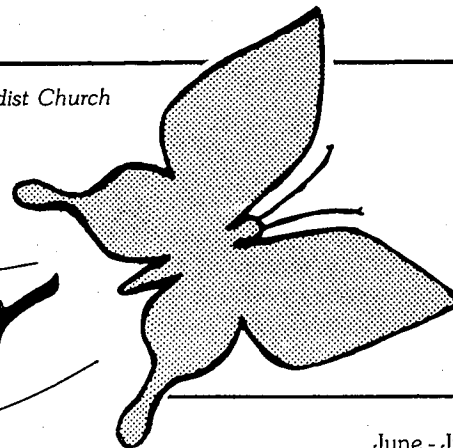


# The Flyer



Volume IX, No. 2

June - July 1987

## Carrying on CSRWs at annual conference

### Consider:

United Methodist Men in **Alabama-West Florida** gave their only award, a scouting award, to a woman, Linda Sue Dixon of Pensacola, Fl.

The **West Michigan** annual conference authorized a study on creating a commission on the status and role of men.

The **New Mexico** and **Northwest Texas** annual conferences asked that the General Commission on the Status and Role of Women be eliminated and its duties given to the General Board of Church and Society.

In **Texas** the annual conference adopted a nominating process that would assure representation of women, ethnic minorities, pastors in special appointments, and retirees.

Some 131 persons attended the annual **Holston** CSRW breakfast with Evelyn Laycock, a popular Bible teacher and college professor in the conference, who spoke on "Images of God: Father and Mother."

It was a year of contrasts and contradictions for women's advocates at the 1987 annual conference sessions, as delegates attended to both conference affairs and looked to the 1988 Genral Conference. Inclusive language continued to draw fire — and support. Monitoring efforts by conference Commissions on the Status and Role of Women (CSRWs) continued to identify inequities — and progress. Clergywomen gained visibility — and were under-represented.

With regard to the petitions to eliminate the GCSRW, both votes were fairly close, with only a nine-vote (156 to 147) difference in **Northwest Texas**. "This is not the first time people have suggested we don't need the commission," GCSRW President H. Sharon Howell told the media. "Any time you are involved in the kind of monitoring and advocacy work we do, you are always

going to have people who feel you shouldn't be doing that .... The business of the empowerment of women in the United Methodist Church is not complete."

*Continued on page 3*

## Welcome to General, Jurisdictional Delegates

Congratulations! to the newly elected women delegates, and Welcome! to all general and jurisdictional conference delegates. To keep you abreast of women's issues and concerns, we've added you to our mailing list for the next year. We trust you'll find the newsletter helpful and welcome any feedback.

## Historic First: Women 50% GC lay delegates

Some 62 clergywomen and 230 laywomen — including two Black clergywomen and 40 racial ethnic minority laywomen — will be among the 904 U.S. delegates seated when the 1988 General Conference convenes next April. Women will comprise 31.4 per cent of the U.S. total, on this, the 100th anniversary of the election of the first women delegates to General Conference.

An unofficial count from "Newscope," the national weekly newsletter published by the UM Publishing House, shows women continuing their steady gain of the past four quadrennia. Clergywomen will be 13.7 per cent of the 452 clergy delegates (up from 8.9 per cent, 41 of the 462 clergy delegates in 1984) and laywomen 50.9 per cent (contrasted with 48 per cent, 222 of the 462 lay delegates in 1984). Among the 42 ethnic minority women are 32 Black women, six Asian American women, three Hispanic women, and one Native American woman.

Nine women, including two clergywomen,

are known to head their full delegations: Jean Scott (clergy), Missouri East; Shirley Byers (lay), Troy; Shirley Cook (lay), Detroit; Jean Dowell (lay), Minnesota; Doris Fish (lay), Little Rock; Jean Henderson (lay), Holston; Ann Sablan (clergy), South Indiana; and May Chun (lay) California-Pacific; June McCullough, (lay), Southern New Jersey. ("The Flyer" welcomes news of other women heads of delegations.)

Three annual conference delegations — Rio Grande, Puerto Rico, and North Dakota — will have no women delegates; each has one clergy and one lay representative to General Conference. In 1984 five annual conferences had no women delegates.

The Nebraska annual conference, at its 1987 session, noted that the conference elected Angie F. Newman, one of the five women elected delegates to 1888 General Conference. 100 years later, Becky Wilson, CSRW chair, celebrates the election of Bette Trumble as the first lay delegate.

## U.S. Women Delegates to General Conference

Year	% Women	Clergy Women	Lay Women	Total Women	Total Delegates
1972	13.4%	0	123	123	912
1976	21.0%	10	179	189	900
1980	25.2%	21	209	230	912
1984	28.4%	41	222	263	924
1988*	32.3%	62	230	292	904

\*Unofficial count

# Ovations

To **Mary Lou Santillan Baert**, associate director of the Intern Program at Perkins School of Theology, Dallas, and to **Lynne Mobberley Deming**, product development manager for the Curriculum Resources Committee of the United Methodist Publishing House (UMPH), who appear in a new videotape resource produced by The UMPH. The videotape, featuring the two women and sixteen men, "nationally known biblical scholars, pastors, and teachers," is for use with a 34-week Bible study.

To **Judith Craig** and **Leontine T.C. Kelly**, who were each elected president of their respective jurisdiction's college of bishops, Craig, of Michigan Area, in the North Central Jurisdiction, and Kelly, of San Francisco Area, in the Western Jurisdiction.

To **Susan M. Eltacher**, of Rochester, NY, who has been named director of women's and ethnic history for the General Commission on Archives and History.

To **Roberta Jones**, who has been elected an associate program director of the Central Pennsylvania Conference Council on Ministries. She is the conference's first clergywoman in this position.

