

Advance Edition

• Daily Christian Advocate

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

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Advance Edition **G**

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TO GENERAL CONFERENCE DELEGATES
AND MEMBERS OF THE CHURCH

This is one of several advance editions of The Daily Christian Advocate being sent to delegates in advance of General Conference and is issued by the authority of the Commission on the General Conference.

This and other advance editions combine to make up the Advance Editions Workbook, which brings together the reports of the councils, commissions, boards, and agencies which may require action by the General Conference. By providing the reports in this format, the commission has sought to—

1. achieve a substantial cost saving, and
2. create a useful workbook for General Conference delegates.

Delegates must bring the Advance Editions Workbook to the General Conference.

Additional copies will not be distributed. A limited number of the Advance Editions Workbooks will be available for sale at the DCA booth in Indianapolis where they may be purchased by delegates for \$5.00 each, one-half the regular price.

William M. Beatty

William M. Beatty, Chairperson
Commission on the General Conference

Daily Christian Advocate

Advance Editions Workbook

Containing the reports and legislative proposals of the quadrennial study commissions and general boards and agencies to the 1980 General Conference
of
The United Methodist Church

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BOARD OF CHURCH AND SOCIETY

The General Board of Church and Society has been called into being in order to encourage the application of the gospel of our Lord Jesus Christ by the members of The United Methodist Church to the persons and structures of the communities and world in which they live. This application of the gospel is effectively expressed in the Social Principles of our church and in the resolutions adopted by the General Conference. Underlying this mode of "applied Christianity" is the faith that the gospel impels us to be involved in the society as advocates for truth, justice, and peace.

During this quadrennium the board has endeavored to be faithful to its calling though it has been hindered by the paucity of adequate financial resources. It has experienced frustration because of the pressures caused by the lack of funds and the need to address thoroughly the varied and complex issues assigned to it. Thus, the board has had to choose, through the process of setting program objectives and goals, those issues upon which it would concentrate its energies. Having set the goals and determined the budget, the board leaves it to the staff to determine the strategies and tactics that are designed to achieve those goals. In this manner we have sought to fulfill our purpose of encouraging "Christian lines of action which assist humankind to move toward a world where peace and justice are achieved" (Par. 1202).

The Discipline instructs the board to "conduct a program of research, education, and action on the wide range of issues confronting the church . . . (Par. 1203). "Advocacy" remains the key concept in the understanding of the task of the board, but this activity must be undergirded by extensive primary and secondary research. In order to adopt responsible positions, such developmental work has had to be expanded and strengthened in the face of issues that are increasingly complex.

The board has consistently indicated a high degree of interest in elevating its involvement in the education of our United Methodist constituency. However, the educational task is time-consuming and costly. Hence, with reduced income, it has not been as possible to expand our constituency work as much as we would have wished in this quadrennium. Nevertheless, the board has endeavored to hold research, education, and action in a creative tension of relationship that has provided the boundaries of our function and guided our comprehension of our task.

There are five program units in the structure of the board. These are amply reflected in the format of this report. The three divisions—General Welfare, Human Relations, and World Peace—reflect the heritage sup-

plied by the three predecessor agencies which merged in 1960 to form the present board. These divisions engage in the research and issue development that is at the heart of this agency of advocacy. The many social issues assigned to the board are lodged in these divisions and, in recognition of the importance of this basic structure, each member of the board is assigned to serve on one of the three divisions.

There are two other important segments of our work, namely, education and "futuring." The Offices of Constituency Services and Emerging Social Issues are the other two program units. Board members have been seconded to two office committees from the three divisions. This plan has meant that there have been some board members whose primary concern is either the education of our United Methodist constituency on social issues or the creation of alternative models for the future based upon conceptions of the characteristics of the Kingdom of God and upon projections of trends and new developments in the political, economic, scientific, technological, and social spheres of endeavor. The financial pinch has been felt most acutely in these offices during the quadrennium as both offices have experienced staff reduction. Nevertheless, significant accomplishments are listed under these two units as well as within the three program divisions.

These five units for program are supported by an Administrative Unit which includes a Business Office, Service Department, and the office of the General Secretary. The Business Office functions as a Service Center of the General Council on Finance and Administration for its normal and regular financial tasks. In addition, the board has reassumed custody of all of the board's investment portfolios during the quadrennium. The business office has managed to increase the interest yields on these investments, thus providing much needed funds that prevented further reduction of program and staff. The Business Office is managed by Assistant General Secretary for Finance Harold Stephens. Treasurer for the board in this quadrennium is Martha Styron of Atlanta, Georgia.

An active Service Department, directed by Sam Griffin, reports that sales and distribution during the quadrennium have included 300,000 copies of the "Social Principles of the United Methodist Church," 450,000 copies of General Conference policy statements on specific issues, and 250,000 copies of "Register Citizens' Opinion," which is a directory of congressional personnel and a political action guide updated annually.

The general secretary provides overall administrative leadership and seeks to coordinate work between the units. He has represented the board in both interagency

and ecumenical settings. He has also spent considerable time seeking to interpret the work and style of the board in a variety of events and settings.

One such style of our work continues to be that of a collaborative, collegial, and coalitional model based upon the need to cooperate with many religious and secular entities in work on social issues. These concerns are not only multiple in nature, but are quite interrelated and therefore complex. Response to the Discipline's instructions, the exigencies of the situation, and the small number of program staff dictate that our board develop and administer coalitions (such as the Religious Coalition for Abortion Rights, for which we have been responsible during this quadrennium) and affiliate ourselves with other ongoing coalitions and groups whose aims are consistent with those indicated by the General Conference of our church. In this manner also, the board's small resources are enhanced and work is expanded as more issues can be addressed than would be by our staff working in isolation.

Finding ways to maintain high levels of output has been increased during this quadrennium because, to a higher than usual degree, the board and staff have had to care for internal matters. In addition to the goal-setting process already mentioned, the board has set priorities and designed self-evaluation experiences. Uniform staff job descriptions and staff evaluation procedures have also been established. Personnel policies have been reviewed thoroughly resulting in significant modification. A new Affirmative Action Plan has been adopted by the board with goals for implementation by the end of 1984. Fiscal matters have received much attention, and management of the board's properties has been greatly improved. For the first time since the organizational merger of three predecessor agencies, trustees have had total board responsibilities. This has aided our concern for adequate maintenance and management for both the United Methodist Building in Washington and the Church Center for the United Nations in New York City. Attention given to fiscal management has included careful consideration of all the sources of income for the General Board of Church and Society. These are:

1. World Service—3.6 percent of the total allocations from World Service (if there were 100 percent receipts, this would mean a maximum of \$840,000).
2. United Methodist Building Endowment Fund—income from the endowment and rental property at 100 Maryland Avenue, N.E., Washington, D.C. Use is restricted to programs of the current Division of General Welfare.
3. Wedding Fees—income derived from a ministry service at the chapel of the Church Center for the United Nations.
4. *engage/social action*—magazine subscriptions and sales.
5. Literature Sales—income received from sales of resource materials stocked in the Service Department.

We are proud of these internal accomplishments that have proceeded apace with our outreach ministries and which have served to strengthen those ministries for the future.

Prospects for the future are encouraging. We envision a new structure and an altered style designed to facilitate flexibility and accountability, provide greater constituency service and better utilize scant resources more efficiently. There is little question but that The United Methodist Church needs a strong, effective social witness. This is an integral part of our heritage. Countless thousands have been attracted to our denomination because they have desired to affiliate with an active church that is willing to interact with the society in which it resides. Consequently, one of the assets of our church is its social activism. This is appreciated by most of our members even on those occasions in which they have differed with a particular stand taken by the General Board of Church and Society. Through the years we have firmly established ourselves as being a part of the ongoing struggles of humankind rather than remaining apart from the political, economic, and social problems facing persons and peoples. This is an essential ingredient in our identity as a Church. For this we can be pleased.

The mission given to the Church by Jesus in the Gospels leaves no doubt as to what should occupy our central focus. When Jesus indicates that the weightier matters of the law, namely, justice, mercy, and faithfulness, are not to be neglected in favor of the tithing of herbs and spices (Matthew 23:23), he is giving clear direction to us in our setting of priorities. His words not only echo those of the prophet Micah (6:8) but they place him firmly in the prophetic tradition and he seemed to relish this. The Old Testament prophets denounced injustice and encouraged social and civic righteousness; they confronted the power structures, even kings and princes, while demanding systemic change; they championed the cause of the poor and the oppressed and demonstrated against those in power; they placed moral and social duties above mere adherence to religious observances; and claimed that God would not honor our worship celebration until we honored our neighbor, especially those who are the outcasts and the disadvantaged. And Jesus stands squarely in this tradition and instructs his Church to do likewise.

To the extent that The United Methodist Church has been willing to be faithful and obedient in seeking to serve others, we can claim to be the Church of Jesus Christ in the world today. It is in this way that we most give evidence of serving God. The test that Jesus applies, the fruit that we are to bear, seems to indicate that a healthy concern for social justice is essential and not just an optional activity. We are most like our Lord when our righteousness exceeds that of the Scribes and Pharisees.

The Board of Church and Society has sought to give leadership to our church by calling attention to the weightier matters of our faith. There must be attention given to institutional maintenance and internal organization (as we have discovered afresh during this quadrennium), the tithing of mint and dill, etc. But these necessary matters must never cause us to neglect the more important concern for social justice, compassion, and loyalty to the goals of the kingdom of God.

DIVISION OF GENERAL WELFARE

The Division of General Welfare conducts a program of "research, education, and action" (Par. 1217) about issues which relate to the social dimensions of the gospel's call to see that the hungry have food, the homeless have housing, the naked have clothing, and those who are sick or in prison have care (cf. Matthew 25:31-46).

The division, with Barbara Lavery of Baltimore, Maryland; as chair and Grover Bagby as associate general secretary, is organized into three departments: Drug and Alcohol Concerns, directed by Dolores Finger Wright; Law, Justice and Community Relations, directed by John P. Adams; and Social Welfare and Social Health, directed by Grover C. Bagby. Under each of these departments relevant issues are clustered for work. Each department responds to requests for information from the various conferences, districts, and local churches. Services in the form of participation in conferences, seminars, workshops, and consultations are rendered as time permits. The staff members carry heavy travel schedules. Staff members monitor, so far as time permits, relevant committees of the Congress and agencies of government appropriate to their issues of concern. A brief listing of additional departmental activities follows.

Drug and Alcohol Concerns. The department prepares and circulates monthly a DAC Bulletin which provides short informational notes on current developments and research in the field of drug and alcohol concerns. A survey of alcohol policies in effect on United Methodist college and university campuses was completed, and a report prepared summarizing the findings. Several seminars were held devoted to the development of family-based education/prevention programs on substance abuse.

Articles and leaflets were developed during the quadrennium on the following subjects:

- Women and Addiction
- Substance Abuse and Men
- Coping or Copping Out? Is the Church Responding to Minority Substance Abusers? (1977 theme, Drug and Alcohol Concerns Sunday)
- A Caring Network for the Elderly (1978 theme, Drug and Alcohol Concerns Sunday)
- A Dilemma for the Aging
- Alcohol and the Human Body
- Drug/Alcohol Abuse: Prevention Rather Than Cure
- Abstinence: A Viable Choice (1979 theme, Drug and Alcohol Concerns Sunday)

A major monograph, entitled "Substance Abuse: A Focus on Minorities," was produced and published with a grant from Ethnic Minority Local Church Missional Priority funding. A theological-ethical study related to these issues has been prepared.

During the quadrennium, Dolores Wright received special recognition by receiving an appointment to the Minority Advisory Committee to the Alcohol, Drug Abuse and Mental Health Administration of the Department of Health, Education and Welfare.

Law, Justice and Community Relations. This department continued the Police-Community Relations Project, supporting work in 10 cities across the nation from funds representing 3.5 percent of the UMC Human Relations Day Offering. The department has played a leading role in focusing national religious attention on the issue of police use of deadly force. A workbook on these issues has been prepared and a two-day workshop on Police Force and Citizen Rights was held for United Methodist ethnic minority church leaders to gather documentation and test actions.

The department provided leadership to religious community opposition to capital punishment. A network alert system has been activated and vigils have been conducted at sites of such executions. Resource materials have been published on the issues.

John Adams has continued to provide staff services in conflict resolution, and contributed to an *e/sa* Forum on the subject. He authored a book detailing his work in this area entitled *At the Heart of the Whirlwind*. The department has continued to provide support and counsel to the families of students killed or wounded at Kent State University in 1970. This counsel was important to the negotiating of an out-of-court settlement in 1979 of the civil suit brought by the families against the State of Ohio. Along with a broad range of work on issues of penal reform, grand jury reform, criminal code revision, and other issues of law and justice, the department has maintained a clearinghouse for The United Methodist Church on gambling issues.

Social Welfare and Social Health. The department has prepared each year a series of reports and analyses on the major national health insurance and welfare reform proposals coming before Congress. In addition, selected outside analyses have been chosen on these issues. These materials are circulated in regular mailings to conference and district church and society leaders. The department assists also in the preparation of health and welfare materials distributed nationally through the interfaith IMPACT legislative network.

Current research compilations include those on the health status and experience of the various major ethnic and racial minority groups in the U.S. Three special consultations for United Methodists focused on health care needs of American Indians, Hispanics in the U.S. and Puerto Rico, and Black Americans. In addition, special presentations of the health needs of women, children, and families have been made by the director.

The department supports the work of the Religious Coalition for Abortion Rights, which is a special project of the board in which other denominational representatives cooperate through an advisory committee. The department also secured participation of 18 annual conferences in the interreligious Child and Family Justice Pilot Project of the National Council of Churches. This project is developing community action plans based on assessment of needs and identifying actions leading to advocacy programs aimed at meeting the needs of children and their families.

There has been frequent consultation by this department about public policy considerations of health and

welfare issues with several other agencies in the denomination which have shared the concern for health and welfare matters.

DIVISION OF HUMAN RELATIONS

Responsibilities of the Division of Human Relations are to conduct programs of research, education, and action centering on social concerns issues affecting group relationships in our society—economic, political, and social-cultural relationships. Questions of political participation by individuals and groups in society; church-state relationships; economic structures and systems affecting energy, agriculture, ecology and the whole fabric of society; continuing efforts for racial justice; and support for women's concerns and rights affect the life and work of this division, according to the Discipline (Par. 1218).

The work of the Division of Human Relations during the current quadrennium has emphasized the development of resources and closer relationships to the needs of local churches in social concerns through district and annual conference connections. Staff work has ranged from focusing on issues in public policy concerns to implementing processes in annual conferences for study and action related to identified conference needs and for the development of local strategy planning by local church members.

The division has been chaired by Lavon Wilson of Springfield, Illinois. Staff leadership has included Earnest A. Smith, associate general secretary who retired in 1978; Thomas Fassett, associate general secretary as of 1979; Luther Tyson, director of the Department of Economic Life; J. Elliot Corbett, director of the Department of Church-Government Relations; and Manuel Espartero, director of the newly formed Department for Ethnic Minority Local Church Priority as of 1980.

Priority attention has been given by this agency to the Missional Priorities on Hunger and on the Ethnic Minority Local Church during this quadrennium. Much of the program work related to these priorities has been coordinated and/or implemented through this division's work. The following description will help to detail the work of the division in more precise terms during the current quadrennium.

Ethnic Minority Local Church Missional Priority. The Missional Priority on strengthening the Ethnic Minority Local Church (EMLC) is directed in this agency to the needs and concerns of ethnic minority persons and local churches for outreach ministry in support of social justice. Staff direction and special funds have been used for events and programs as listed below.

- Two national inter-ethnic seminars on domestic issues in Washington, D. C.
- Seminar on substance abuse for clergy and lay persons in the Washington metropolitan area (with Department of Drug and Alcohol Concerns).
- EMLC Leadership Seminar on National and International Affairs (with United Methodist Seminar Program).

- EMLC youth and young adult internship program in D.C. during the summers of 1978, 1979, and 1980.
- National inter-ethnic women's convocation on public policy issues in D.C.
- Resourcing the four ethnic minority caucuses in the Church.
- Participation in the EMLC Inter-Agency Coordinating Committee and its subcommittees.
- Inter-Ethnic Workshop on the use of police force and citizen rights (with Department of Law, Justice and Community Relations).
- National Inter-Ethnic Consultation on Public Policy Issues for United Methodist Seminary and Potential Seminary Students.
- Assistance in implementation of other programs and projects:
 - Three health care policy consultations with Hispanic Americans, Native Americans and Black Americans in the UMC.
 - Production of *engage/social action* forums on Asian American and Hispanic American United Methodists.
 - Production of a booklet on substance abuse and minorities.
- Processing of innumerable EMLC requests coming to the board for action and response.
- Providing staff support and office coordination for the board EMLC Task Force.

Hunger Missional Priority. The Hunger Missional Priority in this agency has focused on the relationship of causes of hunger to public policy decisions. Toward this effort, the following resources and events have been developed.

- Production of special issues of *engage/social action* forums on world and domestic hunger, one of which was published in Spanish.
 - Analysis and monitoring of hunger-related legislation in three sessions of the Congress through cooperation with the Interreligious Task Force on U.S. Food Policy.
 - Expansion of the IMPACT Network for communicating national legislation on food policy.
 - Working with the annual conferences in development of statewide hunger legislation.
 - Development of a Washington Intern Program on hunger concerns.
 - Production of filmstrip entitled "Impact On Public Policy."
 - Participation in the Inter-agency Committee on the World Hunger Missional Priority and staff support for the Board's Task Force on the Hunger Priority.
- Both of these missional priorities required extraordinary time and effort in examining EMLC and Hunger proposals, establishing priorities among the proposals, making funding decisions, reviewing performance, and supervising the overall work of the board in the public policy area of EMLC and Hunger concerns.

Issue Development in the Division. Substantive work has been conducted in issue areas mandated by the General Conference of the Church as well as other

important projects called for by the board. For example, in the area of employment issues, labor-management relations questions in the textile industry have been addressed, especially as seen in the J. P. Stevens boycott. Furthermore, the board has continued to support efforts of farm workers to organize and bargain collectively. Congressional testimony supporting full employment has been given, particularly around consideration of the Humphrey-Hawkins Full Employment Bill.

Public policy positions have been monitored concerning a range of environmental stewardship matters and on agricultural and rural life issues. The rising debate about farm prices and marketing structures in these years has caught the attention of many church members and annual conferences as well as the general board.

The Interfaith Coalition on Energy was formed by this agency during the quadrennium and has focused on energy conservation efforts and alternative energy sources. Staff continue work for gun control through cooperation in the National Coalition to Ban Handguns. Full representation in the Congress for the District of Columbia has been a major effort which has been concentrated in the support for ratification of the current Constitutional amendment.

There has been interracial cooperation in projects relating to the judicial process and areas of conflict resolution or management and mediation processes. Heightened attention has been given this quadrennium in particular to Native American Indian concerns. Survival of native people of North America, both for members of the Church and for traditional non-Christian people, is an urgent matter. This includes Native Hawaiians, Alaskans, and mainland Native peoples.

The securing of human rights among all U.S. minority peoples, as well as among recent immigrants both documented and not documented, receives serious attention in this division.

Research and Resources. In the above efforts there has been continuing effort to be involved in research around topics such as: The United Methodist Church and its historical involvements in social concerns, as well as projecting those involvements into the third century of the Church and the nation's experience; technology related to a possible coal reactor; applicability of antitrust laws to U.S. multinational corporations' business outside the U.S.; use of Indian land by U.S. churches; affirmative action—reverse discrimination, and other areas.

Staff have worked both ecumenically and with interreligious groups to expand information and perspectives and to accomplish work on legislative issues and action responses with church constituency.

The division's staff have resourced several regional, national, and conference workshops and seminars on specific issues. Models for education and action have been encouraged and supported, including considerable telephone work and correspondence as well as field visits to develop legislative action networks. Written and audio-visual materials have also been prepared and supported, both at the general board level and with various annual conferences.

DIVISION OF WORLD PEACE

The Division of World Peace is charged by the Discipline to engage in research, education, and action on a wide range of "Christian social concerns: United States foreign policy; United Nations and related international organizations; disarmament and nuclear weapon control; space; development and liberation; food; tariffs and trade; world population; immigration and naturalization; military policy and conscription legislation; conscientious objection and military service" (Par. 1219).

The Division of World Peace has been chaired by Richard Truitt of Wisconsin. Its staff includes Herman Will as associate general secretary, Robert McClean as director of the United Nations/International Affairs Department, and Jessma Blockwick as director of the Population Department.

Disarmament and Nuclear Weapon Control. More effort has been expended in this area than any other single one. This has included a major effort in support of the ratification of the SALT II treaty (with excellent leadership from the Council of Bishops), the urging of a complete nuclear test ban treaty and the monitoring of U.S. policy related to non-proliferation of nuclear weapons to other nations. Staff participated in dialogue on these issues with leaders of the Protestant churches of East Germany, both in the German Democratic Republic and in the U.S. They have related actively to the Religious Committee on SALT and Americans for SALT. The 1978 World Order Sunday theme was Disarmament.

U.S. Foreign Policy. Several important issues deserve mention. The ratification of the Panama Canal Treaties, in which United Methodist opinions played a significant role, represents a major step in improving U.S. relations in the Americas. The normalization of relations with the Peoples' Republic of China after 30 years of nonrecognition is a development to which long-term study and educational programs in United Methodism made a substantial contribution. U.S. relations with Cuba have improved generally despite occasional setbacks, and our church-to-church contacts and educational efforts have assisted in this. The Middle East continues to be a grave danger to world peace; the denomination's policy of supporting negotiations including all the parties still appears to be a crucial factor to any peace settlement. Division staff and members have assisted in the churchwide study on this area. In the Zimbabwe conflict the board has supported the kind of inclusive negotiations required to bring an end to hostilities there. Contacts with the State Department and members of Congress have furthered this policy.

Military Policy and Spending. Despite the strong position of nearly all denominations favoring reductions in military spending and the use of resources to meet human needs, U.S. arms expenditures continue to rise due to both the national and the international political climate. Efforts to achieve reductions in U.S. arms sales to other countries have had very limited success. (Iran's cancellation of several billions was a result of the change in government in Iran.)

Human Rights. Board members and staff have worked on human rights issues through the churchwide study, cooperation with various coalitions, and representations to officials in the U.S. executive and legislative branches and also those of other governments. Some good change has been achieved, but a great deal remains to be done, especially in seeking ratification by the U.S. of the International Covenants on Human Rights and the related conventions prepared by the United Nations. The 1977 World Order Sunday resources focused on Human Rights.

Conscientious Objection and Conscription. Ecumenical efforts on these issues are channeled largely through the 40-year-old National Interreligious Service Board for Conscientious Objectors. Proposals in the Congress for renewed draft registration have been opposed successfully. National Youth Service studies have been monitored, and occasional C.O.'s in the armed forces have been assisted.

Peace Research and Education. The division joined with the Board of Discipleship in a Consultation on Peace Education with representation from a large number of annual conferences. Reports of local and conference programs contributed valuable ideas and the consultation developed some significant proposed models for peace education efforts in the churches. This effort is a direct outgrowth of the previous quadrennium's work in the Church's Call to Peace and the Self-Development of Peoples.

United Nations/International Affairs. The Division of World Peace (with the Women's Division of the Board of Global Ministries) maintains the United Methodist Office for the United Nations in New York City. That office enables the division to fulfill its responsibility as assigned by the General Conference to conduct "a program of research, education and action" in areas which include "United Nations and related international organizations: disarmament and nuclear weapons control; space; development and liberation; food; tariffs and trade; world population" (Par. 1219).

The need for evangelism, for telling the good news of the gospel, is not new. Proof of sin and the evidence of the need for salvation are a constant reality. The task of the Church in the international arena is to place that awareness alongside new situations where sin prevents peace, justice, and compassion from happening. The constantly changing world in which we live is one of those areas. Therefore, in order to spread the reality of salvation, commitment to Christian understanding of world issues is every bit as necessary today as in previous decades.

Today, when many other denominations are seeing the need to reestablish work in the international community, The United Methodist Church can rejoice in a program which has maintained without interruption a significant presence at the United Nations. Through that office, through articles, letters, speeches, and seminars, the division keeps current information before the Church on international issues of peace and justice. The staff person

is an official observer at the United Nations and works both ecumenically and with secular non-governmental organizations to fulfill General Conference mandates. Relationships with other nations' missions to the UN and the press are essential. These responsibilities are important on a continuing basis, but especially during such events as the Special Session on Disarmament of the UN General Assembly, or in educational work on issues of the New International Economic Order and the New International Information Order. The 1979 World Order Sunday resources drew attention to the long-term Law of the Sea efforts of the UN.

The department has worked closely with the Curriculum Resources Committee in order to insure that the educational materials of our denomination prepare our children, youth, and adults for responsible Christian citizenship in world affairs.

The staff and department committee has examined the roles of transnational corporations in order to support ways in which their excesses can be curbed and their functions performed in accordance with policies which reflect concern for justice and freedom for peoples affected by their operations.

The task is complex. Trust of the constituency must be built which aids in understanding when interpretations of church sources and secular structures differ. During the past quadrennium funds from the Hunger priority have provided the ability for vastly increased constituency involvement in issues affecting food and development. This involvement strengthens the voice of the Church, changes persons, and gives meaning to the announcement of good news to the poor. Simply put, that is the task before the United Methodist Office for the United Nations and the Division of World Peace.

Population Department. In the first year of the quadrennium the board members assigned to the Department of Population held a retreat to consider a range of issues with which the department could be involved. Out of the discussions five priorities were chosen for the quadrennium: (1) to safeguard the legal option of abortion; (2) to seek improved development assistance legislation with increased funding; (3) to work to improve the status of women, including achieving ratification of the Equal Rights Amendment (ERA); (4) to encourage interest in and development of a United States population policy; (5) to support adequately funded family-planning and population research legislation.

Much of the work on issues has been done through ecumenical and coalitional channels. The department had a large role in establishment of the Religious Committee for the ERA and continues to help supervise work of the Religious Coalition for Abortion Rights.

The department has testified before Congress a number of times; letters have gone to senators and representatives setting forth positions of The United Methodist Church; staff, directors, and interested church people have called on legislators. The department has participated in press conferences and other organized public efforts to draw attention to the board's positions.

Department staff have led workshops and provided resources on its issues. It sponsored a national ecumenical

seminar on population policies in Washington. Through the Missional Priority on Hunger special workshops and materials focusing on the interrelationships between hunger, population growth, and the status of women have been prepared.

The department prepares two regular publications: the *Population Alert* sends timely information regarding legislative activity to interested church persons. Going to designated ERA contacts across the Church, *ERA DATELINE* is a joint publication of the Board of Church and Society and the Women's Division. The department makes available many reprints and packets on issues and prepares articles for church publications. On sabbatical the department director wrote a book on population issues, *You, Me and a Few Billion More*, and did a chapter on population growth for the book *Beyond Survival: Bread and Justice in a Hungry World*. The department produced and made available to annual conferences a film on hunger and population growth and a poster on the ERA and family life.

The department director traveled with a birth-planning tour of China, which looked at the intensive population program developed by the Peoples' Republic and reported on it in numerous articles and workshops. Staff also worked on inclusion of the concerns of women in the United Nations' World Conference on Agrarian Reform and Rural Development (1979). Programming and resources will seek to involve the church constituency in the issues and activities of the mid-point year of the Decade for Women (1980).

EMERGING SOCIAL ISSUES

Decisions made at the 1978 annual meeting to balance the board's budget in 1979 caused considerable change for the Office of Emerging Social Issues. Several reasons can be given for the vote which cut \$50,000 from the projected 1979 office budget of \$54,796. The dominant reason is probably the continuing lack of clarity among board and staff members about the direction of the unit. Is it a long-range planning unit? A research and survey unit about alternative futures facing church and society? A place for identifying emergent issues which could or should claim priority attention in the board? The budgetary restraints faced by this office (and the previous quadrennium's division) both caused and exacerbated these uncertainties about purpose and function. Such a budget cut forced the board to drop two full-time staff positions. Thomas Fassett, associate general secretary for this office, was elected at the 1978 annual meeting as associate general secretary to head the Division of Human Relations. In November the administrative secretary for this office, Mrs. Hyacinth Gardner, transferred to the Division of World Peace, where she is now administrative secretary.

The Emerging Social Issues Committee is chaired by Christine Modisher of Nashville, Tennessee.

It was clear that initiative for any work done in the name of Emerging Social Issues in this quadrennium would now need to be done by board members in that committee. A subcommittee was named by the ESI

committee to meet in January, 1979, to formulate plans as best as possible. Four tentative goals were outlined by this subcommittee:

- 1) Developing a list of resources about emerging social issues that could be made available to board members and staff.
- 2) Designing a tool for use by division and committees to analyze long-term implications of their current work and to help with long-range planning.
- 3) Enabling the board and others to evaluate General Conference proposals from a long-range perspective.
- 4) Providing a new model for active participation by committee members in the work of the board.

The Emerging Social Issues Committee members divided themselves into three task forces: a Resource Task Force, a Long-Range Planning Task Force, and a General Conference Task Force. Preparation is being made for addressing these matters during the remainder of the quadrennium.

The February, 1979 executive committee meeting did approve the designation of Carolyn McIntyre as an associate general secretary responsible for Emerging Social Issues for providing facilitation of minutes and correspondence, for liaison with ESI committee, and for budget advocacy of futuring concerns.

Much of the issue-related work developing through Thom Fassett while ESI staff person is being continued by him in his new work in the Division of Human Relations. This includes Native American policy, the nature and purpose of Christian lifestyles in a consumer society, natural resources, and energy.

During the quadrennium it has become quite clear that whatever is done in the name of "emerging social issues" in this board must be done across the agency by staff members and board members. It may seem to be a luxury item which in the fact of budgetary restraints must be cut. But on the other hand, it must become an intrinsic part of each aspect of the board's life or we lose sight of hope and purpose and challenge of the gospel in today's programs. This is recognized in all of the discussions about possible restructuring of this agency in the next quadrennium. Concrete and specific steps must be taken to effect the work of emerging social issues as "everyone's work."

CONSTITUENCY SERVICES

This quadrennium has been a period of considerable effort by board members, staff, and church constituency directed toward more effective and extensive communications efforts and leadership development opportunities with United Methodists concerned with social action, witness, education, and service. Chairperson for this committee during the first two years of the quadrennium was James Iwig of Goodland, Kansas, and for the last two years is Barbara Wilcox of Lakeland, Florida. Difficult budget cuts resulting in staff reductions in 1978 in this office have brought about considerable change in elected staff leadership. The associate general secretary position has been held by Warren Ebinger, Lee Ranck, and

Carolyn McIntyre. Editor of Resources has been Allan Brockway, and now is Lee Ranck. (The post of associate editor of resources has been eliminated.)

Seminars on National and International Affairs. In cooperation with the Women's Division of the Board of Global Ministries, the Joint Seminar Program on National and International Affairs has served over 3,000 persons annually since its creation in 1974. About 65 percent of these seminar participants are high school United Methodist youth; the remainder are college or seminary student and adults. Groups come from over 20 annual conferences. (Some groups have historical involvement in predecessor seminar programs in either New York or Washington, D.C., for 15 or 20 years.) This program of outreach to the general church is an important investment in human lives. It is frequently given credit by participants for opening up lives and minds to new visions and opportunities for solidarity with struggles for peace and justice at home and around the world. Study topics selected by the seminar groups include such diverse issues as human rights, racism in southern Africa and in the U.S., hunger and poverty, the Middle East, Panama Canal, criminal justice, energy, and Latin America. Seminar participants come face-to-face with issues of social and economic justice, with questions about the causes of poverty and denial of human rights and wrestle with the meaning of self-development of peoples in food and agricultural policy.

The Seminar Program is accountable to a joint committee of five board members from each sponsoring agency. The committee has completed an extensive Evaluation Report on the program which affirmed the strengths of this two-agency-sponsored program of education. Recommendations for continuing work are being enacted.

Action by the general board at its 1978 annual meeting cut the Seminar Program budget request for 1979 by \$18,000. This meant the loss of two seminar designer positions, one each in the New York and the Washington offices. Four designer positions are located at the Church Center for the UN in New York, and two designer positions are now located at the United Methodist Building in Washington.

Administration of this two-agency sponsored, two-city program is shared between the sponsoring agencies. Overall administration rests with the associate general secretary of the Constituency Services Office in the Board of Church and Society and includes budget and personnel development and program interpretation. The treasury functions are carried by the Women's Division of the Board of Global Ministries. The two agencies share equally in contributing to the budget of this joint program.

Communications/Publications. The board has affirmed its support of and interest in the publication of *engage/social action (elsa)* as its monthly magazine for addressing social concerns in The United Methodist Church. The center section of each issue is a Forum focusing on a specific set of issues. In the past year such issues have been: Disarmament, the Family Farm, Police Use of Deadly Force, Our Children—Our Future (on

International Year of the Child), Social Action—The Very Crux of Faith (local church involvement), the Golden People (Asian Americans in The United Methodist Church), Repression and the Right to Privacy, the Tax Pinch, and Biblical-Theological Bases for Social Action. These forums provide most of the study and resource material available on issues from this board for use in local churches, district and conference workshops and meetings.

Promotion efforts for magazine subscriptions have been effective to some degree. The board recognizes that the magazine's function as an important expression of program for education and action is obvious and necessary. The magazine tells of the Word in action.

In 1979 the publications staff was responsible for production of a unified Resources Catalog for the general board's written and audiovisual materials. (Previous listings had been on a division-by-division basis.)

Monthly columns on social concerns in *The Interpreter* magazine, as well as general articles for that magazine, are prepared by the staff with each unit of the board. Staff in the publications unit also work with each unit of the board on producing a wide variety of leaflets, newsletters, study documents and audiovisual resources.

Considerable coordination of this board's work in communications and publications is done through the Advisory Committee of United Methodist Communications and other interagency groups.

Leadership Education. For the first time in at least two decades the General Board of Church and Society committed itself to and sought the funding for a series of regional leadership development events. These events have been cast as follow-up to the National Conference on Century III—what do we do after the Bicentennial—held in March 1977. These regional events have been learning processes for all involved: how the general board develops such events with regionally based planning committees; identifying issues in the region where the Church's ministry needs to be known; identifying theological and biblical sources for understanding that ministry; and enabling conferences and district and local chairpersons for social concerns to be in direct communication with each other about mutual concerns and action. Thus far, the regional events have been held in the Southeastern Jurisdiction (Summer, 1978), South Central Jurisdiction (two in March, 1979), and the Western Jurisdiction (one in November, 1979, and one in January, 1980). An event will be held in the North Central Jurisdiction in Fall, 1980; and one is also anticipated in the Northeastern Jurisdiction.

Another first in this quadrennium has been the direct linkage of the board's staff, who carry issue job assignments to the general support of several conferences' boards of church and society. This regional deployment plan has been an experiment for both the board and the annual conferences. Evaluation at the end of this quadrennium will help the board determine the most useful and supportive connective relationships.

The office is responsible for a monthly mailing on issues and resources called "WORD from Washington." It journeys each month to approximately 1600 leadership persons at the conference and district level who carry responsibility for social concerns.

With leadership from this office, a workshop process was funded by the World Hunger Missional Priority for developing awareness and action on root causes of hunger of Native persons in Alaska. This meant focusing on policy and practices related to protection of subsistence ways of life. Alaska United Methodists organized the workshop and are involved in follow-up of the "Point of Contact" workshop. Three staff in this board have been involved with much learning and support work to the Alaska Missionary Conference for their leadership development in social issues.

Much staff and board member involvement from all units of the board has been related to general church interpretation programs, such as Operation Understanding, and in the preparation of resource materials such as the Local Church Guidelines on Social Concerns. There have been numerous briefings about the board and its work with visiting groups and individuals. Scheduling use of the conference rooms at the United Methodist Building is a never-ceasing activity of the office. There also has

been liaison with the advisory committee for the National Capital Semester for Seminarians at Wesley Theological Seminary. These involvements broaden perspective and deepen both the commitment of and the challenge given to this agency for research, education, and action.

CONCLUSION

We are grateful for the opportunity to serve our church and God's kingdom. The tasks we have been given have been accepted with alacrity. The challenges of the 1980s will be to translate new-found faith into effective action that will serve to transform and renovate this world into a place where Jesus the Christ will be received with joy and his ways adopted by common consent.

JOSEPH H. YEAKEL, *President*

GEORGE H. OUTEN, *General Secretary*

NOTES

BOARD OF DISCIPLESHIP

The Board of Discipleship exists, within the expression of the total mission of the Church outlined in the objectives of mission (Par. 801), for the primary purpose of assisting Annual Conferences, districts, and local churches in their efforts to win persons to Jesus Christ as his disciples and to help these persons to grow in their understanding of God that they may respond in faith and love, to the end that they may know who they are and what their human situation means, increasingly identifying themselves as children of God and members of the Christian community, live in the Spirit of God in every relationship, fulfil their common discipleship in the world and abide in the Christian hope.

—1976 Book of Discipline of The United Methodist Church, Par. 1301

It would be difficult to imagine a more awesome responsibility than that which The United Methodist Church has assigned to the Board of Discipleship.

When the board was created in 1972, it was designed "to focus the energies of the general church upon the needs of the local church" (1972 DCA, p. 184). In short, the Board of Discipleship is the only general agency whose primary mission is to support the work of the local church. This means that much of the future direction and hope of the denomination rests upon the quality of leadership that this board is able to provide.

The question is, how has the board responded to this challenge? And second, what kind of leadership will it be able to provide in the future?

We are pleased to report that the elected members of the board have responded with enthusiasm to their tremendous responsibility. They have consistently provided strong and effective leadership in setting the direction and program for the staff to follow. They have engaged in careful design and planning, using the most advanced techniques and best expertise available. They have given countless hours of valuable time, often at great personal sacrifice, to the task of charting the course for the future of discipleship in The United Methodist Church.

Staff have worked diligently to implement the program policy decisions of the board. A highly committed and competent staff attempts to reach as many conferences, districts, and local churches as possible with guidance, training, and resources that will upgrade the work the church is trying to do. And they do this in a very responsive and responsible manner that has earned high marks across the denomination.

This report will emphasize the four major dimensions of our mandate:

1. Winning persons to Jesus Christ as his disciples,
2. Helping persons grow in their understanding of God,
3. Identifying membership with discipleship to Jesus Christ,
4. Leading and assisting local churches in becoming communities of growing Christians.

Within these pages, you will find brief and concise reports on how the board has used the resources of the Church in implementing the various programmatic thrusts of discipleship ministries assigned to it for coordination, development, and implementation throughout the connectional system.

I. WINNING PERSONS TO JESUS CHRIST AS HIS DISCIPLES

One of the "vital signs" of The United Methodist Church's health is its membership trend. Dean M. Kelley contends that "membership statistics" are but one index of a church's "social strength," an index "which has some direct and discernible relation to its existence and success. That is, organizations are made up of members. Whatever its optimum size, an organization that is losing this essential substance is in a distinctly different state from one that is gaining."

The recent trend of this index for United Methodists is significant. The current quadrennium has witnessed a steady decline in the percentage of net membership loss. If we continue our efforts, it is quite possible for The United Methodist Church to "bottom out" around 1980 or 1981 and to become a growing movement again by the mid-1980s. If this happens, it will be one of the major achievements of the next quadrennium.

