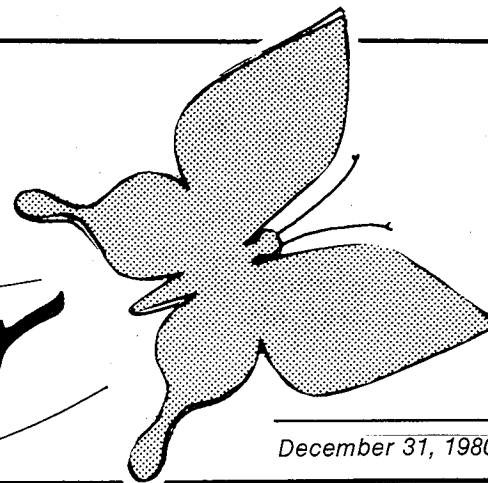


The Flyer

VOLUME II, No. 6

December 31, 1980



Pfisterer, Bulaya and Preciphs, in attendance at the UN Decade for Women world conference in Copenhagen in July, share the theme poster with other GCOM members.

Seated (floor) Cheri Holdridge

Seated (l. to r.) Loretta Ann Young, Norma I. Gonzales, Kiyoko K. Fujii

Standing (l. to r.) Ann Rader Pfisterer, Shimba Ngoie Bulaya, Trudie Preciphs

Photo by Ralph Baker

GCSRW CHALLENGES BISHOPS TO BE 'INSTRUMENTS OF AUDIT'

Consult and consider women in the planning, programming and implementation of the Missional Priority and Five Special Programs, the Council of Bishops of the United Methodist Church was urged Nov. 13.

"Women are consistently at the very heart of the local church, particularly among ethnic minority local churches," said Trudie Kibbe Preciphs, one of the three General Secretaries of the General Commission on the Status and Role of Women. "It is imperative therefore, that women be consulted and considered in every aspect of the design, direction and decision for action related to the local church."

In the speech given at the Council of Bishops meeting in Houston, the General Secretariat noted the GCSRW mandate (given by the 1980 General Conference) to monitor the Missional Priority (developing and strengthening the ethnic minority local church) and the five special programs.

The GCSRW will be monitoring to ensure that women are represented and their concerns reflected in accomplishing missional priority objectives, Preciphs told the Bishops.

"We will further work with the 73 organized Annual Conference Commissions on the Status and Role of Women to facilitate development and implementation on the conference level," she said.

(cont. on pg. 5)

FOR WOMEN IN THE CHURCH: WHAT HAS FOUR YEARS BROUGHT?

For four years Jean Caffee Lyles had a woman pastor in her Wisconsin United Methodist Church. In March her pastor left—to become a District Superintendent. In July the United Methodist church elected its first woman bishop—and assigned her to the Wisconsin Conference. So now two churches in the Eastern District of the Wisconsin Conference have women pastors, a woman district superintendent and a woman bishop.

"It's a symbol of the change possible," said Lyles, an associate editor with the ecumenical Christian Century magazine, "and it's a sign of some of the recent changes for women in the church."

Looking back over the past year and the four years of the quadrennium, one can see signs of hope and progress for United Methodist women and all women of faith:

One sees a growing sensitivity to women's issues and recognition of the need for inclusive language. The numbers of women in seminaries continues to climb (to 50 per cent at Union Theological Seminary, for one). And those same seminaries claim a growing number of women faculty, feminist theologians and serious study on the role of women in religion.

Progress is being made, observers say, in expanding inclusive language. In a book of prayers and hymns just published by the British Council of Churches, young people are urged to address their prayers to "Parent God" and to confess the sin of sexism.

The concerns of Black, Hispanic, Asian and Native American women have come to the fore in the past four years through the formation of caucuses and in special consultations such as the one on racism and sexism organized by the National Council of Churches in 1979.

Globally, through forums such as the World Conference of the United Nations Decade for Women, church women are providing international leadership and linkages.

"It doesn't seem so lonesome anymore for women in leadership in World Council (of Churches) (WCC) circles," said Barbara Thompson, who served as a delegate to the council in 1975 and on the central committee and is now vice president of the Commission on Christian Unity and Interreligious Concerns.

These are ample incidents by which to feel encouraged and even the statistics point to progress sometimes. But statistics and examples and intuitive feelings can be deceptive.

Despite a phenomenal 65.5 percent increase in the number of women clergy in American churches between 1969 and 1977, in 1977 women made up only four per cent of the U.S. clergy. They comprise 55 per cent of church

(cont. on pg. 2)

OPTIONS FOR ACTION

ROCKY MOUNTAIN—Purchased four films for conference use (the largest donation ever made by any program group, the Media Center director reported). The films now available for rent from the Media Resource Center focus on the struggles of a black woman, the search for identity, a young mother's need for spiritual peace, and male and female consciousness. By choosing film purchase as a major thrust for its conference outreach program, COSROW hopes to make contact with a large number of persons and to provide resources that are useful for all age groups.

