translated into Spanish the pamphlet of the United Methodist ERA Support Project: "Equality of Women and Men: God's Plan at Creation." By the Rev. Katherine Shindel, the sheet discusses the Equal Rights Amendment in the context of a Biblical understanding of women. The translation was done for the Pacific and Southwest Commission on the Status and Role of Women and is available from Marjorie Royle, 2325 Lor-ing St., San Diego, CA 92109.

ERA SUPPLEMENT. Prepared by the Iowa CSRW for the conference newspaper, the *Hawkeye United Methodist*, this 12-page newspaper insert advocates adoption of an Iowa state Equal Rights Amendment. An excellent example of how one CSRW has continued to address the equal rights issue following state ratification of the federal ERA. Single copy available free; bulk copies for postage. Write GCSRW, 1200 Davis St., Evanston, IL 60201.

TASK FORCE SUPPORTS BREASTMILK CODE

A United Methodist task force set up to study the infant formula controversy has endorsed the International Code of Marketing of Breastmilk Substitutes. That code was overwhelmingly adopted by the World Health Assembly on May 21, 1981 with 118 "yes" votes and only the United States voting "no."

The code states that "breastfeeding is an unequalled way of providing ideal food for the healthy growth and development of infants" and that "When mothers do not breastfeed, or only do so partially, there is a legitimate market for infant formula."

The UM task force, in a June 1981 statement, urged United Methodists and others to study the code, support it and seek to have it enacted in appropriate national law.

SCHOLARSHIPS AVAILABLE

DEMPSTER GRADUATE FELLOWSHIPS. Five awards (up to \$8,000) to United Methodists teaching or planning to teach in seminaries or universities in religion and related subjects. Must have divinity degree from United Methodist theological school and minimum year of Ph.D. study. Preference given to students in (1) missions/comparative religions, (2) Patristics, (3) American Methodism, (4) Bible. Apply to Donald H. Treese, executive director, Dempster Graduate Fellowships, Division of Ordained Ministry, Board of Higher Education and Ministry, UMC, P.O. Box 871, Nashville, TN 37202. Deadline Feb. 1, 1982.

HOW TO GENERATE POWER

1. When you are willing to assume responsibility even though it will require more of you than what you had in mind.
For when we fear or refuse to take responsibility for leadership, we forfeit that leadership or power.
2. When you have a sense of humor.
For those who have no appetite for laughing, and for finding the fun in our lives, soon render themselves useless because they are such a bore.
3. When you genuinely focus on the other person's contribution, this usually results in good human relations.
For when you pursue your own interests and hobbies too much, you soon fail to see what other people are interested in and have to give.
4. When you can enjoy and be stimulated by and learn from both laypersons and staff, especially those that know more than you do.
For when you find it too difficult to tolerate those who might know more than you, you are the one who becomes stymied.
5. When you are willing to compromise and negotiate within your own boundaries of integrity.
For purists, stubborn idealists, or power mad people who won't ever compromise simply render themselves powerless when they are never willing to bend.
6. When you have and demonstrate competence and skills.
For when you take on the superficial techniques of manipulation of people without being competent or skillful, others will soon see what you are doing and will not follow your leadership.
7. When you are an interesting and interested person.
For when you just go down one track all the time, and show little or no interest in the other person's track, no one wants to travel it with you because it's too narrow.
8. When you are a person with new ideas, vision, imagination.
For other people like to be around that kind of person and respond with personal energy, commitment, and often money.
9. When you are willing to confront and be confronted.
For when we never take issue with each other, our own growth processes are stymied.
10. When you are a good listener, and can respond to what you hear.
For when we only half listen, or fail to respond to what we hear, we jump over the other person—the very one we have said we would serve.
11. When you delegate responsibility and authority in such a way that it contributes to the other person's empowerment, you make it possible for the other person to generate power and deliver on the task.
For when you are not organized right to get the job done, and refuse to delegate in an appropriate way both responsibility and authority, you become increasingly powerless and render those with whom you work the same.
12. When you are a growing person in the Christian faith.
For we make our best Christian witness when others see us studying, struggling, celebrating, growing rather than acting as if we have all the answers and are better than they.

Prepared by:
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the commission on the status and role of women
the united methodist church

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