



### Advocacy for Women

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#### GCSRW Staff:

M. Garlinda Burton  
LeeAnn Goldman  
Elaine Moy  
Darryl Stephens

#### FLYER editor:

Heather Peck Stahl

#### Web coordinator/editor:

Lindsey Graham

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### WOMEN BISHOPS

#### Three women elected to the episcopacy

In July, United Methodist jurisdictional conferences elected three women bishops. The FLYER asked each of them interesting questions to get to know them better.

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### WOMEN BY THE NUMBERS

#### Fewer women bishops this quadrennium

Three women bishops were elected at the 2012 jurisdictional conferences from the Northeastern, Southeastern and South Central jurisdictions. There are two fewer women bishops in the 2013-2016 quadrennium than in the previous one.

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### SEXUAL ETHICS

#### Now is a good time to update your church's sexual misconduct policies

As your congregation plans Sunday school kick-offs, promotion Sunday and back-to-school ministries, this is a good season to revisit and renew your congregational sexual misconduct policy.

[read more»](#)

### WOMEN BY THE NUMBERS

#### Magazine sponsors frank talk about race and gender in the workplace

The church can learn from the results of the National Multicultural Women's conferences and town hall meetings sponsored by *Working Woman* magazine.

[read more»](#)



## WOMEN BISHOPS

# Three women elected to the episcopacy

In July, United Methodist jurisdictional conferences elected three women bishops. To get to know them better, The FLYER asked each of them: Who are your role models? What are the gifts you bring to the episcopacy? What particular challenges do clergywomen face in the United Methodist Church today? If you hadn't become a pastor, what might you have been? And in 50 years, how do you wish to be remembered?

## Sandra Lynn Steiner Ball

### Northeastern Jurisdiction



#### ROLE MODELS:

My primary role models are my parents. Both are lay persons and both have been extremely active in the church. My mother was one of the first feminists. I remember that she always got angry when someone referred to her as "Mrs. Edward J. Steiner." She wished to be addressed in terms of who *she* was. My father was the primary spiritual leader when I was growing up. Our family went to church every Sunday and my father has been teaching a Sunday school class ever since he was in college. Both of my parents always told me that I could do whatever I wanted to do when I grew up. They always empowered me to be the best that I could be and to look at the opportunities ahead. With God all things are possible!

#### GIFTS FOR MINISTRY:

I have the gift of being a non-anxious presence — even in the most chaotic situations or emotional contexts. I also have the spiritual gifts of leadership and wisdom. I am known for my passion and enthusiasm, and for helping people and churches to see what they can do. I have been effective in starting new ministries, growing churches, building accountability, mediating and resolving conflict in constructive ways. While persons in my annual conference may not agree with my decisions or direction, I believe I am received, by most, as a person of integrity and a person who is respected.

#### ISSUES CHALLENGING THE CHURCH:

Clergywomen still face the challenge of persons believing that they should not be ordained pastors. I have been the first woman in every one of my appointments. When I served as a district superintendent, I had churches say to me, "I don't want to offend you, but a woman pastor just wouldn't work here." Women are still facing these kinds of challenges today. Women also need to be more supportive of each other — in both clergy leadership and lay leadership.

#### IF NOT A PASTOR, I MIGHT'VE BEEN...

I probably would have taken a leadership role in my family's company or become a teacher.

#### I WANT TO BE REMEMBERED AS...

I would like to be remembered as someone who listened, as someone who was the presence of Christ that helped to transform the lives of others, as someone who brought light and hope in the midst of challenging situations. I would like to be remembered as one who spoke and pointed the way to life.

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STORY CONTINUED FROM PAGE 2

## Debra Wallace-Padgett

Southeastern Jurisdiction

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### ROLE MODELS:

My parents have been wonderful role models for me throughout my life. My mom is a strong and courageous woman of faith with an “I can do it” attitude about life. She has taught me to approach seemingly insurmountable obstacles expecting to overcome them. My dad is an unassuming and humble man with a deep faith in God. I have learned from his example the joy that comes from unreservedly following God’s calling.



