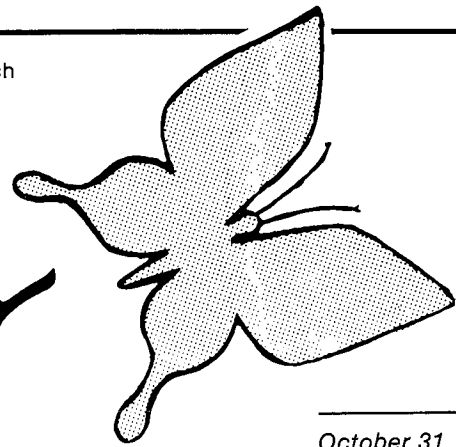


The Flyer



VOLUME II, No. 5

October 31, 1980

GCSRW ORGANIZING MEETING

COMMUNITY BUILDING, BUSINESS BEGIN

Business and community building became complementary agendas as newly elected members of the General Commission on the Status and Role of Women (GCSRW) met Sept. 25-28 in Madison, WI for the organizing meeting of the 1981-84 quadrennium.

On the one hand, GCSRW elected officers and restructured around its mandated functions of advocate, catalyst and monitor.

Re-elected president of the 48-member commission was Carolyn Oehler, Elgin, IL a member of the program staff of the Northern Illinois Conference and one of the editors of *Northern Illinois United Methodist*. Oehler was president of the commission the last two years of the 1977-80 quadrennium.

Elected vice president—the first in the 8-year history of the commission—was Ondina Santos Gonzalez, associate professor and director of Memorial Library at Berry College, Mount Berry, GA.

Charles Stewart III, Orlando, FL, a new commission member and a Ph.D. student at Stanford University, was elected secretary.

(cont. on page 6—business)



Joyce Falck and Dayton Edmonds

On the other hand, what happened in Madison those three days was the birth of a trusting, working body, created of fifty individuals, of whom only 1/3 had prior experience with GCSRW.

What happened in Madison to make those individuals into the Commission on the Status and Role of Women? I have seen a major church body work together for four years and not gain the sense of trust, solidarity, and community the new commission gained after three days together.

Great, you may say. This sounds like summer church camp—all warm and fuzzy—but what do trust and community have to do with the business of the Church? Working on that sense of community takes valuable time, with so much important business to be done!

Well, yes, it does take time. But the Commission has found, through experience, that once people trust each other, once they care for each other in some way, once they begin to know each other, they work together better, *and* more efficiently. And so the time spent building trust pays off in more work done better and the time is not prohibitive.

In this organizing meeting, the opening worship was built around an informal liturgy of sharing who we are. Before every plenary session we sang together, to raise up a spirit of joy in our task. At one point the entire Commission physically surrounded one committee working on an especially difficult task, actually supporting them, physically and figuratively, in their work. Only a few moments of time, but the value is enormous.

There is adequate time, especially when a beginning sense of trust and “ownership” are in place, to accomplish the business. The Commission organized into work units and administrative committees and began work in these areas. It elected its leadership, being careful to let all of its parts, including the Coordinating Committee, reflect the diversity of the entire Commission. It began the constant process of evaluation that is so necessary in our church's institutional life. It identified its history as a Commission, and its roles as Advocate, Catalyst and Monitor for the status and role of women in the church.

(cont. on pg. 6—community building)

OPTIONS FOR ACTION

ANNIVERSARY OF THE ORDINATION OF CLERGYWOMEN

-- The year 1981 marks the 25th anniversary of the ordination of clergywomen -- a perfect opportunity for Annual Conference CSRWs to celebrate the clergywomen both past and present in their conference. Annual Conferences are prime targets. Perhaps a portrait display of clergywomen or a brochure outlining clergywomen's accomplishments or the history of women in ministry. Special attention can be given to the involvement of clergywomen in worship at Annual Conference and United Methodist Women's Meetings, particularly in the serving of communion. Keep the GCSRW informed of any plans your CSRW makes!

COOPERATIVE INFORMATION EVENTS -- Networking and resource sharing are the promises of five jurisdictional Cooperative Information Events scheduled for December 1980 and January 1981 (see page 8 calendar for exact dates and locations). A member of the General Secretariat of the GCSRW will be at each meeting hoping to discover how the GCSRW can be more supportive and enabling. What training events do you need? What skills? What resources might be made available? Will you be wanting or needing someone from GCSRW to participate with your CSRW during the quadrennium? Representatives of GCSRW and Annual Conference CSRWs will have an opportunity to meet at these conferences. Plan to be there! Contact your Conference Council director immediately for details of transportation and other arrangements.