Evangelism

In 1976 the General Conference affirmed the Comprehensive Plan for Evangelism as a priority for 1977-80. The Board of Discipleship then took on this welcomed task of interpreting the Comprehensive Plan across the Church.

By August of 1977, the Comprehensive Plan had been widely circulated and understood across the denomination where it met with a good response.

"Finding the Way Forward," United Methodism's first evangelism film in more than 20 years was released in June, 1979. The film was shot on location in a dozen congregations representing the spectrum of United

Methodist churches, both large and small, rural and urban. Caucasian and ethnic minority. "Finding the Way Forward" dramatizes the evangelistic possibilities available to virtually all congregations, and it introduces basic principles that can inform new church outreach and growth.

Accompanying the film is a companion book by the same title in which the principles will be more thoroughly delineated.

Perhaps the most progress in fulfillment of the evangelism priority was signaled in the seven National Schools of Evangelism held in 1979. These week-long schools were attended by 1,258 persons, lay and clergy. The schools revealed a widespread and serious interest in practical evangelism studies, together with a willingness by church leaders to read many books and work hard in preparation for a new era of outreach.

More than 100 graduates of these schools were certified as trainer-consultants in October, 1979, and it is anticipated that several hundred others will eventually be certified and available to congregations across the denomination.

Several new resources have been published in connection with the Comprehensive Plan. Included among these are the following: *Local Church Planning Guide*, by Harold Bales; *Making it Work*, by Ron Crandall; *The Contagious Congregation*, by George Hunter; and *Young Disciples: Becoming and Winning*, by Ron Crandall. Evidence of the usefulness of these resources is reflected in the fact that three-fifths of all monthly sales by Discipleship Resources are evangelistic materials.

As further evidence of the Church's demand for evangelistic programs and services, 605 Lay Witness Missions were held in 1978, bringing the total to more than 1,800 for the first three years of the quadrennium. New Life Missions and Key Events have averaged more than 210 per year; New World Missions averaged 79 per year—using missionaries from 21 different countries; nearly 3,000 names and addresses per year are referred by "Moving Methodists," and 4,282 members and preparatory members are on the military roll.

An impressive number of annual conferences are appointing full-time evangelism staff people, launching new plans, starting new congregations, celebrating new net growth, and in many ways demonstrating their deeper commitment to the Great Commission involvement.

Future needs. Although there is much that is encouraging, the membership turnaround is not yet assured. A number of particular needs of the future are increasingly apparent if United Methodism is once again to experience growth and vitality.

1. Congregations will have to be held regularly accountable for their stewardship of the gospel.

2. Districts and conferences will need help in more sophisticated planning for evangelism programming.

3. More than 400 new congregations per year will be needed to reach populations presently beyond our reach.

4. United Methodist outreach to ethnic minorities needs very great amplification.

5. The United Methodist Church needs a renaissance in outreach ministries to children, youth, single young adults, and young couples.

6. Local church and connectional leaders need widespread and intensive teaching in the best evangelism theories, models, and strategies for United Methodism.

7. Our denomination could well use a practical periodical publication on evangelism ministries for continuing visibility and idea sharing.

8. By the year 2000, the U.S. population will be 90 percent urban, a fact which means that The United Methodist Church desperately needs to develop an urban strategy.

9. Conciliar denominations have too long consigned the influential medium of television to para-church and fringe spokespersons.

10. The small church needs special help in finding appropriate handles for its evangelistic mission.

11. Congregations need substantial help for early training-in-discipleship of new converts from the world.

12. More full-time professionals in the field of evangelism will be required for research, resource development, and training if the Church is to achieve a turnaround in its outreach mission.

Ethnic Minority Local Church

"We have come this far by Faith leaning on the Lord, and He has never failed us yet."

The words of this black spiritual vividly expresses the temper and spirit of the Missional Priority on Strengthening the Ethnic Minority Local Church. This priority has now moved beyond the starting gate and significant things are happening across the Church.

New leadership is emerging, meaningful ministries are evolving, relevant resources are being developed, new churches have been started, and there are positive indications of growth. More important, the hopes and aspirations of ethnic minority constituencies have been heightened.

The Board of Discipleship has committed 20 percent of its resources and time to strengthening the ethnic minority church, and some of the sections have already exceeded this goal. More ethnic minority persons are now involved in the planning, leadership, and implementation of board programs than ever before. But the demand for funds, resources, and services by ethnic minority constituencies far exceeds the board's resources and staff.

A number of pilot programs are having a significant impact on ethnic minority churches. These programs include the following:

Parish Program. Piloted in 1976 among black churches in the North Georgia Conference, this program has trained more than 300 persons in eight annual conferences. It will be initiated in six more conferences in the fall of 1979. The program is now multi-ethnic and will soon be focused among small churches.

Christian Education Consultant. Initiated by Afrie Joye and piloted in the Oklahoma Indian Missionary

Conference, this program has been very successful. It was initiated in the California-Nevada Conference, New York, and the New Jersey areas among the Asian constituency in late 1979. This program requires 70 hours of training and a one-year intern period prior to certification as an educational consultant.

Church School Pilot. Sixteen churches in the Roanoke District of the North Alabama Conference celebrated the completion of a two-year pilot project in September, 1979, to help church schools grow and improve the quality of their programs.

Hunger Pilot. In cooperation with the Hunger Priority, the board funded from EMLC funds a pilot project involving over 200 persons in the North Central Jurisdiction. Plans are underway for similar projects in the Southeastern and South Central Jurisdictions.

Youth. The Asian American Youth Leadership workshop in the Western Jurisdiction, led by Lloyd Wake and Afrie Joye, provided an excellent youth leadership training model. The board's staff also work closely with Black Methodists for Church Renewal in areas of youth ministry.

Special Resources. A number of new resources have been developed or are in the process of development, including the following: *Evangelism Guidebook—Asian Chinese Tracts*; *Power and Light—Korean language*; *Native American Children Resources*; *Job Officers Responsibility Handbook*; *Program Ideas and Training Designs for Pacific and Asian American Church Schools*; *Christian Education Resources for Ethnic Minority Churches*; *La Seccion de la Iglesia, Local Ethica Minoritaria*; *Songs of Zion*, resource for black church and the total United Methodist Church to be published in 1981; and a forthcoming video tape series on Christian Education and the Ethnic Minority Local Church.

A Look at the Future. There are many reasons to feel optimistic about the future of the ethnic minority church, but there are also some critical challenges to be faced.

One of the most crucial challenges is the need for recruitment and enlistment of ordained ministers. Research suggests that the best recruitment ground for ministers is local churches which have a strong program of Christian nurture.

Another particularly important challenge is to incorporate all special programs for ethnic minority churches into the programmatic and budgetary framework of annual conferences. The Board of Discipleship must work closely with conferences in placing these programs—many of which developed outside official programmatic structure—within the mainstream of planning and budgetary structures.

Third, programs must reach the grassroots local church persons. There is a danger that consultations, meetings, and workshops will help a small core of persons but never trickle down to help local church programs. All training events should have a component that includes a follow-up plan and suggested means for implementing this plan.

Fourth, the church must intensify its efforts to meet the needs of Native American and Hispanic groups. In prior years the board lacked professional staff representing these groups, but now with the addition of Hispanic staff and Native American consultants, the board is in a position to train lay leadership and translate materials for Hispanic and Native American constituencies.

Finally, there continues to be a need for printed and audiovisual resources that reflect the specialized needs of ethnic minority constituencies. Practical and simplified training and skill development materials are urgently needed if these congregations are to grow and become vital.

Church School Development

Research shows that the church school continues to have a major effect on the future of the Church. Historically, trends in church school membership and attendance have preceded similar trends elsewhere in the total church.

The 1976 General Conference adopted the Decision Point: Church School plan as part of the churchwide emphasis on evangelism. Throughout this quadrennium, the Decision Point plan has been generating many new beginnings in local churches, districts and annual conferences.

Where pastors have become more actively involved in the church school, marked interest and increased attendance in both church and church school have been observed. More than 25,000 pastors and lay persons were introduced to new skills and information in several hundred Decision Point regional events, pastors' seminars, convocations, workshops, and teacher training and development events.

New church school classes and ongoing classes have been formed, and pastors are reporting increased attendance—especially among young adults who are returning to church through these groups. An examination of annual conference reports reveals that Sunday church school attendance was 30 percent higher in those conferences that reported church membership increases than it was in those conferences that reported the greatest loss in church membership.

These figures reinforce the adage that new beginnings in the church tend to originate in the church school. Most leaders in our churches were given their first leadership responsibilities in the church school. More than six out of ten persons who join the church on profession of faith came through the church school program. Many of the best ideas and plans for action that really make a difference in our churches often are first expressed in some church school class discussion.

In short, the church school offers an opportunity for people to learn about and commit themselves to the Christian faith and life, to raise honest faith questions in a supportive climate, to translate their faith experiences into words and other forms of expression, to develop their leadership skills as practicing Christians, and to discover ways to live out their faith in day-to-day experiences.

The year 1980 marks the beginning of celebration of the bicentennial of the Sunday School movement. When this movement began 200 years ago, it fostered two major impacts on Protestant Christianity. First, the importance of Christian education in the life of the total church became very noticeable; and, second, lay persons demonstrated that they could be responsible teachers of the Christian faith. Those two principles lie very close to the heart of United Methodist Christianity.

Imperatives for the Future. If The United Methodist Church is once again to become a vital, alive, and growing denomination, it must learn from the lessons of the past the very crucial role of Christian education in the life and health of the local congregation.

1. The positive results that have been reported where Decision Point: Church School has been adopted need to be followed up on by another quadrennium with an updated emphasis that builds on the gains made during the current quadrennium.

2. The survival and health of most of the 25,000 local churches with fewer than 200 members should be a matter of grave concern. An extensive study of 555 small-membership churches is generating a massive body of baseline information about their particular needs, expectations, and strengths. Foremost among their needs are resources and training events that are specifically related to their church schools, because the data has shown that these small-membership churches tend to be more dependent on the church school than any other organization or group.

3. Our research has demonstrated that pastors of growing churches are twice as likely to be actively involved in the work of the church school. This factor suggests that we need to increase our services to pastors as teacher-educator and to undergird them with appropriate resources and training events.

4. One of the most effective ways to extend the outreach of the Church to thousands of persons not now receiving formal Christian instruction is to establish new church schools and increase the variety of new classes and groups in existing church schools. Guidance resources, training events, and services are very urgently needed to facilitate all forms of church school extension.

II. HELPING PERSONS GROW IN THEIR UNDERSTANDING OF GOD

Faith must be nurtured throughout all of life. This means that the Church has a responsibility to help people grow in their understanding of God, experience the full richness of the Christian heritage, and grow into full personhood.

Many local churches have failed to take this aspect of discipleship seriously. They have not realistically faced the fact that growth in faith must continue through all of life.

A live and dynamic church, therefore, is one that accepts responsibility for nurturing people into the Christian faith and calling them into fellowship for study, prayer, reflection, and action.

Church School Teaching and Learning

Local churches want help from specialists. So much so, in fact, that when they are unable to obtain the kind of help they want from their annual conference or denominational office they are willing to purchase these services from private enterprises and consultants. As a result, a large number of private, church-oriented enterprises that offer training programs, study materials, resource kits, program ideas, and consultant help to render on-site assistance in dealing with specific problems have sprung up across the nation in recent years.

Requests for guidance, services and resources continue to flow into the Division of Education at an ever-increasing rate. Staff endeavor to respond to these requests to the extent that they are able, but it is increasingly evident that the flood of requests far exceeds the ability of the limited number of staff to respond to all of them.

Where available hours of staff time are inadequate to meet the demands of the churches, printed and audiovisual resources can sometimes substitute for the personal help that staff persons would give if they could be present. For this reason, staff have invested themselves rather heavily in the development of such materials during the current quadrennium.

Foundations for Teaching and Learning in United Methodist Churches came off the presses in 1979 after nearly seven years of effort. This official description of the United Methodist approach in Christian education has been developed through the cooperation of a large team of scholars, practitioners, church officials, pastors, lay persons, editors, and specialists. It is the judgment of the board that this landmark document will give a sense of direction for future development of local church education.

Companion materials have been developed for use by persons who will be working with this official statement. Included among these helps are a leader's guide, a workbook for use in studying the document, a wall chart showing the needed learnings at each age level, a filmstrip interpreting the statement visually, summary charts of major ideas contained in the statement, and study guides to help each educational worker and each type of group to interpret the statement and adapt it to their specific needs.

Value Formation. Promising breakthroughs are beginning to occur in the matter of changing lifestyles as part of the Missional Priority on Hunger. One of the principal insights has been that the *setting* in which the issues are discussed has a major bearing on the *results* obtained. For example, when hunger and lifestyle issues were discussed in conference camp settings, the results were very positive and enthusiastic. On the other hand, when they were discussed in decision-making bodies, the results were less than hoped for.

Also, it has been discovered that there are a number of centers across the nation that have a strong influence on the value systems and lifestyles of those in their region. By introducing lifestyle issues through such centers as a part of their regular programs, significant results have been obtained. Further, it has been discovered that

publications designed specifically for value-sensitive individuals and communities can achieve positive results. Accordingly, a supportive constituency is gradually developing that has the possibility of effectively changing lifestyles so that they are more consistent with Christian values in a world of limited resources.

Learners of All Ages. The board has the responsibility to develop and describe the Church's educational ministry for persons of all ages. Several recent activities point to forward-looking possibilities in the Church. These include:

- Broadened participation by children and youth in the new God and Country program used by Scouts, Campfire, and other youth-serving agencies;
- Preparation for the International Year of the Family in 1980;
- Cooperation with the project Exploring and Developing Intergenerational Education (EDIE) in developing training programs and guidance resources;
- Work with other denominations in developing new Partners in Education project focused on short-term educational helps at "teachable moments" for parents;
- New notebook in the "I Can" series, called *I Can Plan for Children's Ministries*, along with several other leaflets;
- Leadership in the National Conference on Children's Ministries, specifically in the area of teacher development learning areas;
- Laboratory schools on planning local church young adult ministries and certifying leaders for these labs;
- Planning for young adult ministry with the National Federation of Asian American United Methodists and with black leaders in several annual conferences.

Teacher Training and Development. A system of 29 courses was designed around two basic needs of teachers: personal enrichment in Bible and theology and practical skills for teaching particular age levels. Leader's guides were prepared, field-tested, and revised. By the end of 1978 approximately 500 teachers in 23 annual conferences had taken part in these intensive courses, and many were preparing to lead others.

The entire system of laboratory training was updated. Four new laboratory designs were tested for older adult ministry, music in children's ministry, the church school with few members, and the media resource center.

Still another way to help teachers grow is through the powerful medium of public television. A supplementary grant from the General Council on Ministries enabled the employment of a director of training for "The Other School System" television series. This person provided consultative leadership to 34 training and planning events during her first six months on the job, which involved over 350 conference and district leaders. The experience demonstrates that television is a powerful tool for increasing teacher skills.

Outdoor Christian education continues to gain at a time when many other church-related activities are losing participants. Attendance at conference and district camps has grown steadily throughout the 1970s—from 129,603 in 1970 to 196,633 in 1978. The greatest gains occurred in

camps for adults, for handicapped persons, and in specialized camps for youth (e.g., canoeing). At the same time, camping sponsored by local churches continues to show growth with 265,359 reported in 1978.

Challenges for the Future. As we approach a new decade and a new quadrennium, the Church needs to remain aware of the many demanding frontiers in its endless task of sharing the gospel. Three challenges are particularly high on the scale of needs:

1. **Faith Development.** "The fundamental goal of Christian education is the development of Christian faith and discipline," according to *Foundations for Teaching and Learning in The United Methodist Church*. Yet we have much to learn about the process of how faith develops in children, youth and adults. We need to explore this issue at all age levels and help teachers learn faith-enabling skills.

2. **Young families.** Many churches are now experiencing the return of the "baby boom" generation of the late 1940s. Couples at about age 30 are now seeking a church home, often for the sake of their children. The U.S. population of children is growing once again and the competence of young parents is being tested. We need to help the churches teach these children and their parents and help them find a ministry in the Church.

3. **Teacher training.** A first step in a long road toward improved and extended teacher education was launched in 1979 with the publication of the teacher training courses. Perhaps never before have so many new teachers been serving in our church schools. They desperately need help—help with their own faith development, understanding the Bible and the Christian heritage, insight into the age level they are teaching, and practical teaching skills.

Curriculum Resources

Planning a curriculum for a denomination of the size, scope, and diversity of The United Methodist Church is a major undertaking. By necessity it must involve the study of what is presently taking place in the Church, the study of trends in Christian education and related fields, the projection of possible scenarios into the future, conscious attempts by the Church and its curriculum to shape and mold the future, and, most importantly, much prayer and faith.

Curriculum planning cannot be done in isolation. A great deal of time by a large number of people is spent in systematic data gathering and research. Major surveys have been made to determine what teachers felt about the curriculum. Research and data gathering is done on new materials before they are published. Sample lessons are prepared, study groups recruited, and the lessons taught. As a result, editors have the benefit of a "live" situation for improving the resources in their design stages.

Another method for keeping in touch with potential users is to involve Christian educators in the planning process. At least two annual conference groups of Christian Educators Fellowship have scheduled retreats to deal with the new curriculum for the 1980s. A similar

kind of input has been obtained through workshops and lab schools led by staff persons in the field.

Children's Publications. In May, 1978, the Children's Section of the Curriculum Resources Committee approved a general plan for new children's curriculum to be published in the fall of 1982.

This series will be strongly biblical in content and will take into account the importance of children's relationships to the faith community. It will use the seasons of the Christian year as a framework, and children will be encouraged to participate in the worship, service, and fellowship life of the Church. Guidance to this end will be offered to pastors and parents, as well as to children and teachers. The series will have a common theme development across the ages of childhood with the exception of a two-year undated Bible survey to be offered for fifth and sixth grades.

Youth Publications. When the decision was made in 1978 to publish new youth curriculum resources in the fall of 1982, the Youth Section of the Curriculum Resources Committee was already engaged in the initial work that would lead to new youth resources.

The two major concerns of youth curriculum writers are the *content* of the Christian faith, with the Bible as its source, and the *needs, abilities, and interests* of the young learners.

The content of Christian faith is described in the more than thirty themes from the five Areas of Scope in the booklet *Design for United Methodist Curriculum*.

The developmental needs, abilities, and interests of the young learners are found in the four sections of the staff document "Sources of Motivation." These are: finding identity, exploring the field of relationships, building a view of the world, and finding direction in life.

The new series will be dated quarterly and will provide studies of the developing salvation story as given in the Bible and the community of faith. These studies will help youth learn to live as responsible Christians in the world and in the life and ministry of the faith community. Some of the topics are Creation Story, Covenant-Exodus, Bible Stories We Live By, the Life and Teachings of Jesus, the Letters of Paul, and the History of the Christian Church.

Also, the Youth Section is responding to recent research by planning to offer seven youth electives each year—three for early teens, three for late teens, and one for both early and late teens. These elective units may be used in addition to the Sunday morning setting, and they allow youth and their adult counselors to study in depth a topic, subject, or issue that is not treated in the ongoing series of curriculum.

Adult Publications. At least three sources of information feed into the planning of adult curriculum resources. The task of the staff has been to learn as much as possible about each of these sources, to develop ideas and concepts based on the information, and then to test and evaluate these ideas within local churches.

1. What resources are offered now? Over the years, curriculum offerings for adults have grown from a mere handful to more than 120 titles. Consequently, an

evaluative study of existing resources precedes the development of new materials.

2. What trends are taking place in the world, in the community, in the Church, and in theology that will affect curriculum resource development? This study, which took place over a four-year period, considered trends and directions in adult demography, in adult development, in the Church, in the nation, and in the world. Futurists from several disciplines, including theology and biblical research, were invited to make presentations to the Adult Section.

3. What trends in Christian education will affect future resource development? The theoretical side of the discipline of Christian education was not ignored. These trends, along with careful research in related disciplines such as Bible and theology, became simultaneously the third strand in the future formation.

Three new adult series are tentatively scheduled for the fall of 1981. These are a Bible study series based on the latest understandings of Bible study, a series that focuses on adult development, and a series that studies the responsibility of Christians in our world.

Interpretive Services. When the Office of Interpretive Services was established seven years ago, the main thrust was to "put out the fires"; that is, to visit persons and places in the Church where serious curriculum resource problems existed.

Later staff moved into a stage of educational interpretation of how curriculum resources are designed to be used, so that teachers and leaders could get the most out of the resources.

Another step forward was taken in 1979. Eleven annual conferences with special potential were chosen through computer research, and a special consultant relationship was entered into in order to plan and carry out a long-range curriculum interpretation program. Consultative guidance will be provided, but the programs are custom designed in each conference to achieve maximum gain.

Music Editor/Consultant. Since the publication of *Music Ministry* magazine has ceased, the music editor gives consistent attention to the use of music in curriculum. He advises editors in the selection of a variety of music, alerts editors to new resources, and provides technical preparation of music for publication.

A comprehensive plan for music in the new curriculum for children in 1982 is being developed. This plan will provide a variety of music in relation to subject matter, appropriate repetition of songs and hymns over the age span, exposure of learners to a standard body of hymns and songs, and detailed teaching plans for using music.

The Church School Magazine. Recent themes in *The Church School* have been closely related to the Decision Point: Church School emphases. A series of articles by Lyle Schaller, well-known church planner, will appear in the 1979-80 issues, which will help local church leaders look to the future as they develop their plans for educational ministries.

And beginning in 1980, the magazine will contain quarterly guidelines for adapting curriculum resources for use with intergenerational groups.

Looking to the Future. Considerable planning and months of work face curriculum editors before the new system of curriculum resources is ready for use in the church schools. Detailed specifications must be prepared and submitted to the publisher for approval. Scores of writers' conferences must be conducted by the editors. Each writer will spend from ten to fifteen months writing and rewriting the units of study.

Layout artists and art designers will be at their drawing boards preparing sketches for approval by the editors. The Office of Audiovisual Services will be working with the editors to prepare special supplementary resources to enrich the printed material. The Office of Interpretive Services, along with representatives of other units in the Board of Discipleship and Board of Publication, will be designing and negotiating introductory interpretive events in each of the annual conferences so that our constituents will be well prepared to understand and use the new resources.

We ask for your prayers and support in this comprehensive effort to provide effective learning resources for Christian growth and development of United Methodist disciples in the 1980s.

Worship

Worship is a central act in the life of the Church. It is the supreme event in which a congregation gathers together, communes on the deepest level with God and one another, and renews its identity as the Church of Jesus Christ.

Congregations of every size, character, and ethnic heritage have a right to worship resources and training appropriate to their needs. Preaching, music, public prayer, baptism, the Lord's Supper, and the Christian year must all be adequately incorporated into the resources and training available to each local church.

Several new supplemental worship resources have been published during the quadrennium. These have included: *A Service of Christian Marriage* (with introduction, commentary, and additional resources), *Seasons of the Gospel: Resources for the Christian Year*, *A Service of Death and Resurrection* (with introduction, commentary, and additional resources), and *From Ashes to Fire: Service of Worship for the Seasons of Lent and Easter*.

The year 1980 will see publication of *We Gather Together*, a collection of services from the previous books, and *At the Lord's Table*, a minister's book of Communion resources.

A hymnal supplement containing an extensive and diverse collection of hymns and songs not in the current *Book of Hymns* is under development for publication in 1981.

Particular emphasis is being placed on publication of worship resources that reflect ethnic heritage and needs. *Songs of Zion*, a songbook of 350 pages reflecting the black experience, is now in an advanced stage of development, and it is anticipated that it will be off the

presses in 1981. The first *Celebremos* series of Hispanic songbooks was published in September, 1979. Several worship and music resources for Asian American communities are under development. A Native American Consultation on Worship was held in October, 1979, as a step towards the development of Native American worship resources. Also, great care is being taken to provide for ethnic minority input into the hymnal supplement and other worship resources.

Special emphasis is also being placed on the needs of small churches. A consultation on worship in the small membership church held in 1979 generated a great deal of useful information on the particular needs of these churches.

Preaching resources are of central importance, as the board continues to publish the periodical *Ventures in Worship*, edited by Richard Eslinger. This bimonthly publication emphasizes biblical preaching, and priority is given to resources that will help pastors preach from the Bible. Not only does it provide helps to preaching, but it also guides preachers to some of the great wealth of publications in the field of preaching in the context of worship.

With the discontinuance of *Music Ministry* magazine in 1978, the board is exploring channels to seek funding for a comprehensive magazine that could provide current resources and information in worship and the arts.

Looking to the Future. Staff are already gearing up for the next quadrennium in anticipation of a new official Ritual and Orders of Worship and a new hymn and worship book that may be ordered by General Conference. Several petitions will be going before the 1980 General Conference giving delegates the chance to decide what is to be done in the next quadrennium, and what time line they want for a new official hymn and worship book.

Also, as a result of two years' work with the Council of Bishops and the Board of Higher Education and Ministry, a new proposed Ordinal is being submitted to the 1980 General Conference. The Ordinal provides Orders for the Ordination of Deacons and Elders and for the Consecration of Bishops in the Church.

Devotional Resources

Spiritual formation through prayer and meditation has always been centrally important to the Christian faith. The Upper Room attempts to fulfill the mandate of The United Methodist Church and the Board of Discipleship to provide the best in resources and programs which encourage the devotional experience for individuals and groups. The family is seen as one of the primary groups for such experiences, and The Upper Room has moved to strengthen this area of its ministry. The church has called for dynamic, effective devotional resources, and the community of faith has responded significantly to the efforts of The Upper Room to provide just these kinds of resources.

The printed resources of *The Upper Room* devotional guide, *alive now!* magazine, and devotional books are enhanced by the human resources made available in

program designs and person-to-person events. Electronic media have been utilized in a broader way.

The Upper Room Covenant Prayer groups include more than 4,000 persons who are joined in prayer with The Upper Room Living Prayer Center. More than 350 groups have been chartered for this ministry of intercession and prayer.

Through the sponsorship of United Methodist Men, there is now a toll-free, nationwide telephone number for persons who wish to call the prayer center. Seventy-five volunteers help answer over 3,000 phone calls received each month. A Living Prayer Center was opened in Sydney, Australia, on June 10, 1979, and plans to charter a center in Fiji Islands in the fall of 1979 were completed.

Managing Editor. Sulon Ferree retired from the managing editor position at the end of 1978 after 26 years of service with The Upper Room. Janice Grana served as acting managing editor for three issues. On May 15, 1979, Mary Lou Redding came to the staff as the new managing editor.

Circulation. Although there was a slight decline in the circulation of the regular English edition of *The Upper Room*, there was a significant increase in the large-type edition as well as the cassette English edition. Current circulation for the regular edition is 2,094,085. The Finnish and Persian editions ceased publication this year, but five new languages have been added. Three of these languages are in India—Kuki, Meitei, and Oriya. One is in Indonesia—Angkola-Batak. The other is Mende—used in Sierra Leone and Liberia, West Africa. The Philippine editions increased their circulation by over 31 percent. The Spanish language edition, the largest of the foreign language editions, continues to expand its circulation throughout Latin America, Spain, and the U.S. Nearly a quarter of a million copies of *The Upper Room* are printed in languages other than English. Many of these other language editions are used in the ministry of merchant sailors from around the world.

Alive now! The tenth anniversary of *alive now!* was celebrated in September, 1979, with special awards being given to Bishop Roy Richols, Ron Patterson, and Wilson O. Weldon for their creative leadership in launching this contemporary publication.

The themes of the 1978-'79 issues of *alive now!* have evoked wide, affirmative response, and the magazine continues to enjoy increasing circulation. January-February, 1979, showed a 7 percent increase in circulation over the same 1978 issue. The issue on *Water* included an emphasis on baptism and was highly praised by theological professors both in the United States and abroad. A number of pastors used the issue in confirmation classes. The issue on *Gifts of the Spirit* has proved to be very helpful as resource material for the Cursillo movement. Highly talented freelance artists, writers, and photographers continue to seek out *alive now!* and the magazine is one of the few publications which accepts a quantity of material from new writers so that readers have an opportunity to contribute.

Devotional Literature. During the past year, the devotional literature department has published eighteen resources with special emphasis on spiritual growth, prayer, hunger, and family enrichment. Total sales for the department's productions for each of the last two years is approximately half a million dollars. In addition to the steady growth in sales and the number of titles produced, the department is producing new experiential programmatic resources. *Exploring the Dimensions of Prayer* is just such a total package program designed for group use in a local church. The leader's guide, student notebook, flip chart, and audio cassettes are integrated to guide the participants in a broad four-session study of the individual, group, corporate, and worldwide dimensions of prayer.

Spiritual Formation in the Family. A children's section of the "Adventure of Living Prayer" has been written, field-tested, and evaluated. A two-day retreat called "The Living Reminder Retreat" has been field-tested in six locations. This looks at healing, sustaining, and guiding as models for ministry.

Cursillo. The Upper Room has worked with the Iowa and West Ohio annual conferences in developing Cursillos for their constituencies. Ecumenical Cursillos involving United Methodists have been held in the metropolitan areas of Nashville, Atlanta, Miami, and Richmond. Other annual conferences which have expressed interest or have begun negotiating are: Minnesota, Kansas East, Troy, Central New York, Southern Illinois, South Indiana, Dakotas, Yellowstone, and Florida. The Upper Room is involved in developing several resources for this movement within The United Methodist Church.

Chapel, Museum, Library. New gifts of valued books were received for The Upper Room library. Nearly 300,000 visitors per year are touched by the ministry of the chapel. Regular midweek and special worship services in the chapel continue to offer enrichment to the employees of the board and persons from the community.

The Future. Many persons are longing for a deeper prayer life. As they become involved in the causes of justice, love, and peace, they find that prayer is the source of integrating power which can bring courage and serenity out of noise, tension, and anxiety. The Upper Room is committed to a ministry of helping persons move toward a clearer expression of the incarnation of Christ in their lives and the realization of Christ's dream for a world where people love and serve one another.

III. IDENTIFYING MEMBERSHIP WITH DISCIPLESHIP TO CHRIST

The Church needs to challenge persons to express their faith through Christian witness and outreach. We must help people to "own" their faith by expressing it in real problems, decisions, issues, and human concerns that confront them daily.

Through their church and public life, people must

become involved in society and culture in creative, dynamic ways that seek changes for the good of humanity.

Hunger and Value Formation

God's call to faithfulness and justice cries out through our biblical history and evening newscasts. Faced with the suffering of God's children and increasingly wasteful consumption, United Methodists seek an obedient response. How *shall* we live in a hungry world? The great unfinished task of transforming good will into responsible living is still before us. Yet we have taken some important steps.

Projecting Images of Challenge and Opportunity. Beginning in the fall of 1979, television viewers in 700 market areas will be seeing three public service spot announcements. The focus of each spot is hunger and lifestyles, with a common tag line: "How you live really does make a difference." Credits are shared with the United Church of Christ, which is developing three additional spots.

A new 16mm film on *Lifestyles of Social and Political Faithfulness* will soon be ready for release, and the five-part filmstrip series, "Living Simply," has been made available to all annual conferences.

Supporting WHEAT. Through WHEAT (World Hunger Education Action Together), individuals and organizations in each annual conference are linked together to seek justice and end hunger. Seventy WHEAT representatives from 45 annual conferences met in Kansas City in 1979 to share experiences, resources, and visions. The importance of Hunger as a Missional Priority was affirmed, and the group enthusiastically called for continuation of WHEAT in the coming quadrennium.

Reaching Out to the World. Many projects supported by Missional Priority funds are providing models for wider application. For example, a nutrition pilot for public schools is being tested and expanded, and the resulting teacher-student materials will soon be available.

Funding of an interorganization conference influenced the development of a document for the July, 1979 World Conference on Agrarian Reform and Rural Development.

At the National Conference on Food and Hunger that was held in December, 1978, 270 persons built on the accomplishments of the earlier Grainbelt Consultation to develop new strategies for action. Lifestyles insights illuminated the discussions, and assignments for follow-up work were outlined.

Staff continue to impact the treatment of hunger issues by governments and other institutions through their participation in ecumenical arenas such as the Working Group on Domestic Hunger and Poverty, the Coordinating Council on Hunger Concerns, IMPACT, and the Inter-Religious Task Force on U.S. Food Policy.

The Task Force on Values and Ethics, in response to needs identified by the 1976 General Conference, is presenting a proposal to the 1980 General Conference for addressing ethical issues both in church and society.

Ministry Through the Stewardship of Money. By mid-1979, the board had processed 64 applications for the use of Missional Priority funds totaling over \$748,000. During 1979 alone it administered 34 grants totaling over \$295,000. These projects range from local church efforts to programs that involve over 180 groups and 3,000 volunteers. Data on lifestyle change is systematically collected from these endeavors, and great stories of liberation and hope are emerging.

Providing Resources and Consultation Throughout the Church. Staff continue to work with annual conferences in developing models, strategies, and training opportunities related to responsible living. Since the start of the quadrennium about 30 new resources have been developed to meet the expressed needs of local church and conference leaders. An annotated listing prepared in 1979 carried some 200 printed and media items.

Compelling Needs and the Church's Response. The limits to indiscriminate growth are evident. The energy crunch is an indisputable fact. Issues related to food production and distribution, housing costs, and health care confront the Church and its membership with challenging questions on values and lifestyle. The prospects are growing for a worsened grains shortage in a world where 700 million people are caught in the grip of poverty, malnutrition, and hunger.

The great unfinished task facing The United Methodist Church is the mobilization of its people to a sense of inescapable urgency in replacing consumerism, self-indulgence, and ecological abuse with a commitment to cultivate a just and balanced world. The form and structure the Church uses to address these issues is crucial. If we as a community of faith are to grow in our capacity to be informed and intentional with respect to personal values and behavior, as well as the policies and practices of our social institutions, we must give *priority* to world hunger concerns. The issues of racism, economic and social oppression, and the destruction of the human spirit require continued efforts in value formation and lifestyle change.

Fundamental to the issues of hunger and justice is a more crucial one: the condition of our soul!

Do the hungry, the poor, the wretched of the earth have a caring constituency anywhere—that is, except with God?

Stewardship

Christian stewardship is both the opportunity and the occasion for expressing the meaning of Christian discipleship. It is the expression of commitment to a new lifestyle that views our gifts as having divine origins. It emphasizes the wise management of gifts in ways that enhance God.

The opportunity of stewardship is to find practical ways by which persons may implement their faith. Skills, interests, money, persons, accumulations, and a variety of resources must be received with joy, managed with wisdom, and shared with generosity. Ideas, literature,

training events, consultations, and other opportunities are used by the staff to share the ways by which such wise management may occur.

Stewardship staff persons spend about half their time in the field in training and consultative work. A substantial amount of time is spent providing new tools in the form of literature and programs. New materials are available for local church funding programs, including *Circuit Rider* resources. New literature and learnings are emerging for ethnic minority local churches. A new tool for dealing with the stewardship of accumulating resources has been produced. Fresh insights into giving have found their way into print.

Close and helpful relationships are maintained with the National Association of Stewardship Leaders and with the Association of United Methodist Foundations. The former group, consisting of annual conference stewardship leaders, meets annually to inform itself of current thinking and to provide a network of ideas and information. Foundation leaders are joined by others to form an association that connects United Methodist work in this vital field of planned giving.

Stewardship Associates is a new program to enlist key leaders in a pattern of training and special relationship to the board and its staff. Persons selected to become associates are asked to accept a limited number of field assignments each year. They work with or instead of staff in order to broaden the coverage of stewardship training across the Church. New associations will be added each year until there is a substantial network.

A video series, tentatively titled "The Whole Earth," will focus on stewardship education at the lay level. This eight to ten program series will be distributed via cable television, local broadcast, and videocassette. The project is being funded by a partnership of several annual conferences and general agencies.

Future Trends. First, a continuing emphasis will be placed on sharing practical implications of our stewardship calling. As times and approaches change, new ways will be learned for expressing our faith through relevant actions.

Second, the experiences of Christian giving will be researched, written, and widely taught. Growth in discipleship requires an intensive effort. Unless we learn to accept, manage, and distribute the gifts of God, we will fail to be accurate reflectors of the image of Christ.

Third, United Methodists will receive fresh understandings about ways in which both skills and money can be shared throughout the Church. A significant portion of our resources is not being put to the tasks of the kingdom. Motivation for giving must be freshly constructed and construed so that more persons will have the joy of sharing in the work of this significant cause.

Tools, techniques, and training will be channeled through a capable staff and an expanding team of committed persons so that the work of stewardship will be done in our church in our time. Growing Christians will find a helpful variety of approaches for building a stewardship style of life.

IV. LEADING AND ASSISTING LOCAL CHURCHES IN BECOMING COMMUNITIES OF GROWING CHRISTIANS

Christ commissioned people to go and serve. Increasingly, the urgency of human need around the world allows none of us to be content with our enjoyments and relationships.

As members of the Christian community, there are certain responsibilities we must assume for the life and ministry of the Church. As these roles, responsibilities, and functions become more complex in our dynamic and changing world, we need to discover new ways to become effective.

Accordingly, the Board of Discipleship has a primary responsibility to enable persons who serve in the mission and ministry of the Church to be effective in their roles, responsibilities, and functions. The task of equipping people for ministry is one of the most important things we do.

Age Level and Family Ministries

Six highlights from 1979 will illustrate the achievements of the board in the area of age-level and family ministries. These demonstrate ways in which the board and its staff are responding to the assigned task of helping the local church develop person-centered ministries.

- Over 700 persons participated in an exciting National Conference on Children's Ministries.
 - Twelve excellent UMYF's were selected from over 75 local UMYF's nominated by conference and district leaders for this recognition.
 - Representatives of the four major ethnic minority groups gathered for a consultation on family ministries in the ethnic minority local church.
 - New approaches and resources were developed to help youth and families explore the lifestyle dimensions of world hunger.
 - New resources were provided to help local churches develop a comprehensive ministry with adults.
 - Local church coordinators of children, youth, adult, and family ministries were helped to attain new understandings of their roles and functions as a result of conference and district training events.
- Age-level and family ministries staff persons concentrate their efforts in four major areas of concern: persons and families and their needs, developing comprehensive ministries, coordination of ministries within and across age levels, and supporting the work of age-level and family coordinators and councils.

Children's Ministries. One of the most significant events during the quadrennium was the National Conference on Children's Ministries, July 30-Aug 3, 1979. This event inspired the participation of 65 annual conferences and all general boards and agencies, involving some 700 participants. Twelve different learning arenas focused on different aspects of ministry with children, ranging from children in worship, teacher-leader development, and advocacy in behalf of children. Plenary sessions

focused on biblical and theological foundations, ways of teaching and learning, and faith development.

Youth Ministries. The second biennial Convocation of the National Youth Ministry Organization was held at Dillard University in New Orleans, August 6-19, 1979. NYMO is administratively related to the Board of Discipleship. Sixty-nine of the 73 annual conferences participated in the 1979 convocation.

Renewal of the UMYF has been a high level concern of the youth staff. A new logo was adopted in 1979. Work is progressing on a new UMYF Handbook. A new series of leaflets, *Junior High Ministry and You*, has been well received. A filmstrip will be produced that focuses on the insights gained from the Twelve Excellent UMYF's. A new project begun in 1979 will identify effective models and provide both resources and training for youth evangelism.