Photo by M. Garlinda Burton

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### GIFTS FOR MINISTRY:

The greatest gift I bring to the episcopacy is my relationship with Jesus Christ. This relationship is my source of strength, courage and insight. I also bring the gift of leadership to the episcopacy. Though I utilize several leadership styles, collaboration in a team context is my preference.

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### ISSUES CHALLENGING THE CHURCH:

Clergywomen in The United Methodist Church today have many opportunities that our predecessors did not have. I stand on the shoulders of clergywomen who opened doors for my generation. My hope is that I will live and lead in a way that similarly affects future generations of clergy women. There is still work to be done. I have encountered persons in every setting where I have served who were convinced that women should not serve as clergy. I have seen such attitudes crush the hearts and dreams of some of my gifted and called clergy sisters. United Methodist clergywomen are still pioneers in many places in the church. This is a blessing and a challenge.

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### IF NOT A PASTOR, I MIGHT’VE BEEN...

My husband Lee and I met at Scarritt College and Graduate School while preparing to serve as directors of Christian education. I found great joy in serving in Christian education roles during the first 13 years of my ministry. I am confident that if God had not called me to pastor, I would have continued serving as a Christian educator.

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### I WANT TO BE REMEMBERED AS...

I hope to be remembered as a Christ-follower who made a positive difference in the lives of those whose paths crossed mine; and as a bishop who along with other lay and clergy colleagues helped to bring renewal to this denomination that I love and value so greatly.

STORY CONTINUED ON PAGE 4



STORY CONTINUED FROM PAGE 3

## Cynthia Fierro Harvey

South Central Jurisdiction

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### ROLE MODELS:

My grandmother and my mother were amazing women who were certain of who they were and their responsibility to family and friends. They taught me what it means to live in community and the importance of gathering around table — a table that always had room for everyone. I recall women who did their work with a sense of integrity and never entitlement believing that they were people of excellence. In the church, I have been blessed by pastors, mostly men, who gave me great responsibility. I will be forever grateful to people like Godfrey Hubert, Gene Cragg and Chuck Simmons who made room for me at the leadership table and allowed me the privilege to serve fully. Bishop Janice Riggie Huie has always been a role model. I consider it a privilege to have served side-by-side with her on the annual conference cabinet and now to serve with her as a member of the College of Bishops is an amazing gift. I admire Bishop Minerva Carcaño's courage to lead the church into difficult and often uncharted waters.



Photo by Amy Forbus

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### GIFTS FOR MINISTRY:

I believe I bring the gift of leadership and vision for the church and for God's people. At the very center of my being I am a servant leader who believes that there is room at God's table for everyone. I believe in listening to all voices particularly those who have no voice. Serving those on life's edges, the marginalized — I believe that is who I am called to serve. The people called United Methodist, I believe, are ready for change and a renewed sense of purpose. They are ready for a new movement. I pray that I can be a leader for change.

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### ISSUES CHALLENGING THE CHURCH:

Women will need to continue to break the glass ceiling and be seen, heard and experienced as those who can lead our larger churches and who have a place at the cabinet table. We have to do so with great integrity so that we might be poised to lead the church today and in the future.

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### IF NOT A PASTOR, I MIGHT'VE BEEN...

My plan was to go to law school. I wanted to be an international lawyer so that I could see the world. I took many courses throughout my college career in Spanish, French and Portuguese hoping to position myself for a future in international law. As I reflect, I realize how incredibly genius God is. I have traveled the world and I have had the privilege of using my many languages.

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### I WANT TO BE REMEMBERED AS...

I would want to be remembered as a faithful servant of the church.