WOMEN CLERGY PAID LESS THAN CLERGY HUSBANDS

Women clergy married to men clergy are paid less than their husbands, according to a study conducted by Richard N.W. Ruach of Seelyville, IN, under the auspices of the United Methodist Division of the Ordained Ministry.

Overall, the study showed that the mean salary for males is \$1,430 greater than the female salary mean. Among parish clergy, the female salary mean is \$1,570 below the male.

Commenting, Ruach said: "It appears that a very sexist, discriminatory structure of salary attainment exists in the United Methodist Church with regard to clergy couples."

The 118 clergy couples responding to the study, entitled, "Discrimination in salary attainment between male and female clergy married to each other in the United Methodist Church," were all couples in which both wife and husband had completed seminary and been ordained deacon or elder.

Ruach said the study does not definitively illustrate the relationship between sexism and discrimination in the appointment process "since the high weights in the variables predicting salary for women may be due to some degree to their personal value choices (based on their socialization into traditional female values) of high commitment to home

and family and lower commitment to career advancement.

"Whether women pastors are choosing their position in a sexist system or being forced into it by a discriminatory hierarchy cannot be answered by our data. The data do establish beyond doubt the sexist character of the appointment and salary attainment system in the United Methodist Church for clergy couples."

WOMEN MAJORITY AT GETS

Women make up more than 50 percent of the students entering Garrett-Evangelical Theological Seminary, and more than 1/3 of the total 369 students, newly released admission figures show.

Forty-six of the 90 entering students are female and the majority will be studying for a Master of Divinity degree. Of the 90, three will be working toward a Doctor of Philosophy, seven toward a Master of Christian Education, six toward a Master of Theological Studies and five toward a Doctor of Ministry.

OVATIONS

To **RUTH A. DAUGHERTY** of Reading, Pa., who was elected president of the Women's Division of the Board of Global Ministries at its September organizational meeting for the new quadrennium.

To **ANNETTE HUTCHINS-FELDER**, Women's Division staffer, who was elected chairperson of the commission which oversees the Program to Combat Racism of the World Council of Churches.

To **JODY SEYMOUR**, who resigned as chairperson of the Board of Church and Society for the Western North Carolina Conference because no black person was elected to any of the five program boards of the conference. To **ROBERTA BLACKWELL**, a black laywoman, who was elected as the new chairperson.

To **JOYCE FALCK**, who left her secretarial position after a year at the GCSRW office to join the growing ranks of women in seminary moving toward ordination. Falck is attending Garrett Evangelical Theological Seminary in Evanston, IL.

To **CAROL EMBREE PENDELL**, a member of Wesley United Methodist Church in Riverside, CA, who has been named president of the 65-year-old Women's International League for Peace and Freedom.

To **JANICE RIGGLE HUIE**, a clergywoman in the Southwest Texas Conference, who was elected to chair the Division of Ordained Ministry of the Board of Higher Education and Ministry.

To **LYDIA M. SAENZ**, a former GCSRW member, who was elected vice chairperson of the Board of Church and Society.

GCRSW USES FUNCTIONS TO DEFINE WORK UNITS

At its September organizing meeting the General Commission on the Status and Role of Women reformed its work units around the three mandated functions of the commission: Advocacy/Monitoring/Annual Conference CSRWs. ACCSRWs, reviewing the responsibilities of each work unit, might gain some insight into projects at the conference level.

MONITORING AND RESEARCH

- *Review the status of women (employment, program, participation, policy) in the boards/agencies/institutions/seminaries; provide feedback and receive reports of corrective action.
- *Examine, review UMC publications for inclusive language/images/contributions of women, including racial/ethnic women.
- *Monitor policies (personnel/program) for inclusiveness of women in areas assigned by the General Conference.
- *Engage in research/surveys to identify blockages to full participation of women (systemic, attitudinal and/or functional) to be reported to the General Conference.
- *Propose surveys to agencies for their constituencies (e.g., to determine why seminary women students/graduates have dropped out.)
- *Develop instrumentation to collect reliable data and design training models and resources to equip the GCSRW and ACCSRWs to carry forward the monitoring mandate.
- *On site review of agencies/seminaries and ongoing liaisons with agencies.