In addition, Alice and Doug McKee, who chair CSROW Conference Worship Committee, respectively, have co-authored a letter to all pastors and local church worship chairpersons with resource material and persons to work with local churches about inclusive language in the liturgies. The letter also offers resources on Language about God, in response to the 1980 General Conference action.

HOW ABOUT YOU?—The Options for Action section of the FLYER is for the exchange of programs, ideas, strategies, approaches—whatever your conference CSRW has found effective. Send us newspaper clippings, meeting minutes, program brochures, so we can spread the word to others. Send to the FLYER, General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201.

OVATIONS

To **BARBARA GARCIA**, a diaconal minister and professional Christian educator, who has been named coordinator of children's ministries, Board of Discipleship, UMC. She will also direct children's and intergenerational worship in the Section on Worship.

To **ANN PFISTERER** of Henderson, KY, who was elected president of the National Division of the Board of Global Ministries. She is the first woman in the history of the division to chair.

To **DELILA CRUZ**, former Associate General Secretary of the Commission on Religion and Race, who was elected Associate General Secretary of the General Council on Ministries. Past experience in Texas includes work as a community developer, day care center coordinator and mental health worker.



To **NETOWNIA HARRIS**, editor of the BUMCR periodical, NOW, for election as secretary of United Methodist Communications.

To **BARBARA THOMPSON**, first president of the GCSRW (1972-1978) and to **MARGARET SONNENDAY**, immediate past president of Church Women United, for election as vice president and secretary, respectively, of the new Commission on Christian Unity and Interreligious Concerns.

To **CATHERINE M. DUNLAP**, elected as vice president of the Board of Publications.

FOUR YEARS (cont. from pg. 1)

membership.

And although women are more often being elected to highly-placed, visible positions of leadership within the church, they are still excluded at lower levels.

"Most of the subgroups—boards and agencies—of the United Methodist Church are chaired by men," said Thompson. "There are few if any women in leadership at these levels. And it's a disappointment to me that we're still able to count all the progress women have made in the United Methodist Church."

Despite the gains made by women in the church in the last four to eight years, church watchers say the future may not bode well for women.

Veteran United Methodist Church activist Thelma Stevens sees a real danger from the Right wing forces:

"There are organized efforts to destroy the seeds of justice even as they begin to sprout.

"How can the Commission and others confront the movement for an anti-abortion amendment? How can we change the climate that generated the KKK, a fascist agency that

already has 30 per cent women and students?

Both Stevens and Lyles note the threat to affirmation action. "The whole concept is being called into question," said Lyles. "There's so much competition for and protection of positions of power by 'white, male middle-aged, 'old boys''', leaving one slot for women, Hispanics, Blacks, Asians."

One of the challenges of the '80s, she said, will be to "avoid the pitting of minorities against women for the same little piece of the pie."

Lyles, looking to the future, sees a possible gap between clergy and lay women.

"Clergywomen, having 'made it' in their profession, must not get so tied up in professional issues that they fail to sense the commonness of all women," she warns.

Most basically, Lyles said, Christian feminists face the challenge of raising the consciousness at the grass roots level.

Says Lyles, "There are still a lot of people who have never heard a woman preach."

WHATEVER YOU ARE, I AM

THIS OLD TESTAMENT TEXT IS A VERY POWERFUL ONE
 HERE IS MOSES, OBVIOUSLY FAVORED BY GOD
 PLEADING FOR HIS PEOPLE
 YES, GOD, HE SAYS, THEY HAVE COMMITTED A GREAT SIN
 MAKING IDOLS OF GOLD AND WORSHIPPING THESE OTHER GODS
 BUT, IF YOU CAN FIND IT IN YOUR MERCY
 IF BY CHANCE YOU CAN SEE YOURSELF CLEAR
 I PRAY, GOD, THAT YOU MIGHT FORGIVE THEM

BUT IF NOT, IF YOU CAN'T FORGIVE THEM
 THEN BLOT MY NAME OUT TOO
 COUNT ME IN AS ONE OF THEM
 HERE IS MOSES, WHO HAD BEEN UP AT MT. SINAI
 YOU KNOW, DOING ALL THE PROPER THINGS
 TAKING CARE OF THE RELIGIOUS BUSINESS
 NOT A PART OF WHAT WAS GOING ON DOWN BELOW
 YET HE SAYS, EVEN SO, GOD, I'M ONE OF THEM
 I IDENTIFY WITH THEM
 IF YOU CAN'T FORGIVE THEM, IF YOU PLAN TO BLOT THEM OUT
 THEN COUNT ME AS PART OF THEM
 BLOT ME OUT, TOO

