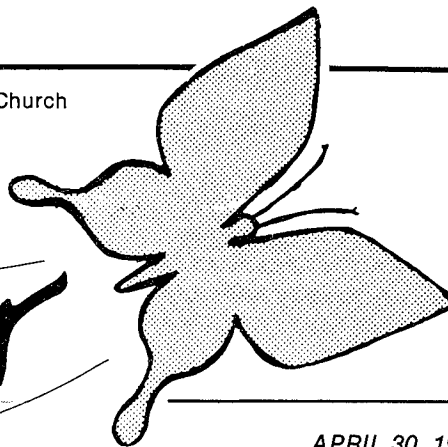


# The Flyer



VOLUME II, No. 2

APRIL 30, 1980

## SURVIVING WITH STYLE: GENERAL CONFERENCE 1980

It was a glimpse of the days to come: more than 250 women packed in one room, intently listening, learning, strategizing, supporting, preparing for the two weeks that were to be General Conference 1980.

Many of the women delegates at the orientation sponsored by the Women's Division and the General Commission on the Status and Role of Women (GCSRW) saw for the first time the tremendous potential and power of women in the United Methodist Church. They were to see more during the two weeks that followed: though women comprised only 230 of the 912 U.S. delegates (25 per cent), 14 of the 30 legislative committee officers were women. Two women (Leontine Kelly and Marjorie Matthews) chaired legislative committees. A woman (Doris Handy) for the first time presented the report of the agenda committee from the platform. Three women took part in delivering the historic Laity address. Two women (Kelly and Matthews)

gathered support for their candidacy for the episcopacy—and were given a serious chance of being elected. Women sang and served communion. They caucused and counselled.



Veteran advisor Thelma Stevens (at her 12th General Conference) advised women delegates the struggle for justice is an everlasting one and we need to be ready to say "It's our church, too."

The process began at the three-hour orientation, for some women their first exposure to the fast-moving, sometimes confusing processes of legislative committees and General Conference. Speakers from the two organizations reviewed general strategies and specific issues of concern which were on the legislative docket. Experienced women delegates facilitated a role-play of committee elections and initiated networks which will undoubtedly continue beyond the final gavel of this General Conference.



(Above) More than 250 women gathered for an GCSRW-Women's Division orientation. Persis Flint, later elected vice-chairperson of the Council on Ministries legislative committee, provides counsel.

(Below) Into the late hours the women gathered, here at a Women's Caucus meeting at the GCSRW-Women's Division sponsored Women's Center.



The legislative committee elections showed the effectiveness of the orientation: eight of the 14 women who were subsequently elected had been given visibility sometime during the morning. Five women were elected as committee vice-chairpersons: Barbara B. Troxell (Church and Society), Frances Alguire (Global Ministries), Betty Gordon (Local Church), Helen Fannings (Financial Administration), and Persis Flint (Counsel on Ministries).

Seven were elected as secretaries: June Goldman (Church and Society), Jean Troy (Conferences), Mary Ann Swenson (Discipleship), Judith Craig (Higher Education and Ministry), Ruth Daugherty (Global Ministries), Kathleen Haining (Financial Administration), and Kiyoko Fujiu (Independent Commissions).

While women noticeably increased their participation and visibility at General Conference, the legislative gains were less consistent. General Conference

\* Defeated several attempts (supported by the GCSRW) to return the election of general program agency chief executives to those agencies rather than continue the practice of having the agencies nominate their top executive, with election by the General Council on Ministries.

\* Assured flexible leadership style of the agencies, allowing either an executive secretary or an executive secretariat.

\* Referred to the United Methodist Publishing House a set of guidelines for ridding materials of racist, sexist and ageist imagery.

cont. on p.7

## OPTIONS FOR ACTION

*From the minutes of Annual Conference Commissions*

**HOLSTON**—Surveyed conference institutions to discern the proportionate representation of women on the boards of colleges, homes and other institutions. Study revealed a heavy preponderance of male trustees, directors, etc. Letters of concern will be written. The CSRW also received a recommendation following the national conference on church women's history in Cincinnati to establish a task force to gather the women's history of Holston conference, with special attention to racial and ethnic minority women.