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## Facts about women bishops

- » Since 1980, 27 women bishops out of some 170 bishops have been elected in The United Methodist Church.
- » The most women ever elected to the episcopacy in a single season was seven. In 2004, Bishops Hope Morgan Ward, Deborah Lieder Kieseey, Jane Allen Middleton, Mary Virginia Taylor, Sally Dyck and Minerva Garza Carcaño were elected. And in 2005, Bishop Rosemarie Wenner was elected.
- » The first woman to be elected was Marjorie Matthews in 1980.
- » The first African-American woman bishop was Leontine T.C. Kelly, elected in 1984. Kelly died earlier this year.
- » The first Latina bishop was Minerva Carcaño, elected in 2004.
- » The first woman to be elected in the Central Conferences was Rosemarie Wenner. She was elected bishop of the Germany Central Conference in 2005.
- » The first woman bishop to be elected in Africa was Joaquina Filipe Nhanala. She was elected bishop of the Mozambique Central Conference in 2008.a
- » In 2002, Bishop Sharon Brown Christopher was elected the first woman president of the Council of Bishops. Bishop Rosemarie Wenner of Germany is now the new president of the Council of Bishops, marking the first time a woman from outside the United States will lead the global body.
- » Bishop Debbie Wallace-Padgett served on the GCSRW board for eight years before being elected bishop this year. Other former GCSRW members who were elected bishop after serving on the board include: Bishops Beverly Shamana (1977-1984) elected bishop in 2000; Charlene Kammerer (1981-1984) elected bishop in 1996; Minerva Carcaño (1985-1988) elected bishop in 2004; Deborah Kieseey (1993-2000) elected bishop in 2001.



*The late Leontine T.C. Kelly was elected in 1984 as the first African-American woman bishop.*



## WOMEN BY THE NUMBERS

# Fewer women bishops this quadrennium

Recently, United Methodists in the United States elected eleven (11) new bishops to fill episcopal seats vacated by retirements. In the United States, the five jurisdictional conferences elect bishops every four years.

For the 2013-2016 quadrennium, there are 140 active and retired U.S. bishops. Out of the 46 active bishops, 11 are women (24%). Of the 11 women bishops, nine are white and two are Latina. No other U.S. racial-ethnic group is represented among active women bishops. This will be the first quadrennium since 1984 that there will be no black U.S. woman among the active United Methodist bishops. The denomination has yet to elect a Native American or Pacific Islander—male or female—to the episcopacy.

During the 2012 gatherings, the Northeastern, Southeastern and South Central jurisdictional conferences elected three women—two white and one Latina.

Of the total number of 11 new U.S. bishops:

11	3	2	1	1	2	5
U.S. Bishops Elected in 2012	Women	Black Men	Latina Woman	Asian Man	White Women	White Men
100%	28%	19%	9%	9%	19%	46%

Bishops in the United States are elected for life; in the Central Conferences (United Methodist judicatories in other nations) the process varies, from term limits to election for life. There are two women bishops outside of the United States.

In the 2009-2012 quadrennium, there were 49 active bishops, of which 13 were women (27%). Because of mergers of episcopal areas, there are fewer bishops in the 2013-2016 quadrennium.

Five women bishops retired in 2012, and three were elected, so there are two fewer women bishops in the 2013–2016 than in 2009–2012. Northeastern, Southeastern and South Central Jurisdictional retained the same percentage of women bishops, 22%, 18% and 23%. North Central went from 30% to 22% and Western Jurisdiction went from 50% to 40% of women bishops, the two jurisdictions that did not elect bishops and had mergers.

There are 11 retired women bishops, three black women and eight white women. Because there are so many retired bishops (almost twice as many retired bishops than active bishops across the denomination), the role of retired bishops have changed and they have a more limited voice and leadership now than they did in past quadrenniums.



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## Candidates

According to [umc.org](http://umc.org), there were 44 candidates for the episcopacy in the United States, even though all clergy are eligible for nominations. Of the 44 candidates, 32 were men (73%) and 12 were women (27%), which is similar to the percentages of women clergy in the United States. Of the 32 men, 19 were white, six were black, two were Latino, four were Asian and one Native American. Of the 12 women, four were white, four were black, three were Latina and one Asian.