IN OTHER WORDS,
 WHATEVER THEY ARE, I AM
 WHOEVER YOU ARE, SO AM I

THEN THE NEW TESTAMENT READING: THE STORY OF SIMON
 REINHOLD NIEBUHR ONCE OBSERVED
 THAT MUCH EVIL IS DONE IN THE WORLD BY GOOD PEOPLE
 WHO DO NOT KNOW THAT THEY ARE NOT GOOD
 PEOPLE LIKE SIMON THE PHARISEE
 THERE WAS A PIOUS AND PROSPEROUS JEWISH CHURCH PERSON
 BEING CURIOUS TO KNOW MORE ABOUT THE YOUNG PROPHET JESUS
 HE HAD INVITED HIM TO DINNER
 WHILE THE MEAL WAS IN PROGRESS
 SUDDENLY, INTO THE DINING ROOM THERE CAME
 UNINVITED
 A PERSON CATEGORIZED AS A SINNER
 —SOMEONE DIFFERENT—

BEARING AN ALABASTER BOTTLE OF PERFUME
 SHE MADE A BEELINE FOR SIMON'S GUEST
 BUT BEFORE SHE COULD REMOVE THE STOPPER FROM HER BOTTLE
 HER TEARS BEGAN TO FALL ON JESUS' FEET
 AND FORGETTING IT WAS SOMETHING A RESPECTABLE WOMAN
 WOULD NEVER DO BEFORE MEN
 SHE LET HER HAIR DOWN TO WIPE THE TEARS AWAY
 WHILE SHE COVERED JESUS' FEET WITH KISSES
 AND POURED HER PERFUME ON THEM

IN ALL THIS SIMON'S FACE WAS A STUDY IN SHOCKED HORROR
 BUT HIS GUEST, QUITE UNABASHED AND UNPROTESTING
 ACCEPTED THE WOMAN'S HOMAGE
 THE WOMAN KNEW LOVE AND CONCERN
 SHE HAD FELT HER ACCEPTANCE AND FREEDOM

BUT PIOUS SIMON CANNOT SEE IT THIS WAY
 ALL HE CAN SEE IS THE CATEGORY
 THAT HAD INVADDED HIS DINING ROOM
 ALL HE CAN MUTTER IS,
 IF THIS MAN WERE REALLY A PROPHET
 HE WOULD KNOW WHAT KIND OF PERSON IS TOUCHING HIM

SIMON, JESUS SAID, READING HIS THOUGHTS
 I HAVE SOMETHING TO SAY TO YOU
 NOW A PARABLE IS ONE OF THOSE BIBLICAL STORIES
 WHICH AT FIRST SOUNDS LIKE A PLEASANT YARN
 BUT KEEPS SOMETHING UP ITS SLEEVE
 WHICH SUDDENLY POPS UP AND KNOCKS YOU FLAT

(cont. on pg. 4)

FLYER PRINTS SERMON AS CHRISTMAS GIFT

Scripture references:
 Exodus 32:15-25; 30-35
 Luke 7:36-50

*"You see...
 They never had a glimpse
 of the face of the church
 preaching the gospel
 We have a gospel to present
 that has healing words
 a message of hope
 midst a world of brokenness
 and uncertainty"*

In this sermon District Superintendent Susan Morrison gives us "a face of the church preaching the gospel." First delivered for the General Commission on the Status and Role of Women's worship in the women's center at the April, 1980, General Conference, we present the sermon again as a Christmas/New Year's gift to Flyer readers.

*"We often forget that the manger
 before the wisemen
 witnessed first to the poverty
 and distress of that holy family,"*

Morrison tells us in her sermon. She reminds us who this holiday remembering time is for:

*"It is a season for the poor of
 spirit
 and for those who seek a place
 in the wounds of the world
 so they may heal."*

Morrison's own witness has taken her to Drew University and then to Brazil for three years in a special experimental program. After graduation from Boston University School of Theology where she was president of the student body, she received a fellowship. She spent one semester at Union Theological Seminary in Rio de Janeiro and one at the Pontifical Institute in Rome. From 1972 to 1976 she served on the Board of Church and Society and from 1976 to 1980 on the Board of Global Ministry. She is now a D.S. in the Baltimore Conference.

CHRISTIAN FEMINISTS FORM THEOLOGICAL INSTITUTE

A group of feminists in theology and ministry committed to working together for fundamental, systemic change in social, theological and ecclesial structures have formed a new "Institute for Feminist Theology and Ministry." The Institute held its first national meeting at Union Theological Seminary in New York City Nov. 21-22.

"As feminists, our primary commitment is to justice for women of all races, within and without existing ecclesial and educational institutions," reads the statement of commitment. "We intend to claim and use power creatively, relationally, mutually."

Mutually-supportive local (geographical) interest groups are part of the intended structure, founders report.

Over the past two years women meeting in Boston, New York and Washington have talked about the formation of an association of feminist theology. Women interested in finding more about the institute should send their names to Carole Bohn, Boston Theological Institute, 210 Herrick Road, Newton Centre, MA 02159.