A new television series, "Communicating with Youth," is well along in its planning stages. This 13 half-hour program series for youth leaders and parents will be patterned after the highly successful "The Other School System." Agreement has already been obtained to beam the programs via satellite to all 274 stations in the public broadcasting system, thus creating the potential for a gigantic leap forward in serving volunteer leaders, parents, and youth leaders.

An International Christian Youth Conference is scheduled for July 22-29, 1980, by the World Methodist Council. We are working towards a goal of 1,000 persons from the U.S. to participate in this significant event.

Estes Park, Colorado, will be the site of the 1980 Forum on Youth Ministry, which is a biennial training and enrichment conference for conference and district coordinators of youth ministry. Planning for the forum is being done by a design team chaired by Tom Nagle of the Northwest Texas Conference and including youth staff from the board.

Family Ministries. A major conference on family ministries in the ethnic minority local church was held in January, 1979. Representatives from each major ethnic group gathered at Scarritt College to identify needs, suggest program resources, and outline goals for a series of regional conferences.

Much staff time and effort goes into the Committee on Family Life, which is administratively related to the Board of Discipleship. The committee has focused its efforts on formulating a proposal for a quadrennial emphasis on family life, gathering information and innovative models for family ministries, exploring the impact of television on family life, and preparing resolutions on family life for consideration by the 1980 General Conference.

Adult Ministries. Two new resources have been developed to support the development of comprehensive ministries with adults and to assist coordinators, pastors, and other leaders to explore the implications of adult growth and development. Planning is underway for a series of regional conferences on adult ministries to be held in 1981-82. These conferences will provide training,

enrichment, and encouragement for conference and district leaders for ministries with adults in the 1980s.

Continuing concerns in all areas of age-level and family ministries are communication, linkage, and support of conference and district leaders. Staff offer their services as consultants, resource persons, and leaders in many field events and conferences each year. Regular guidance is provided through *The Interpreter* magazine. Regular mailings are sent to conference and district coordinators that provide ministry models, resource listings and reviews, and an information exchange about what is happening in other conferences and districts. These mailings coordinate all of the concerns and interests of the board as these relate to age-level and family ministries.

Age-level and family ministries are directed by the belief that effective witness can be borne to the Gospel of Jesus Christ and its redeeming and renewing power in the lives of persons and families.

United Methodist Men

United Methodist Men's groups are established in more than 20,000 local churches. They serve as discipleship organizations that boast and help develop new life among men. These men's groups provide opportunities for evangelism, leadership development, and clearer understanding of the Church with hope of more effectively living out their church vows.

An increasing number of men's groups are looking to the Board of Discipleship for meaningful opportunities and leadership development. Often in the past, local church men have not joined the connection but have struggled in a narrow pattern of operations. For the past seven years, the Board of Discipleship has been determined to turn around the decline of men's involvement in the Church. It is now happening.

The General Minutes of the year 1978 report that 170,520 men are now active in the program and that the fellowships collectively have raised nearly \$3 million. The report is the first such national account in nearly 15 years and, although it does not give a total picture of giving, it is a benchmark for future growth patterns. Other funds given by United Methodist Men, such as district and annual conference projects, were not reflected in the General Minutes, but we estimate this giving may approach an additional \$5 million.

The Second National Congress of United Methodist Men in 1977 has proven to be a major turning point. One hundred new fellowships per month have been chartered by the annual charter process. The actual number of never-before-chartered fellowships has been about 50 per month.

The staff's attention has focused on such needs as program materials, maintaining liaisons through the chartering process, and strengthening district and conference structures. The chartering process supplies most of the income that supports our outreach and service ministry to United Methodist Men. The 1978 projected budgeted income of United Methodist Men was received in the first nine months; 103 percent of the budgeted income was received in the first six months of 1979.

The support system for a local fellowship network of district and conference leadership supplies services to all. Fifty-five annual conferences have strong leadership and another 17 are ready to respond as more board staff are ready to assist them. Three hundred and ninety districts now have district presidents. There is still concern that 170 districts cannot and do not deliver any leadership training or direction to faithful United Methodist Men fellowships. A real effort is directed to resource the churches in these districts to help men in active participation in The United Methodist Men.

The recent *Board of Discipleship Manual for Annual Conference and District* has proven to be a very helpful tool to districts and conferences.

Hunger. Three special editions of MENSNEWS have presented program materials for local groups to share in the local church. It is estimated that over 80,000 men have been exposed to various views of the lifestyles as it related to world conditions. MENSNEWS serves as a clear channel of communications that presents every possible facet of the issue.

Ethnic Minority Local Church. More ethnic minority local church men are participating in Methodist Men because they have been a part of the founding of the new United Methodist Men's Organization. For example, the Southeastern Jurisdictional Men's CONVO '79 had the biggest percentage of black participation of any of the other conferences otherwise held at Lake Junaluska. The Purdue '77 Second National Congress of United Methodist Men was a mini-view of the Church with ethnic minority persons in attendance.

Six special male ethnic minority local church consultations are in the process. The design is to invite ethnic males back into the Church and discover what they are thinking. These rally-type events are serving as a training ground to develop leadership and opportunity.

Churches with Small Memberships. Churches with small memberships have always been the most faithful to the chartering process of United Methodist Men. United Methodist Men no doubt helps these church men to feel a real part of something larger through special United Methodist Men meetings. Many are in contact with other men, otherwise impossible.

Jurisdictional Events. Four of the five jurisdictions held major events in 1979 for men, with the help of the board's staff. Their goal was to establish a mid-quadrant opportunity between the National Congress and the United Methodist Men.

Prayer Ministry. Letters flow into the office of United Methodist Men because of the good news that hundreds of lives are being changed through of this ministry.

The WATS line for 1979 is paid for, and money is coming in for 1980. Telephone calls at a rate of 70 a day show the results of promotion of the telephone number. Prayer groups are being formed at a rapid rate that will reach 800 by the end of this year. This partnership and cooperation

between The Upper Room and United Methodist Men is a model of team ministry.

Ecumenical. Staff executive Jim Snead is president-elect of the North American Conference of Men's Work Secretaries and will be attending the European Men's Work meeting in Denmark, representing 29 denominations in North America.

World Wide. The Office of United Methodist Men serves as the world headquarters for Methodist Men. Fellowships are registering with the United States United Methodist Men's office from 12 countries. It is the practice of the staff to respond to other countries' requests for staff help; in 1979 staff went to the Philippines and to Liberia.

Connectional Services. Connectional services keeping conference and district leadership appraised of United Methodist opportunities has greatly improved in 1979. The goal of putting United Methodist Men chartering process and mailing on the board computer will be realized this year. This has greatly enhanced the capacity and makes the staff more able to respond with proper support.

The year of 1980 is the year that United Methodist Men will produce elements of growth that can be measured and new life that will be contagious in winning others to Jesus Christ.

Leadership Development and Training

One of the most critical tests of creative leadership in the church is the development and maintenance of a corps of volunteer workers.

—Lyle E. Schaller, *Creative Leadership Series*

Leadership Can Be Learned. There is a body of knowledge and a collection of skills that are necessary for a person to have to be able to operate in any leadership position. Cutting across all program lines and needed by all church leaders are some general leadership skills and knowledge about what it means to be a leader.

The knowledge that people need can be identified and the skills necessary to be an effective leader can be developed into a training plan. Resources can be created to help convey required information. Workshops can be scheduled and led, based on a training plan, whereby persons can learn general leadership skills and effective ways to relate to and work with volunteers and professionals within the Church.

For example, being an effective chairperson of a local church administrative board is something that persons *can learn* to do.

Listed below are some of the services provided by staff of the Board of Discipleship so that *skill learning* can take place:

- Resources and training programs for churches with small membership to help persons learn to perform basic functions of administration and organization.

- Person as Leader training programs which enable both volunteer and professional leaders to acquire basic

knowledge and skills in the general area of church leadership and in a specific role.

- Local church planning materials with worksheets and step-by-step guidance.

- Recruitment packet for the Committee on Nominations and Personnel.

- Kit for the Committee on Pastor-Parish Relations.

- Management of the resource systems to provide administrative boards and councils on ministries with basic guidelines for their work.

- Monthly *The Interpreter* articles for chairpersons of the Administrative Board, Council on Ministries, Committee on Pastor-Parish Relations, Committee on Personnel, Board of Trustees, Lay Leader, Lay Speakers, Lay Member of Annual Conference, and Laity Sunday.

- Pastor-as-Leader training program in development of skills as a leader, manager, administrator and in utilizing and managing volunteers.

- Resources and services in languages other than English.

Conference and District Leaders are Important Enablers.

The issue of volunteers in the church is a vital one. The crux of the issue is not their availability. It is the manner in which they are recruited, trained, encouraged, supported and allowed freedom to perform their jobs as ministry.

... Training is the process a church uses to help volunteers acquire the skills and background necessary to perform each task in the church he or she chooses to do.

—Douglas W. Johnson,

The Care and Feeding of Volunteers

A random sampling of local churches indicates that the highest priority needs for assistance by annual conference and district leaders and leadership development committees were: help in leadership development for specific church responsibilities; help in developing ways of identifying needs of persons/groups in the congregation; help in setting goals and developing ways of putting goals into action; and assistance in developing plans for training of leaders/workers within the Church.

For example, annual conference leadership development committees *can learn* how to assess the needs for the development of local church leaders and to provide services and resources.

Illustrations of staff services to enable those functions are listed below:

- Consultants to leader development units in the development of a comprehensive, long-range plan of leader development for lay and clergy persons.

- Trainers of clergy and lay teams in numerous conferences to be resource persons, consultants, and planners and leaders of training events for local churches.

- Staff leadership for conference-wide training programs for local church leaders, lay speakers, and for "know your job" events.

- Design and lead growth development events for conference staff, cabinets, and other conference and

district units. An additional emphasis is placed on ethnic minority and female leadership potential and upward mobility.

We Can Be in Mutually Supportive Ministry.

... the church has a responsibility to enable persons to experience the richness of their Christian heritage, guide their development into full personhood, and equip them for responsible church service.

—Melvin G. Talbert,

1978 Annual Report of the Board of Discipleship

We can discover newer and more effective ways to serve the Church. We have learned that the mutual ministries of discipleship enhance each other. This is a continuing process by which various units of the Board of Discipleship can utilize their skills to assist and complement the work of other board units. We thereby model for the local church, district, and conference a style that can be mutually beneficial.

For example, youth ministries staff can request help in designing a leader development event, *can get* that help and still feel they are in control of their program.

Some of the ways that leadership development staff persons work cooperatively to assist other units of discipleship are as follows:

- Help in the design and program for consulting skills for ethnic minority consultants in the Christian education program.

- Assistance in the design and leadership of training events for the Parish Program Associates lay training program for EMLC.

- Work with age-level and family ministries staff on a youth leader development model and in planning for the 1979 Conference on Children's Ministries.

- Staff services in planning and leading the United Methodist Men's National Conference and the Association of Conference Lay Leaders.

- Work with evangelism and stewardship staff persons in developing training models and designs.

- Development of resources for administrative boards and lay speakers in the area of hunger and value formation.

- Co-Leadership of training for *Experiment in Practical Christianity*, a program of the Division of Education.

Leadership development staff persons work under the following assumptions:

1. We are all called to ministry. We must be prepared to minister.

2. The Church can best be in ministry with trained volunteer and professional leaders.

3. Church growth takes place when people serve with competence in church leadership positions.

4. As persons identify their talents and needed leadership skills and as they receive proper training on how to use their skills and talents, they will become more active in the Church and set a good example for others to follow.

The Board of Discipleship can bring to its work a Christian perspective not always found outside the

Church, e.g., attitudes about the worth of persons and an advocacy to be sensitive, caring, competent stewards in serving Christ and His Church.

V. ADMINISTRATIVE SERVICES

To undergird and facilitate the work of the program divisions, there are five offices of administrative services that provide resources and support services to staff and, in many instances, directly to local churches and all other levels of our connectional system.

Communications and Data Gathering

Communicating with the Church is one of the vital tasks of the board and its staff. Good communications is more than public relations and image-building. It is a total process of discovering and responding to our constituencies' needs and desires.

New Media Bible. In 1978 the board received and administered a \$500,000 grant to purchase and place sets of the New Media Bible in 200 United Methodist churches. These churches were selected on the basis of nominations by district superintendents, bishops, and conference staff. Two persons in each church received training in the use of the materials.

Responses from churches have been extremely gratifying. Some have reported a doubling and tripling of church school attendance, an increase in worship attendance when the films were used, and a new level of excitement and enthusiasm for Bible study. Many churches have developed innovative and creative plans for using the films in worship, study, visiting shut-ins, civic clubs, lay conferences, retreats, youth detention centers, prison visitation, interfaith discussions, etc.

The board is maintaining contact with these churches for follow-up and information exchange.

"The Other School System." This 13-program television series for training volunteer teachers and parents has now been shown on 117 public television stations in 36 states, establishing a new all-time record of program distribution for materials of this type. By using the powerful media of telecommunications, the board is able to provide quality training for countless thousands of volunteer teachers and parents, greatly extending the scope of Christian education beyond the boundaries of formal and traditional learning, thereby bringing meaningful learning experiences into the homes and communities of all citizens.

1980 Winter Olympics. Staff are working with the Troy Annual Conference and the Lake Placid Olympic Committee to bring a religious perspective to the 1980 Winter Olympics.

President of the Lake Placid Olympic Committee is the Rev. J. Bernard Fell, a United Methodist pastor in the Troy Conference; and co-chairperson of the Religious Affairs Committee is the Rev. William Vigne, pastor of First UMC in Burlington, VT.

We will be working with the secular media to provide adequate coverage from the religious perspective. Plans are also being developed for a PBS television special, "Not Just a Sport."

Discipleship Resources

Discipleship Resources is a non-profit program resource service unit of the board. Currently more than 1200 titles are on inventory.

A genuine effort is made to provide whatever resources are needed to carry out program designs. Many of these items are for leaders in local churches, districts, and conferences. Very often these materials are printed in small quantities for limited audiences and therefore are not economical to produce through a major publishing facility.

Production of such materials is both a service to the Church and an essential function of the board.

General Business Services

The general business services unit relates both directly and indirectly to the Church at every level as it provides support services to the programs and administrative units of the board. This unit serves not only the Board of Discipleship but also the Board of Higher Education and Ministry, Scarritt College, and other related agencies located in The United Methodist Center in Nashville.

The various units within the general business services area are Data Processing, Word Processing, Addressing, Purchasing, Mail Services and Inventory Control, Printing, Records Center, and Building Services. The importance of these units is underscored by the fact that these may be the only contact that many United Methodists have with the agency as they order printed resources, engage in correspondence, phone for information, or visit the offices. For this reason, there is a continuing effort to provide a level of services that will reflect positively on the board, to improve the level of work performed, and to do so as economically and efficiently as possible.

Financial Services

The Office of Financial Services is the board's main accounting control and financial reporting section. This unit processes and controls all accounts payable, accounts receivable, general ledger bookkeeping; prepares financial reports; and assists in budget development, cost analyses, operating income and expense analyses.

Services are also provided to other agencies in the United Methodist Center, such as the Board of Higher Education and Ministry and Scarritt College.

The financial operation of the board has been in line with projections throughout the quadrennium. Presently, we believe we will remain within our projections at the close of 1980 also.

Personnel

The area of service covers functions for professional and support staff needs. The office assists the administrators in recruiting and processing applicants for professional staff vacancies and interviews applicants for support staff positions.

Currently, job descriptions and job reevaluation is being conducted for all support staff that will provide greater opportunity for advancement within the ranks of each department. A training program is being implemented for every employee prior to his/her annual performance evaluation. A job evaluation plan is also being developed for all professional staff.

Affirmative Action statistics show a marked improvement as administrators are becoming increasingly sensitive to the need to increase the percentage of ethnic minority and female employees at all levels. Currently, the professional staff is 17.39 percent ethnic and 23.91 percent female.

In this regard, the Commission on Religion and Race, which conducts a review of general boards and agencies, commended the board for its "implementation of the Affirmative Action Program with honesty and openness." The commission also commended the board for its "open door policy" for all staff.

VI. COMMITTEE ON FAMILY LIFE

The Committee on Family Life of The United Methodist Church (Par. 1320, Book of Discipline, 1976) is an inter-agency committee related administratively to the Division of Lay Life and Work of the Board of Discipleship. This committee is envisioned as a channel through which there may be a coordinated ministry of advocacy for family life within the Church and in the larger society. Broadly representative of the program interests of the Church, its membership of 31 persons is selected to represent the age, sex, and ethnic diversity of The United Methodist Church.

Support for the work of the committee is provided through a line item of the budget of the Division of Lay Life and Work and is voted annually by the Board of Discipleship.

The committee held its first meeting on the quadrennium December 8 and 9, 1976, and has met twice each year, in the spring and fall, seven meetings in all during the quadrennium. Officers elected for the quadrennium, at the first meeting, were:

Chairperson	Noe Gonzales
Vice chairperson	Jessma Blockwick
Secretary	Charles Alexander

At this first meeting, the committee, responding to the mandates of the Discipline, developed an extensive list of areas of concern and laid out a master plan of actions to be taken appropriate to its role of advocacy for family life. Through the years 1977-78-79, the committee has sought to meet its responsibilities in the following ways. (See 1976 Book of Discipline, Par. 1320.1a(-e).

a) "To identify the needs and concerns of families in

our rapidly changing society and the various societal factors which impact families."

—General survey of needs as seen by conference leaders in family ministries.

—Presentation of a paper by Dr. Rebecca Smith, "Family and Society," and distribution of this paper to conference and district family leaders.

—Support of the congregation as "extended family" and development of criteria for this role of the local church.

—Development of innovative patterns of channeling information to the local church.

—Seminar on TV media, its related technology, and its impact on the family.

b) "To survey the church's ministry with families and to identify those models of experience that enhance Christian family life."

—Development of a five-point approach to this task: identifying known models, researching other existing ministries, disseminating information on these models, developing criteria for what is seen as "enhancing" for family life, and encouraging new, experimental models. For the latter, a set of criteria for these experimental models was also developed.

—Funding of a major research project through Garrett Evangelical Theological Seminary in which Mrs. Pamela Cox assembled and edited nearly 100 models of family ministries at conference, district, and local levels. This collection will be made available to the entire church. Pattern of distribution is to be determined by the end of the year 1979.

c) "To sponsor explorations of theological and philosophical meanings of Christian family living and the Church's ministry to Christian families."

—Seminar on "Faith Development in the Family" with several seminary professors.

—Distribution of a condensed version of a paper, "Faith Development in the Family" by James Fowler (presented to the Committee on Family Life) to conference and district family leaders.

d) "To recommend programs and emphases to boards and agencies of The United Methodist Church for development and implementation, either separately or cooperatively."

—Survey of resources, staff services, and programs of other agencies besides Board of Discipleship in family-related ministries and encouragement of coordination of such services for the Church.

—Cooperation with the Bishop's Call to a Family Life emphasis in 1980-1984 and review of the findings of the Council of Bishops on clergy divorce.

—Encouragement of participation at all levels of the Church in Television Awareness Training.

—Input and evaluation of several curriculum units such as "Facing Crises With Children" and the "Begin With Goodbye" film series.

—Participation by committee members in some of the writing assignments for *The Interpreter*, *Circuit Rider*, and other UM periodicals and curriculum units.

e) "To advocate policies, activities, and services that would strengthen and enrich family life."

—Promotion of the Equal Rights Amendment as a way

to strengthen marriage, nourish the family, and affirm personhood.

—Collection of information relating to activities of all agencies in public policies family issues and sharing of this information.

—Review of homosexuality data and encouragement of distribution of helpful resources relating to this issue for families.

—Seminar on health care services as the family finds need for these with implications for needed ministries relating to this issue.

—Suggested revision in the Social Principles relating to families and in the legislation relating to families and family ministries within the Church.

—Sharing of resources relating to public policy and the family from a variety of sources.

The Committee on Family Life has urged the Church to make the family a special emphasis for the new quadrennium and has been supported in this position by petitions from several annual conferences. In spite of proposals presented to the General Council on Ministries for a quadrennial emphasis and being turned down by the council, the Committee on Family Life is still holding before the Church the urgency of providing ministries that strengthen families in these days when families are under attack by so many forces in society and will ask the General Conference to give consideration to this proposal.

The committee has revised and updated the Resolution on the Family and will also present this to the General Conference for adoption.

Through all its meetings, the committee has continually asked the question, "How do we respond through families and ministries with families to the missional priorities of the Church?" and has made recommendations to the program agencies at these points.

Working on a minimum budget of \$20,000 per year, 31 persons have been able, with great commitment to the values and needs of families, to offer the Church a strong advocacy for families through research, coordination, stimulation of resources, distribution of resources, impact on public policy, clarification of issues, gathering and distribution of data and of models of family ministries, and the development of networks of leaders in family ministries. This group will leave a very helpful pattern of working and a body of information that will enable the committee appointed for the next quadrennium to pick up the action without a significant break in the continuity.

REPORTS ON SPECIAL STUDIES REQUESTED BY 1976 GENERAL CONFERENCE

Feasibility Study of New Hymnal and Book of Worship (No DCA Reference)

Following the 1976 General Conference, several key persons in the Board of Discipleship and the United Methodist Publishing House recalled that the conference had voted to ask these two agencies to do a feasibility study concerning a possible new hymnal and book of worship. Although for some reason no record could be found in *The Daily Christian Advocate*, the fact that this

vote was recalled by several key persons led to the setting up of a joint task force to pursue this recommendation. Responsibility for this project on the part of the Board of Discipleship was delegated to the Section on Worship.

Members of the task force representing the Section on Worship were Roberto Escamilla, Hoyt Hickman, Thom Jones, and Carlton Young. Representatives of the United Methodist Publishing House were Thomas K. Potter, Jr., C. O. McNish, Ronald P. Patterson, and Robert Hoffelt. The task force began meeting early in 1977. The first project of the task force was to research in complete detail the procedures which were followed by the hymnal commission and by the General Commission on Worship in 1956 to 1964, when work was done on *The Methodist Hymnal (Book of Hymns)* and *The Book of Worship*. Robert Hoffelt did the research and came up with a complete report which showed the task force just what would be involved in developing a new hymnal and book of worship.

Market research was conducted during the year 1977 by the Central Research Office of the United Methodist Publishing House, in cooperation with the Section on Worship, regarding both the matter of desire for a new hymnal and also the desire for a hymnal supplement on the part of United Methodists throughout the United States. This survey was in response both to the needs of this feasibility study and also to the request by the 1976 General Conference that the Publishing House publish a contemporary hymnal supplement. The results of this survey, delivered to the task force in September, showed that there was only moderate desire for a new hymnal, too little to justify a complete new hymnal at this time, but that there was sufficient desire to warrant the publication of a hymnal supplement as requested of the United Methodist Publishing House by the 1976 General Conference (DCA, page 614).

Accordingly, work was begun in 1977 toward a hymnal supplement, with publication targeted for 1981. This fact became crucial in the thinking of the task force on the feasibility of a new hymnal and book of worship.

Meanwhile, the various ethnic minority communities were requesting that missional priority and other monies be used in the development of ethnic minority worship and music resources. Working relationships were established with the various ethnic minority communities, and the Section on Worship, the United Methodist Publishing House, and Discipleship Resources began to work together with these minority communities in the development of such resources. The first of these are the *Celebremos* series of Hispanic music resources, the first of which was published in September, 1979. The black songbook *Songs of Zion* is targeted for publication late in 1981. Worship and music resources coming from the Asian American and Native American communities are also in process of development. It was quickly realized that these resources would also be very important in any thinking about a new hymnal and book of worship.

Also, additional publications were being developed throughout the present quadrennium by the Section on Worship, in cooperation with the United Methodist Publishing House, as part of the Supplemental Worship Resources series. The projects done in the present

quadrennium are *A Service of Christian Marriage*, *A Service of Death and Resurrection*, *Seasons of the Gospel*, and *From Ashes to Fire*, all of which are scheduled for publication in November, 1979. In February, 1980, *We Gather Together* is to be published as part of this series. This contains revised texts of the Supplemental Worship Resources services, including the Sunday Service (with and without Holy Communion, baptism, confirmation, renewal, marriage, and the funeral), all gathered together in a 32-page booklet intended for purchase in bulk for use in the pews.

Finally, the Council of Bishops in 1977 asked the Section on Worship and also the Division on the Ordained Ministry of the Board of Higher Education and Ministry to join with them in forming a joint Committee to Study the Ordinal. This committee, meeting several times in 1978 and 1979, gave a thorough study to the ordinal and has developed a proposed new Ordinal for submission to the 1980 General Conference.

In the light of all these developments, the joint task force on the feasibility study continued to meet during 1978 and 1979 and has made the following recommendations which were approved by the Board of Discipleship in October, 1979:

1. That sampler material from the hymnal supplement and from *Songs of Zion* be distributed and used at the 1980 General Conference to promote the use of these books in the 1981-84 quadrennium.

2. A petition that the following work toward a new hymnal be done during the 1981-84 quadrennium: (a) an extensive survey throughout our denomination as to how *The Book of Hymns* is now being used and what United Methodists would like to see in a new hymnal, (b) the development of a new Psalter with musical settings and the testing of such a Psalter through extensive trial use, and (c) the development of service music for the Communion and other services of the Church in a variety of settings and the extensive testing of such service music in local churches.

3. A petition that the 1980 General Conference adopt the Ordinal as an alternative official ordinal for our denomination. This action is being recommended jointly by the Council of Bishops, the Division of the Ordained Ministry of the Board of Higher Education and Ministry, and the Board of Discipleship.

4. A petition that the General Conference authorize the Board of Discipleship to prepare and submit to the 1984 General Conference for adoption as a part of the Ritual of the Church a collection of General Services of the Church for use as official alternatives to those on pages 3-43 of *The Book of Worship for Church and Home* (1964).

As part of the preparation and testing process toward this collection, the Board of Discipleship requests the General Conference to commend to local churches for trial use during the 1981-84 quadrennium the services contained in *We Gather Together*, which has been published as part of the Supplemental Worship Resources series.

5. A petition that the General Conference authorize and fund to the extent of \$90,000 for the quadrennium 1981-84 as the general church's share to do research, preparatory work, editing, and design, in cooperation with the United Methodist Publishing House, toward a

new official United Methodist hymn and worship book and to make a report to the 1984 General Conference.

This preparatory work would include:

(a) Research to determine: (1) What in *The Book of Hymns*, *The Hymnal* of the former Evangelical United Brethren Church, *Supplement to the Book of Hymns*, ethnic minority hymn and song books, and other hymnals is being used or not used by United Methodists, and how they are being used. (2) What United Methodists want in a new hymn and worship book—types of hymns, specific hymns, services of worship, aids to worship, etc. (3) What United Methodists want in terms of format, size, price, and other general specifications. Cost \$30,000.

(b) Development, trial publication, and field testing, with suitable research, of a version of the Psalter suitable for United Methodist use. Cost \$15,000.

(c) Development, trial publication, and testing, with suitable research, of a collection of service music suitable for general use among United Methodists. Cost \$15,000.

(d) Development of general design and specifications. Cost \$5,000.

(e) Prepare a report to the 1984 General Conference, which would contain the results of the above research and development, with interpretation. In addition, the report would outline the proposed contents of a hymn and worship book. Cost \$25,000.

We recognize that the General Conference cannot commit its successor General Conference; nevertheless, the above actions are recommended as part of a long-range plan for the eventual development of a new hymn and worship book to replace the present *Book of Hymns*. The above actions by the 1980 General Conference would leave the door open to action by the 1984 General Conference to authorize at that time the full-scale work toward the preparation of a new hymn and worship book in the 1985-88 quadrennium, with publication projected for 1990. By that time the present hymnal will have been in use 24 years, the hymnal supplement in use 9 years, each of the ethnic minority worship resource books in use for at least several years, and the new ritual and orders of worship in use for about 5 years.

Daily Christian Advocate Calendar Item 568

The following was reported out to the 1976 General Conference by the Committee on Discipleship (DCA p. 499), placed on the list of calendar items recommending referral (DCA p. 964), and passed by General Conference as part of its omnibus action on such calendar items (DCA p. 933):

The committee recommends referral to the General Boards of Discipleship and Higher Education and Ministry for study:

That the General Conference appoint a theological study commission on the Sacraments, which shall attempt to ascertain and interpret the central focus and meaning of the sacraments for contemporary Christianity. It is further requested that this commission prepare guidelines for study by the local parish and report back to the General Conference in 1980.

This request came just as the Board of Discipleship through its Section on Worship had completed a quadrennium of intensive theological study of the sacraments, in consultation with a wide range of outside experts both within our denomination and ecumenically. This study resulted in the publication in 1976 of *Word and Table* (a book dealing with the history, theology, and structure of the Holy Communion) and *A Service of Baptism, Confirmation, and Renewal* (a book dealing with the history and theology of Baptism and containing a new text for a service of Baptism). These books were commended to the churches for study, and a study guide was prepared in cooperation with the Division of Lay Life and Work of the Board of Discipleship. One or both of these books became required reading in some of our seminary courses in worship.

Since this work had just been completed, and since no money for the project was supplied by General Conference, the following developments have taken place during the 1976-80 quadrennium:

1. Extensive feedback has been received in response to the above books, both from throughout The United Methodist Church and from experts both in our denomination and ecumenically.

2. The Section on Worship worked with the Curriculum Resources Committee in the development of two multimedia kits on the Sacraments: "Baptism" and "Holy Communion." These kits contained filmstrips and printed resources on the Sacraments for persons of each age level and were published in 1978.

3. The Section on Worship also worked with the Curriculum Resources Committee in introducing more study material on the Sacraments into our Church School Curriculum at all age levels.

4. The Section on Worship and the Board of Higher Education and Ministry jointly sponsored in October, 1977, a consultation at which carefully selected and invited theologians read papers and discussed the nature of the basic worship of Word and Sacrament. This consultation provided guidance for the continuing work of the agencies involved.

5. The Division of Ecumenical and Interreligious Concerns of the Board of Global Ministries invited the Section on Worship to cooperate with it in the ecumenical dialogue on the Sacraments sponsored by the World Council of Churches, and the section has cooperated actively in this dialogue.

6. The Division of Ecumenical and Interreligious Concerns of the Board of Global Ministries also invited members of the Section on Worship membership and staff to participate in the Methodist/Catholic and Methodist/Lutheran bilateral dialogues held in 1977, 1978, and 1979. This has been done and has contributed to the evaluation of our own continuing study of the theology of the Sacraments.

7. The Section on Worship and the Division of the Ordained Ministry both participated at the invitation of the Council of Bishops in the joint Committee to Study the Ordinal, which met six times in 1978 and 1979. One of the mandates behind this project was the action of the 1976 General Conference in rewriting the section on the ministry in The Book of Discipline to make it clear that

Baptism is the fundamental ordination of all Christians and that all ordination is derived from Baptism. This theology is reflected in the resulting Ordinal, with introduction and commentary, which is being submitted to the 1980 General Conference for approval as part of the Ritual of the Church.

8. The ecumenical North American Academy of Liturgy, which is the outstanding academic arena in which liturgical matters are studied, has had since 1975 working groups on the theology of both Baptism and Holy Communion. The Section on Worship has been working actively with these groups in their continuing research.

As a result of all of the above work, we have come to the following conclusions and recommendations:

1. There is a remarkable ecumenical consensus on the theology of Holy Communion and to some degree even on the theology of Baptism, which has developed in recent years and which gives promise of even greater consensus in the future. This consensus is basically very much in keeping with our United Methodist heritage, and United Methodists involved in this ecumenical dialogue have played a significant role in developing this consensus. Increasingly, our educational resources make this thinking with regard to the Sacraments available to United Methodists.

2. More work is needed, but it can be done by our ongoing agencies within their present budgets. Specifically, we see a need for: (a) A revised and expanded study book on the theology of Word and Sacrament, together with study guide, which the Section on Worship in cooperation with other agencies plans to develop during the coming quadrennium. (b) Books by qualified theologians on sacramental theology. Several United Methodist theologians are planning such books. (c) Continued and expanded cooperation with the Curriculum Resources Committee to see that our curriculum has adequate resources on all age levels regarding the Sacraments.

3. We conclude that the appointment of a special commission for the 1981-84 quadrennium would be a costly and unnecessary enterprise at a time when The United Methodist Church needs to exercise the best possible stewardship of its limited funds.

CONCLUSION

Within these pages you have had a brief accounting of our stewardship of the Church's resources and staff energies toward fulfillment of our mandate during the current quadrennium.

It is our earnest conviction that we have acted responsibly and wisely. Moreover, we have every confidence that you will affirm our judgment. If you do concur, then we both agree that the Board of Discipleship has fulfilled its mandate to the best of its abilities within its limited resources.

As we enter the new quadrennium, 1981-84, we are faced with some new—yet not-so-new—problems. In mid-September, we were informed by the General Council on Ministries that the World Service allocation would fall far short of our bottom line request for financial resources needed to sustain the ministry of our board at its present level.

Although there will be a modest increase in our allocation, the total will have lagged far behind the higher costs of doing business. Inflation will have risen an anticipated 48 percent from 1977 as compared with only a 10 percent increase in World Service funding over the same four-year period of time.

This action will force us into further retrenchment. Already, steps are being taken to reduce the 1981 budget by \$500,000. Every effort will be made to effect these cuts by reducing the costs of administration while maintaining the highest possible level of program and service to the field. We have asked the General Conference for more flexibility in our pattern of organization. If this flexibility is approved, we will streamline our structure by eliminating three associate general secretary positions and the Office of Communications, and replace these with a single associate general secretary for program coordination and planning.

Still, there must be some reduction in field staff positions and program funds. We will not have the staff to do as much as we have during the current quadrennium. This will be a severe pain when we acknowledge that the staff are already overburdened and the demand for staff services considerably exceeds our capacity to respond.

Obviously, more financial resources will be needed if the dream of the 1972 General Conference is to be accomplished, which was to "focus the energies of the general church on the needs of the local church."

Nevertheless, our commitment shall be always to do the best we can with the resources that are placed at our disposal, knowing full well that they will never be enough to respond adequately to the programmatic needs of our denomination.

W. KENNETH GOODSON, *President*

MELVIN G. TALBERT, *General Secretary*

NOTES

COMMISSION ON ARCHIVES AND HISTORY

The Commission on Archives and History was formed in 1968 through the uniting of the former Association of Methodist Historical Societies of The Methodist Church and the former Historical Society of The Evangelical United Brethren Church. The 1976 Discipline summarizes its responsibilities in these words: "It shall do any and all things necessary to promote and care for the historical interest of The United Methodist Church." We have carried out this responsibility by developing: a strong historical library, the Church's archives, historical publishing, research facilities for scholars, and the interpretation of the Church's history. Basically, the Commission is a service agency of The United Methodist Church. Occasionally it has been called upon to provide historical programming and in such instances it is amenable to the General Council on Ministries.

RELOCATION OF OFFICES AND DEPOSITORY

After two quadrennia of searching for adequate facilities, the Commission received several offers. After much consideration it finally agreed to accept the offer of Drew University, Madison, New Jersey, to move into a new custom-designed building, upon its completion in late 1981. This structure will be rent-free and will offer the most efficient preservation facilities. It will provide 50,000 cubic feet of archival vault space and a library area for 175,000 volumes in addition to administrative offices, museum, research, and work areas. The decision of the Commission was referred to the General Council on Finance and Administration, which agency exercised its disciplinary mandate with affirmative approval. It is expected that Drew University's investment in this structure will be in excess of two million dollars. The Commission has been assured complete freedom of operation in maintaining its autonomy on this campus.

HISTORICAL LIBRARY

There is presently a library of more than 40,000 volumes, representing much of the printed account of The United Methodist Church and its antecedent bodies. In addition, more than 78,000 feet of microfilm with three-quarters of a million frames provide copy for more than one million pages of content. Most of this represents material that is not housed in our own depositories.

ARCHIVES

The archives currently consist of 3,187 cubic feet of

accessioned records. These represent records from most of the general church agencies, special ad hoc groups, and personal papers of bishops, general church executives, and missionaries. When the records management program is fully operative, we anticipate an annual receipt of 2,000 cubic feet of records into the archives. In addition, we serve as the official depository for the Primitive Methodist Church, delegated by its Conference.

An intern program has been operating whereby annual conference archivists or students through an academic seminar can choose one of several possible training programs for guidance in archival management.

The Commission received a grant from the National Historical Publications and Records Commission for one year to organize and identify the papers of Bishop John Springer. This collection of African records covers the period of 1901 to 1960.

METHODIST HISTORY

Methodist History is a quarterly which has gained recognition as one of the fine religious historical publications. It needs wider recognition within our own denomination. After 17 years of publication the Commission in early 1980 issued a Cumulative Index for the first 16 years, which should help researchers who may wish to refer to the many subjects covered in this quarterly during those years.

JESSE LEE PRIZE

Book-length manuscripts are judged every two years. The publication of the winning manuscript is arranged by the Commission. Three of these have been published: *Gilbert Haven*, by Dr. William Gravely (1973); *Hands on the Ark*, by Dr. Robert Sledge (1975); *The Sectional Crisis and Northern Methodism*, by Dr. Donald H. Jones (1979). A fourth manuscript, *Methodism and Society in Norway*, by Dr. Arne Hassing, is now being printed and will be released in 1980.

OTHER PUBLICATIONS

In cooperation with the Methodist Librarians' Fellowship and Drew University Library, a *Methodist Union Catalog*, edited by Dr. Kenneth Rowe, has been issued locating Methodist books of history, polity, biography, missions, sermons, and music in more than 200 major Methodist libraries of Europe and North America. Three volumes have been printed to date which cover the alphabet from A-Dix. This series may run to 20 volumes

before completion. Scarecrow Press, Metuchen, New Jersey, has agreed to publish the series without cost to the sponsors.

The Commission has separately published "Guidelines for Local Church Historians and Records and History Committees," compiled by Walter N. Vernon; "How Does Your Soul Prosper?" (a two-act drama on the class meeting), by Jerry D. Campbell; "Services and Resources for Worship on Historic Occasions," by Kenneth Rowe, editor; United Methodist Bibliography Series (the first in the collection being "Native American Methodists: A Reading List"), Kenneth Rowe, editor and a biographical series of booklets for membership classes on John Wesley, Charles Wesley, Susanna Wesley, Thomas Coke, Francis Asbury, Richard Allen, Philip William Otterbein, Jacob Albright, Mary McCloud Bethune, and Frances Willard. Additional titles will be added during the next quadrennium.

GRAVE MARKERS

The Commission designed and produced an official grave marker for use on the tombstone of deceased clergy of the Church. A number of annual conferences are regularly providing one to each family of deceased ministers. It affords the same posthumous recognition for deceased ministers as has been true with military veterans.

FRANCIS ASBURY TRAIL

In cooperation with Region Two of Boy Scouts of America and the National Park Service, the Commission has sponsored a 27-mile hiking trail through a portion of the Great Smoky Mountain National Park between Cove Creek and Mt. Sterling in North Carolina. Each boy, before making the hike, must read a book on Asbury, *A Man of Devotion*, by J. Smiley Collins. This preparation adds a spiritual dimension to his physical readiness. Costs for this program are covered by charges for the material, as the Commission provides the services of liaison between the hiking units and the U. S. Park Service.