To **Alice G. Knotts**, of Iliff School of Theology, who received a \$10,000 Dempster Fellowship from the General Board of Higher Education and Ministry's Division of Ordained Ministry, one of four graduate students planning careers in theological education to do so.

To **Mercy Amba Oduyoye**, a member of the Methodist Church of Nigeria, who was elected one of three deputy general secretaries of the World Council of Churches with particular responsibility for work in education and Christian renewal. Her election came after a four-month delay caused by political wrangling by African leaders who reportedly wanted a man named to the job; the leaders had pressed for more representation from their continent in high-ranking staff posts. Council decision-makers were committed to placing a woman in this key position.

To **Mary Olson**, director of the Doctor of Ministry and Continuing Education programs at United Theological Seminary, who designed and wrote "Wellsprings of Hope: A Guided Learning Experience" for persons preparing to attend the Consultation of United Methodist Clergywomen at Great Gorge, New Jersey, Aug. 17-21. Persons participating in the pre-consultation preparation are encouraged to write sermons or other forms of proclamations titled "Wellsprings of Hope . . ." to be distributed nationally.

To **Diane Pinney** who has been elected treasurer of the General Board of Pensions.

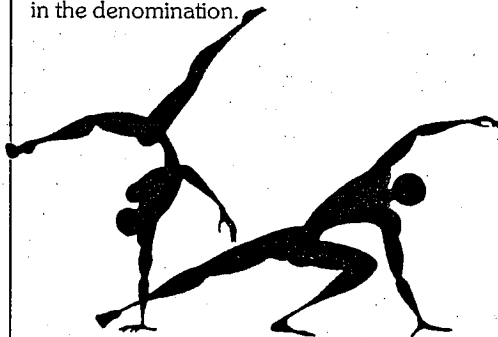
To former track star and three-time Olympic gold medalist **Wilma Rudolph** who has been named to the staff of United Methodist-related DePauw University. Rudolph, 46, who overcame childhood polio and broke records by winning three gold medals at the 1960 Olympics in Rome, will direct the women's track program and serve as a consultant on minority affairs to the university's president, assisting in efforts to recruit minority students. She will continue to head the Wilma Rudolph Foundation in Indianapolis, an agency that helps disadvantaged youth through sports and academics.

To **Gloria Dean Randle Scott**, who was named president of UM-related Bennett College. She served previously as vice president at Clark College in Atlanta.

To **Elizabeth A. "Beth" Taylor** who has been appointed as controller for the General Council on Finance and Administration office in Evanston, IL, where she previously served as Director of Accounting.

To **Betty Thompson**, who will become public relations director of the General Board of Global Ministries. She has headed the board's Mission Education and Cultivation Department since 1974.

To **Naomi Gaines Winchester**, of New Castle, Del., who has been named head of the Peninsula Annual Conference's ministries with the aging. She is believed to be the first diaconal minister to hold such a post in the denomination.



*From the Annual Conferences:*

To **Phyllis Athey** and **Mary Jo Osterman**, co-directors of Kinheart, who each received the Don Atkinson Award from the Northern Illinois chapter of the Methodist Federation for Social Action.

To **Janet Bigler**, who with her husband Edgar, won the Rocky Mountain conference Peacemaker award.

To **Sharon Cooper**, of Juneau, who received the Denman Lay Evangelism

Award in the Alaska conference.

To **Jean Henderson**, lay leader of Holston Conference, who spoke at the Laity banquet of the Alabama-West Florida annual conference.

To **Irene Irving**, of Contoocook, NH, who received the New England UM Award for Excellence in Social Justice Action.

To **Marguerite Justice**, who was recognized as one of two Bishop Gerald Kennedy Laypersons of the year by the California-Pacific annual conference.

To **Jeanne B. Mendeheker**, clergy, and **Bertha Ratiiff**, laity, who received the Harry Denman Evangelism awards at the Kentucky Annual Conference.

To **Martha Morgan**, who created worship banners for the North Mississippi Annual Conference. Bishop Robert C. Morgan is her husband.

To **Carolyn Henninger Oehler**, past president of the GCSRW, who shared the first Marjorie Matthews award presented by the Northern Illinois CSRW. The award, named for the late Bishop Matthews, the first woman elected bishop in the UMC, is intended to "keep her spirit alive."

To the **South Shore UMC** local church status and role of women committee, co-recipient of the Majorie Matthews award in the Northern Illinois conference.

To **Dorothy Ramseth**, who won the Harry Denman Evangelism Award in the Rocky Mountain conference.

To **Martha Rothhaar**, senior adult, who, with her husband, Rollin, received a medal from the California-Pacific annual conference in recognition of her participation in the 1986 Peace March for Global Nuclear Disarmament.

To **Charlotte Teksbury** of Littleton, NH, and **Lillian Warner** of Newport, NH, who received the conference's Harry E. Denman Evangelism Award.

To **Barbara Ricks Thompson**, who spoke at a reception and dinner jointly sponsored by the Central Illinois' Commissions on the Status and Role of Women and Religion and Race. Thompson, General Secretary of the General Commission on Religion and Race, was the first president of the GCSRW.

To **Iris Wesley**, tribal princess of Mississippi Choctaws, who sang "How Great Thou Art" in her native tongue at the Mississippi Annual Conference.

# Carrying on . . . CSRWs at annual conference

Continued from page 1

In other petitions to General Conference, the **California-Nevada** annual conference asked to make membership on the Equitable Salary Commission 1/3 laymen, 1/3 laywomen, and 1/3 clergy, "with special attention to clergywomen." Other legislation asks to establish an extended parenting leave provision for up to three years.

Three annual conferences will send petitions to General Conference concerning the use of traditional language, "in the name of the Father, Son and Holy Spirit," in baptism, communion and ordination services.

