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In the Paint

July–September 2006

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Women of Color scholarship: Preparing new faculty

*A UMNS News Feature
By Linda Green*



More than 15 years have passed since The United Methodist Church took up the challenge of increasing the women of color on its seminary faculties.

The Women of Color Scholars Program (WOC) was developed by the General Board of Higher Education and Ministry in 1989. A group of professional women employed at church-related seminaries and participants at a 1987 Black Clergywomen’s Consultation had expressed concern about the lack of women of color faculty in theological education.

The program’s mission: to place women of color in faculty positions at all 13 United Methodist-related seminaries. The program awards scholarships to women of color doctoral degree candidates, providing them with funding and mentoring.

“In fact, the program is quite radical and trailblazing,” said the Rev. Rosetta Ross, a 1989–1993 WOC scholar and chair of the philosophy and religious studies ethics department at Spelman College in Atlanta. “When this program was launched, no other denomination had done anything like this,” Ross said. “The impact of the program is evident from the number of people who are in the field as a result of this quiet revolution.”

The WOC fellowship is helping to increase the number of women of color who teach, lecture, write, and research at the doctoral level in all seminaries. The program seeks to heighten denominational awareness of the need for women of color in theological education and to encourage eligible United Methodist women to consider careers in that field.

To be eligible, a United Methodist woman must:

- have at least one parent of African, African-American, Hispanic/Latina, Native American, Asian, or Pacific Island background;
- have a master of divinity degree; and

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KEY TAKEAWAYS



Compared to what?

Newsweek recently published an interview with an African-American woman who is a surgeon. The award-winning physician laments what she describes as *racial bias* that she experiences on the job. “There are times when I walk into the waiting room to talk with a patient’s family members, and people are shocked,” she admits. “You’re the doctor?” she recalls one person saying to her.

A week later, an outraged *Newsweek* reader—who describes herself as white and also a physician—writes, “Puh-leez! I am so tired of people whining about race.” She says that she, too, has faced the “You’re the doctor?” types. But the issue, she insists, is sexism, not racism.

Unfortunately, this type of attitude is also stymieing some of our efforts to unite churchwomen around issues of justice and reconciliation. I’ve visited several annual conferences in which the faces and voices of women of color are absent in clergywomen’s support groups. I’ve been in discussions where gender inclusiveness is considered a “done deal” as long as there are white women included.

Pop singer Roberta Flack said a mouthful when she sang in 1974, “We try to make it real/But compared to what?”

I support the idea of affinity groups within our churchwomen’s organizations. However, if some women are forced to “spin off” because their concerns and leadership are not valued, it points to a serious gap. Our women’s justice efforts may seem real—but compared to what?

When GCSRW was created 30 years ago, we committed ourselves to self-monitoring and naming places where racism and sexism intersect, so that we weren’t creating yet another “movement” where only white women mattered.

Women of color do face a double-dose of tacit and overt discrimination in our church and society, in part because many of our so-called women’s support and empowerment efforts have been created by and for white women.

Your conference CSRW should be the place where women of color and white women, young women and older women, clergywomen and laywoman—and even single women and married women—identify and address common and diverse concerns, develop strategies for addressing gender bias and sexual harassment, and address the unique ways that women experience racism, ageism, and other forms of bias. Work with your conference Commission on Religion and Race, clergywomen’s group, and United Methodist Women to sponsor forums on race and gender, organize leadership training for diverse groups of women, and monitor conference processes and systems for gender and racial inclusiveness. Remember, an effective women’s support ministry should honor the experiences and concerns of all women.

Make it real!



M. Garlinda Burton, General Secretary

The Flyer

July–September 2006

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The General Commission on the Status and Role of Women, an agency of the worldwide United Methodist Church, acts as advocate, catalyst and monitor to ensure the full participation and equality of women in the church.

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WIMIN2 event is retreat for body, mind, spirit

WIMIN2 is the name of a conference for women in ministry that promises to be “a 5-Star Conference at a 5-Star Hotel for a 5-Star Ministry.” Scheduled for Saturday, October 28–Wednesday, November 1, 2006, it will be held at the Ritz Carlton, Marina del Rey, Calif. (Los Angeles).