SHRINES, LANDMARKS, AND HISTORIC SITES

Regional historic sites are designated by either an annual or jurisdictional conference. Many of these are then registered with the Commission as a numbered United Methodist Historic Site and provided a small cast aluminum marker identifying this relationship. At present there are 76 registered historic sites.

Upon petition to the Commission sponsors for any registered historic site may apply for national historic shrine or landmark consideration. A very careful scrutiny is made by the Commission's standing committee before approval by the Commission and final recommendation to the General Conference. At present there are seventeen national historic shrines and four national historic landmarks.

During the quadrennium a three-day workshop was held in Philadelphia, Pennsylvania, using both St.

George's Church and Independence National Park as training resources. Topflight experts in preservation, restoration, maintenance, and interpretation served as staff. This was an experiment conducted by the Shrines and Landmarks Committee of the Commission and highly appreciated by the registrants.

MICROFILMING

The Commission has developed a microfilm program which has set high standards in its production. Although we currently produce microfilm on a part-time basis, a number of annual conference commissions have used our production services. There is sufficient need for enlarging the program to utilize the services of a fulltime technician in the next quadrennium.

WOMEN'S HISTORY PROJECT

The 1976 General Conference referred to the Commission the responsibility for developing a history of women within the Church, especially emphasizing the contribution of ethnic women. It was obvious from the beginning that much research was necessary before a suitable history could be published. Special grants were received from the General Council on Ministries and the Women's Division, Board of Global Ministries, as well as the Lilly Endowment and gifts from several private individuals. A staff person was employed to supervise the project.

On February 1-3, 1980, a national conference on women's history, with the theme "Women in New Worlds: Historical Perspectives on the United Methodist Tradition," was held at the Netherland Hilton Hotel, Cincinnati, Ohio. Sessions covered some of the following subjects: deaconesses, missionaries, clergy wives, lay and clergy rights, ecumenical movements, social reformers, and feminist leaders.

RECORDS MANAGEMENT

The last General Conference placed upon the Commission a responsibility to plan for a records management program among the general church agencies. A model was produced under the guidance of a committee of professional archivists. This was shared with the Committee of General and Executive Secretaries. The implementation of the program will depend upon adequate funds for the next quadrennium. It will not only insure the preservation of the basic records of the general church agencies, but it will produce savings in storage costs for each agency.

IN CONCLUSION

The Commission expresses its appreciation to the Church for its support during the past quadrennium. We have tried to be responsible stewards of the resources placed in our hands.

JOHN H. NESS, JR., *Executive Secretary*

NATIONAL YOUTH MINISTRY ORGANIZATION

EARLY HISTORY

In January of 1977, the United Methodist National Youth Ministry Organization became a reality. Established by action of the 1976 General Conference, the organization was called into being "to represent the concerns of all youth to the Church." Arising out of a strong desire by youth in the annual conferences to be recognized and heard, delegates in 1976 voted to establish this organization to provide an opportunity for youth, in an organized and meaningful way, to voice their concerns to the general church.

The organization began under the leadership of an Interim Steering Committee composed of adults and youth representing the predecessor youth organization, newly elected youth and adults, and the Board of Discipleship. This group's primary responsibility was planning and supervising the first biennial Convocation of the National Youth Ministry Organization (NYMO). This body was also responsible for beginning a personnel search for staff persons for the steering committee.

1977 CONVOCATION

In August of 1977, at the University of Oklahoma, the first biennial NYMO Convocation was held. A total of 357 youth and adults attended, representing 68 of the 73 annual conferences and all major boards and agencies of The United Methodist Church. Highlights of the convocation included:

Greetings exchanged, via letter and telegram, with the United Methodist Youth Council of Cuba.

A telegram to President Carter commending him on his stand on human rights.

The premiere of the new Youth Service Fund filmstrip, "You Are the Difference."

Presentations on the three Missional Priorities of the denomination by Board of Discipleship staff persons: Earl Barfoot (Hunger); Fletcher Bryant (Ethnic Minority Local Church); and Warren Hartman (Church School/Evangelism).

Major speech presentation, entitled "Liberation of the Oppressed," by Dr. Mortimer Arias, former Bishop of the Evangelical Methodist Church in Bolivia.

YSF Benefit Concert by Natalie Cole and Gene Cotton.

Clown worship experience, entitled "Faith and Fantasy," led by Rev. Floyd Shaeffer.

Major presentation by C. Delores Tucker, former Secretary of the Commonwealth of Pennsylvania. Presentation centered on being a Christian in politics.

Election of new members of the Steering Committee by jurisdictions and the convocation.

Designation of Youth Service Fund (YSF) monetary goal for next two years to be 52¢ per youth per year (penny a week). An additional goal to educate each conference about YSF, planned and carried out by each conference aimed toward each local church, was also adopted.

Adoption of three major priorities for United Methodist Youth for the next two years. They are, as follows:

The Family. We feel that the family unit, which can include a single individual, a single parent, a couple, a couple with children, or the intergenerational family, is the foundation of our society.

Our concern for the family extends to premarital and marital counseling; the prevention of and rehabilitation in cases of child abuse; sex role stereotyping; mobile family units; human sexuality; divorce; abortion; interpersonal relationships; the care, nurture, and understanding of handicapped and the mentally retarded; an understanding of the extended family; and parent-youth relationships. We encourage the development of families in worship. Communication is essential to the enrichment of families.

By strengthening our family unit, we will be strengthening the individual, society, and the Church.

Youth Evangelism. The youth of The United Methodist Church as represented by NYMO declare evangelism, the winning of youth for Christ and his Church, and the nurturing of Christian growth and faithful discipleship by every means possible, to be one of the major priorities for the next two years.

This concern of NYMO stems from the increasingly overwhelming evidence that The United Methodist Church needs to become more effective in fulfilling the demands of the great commission and from the mounting evidence that many youth today are *lonely, scared, confused*, empty, and lacking in a feeling that they are loved and thus are open to too many destructive influences in today's world.

We, the youth of The United Methodist Church, recommend and urge that through resources, training of youth as evangelists, church schools, workshops (local and churchwide), and spiritual growth groups, the local church be made to be an effective agency of ministry to the whole person.

We affirm anew as Christian youth that we believe Christ to be the answer to both the stereotyping of the Church and to the ministering of youth to the youth of our generation.

Advance Edition

Daily Christian Advocate

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume V

Nashville, Tennessee

February 15, 1980

Advance Edition **H**

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BOARD OF TRUSTEES OF THE UNITED METHODIST CHURCH

ASSETS		12-31-76	12-31-78
Cash		\$ 21,990	\$ 16,441
Savings account		120,500	187,469
Marketable securities at cost		3,159,027	3,346,094
Interest and dividends receivable		20,943	25,680
Accrued royalties		6,004	3,438
Land (Knowles' property)		30,578	30,331
Building (GCOM headquarters) (1)		1	1
Interest in oil and mineral rights		1	1
Total assets		<u>\$ 3,359,044</u>	<u>\$ 3,609,455</u>

LIABILITIES AND FUND BALANCES		12-31-76	12-31-78
Due to Council on Finance and Administration		\$ 2,704	\$ 215,526
Income distributable to beneficiaries		161,491	
Fund balances		153,101	24,691
Unrestricted funds (2)		454,006	471,612
Designated funds		210,025	359,363
Restricted funds			
Endowment funds		142,756	142,903
Unrestricted		2,234,961	2,395,360
Restricted			
Total liabilities and fund balances		<u>\$3,359,044</u>	<u>\$ 3,609,455</u>

- (1) Because the GCOM building does not contribute to the operation of the Board of Trustees, which holds title for administrative reasons only, management in conjunction with the outside auditor decided in 1976 to write down the building to a nominal carrying value of \$1. This write down was reflected as a reduction of the restricted fund balance.
- (2) During 1978 during a review of provisions of individual requests, the Ashbel Hubbard estate was found to be incorrectly classified as part of the unrestricted fund balance and was subsequently reclassified at 12-31-78 as part of the restricted fund balance.

INCOME STATEMENT

	12-31-76	12-31-77	12-31-78
Revenue:			
Interest and dividend income	\$ 154,941	\$ 179,996	\$ 206,365
Royalty income	70,290	92,105	72,374
Rental income (Knowles)	7,196	7,632	7,177
Gain (loss) on sale of securities	(1,974)	124,735	(11,397)
Gain on sale of Knowles land		2,795	
Other income			6,033
Total income	<u>230,453</u>	<u>407,263</u>	<u>280,552</u>
Operating Expense:			
Agent fees	4,679	4,991	5,411
Investment counselor	9,424	9,049	8,490
Legal fees	1,807	2,120	
Estate settlement		5,326	
Property taxes (Knowles)	2,187	2,225	2,348
Audit fees	1,900	1,900	1,900
Staff travel	125	150	200
Miscellaneous	1,194	414	157
Total Expense	<u>21,316</u>	<u>26,175</u>	<u>18,506</u>
Distributions to beneficiaries	176,392	212,831	231,223
Excess of revenue over expenses	<u>\$ 32,745</u>	<u>\$ 168,257</u>	<u>\$ 30,823</u>

STATISTICAL ANALYSIS

	12-31-76	12-31-77	12-31-78
Portfolio at cost	\$ 3,159,027	\$ 3,335,889	\$ 3,346,094
Portfolio at market value	3,859,000	3,431,000	3,360,000

COUNCIL ON MINISTRIES

ORGANIZATION

The General Council on Ministries is completing its second quadrennium. The 1976 General Conference assigned 4 broad objectives and 27 specific functions to the General Council on Ministries. The council membership is composed of six bishops (one from each jurisdiction and one from a Central Conference); one person (laywoman, layman, or clergyperson) from each of the 70 annual conferences who was a delegate to the 1976 General Conference; one youth and one young adult from each jurisdiction; one voting member from each of the six program agencies; three persons from the Central Conferences; and 15 persons nominated by the At-Large Nominating Committee of the GCOM. Nine former EUB persons were selected by the Council of Bishops. There are 12 additional members who, by virtue of office, have voice without vote. The total membership for the council is 131.

The organizational meeting for the 1977-1980 quadrennium was held November 8-12, 1976, in Dayton, Ohio. Bishop James K. Mathews served as convening officer as the council organized, adopted its internal structure, and elected its officers. Bishop Mathews, as secretary of the Council of Bishops, is an ex officio member of the General Council.

During the organizational meeting, a Temporary Nominating Committee was elected by the council members and brought nominations for officers and recommendations for the division of members across the various units, committees, and task forces of the council. The officers nominated and then elected were: Dr. John T. King, Austin, Texas, president; Dr. Richard W. Cain, Claremont, California, first vice-president; The Rev. Charles B. Purdham, St. Paul, Minnesota, second vice-president; Ms. Miriam E. Isaacs of Rockville Centre, New York, secretary; and Ms. Alice F. Lee, Esq. of Monroeville, Alabama, treasurer.

The 1976 General Conference referred items to the General Council on Ministries. These references, plus the 27 legislated functions and references from the previous General Council on Ministries, were assigned to various parts of the General Council. In the latter part of the 1973-1976 quadrennium, work was started on developing a new internal structure for the council. The new council received a recommended structure designed to involve actively all of the members in the life of the council. The new structure was discussed, amended, and adopted. This quadrennial report will describe the work accomplished by the council units, committees, task forces, and adjunct groups established in this structure.

STAFF

The council, at the organizational meeting, elected Norman E. Dewire as the general secretary. Elected as associate general secretaries were: Gerald L. Clapsaddle, Ezra Earl Jones, C. Leonard Miller, and Alan K. Waltz. During the November, 1977 meeting, the General Council on Ministries recognized the fact that Gerald Clapsaddle intended to retire at the end of 1978 and authorized a Search Committee "to seek a person to fill a position of associate general secretary and . . . bring a recommendation to the Council through the Executive Committee in March, 1978." During the March, 1978 meeting, Edith M. Goodwin was elected as an associate general secretary, effective August 1, 1978. Gerald Clapsaddle was granted retirement by the council and the South Indiana Conference effective December 31, 1978. He continued, part-time, as special assistant to the general secretary of the GCOM during 1979 and 1980. Marian R. Nixon was hired in June, 1976, as the administrative secretary for the staff and assistant treasurer. There is a support staff of six secretaries, three maintenance staff, a building receptionist, and a cafeteria staff person.

A personnel policy was adopted. Regular evaluation of all staff takes place on a regular basis.

OFFICE BUILDING

The General Council on Ministries, through its staff and budget, is responsible for the operation of the United Methodist Office Building in Dayton, Ohio. This building formerly housed the headquarters of most general agencies of the Evangelical United Brethren Church. The council in the quadrennium acquired additional adjacent land for parking for staff and visitors. Minor refurbishing is done to keep the building in a satisfactory state of repair.

The council is operating a financially solvent administrative services facility for itself, other building tenants, and United Methodist agencies in Dayton. The council staff has cooperated with its urban neighbors in organizing an effective community association. The United Methodist Publishing House has purchased the building next door (609 W. Riverview) and has relocated the Dayton Cokesbury Book Store to this building.

RELATIONSHIPS . . .

The two administrative councils of The United Methodist Church, the General Council on Ministries (GCOM) and

the General Council on Finance and Administration (GCFA), provide general oversight of the program agencies, respectively, in the fulfillment of program and fiscal activities. The Constitution of The United Methodist Church establishes two councils, the Council of Bishops and the Judicial Council. Working relationships have been developed among the Council of Bishops, GCOM, and GCFA. These include periodic meetings, since September, 1976, of the officers of these three instrumentalities.

... with the Council of Bishops. The General Conference referred items for study jointly to the Council of Bishops and the GCOM. These studies have been done.

One called for exploration on "Strengthening a Coherent Leadership" to give "a sharper definition of the relationship of the GCOM to the Council of Bishops . . . (since) both carry responsibility for planning and strategy for the whole church." Following this reference, a Committee of Fifteen was established, composed of five bishops, five GCOM members, and five chairpersons of the Jurisdictional Committees on the Episcopacy. A working document was prepared by the committee and received by both the Council of Bishops and the GCOM. An analysis was made of the constitutional provisions for and responsibilities to the Council of Bishops. This is noted essentially as a pastoral leadership role. It was noted that the GCOM is created by the General Conference for "program management and coordination." The working document notes "despite efforts to separate pastoral from program in the roles of the Council of Bishops and the GCOM, ambiguities will always remain . . . thus the leadership issue in the Church calls for open dialogue between these two bodies, as well as ongoing communications between the Council of Bishops and other agencies in the Church's structure." Two recommendations were developed. The first called for continued conversation among the officers of the Council of Bishops, GCOM, and GCFA "in order to exchange information, open channels of communication, and think together about some of the critical issues in the life of the connection . . . providing opportunity to share insights and perceptions on critical issues and to deal with misinformation." The second recommendation calls for consideration to be given to increasing the episcopal membership on the GCFA so there will be one bishop from each jurisdiction, if the jurisdiction chooses, and one from the Central Conferences."

The Council of Bishops and the GCOM have worked together on the General Conference referral for a study of the "size of the general agencies, quota system, and membership of the agencies." The results of this work are reflected in the report from the Unit on Management and in certain recommendations to the 1980 General Conference.

The Council of Bishops and the General Council on Ministries have worked together on the following:

1) **Training Event for New District Superintendents and Conference Council Directors**, held annually also in cooperation with the Division of Ordained Ministry. Bishop R. Marvin Stuart chaired the Committee on Training, and Norman E. Dewire served as the vice-

chairperson and executive officer. The funds for this training are contained in the GCOM budget.

2) **The Bicentennial Planning Committee**. This work will be reported, in detail, to the 1980 General Conference along with a recommendation for the Bicentennial Observance leading up to 1984.

3) **The Missional Priority and Special Programs** for consideration by the 1980 General Conference.

4) **Funding from the Advance for the Missional Priority on the Ethnic Minority Local Church**. In 1977, the two councils changed the funding procedures so that annual conferences could "combine, for purposes of promotion, the General Advance and the Conference Advance Specials related to the Ethnic Minority Local Churches, with monies received for the EMLC Advance Specials to be divided between the General Advance and the Conference Advance Specials, provided that the monies retained shall not exceed more than fifty percent of the total monies raised . . ."

... with General Council on Finance and Administration. The GCOM and GCFA have worked together in a study of agency locations (Par. 907.2), in giving approval to the Joint Committee on Communications for a new site in Nashville, and in working together on a study of Special Days with and without offerings. GCOM holds membership on the GCFA Committee on Official Forms and Records and on the Committee on Personnel Policies. The General Secretary of the GCOM is an ex officio member of the GCFA as are all the program agency general and executive secretaries.

The two councils have worked together in developing recommendations to the 1980 General Conference for the General Provisions of general agency legislation and in the development of legislative recommendations to the General Conference that concern the work of the two councils. A good working relationship has developed in the separate but mutual responsibilities related to building of program budgets and division of the World Service Fund recommended to the 1980 General Conference for the program agencies. The general secretaries of the two councils have worked together to coordinate the responsibilities of the two councils and to interpret the work of the general church to the leadership of several annual conferences.

... with the Advance and JCC/UMC. The Advance Committee and the Joint Committee on Communications (United Methodist Communications) are both amenable to the General Council on Ministries. Reports on their work follow this council report. All of the members of the Advance Committee are elected from the membership of the General Council on Ministries. The director of the Advance met with the GCOM staff on several occasions in the fulfillment of Advance responsibilities. The staff of the GCOM and JCC have met together on matters of mutual interest and common concern, including the development of the Comprehensive Communications System document for the 1980 General Conference.

... with the Six Program Agencies. The council has worked closely with the four general program boards and

the two general program commissions accountable for program to the council between sessions of the general Conference. The full nature of this relationship is described in the reports on the work of the units and committees. The council annually elects, by written ballot, the general and executive secretaries of these six agencies. The general secretary of the GCOM has called regular meetings of the general and executive secretaries of the agencies for coordinating the relationships of the agencies with each other and with the GCOM. There is also a Group of Associates, convened when needed by the general and executive secretaries, to develop plans for specific coordinated activity. (The group is described below in the report of the Unit on Coordination.)

An Interagency Task Force on Legislation was established to coordinate the development of the legislation of the program-related general agencies. The work of this task force is described more fully in the material in the report of the Unit on Management.

... with the Annual Conferences. The General Council on Ministries has related to the annual conferences in a variety of ways. A person from each annual conference is in the basic membership of the council. Each year data have been gathered through this member about the effectiveness of the annual conferences in programs related to the Missional Priorities. These basic members frequently report to their conference council on ministries about the work of the general church. Issues needing attention from the conferences are brought to the GCOM. The staff of the council relates to the conference council directors through staff assistance when requested, jurisdictional meetings of directors, and the National Association of Conference Council Directors. Council staff have also served as consultants to bishops and annual conferences about annual conference organization and structure.

UNIT REPORTS:

UNIT ON COMMUNICATIONS POLICIES

Two of the disciplinary functions of the council were assigned to the Unit on Communications Policies for implementation on behalf of the council. These functions were:

1. "To consider the plans of any general program agency to publish a new periodical. Any general program agency proposing to publish a new periodical shall submit its request to the Council. If the Council disapproves, the agency shall delay publication until the proposal can be submitted to the General Conference for determination; provided, however, that the foregoing shall not apply to church school curricular materials" Par. 1005.12.

2. "To consult with the following to assure elimination of unnecessary overlapping and duplication:

- General program agencies with regard to their publishing and communications policies
- The president and publisher of The United Methodist Publishing House and editors of the general publications" Par. 1005.15.

3. A third disciplinary provision, integral to the work of the unit, is from the legislation for United Methodist Communications.

There shall be a Joint Committee on Communications of The United Methodist Church which shall hereafter be designated as United Methodist Communications. United Methodist Communications shall be amenable to the General Council on Ministries. It shall be accountable to the General Council on Ministries for programming and promotional services and to the General Council on Finance and Administration for financial services and shall have a consultative relationship to all general councils, boards, and commissions of the Church. Par. 1102

The work of the unit in implementing these functions has been conducted in eight basic ways:

1. A major assignment has been monitoring the work of United Methodist Communications in designing a comprehensive communications system for The United Methodist Church as proposed by the General Council on Ministries and voted by the 1976 General Conference. Data in this process have been received from bishops, district superintendents, annual conference communications leaders, the general program agencies, the United Methodist Association of Communicators, annual conference council on ministries directors, and from a wide variety of sources throughout the Church. The staffs of the council and United Methodist Communications worked together in developing the draft of a report on *Communications in The United Methodist Church*, which will be presented to the General Conference. The report will present communications as a dynamic process. It assumes a strong openness to the future and a system which is flexible in operation.

The council has been closely related to the total work of United Methodist Communications. Five members of the council served as members of the board of managers of United Methodist Communications. Staff of the council served on the executive committee, the advisory committee, and the editorial advisory group of *The Interpreter*. The unit has received regular reports from United Methodist Communications and its general secretary and has monitored the use of the Mass Communications Fund.

2. Using data from the most recent readership surveys and studies, along with data provided by users of the publications, the unit conducted a study of the following general church publications: (1) *The Interpreter* (2) *New World Outlook* (3) *response* (4) *The Circuit Rider* (5) *engage/social action* (6) *The Church School* (7) *The Christian Home*.

The purpose of the study was to determine how well the publications are or are not meeting the needs of the various audiences within the Church's constituency to whom they are addressed. The criteria used in the study were adopted by the 1976 General Conference. The criteria are:

a. Is a particular periodical consistent with the statements on philosophy and functions as described in the Report on Publications and with Par. 60 of the 1976 Discipline?

b. Does it have a clear statement of purpose? How well does it achieve this purpose?

c. Does the publication have definable audiences with demonstrated needs for the kind of publication being produced?

d. Does it elicit a response from readers (such as commitment of missions, participation in social action, or antagonism)?

e. Does it gain, maintain readers? If not, are there reasons for losses consistent with letter "a" above?

f. Does it use continuing processes to determine whether its readers feel the periodical meets their needs, why former readers no longer subscribe, what potential audiences might be?

g. Does it provide for two-way communication?

h. Does the periodical have a feasible economic base? Are there standards to determine this, such as the cost to produce as over against the cost to receive?

i. Does it have an appropriate/functional/appealing format? Is it convenient to use and store? Or does a throwaway format adequately meet the needs of the publication and its readers?

j. What other publications and communications media are available to the same audience? Does the periodical relate to the whole communications system of The United Methodist Church? Is it a useful link in that system?

k. Does the periodical uphold traditional concerns of the Church for freedom of information and access by all groups?

The data received as a result of these inquiries were carefully processed and reviewed by the unit and the council.

3. The council received a reference from the 1976 General Conference, instructing it to establish a task force to draw up a new and exhaustive set of guidelines for eliminating sexism, racism, and ageism in language, content, theology, and imagery from all denominational resource materials, and mandate that such guidelines be adhered to in: (1) church periodicals, (2) curriculum materials, (3) all publications of boards and agencies, and (4) all other printed materials and audiovisual resources produced by The United Methodist Church. The council assigned the reference to the Unit on Communications Policies for implementation. The unit named a task force composed of three of its members, plus representatives from the Commission on Religion and Race, the Commission on the Status and Role of Women, the Board of Church and Society, the Health and Welfare and the Education and Cultivation Divisions of the Board of Global Ministries, and The United Methodist Publishing House. The task force completed its work in November, 1978, and the council approved the guidelines and recommended them to the general boards and agencies and to the annual conferences for their immediate use.

4. A task force of unit members conducted a special study of the free promotional materials being produced for use in annual conferences and local churches. Personal interviews and a survey instrument were used to gather data from 238 pastors, lay leaders, and district superintendents. Some of the findings from the survey were:

a. Pastors are not receiving as much promotional materials from general agencies as they thought.

b. Clear distinctions are not made between promotional and other materials.

c. Promotional materials are not being widely used in local churches.

d. Resources need to be made available to non-English speaking congregations in their own language.

5. Members of the unit sought to be informed at all times on communications functions with The United Methodist Church and worked with the general program agencies to enhance the effectiveness of their communications functions. Representatives of the general program agencies have presented communications proposals and progress reports at each meeting of the Unit.

6. The unit affirmed and actively related to *The Interpreter* as a "Mutual Ministry" publication, as voted by the 1976 General Conference. "Mutual Ministry" has been defined as follows:

"Mutuality between clergy and laity, interaction between the local church and agencies or boards, and interaction of the agencies among themselves."

7. At the request of the Unit on Evaluation and Review, the unit conducted an evaluation centered in seven broad areas related to the task and administration of United Methodist Communications. A report of the evaluation and the recommendations which emerged out of it will be presented to the 1980 General Conference by the council through the work of the Unit on Evaluation and Review.

8. The Unit kept in touch with the work of the Hispanic Local Church Resources Task Force and has taken a specific action to recommend that all general program agencies provide representation and active participation in the work of the task force.

UNIT ON COORDINATION

One of the four major objectives of the General Council on Ministries is:

To establish the processes and relationships that will ensure the coordination of the ministries and program emphases of The United Methodist Church through its general agencies and to eliminate overlapping or conflicting approaches to the local church and the Annual Conference. Par. 1004.3

Several of the legislated statements in the 1976 Book of Discipline relate to this major objective and were assigned to the Unit on Coordination or to the staff of the council for implementation.

Four of these functions of coordinating activity among the program agencies were assigned to the staff to administer. However, the discussion and decision on the policy regarding these took place within the Unit on Coordination and were subsequently referred to and approved by the total council. These four functions are:

1. "To assure the development of a unified and coordinated ongoing calendar and program for the promoting of the connectional ministries of the Church" (Par. 1005.5).

2. "To maintain a calendar of meetings on behalf of all agencies of The United Methodist Church as an aid to the agencies in regulating the number and timing of such meetings" (Par. 1005.6).

3. "To approve the scheduling and timing of all national conferences, convocations, and/or major consultations, subject to the approval of the Council on Finance and Administration of plans for financing such meetings" (Par. 1005.7).

4. "To review all plans of the general program boards and agencies for the production and distribution of free literature and promotional resource materials . . . in order to coordinate content, distribution and timing of the release of such materials. . . ." (Par. 1005.11). (The unit was involved in coordinating the release of free promotional literature and scheduling of mailing of such materials to the pastors.)

In the case of the four items above, the members of the unit early in the quadrennium reviewed the policies were either reaffirmed or modified. Staff of the council was then instructed to administer the activities on the basis of the established policies. This has been done throughout the quadrennium in relation to the scheduling of meetings, the coordination and scheduling of mailings of free promotional literature to pastors, in the maintaining and circulating of the Calendar of Meetings on behalf of the denomination, and in assisting conference council directors by providing a coordinated mailing of promotional materials circulated by general agencies.

Another function assigned by the council to the Unit on Coordination was:

To resolve any overlapping in structure or functions or lack of cooperation among the general program boards and agencies and to be responsible for the coordination of any program adopted by the General Conference where two or more general program boards or agencies are involved, unless otherwise specified by the General Conference. Par. 1005.13

The unit specifically was involved in matters relating to overlap and lack of cooperation. Three matters were referred to the present council by the GCOM of the 1973-1976 quadrennium. These had to do with the coordination of scholarship programs and information, the coordination of mission education, the coordination of fund raising and stewardship functions. In each of these three instances, the unit invited persons from the general agencies involved to provide information to the Unit as part of the discussion of the issues involved. In some cases the staff of the council was requested to gather additional information through personal contact, correspondence, and consultation with the staff of the agencies involved. Action was taken in each of the three cases and have been reported to the General Conference of 1980 as a part of the report of the General Council on Ministries.

The unit was also assigned the task for monitoring and reporting on the continuing work and coordination of activities regarding the Bishops' Call for Peace and the Self-Development of Peoples. This emphasis of the 1973-1976 quadrennium was commended to the general agencies for continuing activity in the 1977-1980 quad-

rennium. The Unit on Coordination considered the reports of the activities of the general agencies and has reported this to the 1980 General Conference as a part of the report of the council.

Early in the quadrennium attention was given to the development of a Model for Coordination for the general agencies. This model was developed with the active participation of the members of the Unit on Coordination, the general and executive secretaries of the program agencies, and the staff of the GCOM. Briefly, the model assigned to the General Council on Ministries the responsibility for the *identification of issues* relating to coordination of activities of the program-related agencies. The general and executive secretaries of the program-related agencies was constituted as a *policy development and recommending group*. One of the purposes of this group would be the discussion and formulation of policy around the issue of coordination among the agencies. A designated group of associate general and associate executive secretaries (one from each of the program-related agencies), called the Group of Associates, was established to *care for administrative detail and develop specific proposals* and to *facilitate the implementation of coordination policies and the coordination of specific enterprises*. The agenda of this latter group is determined by the general and executive secretaries. The model has been working this quadrennium, although not to its full potential. The opportunity for more complete utilization is present and perhaps can be further implemented in the next quadrennium. The values in the Model for Coordination lie in the clear distinction of the roles to be played by the various groups and the opportunity for discussion and conversation among the groups.

Another function assigned to the Unit on Coordination from the legislation of the Council was:

To approve the creation of any ongoing interagency committee or task force between two or more of the program agencies. The council may request reports and receive recommendations from them. The council shall have the privilege of appointing observers to attend the meetings of any interagency group, including those that are part of the structure of program agencies. Par. 1005.14

The members of the Unit on Coordination early in the quadrennium obtained a listing from the general program agencies of all the interagency committees and task forces in which they participated. It was noted that the list was considerably shorter than in previous quadrennia. Further, the members of the unit felt those groups listed were serving a helpful and useful purpose and no question was raised as to the need to discontinue any of the groups. The council receives the minutes of several of the groups.

One request was received in the course of the quadrennium for the establishment of a new interagency grouping. The request came, under Board of Discipleship auspices, to establish an Interagency Task Force on Young Adult Ministries. Upon review of the matter, the unit approved the task force and the council concurred in this recommendation.

The Unit on Coordination was assigned responsibility by the council for a reference from the 1976 General Conference to develop "An Inventory of Resources for Use in a Local Church Study of Human Sexuality." A task group of the unit, chaired by Persis Flint, worked for more than a year in the development of an extensive listing of United Methodist and other resources for use by various age groups in the local church for the study of human sexuality. This list was published in the March-April 1978 issue of *The Interpreter* and was extensively circulated as a separate reprint. As instructed by General Conference, annual reports of the studies in the local church have been made available in the April, 1979 and 1980 issues of *The Interpreter*.

Several pieces of printed materials have been developed and circulated to the officialdom of the denomination at the request of various groups and/or on the approval of the Unit on Coordination. These include "Organizational Charts of the General Agencies of The United Methodist Church," February, 1979 (revised biannually); "Index of Resources and Services of the Program-Related General Agencies of The United Methodist Church," September 1978 (revised biannually); "An Inventory of Research Studies of the General Agencies of The United Methodist Church," May, 1979. The intention of all of these three documents is to provide coordinated information.

In addition, under the auspices of the General Council on Ministries, *Research Information Bulletins* are prepared and circulated to a limited audience in the denomination. These are designed to present statistical and research data relating to the denomination to facilitate the work in the agencies and the annual conferences.

The last function assigned to the Unit on Coordination is somewhat different from the above in the nature of the task. It reads as follows:

To give leadership to and participate in planning and research for The United Methodist Church, thereby helping all levels of the Church to evaluate needs, set goals, and plan strategy; to coordinate planning and research for the denomination in cooperation with the general program agencies of The United Methodist Church. Par. 1005.21

The unit devoted major portions of work time to the exploration and understanding of future and planning issues and needs. Reports were received from some of the general agencies as to their planning activities. The inventory of research studies was authorized to sense the range of studies being conducted in the general agencies. The members of the unit reviewed the planning issue of *The Interpreter* and through staff have made suggestions for the future development of these planning issues.

The members of the unit entered into active discussion on many issues facing the world and the denomination. They were assisted in this task by data gathered from surveys authorized by the unit of pastors, lay leadership, and conference council directors. The unit received materials developed by the Advisory Group on Planning and Futures. A major block of time in the March, 1979, meeting was devoted to a consideration of the major

issues which must be addressed by the denomination. Dr. Neal Fisher of the faculty of Boston University School of Theology served as a resource person for this session. The members have been actively involved in the assessment and development of a statement of significant issues which the denomination must address in the 1981-1984 quadrennium. This statement is a part of the report of the Council to the 1980 General Conference.

UNIT ON EVALUATION AND REVIEW

The General Conference of 1976 assigned the General Council on Ministries the role of evaluating the general agencies of the denomination which carry program responsibilities. The 1976 Book of Discipline includes specific provisions for the evaluation by the General Council on Ministries as follows:

1. To enhance the effectiveness of our total ministry by reviewing the performance of the general program agencies and their responsiveness to the needs of the local churches and the annual conferences. (Par. 1004.3)

2. To review and evaluate the effectiveness of the general program agencies in performing the ministries assigned to them. (Par. 1005.18)

3. To keep under review the concurrence of general program agencies under the Social Principles of The United Methodist Church. (Par. 1005.19)

Agencies evaluated include the Board of Church and Society, the Board of Discipleship, the Board of Global Ministries, the Board of Higher Education and Ministry, the Commission on Religion and Race, and the Commission on the Status and Role of Women. Evaluations of the Joint Committee on Communications (United Methodist Communications) and the General Council on Ministries were also done.

Setting and Purpose of the Evaluation. The United Methodist Church is a part of God's covenant community called to communicate in the world, through its own life, God's creation and redemptive purpose that the universe might be brought into a unity in Christ. Ordering the life of the community of faith to enable that wholeness in Christ to become effective within individuals and among people and societies involves the concerted effort and resources of all agencies within The United Methodist Church.

The purpose of the evaluation, therefore, has been to design and insure the implementation of an evaluation of the effectiveness of the ministries of The United Methodist Church, particularly the work of the general program agencies, as related to the ever-changing needs of society.

Goals of the Evaluation. The evaluation process established by the General Council on Ministries was designed to accomplish the following goals:

1. To insure the relevancy and efficiency of the ministries of The United Methodist Church by continuously relating them to the missional needs of society.

2. To insure the concurrence of the general program agencies with the Social Principles of The United Methodist Church.

3. To insure the development and implementation of an effective self-evaluation by each general program agency.

4. To provide an evaluation of the general program agencies as one basis for program legislation.

5. To provide an evaluation of the general program agencies as one basis for the quadrennial budgeting process.

Evaluation Process. The General Council on Ministries approved a three-pronged quadrennial evaluation process for implementation through its Unit on Evaluation and Review. The three phases are:

1. Self-evaluation by each of the six program agencies.

2. Evaluation of the program agencies by the Unit on Evaluation and Review through attendance at agency meetings.

3. Evaluation of the results of the agencies' work by annual conference leaders.

Data from three phases of the process were brought together and analyzed by task groups related to the Unit on Evaluation and Review. In addition, the other four units of the General Council on Ministries assisted the Unit on Evaluation and Review by providing evaluative data on the functional areas assigned to them. The Unit on Priorities and Quadrennial Programs reviewed the efforts of the program agencies in implementing and resourcing the quadrennial Missional Priorities. The Unit on Coordination provided an assessment of coordination efforts among the agencies. The evaluation of United Methodist Communications was undertaken by the Unit on Communications Policies with the aid of a communications consultant. The Unit on Management, with the aid of an outside researcher, took responsibility for the evaluation of the General Council on Ministries.

Data and information from all of the processes described became the basis for the evaluation reports. The Agency Task Groups of the Unit of Evaluation and Review prepared the initial evaluation reports. The unit's Steering Committee reviewed the individual reports on the eight agencies and prepared the first draft of the total document. Following review and discussion, including changes and additions by the full Unit on Evaluation and Review, the full membership of the General Council on Ministries received the report. The final report brought to the 1980 General Conference is the work of the entire council.

A Self-Evaluation of Program Agencies. Primary data for the evaluation was provided by the six program agencies through self-evaluation processes instituted by the agencies themselves. (The evaluation of United Methodist Communications was not based on a self-evaluation but was performed by the Unit on Communications Policies using data collected by an independent consultant.)

The General Council on Ministries provided basic guidelines for the self-evaluations by the program agencies but did not attempt to establish a process to be followed. In requesting the self-evaluations, the General Council on Ministries offered the following guidelines:

1. The self-evaluation is to be on the total work of the agency.

2. The following areas are to be considered basic to the self-evaluations, although additional areas may be included as desired:

- a. Theological/biblical basis
- b. Fulfillment of disciplinary mandates
- c. Concurrence with Social Principles
- d. Missional Priorities
- e. Ongoing evaluation process
- f. Internal structure/organization/coordination
- g. Goal-setting process/program implementation
- h. Budgeting process
- i. Legislative process
- j. Participation by agency members
- k. Utilization of resources (personnel, physical, fiscal)
- l. Personnel policies and practices
- m. Staff morale/performance/accountability
- n. Relationship to constituencies
- o. Relationship to other United Methodist Church agencies
- p. Gaps

3. Identify strengths and weaknesses generally and with specific regard to the basic areas listed above.

4. The self-evaluation report to be submitted to GCOM should be concise and should summarize the results of the efforts.

5. Attach a brief statement of the self-evaluation process used.

6. General and executive secretaries of the agencies and an evaluation committee representative from each agency are invited to meet with the unit on several occasions for dialogue.

7. Dialogue between and among the program agencies and the GCOM regarding evaluation procedures is encouraged at all times.

Criteria for Evaluation by the GCOM. While the General Council on Ministries did not establish criteria for self-evaluation for use by the agencies, it did establish at the outset the criteria to be used by the council in reviewing the self-evaluations and in reviewing the data from all sources by the council itself. The criteria considered important have been developed in light of the understandings of the disciplinary statements as to the purpose of evaluation and the assigned functions of the General Council on Ministries. These criteria seek to reflect the broad concerns of the denomination as well as the specific programmatic assignment to the individual agencies. They further are primarily oriented to the basic operational stance and work style of the agencies rather than to the detailed and specific analysis of each of the varied programs and projects within the agency. The criteria used by the council in assessing the effectiveness of the agencies are:

1. Fulfilling disciplinary mandates
2. Concurrence with Social Principles
3. Program emphasis on Missional Priorities
4. Reprioritization of funds for Missional Priorities
5. Attendance and involvement of agency members
6. Positive and open attitude by members and staff toward the work of the agency
7. Efficient and effective structure and organization

8. Intentional goal-setting and evaluation processes
9. Fiscal responsibility
10. Affirmative Action plan and practice
11. Just and compassionate personnel policies and practices
12. Rigorous staff evaluation
13. Spirit of cooperation with other agencies
14. Responsiveness to constituencies

Conclusion. The general agencies of the denomination have cooperated with the Unit on Evaluation and Review in the implementation of the evaluation process and have been open to receiving constructive suggestions identified therein. All persons associated with the evaluation, including both agency members and staff and council members and staff, have had positive assessments of the self-evaluations carried out by the program agencies. Agencies have been able to incorporate the GCOM evaluation as a part of their own ongoing evaluations, and in some cases have found it necessary to broaden their processes.

Other benefits of the evaluation of the general program agencies this quadrennium have been the involvement of staff and voting members together in this visitation and evaluation of the general agencies, and the relating of evaluation processes to both the budgetary process of allocating World Service money to the general agencies and the process of developing legislation for General Conference.