**Central Illinois** asked General Conference to require the language in all three services. **North Dakota** delegates asked for preservation of the trinitarian language in the ordination services. And **North Indiana** requested the use of the language in baptism and ordination. (A resolution in North Indiana to use the same language in annual conference sessions henceforth also passed. "So future worship times will not be so blissful," CSRW chair Mary Hubbard wrote.)

Delegates at the **Holston** annual conference voted not to concur with two petitions which would have required the use of "Father, Son, Holy Spirit" in baptism, communion and ordination.

**Western Pennsylvania** delegates voted to ask General Conference to acknowledge male references to the Deity as acceptable along with terms without gender.

"Even though they were not originated by our annual conference commission, many of us certainly supported" three General Conference petitions pertaining to homosexuality, reported **Wisconsin** CSRW chair

Sue Burwell. The petitions called for deletion of paragraph 906.12 (which prohibits use of funds "promoting the acceptance of homosexuality"), deletion of a line from paragraph 71F (consider homosexuality incompatible with Christian teaching), and deletion of paragraph 402.2 (self-avowed practicing homosexuals not accepted as candidates for ordination). The petitions passed. "This was a huge step for our annual conference," Burwell wrote, "in working towards inclusion of homosexual persons within the ministry of the church, both at lay and clergy levels."

## "We have a spokesperson"

Annual Conference CSRWs and delegates, as in the past, found themselves advocating and defending the use of inclusive language and the need for inclusive worship.

The issue was clarified in the **Alabama-West Florida** annual conference by Edith Knox, who, when asked on the platform whether she and two other bishops' wives had a spokesman, responded: "We have a spokesperson." The conference responded with applause.

In the **Iowa** annual conference a resolution on encouraging the use of inclusive language and imagery passed without debate. A member of the CSRW serves on the conference worship committee. "This was our best year for inclusive language at the conference," the CSRW reported. "Some further work could be done with God imagery."

A resolution proposed in the **Louisiana** annual conference blamed the loss of

membership in the UMC on the "inclusive language issue," and called for no further advocacy, "since to do so will be the destruction of the UMC." The resolution would have deleted monitoring and advocacy of inclusive language from the responsibilities of the GCSRW. After a speech against by CSRW chair Betty Rowell the resolution was soundly defeated.

A request by the **Missouri West** CSRW to have a worship service was not even answered, the CSRW chair reported. "However, most services used women and inclusive language."

A **New York** annual conference action encouraged sensitivity about God language in worship, while the **North Carolina** annual conference instructed conference agencies to bring a plan to the 1988 session to ensure gender and racial inclusiveness for chairpersons.

Informal consensus by the **North Indiana** CSRW was that while inclusive language at the annual conference was better, inclusive behavior was worse. "There were fewer women and ethnics in leadership, but the language and styles of worship were wonderful," the CSRW reported.

"We were pleased with the worship services this year," the **Northern New Jersey** CSRW reported. "They were mostly inclusive. We think this is a result of our past 'heckling.' There was a good balance of men and women participants."

Persons responsible for worship in the **West Ohio** annual conference are sensitive to women's issues, the CSRW reported. Clergywomen and lay women both participated. Liturgy was inclusive.

Continued on page 4

## 'Review 906.12 decision:' GCSRW

The GCSRW Coordinating Committee, meeting in Evanston, IL, July 6-7, has asked the General Council on Finance and Administration to review its decision to stop a GCSRW grant of \$1,000 to the March, 1987, Convocation of Reconciling Congregations.

The GCFA executive committee, during a conference call March 23, invoked paragraph 906.12 of "The Book of Discipline," which prohibits use of United Methodist funds "to promote the acceptance of homosexuality." The executive committee did not talk with the GCSRW president H. Sharon Howell nor members of the General Secretariat.

The GCSRW committee, in addition to asking for a review of the decision, is requesting the GCFA definition of "promote the acceptance of," and a description of the GCFA procedural guidelines which are used

to determine whether paragraph 906.12 is to be invoked. The information from the GCFA will be considered by the entire commission at its annual fall meeting in September.

GCFA General Secretary Clifford Droke, in a letter to the presidents of general agencies and members of the GCFA, said a majority of the executive committee felt a workshop on "Rituals for Lesbian/Gay Lives" promoted the acceptance of homosexuality. Some 120 persons from 22 "reconciling congregations" attended the convocation.

This is the first time the paragraph has been invoked since it was enacted at the 1976 General Conference. A news release issued by "Affirmations—United Methodists for Lesbian/Gay Concerns" called the GCFA action "tragic" and "incomprehensible."

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Editor: Patricia Broughton  
Design: Penny Nichols

The GCSRW, a national agency of the UMC, acts as an advocate, catalyst, and monitor to ensure the full participation and equality of women in the church.

### GCSRW officers:

H. Sharon Howell, President \* Ressie Mae Bass, Vice-President \* Albert Jones, Secretary

### General Secretariat:

Geneva Harton Dalton \* Kiyoko Kasai Fujii \* Nancy Grissom Self

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# Carrying on . . . CSRWs at annual conference

Continued from page 3

## Red flags and sexual put-downs: monitoring annual conferences

Increased numbers of women in leadership and sensitivity to language continue to result from CSRW 'heckling,' otherwise known as monitoring. Annual Conference CSRWs continued in this role.

The **Alabama-West Florida** CSRW called attention to its monitoring efforts in its report to the annual conference, noting that although the discipline calls for councils, boards and agencies of the annual conference to be one-third laywomen, in 1986 the conference still had two committees with no women, ten committees with only one woman, four with only two women and five with only three women. The CSRW is monitoring the conference nominating committee. The nine district councils on ministries are composed of better than 36 per cent women, the CSRW noted, an improvement over the 30 per cent of 1985.

