

THE FLYER



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



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March is Women's History Month.
See the February issue of *The Flyer*
for a list of resources.





African clergywomen meet for largest gathering Women pastors from Africa claim voice, leadership

Article and photos by M. Garlinda Burton

Gathered at the largest-ever meeting of United Methodist clergywomen from across Africa, women in ministry vowed to answer God's call to heal their communities from sexual and domestic violence, HIV/AIDS, poverty, sexism and despair.

Women clergy from Nigeria to South Africa came together at United Methodist-related Africa University in Zimbabwe for a time of networking, mutual support, worship and a public avowal to transform their continent—and The United Methodist Church.

The 300 women—out of an estimated 1,600 United Methodist clergywomen in ministry across Africa—who attended the Feb. 1-4 conference also honored the “firsts” among them. They also elected an international steering committee to insure that African clergywomen continue to mentor one another, to lobby for expanded rights and representation of women at the conference and churchwide level, and to bring the unique theological and ethical perspectives of African women to bear on the future work of The United Methodist Church.

The February gathering, sponsored by the General Board of Higher Education, with support from the General Commission on the Status and Role of Women (GCSRW) and other groups, represent the first and largest all-African meeting of United Methodist clergywomen ever planned entirely by African women.

(A first gathering in 1986 in Nairobi, Kenya, was facilitated by former Higher Education and Ministry staff Kathy Sage and retired African-American Bishop Leontine T.C. Kelly. About 25 women attended.)

First African woman bishop leads

This time, Bishop Joaquina Nhanala, who in 2008 became the first African woman elected to the United Methodist episcopacy, was a key leader and motivator for this clergywomen's event.

Nhanala, who oversees the two annual conferences in Mozambique and the South Africa Provisional Conference, opened the February gathering by praising her clergy sisters whom she said continue to battle gender discrimination, extreme poverty, civil war, killer diseases and sexual violence in order to bring the love, justice and liberation of Jesus Christ to an often recalcitrant church and community.



“When I was ordained in 1983 in Southern Congo, a male bishop told me that women pastors were not good for Africa. ‘Kabamba,’ he said, ‘You are a dangerous woman. You are going to turn this church upside down.’ I said, ‘If that is what God wants, that is exactly what I will do.’”

— Kabamba Kiboko,
planning team member, African
clergywomen's consultation

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STORY CONTINUED FROM PAGE 2

Likening African clergywomen to the women who went to Jesus’ tomb with oils and spices after the Crucifixion, Bishop Nhanala—a member of GCSRW’s 2009-2012 board of directors—praised her sisters in ministry for remaining faithful to God’s call throughout the turbulent history of the church in Africa.

“There have always been disciples who go into seclusion—people who ran away, afraid of what it meant to be associated with Jesus, what it meant to fight for freedom and to challenge abusive power.

“But, even in the face of death, the women had their ointments ready; if all they could do was to anoint the body, they were ready to be used by Jesus,” the bishop says.

Modern-day anointment is needed, she said, to heal people scarred by warring, by HIV/AIDS that disproportionately kills African women, by sexual and domestic violence about which the male-dominated church remains deadly silent. “Our continent is threatened by illiteracy, prostitution, girls who are not valued and who are still denied the right to go to school.

“God has given us spice and God is sending us into the frightening places. We are called to take healing into our communities and even to our churches, my sisters. God has given us a special ministry and the power to heal,” the bishop says.

The women met, worshipped, prayed and prodded one another, under the theme, “Get Up! Take Action: From Isolation to Collaboration.” Speakers echoed Bishop Nhanala’s challenge to follow in the footsteps of those women “firsts” who paved the way for the current crop of African female clerics.

Decries ‘idolatry of gender’

Design team member the Rev. Tumani Sheila Nyajeka, research associate at Berea (Ky.) College, was at the 1986 gathering of clergywomen. She and others recalled how, as late as the 1970s and 1980s—when other parts of The United Methodist Church had begun to welcome women pastors—that African women met stark resistance from the men in their areas. “We say that the Christian faith challenges the worship of fetishes, but we still cling to fetishes on this continent. Our biggest fetish is our idolatry of ‘maleness’ as divine,” she says.

“We have let ‘gender’ rule supreme. But I say that our being here this week is a reminder to the church that it is the liberating Christ who calls us and it is the liberating Christ who

STORY CONTINUED ON PAGE 4



Joaquina Nhanala



Beauty Maenzanise



Women from Nigeria arrive at the consultation.



STORY CONTINUED FROM PAGE 3



Tumani Nyajeka challenged the 'idolatry' of maleness as an impediment to true faithfulness.



Sophirina Sign recalls the history of African United Methodism.

sends us out. That is what we women clergy bring to the table. We know that gender is not what determines our call," Nyajeka, a native of Zimbabwe, adds.

Further, she and other speakers admonished the women to strengthen their ministries by continuing their education, coming together more often in their respective annual conferences, supporting up-and-coming clergywomen, and showing patience in parishes that may seem, at first, resistant to women pastors.