**ROCKY MOUNTAIN**—Met prior to General Conference with six of the ten conference delegates to discuss issues and petitions of concern to the CSRW. "We were the only group in this conference to invite the delegates," writes CSRW chairperson Alice McKee. "Because of the extra material sent to the commission members ahead of time through the Flyer and worksheets I had prepared, the commission members were very well prepared. The delegates were impressed with the information shared by the commission members." One result of the meeting was a front-page photograph and story in the local United Methodist Reporter!

**SOUTHERN NEW ENGLAND**—Will offer assistance to the worship commission in planning inclusive language in liturgy and hymns for use at Annual Conference.

**NEBRASKA**—Established objectives for 1981, including inclusive worship, family life (focusing on dual career families, role expectations and the influence of sexist language, and child care), legislation (ERA ratification), volunteerism, management seminar for clergywomen, clergy recruitment and support (especially women and ethnic minorities).

**PACIFIC AND SOUTHWEST**—Donated hundreds and hundreds of yellow ribbons with the CSRW butterfly and words "We Can Be Free" for General Conference delegates and visitors.

**TROY**—After several months of discussion and planning the CSRW completed a brochure of program opportunities for local churches. "We are excited about its potential and hope that the program 'goes'," writes chairperson Barbara Wiley. The programs focus on Biblical women, the effect of male language on our lives, ordained women, and human liberation.

**WESTERN NEW YORK**—Presented an "educational event for growing Christians" entitled "Growing in God's Image." Co-sponsored with the Board of Ordained Ministry, some of the topics of discussion included imaging God, inclusive language in worship, building groups for singles in the church, and growth issues for male clergy.

## OVATIONS

To **JUDITH CRAIG**, who has been named director of the council of ministries for the East Ohio Conference. Craig, 42, becomes the first woman to hold this position in the conference. As council director she is on the bishop's cabinet, in charge of a staff of eight persons and responsible for the program emphasis and conference direction. For the past four years Craig has been a pastor of the Pleasant Hills United Methodist Church in Middleburg Heights. She holds a master of divinity from Union Theological Seminar in New York City.

To **SUSAN MORRISON**, who was named district superintendent for the Baltimore Conference, Northwest District. Morrison, currently the pastor of the Emmanuel United Methodist Church in Beltsville, MD, is the first woman D.S. in the conference which claims to be the United Methodist Conference with the highest number of women pastors. She earned a B.A. from Drew University in 1965 and a Master of Divinity degree from the Boston School of Theology in 1972. Last year she was awarded a Doctor of Divinity from Wesley Theological Seminary. She was a delegate to the General Conference and has served as a representative to the UMC General Board of Global Ministries and Church and Society. She also preached at the women's worship service May 25 at General Conference.

To **JUDY LEAMING-ELMER**, who will receive her Juris Doctor from Antioch School of Law May 25. Judy was a member of the Executive Secretariat of the Commission on the Status and Role of Women at its inception following the 1972 General Conference. Prior to that she acted as coordinator for the National United Methodist Women's Caucus (with Joan McClure, former Flyer editor) and helped organize the Chicago Ecumenical Women's Center.

To the countless numbers of **WOMEN** who provided leadership, spirit and sustenance during the long and sometimes weary hours of General Conference.

**PLEASE**—For the sake of future generations and the preservation of the history of women in the United Methodist Church, put the name of your conference at the top of the minutes of Annual Conference CSRW meetings. (It also helps us here at the Evanston GSCRW office!)  
Thanks.

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: June 30, 1980

Patricia Broughton, Ed.

# IMAGES OF GENERAL CONFERENCE



Officers of the independent Commissions legislative committee: Leontine Kelly, chairperson (standing); Kiyoko K. Fujiu, secretary (seated to left); Shirley Marsh, chairperson, Commission on the Status and Role of Women subcommittee.



Four of the General Commission on the Status and Role of Women "Indy 10" intently following legislative action from the gallery.



A task force emerged to write a minority position when the GCSRW petition to establish a study commission on language about God was turned down in committee.



Members of the progressive caucuses stood together at a noon press conference to voice concern about the role and status of the church.

Words from women at General Conference (from top to bottom, this column); Jane Arterburn and Barbara Thompson, Elizabeth Lopez Spence, Jeanne Audrey Powers, Yvonne Ferris, Kathleen Haining, Susan Morrison, Doris Handy, Marjorie Matthews.