Delegates to the **Central Pennsylvania** annual conference were given a flyer and invited to themselves monitor the annual conference.

Bishop Judith Craig, presiding at the **Detroit** annual conference, asked the CSRW to monitor clergy/lay, female/male participation on the floor of the conference. Language used during worship services in the worship booklet were excellent, the CSRW reported. "There seemed to be a deliberate attempt to make the liturgy inclusive." The CSRW chair monitored speakers at all plenary sessions.

Eleven members of the **East Ohio** CSRW monitored all sessions of the conference, with at least two on duty at all times. Results showed 45 men compared with 24 women presented from the podium. The vice-chair of the CSRW, Jane-Ann Hook, again chaired the worship committee, ensuring inclusiveness in language. "The program committee chairman made several humorous allusions to having to be careful about what he said because it was being monitored," the CSRW reported. "Later he formally apologized for a flippant sexist remark he had made on the conference floor."

For the second year, sessions of the **Kansas East** annual conference were monitored by the conference CSRW and Commission on Religion and Race to encourage election of inclusive delegations.

Throughout the **North Carolina** annual conference the CSRW monitored floor actions by "listening" and responding where appropriate, the CSRW reported. In particular members sought to ensure election of lay and clergywomen when the conference nominations report was presented, and supported efforts to elect ethnic minority women (and men) to general and jurisdic-

tional conferences.

**North Texas** chair Jean Wood monitored two days of annual conference sessions, keeping track of speakers and reports. Her figures showed 17 male speakers, 8 female, 26 men giving reports, 10 women. The heavily male clergy spoke more often than the laity, Wood noted, with the lay speakers divided about evenly, female and male.

**Pacific Northwest** CSRW members this year had red flags to wave as a way of lifting awareness without interruption. The flags were waved only three times. Reported CSRW chair Ruth Steach: "The monitor of the session dealing with homosexuality issues noted 22 men spoke against — and on woman — in committee. On the conference floor all discussion against was by men."

All sessions of the **Peninsula** conference, including clergy and lay executive meetings, worship and work times, were monitored by CSRW members for inclusive language concerning humankind. Prior to conference a letter was sent to the bishop, conference arrangements committee, et. al, telling them about the monitoring. "The much better level of inclusive language seemed to result from this notification," wrote CSRW chair Mary Lou Green. "The Board of Laity got so nervous they invited a woman, the conference UMW president, to conduct the Laity Banquet, which has been notorious for its past sexual putdowns in jokes by the conference lay leader!"

Green noted: "The one glaring lack of inclusiveness was in the comments by lay members during debate. While most of the clergy are either sensitive or at least careful much of the time, the lay members are often both unaware of the whole issue or dismiss it as ridiculous."

At the **Rocky Mountain** annual conference men gave most of the reports, approximately 80 per cent of the time, CSRW monitoring revealed.

Figures from the **South Carolina** CSRW monitoring showed 15 per cent female participation (up 3 per cent from 1985), 20 per cent minority participation (down 2 per cent from 1985), and 35 per cent lay (up six per cent).

"We note with satisfaction that there is a growing concerted effort to elect inclusively ... women and ethnic minorities ... to serve on (conference boards and commissions)," noted the Virginia CSRW after its monitoring of the elections. The CSRW report noted the number of women elected as delegates in the conference: 20 per cent of the lay delegation in 1972 and 1976, 43 per cent in 1980, and 41 per cent in 1984. The Virginia conference elected a woman as a clergy delegate only once — when Leontine Kelly (now a bishop) was a delegate to the 1980 General Conference.

Each day at the end of the **Wisconsin** annual conference, the CSRW and Commission on Religion and Race recapped the

results of their monitoring. The CSRW has been involved in worship. "We still have a ways to go, but women and ethnic persons were participants in leading worship."

## Advocates for clergywomen

Some Annual Conference CSRWs paid particular attention to the needs and concerns of clergywomen, examining salary inequities and celebrating appointments.

In its work as an advocate for clergywomen, the **Alabama-West Florida** CSRW published a collection of sermons by conference clergywomen, "Moving With The Spirit," and sold it during annual conference.

Another concern of the CSRW, noted in its report, is the salary discrepancy between men and women clergy. Clergy women ordained six years ago are paid 16 per cent less than clergy men ordained at the same time. The CSRW report stated the gap grows even wider with time: those ordained eight years ago are paid 18.5 per cent less.

In the **Florida** annual conference yellow ribbons were worn in honor and celebration of the appointment of Charlene Kamerer as the conference's first woman district superintendent. She was additionally the first woman ordained in the conference. Retiring clergywoman Nigel Everett was honored with a standing ovation and a dozen roses from the clergywomen; she served churches full-time since 1966, and was the second chairperson (first clergy) of the conference CSRW.

Clergywomen in the **North Indiana** conference noted their special partnership with clergywomen in Liberia and Sierre Leone. At one evening session, many of the North Indiana clergywomen wore silver and grey tie-died robes, embroidered with silver, which were received from the African clergywomen. Clergywomen continue to send books to the clergy of those two nations, particularly those dealing with feminist issues.

The nine women to be ordained deacon and elder in the **Rocky Mountain** conference were honored at a CSRW luncheon. Each was given a butterfly sticker on a ribbon; most wore them for several days.

In the **South Carolina** conference the offering the night of ordination was designated to the Bessie Bellamy Parker Memorial Scholarship Fund to assist women studying for ordained ministry. The fund, begun last year at annual conference, had \$10,000 in it by the end of the conference, with a long-range goal of \$50,000. Parker was the first woman to be ordained in the South Carolina conference.