"There are times we need to listen more than we talk," declares the Rev. Esperence Mutombo, who in 1979 became the first woman ordained elder in the North Katanga Conference. "It takes time for some communities to accept us. But God has sent us and we need to have the credentials so that we cannot be questioned. We have to be more qualified than men."

The Rev. Sophirina Sign, director of connectional ministries for the Zimbabwe Conference agreed. In presenting a history of The United Methodist Church, Sign reminded the women that the denomination is "respected as the most well-organized, effective church" on the continent.

Despite lingering vestiges of sexism in the denomination's structure, United Methodism is respected across



Linda Lee preached the closing worship at the Africa clergywomen's confab.

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Presenter Esperence Mutombo was the first woman ordained elder in the North Katanga Conference.



Joaquina Nhanala encourages Mozambican women.

Africa for: 1) educating girl-children; 2) women's liberation and ordination; and 3) our Wesley ethos of both personal holiness and social action. Those, Sign said, are the tools that make African clergy—women and men—the best equipped to lead the spiritual and social healing of the continent.

“We are visionary women and we exhibit an unshakeable faith in God,” Sign declares. “We must not allow culture—especially culture of sexism—to inhibit the ministry of clergywomen.

“We must grow and flourish wherever God plants us,” she adds.

The women elected an international steering group to guide the networking of African clergywomen. The Rev. Kambamba Kiboko, a Congo-born pastor serving in Texas, was elected chairperson; the Rev. Beauty Maenzanise of Zimbabwe was named vice-chair. She is the dean of the theological school at Africa University.

There are an estimated three central conferences (which are similar to jurisdictional conferences in the United States) and 26 annual conferences on the continent of Africa.

M. Garlinda Burton, general secretary of GCSRW, attended the clergywomen's consultation in Zimbabwe last month.



Meet some rising stars among African clergywomen



Violet Maposa *Zimbabwe, ordained elder in 2004*

- » Pastor of 500-member King Solomon Circuit on the Mutare District; also finishing her last year of school, earning her bachelor of divinity degree at Africa University.
- » Her husband, the Rev. Lazarus Maposa, is a pastor in Harare, about 296 kilometers away.
- » Has two children ages 7 and 4, who live with her husband. She sees them every two weeks or so.
- » She's most proud of: The children's ministry at her church. The church has a mother and father adviser to work with children, with Sunday school and a Friday-night program.
- » Of acceptance of women clergy: "Here in Zimbabwe the church is much more open to women than in other places, particularly in The United Methodist Church. We have four women district superintendents and most of my mentors have been strong women. What we need are more women bishops. We women need to support each other so that we can bring more women into greater church leadership."

Anna Maloisane *South Africa, ordained elder in 1997*

- » "Pastor Anna" was the first United Methodist woman ordained in South Africa.
- » Now serves the Phelandaba Circuit, located in a squatters' camp where mostly homeless families live. Her church has about 172 members, most of them unemployed or poor domestic workers.
- » A widow since 1995, her oldest child, 47, has been unemployed and has lived with her for 10 years. Her second son died of complications from HIV/AIDS, and his wife and children live with her as well.
- » Admits that the Xhosa people she serves have problems accepting women in leadership, but declares, "I am a servant of God and I love my church, so I'll be here as long as God has use for me."
- » Her advice for younger clergywomen: "There is nothing we can't do if we follow God. [God] provides everything we need if we are willing to answer his call."

Rosalie Kanam Mukand *South Congo, ordained elder in 2004*

- » Kanam is currently finishing her Ph.D. at Africa University, where her husband Martin Chingambu (with Rosalie above) is a lecturer in social sciences. They live in Mutare with their two children.
- » Formerly served an English-language congregation in her native Congo.
- » She says the people in Congo look askance at a church that doesn't help them meet their basic needs. "You can't preach and evangelize unless you are putting food into their hands."
- » Praises Africa University and her husband for "empowering me as a clergywoman. Africa University is a place that is helping women to find our voice. We argue with men in our classes when they say women are weaker. It helps that I have a husband who is supportive. He also encourages the women in his classes. We believe that the Gospel is clear...God has called women and men to change the world."

Bernadette S. Kibambo *South Congo, district superintendent*

- » Has been superintendent of the Galilee District for eight years.
- » Husband of 30 years has been "a true partner in ministry." He was reared "a true Methodist, so he believes in women's equality. We were both called into ministry before we were married, so there was never any question." He helped raise the children and care for them while she was studying and preaching. People accused me of dominating my husband. But we loved each other and were sure of our calling."
- » Best thing about the February event: "Some of us work in such isolation that we never see another clergywomen. Being together and hearing that we have similar stories is such a blessing. We need to know that there are other clergywomen around the continent and around the world who are praying for us. It also reminds us that we are responsible for lifting each other up."



GETTING READY FOR GENERAL CONFERENCE

Delegates consider restructure of churchwide agencies

Opponents say proposals do not reflect, uphold diversity

When General Conference gathers in Tampa April 24 through May 4, delegates will be asked to vote on legislation that massively changes the administration of The United Methodist Church.

Proposed legislation would place nine of the 13 general agencies into five offices under the umbrella of a 15-member Center for Connectional Mission and Ministry. The center would be under the guidance of a 45-member General Council for Strategy and Oversight.