Billed as an interdenominational, multi-ethnic, intergenerational event, the conference features a list of religious leaders that are recognized as leaders in their denominations.

may be reserved at the Ritz Carlton for the conference rate of \$209/night, single or double occupancy. For additional information, visit, www.wimin2.com or call 203.847.2449. 



◀ Included in the list of presenters is United Methodist bishop **Violet Fisher** of the New York West Area. The Rev. Elizabeth “Liz” Rios, founder of the Center for Emerging Female Leadership, will also speak to the gathering. Rios is currently co-pastor of a one-year church plant called the Wounded Healer Fellowship in Pembroke, Fla., alongside her husband. Male presenters include attorney Willie Gary, a prominent attorney who was listed in *Forbes* magazine as one of the “Top 50 attorneys in the U.S.” Gary is also the chairman of the Black Family Channel, America’s only minority-owned and operated cable television network dedicated to positive programming for the entire family.

Hosting the WIMIN2 event is the Rev. Suzan Johnson Cook. Once described as “Oprah and Billy Graham all rolled into one” by *The New York Times*, Cook is senior pastor and founder of Believers Christian Fellowship in Harlem. “Dr. Sujay,” as she is known, also serves as the first woman president of the Hampton Ministers’ Conference, which is one of the largest African-American clergy conferences in the world.

Registration for the conference is \$400 and includes four days of workshops, plenary sessions, worship services, and three meals. Lodging is not included but

Women firsts

1959

The Reverend **Gusta A. Robinette**, a missionary, was ordained in the **Sumatra (Indonesia) Conference** soon after **The Methodist Church** granted full clergy rights to women in 1956. She was appointed district superintendent of the **Medan Chinese District in Indonesia**, becoming the first female district superintendent in **The Methodist Church**.

1967

Margaret Henrichsen is the first American woman district superintendent.

1984

Leontine T. C. Kelly, an African American, becomes the first woman of color elected bishop in **The United Methodist Church** or in any mainline Anglican or Protestant communion. ▶



2004

Minerva Carcaño is elected the first Latina bishop in **The United Methodist Church**.

Why men should not be ordained

The Rev. Lisa Baumgartner, a member of the commission on women in the Central Texas Annual Conference, forwarded a bit of humor to us in recognition of the celebration of the 50th Anniversary of Full Clergy Rights of Women. According to our research, a form of this list first appeared in *The Mennonite Reporter*, by Ivan Emke, from “Fly on the newsprint.”

- 1 Men are too emotional to be priests or pastors. Their conduct at football and basketball games proves this.
- 2 A man’s place is in the army.
- 3 Some men are so handsome, they will distract women worshippers.
- 4 Men’s physical build indicates that they are more suited to tasks such as chopping down trees and wrestling mountain lions. It would be “unnatural” for them to do other forms of work.
- 5 In the New Testament account, the betrayer of Jesus was a man. Thus, his lack of faith and ensuing punishment stands as a symbol of the subordinate position that all men should take.
- 6 Men are overly prone to violence. No really manly man wants to settle disputes other than by fighting about it. Thus they would be poor role models, as well as being dangerously unstable in positions of leadership.
- 7 To be an ordained pastor is to nurture the congregation. But this is not a traditional male role. Rather, throughout history, women have been considered to be not only more skilled than men at nurturing, but also more fervently attracted to it. This makes them the obvious choice for ordination.
- 8 Man was created before woman, obviously as a prototype. Thus, they represent an experiment, rather than the crowning achievement of creation.
- 9 For men who have children, their duties might distract them from the responsibility of being a parent.
- 10 Men can still be involved in church activities, even without being ordained. They can still sweep paths, repair the church roof, and maybe even lead the singing on Father’s Day. By confining themselves to such traditional male roles, they can still be vitally important in the life of the Church.

For Emke’s original list, see <http://watkins.gospelcom.net/maleordination.htm>. 