## Taking care of business: conference level concerns

Clergy families, local church commissions,

# Carrying on . . . CSRWs at annual conference

equitable appointments, ethnic women, and sexual and racial harassment all were the subjects of actions taken at annual conference sessions.

A clergy family task force report tabled by the **Detroit** annual conference in 1986 passed, providing guidelines for clergy separation and divorce. CSRW action in 1985 initiated the task force report, making the conference one of a few that has a comprehensive document dealing with death, extended illness and divorce.

The assembly at the **Eastern Pennsylvania** annual conference encouraged each local church to form a commission on the status and role of women.

The **North Arkansas** conference agreed to participate in the Ecumenical Decade for Churches in Solidarity with Women, as proposed by the World Council of Churches.

The one resolution sponsored by the **North Indiana** CSRW, requiring the cabinet to read aloud the narrative portions of the three equitable appointment studies done by the CSRW, as defeated. The studies showed the cabinet to be the unit in the conference which practices discriminatory appointment methods. "This was voted down somewhat narrowly in our legislative subcommittee, due mostly to a cabinet member's presence," the CSRW reported. "(He spoke vehemently against it, saying that the annual conference had no business in telling the cabinet what to do.)"

Four resolutions pertaining to women's issues passed the **Pacific Northwest** CSRW without debate. Two, from the recent Ethnic Women's Convocation sponsored by the CSRW, called for more attention to Native American women and recruitment of more persons of Hispanic descent into the UMC. A third called for participation in the Ecumenical Decade For Churches in Solidarity with Women and a fourth called the CSRW and Commission on Religion and Race to develop a policy and procedure to address racial, ethnic and sexual harassment within the conference.

With regard to the petition on harassment, CSRW chair Steach wrote: "We are hearing more 'horror' stories of experiences of women clergy with supervising pastors and DS's. Not outright sexual favors — but inconsiderate questions and expectations which are based on sexual differences. We have handled 'advocacy' quietly with consultation between parties but feel a policy and procedures may be needed. The bishops have suggested a workshop/training session."

## Blessed are the children

Three CSRWs addressed the issue of child care at annual conference. The **Alabama-West Florida** CSRW sponsored child care for clergy women and clergy couples during

annual conference. The **Central Pennsylvania** CSRW is working on plans for child care at future conference events as well as annual conference. And in **Kentucky**, a CSRW recommendation that child care be provided at annual conference at the parents' expense was referred to the entertainment committee to consider for 1988.

## Gathered Together

Friends and supporters of CSRWs had opportunity to gather during annual conference for refreshment and renewal.

The **Alabama-West Florida** CSRW hosted a luncheon for those ordained elders and deacons at the annual conference. Each received a hand cross stitched book mark made by women prisoners at Tutwiler, a state prison for women. The Good News Players from the prison presented "Three Women of Faith," a modern-day version of Philippians, at a lunch hour. An ordained UMC minister, Louise Jones, serves as prison chaplain.

A Cabaret evening of relaxation and enjoyment, focusing on the talents and skills of members of the conference, was sponsored again by the **Central Illinois** CSRW.

The director of the Michigan Religion Coalition for Abortion Rights was the speaker at a CSRW-sponsored dinner at the **Detroit** Annual Conference. The CSRW supports this organization financially and members work on some of its projects.

The **East Ohio** CSRW, along with United Methodist Women, sponsored a "Women's Breakfast."

Bishop Forrest Stith was the featured speaker at the **Florida** CSRW luncheon dialogue. Singers/songwriters Carl Etzler and Brenda Chambers gave a concert.

**Iowa** Women in Professional Ministry, a group of clergy, diaconals, educators, seminarians and lay women tied to the annual conference through the CSRW, met for its annual conference luncheon. The group also sponsored a women's chorus which sang at one of the conference worship services.

A CSRW luncheon celebrated the tenth anniversary of the **Louisiana** CSRW; approximately 130 attended. Members of the original commission were honored, as were the one woman being ordained elder and one being ordained deacon.

## "Darn, I'd hoped it had died"

Buttons, ribbons, bookmarks and pencils bearing the name and symbols of the CSRWs gave CSRWs visibility at annual conference sessions, dashing the death-hopes of at least one opponent.

Because it had been inactive since 1984 at conference, the **Peninsula** CSRW gave out green buttons with a butterfly and the words "CSRW Lives." The button was inspired by

a clergyman who, on being told of an upcoming CSRW meeting, replied: "Darn, I hoped it had died!" "We thought the button would represent both our resurrection from inactivity and alert others like this man to the fact that we are still part of the conference," CSRW chair Mary Lou Green wrote.

Women's history was the focus of the **Central Illinois** display, with posters, resource catalogs, a videotape, pamphlets, buttons and bookmarks.

The **Missouri West** CSRW had large red pins with butterflies and the letters COSROW on its display table. Delegates received a note pad adorned with a butterfly and a sharpened pencil, each saying "Compliments of COSROW." As a result, the CSRW reported, many asked "what is COSROW?" and the chair had two announcements to the total session explaining the gifts.

The CSRW of the newly-formed **North Central New York** annual conference created a display on sexism in advertising, and distributed a list of non-sexist language for use in worship.

Using an idea from the GCSRW Regional Training Event in March, the **North Texas** CSRW had a local artist do sketches for a display board called "Expand Your Images of God."

Taking a leaf out of East Ohio's book, the **Northern New Jersey** CSRW distributed yellow ribbons to members as its report was presented to the annual conference.

The **Pacific Northwest** CSRW display featured a banner and pictures of the ethnic women's convocation. The CSRW made VIP ribbons — "Very Inclusive Person," — with 300 available for persons to bestow on others or pick up themselves. "After conference we heard that some felt discriminated against because there were not enough ribbons for all (650)!" the CSRW reported.