Women in leadership at General Conference (from top to bottom, this column): Peggy Billings and Dr. Lee Tai-Young of Seoul, Ruth Daugherty, Theressa Hoover, Carolyn Oehler, Roberta Neuman, Peggy Garrison, Leontine Kelly, Judith Craig.

In many ways the events of the 1980 General Conference can best be told as they impact the lives of the persons involved. Believing this, we asked three women to record and then share with us their feelings and thoughts and theological reflections throughout the two weeks. With much thanks for the openness and competence these women showed, we share here their stories:

**Pam Mercer**, layperson from Grove United Methodist Church. Jurisdictional youth team member, Oklahoma Conference Council Youth Ministry chairperson. Presently a young-adult "(although I stressed continuously at General Conference that I was selected an adult delegate!) Wondering and questioning and finding the church to be one of my biggest problems and questions and also one of my much-needed-to-find places of peace and 'answers.' I am a freshman at Colorado College in Colorado Springs."



"The best way to describe how I felt in my life before General Conference was overwhelmed. The best way to describe how I feel now, after having been to General Conference, is overwhelmed.

My emotions have never been so unstable as they have been in the last three months. It is hard to describe the turmoil that has pushed and pulled my emotions—tightening my stomach into a knot and pushing in on my chest until I cannot breathe. This turmoil comes from a lot of factors that have combined at this time in my life. Part of the outcome of these feelings was feeling inadequate, as if I didn't have a valid thought. I felt like I really couldn't impact the world. For the first time the hope and optimism that had always been a part of my feelings and attitudes were gone. The passion that I had for life was gone, leaving me wondering what, if anything, was important or worthwhile and leaving me wanting to sleep instead of think or feel.

So feeling as if I was sinking but still holding on—wanting to pull myself out of the turmoil and negative attitudes—I boarded a plane headed for General Conference.

The two weeks were full of confusion, excitement in the politics, frustration in the politics, anger at people, compassion for people, disillusion and joy. Somewhere in the midst of endless legislation, political discussion, different Christian ideologies, my spirit was rejuvenated. The two weeks held many sacred moments.

I was on the church and society legislative committee.

Church and Society dealt with so many controversial issues. Many of us in the committee had definite stands on some of the issues and were not so sure where we stood on others. I was frustrated at times when I felt as if I was not being taken seriously because I was 'just a youth' or because I was a 'liberal and therefore didn't think about anything but just took a liberal stance' or because I was woman and all I was interested in was 'women's issues.'

I also became frustrated as I began to be suspicious of 'adults' or pegged people as conservatives or liberals who didn't examine the issues. I think it was especially hard for me to keep an open mind about others because I am a woman and young adult. Often I am not taken seriously (at least at first) because of this. Often times, too, my preconceived perceptions won't allow me to see that I am being listened to and respected.

The legislative committee was where I saw Christian community taking place in abundance at General Conference. Christian community, I think, is where people who have convictions and also questions come together and struggle with their questions and with having their convictions im-

pacted. Politics and piety (on the part of everyone) gave way in my legislative committee as the issues were delved into and debated responsibly.

I found myself caring for those I disagreed with. A sacred moment was the closing worship service in the last legislative committee meeting. The man leading talked about how some of his ideas had changed during the week and about how he was amazed at the way people had listened to each other. Knowing how much some of us had disagreed and yet feeling the community in that worship service allowed a little hope to come pouring in.

There were sacred moments when I felt utterly frustrated and asked myself what am I doing here. I had decided before I came that I wouldn't get upset about the homosexual issue. I had struggled with the issue for quite some time in my life—whether to accept homosexual people, whether they were good or bad. I came to my own conclusions and later wondered how I could even question if a homosexual person were evil. But I did ask those questions and have those fears so I can understand the feelings of those who haven't yet come to terms with homosexuality.

At General Conference I was emotionally involved with the issue and found myself feeling despair and anger. It seemed so ridiculous to me that we should even be legislating concerning the sexuality of a person. There are so many other issues to which we need to be turning our energies. It was so hurting to hear people talk about homosexuals (some of them friends who are dear to me) as if they were evil, aligning them with murders and thieves. Experiencing a sensitively performed mime about 'coming out' and watching the gentleness and patience with which the Affirmation people dealt with delegates and other helped heal my spirit and my impatience.