Under the proposal, the general secretaries of each of the nine agencies would be replaced by a single executive general secretary of the Center for Connectional Mission and Ministry.

While many church members agree that the church does need to change, a number of people are asking if the proposed legislation is the best way to make those changes. With fewer places at the table for representative voices, will the voices of people of color, people from the Central Conferences, women, youth and others still be heard?

Monalisa Tuitahi, executive director of the Pacific Islanders National Caucus fears they won't be.

Tuitahi said that for some, particularly those who live in or are from countries outside of the United States, the struggle to understand the rules and structures of an institution created by the dominant culture automatically places them outside.

“The church is a place that is limited to us,” says Tuitahi, a Tongan-American and member of First UMC in Santa Ana, Calif. “It critically needs to be place of belonging, it needs to be home, but I think we’re not there yet, and I think we’re now getting into a structure that is more exclusive. The whole notion of us being on the outside becomes even more magnified.”

She fears that moving to a structure that eliminates so many seats at the table will make it even more difficult for diverse voices to be heard or to find ethnically and culturally diverse people eligible or experienced enough to serve on the proposed 45-member Council of Strategy and Oversight.

“I tell you, you won't find many of us there [at the table],” she says.

Like Tuitahi, Bethany Amey, a member of the Connectional Table representing the denomination's Division on Ministries with Young People, worries that a so-called “competency-driven” council on strategy and oversight will not be diverse and inclusive.

The next three articles were written to help delegates and all other United Methodists understand and prepare for General Conference, April 24-May 4, 2012, in Tampa, Fla.



V. H. "Sonny" Dixon

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“One of the first groups of people eliminated when we say a ‘competency-based’ governing board is young people,” she says. “A church that really believes full-heartedly that young people should be present within the life of the church [will make] space available for them. Not just as a token on boards but giving them a chance and opportunity to be part of leadership.”

“I hope that more conversation is given around what the implications will actually be to young people, to diversity – especially on the 15-member board member of directors,” she says. “There’s a lot of ambiguity surrounding this. There are too many questions.”

That feeling is shared by Connectional Table member the Rev. Forbes Matonga of the Zimbabwe Annual Conference.

“The United Methodist Church is a movement, not an institution,” he says. “We need to involve as many as possible in the decision-making process. We do not need a few executives to control the movement.”

The Director of Christian Care in Zimbabwe, Matonga says he is also concerned about the U.S.-centric nature of the legislation, and points to composition of the **Call to Action Interim Operation Team**, named last February, as an example. All six members are from the United States. “We know the criteria to choose the few [who will serve on the new boards] will be U.S.-centric.”

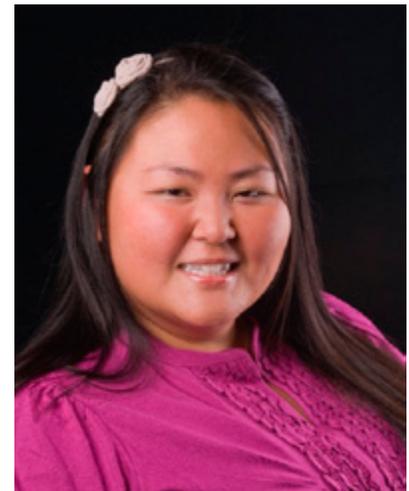
He also says the emphasis on vital congregations may be noble, but, again, reflects a U.S. view of vitality. “African congregations are vital not because of hierarchical leadership but because of the simplicity of worship services and the openness to innovation.”

The proposed restructure’s singular emphasis on vital congregations also concerns Sara Swenson, a master of arts student at Illif School of Theology and General Conference delegate from the Minnesota Annual Conference. She worries that the emphasis in the Call to Action focuses on the church as a commodity that puts emphasis on growth. That emphasis, she says, shrinks “the spaces where diversity is allowed or where multiple voices can come together.”

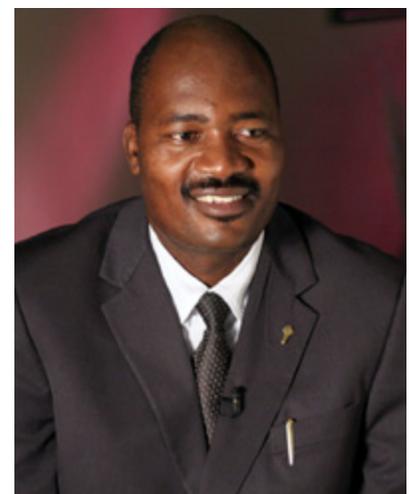
The Rev. V. H. “Sonnye” Dixon, a local pastor serving Hobson UMC in Nashville, Tenn., is concerned that decreasing the number of places at the governing tables and emphasizing only growing congregations cuts out the voice of women, youth and people of color and shuts out those who live on the social margins.

The Call to Action: Power point presentation

breaks down the major proposals coming to General Conference, including the Call to Action restructure plans and proposals from the ministry study committee and the worldwide nature of the church committee.