NATIONAL COUNCIL OF CHURCHES VOTES INCLUSIVE LANGUAGE

The National Council of Churches voted Nov. 25, 1980 to eliminate references to God as "He" in parts of the Bible, substituting words with no sexual reference.

After a day of debate in New York, the interfaith agency's Division of Education and Ministry adopted a proposal that will affect the lectionary—Bible passages commonly used in churches during public worship.

The vote was final and the council will create a task force to carry out the revisions.

The goal is to use fewer references such as "God the Father" and more that have a neutral tone, such as "Creator."

The committee said it wants to achieve a "style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the church in understanding the nature of God."

—from the Chicago Sun Times
Nov. 25, 1980

(cont. from pg. 3)

THE ONE JESUS TELLS SIMON IS TO JOLT HIM THIS WAY
ITS AIM IS TO MAKE SIMON SEE SOME TRUTH ABOUT HIMSELF
AND ABOUT THE WOMAN
BUT SIMON IS QUITE UNAWARE
THAT THE STORY IS MEANT FOR HIM

JESUS TURNS TO SIMON AND ASKS,
SIMON, DO YOU SEE THIS WOMAN?
DO YOU SEE THE PERSON SHE IS?

THIS WAS NOT A CASUAL QUESTION
THIS WOMAN—WAS PRECISELY WHAT SIMON COULD NOT SEE
ALL HE COULD SEE WAS A WRITTEN-OFF IMAGE HE HAD OF HER
SO JESUS WAS TRYING TO GET THROUGH TO SIMON
AND SHOW SIMON TO HIMSELF
WHEN I CAME INTO YOUR DINING ROOM, HE GOES ON
YOU GAVE ME NO KISS
THIS WOMAN WHOM YOU DESPISE HAS NEVER CEASED TO KISS
MY FEET
YOU GAVE ME NO WATER TO WASH MY FEET
THIS WOMAN HAS WASHED THEM WITH HER TEARS
YOU GAVE ME NO OIL FOR ME HEAD
THIS WOMAN HAS ANOINTED MY FEET WITH COSTLY PERFUME

FOR JESUS, THESE THREE LITTLE COURTESIES
ALL CHARACTERISTICALLY ORIENTAL
ARE FAR FROM TRIVIAL
THEY REVEALED THE WOMAN, THE PERSON,
JUST AS SIMON'S OMISSION OF THEM
REVEALED SIMON AND HIS SELF-RIGHTEOUS SOUL

SIMON SHOWED NO AWARENESS OF HIS OWN SIN
HIS OWN SEPARATIONS, HIS OWN HUMANNESS
BUT HE WAS ALL TOO AWARE OF THE WOMAN'S
HE HAD HER CATEGORIZED

DOES THIS NOT REBUKE THE PHARISEE
WHO STILL LURKS HIDDEN, BUT VERY MUCH ALIVE
IN EACH OF US?
DOES IT NOT CASTIGATE OUR COMPLACENCY WITH OURSELVES?
OUR QUICKNESS TO CLASSIFY AND CONDEMN OTHERS
... NO MATTER WHO
OUR UNWILLINGNESS TO SEE THE COMMONALITY
THE WHOLENESS OF ALL HUMANITY
OUR REFUSAL TO IDENTIFY WITH THE PAIN AND BROKENNESS
OF OTHERS IN SUCH A WAY
THAT OUR LIVES TAKE ON THAT SUFFERING

WHATEVER THEY ARE, GOD, COUNT ME IN
WHOEVER YOU ARE, SO AM I

I FIRMLY BELIEVE THAT IT IS TIME
THAT WE THE CHURCH TRY TO SEE OUR DECEPTIONS
AND THE WAY THROUGH THEM
IT IS A SEASON FOR THE POOR OF SPIRIT
AND FOR THOSE WHO SEEK A PLACE IN THE WOUNDS OF THE
WORLD
SO THEY MAY HEAL
RATHER THEN SEEKING PROMINENCE IN THE COUNCILS
AND CORPORATIONS OF THE MODERN AGE
SO THAT THEY MAY BE SATISFIED

IT IS TIME FOR THOSE WHO SEEK A PLACE
IN THE WOUNDS OF THE WORLD
SO THEY MAY HEAL

WILL IT BE US?