Experiencing Affirmation (United Methodists for Gay and Lesbian concerns), the women's groups, and the Methodist Federation for Social Action yielded many sacred moments. So often in the church I find myself accepting where I and my Christian friends sit. I passively ache for change in the world and healing of the brokenness but I don't help push us to walk with Christ for social justice. At General Conference through these caucus groups and other individuals I encountered some people who were pushing for social justice, who were actively seeking the healing of the world. They were just as frustrated with it and overwhelmed by it as I was but there was hope and passion and laughter among them. They helped me to reestablish Christian vision and hope.

The legislative process at General Conference helped me to reestablish hope also. There were times when I hated the process. There were times when the process became what we were doing instead of really dealing with and caring for issues. But I felt the power that the General Conference legislative body had. I felt the impact that we could have on the world. And I knew that I was part of that impact. We impacted ourselves as we struggled with what it means to leave a life of Christian mission. And we will impact the world with the programs and care that our decisions have instigated. The hope pours in.

Just as my spirits were elated they were also sobered as I realized that there is cause for me to be involved in 'women's' issues and issues of social justice. The church moves slowly. But it moves, and in the midst of a struggling Christian community gather at General Conference, full of all different kinds of people with so many different theologies and ideas, I found myself joining the movement again."

**Martha King**, member-at-large of the Women's Division of the Board of Global Ministries of the United Methodist Church since 1972, currently chair of the Committee on Women's concerns and a member of the Executive Committee of the Women's Division.

She served as secretary of the North Georgia Commission on Status and Role of Women from 1973 to 1976 and as chair from 1976 to 1980.

A native of Rome, Georgia, where she has lived throughout her life, she is active in the Trinity United Methodist Church where she is now a trustee, a member of the Pastor-Parish Relations Committee and chairs the Work Area on Missions. Retired secondary school counselor.



"As I entered the Conventions Center I was filled with awe for my responsibility as a delegate. The only other General Conference in which I had participated had been the 1972 Atlanta Conference as a reserve during the second week of deliberations. I felt concern for the real amount of division within the church due to the diverse viewpoints, fearing even fracture. I felt challenged to set the agenda for a world church. I was anxious to see the first DCA (Daily Christian Advocate) and see the nature and number of petitions with which Church and Society (the legislative committee of my choice) would be working. I was loaded with the enormity of the background materials I had read in preparation for the Conference and was still trying to keep the proposed changes sorted out from the existing legislation. Trying to predict the effects on the church of the new legislation was very difficult.

Realizing that I was part of the process that indeed does make sure that every petition received by the deadline is read and dealt with by at least a sub-group of a legislative committee and further verifying how its fate can be dependent on the theological or sociological stance of its readers early in the process made me know that the work load of Church and Society gives that committee little time to call one's own. After evening plenary sessions we met into the early morning hours several times.

As the recommendations came to the plenary with the various committees reporting for a given amount of time, there was constant suspense as to when a petition of special interest would be before the body. This made leaving the conference floor difficult, even for health reasons.

Each time I start to pick out highlights of the total conference, I find myself choosing different aspects. Without giving priority, I mention these:

\*My pride in hearing the first Laity Address and especially the tremendous presentation made by Hazel Decker, who had preceded me as chairperson of the Committee on Women's Concerns of the Women's Division.

\*The loving spirit of the legislative committee in its last official session (or so we thought) was evidence of the real care and concern we have for one another even though we are diametrically opposed on issues. (I pray that this same kind of spirit can be a reality in our local churches.)

\*The evolution of the Conference's response to Bishop White's message on 'The Many Truths of Iran'. Seated to my left was D.W. Brooks, who became a part of the delegation to the White House and who was referred to as 'the key to the White House.' The privilege of talking with him as he analyzed the process was a serendipity.

\*The really healthy debate in the legislative committee was another highlight.

On Saturday morning as the Social Principles were revised I welled with pride and thanksgiving that the Church now has a statement of affirmation on 'The Single Person'. (Then on that same night in the private club where our delegation was assigned for housing, it was unbelievable that the hostess would not seat me in the main dining room, because 'I cannot seat a single in the main dining room. If you like you may sit in the bar.'

The spirit of the worship on Sunday morning in the Women's Center was one that shall long linger with me. It gave me strength for the long week which lay ahead and renewed my hope that the supportive community wanting to improve the status of women in our society is growing.