Female FACT

Among the 33.4 million Hispanic/Latina women in the United States, 31% lack health insurance coverage, 20% had no usual place to go for medical care during the past year, and 22% experienced unmet health care needs during the past year due to cost.

— Centers for Disease Control and Prevention, 2005

Women of Color scholarship

continued from page 1

- be pursuing a doctorate for a career in theological education and religious studies.

The project was established in 1988 as a demonstration program, said Angella Current Felder, executive director of the denomination's Office of Loans and Scholarships. It was developed by a multi-ethnic group of United Methodist clergywomen, who emphasized the need for a support network in addition to scholarship funds to ensure success, she said.

At that time, the Rev. Karen Collier was the only documented woman of color in the denomination with a doctoral degree, having earned one in church history from Duke University Divinity School. Today Collier is chair of the religion and philosophical studies department at Fisk

University in Nashville and convenes the WOC mentors—women of color already working in theological education, who meet with scholars twice a year to provide support and reflection on the academic process and to develop plans for completing the program.

Ross said the program was “lifesaving for me” as she pursued a post-graduate education at Emory University in Atlanta. The fellowship allowed her to make a full-time commitment to pursue her doctoral degree without worrying about expenses.

Information about the Women of Color scholarship and program is available at <http://gbhem.org/clergywomen/wocscholarship.asp>.

Linda Green is a UMNS news writer in Nashville, Tenn.

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Support women in the church

The Flyer invites you to subscribe and show your support for women in The United Methodist Church. As one of the communication tools of the General Commission on the Status and Role of Women, *The Flyer* offers its readers updates on women's issues and resources for annual conference and local church women's groups. Your subscription includes four issues of *The Flyer* per year. Make checks payable to GCSRW, 77 West Washington St., Suite 1009, Chicago, IL 60602.

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Annual Conference

A view of racial/ethnic clergywomen in the church

By Craig This

Of those clergypersons serving local churches in the United States, 26% are clergywomen and 74% are clergymen (see Table 1).

In other words, 1 in 4 churches is served by a clergywoman. Of the 7,619 clergywomen who serve in the local church, only 814, or 14%, are racial/ethnic women (see Table 2). That means 1 in 10 clergywomen serving a local church is a racial/ethnic clergywoman. At first glance, that seems like a pretty good ratio. However, looking deeper, statistics show that only 3 out of every 100 churches are served by a racial/ethnic clergywoman. At the same time, 3 out of every 4 churches are served by a clergyman, regardless of race.

A Clearer View: Where Do Racial/Ethnic Clergywomen Serve?

Clergywomen, according to the percentages, serve equally in the various church sizes. Table 3 shows that one-quarter of each of the four church sizes is served by clergywomen. However, the numbers drop precipitously for racial/ethnic clergywomen.

Fourteen percent (14%) of small churches (1–199 members) are served by racial/ethnic clergywomen, but that is as good as it gets for racial/ethnic clergywomen. Although 30% of churches with 1,000 or more members are served by clergywomen, only 6% of churches with 1,000 or more members is served by racial/ethnic clergywomen (see Table 4).

The View Gets Dim: Racial/Ethnic Clergywomen by Clergy Status

The distribution of clergywomen serving in local churches gets more dismal when the data are broken down by clergy status—senior or associate pastor. Clergywomen serving as senior pastors dropped in all four church sizes except the 1–199 members (see Table 5). Their numbers, however, do increase as associate pastors (see Table 6).

When the data are analyzed for senior pastors and associate pastors, the numbers are not at all kind to racial/ethnic clergywomen. Only African-American clergywomen show somewhat respectable numbers, but in both roles—senior pastor or associate pastor—the percentages are less than 10% (see Tables 7 and 8).

The data could be sorted by clergy status, by racial/ethnic designation, and by church size, but the dis-

Table 1

Percent of Total Clergy Gender by Appointment Status

	Clergywomen	Clergymen	Total
Senior Pastor	22%	78%	25,407
Associate Pastor	49%	51%	4,156

Table 2

	Clergywomen (Total=7,619)	Clergymen (Total=21,944)	All Clergy (Total=29,563)
White	86%	88%	88%
Asian	2%	3%	3%
Black	8%	6%	7%
Hispanic	2%	2%	2%
Native American	1%	0%*	1%
Pacific Islander	0%*	0%*	0%*

*Due to rounding, percentages less than 0.5% do not appear in the table.