IT IS MORE THAN AN ATTITUDE TOWARDS OTHERS OF WHICH I SPEAK
IT IS A STANCE TOWARDS LIFE

(cont. on pg. 5)

(cont. from pg. 4)

ONE THAT HAS FAITH IN AND TRULY PRESENTS TO THE WORLD
A REAL GLIMPSE OF THE GOSPEL
IT IS WHAT WE ARE CALLED TO DO

JORGE LARABRAUD,
HEAD OF THE FAITH AND ORDER COMMISSION OF THE
NATIONAL COUNCIL OF CHURCHES
TELLS OF A VISIT TO EL SALVADOR A WHILE BACK
YOU ARE LIKELY FAMILIAR
WITH THE UNREST AND CONFLICT IN THAT COUNTRY
A COUNTRY FOR CENTURIES RULED BY A SMALL GROUP OF
FAMILIES
THE ROMAN CATHOLIC CHURCH THERE
HAS TAKEN A STRONG STAND
ON BEHALF OF THE POOR AND DISENFRANCHISED PEOPLE

I STILL HAVE THE PICTURE IN MY MIND
OF THE MURDERED ARCHBISHOP ROMERO
SLAIN WHILE SAYING A FUNERAL MASS
ROMERO SAID, NOT TOO LONG BEFORE HIS DEATH
"I AM PREPARED TO OFFER MY BLOOD
FOR THE REDEMPTION AND RESURRECTION
OF EL SALVADOR. IF GOD ACCEPTS THE
SACRIFICE, I HOPE IT WILL BE A SEED
OF LIBERTY AND A SIGN OF HOPE."

*Oscar Annulfo Romero y Galdames,
Archbishop of San Salvador*

PRIOR TO THIS, JORGE HAD BEEN SENT DOWN
BY THE ECUMENICAL CHURCH
AS A CONCERNED AND SUPPORTIVE PRESENCE
HE TELLS OF MEETING WITH A PRIEST
SITTING WITH THE MAN
SCARRED AND BRUISED FROM BEING TORTURED
LISTENING TO HIM
DESCRIBE THE EXPERIENCE OF HIS IMPRISONMENT
AND AS THE PRIEST TOLD HIS STORY
JORGE BEGAN TO WEEP
TEARS ROLLING DWN HIS CHEEKS

SEEING THIS, THE PRIEST PAUSED
LOOKED GENTLY AT JORGE, AND QUIETLY SAID
"DON'T BE BITTER...
YOU SEE
THEY... THEY HAVE NEVER HAD A GLIMPSE
OF THE FACE OF THE CHURCH
PREACHING THE GOSPEL"

DON'T BE BITTER...
YOU SEE
THEY HAVE NEVER HAD A GLIMPSE
OF THE FACE OF THE CHURCH
PREACHING THE GOSPEL

WE WHO CALL OURSELVES PERSONS OF FAITH
ARE CHALLENGED BY THIS STORY
FOR IT PRESENTS CLAIMS ON EACH OF OUR LIVES

YOU SEE...
THEY NEVER HAD A GLIMPSE
OF THE FACE OF THE CHURCH
PREACHING THE GOSPEL
WE HAVE A GOSPEL TO PRESENT
THAT HAS HEALING WORDS
A MESSAGE OF HOPE
MIDST A WORLD OF BROKENNESS AND UNCERTAINTY

PRESENTING A GLIMPSE OF THE GOSPEL
CALLS US OUT FOR A PARTICULAR STANCE ON LIFE
IT CALLS FOR A WILLINGNESS TO WAIT WITH GOD
IN GOD'S HOUR OF GRIEVING
BLOT ME OUT TOO
FOR WHATEVER THEY ARE, I AM
WHOEVER YOU ARE, SO AM I
IT IS A WILLINGNESS TO LIVE THROUGH GOOD FRIDAY
AS WELL AS EASTER MORN

(cont. on pg. 6)

BISHOPS

(cont. from pg. 1)

"We will challenge boards, agencies and the church as a whole to recruit racial ethnic minority women in the whole life of the church: clergy, leadership positions, staff, seminary faculty and ecumenical outreach."

Not only the missional priority programs but also the five special emphasis programs must include women, General Secretary Nancy Grissom Self told the gathering.

Women play a crucial role in developing areas such as Africa, the first special emphasis, Self said.

Women have historically been involved in the peace issue. "The special program on peace with justice has the opportunity to harness the energy of women in leadership in the realm of peace."

She noted "the rise of violence against women in our time is a reflection of the wider society's dependence on violence on a global scale to resolve discord."

In the third special program, local church, the role of women has been documented repeatedly and is evidenced through traditional women's organizations and involvement in the church school, mission, worship and music, Self said.

With regard to the fourth program, church and campus, Self quoted a recent press release reporting that women are now more than 50 per cent of the students studying at the bachelor's level in colleges and universities. And a substantial number of women have enrolled in seminaries, she added.

World hunger, the fifth program, is also a woman's issue, Self said.

"In developing countries the status and education level of women in nutrition, health, child care and family-planning determines the extent to which families are fed. And if there's to be comprehensive shifts in life styles in developed countries, women—as the primarily consumers and planners of food—must be encouraged to claim their power as change agents."

The Bishops themselves must "become instruments of audit" in ensuring the inclusion of women, General Secretary Kiyoko Kasai Fujiu told the Council. She outlined specific areas for the Bishops to look at and question: the composition of policy and program committees (with regard to women and racial ethnic minority women in particular), pro-

(cont. on pg. 6)

BISHOPS

(cont. from pg. 5)

gram development (does it address, include and use the expertise of women?) and program recipients (for example, is care taken not to put women and racial ethnic minority programs in competitive relationships?).