Some moments or events I shall ever remember:

\*The concluding worship at 11:15 a.m. led by Bishop Nichols as we passed the peace to one another after nearly two weeks of struggle, debate, delay and LOVE.

\*The hush over the Convention Center when the reply was received from President Carter (concerning Iran).

\*The great expectation that we can be a part of the reconciling process in world affairs.

\*Being named vice-chairperson of the sub-group on Human Relations.

Some frustrations:

\*The early parliamentary tactics to delay

\*The urgency of being good stewards and stewardesses of our time together and the later necessity of limiting debate in order to deal with every petition.

\*The poor working conditions for legislative committees—holding the Advance DCA in your lap, having the Book of Discipline and the Book of Resolutions ready as well as reading the proposal which had been given. In addition keep pencil and paper ever by you.

\*Discarding a very good method for taking a count voice for an older and sometimes intimidating method—the standing count vote.

\*Sorting out the meaning of 'nonconcurrence' when the petition title has a negative term in it.

\*The predominance of sexist language.

\*The conference's failure to adjust per diem proportionately to housing costs.

My biggest criticism of the action of the delegates was the seeming distrust and dislike of the staff of boards and agencies. Before the ruling was made that denied any more 'personal privileges' I had intended to ask for one for this statement:

'Although there have been many remarks which are directed against staff members of our boards and agencies, I am one who would like to affirm our staff members and their work. I ask you where would this great church be without their loyal and dedicated service. If there are individual staff who need reprimanding, take that matter up within the board involved. Remember directors (volunteers) are responsible for the decision and also for the manner in which they are implemented.'

**Ressie Mae Bass**, member of the Ebenezer United Methodist Church. Served as Conference Vice President, United Methodist Women, and is presently serving as Chairperson, Committee on Membership, Florida conference United Methodist Women. Also member of Conference Commission on Religion and Race. Grew up on a farm in a very small county town called Gordon in Alabama and is the oldest of ten children.



"I was really excited when I was elected as one of the delegates to General Conference, because this would be a new experience; and I would be a part of the process and voice in shaping the future of our church. I had great expectations and high hopes that this General Conference would take some giant steps for the cause of Christ which is justice and equality for all persons. This might mean risking the loss of many members and being unpopular.

The orientation session for women delegates prior to the opening session of General Conference was most helpful to me. We were given a very good overview of the major issues, concerns, legislations and how the process works. Included was the need to move fast in electing officers for our legislative committees and a description of how to get the floor to speak during the sessions of General Conference. The leaders for this session were very well informed. Because of this session I nominated a woman as Chairperson of my legislative committee (Independent Commissions) and she was elected. I was also able to get the attention of the presiding Bishop and be recognized to speak on the floor.

One piece of legislation we worked on was to keep the Commission on the Status and Role of Women as a standing general commission deciding its own leadership style. Mostly men but some women felt we did not need a standing general commission: because women are taking over the church, because the church is already meeting the needs and concerns of women, because if we are going to have a standing general commission on the status and role of women we need a standing general commission on the status and role of men.

I supported the need for a standing commission for women and couldn't understand why others felt we didn't need it. When this piece of legislation hit the floor of the General Conference for debate I wasn't sure how we were going to come out, but the majority of the delegates supported the need for a standing general commission and I was thrilled.

As issues dealing with women were presented in my legislative committee and on the floor of General Conference I was rather surprised at the support. Some items passed without much debate at all! My first reaction was maybe it's passing because no one really wants to deal with the issue. But as I talked with more people I felt that there was a feeling that this is the right thing to do. I only wish this had been the feeling on many other issues.

As I participated in this General Conference I was frustrated at many points—as a woman and as a minority woman by racism and sexism or sexism and racism. There were meetings of the Women's Caucus, the Inter-Ethnic Caucus and the Black Caucus. I felt responsible to go to each one and in so doing I felt fragmentation and frustration. Legislation dealing with women affected, legislation dealing with all Ethnic Minorities affected me and legislation dealing with racism and Blacks affected me.

The Church has not ministered to the needs of women and Ethnic Minorities, and has not eliminated sexism or racism and is not truly inclusive. As a woman and Black I carry double jeopardy and sometimes triple jeopardy. I hope that someday we will be a truly inclusive Church where we all can equally participate in the total life of the church at all levels regardless of sex, color or race.