UNIT ON MANAGEMENT

The basic purpose of the Unit on Management is to develop recommendations to the council for ways to improve the organizational structure of The United Methodist Church and to serve as an internal organization development unit for the council.

The functions of this unit are:

1. To develop a view of the total program life of The United Methodist Church;
2. To develop and test models of organization;
3. To recommend internal organizational development for the GCOM;
4. "To study the connectional structures of The United Methodist Church and, after consultation with the affected general boards and agencies, recommend to the General Conference such legislative changes as may be appropriate to effect desirable modifications of existing connectional structures. Any such proposed legislative changes that would affect general fund budget allocations or structures other than program agencies shall be studied in connection with the General Council on Finance and Administration and shall be recommended to the General Conference by these two councils acting in concert" (Par. 1005.16).
5. "To cooperate with the Council of Bishops and Division of Ordained Ministry in the training of District Superintendents and Conference Council Directors" (Par. 1005.17).
6. "To initiate procedures to orient overseas delegates on both the operations of the General Conference and

materials that it will consider, and, where possible, to devise and implement measures to assure full, effective representation and participation of overseas members in the work of The United Methodist Church and the General Conference" (Par. 1005.26).

The unit was assigned several of the General Conference referrals to the General Council on Ministries. These referrals dealt with general church issues, such as: elimination of jurisdictional structures; the size of General Conference membership; re-evaluation of the quota system; reduction of the size of program boards; study of the present membership formula of one-third laymen, one-third laywomen, one-third clergy elected to the general agencies; non-discrimination with respect to age; and a central ordering system for the program agencies. The major energies of the unit were devoted to studying the issues surrounding these referrals. Committees were appointed and gathered information from individuals and concerned bodies throughout the Church, studied the data, and presented the findings of the committee to the unit for recommendation to the General Council on Ministries. Reports of the work of these committees and the recommendations of the Council to General Conference will be reported in Advance Edition D.

In May of 1978, a consultation on Design for Personnel Performance Evaluation was held. This was the result of a recommendation from the Unit on Management to the council to address the need for an effective process in each agency, including the GCOM, for the evaluation of personnel and especially of the chief executive. Requests also had been received from annual conferences asking GCOM to provide some models that could be used for the evaluation of personnel on the annual conference level. The consultation brought together persons from the GCOM, general agencies, career centers, management schools, seminaries, and industries. Following the consultation, the GCOM elected staff developed a process model to be considered by the GCOM Staff Relations Subcommittee and subsequently referred to the Executive Committee for its consideration, action, and report to the council. This model was approved and has been in operation since the fall of 1978.

Another model in process of being tested is one related to a system for central ordering in The United Methodist Church. The 1973-1976 GCOM requested this study to be carried over to the 1977-1980 quadrennium. As the study progressed it became clear that there is a need to strengthen the present system and the agencies involved are making a concerted effort to work together on this issue. This study is reported in Advance Edition D.

A committee of the unit developed a process for the evaluation of the General Council on Ministries utilizing the same guidelines prepared by the Unit on Evaluation and review for other boards and agencies. An outside consultant was secured to develop a questionnaire encompassing the concerns of the committee as well as utilizing the guidelines. This questionnaire was sent to a wide constituency across the Church, including bishops, general agency members and staff, GCOM members, and annual conference persons. The data were compiled and tested by interviews with representative persons. The consultant presented the complete report to the commit-

tee to review and make recommendations to the units on management and evaluation and review.

The Unit on Management also considered the GCOM internal structure. Input was received for other units and staff. A model was forwarded to the council for adoption and recommendation to the General Council on Ministries of the next quadrennium.

The Interagency Task Force on Legislation was constituted with each of the six program-related agencies naming its president (or designee) and its chief executive as their members. The Council of Bishops, GCFA, Board of Pensions, Board of Publications, and the Commission on Archives and History were invited to send their presidents and chief executives to the Interagency Task Force on Legislation. The chairperson of the GCOM Unit on Management was the chairperson of the task force.

The task force has been the place where legislation as recommended by each of the agencies has been shared and examined for clarity, overlap, duplication, structural changes and general form of the legislation. The Interagency Task Force coordinated the efforts of legislative changes among the member agencies.

The steering committee of the unit compiled the suggestions of the members and offered recommendations to the agencies for consideration. Where differences remained between the GCOM and the agencies, parallel legislation was prepared and taken to the Interagency Task Force on Legislation for information. The Unit on Management submitted a draft of the parallel legislative package to the GCOM for approval to be included in the legislation for General Conference.

The Unit on Management recommended and the council approved that the Board of Global Ministries and the Ecumenical and Interreligious Concerns Division prepare appropriate legislative options for its structural status. These have been submitted to the 1980 General Conference.

At the fall meeting of 1976, a committee of five persons from the council was elected to serve on the Design Team for Training Session for DS/CCDs. Early in the quadrennium, the Unit on Management expressed concern that laity should be involved in the leadership team, and this became a reality by 1978. Evaluation reports of these training events were made annually through the unit to the council.

Some of the members of the steering committee of the Unit on Management met in November, 1977, with six Central Conference bishops, the chairman of the Committee on Training for District Superintendents and Conference Council Directors, and the General Secretary of the GCOM. The discussion centered around Par. 1005.26 of The Book of Discipline and covered three general areas: 1) the briefing session for the Central Conference delegates on both the operation of General Conference and materials that will be considered at the 1980 session. 2) The enablement of full, effective representation and participation of Central Conference members in the work of The United Methodist Church. 3) The provision for training for district superintendents and conference council directors in the Central Conferences. The results of this meeting have been referred to the Commission on the General Conference and other related

groups within The United Methodist Church for their information and consideration. In making plans for the briefing session for the Central Conference delegates, the Unit on Management has been in communication with the Commission on the General Conference, the administrative assistant to the bishop of the host conference, and a GCOM member, Yung S. Chen, working closely with the local Arrangements Committee. The unit has tried to incorporate the related suggestions from the 1977 consultation into the agenda for the General Conference Briefing Session. The overall plan was shared with the Central Conference GCOM members at the November, 1979 meeting.

UNIT ON PRIORITIES AND QUADRENNIAL PROGRAMS

Two major functions were assigned to the Unit on Priorities and Quadrennial Programs:

1. To give overall direction, evaluation, and review of the three missional priorities, including the fixing of the annual percentages of the benevolences and Advance funds allocations for each general program agency;
2. To review program emphases of the general boards and agencies as they relate to the priorities through their participation in the coordinating committees on each priority and to determine future trends in program needs.

A major block of time was devoted to determining the extent of participation in the priorities by the various levels of the denomination and evaluating this work. As needed, mid-course corrections were recommended.

Surveys were conducted to determine the future of the Missional Priorities as well as the views on the overall character and objectives for the priorities in the 1981-1984 quadrennium.

The unit conducted studies to determine if there were to be missional priorities for the 1981-1984 quadrennium and to develop recommendations if needed.

The unit reported to the General Council on Ministries on its work together with appropriate recommendations for action. The unit also reviewed the program emphases on the priorities within the general boards and agencies.

Several significant achievements can be reported in relation to the missional priorities for the quadrennium. The unit reported on the extent, intensity, overall observance and participation of the local churches in the three missional priorities. This was done by compiling data from reports of annual conferences and the general agencies.

Surveys revealed a general acceptance and observance of the missional priorities in the annual conferences. Further, it was a general consensus among those surveyed that there should be at least one missional priority in the coming quadrennium.

Reports from the annual conferences indicated that there have been and continue to be convocations, seminars, workshops, special schools, recruitment of leaders, and the development of training tools centered on each of the three missional priorities. Conferences without exception have organized task forces with responsibility for programming each of the priorities.

In relation to the missional priority on the Ethnic Minority Local Church, the 1977 and 1978 conference reports indicated a high level of quantitative and qualitative participation. For instance, 41 conferences reported an aggregate of \$17,003,143 raised on the annual conference level for this priority. In outreach ministries, most of which were new, a total of \$1,675,353 was raised in 17 annual conferences in 1977 and 1978.

Scholarship funds have increased significantly. Many interracial workshops, seminars, learning experiences, and work groups were reported. A new excitement was seen in the denomination for developing working relationships between white and ethnic churches.

In the missional priority on evangelism many new resources have been created and are used in the denomination. The seven Schools of Evangelism sponsored by the Board of Discipleship were well received. The "Decision Point—Church School" program is taken seriously across the denomination.

The missional priority on World Hunger was a major topic of concern even before the General Conference designated hunger as a missional priority. The response of the denomination has been significant. The Interagency Task Force on World Hunger has helped the denomination understand the complete nature of the task in relation to world hunger.

The unit ascertained that the leadership at the annual conference level believed that a quadrennial emphasis and theme which changes each quadrennium is not productive. The unit also discovered in its study that the leadership of the denomination is looking for a simpler approach to program emphases and the coordination of these with the annual conference and local church emphases.

The unit established the criteria to be used in determining the number and content of special emphases and programs.

Future directions for program emphases were noted by the unit. A number of special programs were noted as desirable. The surveys conducted by the unit brought to light the concern of the leadership of The United Methodist Church for special programs in the following areas:

1. Strengthening the local church for its evangelistic mission in the world.
2. Africa
3. World Hunger
4. Peace and Justice
5. Campus Ministry—An Essential Evangelism

The unit recommended that the Ethnic Minority Local Church be continued as the missional priority and that there be five special programs in addition. These special programs are to be funded from the regular funds of the agencies involved.

The unit recommended that The United Methodist Church increase its sensitivity to the needs of the local church. This should include a mutual awareness of local churches in strengthening each other through the connective system and a well-planned evangelistic outreach.

The unit recognized a continuing need within The United Methodist Church for a world consciousness and the responsibility of the denomination for peoples of all ethnic origins and national groupings.

The unit recognizes that hunger is an urgent need and is worthy of the best possible response on the part of The United Methodist Church.

EXECUTIVE COMMITTEE

The membership of the Executive Committee consisted of the five officers of the council, the chairpersons of the three standing committees (Advance, General Budget and Allocations, Nominations and Membership), the chairpersons of the five units, one GCOM member of the Joint Committee on Communications, one bishop, three at-large members, and the general secretary. Throughout the quadrennium, the Executive Committee met on the average three times each year in addition to meetings at the time and place of the full council sessions.

The committee served several functions on behalf and on instruction of the council. These included the following:

1. Recommending the agenda for the GCOM plenary;
2. Serving as a committee of reference within the council with authority to refer to units and committees of the council;
3. Serving as the personnel committee for the elected staff of the council;
4. Working between sessions of the council to monitor the workloads of the units and committees and to create task forces, as needed;
5. Relating to the general and executive secretaries and the agency representatives in the GCOM membership;
6. Providing for the training of GCOM members in and the establishment of linkage and communication of GCOM work within annual and jurisdictional conferences; and
7. Evaluating and planning council work and recommending council goals.

GENERAL BUDGET AND ALLOCATIONS COMMITTEE

The General Budget and Allocations Committee is composed of 23 council members, representing persons from each unit of the council. Five major tasks have been done by this committee.

1. A subcommittee of six persons worked on the council budget and finance matters. They developed a procedure for building the annual budget, for quarterly reviewing expenditures, providing long-range financing for property/building improvements and for the research design, and for determining policy on the council's investments.

2. The council is given the responsibility to decide the use of the World Service Contingency Fund after GCOM determines the annual amount available. This committee developed criteria for using the fund which the council approved. In addition to the annual decisions on the fund, the 1976 General Conference restricted \$25,000 per year for use by the Theme Coordinating Committee, and the council restricted \$20,000 per year for use by the General Commission on Religion and Race "in monitoring and evaluating functions of the missional priority on the Ethnic Minority Local Church."

3. The council was given major responsibility in recommending the division of the World Service Fund among the general program agencies. A subcommittee of seven persons held program consultations with each general agency in September, 1978, after which the committee and council adopted (November, 1978) an "initial recommendation concerning program proposals and tentative budget needs of the program agencies of 1981-1984." Successful work was accomplished in having the general program agencies develop their budgets in terms of program categories and program needs. (These categories will be used as an additional way of creating quadrennial and annual budget requests from the agencies and then used by the GCOM during the next quadrennium in evaluating the work of the agencies against these self-described program categories.) The program consultations and resulting recommendations were the way in which the council accomplished its responsibility to develop recommendations "regarding the program and missional priorities of the Church." These program consultations and the budget hearings of August-September, 1979, included members of the GCFA. This committee developed the recommendation for the GCOM and the GCFA on the division of the World Service Fund among the program agencies for 1981-1984.

4. The committee took responsibility for the annual review of the general program agency allocations, balance sheets, and budgets.

5. The committee received and reviewed the Missional Priority Advance Special Program Component Forms from the Missional Priority Coordinating Committees and transmitted them to the Advance Committee for action.

NOMINATIONS AND MEMBERSHIP COMMITTEE

The committee was responsible for filling vacancies in membership, monitoring attendance of members, receiving input from staff concerning training of membership for the next quadrennium, and monitoring spread of responsibilities among council members.

SPECIAL DAYS TASK FORCE

The Book of Discipline assigns to the council the responsibility of recommending to the General Conference the number and timing of the special days without offering that are to be observed annually on a churchwide basis. This is to be done after consultation with the Council of Bishops and the General Council on Finance and Administration. There are ten such days listed in the 1976 Book of Discipline. (In addition, there are six special days with offering listed in The Book of Discipline which are recommended by the General Council on Finance and Administration.)

In fulfilling this responsibility, the council named a task force composed of five members of the council and charged them to develop recommendations regarding the number and timing of churchwide special days. In addition, the Council of Bishops named one representative, and the

General Council on Finance and Administration named three members to the task force.

The joint task force conducted its work in the following manner:

1. The task force reviewed the number, character, and timing of all special days, including those observed with offerings and those without offerings.

2. A survey on the observance of special days was conducted with 5 percent of the pastors serving local churches and 5 percent of the chairpersons of local church administrative boards and local church councils on ministries.

3. Each general program agency related to one or more of the special days wrote a statement on the origin, history, and observance of the special day to which they are related.

4. Information was gathered from other denominations on the special days which they observe annually on a churchwide basis.

5. Hearings were held in relation to the disciplinary special days with members and staff of the four program boards and the three program commissions.

6. The Section of Worship of the Board of Discipleship was requested to provide information for the task force on the importance of the Christian year and to present a rationale for relating the observance of special days in The United Methodist Church to the Christian year.

7. A member of the task force wrote a working paper in which the special days to be observed annually on a churchwide basis throughout The United Methodist Church would be related to the Christian calendar.

8. It has been agreed that:

a. The Special Sundays recommended for churchwide observance shall be related to the Christian calendar.

b. The Special Sundays approved by the General Conference shall be the only Sundays on a churchwide basis.

c. The program functions assigned to the general program agencies should be carried out through normal programmatic channels. Special Sundays are not needed for these functions to be implemented.

d. Greater emphasis shall be placed upon annual conferences' determining the Special Sundays with and without offering which they will observe.

ADVISORY GROUP ON RESEARCH

The council constituted an Advisory Group on Research to serve for the quadrennium and advise the staff on research matters related to the work of the council and the denominational level of the Church. The committee is made up of 12 people who are professionally related to research activities in the social science disciplines of sociology of religion, psychology, religious education, and communications. The group was convened by staff semiannually to offer guidance and counsel on General Conference mandated studies, research and development activities initiated by the council, and major research projects sponsored by other general church agencies and to identify the future research needs in the denomination.

Sessions of the committee have been well attended. The group provides a significant support function for the staff and the council in the area of research.

ADVISORY GROUP ON PLANNING AND FUTURES

The council established an Advisory Group on Planning and Futures to serve this quadrennium to advise the staff on issues relating to planning and futures for the council and for the denomination as a whole. The group had a membership of ten persons (not including three staff members) directly related to the field of planning, futures, and the various aspects of denominational life. The group met twice each year to discuss the trends and issues in the denomination. Its recent meetings have taken the pattern of focusing on two topics for extended discussion, often with the assistance of additional resource persons. The minutes and outcomes of the meetings were shared with the Unit on Coordination to facilitate its thinking on these issues, the Council of Bishops, and the staff of the GCOM. The members of the group have been very faithful in attendance at meetings and have provided a significant amount of counsel and direction for the staff and the council.

RESEARCH DESIGN

In the 1977-1980 quadrennium, the General Council on Ministries instituted a major project entitled, "A Research Design for United Methodism As It Enters Its Third Century." This research design is intended to help the whole denomination engage in discussion as to who we are as United Methodists, what we wish to accomplish, and how we pursue our goals in the years ahead.

The research plan consists of (a) gathering basic data, as background, and (b) study of selected issues of fundamental ministry and organizational concern as we move into our third century. The Research Design calls for broad participation among local churches and individuals in the discussion of the issues and reflection on the policies and purposes for United Methodists in the years ahead.

The Research Design consists of 18 basic components and will cover a seven-year period, culminating in 1983, on the eve of the bicentennial year. At that time, a study book for local church use will be published. Along the way reports on the component parts of the project will be issued for reflection and response.

BICENTENNIAL PLANNING COMMITTEE

The 1976 General Conference voted that the Advent and Christmas season of the year 1984 be designated as a special time of celebration of the Bicentennial of The Methodist Episcopal Church in America. The Council of Bishops and the General Council on Ministries were charged with the responsibility of developing plans for the observance and to bring recommendations to the 1980 General Conference.

In implementing the above action, the two councils established a Bicentennial Planning Committee of 30 members. This planning committee functioned as one of the adjunct groups of the General Council on Ministries. The membership was as follows: 10 bishops named by the Council of Bishops, 10 members of the General Council on Ministries elected by the council, and 10 at-large members, elected by the 20 basic members from the two councils.

This committee of 30 members understood its assignment to be for a limited time. It functioned as a committee-of-the-whole, through an executive committee of ten members, and through the following seven task forces:

1. Theme, Objective, Missional Tasks
2. Public Media and Special Events
3. Bicentennial Publications
4. General, Jurisdictional, and Annual Conference Presentations
5. Collateral Thrusts
6. Pan-Methodist Observance
7. Christmas Conference

The planning committee developed recommendations regarding the purpose, objectives, program, implementation group, and financing of the Bicentennial observance. These basic ideas and a plan for implementation are reported to the General Conference in the report of the General Council on Ministries.

The General Conference will be asked to endorse these plans and to create a Bicentennial Committee composed of 18 members (6 Council of Bishops; 6 General Council on Ministries; 6 at-large) for the purpose of implementing the Bicentennial Celebration within The United Methodist Church and in cooperation with other Methodist family denominations. It will be proposed that the committee shall be accountable to the Council of Bishops and to the General Council on Ministries, and that it shall be convened and staffed by the General Council on Ministries.

SELECT COMMITTEE ON THE LOCATION OF THE BOARD OF GLOBAL MINISTRIES

The 1976 General Conference called for the establishment of a select committee to deal with "the specific issue of location of the Board of Global Ministries and its component parts." Seven persons (five members and two staff) from each of three agencies (GCOM, GCFA, BOGM) were constituted as the select committee and worked throughout the quadrennium to compile information and make a recommendation to the 1980 General Conference. The Committee identified the factors upon which the decision regarding the location of the Board of Global Ministries should be made. These include:

1. Disciplinary functions of the Board of Global Ministries.
2. Trends in church and society.
3. Costs involved in staying vs. relocation.
4. Administrative prerequisites.
5. Psychological and other human concerns related to staff.

6. Operating style of the board and requirements essential to it.

7. Possible uses of existing facilities in the denomination.

8. Relationship to other boards and agencies.

9. Implications of location for ecumenical relationships.

10. Judgment of the Board of Global Ministries about its location.

11. Perceptions of leaders of the Church about the board's location.

Following discussion on data related to the above criteria and the many options available, the committee identified four major alternatives for the location of the board. They are: (1) maintain headquarters and most staff in New York City; (2) move headquarters and headquarters-based staff to another city in the United States; (3) decentralize staff in the five regions of the United States (as well as in other nations); and (4) maintain headquarters in New York City but with some major divisions located in other parts of the United States.

A report summarizing the significant data related to the question of location, the positive and negative aspects of each of the four alternatives listed above, and the committee's recommendation on the location of the board has been submitted to the 1980 General Conference.

THEME COORDINATING COMMITTEE

The 1976 General Conference approved for the 1977-1980 quadrennium the theme "Committed to Christ—Called to Change." A Theme Coordinating Committee was also created by the 1976 General Conference to coordinate the work of the denomination in relation to the theme. The membership of this committee included representatives from the General Council on Ministries, the Council of Bishops, and the general program agencies. The travel expenses of the members were borne by their

respective agencies and the work budget of the committee was established by the General Conference, not to exceed \$25,000 per year.

The committee sought to facilitate the local churches as they responded to the theme. Articles on the theme, each of the Vital Concerns, and the overarching perspectives (with listings of appropriate resources) were printed regularly in *The Interpreter*. The committee also sought to help annual conferences respond to the theme by suggesting the general program agencies provide annual conferences with resources and information on the Vital Concerns. One source of new information was the Mid-quadrennial Message by the Council of Bishops. This address lifted up the concerns of evangelism, hunger, a need for inclusiveness, a challenge for ministries of reconciliation, and a comment on our heritage in the reopening of Otterbein Church in Baltimore and Wesley Chapel in London.

CONCLUSION

This report has been devoted to describing the work of the General Council on Ministries in the 1977-1980 quadrennium. Much of the work accomplished has resulted in information and actions to be taken to the General Conference for its consideration. The full text of these reports and recommendations for action are found in Advance Edition D of the Daily Christian Advocate. Included are reports on references from the 1976 General Conference to the General Council on Ministries, reports on assignments and studies completed in the 1977-1980 quadrennium, recommendations from the council to the 1980 General Conference, and resolutions requesting action by the 1980 General Conference.

JOHN Q. TAYLOR KING, *President*

NORMAN EDWARD DEWIRE, *General Secretary*

FINANCIAL STATEMENT

The board publishes a full and complete annual report which discloses the audited financial condition of the funds and a complete listing of investments held by the board. This report is mailed to approximately 45,000 persons including the participants and beneficiaries of the funds, plans, and programs administered by the board. The

following balance sheet is shown in order to present in one place a summary of the financial resources and liabilities of the board. The balance sheet last presented to the 1976 General Conference is compared with the last audited balance sheet available at the time of printing these reports for the 1980 General Conference.

BALANCE SHEET

Assets	December 31, 1978	December 31, 1974
Cash and Accounts Receivable.....	\$ 4,301,601	\$ 3,363,532
Accrued Interest/Dividends and Prepaid Expense.....	<u>6,298,902</u>	<u>3,822,029</u>
	<u>\$10,600,503</u>	<u>\$ 7,185,561</u>
Investment in Marketable Securities*		
U.S. Government Bonds.....	\$ 94,469,218	\$ 11,749,078
Corporate Bonds.....	87,292,698	108,196,926
Preferred Stock.....	1,882,000	1,985,078
Common Stock.....	<u>307,891,835</u>	<u>279,209,778</u>
	<u>\$491,535,751</u>	<u>\$401,140,860</u>
Other Investments.....	<u>\$131,455,268</u>	<u>\$ 29,359,037</u>
Total Assets.....	<u>\$633,591,522</u>	<u>\$437,685,458</u>
Liabilities and Fund Balances		
Accounts Payable.....	\$ 6,924,335	\$ 232,483
General Endowment Funds.....	7,051,532	7,101,524
Conference Funds.....	29,152,204	40,248,859
Capital Funds.....	3,773,027	2,755,647
Reserve Pension Funds.....	407,819,286	248,804,401
Reserve For Contingencies and Market Depreciation.....	(6,681,027)	35,889,716
Annuity Reserves.....	<u>185,552,165</u>	<u>102,652,828</u>
Total Liabilities and Fund Balances.....	<u>\$633,591,522</u>	<u>\$437,685,458</u>

*Investments in bonds are recorded at cost net of amortized bond premium or accredited bond discount. Investments in stock are recorded at cost.

BISHOP ALSIE H. CARLETON, *President*

GERALD K. HORNING, *General Secretary*

COMMISSION ON RELIGION AND RACE

OVERVIEW

The degree of racial inclusiveness and the sensitivity of the denomination to racial and ethnic pluralism has changed dramatically since the creation of the General Commission on Religion and Race.

It was on Monday morning, April 29, 1968, that the Uniting Conference of The United Methodist Church authorized the formation of a Commission on Religion and Race. This action created a new agency to succeed the Commission on Interjurisdictional Relations, chaired by Attorney Leonard D. Slutz, of Cincinnati, Ohio.

The Commission on Interjurisdictional Relations, consisting of 24 members, was created by the General Conference of 1964. This commission was given responsibility to implement a "Plan of Action" to bring into being an inclusive church by the discontinuance of the 17 racial conferences which comprised the Central Jurisdiction. It worked with the jurisdictional conferences and the annual conferences as they endeavored to create racially inclusive conferences and jurisdictions.

In 1968, when the report of this Commission on Interjurisdictional Relations was presented to the General Conference, it was amended, calling for the creation of a Commission on Religion and Race with expanded responsibilities and appropriate staff and a quadrennial budget of \$700,000. It was a new black caucus, the Black Methodists for Church Renewal, which conceived the new commission and lobbied for its ultimate creation. The new commission was given the responsibility of ministry to and for The United Methodist Church to affirm the Church's commitment to inclusiveness.

In 1972 at the session of the General Conference in Atlanta, Georgia, The United Methodist Church reaffirmed the commitment to racial inclusiveness and established the General Commission on Religion and Race as a standing commission of the Church, with the general responsibility of "coordinating the denominational concern and provide a channel of assistance so that ethnic and racial minority group members of The United Methodist Church will have equal opportunities for service, representation, and voice on every level of the Church's life and ministry" (Par. 1279.1, The Book of Discipline, 1972).

The General Conference of 1972 went a step further in its commitment to achieving the goal of an "inclusive" church by also establishing an Annual Conference Commission on Religion and Race and charging it with the responsibility of "examining ethnic minority representation on all of the Conference Boards, Agencies, Commissions and Committees, as well as the governing boards of related institutions. After such an examination, appropri-

ate recommendations for total inclusiveness should be made to the Annual Conference" (Par. 1280.3a, The Book of Discipline, 1972). Only a few annual conferences have not organized commissions on Religion and Race.

In an effort to enable the annual conference commissions to become as effective as possible, the general commission sponsors an annual jurisdictional workshop for the chairpersons and other representatives from each Annual Conference Commission on Religion and Race in each of the five jurisdictions. These workshops provide for fellowship, sharing of programs, and stimulation of new ideas in the area of religion and race. Workshops for annual conference commissions on Religion and Race have also been held in many annual conferences to help the annual conference commissions develop their own programs of church inclusiveness and racial and ethnic concerns.

The 1976 General Conference provided for a Work Area on Religion and Race in each local congregation. The implementation of this mandate has had a slow beginning, but the number of local church work areas on Religion and Race is increasing as we approach the end of the quadrennium. District superintendents and pastors must be more intentional in seeing to it that each local church has elected a chairperson on Religion and Race in the next quadrennium.

The commission has assigned a staff person whose time is devoted primarily to training local church chairpersons. Many workshops have been held for the purpose of providing orientation for these new leaders, and resource materials have been developed for these workshops and local church chairpersons.

The General Commission on Religion and Race is inclusive in its membership. The 48-member board is composed of white, black, Hispanic, Asian, and Native American United Methodists.

But where is our denomination as we look back over three quadrennia?

1. Our denomination is a more racially and ethnically conscious church than in 1968. We are more aware of the racial and ethnic pluralism of the denomination. No longer do we perceive the denomination in terms of black and white. Hispanics embracing many cultures and heritages; Asian American and Pacific Islanders of diverse languages and lands; and Native Americans, the first Americans, with their many nations and languages are all recognized today as full constituents of the denomination. The Missional Priority to strengthen the Ethnic Minority Local Church is an expression of this new consciousness.

2. Racial and ethnic minority leadership has increased in the past ten years. Every jurisdiction, with the exception of the Southeastern Jurisdiction, has elected an

ethnic minority person as bishop. Today, eight such bishops serve the denomination. There are 40 ethnic minority persons serving as district superintendents in interracial or predominantly white districts (1 Native American, 2 Hispanic Americans, 3 Asian Americans, and 34 Black Americans). There are also district superintendents in the Rio Grande Annual Conference and the Puerto Rico Annual Conference, as well as the Oklahoma Indian Missionary Conference.

At the time the General Conference of 1968 convened, the chief executives of the denomination were all white. Today, five racial and ethnic minority persons serve as chief executives of the general agencies.

In 1968, the number of racial and ethnic minority persons serving as policy makers on our boards and agencies varied from token to none. Today, those numbers have increased as follows: 25 Native Americans, 36 Asian Americans, 44 Hispanic Americans and 113 Black Americans.

More than 100 ethnic minorities—Native Americans, Asian Americans, Black Americans, and Hispanic Americans—serve staff, administrative, and technical positions in general agencies.

3. The 440,450 racial and ethnic minority constituency—Native American, 16,000; Asian American, 28,450; Hispanic American, 38,000; and Black American, 362,000—is the largest multiracial membership found in any interracial Protestant denomination in America.

As the Church moves into the 1980s, what is our mission as an inclusive denomination?

1. The United Methodist Church primarily, but not exclusively, through its ethnic minority congregations should increase significantly its witness and outreach to racial and ethnic groups. The ethnic minority population in the United States is increasing. The Native American population, with approximately 792,700 persons reported in the 1970 census, represents a growth rate of 122 percent since 1950. At the 1960-1970 growth rate the black population could increase from its present 23 million to approximately 31 million by 1990.

The Asian American community and the increased immigration of Asian groups has caused the Asian population to increase significantly—there are approximately 478,000 Chinese Americans, 617,000 Japanese Americans, 250,000 Korean Americans, and 493,000 Filipino Americans.

Pacific Islanders from the two nations of Tonga and Samoa are the newest emerging groups in The United Methodist Church. They, too, have their own language, culture, and churches.

The Hispanic and Spanish-speaking population is growing rapidly also. The 1970 census reported 9.1 million Hispanics. There may be as many as 11 million Hispanics in the United States today.

We, in United Methodism, are uniquely structured with the combination of the connectional system and our ethnic diversity to reach out and impact the ethnic communities across America. The continuation of the Missional Priority on the Strengthening of the Ethnic Minority Local Church in the next quadrennium will enable the denomination to undergird and support this outreach.

2. Racial and ethnic participation has increased at the

general church level, and the Church must not back away from its intentionality regarding racial and ethnic representation. However, it should be understood by all United Methodists that there are *no quotas for racial and ethnic minorities in the Church*. We have relied upon "goals" and the sensitivity and commitment of agencies and leaders to assure racial and ethnic minority presence and representation.

The gains in racial and ethnic inclusiveness can easily be lost if the denomination and conference leadership is not intentional in guaranteeing representation of racial and ethnic persons. The future must not see a lessening of the commitment demonstrated in this quadrennium. Careful attention must be especially given to those racial and ethnic groups, such as Native Americans, whose representation is minimal. Annual Conferences must be more intentional in nominating racial and ethnic minority persons for general agency membership.

3. The unique character of United Methodism in the future can be its racial and ethnic pluralism and inclusiveness. Many have referred to Methodism as reflective of the United States. That is, what is reflective of the nation might attitudinally be observed in the denomination and vice versa. If this is true, then United Methodism has the opportunity to demonstrate how the integrity of racial, cultural, and ethnic identity can be affirmed and enhanced, while at the same time, interacting with each other to produce a truly inclusive community and church. United Methodism can be richer because of the contributions and presence of its total constituency. There should be both inclusiveness and pluralism.

The United Methodist Church—especially at the annual conference level—will need to be extremely conscientious in reflecting in its life and organizational structure the pluralism of its constituency. The smaller the ethnic constituency, the more intentional the conference will need to be, for everyone should feel a part of the life of the conference and the Church.

In the following sections, we outline the activities of the commission during the 1977-80 quadrennium. In addition to these activities, the commission has continued to encourage and aid the ethnic minority caucuses organized within The United Methodist Church. There are now four national caucuses: Black Methodists for Church Renewal (BMCR), Methodists Associated to Represent the Cause of Hispanic Americans (MARCHA), Native American International Caucus (NAIC), and the National Federation of Asian American United Methodists. The commission keeps a close working relationship with these voices of the ethnic minority constituency of United Methodism.

MONITORING REPORT ON THE IMPLEMENTATION OF THE MISSIONAL PRIORITY TO STRENGTHEN THE ETHNIC MINORITY LOCAL CHURCH, 1977-1980

The 1976 General Conference, in response to the growing need to strengthen the ministry and witness of the ethnic minority local church, designated "the strengthening of the ethnic minority local church" as one

of three missional priorities for the quadrennium 1977-1980. The commission was given responsibility to monitor the implementation of this priority by the general church, its annual conferences, and its general boards and agencies. Unfortunately, the missional priority got off to a very slow start, with considerable misunderstanding of coordination and programs. The priority now seems to be on track.

The commission has reviewed the performance of annual conferences and general agencies in responding to this missional priority and presents the following observations and recommendations.

A. The Bishop's Convocations. We believe the bishops achieved their purpose in the convocations held between September and December, 1978. We commend the bishops for their efforts to call attention to the Ethnic Minority Local Church Missional Priority but regret that some direction was not given to achieve the goals set by the General Conference.

Some concern was expressed that not all convocations dealt with the Ethnic Minority Local Church Missional Priority as thoroughly as with the Hunger and Evangelism Missional Priorities, and that many bishops apparently did not involve ethnic minority task forces in planning the convocation.

In some geographical areas efforts were made to have only ethnic minority persons present the Ethnic Minority Local Church Missional Priority.

B. Ethnic Minority Local Church Missional Priority Interpreters. To assist in the interpretation and promotion of the Ethnic Minority Local Church Missional Priority, "interpreters" were recruited from annual conferences by United Methodist Communications for a training workshop.

Responses from the questionnaire to these interpreters showed that annual conferences had made limited use of the interpreters. In some instances, the request from United Methodist Communications to the bishops asking that interpreters be influential persons in their respective annual conferences went unheeded.

C. Annual Conferences. To implement the Ethnic Minority Local Church Missional Priority, annual conferences were instructed by the general church to reorder their priorities. From data gathered from 31 annual conferences we have the following observations:

1. As we look at the *annual conference program budgets*, and the amounts that have been committed to the Ethnic Minority Local Church crisis for 1976, 1977, 1978, and 1979, we find an upward allocation of resources. Some conferences express frustration on how to deal with the priority, and where to begin. In conferences where there is a lack of ethnic minority presence, there seems to be a lack of a sense of responsibility for this missional priority.

The Rio Grande, Puerto Rico, and Oklahoma Indian Missionary conferences use a great part of their financial resources for survival of the conferences which may be limiting in their efforts to initiate significant ministries through the EMLC Missional Priority.

2. Annual conferences have not made significant allocations to the *local church nurture* aspect of the

Ethnic Minority Local Church Missional Priority. Commitment in this area can be seen where there is significant ethnic minority presence. Either the annual conferences are not focusing on this aspect of the priority or they have not yet begun to define what they may be doing as local church nurture.

3. Annual Conferences show a general consciousness of need for ministerial recruitment, and more intentional recruitment efforts are made in conferences where there is significant ethnic minority presence. In most annual conferences, goals have been set, but little or no funds have been allocated for ministerial recruitment.

4. *Outreach ministries* seems to be the second highest priority for allocation of funds for the Ethnic Minority Local Church Missional Priority with the conferences. Perhaps this emphasis provides for the clearest opportunity for giving to specifically defined projects and provides for some measure of control. In enabling ethnic minority local churches to be in outreach ministries to their communities, the priority has the effect of providing a "safe distance" factor between the giver and the need.

5. The largest amounts of total funds allocated by the annual conferences to the Ethnic Minority Local Church Missional Priority are committed to *salary supplements*, which seems to be one of the most immediate needs confronting the annual conferences. With the loss of other funds annual conferences have had to compensate with Ethnic Minority Local Church crisis funds. While the amounts allocated for this purpose are going up from year to year, the numbers of persons being subsidized are not increasing.

6. There is a lack of commitment to *congregational development* with ethnic minorities in the annual conferences. In the Northeastern and North Central jurisdictions, few of the annual conferences responding have made commitments in this area; in the Western Jurisdiction, limited goals have been set; in the Southeastern Jurisdiction, some funds have been committed, allocations have been made for the improvement of church buildings and parsonages, and some projects are supported. Several factors may be noted:

a. Lack of ethnic presence indicates a trend toward lack of commitment in this area.

b. Congregational development funds are still largely committed to other than ethnic minority congregational development.

c. There seems to be a need to define congregational development in a broader sense than is now current, such as providing for a second minister of ethnic minority origin and staff who would address the need of ethnic minorities and providing a ministry of presence whereby an ethnic minority person is placed in a community where there is a growing ethnic population.

d. There seems to be a positive correlation between congregational development, salary supplementation, and ministerial recruitment. Where there is little or no congregational development with ethnic minority communities, and where there is little or no commitment to salary supplementation (or where the costs could become burdensome), there is likely to be little or no intentional ministerial recruitment.

7. *Leadership development* has not yet manifested itself as a priority in the annual conferences. Limited programs and funds have been committed for this purpose.

8. The question of "entry level" has been a most significant one for the ethnic minorities. At what point does the Church in crisis "buy into" the program? What structures have been established for facilitating a local church's participation? According to the responses from the annual conferences, it is at the level of the annual conference that the local church enters the program.

9. Fifteen of the 31 conferences took action to *retain* up to 50 percent of Ethnic Minority Local Church Missional Priority funds for use in the Annual Conference.

10. The trend is that *ethnic minority persons are involved* in the development and implementation of programs related to the Ethnic Minority Local Church Missional Priority in the annual conferences. In some cases, ethnic involvement is as much as 80 percent. This can be helpful, but there is the ever present danger of having the ethnic minorities carry the burden of what is the responsibility of the whole church.

11. *Promotion* of the Ethnic Minority Local Church Missional Priority is done from the annual conference level for the most part, with some districts in some conferences sharing in the task of promotion.

12. In terms of *time line* by which goals are to be achieved, for some conferences, the end of the present quadrennium has been established. Others see the task as long-term and indicate that we shall need to be at it for a long time. Still other annual conferences are working at the priority, but have not set any time line.

13. About 50 percent of the responding annual conferences report that commitments to the Ethnic Minority Local Church Missional Priority programs were *adopted by the Annual Conference* itself. There is a trend toward the acceptance of the Ethnic Minority Local Church crisis as a priority for mission.

D. Boards and Agencies. The four program boards have reprioritized funds and staff time to fulfill the Ethnic Minority Local Church Missional Priority mandate.

The boards and agencies have not utilized Ethnic Minority Local Church funds for staff but have reassigned staff and resources to this Missional Priority.

The Interagency Coordinating Committee on the Ethnic Minority Local Church Missional Priority has worked responsibly to coordinate programs and to evaluate proposals which strengthen the ethnic minority local churches.

The program boards funded 384 projects as part of their implementation of the Ethnic Minority Local Church Missional Priority. Apportioned Benevolence and Special Advance furnished 22 percent of the total amount and the other 78 percent came from either reprioritizing or from regular budgets.