Both Fujii and Self noted instances of improvement in the inclusion of women and racial ethnic minorities.

"Four years ago, in 1976, when the General Secretaries met with this Council, I was the only woman in the room," Self said. "I take it as a vision of hope that at least this morning, there are five of us talking to you and there's one of us out there listening." □

AND WHAT OF THE SHEPHERDS?

Reading the Christmas story in Luke, one finds the shepherds watching their flocks by night. "And lo, an angel came upon them and the glory of God shown 'round them, and they were afraid."

Read the Biblical account of the shepherds and note that they are not identified as male or female. And yet our Christmas cards and pageants have almost always shown the shepherds as men, usually old men.

Two Canadians, Tom and Mary Harpur, have cast doubt about the identity of these caretakers. Two years ago they retraced the journey Mary and Joseph made from Nazareth to Bethlehem. They found, as many assume, treacherous and difficult terrain. And they found shepherds watching their sheep in the winter.

But they also found that the shepherds were not the venerable men with staffs depicted so often. Rather, the shepherds were primarily teenagers, and usually, girls.

We know women were the first to see the risen Christ. Were women also the first to see the infant Jesus?

—with thanks, from "Women's Network News," sponsored by the LCA women's caucus. Subscriptions \$1, Rachel Conrad Wahlberg, 5804 Cary Drive, Austin, TX 78757.

(cont. from pg. 5)

WE OFTEN FORGET THAT THE MANGER BEFORE THE WISEMEN
WITNESSED FIRST TO THE POVERTY AND DISTRESS
OF THAT HOLY FAMILY

WE OFTEN FORGET
THAT BEFORE PEOPLE EVER SANG
"IN THE CROSS OF CHRIST I GLORY"
THE CROSS WAS OFFENSIVE
AS OFFENSIVE AS THE GUILLOTINE
OR THE ELECTRIC CHAIR

WE OFTEN FORGET THE TRAGEDY OF THE WORDS IN THE CREED
"SUFFERED... WAS CRUCIFIED, DEAD AND BURIED"
FOR WHEN WE HEAR THOSE WORDS
WE ANTICIPATE
WE KNOW WHAT THE ENDING WILL BE

A GLIMPSE OF THE GOSPEL MEANS A LIFE STANCE
OF SACRIFICE AND DENIAL
AS WELL AS JOY AND FULFILLMENT
OF TORTURE AND IMPRISONMENT
AS WELL AS FORGIVENESS AND HOPE
OF SUFFERING AND DEATH
AS WELL AS RESURRECTION AND NEW LIFE

UNLIKE THE DISCIPLES AT GETHSEMANE
WE MUST NOT LET OUR HEADS NOD
WE MUST NOT CHOOSE TO FALL ASLEEP
TO IGNORE
OR FORGET
THAT HOUR OF GRIEVING

IT IS ONLY WHEN WE TRULY EXPERIENCE
THE GOOD FRIDAYS AND SATURDAYS
THE HURT THAT CALLS FORTH PROPHETIC WITNESS
THE SHARING OF PAIN AND BROKENNESS
WITHIN OURSELVES... AND OTHERS... AND THE WORLD
THAT LIFE CAN BECOME WHOLE AND MAGNANIMOUS AGAIN

THIS IS WHAT MAKES THE IDEA OF INCARNATION SO BEAUTIFUL
GOD DIDN'T COME IN ANY BABY-TALK WAY
GOD DIDN'T COME AND PAT US ON THE HEAD
AND SAY EVERYTHING WILL BE OKAY
GOD CAME IN THE MIRACLE OF JESUS CHRIST
AS A PERSON
FULLY HUMAN TO SHARE IN OUR LIFE
OUR PAIN
OUR HURT
OUR SUFFERING
OUR DEATH

TO SHARE AS AN EQUAL!
COMMUNION SYMBOLIZES THIS SHARED LIFE
THE BREAD AND WINE
THE VERY BASIC FOODSTUFF OF THE PEOPLE OF THAT TIME
SYMBOLIZE THE COMMON ELEMENTS OF LIFE
OF EVERYDAY EXISTENCE
THEY ALSO SYMBOLIZE THE LIFE AND DEATH OF JESUS
THE SHARED LIFE
OF ONE WHO TOLD THE STORIES THAT KNOCK US FLAT
WHO SUBMERGED HIS LIFE IN OUR JOYS,
PAIN, SUFFERING,
EVEN UNTO DEATH

AND AS WE TAKE THE ELEMENTS TOGETHER
WE AFFIRM OUR COMMON LIFE
AND

OUR RESPONSIBILITY TO SHARE IN THAT LIFE
TO SAY TO ONE ANOTHER AND BEFORE GOD
THAT WE ARE TO BE COUNTED IN
WE ARE A PART OF ALL HUMANITY
NO MATTER WHAT