Bethany Amey



Forbes Matonga

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He also expresses concern that the proposal to eliminate the General Commission on Religion and Race and the General Commission on the Status and Role of Women sends a message that diversity issues are no longer concern for the denomination.

“If on a larger scale, we say, we have arrived – that we have solved the race/gender/age issues—you shut down those conversations,” he says. “But those issues still exist.”

Sandra Brands is a freelance writer and communications consultant living in upstate New York.



WOMEN BY THE NUMBERS

Who are the U.S. delegation leaders for the 2012 General Conference?

By Craig This

Fifty-seven persons (57) were elected chairs of U.S. annual conference delegations to the 2012 General Conference of The United Methodist Church, according to delegate data supplied by General Conference.

Leading a delegation is considered an honor, which some conferences reserve for one person (often alternating between a clergy person and lay person every four years). Others, name a lay person and a clergy person as co-heads.

While these methods for selecting leaders do limit the analysis of the chairs based upon status (clergy/lay), the data do provide opportunities to analyze the chairs based upon other demographic data to see who becomes chosen and who does not by annual conferences.

Leadership by Status

Clergy still outnumber laity 34 to 23 as chairs of delegations to the 2012 General Conference (see Table 1). Only the Western Jurisdiction has more laity than clergy chairs; the Northeastern Jurisdiction is evenly divided between laity and clergy.

Gender

Of the 57 U.S. chairs, 32 are male (56%) and the 25 are female (44%). Coincidentally, the male-female percentage of chairs is exactly the same as the overall U.S. jurisdictional representation of males and females to the 2012 General Conference. Two of the five jurisdictions—North Central and Western—have more female chairs than male chairs (see Table 2).

Clergymen (24) and laywomen (15) have the largest representation of the delegation chairs (see Table 3). Clergymen have twice as many chairs as clergywomen (10) and laywomen have almost twice as many chairs as laymen (8). It should also be noted that the number of clergy male chairs (24) is just one less than that of laywomen and clergywomen combined (25).

Race-Ethnicity

Fifteen (15) of the 57 U.S. chairs are persons of color (see Table 4). The 15 represent 26% of the total number of chairs, which gives persons of color better representation as chairs than as actual delegates, who have 22% overall representation. The Northeastern Jurisdiction has half of its chairs as persons of color. All the other jurisdictions have between 18% (North Central Jurisdiction) to 29% (Western Jurisdiction) persons of color as chairpersons.

There are African-American chairs in each of the five jurisdictions. Other ethnicities are not well represented among the jurisdictions.

Of the 15 persons of color, four are women: two laywomen and two clergywomen. The 11 men are divided into seven clergy and four laity (see Table 3). Women, who are persons of color, represent just 7% of the total chairs of delegations.

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Correction

In the February 2012 issue, some of the tables in Women by the Numbers were mislabeled. Please download the corrected version of the tables at www.gcsrw.org.



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Professional Status

Since clergy have the largest representation of the delegation chairs, it should come as no surprise that the top two occupations are pastor and district superintendent. “Retired” is the third largest occupation and it reflects the overall make-up of laity who attend General Conference who need two weeks to dedicate to the work of the church.

Legislative Committee

Being elected chairperson of a delegation does bring with it the pressures of leadership and administration. However, one of the benefits of being elected chair is usually the ability to have the first choice of legislative committee assignment. The Global Ministries Legislative Committee is the most popular for chairpersons, with nine chairs. Ministry and Higher Education and Financial Administration are next popular, with seven chairs each. All the legislative committees have at least one delegation chair with the exception of one: independent commissions.

Conclusion

Chairing an annual conference delegation comes with considerable responsibility and, frankly, considerable prestige and influence. Clergy chairpersons are often endorsed as episcopal candidates and, subsequently, are elected as bishops. That prestige and responsibility is still largely in the hands of men and white U.S. people, so it begs the question, “Is The United Methodist Church preparing and elevating leaders to relate to the people of God now and into the future?”

Craig This is data analyst at Wright State University in Dayton, Ohio.

**ACCOMPANYING TABLES FOR THIS STORY
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WOMEN BY THE NUMBERS

Who are on which General Conference legislative committees?

By Craig This

Each of the nearly 1,000 delegates elected by annual conferences to General Conference is assigned to one of 13 legislative committees. These committees review and make recommendations on the more than 1,600 petitions submitted from across The United Methodist Church for consideration by the lawmaking assembly.

(General Conference 2012 will be held April 25-May 5 in Tampa, Fla.)

While it may not be possible to predict how delegates as a body will act on a particular piece of legislation, the demographics of the General Conference as a whole—as well as the demographics of each legislative committee—offer some insight into the perspectives that are (or are not) represented at the high decision-making tables of our denomination.

Order of election

The very order in which delegates are elected in their respective annual conferences can influence the make-up of legislative committees. Individuals elected first in their annual conferences get first choice of legislative assignments; the person elected second gets second choice and so on. The number of delegates allotted to each annual conference is determined by total church membership in that respective area, with a minimum of two—one layperson and one clergyperson—for the smallest conferences.

This means that annual conferences with larger delegations may have representatives in all 13 committees, and may be able to have multiple delegates in a particular committee to wield considerable influence on voting. Conversely, annual conferences with smaller delegates do not have the opportunity to influence discussion and voting in every legislative committee.