Of the 44 candidates, 37 had conference endorsements and 16 had caucus endorsements. (Some candidates were endorsed by more than one caucus.) Of the 37 candidates that were endorsed by the conferences, 29 were men (79%) and eight were women (21%). Of the 29 men, 19 were white, three were Asian, five were black, one was Hispanic and one was Native American. Of the eight women, four were white, two were black, and two were Latina.

Without the caucuses, there would have been fewer women and less racial ethnic people in the pool of candidates. The conferences endorsed all the white candidates and some of the racial ethnic candidates.

## Summary

In terms of race and ethnicity, the 2012 round of U.S. episcopal elections closely match the current percentage of U.S. population, which is approximately 65% white and 35% racial-ethnic.

However, while the 2012 episcopal elections leave a gender ratio that approximates that of the U.S. United Methodist clergy, that ratio falls far below that of United Methodist lay membership—and the U.S. population—which are each about 54% female and 46% male. We challenge U.S. congregations and annual conferences to create pipelines for leadership with a diverse pool of men and women, white and racial-ethnic and interracial people, young people, those who are differently abled, and those with diverse life experiences. While The United Methodist Church seems to have an unending pool of white men to choose from to fill the highest positions, often there is only one or two women and people of color.

If we are to reach and disciple all God's people, we must demonstrate that we respect their gifts and potential contributions to our denomination.

—*Elaine Moy* is GCSRW's assistant general secretary for finance and administration.



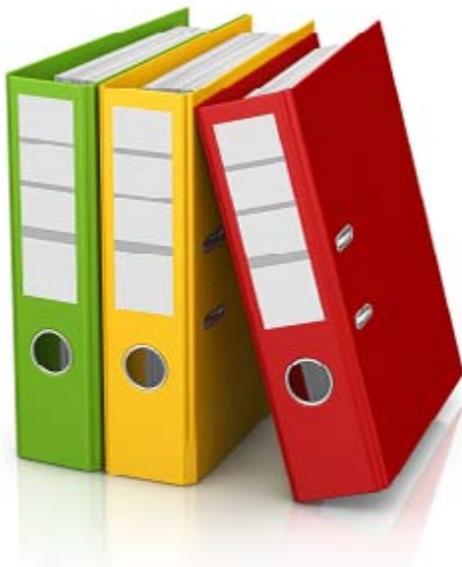
*With Bishop Linda Lee's retirement, there is now no African-American U.S. woman serving among the active United Methodist bishops.*



## SEXUAL ETHICS

# Now is a good time to update your church's sexual misconduct policies

*By Darryl W. Stephens*



Summer is drawing to a close and fall will be here soon. As your congregation plans Sunday school kick-offs, promotion Sunday and back-to-school ministries, this is a good season to revisit and renew your congregational sexual misconduct policy.

There are five essential reasons why every local church must develop a policy regarding sexual misconduct and keep it updated each year.

- » Safety
- » Preventing harm
- » Reducing liability
- » Church law
- » Education

Churches must be proactive in addressing sexual misconduct (including sexual/gender harassment and sexual abuse). Policy review is an opportunity to update the document and to review response and intervention procedures, as well as to provide educational opportunities in your local church. A policy must be reviewed and updated on a regular basis to remain effective and relevant.

- » **Annually:** The policy should be reviewed by staff, leaders and volunteers and also at charge conference and church council meetings.
- » **Periodically:** The policy should be reviewed by local legal counsel for compliance with state laws and regulations and by the local church's insurer.
- » **Quadrennially:** Every four years, when General Conference mandates changes to denominational law and policies, the local church policy statement should be reviewed and updated to reflect the current *Book of Resolutions* and *Book of Discipline*.