Table 3

Percent of Total Clergy Gender by Local Church Size

	Clergywomen	Clergymen
1–199 Members	26%	74%
200–499 Members	25%	75%
500–999 Members	25%	75%
1000+ Members	30%	70%



e numbers

tribution would become ridiculously small. And that in itself is a statement. It is telling that The United Methodist Church, with nearly 8.5 million members and 30,000 churches across the United States, has only 814 racial/ethnic clergywomen to reach out to a nation whose population is 30% racial/ethnic.

Table 4

Racial/Ethnic Clergywomen Serving Churches by Size

	1–199 Members (Total=3,897)	200–499 Members (Total=1,866)	500–999 Members (Total=896)	1000+ Members (Total=894)
White	86%	88%	92%	94%
Asian	2%	3%	2%	1%
Black	10%	8%	5%	4%
Hispanic	2%	1%	1%	1%
Native American	1%	0%	0%	0%
Pacific Islander	0%	0%	0%	0%

Table 5

Percent of Clergy Gender as Senior Pastors by Church Size

	Clergywomen	Clergymen
1–199 Members	25%	75%
200–499 Members	22%	78%
500–999 Members	12%	88%
1000+ Members	5%	95%

Table 6

Percent of Clergy Gender as Associate Pastors by Church Size

	Clergywomen	Clergymen
1–199 Members	44%	56%
200–499 Members	55%	45%
500–999 Members	53%	47%
1000+ Members	45%	55%

Conclusion

Some will see this data and say, “So what? The racial/ethnic clergywomen percentage matches the percentage of racial/ethnic church members. The United Methodist Church is based on proportional representation. Everything looks fine to me!”

But it isn’t! Sociologists of religion have noted that many mainline Protestant denominations, like The United Methodist Church, which are predominantly white, suburban, and middle class, have sought to reverse their decline by fostering congregations among Asian, Black, Hispanic, Native American, and Pacific Islander constituencies in the United States. This method of church growth comes as a result of the declining member-

continued on page 13

Table 7

Racial/Ethnic Clergywomen as Senior Pastor

	Clergywomen (Total=5,596)	Clergymen (Total=19,811)
White	86%	88%
Asian	2%	3%
Black	9%	7%
Hispanic	2%	2%
Native American	1%	0%
Pacific Islander	0%	0%

Table 8

Racial/Ethnic Clergywomen as Associate Pastor

	Clergywomen (Total=2,023)	Clergymen (Total=2,133)
White	91%	88%
Asian	2%	4%
Black	5%	4%
Hispanic	2%	3%
Native American	0%	0%
Pacific Islander	0%	1%

How to become a General Conference delegate

A step-by-step guide

1

Step One Consider whether you really want to be a delegate.

It may sound like a lot of fun to be a delegate to the law-making assembly of the worldwide United Methodist Church. However, ask yourself if you want to use 10 vacation days working on legislation from early in the morning to late at night.

Delegates who are elected first have the first choice of legislative committees. If your election as a delegate comes later in the process, you may find that the legislative committees still open may have nothing to do with your primary concerns. Delegates vote on all items in plenary sessions during the second week, but odds are great that you will not have the opportunity to speak to any of these issues. There are nearly 1,000 delegates and a sizeable number of these are trying to capture the eye of the presiding bishop in order to speak to the assembly.

Consider financial obligations. General Conference provides travel funds and per-diem expenses, but you will find reimbursement amounts seldom pay for actual expenses.

Pray about this decision. Is this what God wants you to do?

4

Step Four Get involved in your church.

After being elected a member of the annual conference, attend conference events and let your district superintendent know you'd like to serve on conference boards or committees. Volunteer to take minutes, join work teams, or write articles for the conference newspaper.

5

Step Five Read rules for electing General Conference delegates.