AND TO SAY
THAT WHATEVER IS DONE TO THE LEAST OF MY BROTHERS AND
SISTERS
IS DONE UNTO ME
WHATEVER THEY ARE, I AM
WHOEVER YOU ARE, SO AM I
SO BE IT

SELECTED RESOURCES

ERA AND ETHNIC MINORITY WOMEN. Full-sized, 47-page booklet addresses the Equal Rights Amendment from the point of view of Black, Hispanic and Asian-American women. Articles about the ERA and the Bible, health, education. Strategies for passage of the amendment outlined. Available, \$1.75 per copy, Service Center, General Board of Global Ministries, 7820 Reading Road, Cincinnati, OH 45237.

WOMEN, CHANGE AND THE CHURCH. Fourth volume of a series looking toward the third century of United Methodism focuses on the changing roles of women in U.S. society and the impact of those changes on the ministry of the church. Based on interviews with more than 90 women in all types of churches. Includes a guide for reflection. Pb, Abingdon, 201 Eighth Ave., South, Nashville, TN 37202.

WORLD SERVICE LEAFLET ON CLERGYWOMEN. Large quantity of World Service leaflet reporting on the second National Consultation of United Methodist Clergywomen in Dallas available for church bulletin inserts from the General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201. Bulletin entitled "Sharing the gifts of sisterhood" shows woman preacher and four colorful banners.

"LOAVES AND FISHES" COOKBOOK FOR CHILDREN. Children's drawings and tiny talking ladybugs dot this do-it-yourself cookbook for children that focuses on healthy eating in a world of limited resources. Some 120 recipes in the spiral-bound book include after-school snacks (whole wheat pretzels, "birdseed", and granola), holiday foods, picnic foods and foods from other lands. Herald Press, Scottdale, PA by Linda Hunt, Marianne Frase, Doris Liebert.

MORE-WITH-LESS COOKBOOK. Mennonite author Doris Janzen Longacre, convinced that North Americans must do something about our overabundance in relation to the world food supply, produced this popular (Herald Press, 1976) 500-recipe cookbook. Enjoy more while eating less through preparation of family meals economically is the cookbook's theme. Recipes include breads, meats, fish, soups, salads, desserts, gardening and preserving and snacks.

THE PEACEABLE KITCHEN COOKBOOK. "Why should I consider eating less meat and move toward fewer processed foods?" and "How do I begin?" are the two questions author Kate Cusick Easterday addresses in her new (1980, Paulist Press, \$8.95) vegetarian cookbook. Central is the concept of shalom (wholeness, well-being, personal and global harmony) and a just distribution of foods. The book is written at a basic level and advocates a slow settling in to this new diet. The cookbook includes lessons in do-it-yourself cookery (how to make yogurt, granola, sprout seeds and beans), salads, soups, breads, main dishes, vegetables, and desserts and snacks.

CRUSADE SCHOLARSHIP INFORMATION The Crusade Scholarship Program of the United Methodist Church, General Board of Global Ministries, makes scholarships available to ethnic minority persons (U.S. citizens and permanent residents) who are pursuing full-time graduate study at an accredited institution (graduate school/seminary). Eligible and/or interested persons should write directly to the address below for application forms: Crusade Scholarship Program, General Board of Global Ministries, Room 1373, 475 Riverside Drive, New York, New York 10115. The deadline for receiving all application materials, in order to be considered for the 1981-82 academic year, is February 1, 1981.

THEOLOGIAN URGES FEMINIST RESPONSE TO POPE

A noted feminist theologian is asking women's groups in the United States, Latin America, Europe and other areas to respond to Pope John Paul II's recent statement (Nov. 7, 1980) attacking the woman's liberation movement as contrary to women's vocation to motherhood.

Rosemary Ruether, author and professor at Garrett-Evangelical Theological Seminary, is circulating a statement and asking groups to sign the statement (or a revised one) and send copies to 1) John Paul II, Vatican City, Rome; 2) Ed Grace, NTC News, 00184 Via Firenze 38, Rome, Italy; 3) local and national hierarchical bodies; 4) local and international press and 5) Rosemary Ruether, GETS, 2121 Sheridan Road, Evanston, IL 60201.

The suggested statement reads:

"We wish to express our concern about the recent declaration (November 7, 1980) of Pope John Paul II attacking the woman's liberation movement as contrary to woman's vocation to motherhood. We feel that the roles of parenting of children in the family are vital to society, but that these are roles of fathers and mothers alike, not of women alone. To reduce woman's identity solely to that of motherhood is to violate that primacy of personhood which the Pope himself has defended in his writings on human nature.