Recommendations:

1. We recommend that the Ethnic Minority Local Church be *THE* Missional Priority of the United Methodist Church for the 1981-1984 quadrennium.

2. We recommend that the Ethnic Minority Local

Church Missional Priority be funded through the World Service Fund of the Church.

3. We recommend that the general boards and agencies and the annual conferences continue their efforts to reprioritize their programs and funds to meet the Ethnic Minority Local Church crisis.

4. We recommend that, in addition to monitoring the ways the General Church addresses the Ethnic Minority Local Church Missional Priority through its conferences, boards, and agencies, there should be a careful monitoring of significant changes, developments, and growth of those ethnic minority local churches which are addressed and impacted by the Ethnic Minority Local Church Missional Priority.

5. We recommend that the monitoring function remain with the Commission on Religion and Race and that at the outset of the new quadrennium each board and agency, including the General Council on Ministries, designate someone with full responsibility with whom the Commission on Religion and Race can relate to facilitate the monitoring function.

6. We recommend that the General Council on Ministries be responsible for coordinating the Ethnic Minority Local Church Missional Priority; that it coordinate the work of the program agencies so as to develop, implement, and facilitate the programs designed to address the EMLC Missional Priority; and that the Interagency Coordinating Committee on the EMLC be continued to implement fully the programs.

7. We recommend that the Interagency Coordinating Committee on the EMLC sensitize boards and agencies so that in the administration of the Ethnic Minority Local Church Missional Priority their policies and programs should be clearly interpreted when responding to EMLC Missional Priority proposals and that board and agency staff persons of the same ethnic background as those submitting questions or proposals be utilized in responding, whenever possible.

8. We recommend that the Interagency Coordinating Committee on the EMLC be comprised of an equal number of staff and board members from each of the general program boards and agencies of The United Methodist Church.

9. We recommend that the application process for Ethnic Minority Local Church Missional Priority monies and/or programs be made clearer and simpler for the 1981-1984 quadrennium.

10. We recommend that, as new monies are allocated for program, the respective general board or agency clearly indicates whether this is a new project or whether it is shifting a program previously funded by other sources.

ANNUAL CONFERENCE REVIEW

One of the functions of the commission is "to review and evaluate the programs and policies for racial inclusiveness within an annual conference" (Par. 2002.3, *The Book of Discipline*, 1976). The Annual Conference Review Committee was established to carry out this function.

The committee chose the following criteria for selecting annual conferences for on-site visits with conference leadership:

1. An annual conference with a small ethnic minority constituency.

2. An annual conference with a large ethnic minority constituency.

3. An annual conference that had been previously reviewed with a favorable report.

4. An annual conference especially requested for review by the commission.

The on-site visits provided the committee with opportunities to dialogue with bishops, cabinets, representatives of boards and agencies, chairpersons of committees, conference council staffs, and representatives of the ethnic minority constituencies. The committee's observations on the conference's status of racial inclusiveness and recommendations for achieving more progress in inclusiveness are sent to the bishop and other conference leadership.

As it was not possible for the committee to visit all of the 73 annual conferences, it sent to each annual conference a questionnaire seeking information on the attitudes of conference leadership and ethnic minority constituents regarding racial and ethnic inclusiveness and the progress toward the goal of inclusiveness. Forty-six annual conferences have responded to the inquiry.

The questionnaire and the on-site visits revealed that annual conferences are at various stages of progress toward achieving total inclusiveness. Each annual conference reviewed reported problems and special needs that are unique to that annual conference. Our general observations are:

1. Ethnic minority participation and involvement in policy-making and decision processes are minimal.

2. Ethnic minorities express frustration over the limited inclusiveness and a sense of isolation in their annual conferences.

3. Open itinerancy is not a reality in practice.

4. Local congregations continue to resist accepting ethnic minorities (particularly blacks) as pastors.

5. Annual conferences are experiencing increasing difficulty in recruiting ethnic minorities for the full-time ministry.

6. The positive attitude, sensitivity, and bold leadership of bishops is extremely important for motivating conference leadership to move toward achieving total inclusiveness.

7. Progress has been made in some annual conferences, such as increase in the number of ethnic minorities on conference council staff and among district superintendents.

In the next quadrennium, the commission will continue to review and evaluate the annual conferences' progress toward total inclusiveness of all races in the life of the Church, especially in the issue of open itinerancy. We recommend that annual conference commissions on Religion and Race continue to identify issues related to racial inclusiveness and monitor the boards, agencies, institutions, and conference leaders as they respond to these issues. The commission shall continue to make itself available to all annual conferences for consultation and counseling in matters of racial inclusiveness in the Church.

BOARDS AND AGENCIES REVIEW

During the quadrennium, the Boards and Agencies Review Committee of the commission made on-site visits to all the general boards and agencies of the Church to enable the executives of these boards and agencies to share with the commission their accomplishments in ethnic minority empowerment.

We found that, as a group, the boards and agencies are responsive to the needs of ethnic minority members of the Church and have acted responsibly to ensure ethnic minority participation and involvement in the programs and services of the boards and agencies.

Where ethnic minority board and/or staff members are present and are sensitive to the needs and aspirations of the ethnic minority communities, general boards and agencies have been intentional in providing needed services to ethnic minority communities in the Church.

All the general boards and agencies of the Church have developed affirmative action programs in employment, and some have conscientiously updated their programs annually. The process of affirmative action has been in most cases inadequately documented, and appreciation for the affirmative action process as a personnel management system is almost nonexistent.

At the beginning of the quadrennium, the Church had employed 755 executive and professional staff of whom 111 (14.7 percent) were from ethnic minority communities. The comparable data for the support staff were 2,058 and 594 (28.9 percent). By August 1979, the Church's employment profile had changed to 768 executive and professional staff and 2,065 support staff. The number of ethnic minority executive and professional had increased to 120 (15.6 percent), and the number of ethnic minority support staff had also increased to 626 (30.3 percent).

The general boards and agencies had a total of 845 board members of whom 218 (25.8 percent) are ethnic minority members. Their participation in the decision-making process of the various boards had been invaluable.

As noted in our report to the previous quadrennium, most ethnic minority board members were not elected through the jurisdictional conferences; they were elected as at-large members. This continuing neglect of ethnic minority leadership at the annual conference and jurisdictional levels must be consciously overcome by the bishops and the nominating committee of each annual conference and each jurisdiction.

While ethnic minority board and staff members are not elected to or employed by the general boards and agencies as spokespersons for ethnic minority concerns, they are the visible conduits for channeling such concerns, and they must be held accountable not only for their competence but also for their sensitivity to the concerns of ethnic minority communities. This emphasis does not exempt other board and staff members from meeting the needs of ethnic communities; it does indicate the need for maximizing the potential gifts of ethnic minority persons on the general boards and agencies.

At the level of executive and professional staff, the Church has been quite successful in developing racial inclusiveness and appreciation for racial pluralism. At the support staff level, rumblings of racial discrimination

continue to echo in the halls of some general agencies. Upon close examination, what surfaced as racial discrimination was usually a case of poor administrative or management practices or insensitivity to race-related factors in personnel management. A faithful application of the affirmative action process—which was recommended by the commission to all the general boards and agencies—will alleviate some of the personnel problems and will enable the Church to function more efficiently and effectively.

The following statistics will provide the benchmark for evaluating the affirmative action program of the general boards and agencies in the next quadrennium:

Employment	Executive and Professional Staff					
	Total	White	Asian	Black	Hispanic	Native American
1977	755	644	13	77	18	3
1979	768	648	15	81	21	3

Employment	Support Staff					
	Total	White	Asian	Black	Hispanic	Native American
1977	2,058	1464	38	497	55	4
1979	2,065	1439	43	520	56	7

Board Members						
Total	White	Asian	Black	Hispanic	Native American	Total
845	627	36	113	44		25

THEOLOGICAL SCHOOLS REVIEW

Interests in the adequacy of United Methodist theological schools in preparing ministers for service in a multiracial church and society have been expressed on numerous occasions in the past quadrennium and reiterated this quadrennium. With the cooperation of the heads of United Methodist theological schools, the commission visited all these schools, meeting with the administration, faculty, students, and staff. With each group, we discussed how the school is preparing students for open itinerancy and how it is strengthening the ministries of ethnic minority local church.

Between 1976 and 1978, the number of ethnic minority students in our theological schools had increased from 312 to 380, but the enrollment of Hispanic and Native American students was barely visible—less than one-half of 1 percent of the total enrollment in each reporting year. On-site visits with a sample of ethnic minority students had shown that more than one-half of the total ethnic minority enrollment are drawn from other denominations. The number of racial and ethnic minority students from The United Methodist Church is appallingly low!

In the 1978-79 academic year, United Methodist theological schools have 282 full-time faculty members, among whom are thirty Blacks, one Asian, and one Native American. It is noteworthy that 13 black faculty members are on the faculty of the Interdenominational Theological Center, to which the historically black United Methodist school—Gammon Theological Seminary—is affiliated. A majority of the 13 schools have only one ethnic minority faculty member. Nearly all of the theological school presidents or deans have indicated their desire to have ethnic minority faculty members. Indeed, many have

conducted an extensive search especially for black faculty members. They report the potential to be minimal, consequently, their search unsuccessful.

All of the heads (with the exception of Gammon) of the United Methodist theological schools are white males. Only one ethnic minority person serves as dean.

As we discussed the curriculum with the faculty and students, we were impressed with the faculty's commitment to scholarship and students' awareness of their inadequate preparation for a ministry in a racially and ethnically pluralistic Church. We were unable to probe the extent to which folk wisdoms and insights from various cultures and traditions have been incorporated into the total curriculum. With some notable exceptions again, many schools seem to delegate the concern for racial inclusiveness—in the Church and in society—to one or two courses in social ethics and/or sociology of religion. Strengthening open itinerancy is apparently not a priority in any of the schools. This is seen as the responsibility of the annual conference.

Most schools, however, have made provisions for strengthening the black church. Courses such as "The Black Church in America," "Studies in Black Theology and Ethics," "Preaching in the Black Church," and "Theology of the Black Experience" are offered in most schools. Some students are assigned to urban and institutional settings that expose or connect them to the black church and the black community. While these courses and field assignments are available to all students, most of them (especially those who are not black) do not avail themselves of these opportunities.

While the responsiveness of most schools to the black church is commendable (and they need to continue their responsiveness), their neglect of the needs of Asian, Hispanic, and Native American churches is apparent! There are few exceptions: one school has a program for Hispanic Ministries in its regular curriculum and two others offer a summer program for pastors in the Spanish language using primarily a Spanish-speaking faculty. Another has a summer program for Native American pastors. One of the theological schools uses the summer session as an opportunity to emphasize ministry in the ethnic Church.

During the quadrennium, the Division of Ordained Ministry of the Board of Higher Education and Ministry has provided funds for the creation of ethnic minority ministry centers located at four of the theological schools. Only at one is the program an integral part of the regular curriculum of the school, and the staff person directing the program a part of the full-time faculty/staff. The centers at the three remaining schools vary in their relationship with the schools. The arrangement includes the providing of space and some secretarial and/or administrative assistants.

In reviewing the theological schools, talking with faculty representatives, deans, presidents, and students, we now offer these summary observations:

The faculties of our theological schools are overwhelmingly white. Racial and ethnic faculty representation in the schools is little more than tokenism. Only one or two schools stand out because of their intentionality to add a

strong black and ethnic presence in faculty, administration, and staff—Garrett-Evangelical Theological Seminary.

2. The heads of our theological schools are by and large committed to greater inclusiveness in the total life of the schools. There is variance among them in how they prioritize this concern. For some, it is high priority; for others, we are led to conclude it is low on their *list* of priorities.

3. During this quadrennium nearly all of the schools committed themselves to increasing ethnic faculty membership. Through the Division of Ordained Ministry, funding has been made available to the schools to increase the number of tenured women and ethnic minority faculty. We must observe that most of the new faculty selected during this quadrennium have been white females. For some schools, this has admittedly been their priority. Great care must be taken by *all* the schools to keep these twin concerns (increased female and racial and ethnic minority faculty) in some meaningful balance and perspective.

4. A number of the theological schools have used ethnic minority persons as visiting professors or adjunct professors. This is a wise use of community leadership. However, this ought not to be the means of adding racial and ethnic minority persons to the faculty. Increasing tenured ethnic minority faculty must not be sidetracked by the use of ethnic minority persons in other positions.

5. Presidents and deans of the theological schools have stated a commitment for increased numbers of ethnic minority faculty members. However, several other issues are important to be considered if this stated commitment is to be realized. The theological school community invariably insists on the Doctor of Philosophy Degree as a prerequisite for its faculty. The number of ethnic minority persons holding this degree, especially in some ethnic minority groups, is minimal. In the light of this reality, the expressed commitment to include ethnic minority faculty members is almost unrealistic. Two things should be considered: first, a more realistic evaluation of the credentials required of faculty members in the theological school community, and, second, a greater encouragement by the theological school community and other church leadership in directing ethnic minority theological students to graduate study with the goal being preparation for the teaching ministry. Such encouragement will need to include both careful counsel and significant financial assistance.

6. Theological schools have not by and large consciously been preparing students for ministry in a multiracial and pluralistic society or church. For the most part, they appear to see themselves training white ministers to serve white congregations, Hispanics to serve Hispanic congregations, and so on. As one president observed, "that is what the conference expects and there is no real open itinerancy in The United Methodist Church anyway!" This is an issue which cannot be resolved by United Methodist theological schools alone. Annual conferences must demonstrate their commitment to racial pluralism and open itinerancy and then unequivocally state the need for theological schools to prepare men and women for such a ministry.

7. In spite of the Church's emphasis on strengthening the ethnic minority local church, and the need for more ethnic minority clergy, most of the ethnic minority students in our theological schools are not United Methodists! Ours is not a purely parochial concern; it is that the future of theologically trained ethnic minority clergy for The United Methodist Church is still bleak!

8. Theological education still reflects essentially a white, middle class, and European model. More creativity and flexibility *are* needed in order that theological education incorporates the wisdom, insight, style, and theological reflection of the variety of racial and ethnic cultures and groups.

9. Where leadership of theological schools matched intentionality with commitment, significant gains have been made. Some schools found ways even to do the "impossible." The schools which have moved closer to greater inclusiveness have been those who "worked at it." This commitment we must expect of not a few but all of the United Methodist theological schools.

The commission shall continue to monitor the progress toward racial inclusiveness in our theological schools in the next quadrennium. We shall continue to examine how these schools are preparing students for open itinerancy and how they are strengthening the ethnic minority local church.

We expect these schools to have a racially more inclusive faculty, a racially diverse student body, and more ethnic minority persons involved in the administration, staff, and Board of Trustees. We expect the curriculum of these schools to include the contributions of the various ethnic minority communities in our church.

We have offered, and will continue to make available, our services to these schools for consultation and consciousness raising in the matters of racial pluralism and inclusiveness. We expect to have continuing dialogues with the students, faculty, and administration of each school as they seek to become more inclusive in their academic words and deeds.

The following pages present the statistics on Ethnic Presence in the United Methodist Theological schools in 1976 and 1978. They provide some benchmark for evaluating the schools' progress toward greater inclusiveness in the next quadrennium.

ETHNIC PRESENCE IN UNITED METHODIST THEOLOGICAL SCHOOLS, 1976-77

Name of School	Student **					Faculty**					Staff					Trustees				
	T	A	B	H	NA	T	A	B	H	NA	T	A	B	H	NA	T	A	B	H	NA
Boston	227	0	11	1	0	19	0	1	0	0	23	0	0	0	0	0	-	-	-	-
Candler, Emory	588	0	11	2	0	39	0	0	1	0	22	1	0	1	0	33	0	0	0	0
Claremont	293	7	15	2	0	23	0	0	0	0	43	1	0	1	0	42	2	3	0	0
Drew	212	3	15	0	0	21	1	0	0	0	6	0	1	0	0	47	1	2	0	0
Duke	382	0	33	0	1	29	0	1	0	0	21	0	3	0	0	38	0	2	0	0
Gammon	86	1	60	0	0	36	0	30	0	0	25	0	25	0	0	30	0	25	0	0
Garrett-Evangelical	325	0	37	0	0	33	0	5	0	0	66	2	18	2	0	56	0	11	0	0
Iliff	302	0	3	0	0	16	0	0	0	0	26	0	1	0	0	42	1	0	0	0
Methesco	246	0	25	0	0	19	0	3	0	0	42	0	4	0	0	47	0	2	0	0
Perkins	461	1	18	5	0	37	0	1	1	0	33	0	1	1	0	84	0	3	1	0
St. Paul	162	0	5	0	1	15	0	0	0	0	31	0	6	0	0	77	0	7	1	0
United	346	5	20	1	0	16	0	1	0	0	27	1	4	0	0	38	0	5	0	0
Wesley	370	0	29	0	0	24	0	1	0	0	32	0	5	0	0	40	0	8	0	0
TOTAL	4000	17	282	11	2	327	1	43	2	0	397	5	68	5	0	574	4	68	2	0
Percent	100	0.4	7.1	0.3	*	100	0.3	13.1	0.6	0	100	1.3	17.1	1.3	0	100	0.7	11.8	0.3	0

ETHNIC PRESENCE IN UNITED METHODIST THEOLOGICAL SCHOOLS, 1978-79

Name of School	Student**					Full Time Faculty**					Staff					Trustees				
	T	A	B	H	NA	T	A	B	H	NA	T	A	B	H	NA	T	A	B	H	NA
Boston (Univ. Bd.)	228	0	17	1	0	16	0	1	0	0	32	0	1	0	0	48	0	3	1	0
Candler, Emory	556	1	20	2	0	43	0	1	0	0	28	2	1	1	0	0	0	0	0	0
Claremont	319	23	12	1	0	13	0	0	0	0	45	1	1	1	0	70	3	5	0	0
Drew	194	3	17	4	0	19	1	1	0	1	6	0	1	0	0	55	0	2	0	0
Duke (Univ. Bd.)	386	0	39	0	0	28	0	2	0	0	5	0	1	0	0	36	0	2	0	0
Gammon	106	0	68	0	0	16	0	13	0	0	6	0	4	0	0	28	0	24	0	0
Garrett-Evangelical	293	2	47	0	0	29	0	5	0	0	60	2	18	2	0	49	0	9	0	0
Iliff	318	7	6	1	0	16	0	0	0	0	24	0	2	0	0	42	1	0	0	0
Methesco	247	3	20	0	0	18	0	2	0	0	26	0	2	0	0	48	0	1	0	0
Perkins (Univ. Bd.)	438	0	22	10	1	26	0	2	0	0	13	0	0	1	0	83	0	3	1	0
St. Paul	168	0	4	0	1	15	0	1	0	0	27	0	3	0	0	82	0	5	1	1
United	344	0	23	0	0	20	0	1	0	0	28	1	4	0	0	39	0	5	0	0
Wesley	363	1	24	0	0	23	0	1	0	0	29	0	7	0	0	40	0	9	0	0
TOTAL	3960	40	319	19	2	282	1	30	0	1	329	6	45	5	0	620	4	68	3	1
Percent	100	1.1	8.1	0.5	*	100	0.4	10.6	0	0.4	100	1.8	13.7	1.5	0	100	0.6	11.0	0.5	0.1

*Less than One-Tenth of One Percent

**Data Excludes Ethnic Minority Students or Faculty from Abroad.

Ethnic Designations

T—Total All Students H—Hispanic American
 A—Asian American NA—Native American
 B—Black American

In addition to the monitoring responsibility, the commission has been entrusted by the general church the administration of the Minority Group Self-Determination Fund and the supervision of the Temporary General Aid Fund. Reports on the efforts of empowerment through these funds are presented in the next section.

THE MINORITY GROUP SELF-DETERMINATION FUND

The Minority Group Self-Determination Fund was created by General Conference in 1970. It came into being as the commission and Black Methodists for Church Renewal challenged the Church to increase its financial commitment to economic empowerment and self-determination among racial and ethnic minorities.

The need for economic development, community organization and revitalization, and political empowerment was evident throughout racial and ethnic minority communities all across the United States of America.

The original amount of the fund was for \$2 million annually for two years (1971-1972). The General Conference of 1972 and 1976 continued the fund at a level of \$1 million a year.

The principle of self-determination remains central to the concept of the Minority Group Self-Determination Fund. The Funding Committee of the commission examines carefully the merits of each proposal and approves grants aimed at human liberation, recognizing that the needs, concerns, and development of the various ethnic minority groups, while similar at many points, are also quite diverse and often peculiar to each group.

The fund has, throughout its existence, endeavored to provide financial assistance to those community and economic development projects which are initiated, developed, controlled, and administered by racial and ethnic minority organizations. Many projects receiving assistance through this fund would not qualify for other church or government funding. The Minority Group Self-Determination Fund has been an important source of financial support to a variety of community and economic development programs critical to racial and ethnic minority communities.

In 1976, when the General Conference named the "Strengthening of the Ethnic Minority Local Church" as a Missional Priority, the commission increased its funding to ethnic minority local churches.

To say that the Minority Group Self-Determination Fund has helped people in their struggle for self-determination and empowerment would be an understatement of the impact that this fund has had on ethnic minority local churches, annual conferences, and racial and ethnic minority groups across the country and Puerto Rico.

The Minority Group Self-Determination Fund is a direct expression of United Methodism's concern for those persons who are endeavoring to gain for themselves and their communities respect, dignity, power, and justice. Empowerment of others is, in the final analysis, helping people to help themselves. Through the gifts of millions of United Methodists, the Minority Group Self-Determination Fund has been engaged in this critical and creative ministry.

The history of this fund has been characteristic of the best of Methodism, seeking to provide assistance at the point of the greatest need. The fund has sought to place critical dollars at the places where long-term results might be realized. This quadrennium, over 300 projects were funded. Some \$4 million were allocated to a variety of projects, ranging from local church outreach workers, economic development, and day and night care centers to legal services and counseling and referral centers.

A sample of projects funded through the Minority Group Self-Determination Fund in this quadrennium include the following:

Asian Counseling and Referral Service
 Seattle, Washington

This project provides bilingual/bicultural outreach and social services to low-income Asian immigrants with limited English-speaking ability.

Korean Christian Social Center of Chicago
 Chicago, Illinois

The Center provides a variety of programs and social services such as English language classes, clerical technical skill classes, youth camp, cultural event programs, job placement, job referral, individual and family counseling.

Tennessee Indian Council
 Nashville, Tennessee

This project supports development of Indian crafts, delivers human service programs, and raises a positive profile of Indians in Tennessee.

Educational Package—Spanish-American Institute
 Long Beach, California

This program offers workshops on Educational Incentive, Career Planning and Job Searching, serving potential school dropouts with heavy parent involvement in the workshops.

Waterloo Pre-School Academy
 Waterloo, Iowa

This program provides creative preschool curriculum that includes reading, Spanish, standard English for the Black American, public speaking, music, self-image, psychology, ballet, and swimming. Ultimate goal is to enable children to become "winners" in the public schools.

San Juan Juvenile Project
 San Juan, Puerto Rico

Through counseling programs and activities designed to channel energies into more creative living, this program provides alternative programs to 100 juveniles adjudicated incorrigibles.

Carver Homes Apartment Ministry
 Atlanta, Georgia

This is an ecumenical program that brings a 24-hour, 7-days-a-week presence of the Church into a large public housing project through counseling services to high school youth, to the elderly, and to problem drinkers and their families.



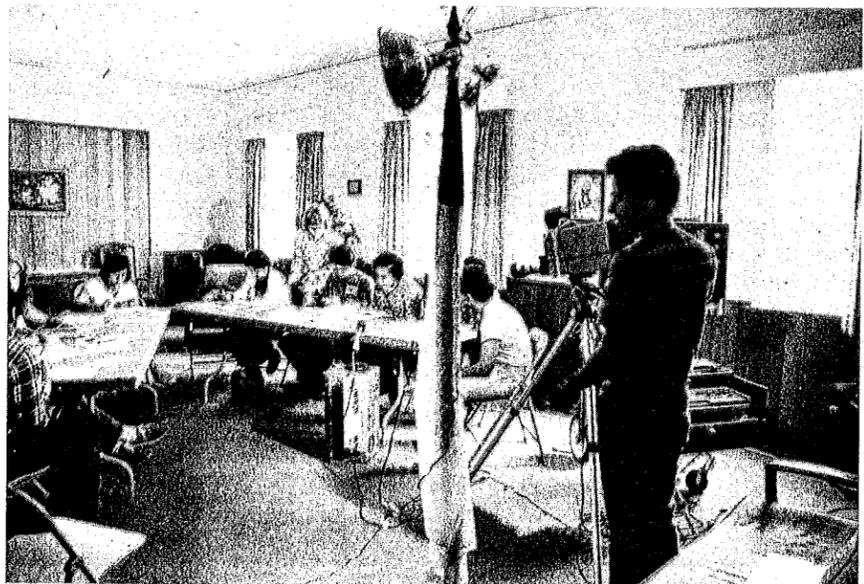
Senior Citizens Lunch Program, Asian Law Alliance, San Jose, California

We are grateful for the process in which you determine validity of requests . . ."
Bishop Jesse R. DeWitt



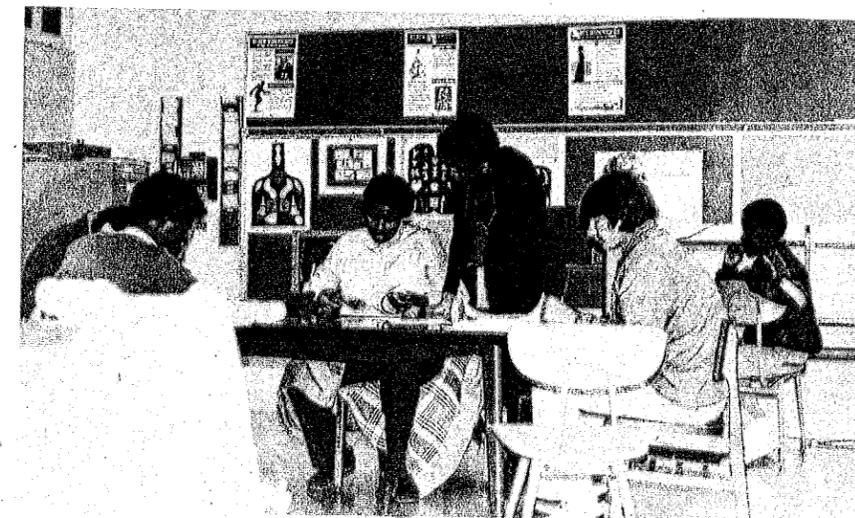
Clair United Methodist Community Center Day Care, Omaha, Nebraska

"We appreciate very much the support you have given us in helping to make our program a success."
Irma L. Kendrick
Bethlehem United Methodist
Youth Tutorial Program
Prairie View, Texas



Spanish American Institute, Career Planning Workshop, Long Beach, California

"We are most grateful for your continuous cooperation and support."
Clifton Bullock
Washington Heights UMC
and Community Ministries
Battle Creek, Michigan



United Community Centers, Forth Worth, Texas

"The Commission on Religion and Race has been of invaluable service and help in our encounter and without this funding we could not have offered such services."
Rev. L. A. Walker
Bethel U. M. C.
San Antonio, Texas

"We would like to express our appreciation for the help that you have given to our community."
Dean A. White
St. Regis Mohawk Tribe



Dorcas Handicraft Cooperative, Sumter, South Carolina

"Thank you for your support in the center's efforts to improve the quality of life for our brothers and sisters."
Carlos A. Romero
El Centro Hispano
Dayton, Ohio



Washington Drive Self-Development, Survival Skills, High Point, North Carolina

ETCOM—Empowerment Through Communications

El Paso, Texas

This program focuses on the lack of input and participation of Hispanics in mass communications and engages in training and education, media production, and advocacy to address this concern.

Cedar Creek Indian United Methodist Church

Carnegie, Oklahoma

This program provides leadership and facilities for demonstrating the local church's concern of ministering to the needs of youth in the church and the Native American community through a Christian Education Media Center, recreational activities, and arts and crafts.

At no time since its inception has the commission found itself in greater need for adequate financial resources to provide through its Minority Group Self-Determination Fund more meaningful support for the numerous worthy project proposals it receives from ethnic minority groups of our church and our society for self-determination and wholeness.

In the decades ahead, we shall need to increase greatly resources to provide more funds to support the numerous project proposals now on the drawing boards of ethnic minority groups seeking to provide viable options and models for a variety of ministries designed to reach persons from all sectors and economic levels of life among us.

As you read the report, rejoice in what is happening in the life of our church, be grateful for your part in it, and pray that our Lord Christ will continue to give us the courage, guidance, and strength to do God's will.

TEMPORARY GENERAL AID FUND

The Temporary General Aid Fund was established by the 1964 General Conference upon the recommendation of the Commission on Interjurisdictional Relations as a vehicle for providing salary and pension assistance to annual conferences involved in mergers pursuant to the discontinuance of the Central Jurisdiction. In recognition of its limited financial resources, the Rio Grande Annual Conference was also included as a recipient. The pension portion of the fund is administered by the General Board of Pensions, and the minimum salary portion by the General Council on Finance and Administration. The General Church has assigned to the Commission on Religion and Race the supervision of the TGAF, with authority to recommend necessary adjustments, from time to time, to achieve its intended purpose.

The TGAF has been modified by each General Conference. Central Jurisdiction conferences had raised their pension rates to \$4 per year of approved service, and the annual conferences into which former Central Jurisdiction conferences were merged were able to provide for their eligible ministerial members benefits up to the actual rate of the merged conference, or a rate equal to 1 percent of its average salary.

The 1968 General Conference provided that salary and pension assistance should decrease 5 percent each year after the date of merger and end with the 20th year. The

1970 General Conference provided that there should be no decrease in assistance for the first four years after merger and thereafter a reduction of 20 percent each four years. The 5 percent annual reduction was begun in 1970, but suspended for the 1973-1976 quadrennium by action of the 1972 General Conference.

The 1972 General Conference amended the TGAF in two respects: (1) increased the apportionment to 10.5 cents per member for pension assistance and 4.25 cents per member for salary assistance; (2) responding to a request for pension and salary assistance from the Oklahoma Indian Missionary, Puerto Rico, and Rio Grande conferences, directed that an additional 2 cents per member be apportioned each year during the quadrennium. Thus, the total apportionment during the 1973-1976 quadrennium was 16.75 cents per member.

The 1976 General Conference further provided:

"1. That \$1,690,000 be apportioned in 1977 for the Temporary General Aid Fund, using the World Service Fund apportionment formula.

"2. That the receipts on this apportionment be allocated as follows, on ratio: (a) To Annual Conferences qualifying under the Temporary General Aid program adopted by the 1968 General Conference; (1) for pension assistance—\$1,050,000; (2) for salary assistance—\$440,000. (b) To be divided among the Oklahoma Indian Missionary, Puerto Rico and Rio Grande Annual Conferences (1) for pension assistance—\$100,000; (2) for salary assistance—\$100,000.

"3. That, beginning with the 1977 fiscal year, the amounts allocated for salary and pension assistance to annual conferences which have been merged eight years or longer and which qualify under the 1968 TGA program (2a, (1)-(2) above) be reduced each year by an amount equal to five percent of the 1976 allocations for these purposes.

"4. That such five percent reductions in assistance be instituted for other annual conferences qualifying under 2a, (1)-(2) above beginning with the year following that in which the eighth anniversary of their merger occurs.

"5. That the amounts apportioned for this fund during the quadrennium be reduced each year by amounts corresponding to the reductions in assistance.

"6. That annual conferences qualifying for pension assistance be permitted to retain and remit to the treasurer of their conference board of pensions an appropriate percentage of their receipts on this apportionment. The amount and percentage to be retained will be determined in accordance with guidelines adopted by the 1968 General Conference. The annual statement of general fund apportionments, transmitted by the general treasurer to each annual conference, shall include instructions as to the percentage of Temporary General Aid Fund receipts to be remitted to the treasurer of the Conference Board of Pensions.

"7. That Temporary General Aid Fund receipts from the Annual Conferences shall be allocated on ratio by the Central Treasury to the appropriate pension and salary assistance program. The Central Treasury shall remit amounts allocated for pension assistance programs to the General Board of Pensions to be administered by that

board and shall include with its remittance a statement of the amount to be allocated to each of the two pension assistance programs. Amounts allocated for salary assistance programs shall be administered by the General Council on Finance and Administration.

"8. That, beginning in 1978, the formula for distributing salary assistance funds to conferences qualifying under 2a(2) above be amended to provide for a reduction in assistance to conferences which in the previous year paid their Temporary General Aid Fund apportionment at a percentage rate lower than that of the whole church. The amount of this reduction shall be limited to that part of such shortage in payment on the apportionment applicable to this salary assistance program. Amounts deducted from allocations under this provision shall be reallocated to eligible conferences which paid their Temporary General Aid Fund apportionment at a rate equal to or exceeding that of the whole church."

During this Quadrennium 1977-1980, we have observed that two types of salary and pension assistance money has been raised by means of the Temporary General Aid Fund:

1. Temporary assistance to annual conferences which are successors to former Central Jurisdiction conferences, and

2. Ongoing assistance to the Oklahoma Indian Missionary Conference and the Puerto Rico and Rio Grande annual conferences.

The latter need does not appear to be "temporary" in the sense of the fund's initial creation. The conferences will require ongoing financial assistance.

The Rio Grande Annual Conference is seeking entrance into the Ministers' Reserve Pension Fund. It has worked diligently to raise its share of funding to qualify for the program.

Among the annual conferences receiving salary assistance contributions from the Salary Assistance portion of the Temporary General Aid Fund, a number are receiving \$2,500 or less.

The Church has supported this fund in the recognition of a total Church responsibility to these pension and salary needs. However, inasmuch as the original purpose of this fund was to provide temporary assistance during a transitional period to annual conferences which were financially strong but were taking on heavy new financial responsibilities, it is now recommended that annual reduction in assistance continue for annual conferences which have been merged eight years or longer.

We are not advised that the need for assistance in the receiving conferences has diminished. To the contrary, it is conceivable that some conferences may never gain sufficient strength to support, on their efforts alone, a pension rate comparable to that paid in most conferences across the Church. Therefore, it seems appropriate for a church that professes and manifests an interest in personal dignity of all persons to continue the financial undergirding of the TGAF.

The Commission on Religion and Race, in consultation with the General Board of Pensions and the General Council on Finance and Administration Task Force on Temporary General Aid, affirms and recommends the following:

(1) Temporary Assistance: That the temporary salary and pension assistance programs continue to be supported by a separately apportioned Temporary General Aid Fund, and the following amounts be apportioned for the 1981-1984 quadrennium:

1981	\$1,289,969
1982	\$1,224,598
1983	\$1,150,746
1984	\$1,076,900

(2) Ongoing Assistance: That the funds needed to support the ongoing salary and pension assistance program of the Oklahoma Indian Missionary Conference and the Puerto Rico and Rio Grande conferences be separated from the Temporary General Aid Fund and included as an on-ratio line item in the World Service Fund. Based on the present level of assistance for these programs and on additional requests for funds needed to enable these conferences to enter the reserve pension funding program, it is recommended that the amount of this line item be \$350,000.

(3) In seeking to be faithful to the "temporary" nature of the fund and being cognizant of new financial demands on the Church, we recommend that annual conferences receiving less than \$2,500 of salary assistance from the Temporary General Aid Fund be discontinued as recipient conferences for this portion of the Temporary General Aid Fund, beginning in the fiscal year 1981.

Administration and distribution of these funds would continue under arrangements and formulas adopted by the 1968 General Conference, and as amended by subsequent General Conferences. Five percent annual reductions in assistance to the annual conferences benefiting from these programs would continue, as ordered by the 1976 General Conference.

The Commission is the primary forum for ethnic minority constituencies in the Church to express their concerns and aspirations. The rest of this report is a presentation of observations and recommendations of the commission on the Asian, Black, Hispanic, and Native American constituencies.

THE ASIAN AMERICAN CONSTITUENCY

In this quadrennium, the Commission has continued to support the ministries of the Asian American constituency through the services of commission members and staff. While the Asian members and staff are our primary conduit of services to the Asian American communities, the entire commission is involved in the tasks of empowerment, counseling, advocacy and enabling. Asian American churches and community organizations have been supported through the Minority Group Self-Determination Fund. The first National Convocation of Asian American United Methodist Churches, held in San Francisco on December 6-12, 1978, was undergirded by the commission.

Since the focus of this agency is on the internal life of the Church, the commission has rarely dealt with social issues directly. Our *modus operandi* has been referring the social concerns of various ethnic communities to other general boards for action. Among the Asian concerns we

have referred to other boards are the "Resolution on Koreans in America," the Japanese A-bomb survivors, and the issue of reverse discrimination.

In the internal life of the Church, the commission has advocated, on behalf of Asian Americans, the employment of Asian American faculty members in the United Methodist theological schools, a sensitivity to the cultural contribution of Asian traditions to doing theology, an awareness of the complex diversity of the Asian community, and the commitment to open itinerancy. Thus, in our monitoring, we asked general boards and agencies and annual conferences to document how they enable the development of ministries among Asian Americans. We have conferred with district superintendents and bishops about the admission of Korean ministers into their annual conferences and the appointment of Asian pastors to local congregations. We have also emphasized with general boards the importance of including Asian Americans in audiovisual and curriculum materials. The commission has also worked closely with the National Federation of Asian American United Methodists, encouraging the caucus to raise sensitive questions about the Church's structure and ministry, and to continue its stirring up of the establishment's status quo.

Generally, program boards have been responsive to the needs of Asian Americans. More Asian staff have been employed, more Asians are present on various boards and committees, and some audiovisual and curricular materials have Asian presence. Annual conferences are also more responsive to the admission of Asian ministers into the conferences and to the opening of new Asian churches. Many local churches are cooperating in the launching of ministries with Asian congregations.

Despite the progress, the Church's ministries among Asians are underdeveloped. Labeling a diverse group of people as Asian Americans has often masked the distinctiveness of the several subgroups within the Asian American community. The Church does not seem to recognize the different needs of Chinese, Japanese, Filipino, Korean, and other people of the Pacific Basin. Some of these Asian people also do not recognize the needs and aspirations of their neighbors. Perhaps the most critical need in the Asian American community is for the Church to recognize the differences in socio-political history, culture, language, and relationship with Methodism among the various Asian ethnic groups and to design programs and services with due regard to these differences.

The development of Asian American ministries is closely connected with the recruitment, cultivation, and nurture of ministerial and lay leadership, but the Church has been deliberate in these essential tasks.

Central to the problems of ministerial supply in Asian communities is the lack of adequate remuneration for ministers. While the Church insists that all United Methodist ministers are to have adequate professional training, it has yet to find a way to compensate ministers equitably for their particular gifts and/or ministries or to enable ethnic minority ministers to move freely within the connection. The lack of an equitable salary system has kept many ministers from enlisting their younger church

members into Christian ministry. Yet, the harvest is ripe!

To the dozen-or-so young Asian seminarians and recent seminary graduates, theological education continues to be a bleaching process. With the exception of one appointment, there is no fulltime Asian American theological faculty member in any of the 13 theological schools.