The conference journal for your area may include the rules for electing delegates to General and Jurisdictional Conferences. If not, call your annual conference secretary for information on election procedures. Annual conference procedures differ and you may need to declare your interest as much as nine months in advance.

6

Step Six Publicize your interest.

Conferences have very different expectations as to how candidates should campaign. Check with former delegates. Some conferences require a biographical sketch. Some allow candidates to prepare brochures or other campaign materials. In some conferences, that is not appropriate. Get samples of materials from previous elections to give you some hints on what works in your conference.

2

Step Two (FOR LAITY) Become active in your local church.

Teach a Sunday school class, lead a Bible study, become a youth leader, and serve as a chair of at least one committee or board. To be a delegate you must have been a member of the UMC for two years and active in a United Methodist congregation within the bounds of the annual conference for four years.

3

Step Three (FOR LAITY) Become an annual conference member.

Your church is allowed one lay annual conference member for each clergy appointed to your congregation (note that you are a *member* of an annual conference and a *delegate* to General and Jurisdictional Conferences). Tell your pastor that you would like to be considered as a member of the annual conference. Speak with members of the committee on lay leadership to let them know of your interest. Elections for all church offices are held at the church/charge conference in the fall.



50 years

7

Step Seven

Seek the counsel of others.

Introduce yourself to the conference and district lay leaders. Tell them of your interest in being a delegate to General Conference and seek their advice.

Seek support from friends you have made while serving on conference committees. Ask them to speak to others on your behalf.

Evaluate the benefits and liabilities of support from a caucus or other political-action group within your conference.

The first ballot will take place early in the 2007 conference session, so don't wait until conference begins to meet the members from other congregations.

Some more details

General Conference is composed of slightly fewer than 1,000 delegates. The secretary of your annual conference will be notified by the secretary of the General Conference as to the number of delegates your conference will elect. Half of these will be lay and half will be clergy. Every annual conference is guaranteed at least two lay and two clergy delegates. Lay members vote for lay delegates and clergy for clergy delegates.

Except for the lay/clergy requirement, there aren't any rules as to the make-up of the delegation to General Conference or Jurisdictional Conference. Nowhere is there a mandate as to age, gender, or ethnicity of delegates. Some annual conferences have suggested guidelines in their rules, however.

After each ballot, the presiding bishop or the secretary will announce the number of valid ballots, the number of votes needed for election and the ballot results.

Once there is a delegate elected, the secretary will reduce the number of people for whom members will vote on the next ballot. Balloting continues until the delegation is filled. After General Conference delegates are elected, balloting continues to elect an equal number of Jurisdictional Conference delegates and several reserves. General Conference delegates are also delegates to Jurisdictional Conference and Jurisdictional Conference delegates serve as alternates to General Conference delegates. Balloting may take more than one day. Be visible during the entire process and continue to widen your friendship circle.

Your work begins

After elections, the delegation will gather to select a chairperson and legislative committees. Odds are great that delegates will select legislative committees in the order in which they are elected. The group will set time and formats for future meetings.

At the initial meeting, the delegation may be joined by the jurisdictional delegation. The group may elect

8


Step Eight

Campaign at the 2007 annual conference.

Prior to the conference read through Pars. 601–655 of the 2004 *Book of Discipline* so you are familiar with operating rules of the annual conference. Arrive early and introduce yourself to members while they are registering. If they are attending their first conference session, provide them with information about the sessions and tell them about voting procedures.

representatives to the Jurisdictional Committee on the Episcopacy and Jurisdictional Nominating Committee, and set times for future meetings.

Serving is an honor, a privilege, and a lot of work. Be prepared!

Please refer to the *Book of Discipline* 2004, Pars. 34–36, 502, and 705 for more details. 