EDUCATION AND ADVOCACY

- *Identify problem areas which inhibit full participation of women with special attention to Racial/Ethnic women.
- *Identify and/or create resources for understanding inclusiveness at all levels of the church.
- *Assist in skill development for persons/groups to advocate on behalf of women.
- *Create policies/recommendations to eliminate systemic sexism and build climate of receptivity for women.
- *Encourage inclusive language and images throughout the denomination in liturgy and literature at all levels.
- *Address the linkages between racism and sexism.
- *Process individual advocacy complaints; publicize ways to correct discrimination.
- *Develop support networks to combat burnout among women in professional leadership in the church.
- *Maintain a liaison relationship with Central Conference Women's organizations.

ANNUAL CONFERENCES/CONSTITUENCY SERVICES

- *Maintain contact with chairpersons of ACCSRWs to determine needs for training, resources, field services.
- *Design training events such as
 - Regional Events for ACCSRW leaders
 - Workshops for Cooperative Information Events
 - Co-sponsored briefings with Women's Division to prepare women delegates for General/Jurisdictional/Annual Conferences.
 - Skill training models to be used by ACCSRW leadership.
- *Develop policy and publication schedule of the GCSRW newsletter, THE FLYER.
- *Recommend resources development (brochures, media, essays, anthologies.)
- *Recommend policy for itineration of staff/members to annual conferences.
- *Create channels for cooperation with AC UMW in consultation with Women's Division.
- *Propose ways for ACCSRWs to work for Racial/Ethnic inclusiveness in conference.

GCSRW PRESIDENT IDENTIFIES CONTINUITIES

A commitment to shared staff responsibility, an understanding of the linkages between racism and sexism, a push for inclusive language, and an emphasis on "doing theology" are among the historical treasure of the General Commission on the Status and Role of Women (GCSRW), newly elected president Carolyn Oehler told members of the commission at its September organizing meeting in Madison, WI.

These four dynamics have been central to the commission's life Oehler said, "and, I expect, will continue to be."

The commission's model of three executives, co-equal in responsibility, status and, "God willing," salary, is important because it allows for racial and ethnic diversity, Oehler said. Additionally, this alternative to the hierarchical model used by most United Methodist boards and agencies allows for maximum collegiality and support with minimum competition, she said. It also allows the special gifts of each of the three general secretaries to be exercised within an individual portfolio.

The commission's pioneering work in non-hierarchical staffing has been accompanied by a central emphasis on dealing with the inseparable and undeniable linkages between racism and sexism, Oehler said.

"We do not have the luxury of dealing only with racism if we want to include women."

In spite of the barriers created by sex and race, the commission has learned true sisterhood and brotherhood can exist between persons of different racial/ethnic groups, the president said.

A third important issue is that of inclusive language, as

evidenced by the response to the commission's proposed study to General Conference on language about God, Oehler noted.

When GCSRW proposed the study, "it was a little like being struck by lightning. Fear, rage, denial and misunderstanding came crashing down on us, which said to me, after I had cleared away the rubble of my hopeful expectations, that we had probably hit on something important."

Language is not neutral, Oehler said. "Language can be either an instrument of oppression or an instrument of liberation. In language about persons as well as about God, *how* we say it can be as important as *what* we say.

"And until the church is conscious of how language and images can oppress persons and limit our relationship to God, language issues will continue to be central to our work as a commission."

The commission's fourth emphasis, that of "doing theology," happens when "we work out our understanding of God, of being, of the incarnation in the context of our life together," Oehler said. "All of us are theologians, all of us are involved in theology."

Theology happens on the journey, she said, "and our journey is part of that continuing exodus from slavery to the promised land. The journey really is our home."

Oehler identified trust and power as two essential dynamics of the collective journey.

"We have to have trust to be able to work. We need to identify and use power in ways that are creative and uplifting."

The behaviors of self-disclosure, listening, and truth seeking/truth telling help us tap into that power, she said.

CAPTURING THE ESSENCE OF THE NEW GCSRW

The statistics tell a story about the 48 members of the newly-organized General Commission on the Status and Role of Women:

—21 (44 per cent) are ethnic minorities, including four Asians and Pacific Islanders, five Hispanics, eight Blacks and four Native Americans.

—25 are women and 23 are men.

—32 are lay persons and 16 are clergy.

—one of the members is a youth and four are over 60 years of age; 12 are under 30 years of age and 31 are 30 to 60 years old.