We celebrate the establishment of many Asian—especially Korean—congregations in this quadrennium, but our exuberance is severely tempered by an awareness of the relatively weak foundation of many of the new congregations. They are congregations of new immigrants. They have limited financial and human resources, and their pastoral leadership is not always aware of the complex United Methodist system and obligations. The Church must provide adequate resources to these congregations for their ministries.

The crucial question is how does The United Methodist Church enable the gospel to blossom in the Asian communities? In the next quadrennium, the Church must initiate a more comprehensive approach to evangelism in the Asian American context. We recommend that the Council of Bishops appoint a Task Force on Asian American ministries to study, recommend, coordinate, and monitor the development of ministries among Asian Americans in this nation. We recommend that United Methodist theological schools employ and utilize Asian Americans in their faculty and administration. We further recommend that general boards and agencies elect and appoint Asian Americans to senior staff positions.

The gifts and talents of a great people are available to the Church. We must use these gifts and talents to the glory of God.

THE BLACK AMERICAN CONSTITUENCY

Black United Methodists are the largest ethnic minority constituency in United Methodism. Since 1784, Black people have been making meaningful contributions toward enriching the United Methodist Church.

While the General Church has become increasingly aware of the rich contributions made by the Black membership, there is still an urgent need to raise the level of sensitivity and awareness in this regard.

Structurally, The United Methodist Church has been inclusive for 12 years. *Attitudinally*, however, progress to the goal of total inclusiveness has been painfully slow. Even now a large number of blacks feel that merger is actually absorption. This frustration is expressed particularly on the annual conference level, where, for many Blacks, participation in policy-making and decision processes is at best minimal.

In annual conferences where a significantly large black constituency is found, the Commission has *advocated*, on their behalf, for more representation on conference boards and agencies; increased participation in policy and decision-making; more adequate representation on conference council staff and cabinets.

The commission is concerned about the steady decline in the number of black persons being recruited for full-time Christian vocations in The United Methodist Church and the inequities in housing and salaries for full-time black

clergy. When these inequities exist, it is virtually impossible to recruit blacks for effective elder status in any appreciable number. We recommend that efforts be increased to recruit and nurture black pastors.

Throughout the general church, the commission has encouraged support of the Black College Fund, and we recommend continuing support of the fund and the 12 black colleges related to The United Methodist Church.

The United Methodist Church is preparing for the Bicentennial of Methodism in the United States. We recommend that care be taken to report and dramatize accurately the involvement of Blacks in these 200 years of ministry as Methodists.

The commission considers the role of Black Methodists for Church Renewal (BMCR) to be critically important. It is the caucus that continues to identify issues and concerns that have a direct impact upon black United Methodists' involvement in the total life of the Church.

The black constituency continues to demand inclusion in the total life of the annual conference. Therefore, we recommend that:

1. Annual conference commission on Religion and Race assist the conference to move more intentionally toward inclusiveness in program and policies.

2. Annual conferences provide leadership and other resources to strengthen the black local churches.

3. Annual conferences consult with black leadership to develop programs and strategies that provide effective ministries to churches located in racially transitional communities.

4. Annual conferences, in cooperation with the resident bishop, review and evaluate black "presence" on conference staff and cabinet level and take the appropriate steps to insure adequate representation on these levels.

5. Annual conference leadership encourage each local church to provide for a *functioning* local church Work Area on Religion and Race.

6. Annual conference leadership in consultation with the resident bishop and cabinet develop strategies that will make the concept of open itinerancy a fact rather than a "principle."

In our report to the 1976 General Conference, the commission called for attention to six vital issues for the total church to address. These issues are still critical:

1. An assessment of the concepts of pluralism and racial inclusiveness to determine accomplishments and the areas needing improvement.

2. The need for the Church to have and understand the rationale for ethnicity in a racially and pluralistically inclusive United Methodist Church.

3. The nature and extent of the Third World influence on the churches in general, and on racial and ethnic churches in particular.

4. Identify the theological and ethical crises confronting the inclusive church and provide interpretation and deliberate action.

5. The need for emphasis on the empowerment of the black local church and recruitment of black ministerial leadership.

6. The need for annual conferences and the general church to develop an appropriate strategy for providing ministry to churches in racially transitional communities.

THE HISPANIC AMERICAN CONSTITUENCY

The major concern of the commission since its inception has been to increase the Church's understanding of and sensitivity to the needs of the Hispanic constituency. It is vital that The United Methodist Church recognize the contribution this group has made and the necessity for its further involvement in the total life of the Church.

The Hispanic Americans are a diverse group, forming distinct communities within the whole—Cubans, Mexican-Americans, Puerto Ricans, Mexicans, El Salvadoreans, Chileans, and others from all the Latin American countries in the Western Hemisphere.

The Commission on Religion and Race has attempted to enable the Church to minister to the Hispanics with sensitivity to their transitions and diverse cultures. The commission has participated on the Task Force on Hispanic Resources reviewing and recommending changes where necessary in the literature used in Hispanic churches.

There is a critical need to strengthen the Hispanic local church, especially in light of the population growth in the Hispanic community. The Church must provide increased services in the areas of evangelism and church extension.

Through the Minority Group Self-Determination Fund, the commission has enabled local churches, community organizations, conferences, and caucus groups to more effectively service the Hispanic constituency throughout the country in creative ways. Local church programs are being strengthened; they are working towards self-determination and are responding to expressed needs of Hispanics.

The commission participated in the first National Hispanic Consultation held March 29 through April 1, 1979, in Los Angeles. Over 400 participants dialogued on issues relevant to the Hispanic community and passed a number of resolutions addressing the needs of the United Methodist Hispanic constituency.

Some of the major issues dealt with at the consultation were congregational development, the Hispanic church in transitional communities, strengthening the ethnic minority local church, recruitment, and leadership training for clergy and lay persons.

The consultation has also recommended that the commission hold training workshops for Hispanic women dealing with the functions of The United Methodist Church in order to bring about greater participation of women in the total life of the Church. To this end, the commission has participated this quadrennium in cooperative workshops with the Women's Division of the Board of Global Ministries to develop awareness of culture, traditions, and problems faced by Hispanic women.

Another major concern to Hispanics is the need for better pension rates for the Rio Grande and the Puerto Rico conferences. The commission worked closely with the two conferences for a more equitable pension plan. We have also addressed ourselves to the issues of minimum salaries for Hispanic pastors.

The commission has also participated in Workshops on Community Ministries with the National Division of the Board of Global Ministries enabling Hispanic pastors and

laypersons to prioritize and plan creative programs to minister more fully in their communities.

The commission has provided proposal writing workshops in different parts of the country and has provided assistance to individual groups in understanding the process by which they can apply to the Minority Group Self-Determination Fund.

The commission participates on a consultative basis with a "Ministry of Presence" in the Pacific and Southwest Conference.

The commission has advocated for better representation on decision-making bodies of United Methodist agencies when charges of racism were made. Workshops on racism have been held to sensitize and encourage conferences to be attuned to the need for more adequate participation of Hispanics in the total ministry of the Church.

The commission continues to work closely with MARCHA (Methodists Associated to Represent the Cause of Hispanic Americans) seeking ways to challenge the Church to provide those ministries that will empower and strengthen the Hispanic local church.

The commission affirms the input that Hispanic Americans provide on general boards and agencies and urges that increased participation be sought. We continue to be interested in the increase of Hispanics on the staff of general boards and agencies.

An area of continuing concern to Hispanic Americans in The United Methodist Church is the lack of Hispanic representation in the Council of Bishops. The commission has issued a statement outlining the need for inclusion of Hispanics in the episcopacy:

"The United Methodist Church has committed itself to racial inclusiveness. Its pluralistic constituency—white, black, Hispanic, Native American and Asian American—makes it one of the most multiracial Protestant Churches in America.

"As a pluralistic church, committed to inclusiveness, United Methodism is always attempting to make more vivid in Deed what it has proclaimed in Word.

"The Episcopacy in United Methodism is a role and position of great significance to the life and ministry of the Church. Certainly, the character and membership of the Council of Bishops (composed of all the Bishops in United Methodism) should reflect the denomination's commitment to inclusiveness.

"It is in this regard, we wish to speak a word of concern and a challenge to the future.

"There are forty-five bishops assigned to Episcopal Areas in the United States. Not one is of Hispanic background.

"There are approximately 38,000 Hispanic United Methodists located in all five jurisdictions out of a total Hispanic population of seventeen million.

"The history of Hispanic Methodists dates to at least 1853. Is it not time for a Hispanic to be included among the Episcopal leaders of the church? We believe that 1980 is the time."

THE NATIVE AMERICAN CONSTITUENCY

The United Methodist Church has the largest Native American membership of any Protestant denomination in

the United States. More than half of the estimated 16,000 Native American constituency are located in the Oklahoma Indian Missionary Conference. Similar to the total church in its diverse membership, the Native American constituency is composed of a large number of different tribes, each having its own language, culture, and lifestyle. Therefore, for Native Americans, there is a twofold concern that must be dealt with: the diversity of tribalism and the diversity of constituents within The United Methodist Church.

No doubt, most Native Americans realize they always live under certain unfavorable conditions. As Native Americans, not only do they face racism day after day, but they also face traditional stereotypes that society and, in many cases, the Church have created about them. Although a large number of constituents within the Native American congregations have always faced discrimination through racism, they have survived and remained with the Church.

In spite of depressed conditions, lack of opportunities, insurmountable difficulties while suffering from alienation while attempting to live in urban settings, few social services, and often facing open social hostility, Native Americans continue to endure and hold to their religious nature.

Through it all, the Native American constituents in The United Methodist Church are making progress to become a part of the Church. Increasingly taking responsibility for planning and conducting their ministry in the Church, Native American church leaders are exploring ways to make fuller use of their traditions, especially their celebration of life and their reverence for creation. The United Methodist Church would do well to listen and receive from its Native American constituency its poetry of religious expressions, the appreciation and joy of all creation, and reverence for all things. The Native Americans seek to release and share these gifts, to add and strengthen the pluralistic United Methodist Church.

The commission has been monitoring and advocating concerns and issues of the Native American constituency. The commission's involvement has been influential in highlighting the privation of Native American participation on boards and agencies of The United Methodist Church, consistently increasing the awareness and understanding of the general church of Native Americans. These endeavors are vital for empowerment and leadership development for living ministries among Native Americans.

The increased number of Native American representation on the commission has strengthened its ability to continue identifying special needs.

The commission has continued to consult with the Oklahoma Indian Missionary Conference regarding its ministry, church programs, and curriculum and to acquaint Native Americans with available resources.

The commission has continued its monitoring of board and agencies as they seek to develop curriculum programs, training and programs, and policies on behalf of the Native American constituency.

The commission has provided Native American staff resources for boards and agencies in their leadership

development programs with the Native American community as requested.

The commission related to and supported the Oklahoma Indian Missionary Conference in hosting a National Native American Consultation at Oklahoma City, Oklahoma, in May of 1978. The consultation was to expand the scope of identifying special needs and issues of Native Americans within the total church.

The commission has provided funding for the operation of the Native American Inter-National Caucus (NAIC), enabling it to relate and communicate its concerns regarding Native American empowerment and ministry within the Church. In addition, it provides input into the administration of Native American ministries by the various divisions, boards, departments, and offices in the Church, attempts to open opportunities for more Native American participation at all church levels, and serves as a communication link for Native American local churches.

There has been an increase of funding for Native American local churches and community projects and programs in this quadrennium through the Minority Group Self-Determination Fund.

The commission has related to and supported the Quadrennial Study Committee on Native American Ministries. It is anticipated that the results of this study will provide more practical, systematic, and positive directions for The United Methodist Church in relating with and developing Native American ministries.

The commission has also related to The International School for Native American Ministries, which was officially opened in October in 1978. The school, located on the campus of Saint Paul School of Theology in Kansas City, Missouri, is being designed to strengthen Native American ministries by providing educational opportunities and the training of lay persons.

A resolution was adopted by the commission in support of Native American people in their struggle against organizations that threaten Native people. The resolution called for the defeat of all anti-Native American bills that were before Congress. The bills would have eliminated some basic rights of Native American people across the nation.

In summary, the areas of progress for Native Americans in this quadrennium are:

- the Ethnic Minority Local Church Missional Priority as a positive force in the development of Native American churches.
- an increased visibility and representation on church boards and agencies.
- greater involvement of Native Americans in the development of church programs and curriculum relating to the unique culture of Native Americans.
- an increase of funding for Native American local churches and community projects and programs.

The areas of concern for Native Americans are:

- to strengthen the recruitment program for Native American ministries.
- to increase salary supplements for Native American local church pastors.
- to develop new forms of evangelism.
- to strengthen training programs for laity and youth leadership among Native Americans.

Our recommendations for the Native American constituency are that:

- the Ethnic Minority Local Church Missional Priority be continued in order to meet the critical need for support and development of hundreds of United Methodist Native American constituency.
- general boards and agencies place a high priority on strengthening their resource programs for the Native American constituency.
- annual conferences increase Native American participation on their boards and agencies.
- annual conferences develop appropriate programs to gain greater understanding of the racially pluralistic church.
- annual conferences develop appropriate consultations to identify special needs of the Native American constituency.

CONCLUSION

The General Commission on Religion and Race occupies a strategic, essential role in the experience of United Methodism. We are privileged to fund worthy projects on the basis of responsible policies and guidelines; resource annual conferences as they seek to deal with matters of racism, justice, and inclusiveness; monitor the boards, agencies, and institutions of the Church in the light of current practice and Christian ideal; and help raise the consciousness of our people. There are frustrations! Both systemic and attitudinal racism are with us yet—evidenced at every level of our church's and our nation's life. But we will continue to function as we are empowered and permitted to function, relying upon your prayers, your strong support, and, most important, the grace of God and the guidance of the Spirit.

A. JAMES ARMSTRONG, *President*

WOODY WHITE, *General Secretary*

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COMMISSION ON THE STATUS AND ROLE OF WOMEN

THE MANDATE

The Commission on the Status and Role of Women in The United Methodist Church is charged with responsibility to:

challenge the United Methodist Church, including its general boards and agencies, its institutions and its connectional structures to a continuing commitment to the full and equal responsibility and participation of women in the total life and mission of the Church, sharing fully in the power and policy making at all levels of the Church's life. (Par. 2101, 1976 Discipline)

In the delineation of responsibilities for fulfilling this mandate, as set forth in Pars. 2107 a)-g), the commission is authorized to:

- foster an awareness of issues, problems, concerns related to the status and role of women
- create channels
- develop plans and strategies
- gather data
- make recommendations
- suggest guidelines for action
- stimulate ongoing evaluation procedures
- receive progress reports
- recommend plans and curricula for new understanding of theological and biblical history
- create needed policies, recommendations, program
- serve in an advocacy role to ensure openness and receptivity to women
- generate active concern and give full support to councils, boards, commissions, and committees as they fulfill the directive to establish guidelines and policies for recruitment, training, and full utilization of women in total employment, which includes but is not limited to pastoral and related ministries, health and welfare ministries, and faculties and staffs of seminaries and other educational institutions

In order to fulfill these directives of the General Conference, the commission works with the Council of Bishops, boards and agencies, and other appropriate structures and channels at all levels of the Church (Par. 2108).

The commission is further directed to establish and maintain a working relationship with the annual conference commissions on the status and role of women.

HISTORICAL BACKGROUND

The Commission on the Status and Role of Women in The United Methodist Church was established as a *standing* commission by the 1976 General Conference. It is the successor to a *quadrennial* commission which was created by the 1972 General Conference at the same time that a new structure for the denomination was being introduced. In 1968, the Uniting Conference (of the former Methodist and former Evangelical United Brethren churches) responded to resolutions from the Women's Division (of the then Board of Missions) and other concerned groups and persons to authorize a *study* commission on the participation of women in the program and policy making channels of The United Methodist Church.

The *study* commission documented the strong roles which women played in limited arenas of the *local* church—often called its “backbone”—and the appallingly low levels of participation in significant decision-making places *beyond* the local church. While the 1956 General Conference of the former Methodist Church granted full ordination rights to women, less than 1 percent of the clergy were women in 1970, according to research gathered by the Program Council on behalf of the study commission. Among the recommendations which the study commission reported in Atlanta in 1972 was the need for continuation of the work they had begun. (particularly since it had not been funded until the 1970 special session of the General Conference). Again the Women's Division and other groups in the Church petitioned for a structure with a stronger mandate than merely to study. There was vigorous sentiment for an action-oriented unit to address the discrimination against and underutilization of women in the denomination.

The quadrennial commission was established, minimally funded, and mandated to foster an awareness of problems and issues related to the status and role of women with special reference to full participation in the total life of the Church, at least commensurate with its total membership. Research gathered in another context indicated that women were at least 54 percent of the membership of the Church.

During the four years, 1973-1976, 60 annual conferences (of 73) voluntarily organized commissions, committees, task forces or other comparable units on the status and role of women although there was no disciplinary mandate to do so. There was clearly a felt need by many women for the denomination to take seriously their contributions to the Church. Many of those units were initiated and guided

by leaders of The United Methodist Women who recognized that the UMW organization represents only about one-third of the women in the Church. Furthermore, it is organized primarily for missions. They felt it was essential for women to be full participants in all other aspects of the Church including the four major program functions identified in the new structure: outreach, vocation, nurture, and advocacy.

From its beginnings at the organizing meeting in September, 1972, the *quadrennial* commission endeavored to provide for full participation of its own members in the decision-making process. Styles of consensus and shared staffing were implemented as alternative options in the church. They continued throughout the quadrennium to identify constituencies, to inventory their needs, and to advocate for the redress of women's grievances by appropriate agencies. Where possible, the commission cosponsored events with other agencies in order to provide opportunities and/or resources which had not previously been available. Notable among the co-sponsored projects were:

—The Consultation of Ordained Women in 1975 was cosponsored with the Division of Ordained Ministry. (It was the *first* gathering of clergywomen in the denomination's history despite the fact that women had been ordained for almost two decades!)

—The Regional Training Events with the Women's Division were held to promote active and knowledgeable involvement of women in the annual, jurisdictional, and general conferences. Election of women delegates to the 1976 General Conference increased by 8 percent (from 13 percent in 1972 to 21 percent in 1976), and for the *first* time in history women were *clergy* delegates to the General Conference in 1976.

—A curriculum unit on the changing lifestyle patterns of women and men was suggested by the commission to the Curriculum Resources Committee to inform the local church. The commission consulted with the appropriate persons throughout the process of its development, field testing, publication, and promotion.

—*Images: Women in Transition*, a resource for women's devotional lives, was proposed to Upper Room and became a reality in 1976 as an anthology of women's spiritual journeying. Again, the commission was consultant to the process throughout its development.

When the *standing* commission was authorized in 1976, an increase in funding provided for: offices (the quadrennial commission had its office in a converted seminary dormitory room); a full-time professional staff with secretarial support (the first secretariat had shared both executive and support functions with occasional part-time student help); and continuation of the task of identifying the issues which began two quadrennia earlier.

The 1976 General Conference mandated annual conference commissions on the status and role of women and authorized the general commission to work closely with them. By 1977, *all* 73 annual conferences were organized. Still to be fully addressed is the development and enabling of central conference commissions. The 1976 General Conference delegates heard the poignant appeal from the African women delegates for the establishment of commissions on the status and role of women in central

conferences. Delegates responded by authorizing legislation (Par. 737), but no funding. A very *small* beginning was made through grants from the General Council on Ministries and the World Division of the Board of Global Ministries which financed six clergywomen from central conferences to attend the Consultation of United Methodist Clergywomen in Dallas in January, 1979. Some of the six women have expressed an interest in helping to organize commissions in their home conferences. After relocation of the offices to the United Methodist Building at 1200 Davis Street in Evanston, and the successful completion of a nationwide search for the three-person executive secretariat (for which 37 candidates applied), the standing commission set goals and objectives for the quadrennium. To fulfill its mandate it developed three major approaches to its work—as *advocate*, *catalyst*, and *monitor*. While these are not mutually exclusive enterprises, they are useful in describing the varieties of ways in which the commission mobilizes for its task.

THE ROLE AND FUNCTION—AS ADVOCATE

The Church cannot be an effective witness to the society unless and until it has examined its own faithfulness to the full inclusiveness of all persons—those who are often invisible, unheard, and/or oppressed. Neither will it have access to all the resources available among its members until it is intentionally attentive to inclusiveness. Over the past 20 years the Church has become increasingly aware of the presence of *racism* within its institutions and has initiated some responsive steps to counteract it. United Methodists have only begun to be aware of the institutional *sexism* in their midst and to take seriously the interrelatedness of all forms of oppression. The commission has an urgent agenda as advocate for women *within* the denomination: to “perfect the vision of the Church” with regard to *all* God's people.

The commission is authorized to move throughout the structures of The United Methodist Church, at all levels, to effect positive change on behalf of women and to enable women to claim their rightful place in the decision making. The commission is advocate to ensure that the Church has the benefit of the wisdom, life experience, and perspectives of women as it seeks to bring the gospel message to a hungering and hurting world.

This advocacy role includes working with individual women who are employed by the Church—both lay and clergy—who experience discrimination on the basis of their sex. It also includes working with women who, in designated leadership roles or in receiving services from the Church, experience sex discrimination, unequal treatment, or inadequate resourcing.

The commission has given high priority to its advocacy role by making it a major staff agenda. One member of the executive secretariat has special expertise in this field. Working with the Task Force on Women Employed by The Church and the Steering Committee she has developed, and the commission has refined and ratified, a set of guidelines and procedures which are used in responding to the grievances of women employed by the Church. These documents have been widely distributed to inform agency executives, bishops, and others concerning

the manner in which the commission intends to assess and attempts to rectify discriminatory practices and/or policies which victimize women on the basis of their sex. These guidelines are also made available to annual conference commissions as a tool with which they may pursue their own role as advocate in their conferences.

Staff and commission members with skills in problem-solving and strategy-building are available to counsel with women to provide resources and a broad network of referrals. With this support some women can work directly on their own behalf to alleviate their unsatisfactory situations without filing a formal grievance. Some overt and covert discrimination, though substantive, is difficult to document. Women encounter such things as blatant and subtle sexual harassment, rumors and misinformation which are impossible to trace, masculine biased interviews and/or testing instruments, unequal treatment and/or compensation—to name only a few. As common themes of oppression emerge, the commission develops position papers to inform the Church and its own constituencies.

Another facet of its mandate to serve as advocate is realized when the commission takes the initiative as change agent on behalf of all women or special groups of women such as laywomen, racial ethnic minority women, clergywomen, and executive staff women. For example, designated representation is one means to ensure participation by women in significant decision-making arenas. The commission presented a position paper to the Judicial Council in support of the constitutionality of designated representation (sometimes referred to as the quota system). The necessity for specified guarantees of representation is readily apparent when membership on boards and agencies is compared before and after the 1972 provision for one-third laywomen, one-third laymen, one-third clergy (see FIGURE VI), page 92.

The commission also presented a brief to the Judicial Council in support of less than full-time appointments as an advocate for clergy couples who want to share parenting.

The Consultation of United Methodist Clergywomen was yet another manifestation of the commission at work as advocate. It was held January 2-5, 1979, at Perkins School of Theology in Dallas, Texas, in the midst of the worst ice storm in 30 years. Cosponsored by the general Commission on the Status and Role of Women and the Division of Ordained Ministry of the Board of Higher Education and Ministry, it was the second of its kind to be held in the history of the denomination. Over 700 clergywomen, a small number of United Methodist bishops, cabinet members, conference Board of Ordained Ministry representatives, seminary deans, and delegates from annual conference commissions on the status and role of women participated in the event. The schedule for the four days included over 50 workshops focused on skill-building, support systems, and specific problems and issues of women in ministry such as:

- Women and the Law
- Intentional Itinerary
- Liberation Theology
- The Nature and Names for God
- Women and Men in Dialogue
- Influencing the System

- Economics and Feminism
- Violence in the Family
- Ministry in Rural Communities
- Ethnic Minority Clergywomen and their Diverse Ministries
- Legislation: Looking Toward the 1980 General Conference

Each participant spent 12 hours in workshops for which units of continuing education were offered.

Daily worship afforded clergywomen the opportunity to celebrate their common and unique experiences. For some in attendance it was a deeply moving experience to hear, for the first time, another woman preach. Themes for the worship were: Promise, Exodus, Resurrection, and Spirit. Preachers were: Leontine Kelly, Virginia; Elizabeth Lopez Spence, New Mexico; Sharon Brown Christopher, Wisconsin; and Tallulah Fisher Williams, Northern Illinois. In addition, morning/evening services were led by Marjorie Matthews, West Michigan; Ann Denham, California-Nevada; and Karen McClintock, California-Nevada. Four keynote speakers focused on several concerns of the clergywomen:

“Racism, Sexism, Classism”—*Beverly Wildung Harrison*, associate professor of Christian Ethics, Union Theological Seminary

“Journey in the Power of the Spirit”—*Jeanne Audrey Powers*, assistant general secretary, Division of Ecumenical and Interreligious Concerns, Board of Global Ministries

“Pastoral Care”—*Doris Moreland Jones*, director, Division of Ordained Ministry, Board of Higher Education and Ministry

“Implications for the Future”—*Annette Hutchinsfelder*, staff member, Women's Division, Board of Global Ministries.

The consultation also provided an occasion for petitions and resolutions to be drafted for the 1980 General Conference and for sharing of resources.

One unique dimension of the consultation was its global pluralism mirrored through the presence and participation of six central conference clergywomen (from Norway, India, Umtali and Zimbabwe/Rhodesia, West Germany, and the Philippines). U.S. participants evaluated the presence and participation of overseas clergywomen as one of the highlights of the consultation. Elizabeth Santiago Tapia of the Philippines remarked, “I will always be grateful for the opportunity of attending the consultation. It has enriched my personal and vocational life.” Mercy Kasambira of Zimbabwe/Rhodesia stated, “It was one of the greatest moments in my life.”

The Consultation articulated the richness of both racial ethnic minority and third world diversity in our denomination through the leadership and focus of worship experiences, keynote topics, and legislation workshops.

The involvement of central conference clergywomen was enabled through grants to the commission from the World Division of the Board of Global Ministries and the General Council on Ministries. The commission and the Division of Ordained Ministry budgeted funds for scholarships for racial ethnic minority clergywomen.

The Planning Committee, (co-chaired by Sharon Zimmerman Rader, West Michigan; and Susan Ruach,

North Indiana) framed the following purposes for the consultation:

1. To experience a sense of community and celebration of women together
2. To provide opportunities for growth in skills and sharing of resources
3. To provide the opportunity to do theology
4. To encourage the continuing process of building support among clergy and laity, male and female, on the conference and jurisdictional levels
5. To provide opportunity for clergywomen to impact the United Methodist connection via multimedia presentations, documents, legislation and strategies, etc.
6. To provide avenues of communication and receptivity between clergywomen and traditional hierarchical structures
7. To examine the appointability and upward mobility of clergywomen in the United Methodist system

Selected comments by participants included:

Bishop: A great service of the consultation is that persons in traditional dominant roles in the itineracy can hear what the system is like from another viewpoint.

Clergywoman: I felt their strength and faith. We experienced together the wholeness which comes when we have a supportive community—when we have each other for the renewal of our spirits.

Conference Commission representative and clergywoman: The consultation clarified for me the responsibility the Commission on the Status and Role of Women in the Church has for supporting clergywomen.

Clergywoman and chairperson of conference CSRW: As a woman who is ordained in the ministry of The United Methodist Church, I came away from our week in Dallas filled with a new hope and optimism for this church of ours. The women and men who gathered to worship, to reason, to share their "callings," to grow, and to formulate strategies and proposals for action astounded me. There was a sense of unity I had never experienced before. What I really felt was best summed up in the word "Sisterhood" as was (evident) during that week. Not "sister" as against "brother," but an understanding of what it means to be unified as women in our concerns and efforts, so that we might fully participate in "humanhood."

A slide presentation of the consultation entitled "You are the Branches" is available through United Methodist Communications, Division of Production and Distribution, Nashville, Tennessee.

The commission cooperates ecumenically as advocate for women through membership on the Commission on Women in Ministry (COWIM) of the National Council of Churches. In 1978, COWIM sponsored a Convocation of Ethnic Women in Ministry to address their special concerns. This convocation kept faith with a major outcome of the first Consultation of Ordained Women in the United Methodist Church held in January, 1975. One

of the resolutions recognized that "significant attention had not been given to the needs and concerns of ethnic minority women in ministry. A cry and a challenge from the ethnic minority women were heard and a commitment to respond was made by the Division of Ordained Ministry and the Commission on Status and Role of Women. One specific request was for a consultation of ethnic women." Recognizing that racial ethnic minority women in ministry are as yet few in number in most denominations, the commission recommended to COWIM that an event be sponsored ecumenically. The commission substantially funded scholarships for racial ethnic minority women to attend.

A number of recommendations for ways to enhance ministry to and by racial ethnic minority women were forwarded to denominations by the convocation. In addition, the gathering built an invaluable and ongoing network of women for mutual support, visibility, and strategy.

The commitment of the Commission on Status and Role of Women to advocacy on behalf of racial ethnic minority women is reflected in its staff assignments. Two members of its three-person executive secretariat are racial ethnic minority women. Furthermore, one of the three staff portfolios is focused primarily on Third World Women's Concerns. Through her leadership, commission members and staff have participated with Asian Americans in their Convocation on the Local Church, with Hispanic Americans in their Consulta, with Native Americans in the Grand Council of the Six Nations Iroquois, with Black Americans in Black Methodists for Church Renewal, and with caucuses of racial ethnic women.

In every arena, the commission is present to ascertain more fully the specific agenda of racial ethnic minority groups and to raise continually the awareness levels around women's concerns within ethnic minority communities. Meetings with racial ethnic women in "Feedback Seminars" sponsored by the Women's Division have continued to develop visibility and networks within and among racial ethnic groups. They have also provided relevant information for the Church on how to be better advocates for inclusiveness of racial ethnic minority women.

The commission also serves as advocate on behalf of racial ethnic minority women through its involvement in a wide variety of committees, consultations, and training events. As interpreters and linking persons commission members and staff help to carry the concerns of women and of racial ethnic women into every arena of The United Methodist Church.

Remembering the legacy of Jesus as an advocate for the oppressed, the commission affirms its ministry as advocate and, in prayer and reflection, strives to:

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

THE ROLE AND FUNCTION AS CATALYST

A catalytic agent brings together previously isolated and seemingly incompatible elements. As *catalyst* the commission endeavors to bring about new perceptions, new roles, and new empowerment for women in the Church. The commission works *simultaneously* within the *structures* of The United Methodist Church to ensure inclusiveness of women and with *women* to help them to be more receptive to, and prepared for, significant opportunities for involvement.

The commission formulates its role as catalyst by identifying various constituency groups and by inventorying their needs and expectations of the Church. The next step is to determine where, within the Church, those constituency needs should most *appropriately* be addressed—if the Church were fully inclusive and aware. Then, serving as a facilitative link, the commission works with these agencies to help them become more fully responsive to constituencies through their policies, programs, publications, and pronouncements. It is increasingly important for agencies to involve women in every aspect of their work. In order to be fully accountable to their assigned mandates, they must acknowledge women as an essential part of *their* constituency.

A companion aspect of the commission's catalyst role is in training women to take responsibility within their own arenas to become catalysts on behalf of themselves and other women. The commission initiated its catalytic action very early in the quadrennium with a series of four Regional Training Events planned for annual conference commission leaders. These training events were held in March and April, 1977, in Redwood City, California; Kansas City; Nashville; and Denver and were centered around the theme "Identifying the Roots of Oppression in the Church." In addition to the valued keynote speakers, workshops, worship, and print/media resources, the meetings were further enhanced by the sharing of personal and commission stories among the 194 participants. The newly elected executive secretariat and the annual conference commission representatives were introduced to each other, with initial opportunities to exchange hopes and expectations.

Special attention was given to the participation of racial ethnic minority women both in the planning and in the events themselves. The four keynoters spoke to the interrelationships of racism and sexism. Lorece Williams, professor of sociology at St. Mary of the Lake College in San Antonio, Texas, said in Kansas City:

It is our Christian responsibility to break the bonds of racism and sexism . . . (but) . . . It will not be an easy task, for some special groups—like women and minorities—wear some scars in a nation that has expected us to quietly endure, silently suffer and patiently wait, to serve without questions, without pushing or speaking back.

Thelma Stevens, retired staff member of the Women's Division and tireless worker for justice, posed urgent questions for both white and racial ethnic minority women:

1. As an ethnic minority (woman), how can you help concerned white women understand the "agenda for action" of the non-white?
2. As a white woman concerned to uproot racism, how can you keep from continuing the "slavery tradition" . . . of setting the agenda "for" the ethnic minority women in the Church?
3. What can we all do together to experience true liberation and develop a climate of trust and sharing in the total realization of the Church's mission?

Barbara Thompson, first president of the Commission on Status and Role of Women, asked in Painted Post, New York:

How does this oppression show itself in society? . . . Well, there are several ways. For example, stereotypes: racial and sexual stereotypes tend to limit the perceptions that people have of their own goals as well as limiting the perceptions that others have of their potential for achieving goals. And so, stereotypes are savage—racial or sexual—and women and minorities both suffer from them . . . even though they may be manifested in different ways.

Kathy Munson-Young, local church pastor in the Yellowstone Conference, warned the participants in Redwood City:

One of the traps in discussing racism, sexism, and classism in a group as large and diverse as The United Methodist Church is that each of the minority groups must compete or vie for the attention of the total group. And too easily, a struggle ensues among the oppressed groups, causing division and a splintering of their energies at the expense of missing an opportunity to band together to work on their common oppression.

Participants went home with new consciousness and high resolve to work for justice within their conferences, and with considerably more insight and skill for the task.

Three of the arenas, among many, in which the annual conferences have become resourceful catalysts on behalf of women are:

1. Conference-wide programs for "Women in the Pulpit Sunday"
2. Child care for parents while they are involved in annual conference responsibilities, including during annual conference sessions
3. Conference affirmation of a "Bill of Rights for Clergy Spouses and/or Families"

In February, 1978 the commission cosponsored with United Methodist Communications a "Bushel Basket" Workshop for Women in Media. Funds were provided by the commission to ensure participation of racial ethnic minority women and the commission's networks were utilized for recruitment. Approximately one-third of those persons who attended were directly related to annual conference commissions. Leadership by women with professional competence in the media field provided exciting role models for the participants. They took back to their conferences information and techniques for production of newsletters and other media and a "we can do it" spirit.

The film "Minnie Remembers," produced by Kay Henderson of United Methodist Communications staff, was shown at the workshop. The film was based on a poem by Donna Swanson, which had been published in *Images, Women in Transition*. It pointed to yet another outcome of catalytic potential when agencies cooperate to respond to women's concerns.

In 1979, a second series of three Regional Training Events was co-sponsored with the Women's Division for annual conference leadership of United Methodist Women and commissions on status and role of women. The agenda included consciousness-raising and strategizing to equip women for action and change. Among the objectives were:

- Bible Study to address contemporary issues
- Skill development for more effective participation in the decision making processes of the Church
- Discussion of issues of concern to General Conference delegates
- Mutual understanding and support of each organization as it claims its responsibilities toward the fulfillment of God's purposes in the world.

Workshops on both issues and skills were scheduled, and strategy sessions for electing more women delegates to General and Jurisdictional conferences were part of the design. A simulation of a General Conference plenary (with the script taken *directly* from the pages of the 1976 *Daily Christian Advocate*) proved "eye opening" to many participants who had never been to a legislative conference.

It was apparent to observers who had attended similarly cosponsored events in 1975 that there are new winds blowing among women in the Church. They are more knowledgeable in assessing the Church and more skillful in making things happen in it.

A team of commission members and staff met with the Council of Bishops in Boston in April, 1979, to present the commission's concerns and to offer the services of the commission to the bishops within their episcopal areas. The commission team had opportunity to participate in a dialogue with one of the committees of the council around issues of mutual concern related to clergy families, clergy couples, and clergy divorce. During the same week, a commission team also met with the deans and presidents of United Methodist seminaries to share recommendations for fuller participation of women in theological education, especially in light of the growing enrollment of women preparing for ministry. In most seminaries women now make up between 30 and 40 percent of the student body.

In July, 1979, the commission sponsored a workshop on "Power Dynamics between Women and Men" at Kirkridge, Pennsylvania. Carol Pierce and David Wagner, as consultants, provided both awareness of and responses to the "one down/one up" positions that are fundamentally disabling for both women and men. Among the 25 participants was a five-member, man/woman leadership team from one annual conference. High interest in this specific agenda of women/men relationships has spawned several follow-up workshops within annual conferences, among clergy and their spouses, and

in seminary communities under the leadership of Carol Pierce. She is former chairperson of the New Hampshire Annual Conference Commission on the Status and Role of Women and has her own consulting firm, New Dynamics Associates. She understands both the issues and the Church.

A women's center and an Orientation for women delegates are planned for the 1980 General Conference in Indianapolis. Jointly sponsored by the commission and the Women's Division, these events will provide supportive community, information, and opportunities for dialogue and strategies around the issues under consideration in the conference legislative committees and plenaries.

One of the continuing catalytic roles for the commission and its staff involves responding to requests for names of women with special expertise in a variety of fields, including: conference preachers, leaders for pastors' schools, consultants on racism/sexism, inclusive language, feminist theology, affirmative action, media production, legal issues for women, women's oral history, life planning and career assessment, and *non-sexist* worship/music/drama. These are a few of the subjects on which the expertise of women is sought.

In addition, requests come from across the country—and even from around the world—for printed material/study guides/bibliographies/media suggestions to be used in gatherings of women and men in the Church. Annual Conference commissions are among those who most frequently seek assistance.

Recognizing the urgency of the need, the general commission has assigned one member of its executive secretariat to a portfolio for Communications and Resources. She is responsible for coordinating field services to the annual conference commissions and for compiling resource materials to meet the variety of requests. The commission authorized publication of a commission newsletter, *The Flyer*, as an extension of its catalyst function. The first issue was released in June, 1978. Bulk copies are presently circulated to annual conference commissions on a bimonthly basis for their wider distribution. Bishops, council directors, general church staff, seminary deans and presidents, and church communications personnel receive copies to keep them attuned to the emerging concerns and issues of women in The United Methodist Church.

Articles about the commission's work have also been written for *The Interpreter* and other church publications. Visibility has also been given to women's issues through bulletin inserts and bulletin covers for use in local churches.

Three United Methodist general agencies have requested special assistance from the commission in developing seminars for their staff and/or members on sexism and on racism/sexism. These represent significant first steps, but there is still much to be done to sensitize the whole church to the needs, concerns, and potential of considerably *more than half* of its membership. New ways must be found to give women opportunities to serve. Existing methodologies need to be assessed regularly for effectiveness.

After four years in operation, the commission voted in February, 1978, to discontinue its talent bank. The

history of the project was reviewed and affirmed. There was general agreement that it had in some measure fulfilled its purpose. It had met the need for women of the Church to gain visibility in relationship to employment and board membership. After careful evaluation, it was further acknowledged that the commission could not—given its limited funding and small staff—become a placement agency for women in the Church.

The Flyer was seen as one viable alternative way to communicate position openings to potential candidates, encouraging them to take the initiative to apply. Staff and members would continue to urge employers to pursue a full and open search process and conscientious affirmative action for women, with special consideration for racial ethnic minority women.