*A tall, green tree;
a message of
hope; and The
United Methodist
cross-and-flame
emblems are key
elements of the*



*logo the next **General Conference**, to be held
April 23–May 2, 2008, in **Fort Worth, Texas**.
The conference theme is "**A Future With
Hope**." Laywoman Polly Shafer, a member of
Good Faith UMC in Pine Bluff, Ark., designed
the logo.*

★ **Barbara R. I. Isaacs**, pastor of Trinity UMC in Mt. Prospect, Ill., has been named associate general secretary of the General Commission on Religion and Race, effective July 1, and will relate to white antiracism concerns and the Northeastern Jurisdiction.

★ **Susan Nelson**, currently the Directors' Bicentennial Chair of Theology and Culture at Pittsburgh Theological Seminary in Pennsylvania, became vice president of academic affairs and dean of UM-related Claremont School of Theology in California, effective June 1.



◀ **Jan Love**, deputy general secretary for the Women's Division, General Board of Global Ministries, will become the new dean of Candler School of Theology, Emory University, in Atlanta effective Jan. 1, 2007. She will be Candler's first woman dean.

★ **The Rev. Joan S. Gray**, a pastor in Greater Atlanta Presbytery was elected moderator of the 2.3 million-member denomination's 217th General Assembly on June 15. Gray addressed the assembly following her election by saying that she doesn't have many answers for the Presbyterian Church (USA)'s problems but is willing to let God lead the way.

★ **Bishop Susan M. Morrison** (Albany Area) has announced she will retire Sept. 1 because of health reasons. Morrison, 63, based in New York, serves the Troy and Wyoming conferences. "It is really time for me to take care of my health," she said in announcing her decision. "Especially in a time when we need to model wellness, I need to do some modeling. I need to work on my wellness so I can be ready for the next grand adventure God has for me."

★ **Nevada Bishop Katharine Jefferts Schori** became the first woman elected to lead a church in the global Anglican Communion when she was picked to be the presiding bishop of the Episcopal Church.

★ **President Ellen Johnson Sirleaf** of Liberia addressed a joint session of the U.S. Congress March 15. An active member of First UMC in Monrovia, Liberia, Sirleaf referred to her faith several times during her speech. Sirleaf's visit came amid growing support in Congress for increased emergency funding for Liberia in this year's budget.

★ **Patrice L. Rosner**, associate general secretary for the Education and Leadership Ministries Commission of the National Council of Churches USA, was elected as the new director of Churches Uniting in Christ at the ecumenical organization's coordinating council meeting. She is an ordained minister of the Christian Church (Disciples of Christ) and began her work on June 5. Suzanne Webb, pastor of a Disciples congregation in St. Louis, was elected as president of CUIC at the same meeting.

★ A scholarship honoring the late **Grace Clark** has been established at Africa University. >> The annual scholarship will go to a female student enrolled full-time at AU. Clark was a long-time member of Shepherd of the Hills Church who taught elementary school in the Los Angeles City School District for 34 years. She was passionate about education and was particularly interested in the education of African women.



★ **Lallene Rector**, long-time faculty member of Garrett-Evangelical Theological Seminary in Evanston, Ill., has been appointed academic dean and vice president of academic affairs for the school, effective July 1.


★ **Sarah Heaner Lancaster**, professor of theology at Methodist Theological School in Ohio, has been appointed the representative of the UMC to the Faith and Order Commission of the World Council of Churches.



◀ **Violet Mango** of Murewa, Zimbabwe, was elected March 18 as co-chair of the Division on Ministries with Young People by the General Board of Discipleship. She fills the position vacated by Vanessa A. Trejo of San Antonio, Texas.

★ **Patricia N. Long**, acting executive vice chancellor at University of Missouri-Kansas City, became president of UM-related Baker University in Baldwin, Kan., on July 1, succeeding Daniel Lambert, who retired after 19 years as Baker's president. Long will be the first woman president in Baker's 148-year history.

★ **Cheryl Walker** of the Southeastern Jurisdiction was elected chairperson of Black Methodists for Church Renewal during its annual meeting in Dallas March 21–25.