Yellow ribbons for CSRW supporters and black ones for supporters of a South African resolution were available at the **Southern New England** CSRW table. One thousand copies of the "Flyer," newsletter of the GCSRW, were given as gifts for local church work units.

Yellow ribbon bookmarks, with information on yellow as the color of the Suffragists and of supporters of the GCSRW, were put in all **West Ohio** annual conference packets.

All packets at the **Wisconsin** annual conference included a bright yellow pencil, with the name of the Wisconsin CSRW and the words "Justice — Inclusiveness — Wholeness" imprinted in blue. The CSRW stated: "We are hoping that the pencils will make their way home with all the people, and that they will be a positive, helpful reminder of what we are about."

(Many, many thanks to the annual conference commissions who responded quickly and extensively to the request for a recap of annual conference. — Patricia Broughton, Flyer Editor.)

## Women's caucus rises again

"You don't join the caucus, you be the caucus wherever you are."

—Motto of the United Methodist Women's Caucus, 1971

One hundred people from across the country, paying their own way, sleeping on the church floor, gathered on Thanksgiving weekend in 1971 at Wheadon UMC in Evanston, IL, to form the United Methodist Women's Caucus. At the second Caucus meeting in Nashville in the spring of 1972, a small group mentored by United Methodist veteran Thelma Stevens created the legislation which led to the creation of a quadrennial Commission on the Status and Role of Women at the 1972 General Conference.

Rose S. Thomason writes a moving history of the women's caucus in the latest issue of the newly resurrected "Yellow Ribbon," newsletter of the Women's Caucus, which seems to arise every four years to be a prophetic voice and vigilant monitor for women's concerns at the General Conferences.

Persons interested in receiving the newsletter and/or joining the caucus can write Peggy L. T. Garrison, 9103 Linder, Skokie, IL 60077.

## 'No' to CRC clergywomen

For the first time, a female ministerial candidate was allowed to address the all-male General Synod of the Christian Reformed Church. But her call for the synod to overturn the church's rule banning women from the office of preacher was turned down.

Laura Smit, a recent graduate of the church's Calvin College, spoke during a discussion of women in ministry at the 308,000-member Grand Rapids (MI)-based church's annual meeting. She was given a standing ovation at the conclusion of her speech.

—from the *United Methodist Reporter*, July, 1987

## Women majority at Union Seminary

In 1985-86 women made up 51 per cent of students registered at Union Seminary in New York City. Women also constitute more than one-third of the full-time faculty and half of the senior staff. During the last decade, Union has consciously been increasing the number of Black and women professors and staff.

from "The Woman's Pulpit," Oct.-Dec. 1986 quoted in "Daughters of Sarah," May-June 1987.

## Second women's seminary chair

A second seminary chair in the United States bearing a woman's name has been established by Union Theological Seminary, the first being the Georgia Harkness Chair of Applied Theology at the (United Methodist) Garrett-Evangelical Theological Seminary. Dr. Beverly Wildung Harrison will be the first to fill the Carolyn Williams Beard Chair of Christian Ethics at Union. Dr. Rosemary Radford Ruether occupies the Harkness chair.

—from "The Woman's Pulpit," Oct.-Dec. 1986

## Church women unite against feminization of poverty

A five-year effort aimed at eliminating the pauperization and marginalization of women and children is being launched by Church Women United.

Sylvia Talbot, a member of the African Methodist Episcopal Church and national president of the ecumenical women's group, said goals of the initiative include developing economic literacy, strengthening ties between faith and action, and making an impact on public policy. Training workshops for approximately 200 Church Women United units in 15 states began in June.

—From "Methodists Make News," May 8, 1987

## Ethnic minority women identify concerns

Child care and domestic violence ranked as the top concerns among 65 ethnic minority women attending a consultation in Atlanta last November.

The Asian American, Black, Hispanic and Native American women were gathered by the National Division of the General Board of Global Ministries in response to a General Conference mandate.

The National Division has set aside \$200,000 for annual conferences and local churches which begin new outreach ministries toward justice and empowerment for ethnic minority women.

Each of the ethnic minority groups meeting in Atlanta individually identified concerns, including:

**Asian women:** ministries to immigrant women, multiracial women and the elderly; domestic violence among recent immigrants. The women suggested the church offer "training in stress management, Christian values, child rearing and intergenerational communication."

**Black women:** "strengthening quality of life for elderly women, enabling Black women to have economic independence, concern for the Black family and teenage pregnancy."

**Hispanic women:** undocumented women and children and prison ministry.

**Native American women:** alcoholism, chemical dependence, unemployment and suicide.

—from "UMCom News," Dec. 1, 1986, quoted in "Asian American News," Winter 1987

## Gains for women students, faculty in seminaries

The number of female theology students at the 201 seminaries that are part of the Association of Theological Schools (ATS) rose by 2.2 per cent to a total of 14,900 for 1986, according to the ATS annual statistical summary.

Women now make up 26.4 per cent of the ATS Catholic and Protestant seminaries in the U.S. and Canada. An equally important trend, according to the ATS, is the growth in the number of women serving as full-time faculty in theology schools: the percentage for 1986 was 13.3, up from 12.4 per cent in 1985.

—from "The Christian CENTURY," April 29, 1987

## Anglican church votes for women priests

By the 1990s the Anglican Church should open its doors to women clergy.

In February, 1987, the General Synod of bishops, clergy and laity, voted 317-145 to go ahead with legislation to admit women to the priesthood, after a report by its 44 bishops said the step would not necessarily split the church.

There are dissidents. Bishop of London Graham Leonard, an opponent, said he would not lead a breakaway, but might approach the Roman Catholic and Orthodox churches for some kind of association for Anglican dissidents. The bishops' report suggested safeguards for bishops, clergy and those parishes that refuse to accept women priests — even financial compensation for those who feel they must leave the church.