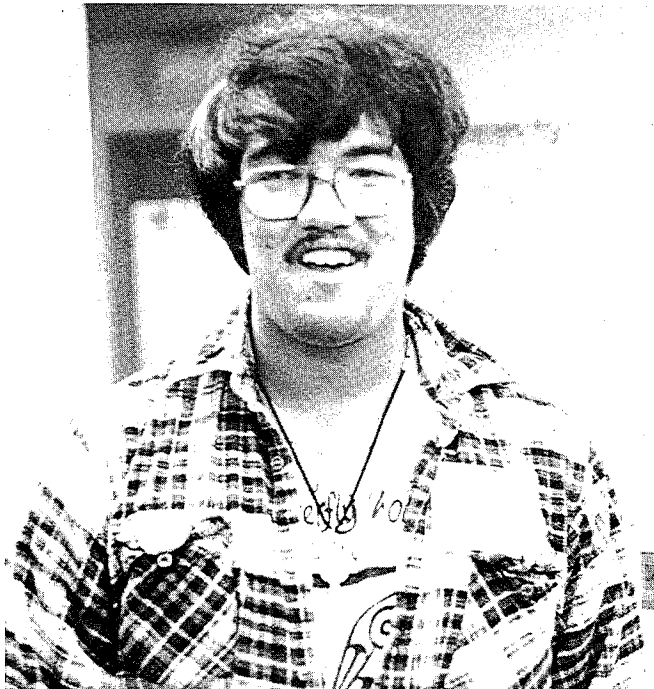
—15, or less than 1/3, are continuing members.

But statistics and labels do not capture the essence of the individuals who form the commission. They do not show the spirit, reveal the being, of the women and men who will serve the church these next four years. They *cannot* tell of tension a Black clergyman feels about working for the liberation of women who might fill a position sought by minority men. And they cannot be witness to the joy a "middle-aged" woman feels at finally finding kindred spirits who share her concerns and will help her learn to speak those concerns to the "apathetic" churchgoers back home.

Only the stories of some of the members of the commission will begin to reveal the true nature of this group:

Nineteen year-old Lyndon Te Ma doodles Chinese pagodas when he's bored and is the proud owner of a yellow t-shirt with an exact replica of the Commission's butterfly emblazened on the front. The only ethnic minority person from the North Central Jurisdiction (his father is Chinese), Lyndon spent part of his time at the September commission meeting worrying about the homework that wasn't getting done for courses he takes as a pre-engineering sophomore at Western Illinois University in Macomb, Ill.

A decision to remain involved in the church following high school led Lyndon to seek a spot on a national church board. "I wanted to be useful," he said. "I expect to be challenged here, to learn about the problems women face. I've just lately begun to see women are oppressed—I hope to be able to show others who aren't aware there is a problem."



Lyndon Te Ma

Jim Smith, a retired civil engineer from New Hampshire, also sees part of his mission in informing local church members. He has been involved with numbers of churches across the country. With his wife, "we go where it's lively," he said, and that attitude has led him to Labrador, Chicago, Michigan, Tennessee, North Dakota, and his current home, New Hampshire. He has some advice to those who want to get acquainted in a new community: "There are two places my wife and I go: we always join a church and we always find a square dance group."

After years of experience in the local church, in the conference, in the jurisdiction and at the general church level, Jim comes to the General Commission on the Status and Role of Women (GCSRW) to get some insights to take back to his Annual Conference. He, like the rest of the GCSRW members, serves ex-officio on his conference CSRW.



Jim Smith

The question Kansas clergyman Fred Allen brings to the commission is a troubling one for him: he wonders how he as a minority male can be asked to push for the advancement of women.

"I was surprised to hear I'd been elected to the commission," Allen said. "I had wanted to serve on the Commission on Religion and Race. But after the election, I did not want to reject the opportunity to fight against any oppression."

Fred said he is willing to give whatever he can to remedy those ills facing women in the United Methodist Church, "but I have mixed emotions how to relate those to my own struggles as a Black. The female issue is often used to circumvent the Black issue. And the Black issue becomes secondary."

This forced competition between women and minorities for leadership positions is evident within his own conference, he said, where a woman recently became a District Superintendent. "Yet there are no Blacks in decision-making positions."

Still, Fred said, "I have a deep commitment to freedom and total wholeness for all. Although the threat is there, there must be a way for Blacks and women to work together as two oppressed groups, to battle together and not become enemies, but allies."