As a woman and as an Ethnic Minority woman I feel I must stand in support of groups and/or individuals who are struggling for their civil and human rights. I feel that as a Christian my responsibility is to work for justice and equality for all persons, liberation and freedom for all persons. I wore the pink triangle which is a symbol of solidarity with Lesbians and Gay men. This caused quite a bit of discussion and questions.

One man came up to me and said, 'You are very pretty. What conference are you from?' I told him. He wanted to know what the triangle was. I told him. He asked why I was wearing it and I told him. Then he asked if I was married or had I ever been married and I asked 'what difference does it make?' He said, 'Oh, I just wanted to know.' He changed the conversation and began to talk about the General Conference.

The next day a man from my delegation said he wanted to talk with me about the pink triangle button I was wearing. He said, 'I have been told that everyone who is wearing the triangle is a Lesbian or Gay Man. Does that mean you are a Lesbian?' I said what difference does it make to you?. 'I just wanted to know and so I asked.' In both of these situations the men were white.

At dinner time the same day I had dinner with a group of black women and one of them said to me, 'I find it very interesting that you are wearing that triangle.' I said, oh really. She asked, 'Do you know what it stands for and what it means?' I said yes. 'And you're still willing to wear it?' she asked. I said, sure, because my faith calls me to stand in solidarity with those who are struggling for liberation and freedom and as a woman and a black woman I felt I must wear the triangle. She then asked, 'Are you married?' I said no. Then she asked, 'Have you ever been married?' I asked what difference does it make to you whether I am or ever have been married? The conversation was changed.

In each case the question asked, the comments, and the attitudes were implying that I was a Lesbian and that was why I was wearing the triangle—because otherwise no one would wear it.

I felt anger, disgust and put down. I feel that I have a right to wear any button in support of justice, freedom and liberation that I choose.

I experienced people turning inward, people feeling threatened, people being put down, people being real mean, people being isolated, people being hurt, people being discriminated against, people feeling lonely and people losing hope. The status quo is still with us. We don't want to change. We are not willing to be open and listen to others. We do not believe in equality, justice and liberation for all people. We are not willing to stand up and speak out for what is right because our friends or people who know us might not like us anymore.

This General Conference did not impact me as a Church heading in the right direction and inclusive of all persons. I felt that the Church is standing still. This is a church for the majority and not the minority. The church is still run by white males. We are a big church with a lot of power. What a big difference we could make if we channeled that power in the right direction.

Many voices were calling us to really 'Let the Church Be The Church,' but I am afraid we haven't listened. As Christians we are called to take risks, to be in unpopular places, to take unpopular stands even if it means being unpopular ourselves. That is what the faith is all about for me."

(from p.1)

\* Approved new legislation allowing ministers to serve in less than full-time service but reaffirmed full-time service as the norm. The new policy will become effective with the 1980 annual conferences. Part-time service will require approval from the cabinet, conference board of ordained ministry and two-thirds vote of the ministerial members of the annual conference.

\* Made the GSCRW a "standing, general" commission, extending its life for an indefinite time.

\* Rejected move to substitute "Creator" for "Father" God in the preamble to the Social Principles.

\* Allowed boards and agencies to continue to determine their meeting sites in states that have ratified the Equal Rights Amendment and encouraged work towards ratification.

\* Reaffirmed the church's position supporting abortion, but added "only," "thoughtful and prayerful" and "other appropriate" to a statement that now supports abortion "only after thoughtful and prayerful consideration by the parties involved, with medical, pastoral and other appropriate counsel."

\* Authorized preliminary study for a new hymnal with special attention to be given to oppressive imagery related to racism, sexism and ageism.

Each night after the adjournment of the evening sessions the newly-formed National Women's Caucus met in the Women's Division-GSCRW sponsored Women's Center. Women and men congregated, more than 150 strong, to wor-

ship Sunday morning at the Women's Center, hearing new District Superintendent Susan Morrison (Baltimore) call for oneness and a sharing in the brokenness of the world.

"It is time that we the church try to see our deceptions and the way through them," she said. "It is a season for the poor of the spirit and for those who seek a place in the wounds of the world so that they may heal."

Many heard other words of witness (one person called it "the *real* Episcopal address") from Thelma Stevens, honored by the Methodist Federation for Social Action (MFSA) for her work for human justice.