"We believe that the woman's liberation movement, in its primary purposes, is a just and necessary corrective to the long centuries of subjugation of women to secondary participation in human development. We call upon the Pope to better acquaint himself with the actual concerns of this movement and to enter into dialogue with the women themselves who are members of this movement."

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commissions. Items for possible insert should be sent—by the 15th of the month preceding publication—to THE FLYER, c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should send address changes to their chairpersons, not to the Commission office.

Next issue: February 28, 1981

Patricia Broughton, Editor

COMMISSION TALENT SCOUT

DIRECTOR OF COMMUNITY CENTER (Bethlehem) in mid-town Jackson, MS. Responsible for supervising staff, managing business affairs, promoting the center's services/activities. Salary \$12,000 but negotiable. Administrative and social work background desirable. Apply to Effie Clay, 1820 Ridgeover Place, Jackson, MS 39211.

MISSIONARY SERVICE OPPORTUNITIES with Board of Global Ministries, UMC. World division opportunities (three years) in Africa, Latin America, Asia and the Pacific, India, Germany. Teachers, pastors, doctors, agriculturists, parish workers needed. National opportunities for church and community workers, doctors, midwives, nurses, social workers, teachers in 15 states. Contact Office of Missionary Personnel, Board of Global Ministries, UMC, 475 Riverside Drive, rm. 1373, New York, NY 10115.

UNITED METHODIST PUBLISHING HOUSE. Analyst/programmer and manufacturing management trainee needed. Associate degree in Data Processing and college degree in printing management needed, respectively. Analyst pays \$15,000, trainee \$6 to \$6.67 per hour. Apply Employment Office, 201 Eighth Ave., South, Nashville, TN 37202.

AMERICAN FRIENDS SERVICE COMMITTEE. Staff openings in the peace education program and print shop. Chicago finance secretary, and Mexico summer 1981 rural development projects co-leaders sought. Apply AFSC Personnel Office, 1501 Cherry Street, Philadelphia, PA 19102.

REGIONAL DIRECTORS, \$25 MILLION UM TELEVISION FUND-RAISING CAMPAIGN. Will plan and implement regional and local fund-raising programs, recruit and organize volunteer leadership and solicitors. Candidates should be able to communicate the television ministry concept and understand the United Methodist Church. Two-to-three year job assignment. Write A. LeRoy Lightner, national campaign director, United Methodist Communications, 810 Twelfth Ave., South, Nashville, TN 37203. Deadline: Dec. 31, 1980. (Call *immediately*, if interested.)

ECUMENICAL WOMEN'S CENTER ADMINISTRATIVE ASSOCIATE. Chicago community organization addressing social justice issues affecting women seeks administrative associate to manage office, edit monthly newsletter, keep books, type, file, do publicity. Third world candidates sought. Salary: \$12,000-\$14,000. Send resume to Ecumenical Women's Center, Attn: Joan L. Clark, 1653 W. School St., Chicago, IL 60657.

ON THE CALENDAR

Jan. 12-15, 1981 **MINNESOTA PASTORS SCHOOL**
Theme: Old Testament roots of the Christian faith, with workshops on how to manage in a dual-career marriage (led by an ordained minister and her husband), Christian simple living, story telling and children's sermons, the role of faith in healing. Quadna Mountain Lodge, MN. \$85 per person, \$170 per couple. Write the UMC, Minnesota Area, 122 W. Franklin Ave., Minneapolis, MN 55404.

Mar. 6-8, 1981 **WOMEN, CHANGE AND THE CHURCH CONFERENCE** Sponsored by Cathedral College of Christian Vocation, Washington, D.C. 20016. To share with leaders of women's organizations of churches findings of a survey conducted by Women in Transition, an ecumenically-based church project, (now affiliated with the college) which explored the changing role of women in American society. Author Nancy J. Van Scoyoc, project coordinator and author of newly-released "Women, Change and the Church," (Abingdon, Nashville, TN) will speak.

Feb. 11-12, 1981 **CONSULTATION ON THE CANDIDACY PROCESS FOR WOMEN IN MINISTRY** With Phyllis Trible at United Theological Seminary, Dayton, OH 45406. Contact Pat Lowe, coordinator of the Women's Center at UTS.

June 8-July 31, 1981 **INTERNSHIP PROGRAM ETHNIC MINORITY YOUTH AND YOUNG ADULTS** Giving ethnic minority youth and young adults an opportunity to work in U.S. Congressional offices/committees and other governmental agencies and non-governmental social action organizations in Washington, DC. Participants make a commitment to return to local churches and annual conferences and become leaders and enablers especially in Christian witness on social, economic and public policy issues. Six women and six men (three from each of the four major ethnic groups in the denomination) chosen. **APPLICATION DEADLINE FEB. 15, 1981.** Transportation, housing, \$875 paid. Contact Manuel C. Espartero, Board of Church and Society, UMC, 100 Maryland Ave., N.E. Washington, D.C. 20002.



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

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

Committed to Christ-
Called to Change