Among U.S. annual conferences, more than one-third (37%), of all white delegates are elected first and second among their delegations, while less than a third (30%) of persons of color are elected first and second (see Table 1). An argument could be made that smaller delegations with just two delegates bias the results so that more white people are elected first and second; however, several smaller annual conferences in fact elect persons of colors to the first and second positions. Size does not matter—commitment to inclusivity does.

White clergymen are more likely than white clergywomen or clergypersons and laity of color to be elected in the first or second position (see Table 1). Most noticeable is the election of laypersons where white laymen and laywomen have their largest percentage of individuals elected first in their delegations.

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General Conference requires
that
half of all delegates be laity,
the other half clergy.
This is *not* the case with
legislative committees.
.....

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Clergy-lay status

General Conference requires that half of all delegates be laity, the other half clergy. This is not the case with legislative committees, however. In fact, among U.S. delegates, clergypersons comprise the majority of members in three committees: Faith and Order, Ministry and Higher Education, and Superintendency (see Table 2). More than one-third (37%) of all U.S. clergy delegates are concentrated in those three committees. The largest percentage of lay delegates are represented in the Financial Administration committee (11%), followed by Church and Society #1 (10%), Discipleship (10%) and General Administration (10%).

Gender

Men outnumber women at General Conference (56% to 44%), so it is no surprise that men hold a majority of seats in eight out of the total 13 committees (see Table 3). Women hold a majority of seats in three legislative committees—Church and Society 1, Global Ministries and Independent Commissions. The other two committees, men and women have an even split – Church and Society 2 and Superintendency.

Men have their largest numbers on three committees—financial administration (38), general administration (37), and higher education and ministry (36). Women have their largest representation on global ministries (31), in part because legislation regarding United Methodist Women is assigned to that committee.

Clergymen and clergywomen have the highest representation in the Higher Education and Ministry committee (Table 4). Laymen have their highest concentration in Financial Administration and laywomen in Church and Society.

Racial/ethnic distribution

U.S. delegates of color have their largest representation in two legislative committees—Global Ministries and Independent Commissions (see Table 5). Of the 135 U.S. persons of color who will be delegates at the 2012 General Conference, 36 (or 27%) are assigned to these two committees. As noted in a previous article (January 2012), with only 135 delegates and 13 committees, representation and voice for U.S. persons of color are limited on average to 10 persons per committee.

Clergymen of color have their largest concentration (12%) in Higher Education and Ministry while clergywomen of color have their largest concentration (13%) in Independent Commissions (Table 6). Both laywomen (15%) and laymen (13%) of color have their largest concentrations in Global Ministries.

By jurisdiction

Since the Southeastern Jurisdiction has the most delegates, it has the most representation on each of the 13 legislative committees. Its lowest representation is 31% on Global Ministries and its highest is 44% on Judicial Administration.

By legislation

The Western (22%) and South Central (11%) jurisdictions have the largest percentage of their delegates on the Higher Education and Ministry committee. The Northeastern Jurisdiction's delegates are most represented (9%) among three legislative committees: Faith and Order, Global Ministries and Higher Education and Ministry.

The Southeastern Jurisdiction's delegates split its highest concentration (9% each) four ways among Church and Society 2, Financial Administration, General Administration, and Higher Education and Ministry. The North Central Jurisdiction also splits its highest concentration of delegates (10% each) four ways among Church and Society 2, Faith and Order, Discipleship, and Financial Administration.

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Conclusion

By looking at who is in each of the legislative committees, we are also seeing who is NOT part of the legislative committees. As the committees work to review and make recommendations to the life of The United Methodist Church, we can see that the legislative committees will not have the benefit of hearing voices from many segments of the U.S. population. We need to remind ourselves during the conversations and deliberations that we don't have all the information we need when making decisions. We need to be intentional in seeking out information from people who are not in the room.

Craig This is data analyst at Wright State University in Dayton, Ohio.

ACCOMPANYING TABLES FOR THIS STORY
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SEXUAL ETHICS

How to promote your Response Team at annual conference

By The Rev. *Sally B. Dolch*

Response Teams may enrich their impact by increasing visibility among church leaders and churchgoers at annual conference meetings. A response/care/intervention team consists of persons with expertise in the prevention of clergy sexual misconduct and intervention with congregations having suffered a violation of trust by a ministerial leader. A Response Team should be trained and ready to be deployed by the bishop or bishop's designee to facilitate the process of healing during the supervisory response mandated by the *Book of Discipline*.

Here's how to promote your Response Team's ministry at your 2012 annual conference:

HOST A DISPLAY

Inquire of your conference if an application and funding is needed to set up a display table.

- » Decide how much table space you will need and use of electricity, etc.

Consider a way to stand out among many displays for colleges, camps and ministries.

- » An inexpensive folding poster board stands tall on a table with your team name.
- » A colorful piece of cloth on the table is eye-catching and engaging.
- » A basket of wrapped candies also invites folks to check out your information.

Plan what information you want to share with clergy and laity conference goers.