"Justice issues today bear most of the earmarks of the justice issues that have surfaced at various times during the twentieth century," Stevens said. She reminded those present that issues are not so different from the ones Jesus faced nearly 2,000 years ago when he read from the book of Isaiah in the synagogue, "calling us to create a new justice and a new liberation to be planted and nourished wherever people hurt across the whole world."

Joan Clark, former Women's Division staffer who was fired when she disclosed she was a lesbian, was also given special recognition by the MFSA as one who made "a courageous witness for justice."

The MFSA, as well as other caucus groups, joined with the Women's Division and GSCRW in supporting critical women's legislation. An informal network of the progressive caucuses formed, meeting almost daily to discuss joint strategies and legislation around justice issues of racism, sexism, peace and human rights.

#### **HOW GSCRW PETITIONS FARED**

(for substance of petition see pages—6 & 7, February 1980 Flyer)

##### **TO ESTABLISH A STUDY COMMISSION ON LANGUAGE ABOUT GOD**

Referred both the majority and minority reports to the General Council on Ministries for information and assistance in carrying out the General Conference-approved guidelines to eliminate sexist, racist and ageist language from United Methodist Publications (in curriculum, liturgy, Biblical translations, etc.). The guidelines include a recommendation to continue study regarding God Language.

##### **TO CONDUCT A SOCIOLOGICAL STUDY OF THE UNITED METHODIST CLERGY FAMILY**

Referred by committee to the Board of Ordained Ministries of the Board of Higher Education and Ministries; not debated on the floor.

##### **TO ASK PRESIDENT CARTER TO RESCIND YOUTH REGISTRATION**

Referred to Board of Church and Society. General Conference passed legislation opposing conscription of persons into the military except in times of war or national emergency, and stated "registration of persons should not be undertaken for psychological reasons or designed to affect only a limited age group."

##### **TO CONTINUE THE ETHNIC MINORITY LOCAL CHURCH MISSIONAL PRIORITY**

Approved (the Ethnic Minority Local Church) as the single missional priority for the church during the next quadrennium, with a goal of \$5 million annually in apportioned funds.

##### **TO ESTABLISH A 12-YEAR MAXIMUM TENURE FOR THE EPISCOPACY**

Opposed in committee, not debated on the floor. Legislation approved makes it easier for bishops to remain in one geographic area for 12 rather than eight years immediately prior to their retirement.

##### **TO ENDORSE CIVIL AND HUMAN RIGHTS FOR HOMOSEXUAL PERSONS**

The petition was supported in the committee 51-34 but was defeated on the floor of General Conference. A statement is still in the Social Principles. This petition would have made the church's commitment more precise.

##### **TO CONTINUE WORK IN WOMEN'S HISTORY**

Approved by legislative committee with \$50,000 funding and referred to the General Council on Finance Administration (GCFA). GCFA approved no funding but lodged the project with the Commission on Archives and History to be incorporated in their very minimal budget.

##### **TO CHANGE SECTION II OF THE SOCIAL PRINCIPLES.**

Approved several changes: General Conference removed language stating "we do not recognize a relationship between two persons of the same sex as constituting marriage" in favor of a positive affirmation of the "sanctity of the marriage covenant which is expressed in love, mutual support, personal commitment and shared fidelity between a man and a woman." Regarding divorce, General Conference added the word "regrettable". A section on singles was added.

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

Reaffirmed by a vote of 729 to 225 the eight-year-old Social Principles paragraph stating "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

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

Approved as a guide for study by annual conferences and general boards and agencies of the church; though the division had wanted the document to go automatically to local churches, it will be sent only on request. The Board of Discipleship is to create a task force to develop a study guide and bibliography to accompany the document.

##### **TO ESTABLISH AN EQUITABLE COMPENSATION TASK FORCE**

Referred by legislative committee to the Board of Higher Education with directions to report to the 1984 General Conference.

##### **TO CONTINUE SUPPORT OF NATIONAL PROJECT EQUALITY AT \$25,000 ANNUALLY**

The CSRW petition failed in the legislative committee. However, funding was approved on a graduated basis beginning in 1981 at \$15,000—1984 \$17,035.