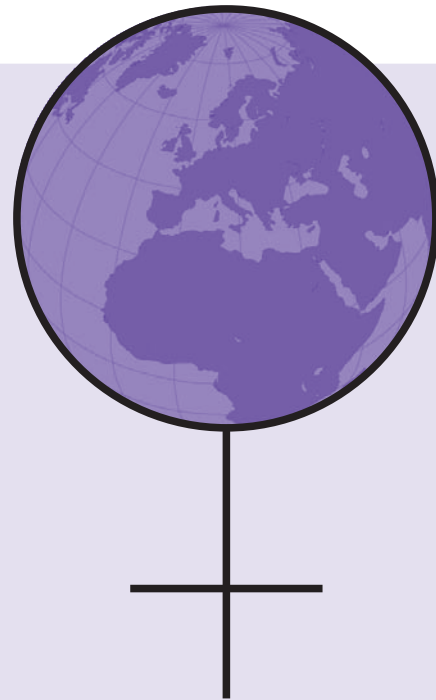
★ **Pat Beghtel-Mahle**, superintendent of the Paris-Sulphur Springs District, will become superintendent of the Dallas Northeast District. North Texas Conference. 

Where in the world?

Percentage of women in national legislatures

1.	<i>Rwanda</i>	48.8%
2.	<i>Sweden</i>	45.3
3.	<i>Norway</i>	38.2
4.	<i>Finland</i>	37.5
5.	<i>Denmark</i>	36.9
6.	<i>Netherlands</i>	36.7
7.	<i>Cuba</i> <i>Spain</i>	36.0 36.0
9.	<i>Costa Rica</i>	35.1
10.	<i>Mozambique</i>	34.8

The United States ranks 21st in the top 30 nations with only 15.2%.



(Figures are as of February, 2005. Chronicled by the Inter-Parliamentary Union, www.ipu.org.)



AIDS crisis shorts African women's lives

Zimbabwean women have the shortest lifespan in the world, according to a new report released by the World Health Organization.

Neither men nor women in one of the world's fastest shrinking economies are expected to reach the age of 40, according to the World Health Report 2006, based on the statistics for 2004. Since the preceding year's report, life expectancy for both sexes has plunged by two years: Zimbabwe's women now have an average lifespan of 34 years; that of men is 37 years. Carla Abou-Zahr, of WHO's Health Metrics Network, said the decrease was related to the high prevalence of HIV/AIDS in Zimbabwe, but NGOs have linked it to the unfolding economic crisis.



UMNS photo by Mike DuBose

Learn about what The United Methodist Church is doing to provide education and aid through the Global HIV/AIDS Project. The project provides practical support to prevent the spread of HIV by empowering women with knowledge and support of healthy choice decisions. You may continue to support this project of the Advance for Christ and His Church by contributing through your local church. Reference Advance Project #982345 with your donation. You may also donate online at www.gbgn-umc.org.

Women by the numbers

continued from page 7

ship of whites in mainline churches and an increase of racial/ethnic persons in overall population in the United States.

The United Methodist Church is doing a poor job of recruiting racial/ethnic clergy to meet the changing needs of the United States. It is even more problematic with racial/ethnic clergywomen, given that women make up half of the U.S. population!

The question then is why are racial/ethnic women not being recruited to

be clergy? Is it racism? Is it sexism? Clearly, it is a combination of both. As United Methodists, we must be intentional about providing opportunities for women—and particularly racial-ethnic women—to hear God's call and proceed into professional ministry for the future of The United Methodist Church.

Craig This is part of the Center for Applied Social Issues at Sinclair Community College.