- » A team brochure is easy for people to pick up.
- » No brochure? Consider making copies of your conference sexual ethics policy.
- » Too costly? Post directions to find the policy on the conference web site.
- » If your team provides sexual ethics training, hand out dates for the year ahead.

Contact the General Commission on the Status and Role of Women for resources.

- » Full-color sexual ethics brochures and bookmarks can be provided.
- » Sample "first contact" brochures for reporting sexual misconduct within your conference
- » Fact sheet available **online**.
- » Sample church policies and local church **guidelines**.
- » Your annual conference COSROW can assist in promoting this ministry.

MAKE A PRESENTATION

- » **Getting on the annual conference agenda**, while more challenging, may happen several ways, but each requires attention early in the year as conference planning is underway:
- » **If your annual conference uses screens to display announcements**, request visibility for the response team – your name, a logo and contact information.
- » **Consider requesting time in-between conference business to make a brief verbal/visual "advertisement"** directly to conference-goers.
- » **Offer a workshop during annual conference** on the ministry of congregational healing.
- » **Conference sexual ethics policy updates must come to the annual conference agenda.** In the year following General Conference, policy updates are recommended to ensure compliance with any changes to the *Book of Discipline* and *Book of Resolutions* (and to update citations).

The Rev. Sally B. Dolch serves on the Peninsula-Delaware Conference Care Team and the Inter-agency Sexual Ethics Task Force.

For support and resources, contact Darryl W. Stephens (dstephens@gcsrw.org).



GCSRW AT 40

United Methodist women face long road to change

By Barbara Dunlap-Berg (UMNS)

Women have made major inroads in The United Methodist Church, but many of the issues the first Commission on the Status and Role of Women tackled in the 1970s remain on the radar today.

“It is very easy to take for granted that women are pastors and that women of all colors are bishops, district superintendents and top agency executives,” said Garlinda Burton who heads the United Methodist Commission on the Status and Role of Women. “But it was less than 40 years ago that we had no women bishops.”

And few women students in seminaries.

“When I first went to seminary at Vanderbilt in 1955, there were only four women in the student body. When I transferred to Claremont in 1960, there were four women students, no women faculty or administrators,” said the Rev. Nancy Grissom Self, one of the first two commission executives. “Now both seminaries have student bodies that are 50 percent-plus women.”

Virginia Bishop Charlene P. Kammerer was ordained an elder in 1977.

“The period reflected intensely the reality of the first wave of clergywomen in the United States, women who were graduating from seminaries, completing candidacy and entering annual (regional) conferences for appointments and the journey toward full ordination,” she said.

Not every woman made it. “It was a time of heavy casualties of women getting into conferences but many not staying,” Kammerer added, “or entering extension ministries because of the discrimination.

“It was absolutely a time for all clergywomen to bond together—for survival, support, affirmation and



UMNS photo by John C. Goodwin

GCSRW staff persons M. Garlinda Burton (left) and S. Kim Coffing lead a worship service at the 2008 United Methodist General Conference in Fort Worth, Texas.



UMNS photo by Maile Bradfield

Charlene Kammerer presides at the 2008 General Conference.

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STORY CONTINUED FROM PAGE 16

empowerment—and for strategizing how to offer our best gifts to the church we loved (which) at the same time . . . was rejecting us.”

Those were the early years of the Commission on the Status and Role of Women, which began as a study commission in 1968 and became a full-fledged agency eight years later.

A nurturing family

The Rev. Trudie Kibbe Reed was one of the commission’s first executives.

“The greatest gift I received from COSROW was living within an organization that transmitted education for social change through the lens of transformative leadership,” said Reed, now president of Bethune-Cookman University.

Serving on the commission in the early 1980s was Kammerer, who was elected to the episcopacy in 1996. She, too, credits the commission with nurturing her.

“The very connectional nature of our United Methodist Church has made a big difference in supporting and encouraging me along the way,” she said. “The commitment to inclusiveness . . . has been a strong thread of passion for me.”

Barbara Ricks Thompson, who served as the commission’s first president, agrees.

“I know that who I am today in large measure is due to my life in The United Methodist Church and its predecessor bodies. From childhood, most of my developmental experiences stemmed from some facet of the church,” she said. “As an African-American, the church was the primary avenue for the wide range of experiences and contacts not readily available in the general society.”

A bumpy road

The road has not been without potholes, Burton said.

“I’m very clear that my position as an agency exec was made possible by the risk-taking advocacy of groups like COSROW, Black Methodists for Church Renewal, the Commission on Religion and Race and United Methodist Women.

“Those groups spoke truth about the destructive, counter-Christian impact of gender and racial discrimination on the cause of Christ in our church, and opened the doors for creative, committed women and people of color to take our rightful place at the leadership tables around the world,” she added.

“Justice for women in church leadership is still a relatively new concept in our denomination.”

In the early days, Kiyoko Kasai Fujiu said, “we worked a great deal on individual advocacy related to sexual and gender discrimination.” It was usually on a case-by-case basis, the former commission executive said. Now, she noted, the commission is training leaders and groups in advocacy related to sexual harassment and other hot-button issues.