(cont. on pg. 5)

"The message of liberation must be transmitted and magnified through whatever microphones and systems can be tuned up to full volume. We must demand and compel the church to receive the message and hear it. It's like the passage in Luke...the Spirit of the Lord is upon me...to preach good news to the captives... that's my feeling about being here."



Fred Allen

Twenty-six-year-old Elizabeth Reed, a clergywoman from the West Ohio conference, shares Fred's vision of wholeness for the church and the GCSRW. An inclusive church is the mandate of the gospel in all arenas, she said. "This commission should be and is modeling an inclusive church."

One particular concern for the United Methodist Church must be the inclusion of gay and lesbian persons, she said. "As a denomination we have to open our selves up to gay persons within our congregation and within the ministry—this is where we are oppressors."

Elizabeth's own ministry is within a local church in Columbus, OH; she did her seminary study at Candler's School of Theology in Atlanta. Her commitment to the GCSRW includes the sharing of her guitar playing and some women's songs.



Elizabeth Reed

Some United Methodists may remember new GCSRW member Charles Stewart III from the 1976 General Conference in Portland. Sitting in the last row and frustrated by the lack of recognition his small orange identification card was getting from session moderators, Charles purchased and mounted on a stick a three by four foot square of orange posterboard. When the next heated discussion arose, he grabbed his placard, jumped to his feet and frantically waved his card. The tactic got a response from photographers nearby—but he remained unnoticed by the presiding bishop.

Charles hopes to have a little more impact on the GCSRW; the 22-year-old Ph.D. candidate at Stanford (home conference: Florida) sees support for clergy couples and clergy women as important GCSRW agendas. The arena of language and theology is one the United Methodist Church must not neglect, he said.

A desire for networking with other clergy and laywomen brought 32-year-old clergywoman Aurea Alejandro from Puerto Rico to the GCSRW. Although there are five or six United Methodist clergywomen in Puerto Rico, the rural setting of Aurea's church (she's 15 minutes away from the nearest telephone) prevents dialogue with other clergywomen (many of whom serve similarly-located churches.) An additional barrier Aurea faces is from church members. "Many of the people in the churches don't accept clergywomen," she said. "The women especially prefer a man."



Aurea Alejandro



Velma Yemoto

Just as Aurea carries her ethnic heritage, so does medical technologist Velma Yemoto of the California-Nevada Conference. This 2nd term GCSRW member is one of the three daughters in an Asian family where sons were more highly valued than daughters. As a child, Velma remembers, "My mother said, 'If you don't have something important to say, don't say anything.' I have had to struggle to get over that."

Another struggle is to be more sharing and open, she said. Asians are always very private. I have gotten so I can share some, but I hope to be able to do more and do it with Asians. The sharing of things that really matter inside—that is what I would like to bring back to Asian groups.

"It was only four or five years ago that I was able to share the experience of war. For a long time I couldn't even talk about it. Even now when I talk about it, I get teary-eyed. But when I come here, I feel everybody cares. This is a really caring group."

Sharing the concerns of Native Americans is high on the agenda of Native American Virginia McGilbary, a retired teacher from Oklahoma. "People think of Native Americans and put them in one big category—it really isn't that way for us. We are member of small, independent tribes."

As conference coordinator for the Equal Rights Amendment in the Oklahoma Indian Missionary Conference, Virginia said she has found opposition to giving women equal status and responsibility. "Culturally, most Native American tribes put the women down," Virginia said.

BUSINESS

(cont. from pg. 1)

Reflecting its new structure, the commission elected chairpersons of three work units which replace the six task forces of the 1977-80 quadrennium. The new work units and their chairpersons are:

- Education and advocacy—Kenneth A. Vining, Doraville, GA, regional equal employment opportunity coordinator for American Telephone & Telegraph (ATT) in nine southern states;
- Monitoring/Research—Beverly J. Shamana, pastor of Faith United Methodist Church, Los Angeles;
- Annual Conference—Constitutency Services—Sharon Everhart, associate pastor of Christ United Methodist Church, Bethel Park, PA.

In addition the commission chose four persons to head administrative committees:

- Finance—H. Walter Willis Jr., Oak Ridge, TN, superintendent of the Oak Ridge District of the Holston Conference;
- Personnel—Nelia Kimbrough, Evansville, IN, a member of the staff of Patchwork Central, an ecumenical ministry in Evansville;
- Nominations—Geraldine Heilman, Altoona, PA, field representative for United Methodist-related McCurdy Schools in New Mexico;
- Evaluation and Review—Dayton Edmonds, Omak, WA, a United Methodist home missionary church-and-community worker in the Greater Okanagan Group Ministry.