Eight unnamed women of the Bible

- 1. Noah's Wife** (Gen. 6:18, 7:7, 8:16,18)—Mentioned five times in the book of Genesis but only in the context of being one of a group.
- 2. The Pharaoh's Daughter** (Exod. 2:5-10)—Became surrogate mother to the infant Moses after her father (probably Ramses II) decreed all male children born to the Hebrews should be killed. The woman, identified only as “the Pharaoh's daughter,” found a basket containing a 3-month-old baby boy (Moses) while she was bathing in the Nile.
- 3. The Woman Patriot of Thebez** (Judg. 9:50-55)—The story says that Abimelech, a tyrant ruler over Shechem, after killing all of his subjects, was wounded by “a certain woman” in the next town he planned to conquer. Abimelech was so humiliated at being wounded by a woman that he ordered one of his followers to finish him off.
- 4. The Wise Woman of Abel** (II Sam 20:15-22)—When the warrior Sheba led a revolt against King David, David sent his aid, Joab, to track down the rebel and kill him. Joab found Sheba hiding in the city of Abel and commanded his soldiers to destroy the city when a “wise woman” called out to them to discuss the situation. The wise woman negotiated a solution that kept the city from being burned.
- 5. Barzillai's Daughter** (Neh. 7:63)—When this Gileadite woman married, she retained her own name rather than take her husband's. In fact, her husband, a priest, took her family's name. Despite the early show of feminism, Bible authors refer to her only as “one of the daughters of Barzillai.”
- 6. The Shulamite Sweetheart** (Song of Solomon)—Some scholars say that the Song of Songs tells the story of a young Shulamite woman who attracted the attention of King Solomon. He forced her to come to Jerusalem and tried to convince her to marry him. She resisted and was true to her shepherd-lover. Solomon gave up, allowed her to return home, and was forced to live with the 700 women he had already married.
- 7. Herodias's Daughter** (Matt. 14:6; Mark 6:22)—Historian Josephus refers to her as Salome, but this famous of all dancers is not given a name in the New Testament. King Herod was so impressed by the dancing of Herodias's daughter that he offered her any gift. She talked it over with her mother and asked for the head of John the Baptist on a platter, which she received and promptly turned over to her mom.
- 8. The Adulterous Woman** (John 8:3-11)—Caught in the act of adultery, this woman was brought before Jesus by the scribes and Pharisees who pointed out that such an offense should be punished by stoning. Jesus ignored them at first, and then said, “He that is without sin among you, let him cast a stone at her.” One by one, the accusers slithered away. ✨



From The New Book of Lists, 2005

Women's wages compared to men's for 20 occupations

Occupation	Median Weekly Earnings 2004		
	Women	Men	% Difference
Mail Clerks/Mail Machine Operators (except postal service)	479	433	110.6
Dining Room/Cafeteria Attendants	356	326	109.2
Receptionists/Info Clerks	463	454	102.0
Food Preparation Workers	323	319	101.3
Secretaries/Administrative Assistants	550	598	92.0
Registered Nurses	895	1031	86.8
Elementary and Middle School Teachers	776	917	84.6
Cashiers	313	380	82.4
Waiters/Waitresses	327	399	82.0
Designers	646	818	79.0
Post Secondary Teachers	886	1162	76.2
Accountants/Auditors	757	1016	74.5
Lawyers	1255	1710	73.4
Chief Executives	1310	1875	70.0
Loan Officers	695	1001	69.4
Retail Salespersons	386	597	64.7
Insurance Sales Agents	615	970	63.4
Financial Manager	839	1397	60.1
Securities/Financial Service Agents	651	1168	55.7
Physicians/Surgeons	978	1874	52.2
U.S. National Average	573	713	80.4

Source: "Median Weekly Earnings of Full-Time Wage and Salary Workers by Detailed Occupation and Sex," Bureau of Labor Statistics



Worth Repeating

“ You can't continue to have a world without equal participation of men and women. That's my central thesis. ”

— Bella Abzug, 1920–1998



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50 years


A dream nine years in the making

Nine years after becoming one of the NBA's first female referees, Violet Palmer is set to break another barrier by becoming the first woman to officiate an NBA playoff game.

For Palmer, 33, working the playoffs is a goal she has been working toward for years.

“I wasn’t sure I could reach it,” Palmer said. “I knew I had the ability, but this is the top of the pedestal for me.”

Palmer made her NBA debut on Oct. 31, 1997 when she, along with Denise Kantner, became the first women to referee a regular season game for any all-male professional sports league. They officiated the season opener between the Vancouver Grizzlies and the Dallas Mavericks.

In the beginning, Palmer said, players and coaches openly questioned her competence, and some even objected to her presence outright. But over time, she has earned the respect of both her colleagues and the players. 



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