Trudie Kibbe Reed

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STORY CONTINUED FROM PAGE 17

Main issues remain

Much has changed, but much remains the same, women leaders said.

“The issues have shifted. But even though we have high-profile women, there is still discrimination in the local churches,” Self said. “As the (membership) declines, women often receive less consideration for appointment because churches still seem to feel that men—especially young men with families—are preferred.”

Women also still experience sexual harassment, Reed said.

“The church needs to identify and cultivate younger women into leadership,” she said. “We are locked into old paradigms without seeing the needs of a new generation. Some young women at my institution are brainwashed by lyrics and fashion. What is the church doing to help them become critical thinkers? Today, many young women are abused and exploited, but unaware.”

In the broad scheme of things, however four decades is a relatively short time.

Retired Pastor Lana Thompson Sutton, Naperville, Ill., likened the church to a ship.

“The church was—and still is—like a huge ocean liner,” she said, “whose captain and navigator are trying to turn the ship to follow a new path on a new map, but it takes a long time to change direction.”

Barbara Dunlap-Berg is internal content editor for United Methodist Communications. She wrote this article as part of a 2011 United Methodist News Service series on the work of GCSRW.



TABLES FOR:

WOMEN BY THE NUMBERS

Who are the U.S. delegation leaders for the 2012 General Conference?

**TABLE 1
CLERGY BY JURISDICTION**

	Female	Male	Total
North Central	6	5	11
Northeastern	4	4	8
South Central	9	7	16
Southeastern	12	3	15
Western	3	4	7
Total	25	32	57

**TABLE 2
GENDER BY JURISDICTION**

	Female	Male	Total
North Central	7	4	11
Northeastern	3	5	8
South Central	7	9	16
Southeastern	4	11	15
Western	4	3	7
Total	25	32	57

TABLE 3 – STATUS, GENDER, AND PERSON OF COLOR BY JURISDICTION

Jurisdiction	CLERGY															
	Female						Male						Totals			
	African American/Black	White	Native American	Total	R/E	R/E%	African American/Black	Asian	Hispanic	White	Total	R/E	R/E%	All	R/E	R/E%
North Central	1	1	0	2	1	50%	1	0	0	3	4	1	25%	6	2	33%
Northeastern	0	1	0	1	0	0%	0	1	0	2	3	1	33%	4	1	25%
South Central	0	2	0	2	0	0%	2	0	1	3	6	3	50%	8	3	38%
Southeastern	1	2	0	3	1	33%	0	0	1	8	9	1	11%	12	2	17%
Western	0	2	0	2	0	0%	0	1	0	1	2	1	50%	4	1	25%
Total	2	8	0	10	2	20%	3	2	2	17	24	7	29%	34	9	26%
Jurisdiction	LAITY															
	Female						Male						Totals			
	African American/Black	White	Native American	Total	R/E	R/E%	African American/Black	Asian	Hispanic	White	Total	R/E	R/E%	All	R/E	R/E%
North Central	0	5	0	5	0	0%	0	0	0	0	0	0	0%	5	0	0%
Northeastern	1	1	0	2	1	50%	2	0	0	0	2	2	100%	4	3	75%
South Central	0	3	1	4	1	25%	0	0	0	3	3	0	0%	7	1	14%
Southeastern	0	1	0	1	0	0%	1	0	0	1	2	1	50%	3	1	33%
Western	0	3	0	3	0	0%	1	0	0	0	1	1	100%	4	1	25%
Total	1	13	1	15	2	13%	4	0	0	4	8	4	50%	23	6	26%

TABLE 4: PERSONS OF COLOR BY JURISDICTION

Jurisdiction	North Central	Northeastern	South Central	Southeastern	Western
African American/Black	2	3	2	2	1
Asian		1			1
Hispanic			1	1	
Native American			1		
White	9	4	12	12	5
Total	11	8	16	15	7
R/E	2	4	4	3	2
R/E %	18%	50%	25%	20%	29%



**TABLES FOR:
WOMEN BY THE
NUMBERS**

**Who are the
U.S. delegation
leaders for the
2012 General
Conference?**

**TABLE 5:
OCCUPATION (RANKED)**

Occupation	Total
Pastor	17
District Superintendent	12
Retired	5
Attorney	3
Conference Treasurer	3
Homemaker	3
Accountant	2
Administrator	1
Business Owner	1
College Vice President	1
Conference Lay Leader	1
Conference Superintendent	1
Dean/professor	1
Executive Director	1
Executive Secretary, General Agency	1
Farm Manager	1
Program Director, Retreat Center	1
Sr. Program Officer & Asst. Prof. Christian Ethics	1
Volunteer	1

**TABLE 6 –
LEGISLATIVE COMMITTEE (RANKED)**

8 - Global Ministries	9
12 - Ministry and Higher Education	7
6 - Financial Administration	7
4 - Discipleship	6
7 - General Administration	6
13 - Superintendency	5
2 - Church and Society 2	4
3 - Conferences	4
5 - Faith and Order	4
1 - Church And Society 1	3
10 - Judicial Administration	1
11 - Local Church	1