Together the officers and committee and work unit chairpersons comprise the commission's Coordinating Committee (formerly called Steering Committee).

Commission officials pointed out that the leadership group is representative of the multiethnic, multicultural composition of the agency, which includes 21 racial/ethnic persons (including four Asians and Pacific Islanders, Five Hispanics, eight Blacks and four Native Americans) and 27 Caucasians.

The commission includes 15 continuing members from the 1977-80 quadrennium and 33 new members, and its membership spans oceans and time zones with a member from Alaska and one from Puerto Rico.

Of the restructuring in programmatic organization, commission president Oehler described the change as one from "structuring around constituencies (such as women employed by the church and racial/ethnic minority women)" to "structuring around functions."

She also cited a more efficient use of staff, giving each unit a larger number of participating members and a breaking out of concerns of racial/ethnic minority women from "ghettoizing in a single task force."

The new structure calls for all three work units to give attention not only to racial and ethnic minority women's concerns but also biblical and theological perspectives, and communication and research.

As in the past quadrennia, the commission will continue to exchange liaison representatives with other general agencies. As each agency representative participates in the Commission meeting, and a commission member attends each of the other agencies, greater understanding of each other's mandate and cooperation is made possible. The linkage persons can help interpret to her/his own agency the common accountability to full participation of women.

Commission members approved a total budget of \$234,678 for its program and work in 1981. Funding comes entirely from the World Service Funds on ratio to the percentage given by the church. The General Conference approved a budget of \$255,000, or ratio for 1981.

COMMUNITY BUILDING

(cont. from pg. 1)

Community-building, begun at the organizing meeting along with the business of the Commission, is not ever finished. Time will be needed—and will be taken—at each meeting for this purpose. The Commission is always in flux. People move on and off as members. There are changes in those persons around the edges of the meetings—the liaisons, press, consultants and others, all of whom become a working part of the body for the time that they are present. The community is flexible—but aware of itself as a body that needs maintenance.

Members affirmed and learned to use a consensus style of decision-making. They learned that the commission values a high level of participation, with mid-quadrennial leadership rotation, and with every member serving on an administrative committee as well as a work unit. They learned that they are part of a "working Commission" and they would be expected to give more than periodic "ayes" and "nays" during their tenure as members. They learned about the General Secretariat model of staffing, and the value that has had for the Commission with its three executive staff members having equal status and responsibility.

They took the time to discuss issues openly. An important issue discussed in this way at this meeting concerned inclusive language. The commission has had similar discussions on issues like racism, sexual orientation, and draft registration. These open discussions are often difficult and sometimes painfully uncomfortable, but everyone has a chance to speak and share their views and questions without being bound by the rules of parliamentary procedure. As the discussion goes on, the whole group grows in its understanding of the issue. The final result may not please everyone completely. In the process of dialogue, the body moves toward what really can become a group decision.

The result of all of this talking and sharing and learning and deciding was that a new body was born, with a legacy from the past, the gifts of the present membership, and its hope for the future.

One of the high points of celebration was the party on Saturday evening in honor of Bishop Marjorie Matthews. It was a collaborative effort. Everyone contributed to its success—particularly through the tributes and sharing of stories surrounding the election of Bishop Matthews. The 10 clergywomen present joined in a corporate presentation to Bishop Matthews, and the entire Commission rejoiced with excitement and pride, recognizing how far they have come in the past few years. Individuals participated—songs were sung, poems were read, stories were told, gifts were given.

But it was clear to me that, exciting as the celebration of our first woman bishop was, this party was also in a real way the celebration of the successful birthing of a new Commission on Status and Role of Women.

—Ellie Amico, GCSRW member, 1977-80.

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: December 31, 1980

Patricia Broughton, Ed.

SELECTED RESOURCES

AMERICAN WOMEN'S OPINION POLL. Results of a survey of 3,000 American women focusing on their role in society, the family and the workplace are available in a 39-page booklet distributed by the poll sponsor, Virginia Slim cigarettes. For free copies write: The 1980 Virginia Slims American Women's Opinion Poll, 100 Park Avenue, Fifth Floor, New York, NY 10017.