## COMMISSION TALENT

*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. **STAFF ASSIGNED TO REGIONS, WOMEN'S DIVISION, BOARD OF GLOBAL MINISTRIES, UMC.** Write, send resume, to the Associate General Secretary, Women's Division, 475 Riverside Drive, Room 1504, New York, NY 10027.
2. **COMPOSITION SALES REPRESENTATIVE, UNITED METHODIST PUBLISHING HOUSE.** Thorough knowledge of computerized typesetting and a minimum of five years in sales work required along with ability to spend approximately 40 per cent of time in travel. Starting pay: \$20,000. Apply Employment Office, UM Publishing House, 201 Eighth Ave., South, Nashville, TN.
3. **ASSISTANT TREASURER, WOMEN'S DIVISION, BOARD OF GLOBAL MINISTRIES, UMC.** Position description available on request to Joyce D. Sohl, Treasurer, 475 Riverside Drive, Room 1503, New York, NY 10027. Application deadline June 1, 1980.
4. **RESOURCE CENTER LIBRARIAN, SOUTH INDIANA CONFERENCE, UMC.** Individual to be responsible for administrative duties; maintaining, scheduling and shipping of materials, keeping the collection up to date, serving as a resource consultant, coordinating media training activities in the Conference. Experience in using media especially in church settings required. Salary range: \$10,000-\$14,000. Apply to David J. Lawson, Conference Council Director, 2427 East Second St., Bloomington, IN 47401, or call (812) 336-0186. Deadline: May 15.
5. **ASSOCIATE DIRECTOR, COUNCIL ON MINISTRIES, CALIFORNIA-NEVADA CONFERENCE.** Full-time Director works with the Director in overall administration and coordination of Council program. Contact Russ Walker, Chairperson, Search Committee, P.O. Box 467, San Francisco, CA 94101 or call (209) 892-3125. Deadline: May 9.
6. **SECRETARY OF FINANCIAL INTERPRETATION, UNITED METHODIST WOMEN.** Knowledge and experience with UMW, BA and three to five years work experience required. Creative skills for developing resources also necessary. Send resume to Theresa Hoover, Associate General Secretary, Women's Division, 475 Riverside Drive., Room 1504, New York, NY 10027.

## ON THE CALENDAR

June 27-July 2 **NATIONAL TRAINING CENTER 80.** Opportunities for learning, personal growth and skill development within a supportive community of Christians. At California State University, Long Beach, CA. Weekend only option available. Contact: Ken Mitchell, Coordinator, 5029 Park West Ave., San Diego, CA 92117. (714) 270-4534.

July 27-Aug. 2 **NATIONAL TRAINING CENTER 80.** Midwest program (see above). Sponsored by the Committee on Continuing Education of the Board of Ordained Ministry, Northern Illinois Conference, UMC. Contact: Rev. James Moore, NTC Registrar, 77 W. Washington, Suite 1806, Chicago, IL (312)346-8752.

Aug. 4-7 **ANNUAL GATHERING OF UCC CLERGYWOMEN.** With Barbara Zikmund, Barbara McKay and Joan Forsberg. Cincinnati, OH. Cost: \$20 plus room and meals. Registrar: Peggy McClanahan, 105 E. Florence, Pierce, NE 68767.

July 26-Aug. 2 **WOMEN ALIVE: STEPPING OUT IN FAITH.** National Conference for 1980 sponsored by the National Conference of American Baptist Women, focusing on Biblical roots, growth, responsibility in mission. Skill groups and workshops. Registration fee: \$25, housing, meals extra. Conference at Green Lake, WI. Reservations: American Baptist Assembly, Green Lake, WI 54951.

Aug. 10-16 **WOMEN IN MINISTRY WEEK AT GRAILVILLE.** Week sponsored by the National Council of Churches Commission on Women in Ministry (COWIM), intended for any woman involved in ministry however she defines it. Program to be shaped by participants. Cost: \$130. Contact: Diana Vezmar, (Business Coordinator) 501 Bloom Ave., White Bear Lake, MN 5511 (612) 429-3381 (at work), 426-3459 (at home).

Aug. 17-23 **WO/MANENERGY 1980.** Focusing on what it means to be a female and male today. With Biblical/theological reflection, play, worship and free time. Sponsored by the American Baptist National Ministries, Valley Forge, PA 19481. Cost: \$25 plus room and board.



the commission on the status and role of women  
the united methodist church

1200 davis street  
evanston, illinois 60201  
(312) 869-7330

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