Since 1992, General Conference has upheld its directive that every United Methodist local church develop and maintain policies and procedures for the prevention of sexual harassment. A clear and concise policy statement is a key part of a congregation's plan to address sexual misconduct. Policy documents are intended to be used for prevention of sexual misconduct in the church and the education and guidance on appropriate responses to allegations of sexual misconduct in the local church.

For information on policy development and a sample policy developed by GCSRW and GCFA (with the assistance of Joy Melton), see [www.umsexualethics.org](http://www.umsexualethics.org).

*—Darryl W. Stephens is assistant general secretary of GCSRW for sexual ethics.*



## WOMEN BY THE NUMBERS

# Magazine sponsors frank talk about race and gender in the workplace

By Elaine Moy

We can learn something from the National Multicultural Women's conferences and town hall meetings, sponsored by *Working Women* magazine for more than 10 years.

Participants divide into separate racial-ethnic groups to talk privately about the barriers they face, the obstacles they create themselves and how to move their specific group forward.

Each affinity group also discusses a common topic, such as trust, identity, authenticity, power and interracial relationships. After the discussion, each group reports back in plenary anything they choose to share.

### Among the common findings participants report:

- » **White women** are more like to claim that they “don’t see color” and want to join with their sisters of color in the struggle. Further, they are the most uncomfortable of all groups with the idea of talking in single-race groups.
- » **Women of color** often perceive white women as having pushed their way up the ladder of success, without regard to—or even at the expense of—women of color.
- » **African-American women**, the second largest racial group (after white women) in all the meetings, admit they trusted white women only half as much as they trust members of other racial groups.
- » **African-American women** are more likely to self-identify according to race first, and say racial dynamics are more of a factor than gender in the workplace. For example, a Chinese American woman said she thought of herself first as a “pushy New Yorker.” An African-American woman said she felt that her own skin color “walks into the room with her” and leads to immediate stereotyping and bias. The exchange led to a raw and honest discussion about what particular groups of women experience in corporate settings.
- » **Latinas** cited intergenerational issues, language barriers and bias against their style of dress as hindering their advancement in the workplace.
- » **Native American** women are the smallest and least visible group of women at these gatherings (the same is generally true in United Methodist Church settings), and members of that group talked of being completely isolated in their workplaces. Other women admitted that they usually can find another woman from their group.
- » **Women who consider themselves multicultural or of mixed racial heritage** have begun to create their own group at the Working Women gatherings, and say they find it liberating to break free from single-race labels because, in fact, they must navigate several worlds.

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## What the corporate workplace—and church—can learn from intentional conversations and actions around race and gender:

- » Agencies that welcome and value cultural diversity among employees (and volunteers) help connect to an array of people and communities and develop resources (and ministries) to attract and serve more people.
- » Diversity doesn't just happen. Those companies most effective in serving diverse groups create pipelines to recruit and nurture racial-ethnic people for future leadership roles.
- » Go to where young people of all colors are to find new members, volunteers and ministry opportunities. Places include seminaries, college campuses and social media.
- » Offer ongoing leadership training for high-performing staff that includes “unwritten rules” of success; and connect up-and-coming staff with senior leaders.
- » Attend conferences or host events that bring talent to the attention of managers. Affinity groups play an important role in providing information for women of color about job openings.
- » Provide summer internships for high-school senior level multicultural girls. Give them early exposure to the corporate culture and help influence their future career choices.
- » In many ways, the corporate world has outpaced United Methodist recruiting, training and retaining women and people of color as key decision-makers, ministry leaders and innovators. Secular companies have learned that reaching diverse and new audiences can increase profits.

If the church is committed to making Christian disciples and transforming the world, then we as a denomination, as local churches and as parishioners, must also increase our efforts in reaching women and people of all colors. The U.S. membership in The United Methodist Church is about 95% white; if your ministry is more diverse, what success stories can you share? And if you are not embracing diversity, what do you need from the denomination to help you widen your scope?

—*Elaine Moy* is GCSRW's assistant general secretary for finance and administration.