LEADERSHIP AWARDS AVAILABLE. Two-year, full-support MBA Fellowships are being offered by Johnson and Johnson products. Outstanding minority men and women seeking business management careers are encouraged to apply for these awards, valued at more than \$25,000 each. Neither need nor prior business study is prerequisite. Completed applications due Jan 12, 1981. Write James R. Smothers, Jr., Director, Educational Services, United Negro College Fund, 500 East 62nd St., New York, NY 10021.

ATTENTION HYMN WRITERS, POETS AND COMPOSERS: Marji Tuell is wanting hymn texts and/or music by women for possible use in a program for the Hymn Society of America, meeting in Los Angeles in June, 1981. Send materials plus copyright information by Feb. 1, 1981 to Marji Tuell, 7309 Franklin Ave., Hollywood, CA 90046.

UNITED METHODIST TEACHING AWARDS. Five fellowships up to \$8,000 each are available for 1981-82 to United Methodists who are teaching or plan to teach in seminaries or to teach religion in universities or colleges. Preference will be given to students pursuing studies in Bible, missions/comparative religions, American Methodism and Patristics. Applicants must have a United Methodist divinity degree and at least one year of Ph.D. study. Applications due on or before Feb. 1, 1981. Write Donald H. Treese, executive director, Dempster Graduate Fellowships, Division of Ordained Ministry, Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202.

IN SOLIDARITY WITH MRS. (WHO HAS NO FIRST NAME) CLAU: SUGGESTED CHRISTMAS GIFTS FOR FEMINIST FRIENDS:

-Volumes I and II of THE FLYER (to date) have carried many excellent options for gift-giving. If you do not have a file of back issues, send a self-addressed, stamped (28¢) #10 envelope to the FLYER, and we will return a composite of the previous "SELECTED RESOURCES" pages. Give the gift of awareness through:

—**CARDS/STATIONERY/CALENDARS**— which both help us to keep in touch and raise awareness levels throughout the year. (The Notables, 7629 Madison, Kansas City, MO 84114, has a wide selection printed on recycled paper. Write for brochure.)

—**BOOKS**— women's issues, song books, biographies or autobiographies of women; collections by women of poetry, essays, sermons; stories about women in other cultures or dealing with Racial/Ethnic women's experiences; worship resources (Why not give your minister/district superintendent/bishop a book on inclusive worship to aid them in their ministry?)

—**RECORDS/TAPES**—both Ecumenical Women's Centers, 1953 E. School, Chicago, IL 60657, and Sisters Unlimited, P.O. Box 15037, Atlanta, GA 30033 carry Carole Etzler's records "Sometimes I Wish" and "Woman River Flowing"; \$7.00 each which includes shipping and handling. (Write EWC for brochure of other offerings.)

—**SUBSCRIPTIONS**— to magazines, newsletters, journals which are aimed toward women and women's issues. *Response, Concern, Daughters of Sarah, Newsletter* of the Ecumenical Women's Center, *Flame*, or from a women's center in your own community (addresses to the above mentioned publications available from previous FLYERS.)

—**COURSES/CLASSES/CONCERTS/LECTURE SERIES**— Many YWCAs or other Community organizations, as well as high school/community college extension departments, have offerings for second-career women/resume writing/job reentry/women and finances/women and health/women and bicycle or car maintenance/nutrition/exercise/dance/crafts. (Give thought to where your friends want to grow.)

—**POSTERS**— of women in history, the ERA, colorful graphics which keep us reminded of the unfinished business of equality. (Perhaps public school or church school teachers could receive from parents/children/friends "Aids for Ending Sexism in Schools" available from TABS, 744 Carroll Street, Brooklyn, NY 11215.)

—**DONATIONS IN THE FRIEND'S NAME**— to a women's organization/shelter/ERA campaign.

—**MEMBERSHIP IN AN ORGANIZATION**— for women, or in an area of your friends' interests.

—**TICKETS TO A CONCERT/PLAY/MOVIE/LECTURE/MUSEUM**— which enhance understanding, give pleasure with purposefulness (The Dinner Party exhibit is in Brooklyn and may be coming to Chicago.)

—**OFFER CHILD/DEPENDENT/OTHER CARE**— to enable a leisurely browsing in a feminist bookstore, or to take advantage of any of the above.

—**GIFT CERTIFICATE**— attached to a catalogue for women's books, posters, etc.