From its earliest meetings the commission has continued to be concerned about the use of language and its power to shape one's images of oneself and of other people. Considerable attention has been given by the Church to the uses of inclusive pronouns and other non-sexist forms in theological, organizational, and liturgical terminology.

The 1976 General Conference approved a petition for the elimination of racism, ageism and sexism from United Methodist Resource Materials and referred it to the General Council on Ministries for implementation. A task force of agency representatives, including a member of the Commission on Status and Role of Women, developed a set of guidelines. The commission has received with appreciation the "Guidelines for Elimination of Racism, Ageism, and Sexism from United Methodist Resource Materials" approved by the General Council on Ministries in November, 1978. Their report will be considered by the 1980 General Conference. These guidelines deal with language about human beings. The commission believes that the furtherance of this theological task is an urgent need in the Church.

The commission has petitioned the General Conference of 1980 to establish a quadrennial Study Commission on Language about God. The introductory statement to the petition states:

Study Commission On Language about God

As United Methodists, our history is set within a tradition where the Word of God is central, biblical preaching is crucial, and the ways we express our witness to God's Word are vital. We are deeply aware that our written and spoken language (words, images, symbols, gestures) not only *reflect* our culture and behavior but also *shape* our culture and behavior. The way we use language influences our perceptions of ourselves and our beliefs about God.

God, whom we worship and serve, transcends all human gender designations, for God is neither male nor female, but inclusive of both (see Genesis 1:27). Yet God is often described in metaphors drawn from human experiences. We note that most such metaphors are of masculine images, which do predominate in Scripture. We further note that biblical imagery for God include feminine as well as masculine metaphors (see Deuteronomy 32:11-12,

18; Psalms 51:1; 131:2; Isaiah 46:3, 14-15, 49). Jesus taught and lived out of inclusive images of God. In parables, for example, Jesus used similes for God's action which included a woman searching for a lost coin, a shepherd seeking a lost sheep, and a father embracing a prodigal son (Luke 15).

We are aware that many women and men feel themselves excluded from relationship with God when God is imaged only as "King," "Lord," "Father," or referred to as "He." These same persons have known themselves included when God is imaged in both male and female titles. On the other hand, we recognize that there are persons who believe it is necessary to use theological terms of masculine gender if we would be true to the sacred images of God.

The task of this study commission would be:

1. To inquire into the power and meaning of words, symbols, images about God as are commonly used in the Church;
2. To examine images of God which are prevalent in the Church in liturgy, hymnody, preaching, teaching, publications, and legislative bodies;
3. To identify ways in which language about God leads to limiting relationships among persons and to identify ways in which language about God enables discernment, wholeness (salvation), and reconciliation among persons in the Church and the society;
4. To document and take account of work in this area already completed or in process by agencies of The United Methodist Church (e.g., the Section on Worship of the Board of Discipleship), other denominations, ecumenical agencies, and groups within the larger society;
5. To explore images of God which are an essential part of biblical material and historic Judaeo-Christian tradition, but which have been lost in recent history;
6. To suggest parallel studies and workshops to be held in each annual conference concerning language about God—its power, its relationship to language and behavior among humans, its possibility in enabling redemptive change in the Church and the society, and its influence in the full worship of God—during the last two years of the quadrennium 1981-84;
7. To report to the 1984 General Conference, making recommendations regarding the use of inclusive language about God as it is expressed in liturgy, hymnody, preaching, teaching, publications, and legislative bodies of The United Methodist Church.

The commission itself has explored ways to proclaim and affirm the good news of the gospel in inclusive terms and to offer them to the Church. At its September, 1978 meeting, the commission adopted the following as its official creedal affirmation:

Creedal Statement

We are unique human beings linked with all of creation and gathered from diverse places to share a ministry faithfully, to raise questions hopefully, to work for justice lovingly.

In whom and in what do we believe?

We believe in God, eternal yet ever-moving One, who creates and is creating, who keeps covenant with humankind, who sets before us the ways of life and of death.

We believe in Jesus, the Servant-Advocate, who lived the way of dying/rising, who embodied justice and reconciliation, who, with authority, calls us to share this way and this embodying.

We believe in the Holy Spirit, sustaining Presence and transforming Power, who dwells among us in clarity and in mystery, who inspires us individually and corporately, who challenges, prods, emboldens.

We believe in the Church, community of faith and caring, covenant and promise, which nurtures our pilgrimage, and through which we are called to be witnesses to God's truth, love, and justice.

We believe our believing affects our daily walking and talking, our doubting and struggling, our decisions and choice-making, our responses to persons and systems.

We intend in this community in these days to raise questions hopefully, to work for justice lovingly, to share a ministry faithfully, and, by God's grace, passionately!

—Written for the Commission
by the Rev. Barbara Trovell

THE ROLE AND FUNCTION AS MONITOR

The commission is given authority to gather data, make recommendations, and to report progress toward the full participation of women in The United Methodist Church. Because sexism is so ingrained in our culture, those who perpetuate it are not always fully aware of its consequences for women, for the Church, and for the society at large. The church historically has perpetuated the less-than-equal treatment of women, based on long standing tradition. It has, for the most part, followed cultural norms with regard to women rather than being a prophetic witness for the God-given right to full personhood for everyone.

The role of the commission is to be vigilant to opportunities for breaking free from sexist practices. Its mandate is to call the attention of the Church to new possibilities for eliminating those practices. Wherever in

the Church sex discrimination manifests itself—by omission and/or overt deeds—the commission is called to take action. The United Methodist Church has made forthright declarations of principle on the rights of women. It is the commission's responsibility to ensure that those declarations become the operational policy and practice throughout the denomination. When an issue in the wider society affects women, and it is necessary for the Church to make intervention, the commission monitors the responses of appropriate agencies to ensure that women's issues are taken seriously.

The Commission on Status and Role of Women has pursued its monitoring function in five major ways during the quadrennium through:

- exchange of liaison representation with the boards and agencies
- membership on the three missional priority interagency coordinating committees
- gathering of data from general agencies and seminaries on the participation of women in employment, decision-making, and program
- research which replicated data gathering in the two previous quadrennia for the purposes of comparison
- Interagency Committee on Legislation

Individual members of the commission are regularly assigned to attend the meetings of general agencies. They monitor the participation of women in the decision-making within the agency and observe the dynamics of program development. They stay alert to ways in which the commission and agencies can be more responsive to their women constituents. Members and/or staff from agencies are sent to commission meetings to become conversant with the issues and concerns of the commission. This exchange has been productive in helping to keep the agencies and the commission in a cooperative rather than an adversarial relationship. Commission liaison representatives regularly report their observations to the commission's steering committee. This relationship has been developed to a greater or lesser degree with: Church and Society, Discipleship, Higher Education and Ministry, Global Ministries (three members are named by the Women's Division as voting members of the commission because of the special relationship between the division and the commission), the National Youth Ministry Organization, Pensions, Religion and Race, and United Methodist Communications.

In addition, the commission has one voting member on the General Council on Ministries. Staff are members (without vote) of both GCOM and GCFA.

In yet another facet of monitoring, the commission has sent representatives to several interagency groups both as consultants and participants. The following list is intended to be illustrative rather than exhaustive:

1. Curriculum Resources Committee Discipleship
2. Committee on Personnel Policies, Employee Benefits, Salaries and Equal Employment Opportunities GCFA

3. Editorial Advisory Committee for *The Interpreter* UMC
4. Advisory Committee to United Methodist Communications UMC
5. The Study Commission on the Itineracy System Higher Education and Ministry
6. Women's History Project Archives and History GCOM
7. Theme Coordinating Committee GCOM
8. Elimination of Racism, Ageism and Sexism from United Methodist Resource Materials GCOM
9. Writing Committee on the disciplinary Par. 801 GCOM
10. Affirmative Action Consultation Health and Welfare Division

The 1976 General Conference established three missional priorities: the Ethnic Minority Local Church, World Hunger, and Evangelism. The Commission on Status and Role of Women recognizes that *each* priority has significant implications for women in the Church.

Ethnic Minority Local Church. Women are consistently at the very heart of the life of the local church. This is clearly evident among ethnic minority local churches. Therefore, the commission considers it imperative that women be consulted and considered in every aspect of the design, direction, and decision for action relating to the Ethnic Minority Local Church Priority. Deep concern was expressed when the Interagency Coordinating Committee was initially established because there was *not one woman's name* on the list! The commission has participated fully on that committee and its several subgroups. The commission supports continuation of the Ethnic Minority Local Church Priority in the next quadrennium. However, greater attention will need to be given to the inclusiveness of women.

World Hunger. Women are directly related to issues of world hunger at both ends of the spectrum. Until the status and education levels are raised for women in developing countries, issues of population, nutrition, sanitation, child care, and related health concerns cannot be fully resolved. On the opposite pole, in the *developed* countries women are the primary consumers. The challenge for simplified lifestyles cannot finally be accomplished without new consciousness and cooperation among these women. In addition to representation on the Interagency Coordinating Committee on World Hunger, the commission has given special emphasis to world hunger during its own meetings.

Evangelism. In addition to the fact that women themselves are more than half of the membership of the Church, they are also largely responsible for the family's participation and activity. Women live longer and many churches have a substantial population of older women, many of whom are alone. No statistics have been gathered to ascertain to what extent eroding membership in the Church is related to women's rising consciousness and the slowness of the Church to respond. The commission has lamented the lack of interest by the interagency committee on Evangelism to respond imaginatively to these concerns.

In March of 1978, the commission conducted a survey of the number of women at executive, administrative, and professional levels in general boards and agencies and in the 13 seminaries of The United Methodist Church. This review was done in partial fulfillment of the commission's mandate to ensure the full participation of women (including racial ethnic minority women) in the total life of The United Methodist Church, as detailed in Par. 2102-2108, 1976 Book of Discipline.

The review was conducted by means of a questionnaire which covered three areas:

1. Employment—representation of women in executive/professional and/or faculty positions—affirmative action—personnel policies
2. Representation of women in decision-making arenas
3. Involvement of women in program areas

The preliminary results of the survey of general agencies and boards and of seminaries indicate some progress in the employment of women in executive/professional positions since the last quadrennium. However, there has been little progress with respect to racial ethnic minority women.

General recommendations have been forwarded to boards, agencies and seminaries as follows:

1. That goals and timetables be included in Affirmative Action Plans with respect to women in the areas of hiring, promotion, placement, and career development
2. That strong consideration be given to hiring racial ethnic minority women in professional/executive/academic positions
3. That all professional/executive staff have written job descriptions
4. That personnel policies have clear grievance procedures for persons to register complaints of sex discrimination or other types of appeal of employment matters.
5. That the number of women in policy making roles be expanded (especially in seminaries, in light of increasing enrollment of women)

With further funding for next quadrennium, the commission hopes to expand this process to include on-site visits to boards, agencies, and seminaries.

One fundamental method for determining progress in the participation of women in the life of the Church is the tabulation of the *number* of women in a given arena. While such a basic collection of data does not speak to the quality of participation or other operational dynamics which erode full inclusiveness, it does give a profile of possibilities for participation.

In January, 1979, the commission embarked on a research project to determine the level of participation of women in church leadership positions. This study replicated areas of data gathered in the 1969-1972 quadrennium which was then updated by the quadrennial commission during 1973-1976:

1. A survey of a random sampling of local churches was taken to identify the level of participation of women

- in all of the various disciplinary structures of the local church. Comparative summaries of the three quadrennia are displayed in *FIGURE I*, page 88.
2. A tabulation was made of women who were lay delegates to conferences based on data printed in the 1978 journals of the annual conferences. Comparative data averaged by jurisdictions is presented in *FIGURE II*, page 89.
 3. Statistics on the number of women in professional ministry were computed from 1978 annual conference journals. Data for three quadrennia are paralleled nationally in *FIGURE III*, p. 90.
 4. The number of women delegates to the General Conference (both clergy and lay) are detailed and compared with 1972 and 1976 in *FIGURE IV*, page 91.
 5. A similar compilation has been made of Jurisdictional Conference delegates from data collected from several sources and cross checked. The information is detailed and compared for the three quadrennia in *FIGURE V*, page 91.
 6. Membership on general boards and agencies for 1977-1980 has been charted based on listings in the 1977 *United Methodist Directory*. A bar graph measures the comparative data for 1970, 1974, and 1977 in *FIGURE VI*, page 92.

The results of the commission's monitoring role in relationship to legislation will come before the General Conference through other channels. The commission has participated wholeheartedly each quadrennium in the review of the Book of Discipline as one significant means to monitor justice for women in policies and programs of The United Methodist Church. Continuous vigilance is essential. Guarantees for inclusiveness must not be written into legislation in one quadrennium and written out—inadvertently or intentionally—in the next.

The United Methodist Church has much to celebrate in the progress women have made toward being fully included. The 1980 General Conference delegates must keep faith with the women in their conferences so that gains won with difficulty are not lost in Indianapolis.

THE ORGANIZATION AND OPERATIONAL STYLE OF THE COMMISSION

When the 1976 General Conference affirmed the Commission on the Status and Role of Women as a *standing* commission of the Church, it became possible for the commission to envision and stabilize its future and to formulate long range goals.

At the organizing meeting in September, 1976, several decisions were made which have shaped the direction and style of the commission's work. Whatever the diversity of opinions expressed in that meeting, there was nonetheless common agreement that the commission ought to be an alternative model in the midst of a "status quo," "business-as-usual" system which had long excluded women and racial ethnic minority persons from decision-making. Each component of style was hammered out and directed toward *humanizing the structures*; to being in

the bureaucracy but not entirely of it; to offering potentially redemptive alternative means for accomplishing the mission of the Church. There was consensus that there is a crucial need in the Church for a small-scale innovative model which has the potential for releasing enormous energy, vitality, and creative talent into the system. In the commission's internal as well as external agenda, it has sought to empower persons and groups, to foster a caring spirit among people, and to further the spiritual dimension of individual and corporate life.

In commitment of these primary values, the commission has held itself to the imperative to carry out in its corporate life and work the standards it envisions for the whole church and for the world. Attention given to these concerns is not seen as an *additional* agenda over and above the task, but as part of the *essence* of the task itself. Cultivation of spirit and community may at first seem like a digression which consumes time from the *business* of the commission. In fact, the emerging style of participation, information-sharing, and mutual empowering has proved to be far more effective in expanding the commission's impact than could have been achieved by seemingly more *efficient* decisions arrived at by formal discussion, votes, and assignment to paid staff for implementation. Some of the most significant components of the commission's style include:

- a pattern of leadership which combines both quadrennial terms of office for president and secretary and rotating terms for other officers. This brings new energy and fresh perspectives to the task (21 of the 45 members have had opportunity to serve on the Steering Committee during the quadrennium)
- membership by each person on both a programmatic task force and an administrative committee to allow for a more comprehensive understanding of the decision-making processes
- a steering committee (rather than an executive committee) which includes chairpersons of both task forces and administrative committees, the president, secretary, and staff.
- decisions made by the full commission are given priority; executive decisions (by staff or Steering Committee) are kept to a practical minimum
- decisions by consensus whenever possible
- meetings held in retreat sites rather than hotels both for stewardship of funds and for facilitating community-building, mutual commitment, and focus on the task
- cultivation of norms that emphasize full-time, regular attendance at meetings; accountability to the disciplinary Par. 809.7 relative to non-excused absences from meetings
- meetings of three full days (an extension of one day from early in the quadrennium) to provide for more thoughtful and orderly decision-making with implementation and follow-through strategies by members
- a thematic focus for each meeting to provide a forum for deeper understanding of issues—with resource consultants, group participation, and corporate action as indicated
- attention to community worship, including celebration of the eucharist at each meeting with women assuming the leadership

Another important aspect of the commission's operational style has been development of the executive secretariat model of staffing. The executive secretariat includes three women, co-equal with individual portfolios. Each serves as coordinator in turn for six months at a time.

The coordinator role involves such tasks as supervising support staff, organizing preparation for meetings, and managing the office to facilitate work flow. The executive secretariat members individually have expressed appreciation for the opportunity which rotation of the role of coordinator provides, allowing them to focus full energies on their specific portfolios for a time. The rotating coordinator role also offers the commission and the Church several styles of management.

An independent consultant who has worked with the executive secretariat in developing this collegial model wrote in her evaluation:

My opinion is that the tri-party, co-equal model of the Secretariat provides for maximum commitment, flexibility of roles and work loads, opportunity for negotiation when difficulties arise, and ultimate stability and productivity. Change is inevitable. The best approach to conflict, disruptions and change is a model which supports commitment, negotiation and flexibility. A most important gift to the church and to the women's movement is your visibility as role models for other women. Your life style and behaviors are as valuable as your programs and issue-orientation.

The commission itself has called the executive secretariat a pluralism mirror for the whole church. The commission has experienced diversity with unity, shared responsibility, and mutual support. The executive secretariat model provides positive, strong leadership models for women and men throughout the Church. The varied assignments of the members of the executive secretariat take them into separate arenas, except for the commission's own meetings and several other strategic gatherings each year which require the presence of all three in order to provide a compensatory presence of women and/or mutual support and special expertise.

Two other achievements of the commission this quadrennium have supported and reinforced the secretariat model for professional staffing. One has been the development and inauguration of a comprehensive set of personnel policies. The second was the formalization of a process for staff performance evaluation and review.

In its financial management, the commission has exercised good stewardship of the funds allocated to it. The 1973-1976 quadrennium ended with a balance of \$364.45 and no reserve funds. The need for more office space and the necessity for relocation required a special grant at the beginning of the current quadrennium to cover added costs for facilities and other organizing meeting expenses.

Keeping its own objectives clear and its performance in harmony with stated objectives is a primary concern for the commission. Without that kind of internal self-discipline and openness to external scrutiny, the commission's position would be weakened as it seeks to call for accountability from other structures in the Church. Some forms which that accountability has taken include:

- standing rules and policies have been perfected during the quadrennium and now yield greater clarity about the expectations of the commission and its members, as well as operational guidelines for fulfilling those expectations
- painstaking and conscientious work has been done by the Nominating Committee to maintain racial ethnic minority balance among the membership as vacancies occur in accord with disciplinary recommendations in Par. 2108.f-g.
- serious commitment has been given to a comprehensive execution of the agency self-review process requested by the General Council on Ministries, and self-monitoring has continued for the balance of the quadrennium
- diligent pursuit of the goals set forth at the first meeting of the quadrennium and ongoing evaluation processes for assessment of results.

During the past two quadrennia, the commission has accomplished its work through six task forces (Biblical/Theological Perspectives, Full Participation of Lay Women, Women Employed by the Church, Third World Women's Concerns, Life Components, Communications, and Research) and four administrative committees (Finance, Nominations, Personnel, and Standing Rules). These have been useful structures through which to address the disciplinary mandate.

Members of the commission have brought distinctive gifts and exceptional diversity of insights and skills to their participation. Their legacy to the future of the commission is invaluable. The commission has become well grounded during the quadrennium and is ready to make an orderly transfer to the newly constituted commission.

When that group convenes in September, 1980, it will need to review the past history of the commission, its structure and style, and decide for itself what changes are appropriate in light of the actions and assignments of the General Conference. Is it too bold to hope that this 1980 General Conference will read the signs of the times and channel its decisions toward full inclusiveness for all women and men of all colors?

The designated theme for the 1977-1980 quadrennium has been:

COMMITTED TO CHRIST, CALLED TO CHANGE
We, as the Church, must decide what commitment to Christ means for our time and then determine *WHAT* it is we are called to change, and *WHO* and *WHEN* and *WHERE* and *WHY* and *HOW*!

FIGURE I

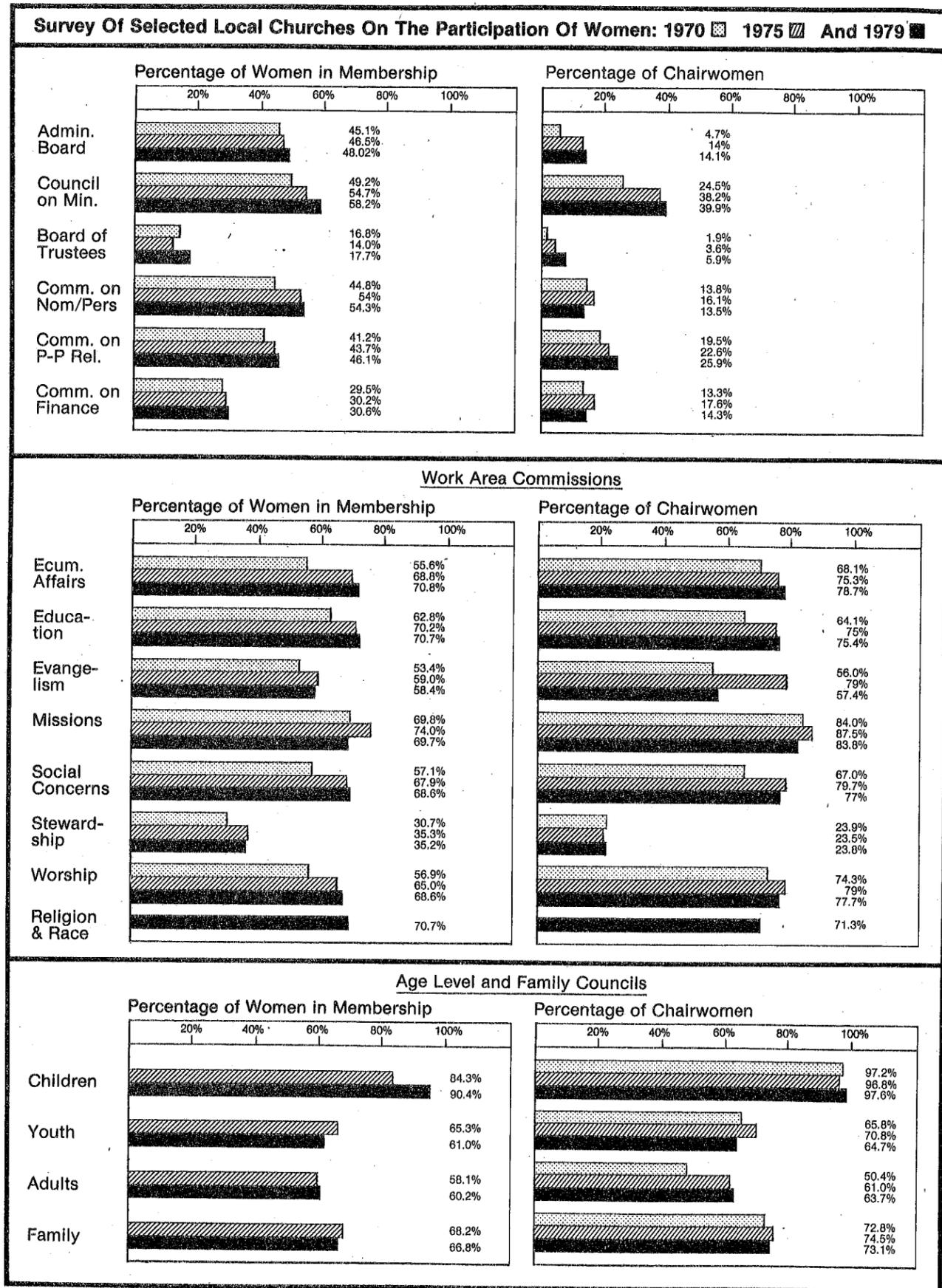


FIGURE I (on page 88)

In January, 1979, the commission conducted a survey of randomly selected local churches to determine the extent of participation of women in the disciplinary offices of the local congregation. A questionnaire was mailed to the pastor in charge to gather data on the membership and chairpersons in their churches. (The position of lay leader was inadvertently omitted.)

An attempt was made to determine the participation of racial ethnic minority women but the sample was too small for valid data to be extrapolated. All questionnaires received through April 12, 1979, were considered for tabulation. Of the 1,057 questionnaires sent, a total of 425 usable questionnaires were returned or 40.2 percent.

The work area on Religion and Race was established by the 1976 General Conference; thus there is no comparative data. Statistics for age level and family council members were not recorded in the 1970 study.

On the basis of the survey it is apparent that women continue to participate in varying degrees in all phases of the local church, but most fully in categories which have traditionally been seen as women's roles.

NOTES

FIGURE II

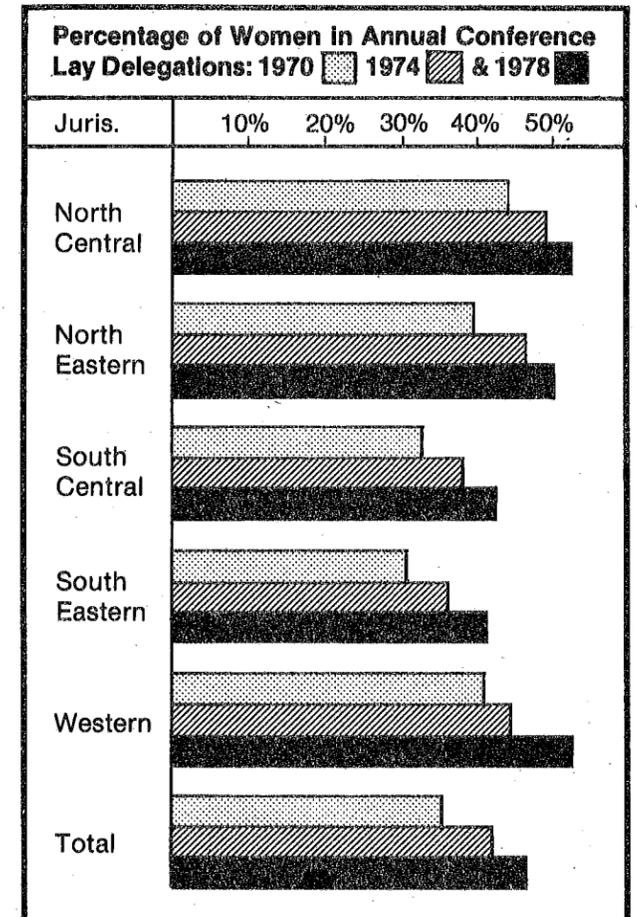


FIGURE II

The Commission on the Status and Role of Women updated the 1970 and 1974 tabulations of lay members of annual conferences found in the journals. In 1978, the total for the five jurisdictions was 33,752, among whom 15,834 were women, or 46.9 percent. This is an increase of 4.5 percent over 1974 and 10.1 percent over 1970. While the North Central, Northeastern, and Western jurisdictions have the largest number of women delegates to annual conferences, the South Central and Southeastern jurisdictions have increased by at least 10 percent over the eight year span. Both North Central and Western have more than 50 percent women lay members to annual conferences and no jurisdiction has less than 40 percent women as lay delegates.

FIGURE III

**PROFESSIONAL MINISTRY
THE PERCENTAGE OF WOMEN IN PROFESSIONAL
MINISTRY BASED ON ANNUAL CONFERENCE JOURNALS,
1970, 1975, 1978**

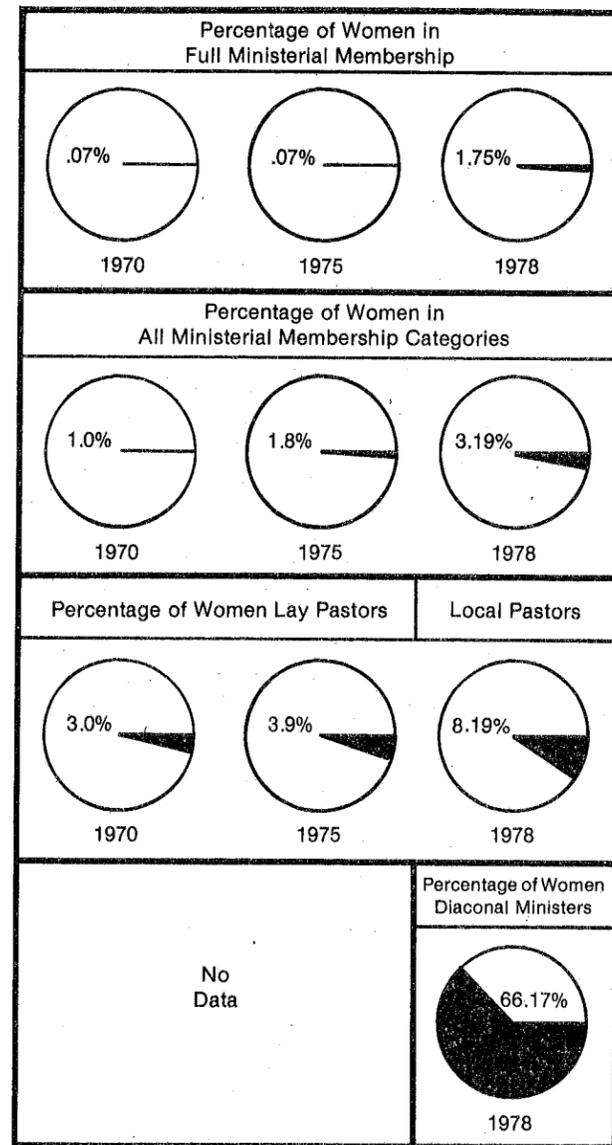


FIGURE III

(Note: This survey does not include data from the Central Conferences)

Data on women in professional ministry was compiled in both 1970 and 1978 from journals of the annual conferences. In 1975 the Commission on the Status and Role of Women surveyed annual conference secretaries and/or chairpersons of the boards of ordained ministry as primary sources for information. In 1978, The United Methodist Church had 1,149 women in ministry. The combined total for categories of full, associate, and probationary members (including those in the retired relationship) represented 3.9 percent of the 36,057 ministerial members of annual conferences.

In 1978, there were 533 clergywomen (including those in the retired relationship) listed among the 30,524 full ministerial members of the annual conferences, compared with 229 women among 30,128 in 1975. The 1978 study further indicated that there are 536 women who are probationary members of annual conferences, or 15.9 percent. Among those listed as associate members were 85 women compared with 74 in 1975, or 3.9 percent.

Local pastors listed in the journals number 4,443 among whom 364 were women. The increase in percentage from 3.19 percent to 8.19 percent may indicate more accurate record-keeping and/or reporting in 1978 as well as a substantial increase of women in the category.

The 1978 journals report 491 women serving as diaconal ministers representing 66 percent of the 742 total listed for this new ministerial category established by the 1976 General Conference.

FIGURE IV

Representation of women as delegates to the 1980 General Conference was tabulated from official reports filed in the Office of Records of the General Council on Finance and Administration. Comparisons are made for U.S. delegations only, since Central Conference information was incomplete at the time of this report.

An addition of 41 women in 1980 represents 21.6 percent increase over 1976 and 87 percent increase over 1972. Women delegates to the 1980 General Conference will be 25.2 percent of the U.S. delegations. They will represent 4.6 percent of the clergy, up from 2.2 percent in 1976, and 45.8 percent of the lay delegates, up from 39.8 percent in 1976 and 27.5 percent in 1972. No women were elected as clergy delegates to general conferences prior to 1976.

FIGURE V

The names of women delegates in the 1980 jurisdictional conferences have been compiled from unofficial sources. Based on these compilations, the increase of women delegates is 15.2 percent (77 women) from 1976 to 1980. The comparison over two quadrennia, since 1972, is 48.9 percent (248 women). The Western Jurisdiction has one fewer laywoman delegate in 1980 than in 1976 but one additional clergywoman delegate. Every other jurisdiction has shown increases in both the number of clergywomen and laywomen delegates.

See following page for Figs. IV and V

FIGURE IV

() indicates number of clergywomen

U.S. Delegates To General Conference Percentage Of Women By Jurisdictions			
Year	Women	Jurisdiction	
NORTH CENTRAL			
1972	14.9%	(0)	34/228
1976	23.9%	(3)	53/222
1980	30.7%	(9)	67/218
NORTHEASTERN			
1972	15.7%	(0)	30/192
1976	22.6%	(4)	43/190
1980	28.9%	(5)	56/194
SOUTH CENTRAL			
1972	13.2%	(0)	23/174
1976	18.5%	(1)	31/168
1980	22.9%	(2)	39/170
SOUTHEASTERN			
1972	10.3%	(0)	26/252
1976	16.7%	(0)	43/258
1980	19.4%	(2)	52/268
WESTERN			
1972	15.1%	(0)	10/66
1976	30.6%	(2)	19/62
1980	27.4%	(3)	17/62

U.S. Delegates To General Conferences Percentage Of Women			
Year	Women		
SUMMARY			
1972	13.4%	(0)	123/912
1976	21%	(10)	189/900
1980	25.2%	(21)	230/912

FIGURE V

() indicates number of clergywomen

Percentage Of Women Delegates To Jurisdictional Conferences 1972, 1976, 1980			
Year	Women	Jurisdiction	
NORTH CENTRAL			
1972	14.9%	(1)	73/490
1976	24.9%	(11)	118/474
1980	32%	(15)	147/460
NORTHEASTERN			
1972	13.8%	(0)	57/412
1976	25.2%	(7)	103/408
1980	30.1%	(11)	118/392
SOUTH CENTRAL			
1972	13.9%	(0)	51/366
1976	19.9%	(3)	72/362
1980	23.6%	(5)	86/364
SOUTHEASTERN			
1972	10.5%	(0)	57/542
1976	16.8%	(0)	92/548
1980	19.8%	(4)	112/566
WESTERN			
1972	15%	(0)	21/140
1976	33.1%	(4)	45/136
1980	31.9%	(5)	44/138

Summary Of Women Delegates To Jurisdictional Conferences			
Year	Women		
TOTAL			
1972	13.3%	(1)	259/1950
1976	22.3%	(25)	430/1928
1980	26.4%	(40)	507/1920

FIGURE VI

THE PARTICIPATION OF WOMEN ON GENERAL BOARDS & AGENCIES OF THE UNITED METHODIST CHURCH

Board or Agency	Church & Society	Discipleship	Global Ministries	Higher Education & Ministry	Religion & Race	Status and Role of Women	Archives & History	United Methodist Communications	General Council on Ministries	Council on Finance & Administration	Pensions	Publications	Judicial Council	Central Conference Affairs	Commission on General Conference
Laity	59	56	114	62	26	33	16	23	66	26	23	25	4	0	7
Lay Women	26	29	79	33	14	23	8	11	33	13	9	6	2	0	4
% Lay Women	44%	52%	69%	53%	54%	70%	50%	48%	50%	50%	39%	24%	50%	0%	57%
Clergy	21	29	32	41	19	10	12	12	40	13	11	19	5	0	12
Clergy Women	7	6	4	5	2	5	0	2	5	0	2	0	0	0	0
% Clergy Women	33%	21%	13%	12%	11%	50%	0%	17%	13%	0%	18%	0%	0%	0%	0%
Bishops	6	9	11	8	2	2	2	3	7	3	1	2	0	13	0
Total Members	86	94	157	111	47	45	30	38	113	42	35	46	9	13	19
Total Women	33	35	83	38	16	28	8	13	38	13	11	6	2	0	4
Total % Women	38%	37%	53%	34%	34%	62%	27%	34%	34%	31%	31%	13%	22%	0%	21%

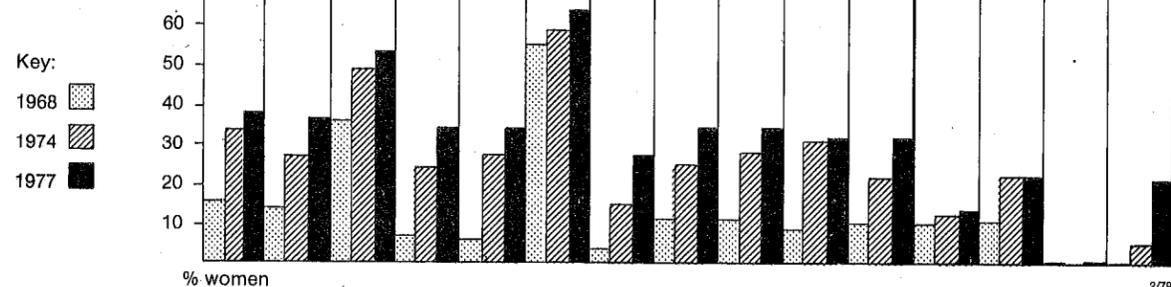


FIGURE VI

Membership on general boards and agencies for the 1977-1980 quadrennium is displayed by both category and percentage (Source: the 1977 United Methodist Directory). The solid bar in the graph below reflects those data compared with the two previous quadrennia. The 1972 General Conference authorized a new structure for the general church. Basic membership for many boards and agencies was designated to include one-third laymen, one-third laywomen, and one-third clergy.

In 1976, the one-third, one-third, one-third formula was extended to at-large membership. Additionally, clergy representation was further delineated to specify at least one clergywoman from each jurisdiction on each of the four program boards, two clergywomen on the Board of Pensions. For the General Council on Ministries, the at-large category contains a provision "(with special attention to the inclusion of clergywomen)."

For purposes of comparison with 1968, data for 1974 includes those agencies which were assigned to new units by the restructuring of 1972:

- Discipleship—Evangelism/Laity/Curriculum Resources/Local Church/Worship

- Global Ministries—Missions/Health and Welfare/UMCOR/Ecumenical Affairs
- Higher Education and Ministry—Higher Education/Commission on Chaplains/Enlistment and Church Occupations
- United Methodist Communications—TRAFCO/Interpretation/Committee on Public Relations and Methodist Information
- General Council on Ministries—is compared with the 1968 Program Council
- Commission on the Status and Role of Women—compares the 1968 study commission, the 1972 quadrennial commission with the 1976 standing commission.

No legislative provisions are made for designated representation of women or clergywomen on the Board of Publications, the Judicial Council, the Commission on Central Conferences, or the Commission on the General Conference. (Note: The Commission on Central Conferences meets only at the seat of General Conference and the bishops serve as the executive committee between sessions of the General Conference.)

MEMBERS

(italics indicate clergy)

North Central Jurisdiction:
 Ellie Amico
 Robert Bolander
 *Gladys Church
 *Mary Hurmence
 Abraham New
 Owsley Spiller

Northeastern Jurisdiction:
 Doris Handy
 Gerald Heilman
 *Lynne Josselyn
 Victor Ortiz
 Wesley Palmer
 *Barbara Thompson

South Central Jurisdiction:
 *Tom Graves
 *Sharon Howell
 Dixie Robertson
 *Paul Santillán
 *Euba Harris Winton
 (vacancy)

Southeastern Jurisdiction:
 Louise Branscomb
 Robert B. Carpenter, Jr.
 Ondina Gonzalez
 *Nelia Kimbrough
 Randy Rutland
 (vacancy)

Western Jurisdiction:
 Young Man Chu
 Mary Dingman
 Erwin Schweibert
 *Beverly Shamana
 *Barbara Troxell
 *George Walters

At-Large:
 *Elaine Blinn
 Mable Haught
 *Geraldine Heilman
 *Sharon Maeda
 *Carolyn Oehler
 *Lydia Saenz
 *Rose Thomason
 Linda Vance
 Romonita M. Rivera de Velez
 *Velma Yemoto

Bishops:
 J. Chess Lovern
 *Melvin Wheatley

Executive Secretariat:
 Kiyoko Kasai Fujii
 Trudie Kibbe Preciphs
 Nancy Grissom Self

Women's Division:
 Mary May
 Chiquita Smith
 *Evelyn Strong

*Have served on the Steering Committee during the quadrennium