The church of England claims 70 million members in 27 provinces worldwide. Nine provinces have ordained about 750 women, most of them U.S. Episcopalians.

—from news reports, Feb. 6, 1987, quoted in "Women's Network News," April/May 1987

# Resources

**The Changing Roles of Women and Men.** Report of the Task Force on The Changing Roles of Women and Men in Church and Society, United Church of Canada. Discusses power, sexism, connections between other 'isms, patriarchy. Included with a primer on inclusive language in the church: "Daughters and Sons of God," and a study guide. Available for \$8 from the Office of Christian Development, 85 St. Clair Ave., E., Toronto, ON M4T 1M8.

**Gifts for Leadership: Resources for Women.** Packet published by the United Church of Canada includes leadership information, skill training, forming women's groups, guidelines for United Church Women. Available for \$11 (see above).

**Toward a New Creation: Understanding Concepts of Feminist Theology.** Excellent retreat/small group resource published by Lutheran Church Women explores the need for a feminist theology, what women theologians are saying, the vision of a new creation. Activities include worship resources, a skit, readings, discussion questions, songs, hymns, Bible study, planning helps. Available for \$5 from Lutheran Church Women, 2900 Queen Lane, Phila., PA 19129.

**Language, Thought and Social Justice.** Excellent four-page resource published by The Task Force on Educational Strategies for an Inclusive Church, Division of Education and Ministry, NCC. Includes list of resources, questions and responses, four ways to introduce new language, and a workshop format. Free single copy with a stamped (22 cents) #10 envelope to the NCCC, Room 704, 475 Riverside Dr., New York, NY 10115. Bulk orders \$10/hundred, prepaid, check to DE&M/NCCC.

**A Singing Faith.** Jane Parker Huber's inclusive language lyrics set to familiar tunes, including 32 new hymns and 41 previously published. Author reflects on the process of hymn writing and the occasion and inspiration for many of the hymns. Six indices point toward tunes, scriptural allusions, composers, first lines, topics, alphabetical listing. Westminster Press, 132 pp., \$7.95 paper, \$10.95 spiral.

**Too Close to Home: Domestic and Sexual Violence.** Latest issue (July/August) of Daughters of Sarah, a biblical feminist magazine, looks at wife battering, pastoral sexual abuse, acquaintance rape, from personal and biblical view points. Includes resources, statistics. September/October issue focuses on incest. Single issue: \$3.00, year's subscription \$14.75. Write Daughters of Sarah, PO Box 416790, Chicago, IL 60641.

**Breaking Gender Barriers: Women as Ministers.** By Edward C. Lehman, Jr. Available at a special price of \$18 from Ann DuBois, 475 Riverside Dr., Room 406, New York, NY 10115.

**"Creating a Climate of Acceptance for Women Pastors in the Local Church."** Three Holston Conference clergywomen are working on a study guide in response to the Board of Ordained Ministries and others' concerns. Will include historical and biblical sections with an emphasis on experiences of clergywomen and churches. Forward suggestions to Rhonda Cooper, Brenda F. Carroll, or Pat Devoe, c/o the CCOM, PO Box 1178, Johnson City, TN 37605.

**Partners.** An "occasional" publication of the Northeastern Jurisdictional Association of Clergy Couples for United Methodist clergy couples who are "partners in marriage and ministry." January, 1987, marked the first issue. Write co-editor Judith Coleman, RD #3, Box 784, Milton, PA 17847.

**Collegiality Connection.** Newsletter, in its first year, published by Richard B. Faris and Jeanne Torrence Finley addressing collegiality of women and men in ministry. Write Collegiality Connection, 690 South Mason St., Harrisonburg, VA 22801.

**Men Married to Ministers.** Clergy couple Laura Deming (editor of SPICE, a newsletter for clergy spouses) and Jack Stubbs (pastor of Trinity UMC in Iron Mountain, MI), analyze 258 questionnaires from men in 40 states and 15 denominations. Available from The Alban Institute, publishers, 4125 Nebraska Ave., NW, Washington, DC 20016-0999. Cost: \$7.25 plus \$1.50 postage/handling.



**Posters for Peace.** United Methodist minister Wes Yamaka has designed a collection of silk-screen posters on themes of peace and justice. Quotes from the Bible, social activists, and historical figures express Yamaka's faith. Contact Yamaka at Graphics Plus, 1613½ Potrero Grande Drive, S. San Gabriel, CA 91770. (818) 572-9063.

**Project Equality.** Buyer's Guide. More than 200 pages of nearly 2,000 employers (including 175 reporting for the first time) who are committed to the achievement of equal employment opportunity. Includes listing of minority-owned businesses. Contact this interfaith program for EEO at 1020 East 63rd St., Suite 102, Kansas City, MO 64110. (816) 361-9222.

**Women's Project.** A seven-year-old program that began as the Arkansas Women's Training Project under the fiscal umbrella of the United Methodist Church. Now independent, though still church related, focusing on ending violence in the lives of women and children, as well as discrimination in all its forms, against all women. A multi-cultural, multi-racial, class conscious organization that deserves support. Write the Women's Project, 1601 Dennison, Little Rock, AR 72202. (501) 372-5113.

**Queen Esther.** A beautiful Bible story book by renowned illustrator Tomie dePaola vividly retells the story of Queen Esther, who risked her life for her Jewish people. Paperback edition has pages of cutout figures with backdrop so children can retell and reenact story. Harper and Row, 1987, \$5.95 pb.

**Household of Freedom: Authority in Feminist Theology.** Feminist theologian Letty Russell's newest book is "an invitation to explore ways of including all the people of God in the sharing of authority in a household of freedom." She examines partnership, the power of naming, biblical and church traditions, Christ's power, and the mending of the church. The Westminster Press, 1987.