—**GIFTS BY WOMEN CRAFTERS**— many are available from around the world which can help create an awareness and participation in women's self determination.

—**INTANGIBLE GIFTS**— of presence, prayers, support, caring are often more valued than anything you might order or buy. We need to surround each other with what it means to be Christ's people in this birth-day celebration. Blessings from GCSRW and FLYER staff!

COMMISSION TALENT SCOUT

ASSOCIATE COUNCIL DIRECTOR (I-V), PACIFIC AND SOUTHWEST ANNUAL CONFERENCE, UMC. Five (each with separate job portfolios) sought; deadline for applications Nov. 1 (can be extended). Salary range: \$19,667 to \$28,561, plus benefits; salary dependent on position and experience. Write Elias Galvan, Director, Council on Ministries, Pacific and Southwest Annual Conference, UMC, 5250 Santa Monica Boulevard, Los Angeles, CA 90029.

ASSOCIATE DIRECTOR I—Responsible for resourcing the Board of Global Ministries and its departments as well as the departments of congregational development, metropolitan ministries, education and cultivation. Background in real estate and simple accounting is preferred.

ASSOCIATE DIRECTOR II—Responsible for resourcing the Board of Discipleship as well as the Council on Youth Ministry and the Committee on Aging. Works with the division of Evangelism, Lay Life and Work, Education. Needs certification as Associate Director or Minister of Education.

ASSOCIATE DIRECTOR III—Responsible for resourcing the Board of Church and Society, the Ethnic Planning and Strategy Department and the Ethnic Minority Local Church priority. Will also assist the Commissions on the Role and Status of Women and Religion and Race. Should have a good understanding of major social issues of our day with particular attention to racism and sexism.

ASSOCIATE DIRECTOR IV—Responsible for resourcing the Conference Committee on Communications, the Conference Adult and Family Ministry and the Children's Ministry Department. Also responsible for the operation of the Audio Visual Resource Center.

ASSOCIATE DIRECTOR V—Half time position; reports to the District Superintendent of the Hawaii District. Responsible for resourcing the program needs of the Hawaii District.

REGIONAL CO-SECRETARIES, WORLD STUDENT CHRISTIAN FEDERATION—Fulltime positions in Toronto, Canada; salary \$13,000. Application deadline Oct. 15, 1980 but may be extended. "The WSCF, North America, has a strong commitment to women and has always had 50 percent women in leadership and staff." Call (617) 666-2091, Chris Blackburn.

ON THE CALENDAR

November 1-21 **MORMONS FOR THE ERA WITNESS** Leafletting, tours, gathering signatures, dialoguing, rally with Mormons for the ERA at the dedication activities surrounding the opening of a new Mormon (Church of Jesus Christ of Later Day Saints) Temple, Bellevue, WA. ALL ERA SUPPORTERS URGED TO ATTEND AND DEMONSTRATE COMMITMENT TO THE RATIFICATION OF THE EQUAL RIGHTS AMENDMENT. Mormons for ERA, Star Route 1, Box 135, Kingston, WA 98346. (206) 775-2360.

Nov. 21-23 **LEADERSHIP FOR A CHANGE: NEW MODELS FOR WOMEN.** A workshop for women to better understand leadership and group dynamics, critique traditional models of leadership, begin to develop alternative models. Graiville: Loveland, OH 7:30 p.m. Nov. 21 to 12:30 p.m. Nov. 23. \$60 for room, meals, program. Elizabeth McGee, Grailville, Loveland, OH 45140. (513) 683-2340.

Nov. 21-23 (noon to noon) **GCSRW COORDINATING COMMITTEE MEETING** Yahara Center, Madison, WI

COOPERATIVE INFORMATION EVENTS BY JURISDICTION (note date and location changes)

SOUTH CENTRAL
Dec. 4-6, 1980

Dallas, TX
Executive Inn

NORTHEASTERN
Dec. 10-11, 1980

Cherry Hill, NJ
Cherry Hill Inn

SOUTHEASTERN
Jan. 7-9, 1981

Lake Junaluska, NC
Lambuth Inn

WESTERN
Jan. 14-16, 1981

San Francisco, CA
University Center USF

NORTH CENTRAL
Jan. 19-21, 1980

Mikwaukee, WI
Red Carpet Inn



the commission on the status and role of women
the united methodist church
1200 davis street
evanston, illinois 60201
(312) 869-7330

Committed to Christ—
Called to Change