**Broomstick: By, For and About Women Over Forty.** A network of older women exchanging experience, ideas and strategies for change publish this bi-monthly magazine, soon to celebrate its tenth anniversary. Sample copy \$3.50; yearly subscription \$15. Write Broomstick, 3543 18th St., #3, San Francisco, CA 94110.

**A scholarship awards program for ethnic minorities,** to begin in 1988, has been established by the General Board of Publications. The scholarship, \$5,000 yearly, renewable until graduation, is available to racial ethnic minority persons who are full-time degree candidates in a United Methodist-related college or university with at least a B average who have been active full members in the UMC for at least a year. Students must have a "stated commitment" to lay vocation in the UMC. Write the Human Resources Division, The United Methodist Publishing House, PO Box 801, Nashville, TN 37202.

# Calendar

Sept. 13-16 **National UMC Convocation on Racism.** Invitational convocation mandated by the 1984 General Conference to focus on a mid-decade assessment, new manifestations of racism, and international transformation.

Sept. 17-19 **A Passion for Justice: Sustaining Our Spirits.** Fourth annual women's spirituality conference sponsored by the United Campus Ministry at Ohio University, Athens, OH. With Renita Weems, Elizabeth McAllister, Fanchon Shur. Contact Suzanne Howell, UCM, 18 N. College St., Athens, OH 45701. (614) 593-7301.

Sept. 17-20 **Women in Hebrew Scriptures.** Taught by Phyllis Tribble as part of the Master of Arts Program in Feminist Spirituality offered by the Immaculate Heart College. A small core group and leading feminist scholars from all over the world teach courses in scripture, theology, church history, social and behavior sciences and literature and the arts. Contact the College Center at 10951 W. Pico Blvd., Los Angeles, CA 90064. (217) 470-2293.

Sept. 23-27 **Annual meeting** of the General Commission on the Status and Role of Women. In San Antonio, TX.

Oct 26-30 **What Women Theologians are Saying.** Auburn Theological Seminary continuing education program with Ada Maria Isasi-Diaz, Jane Dempsey Douglass, Beverly Harrison, Carter Heyward, and Nancy Richardson. At Auburn Theological Seminary, 3041 Broadway, New York, NY 10027. (212) 662-4315.

Nov. 6-9 **Native American Women's Consultation: Strengthening Our Circle.** Invitational conference of Native American women active in the United Methodist Church. In Albuquerque, NM. Facilitated by the GCSRW. Funding appropriated by general church agencies and annual conference Ethnic Minority Local Church committee scholarships. To date 27 annual conferences are committed to funding one or more participants.

Nov. 7 **Women's History/Everybody's History.** Training event sponsored by the Anna Howard Shaw Center at Boston University. Resources and skill development to unearth, preserve and proclaim women's heritage. Keynote address by Susan M. Eltscher, new Director of Women's and Ethnic History for the General Commission on Archives and History (GCAH). Supported by the GCAH, the Commissions on the Status and Role of Women, and United Methodist Women. Contact the center, Box

150, 745 Commonwealth Ave., Boston, MA 02215. (617) 353-2075.

Nov. 12-14 **National Convocation on Diaconal Ministry.** First convocation celebrating ten years of diaconal ministry in the UMC. In St. Louis, MO. Contact the Division of Diaconal Ministry, Board of Higher Education and Ministry, 1001 Nineteenth Ave., South, PO Box 871, Nashville, TN 37202-0871. (615) 340-7375.

## Commission Talent Scout

**General Secretary, General Board of Church and Society.** Contact Bishop Leontine Kelly, chair, search committee, c/o GBSCS, 100 Maryland Ave., N.E., Washington, DC 20002. (202) 488-5600.

**Old Testament faculty, St. Paul School of Theology.** Tenure track position requires Ph.D. (or comparable) degree. Also seeking persons with facility in inter-disciplinary, team-teaching methodology; previous teaching experience; commitment to local church. Contact Tex S. Sample, acting academic dean, St. Paul School of Theology, 5123 Truman Road, Kansas City, MO 64127. (816) 483-9600.

**Executive Director, Church Federation of Greater Indianapolis.** Lay or clergy with masters degree or equivalent; proven administrator, ecumenical involvement, fund-raising experience, understanding of group dynamics. Contact Rev. Richard Christopher, c/o Indianapolis West District Office, 3520 E. 96th St., Suite L-1, Indianapolis, IN 46240.

**National Program Coordinator and National Field Coordinator,** Jobs with Peace Campaign. Program coordinator oversees development of programs, research for national campaign. Field coordinator assesses needs of local groups,

arranges assistance. Contact Jill Nelson, Exec. Dir., National Jobs with Peace Campaign, 76 Summer St., Boston, MA 02110. (617) 338-05783.

**Director, Services to Student Associations, YWCA of the USA.** National staff position requires broad knowledge of work of the YWCA. Director is responsible for direction of National Student Movement. Contact Louise R. Fawcett, Dir., Nat'l Personnel Services, 726 Broadway, New York, NY 10003. (212) 614-2700.

**Executive Secretary of Publishing/Associate World Editor.** Staff officer of the Upper Room. Coordinates, administers staff and functions of publishing area. Requires masters degree, over seven years related experience. Contact the Office of Human Resources, 1908 Grand Ave., Nashville, TN 37202. (615) 340-7100.

**Full-time Dean of the Upper Room Chapel/Associate Director of EMMAUS.** Requires advanced knowledge of spiritual formation, ordination in the UMC or authorization to administer the sacraments, master's degree or equivalency, over four years related experience, and extensive travel. Contact Office of Human Resources (see above).



The General Commission on the Status and Role of Women  
in the United Methodist Church