APPENDIX A — GENDER AND RACE

Jurisdiction	Female						Male						Total			
	African American/Black	Native American	White	Total	R/E	R/E %	African American/Black	Asian	Hispanic	White	Total	R/E	R/E %	All	R/E	R/E %
North Central Jurisdiction	1		6	7	1	14%	1			3	4	1	25%	11	2	18%
Northeastern Jurisdiction	1		2	3	1	33%	2	1		2	5	3	60%	8	4	50%
South Central Jurisdiction		1	5	6	1	17%	2		1	6	9	3	33%	15	4	27%
Southeastern Jurisdiction	1		3	4	1	25%	1		1	9	11	2	18%	15	3	20%
Western Jurisdiction			5	5	0	0%	1	1		1	3	2	67%	8	2	25%
Total	3	1	21	25	4	16%	7	2	2	21	32	11	34%	57	15	26%

APPENDIX B — STATUS AND RACE

Jurisdiction	Clergy							Laity						Total		
	African American/Black	Asian	Hispanic	White	Total	R/E	R/E %	African American/Black	Native American	White	Total	R/E	R/E %	All	R/E	R/E %
North Central Jurisdiction	2			4	6	2	33%			5	5	0	0%	11	2	18%
Northeastern Jurisdiction		1		3	4	1	25%	3		1	4	3	75%	8	4	50%
South Central Jurisdiction	2		1	5	8	3	38%		1	6	7	1	14%	15	4	27%
Southeastern Jurisdiction	1		1	10	12	2	17%	1		2	3	1	33%	15	3	20%
Western Jurisdiction		1		3	4	1	25%	1		3	4	1	25%	8	2	25%
Total	5	2	2	25	34	9	26%	5	1	17	23	6	26%	57	15	26%



TABLES FOR:

WOMEN BY THE NUMBERS

Who are on which General Conference legislative committees?

TABLE 1— ORDER OF ELECTION BY STATUS AND GENDER

Order	Clergwomen						Clergymen						Clergy Totals					
	White		R/E		Total		White		R/E		Total		White		R/E		Total	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%
1	15	17%	2	7%	17	15%	33	24%	8	18%	41	22%	48	21%	10	14%	58	19%
2	19	22%	5	17%	24	21%	16	12%	10	22%	26	14%	35	15%	15	20%	50	17%
3	12	14%	1	3%	13	11%	23	17%	7	16%	30	16%	35	15%	8	11%	43	14%
4	10	11%	5	17%	15	13%	19	14%	4	9%	23	13%	29	13%	9	12%	38	13%
5	12	14%	5	17%	17	15%	9	6%	7	16%	16	9%	21	9%	12	16%	33	11%
6	7	8%	3	10%	10	9%	12	9%	4	9%	16	9%	19	8%	7	9%	26	9%
7	5	6%	3	10%	8	7%	10	7%	1	2%	11	6%	15	7%	4	5%	19	6%
8	2	2%	1	3%	3	3%	8	6%	0	0%	8	4%	10	4%	1	1%	11	4%
9	2	2%	2	7%	4	3%	4	3%	2	4%	6	3%	6	3%	4	5%	10	3%
10	2	2%	1	3%	3	3%	2	1%	0	0%	2	1%	4	2%	1	1%	5	2%
11	1	1%	1	3%	2	2%	1	1%	1	2%	2	1%	2	1%	2	3%	4	1%
12	0	0%	0	0%	0	0%	1	1%	1	2%	2	1%	1	0%	1	1%	2	1%
13	1	1%	0	0%	1	1%	1	1%	0	0%	1	1%	2	1%	0	0%	2	1%
Total	88	100%	29	100%	117	100%	139	100%	45	100%	184	100%	227	100%	74	100%	301	100%
Order	Laywomen						Laymen						Lay Totals					
	White		R/E		Total		White		R/E		Total		White		R/E		Total	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%
1	27	22%	4	15%	31	21%	22	19%	4	12%	26	17%	49	22%	8	11%	57	19%
2	23	19%	3	11%	26	17%	19	16%	5	15%	24	16%	42	19%	8	11%	50	17%
3	17	14%	2	7%	19	13%	18	15%	7	21%	25	16%	35	15%	9	12%	44	15%
4	16	13%	5	19%	21	14%	10	8%	7	21%	17	11%	26	11%	12	16%	38	13%
5	8	7%	3	11%	11	7%	17	14%	5	15%	22	14%	25	11%	8	11%	33	11%
6	12	10%	3	11%	15	10%	9	8%	2	6%	11	7%	21	9%	5	7%	26	9%
7	11	9%	3	11%	14	9%	3	3%	2	6%	5	3%	14	6%	5	7%	19	6%
8	1	1%	0	0%	1	1%	8	7%	2	6%	10	7%	9	4%	2	3%	11	4%
9	2	2%	3	11%	5	3%	5	4%	0	0%	5	3%	7	3%	3	4%	10	3%
10	3	2%	0	0%	3	2%	2	2%	0	0%	2	1%	5	2%	0	0%	5	2%
11	2	2%	0	0%	2	1%	2	2%	0	0%	2	1%	4	2%	0	0%	4	1%
12	0	0%	0	0%	0	0%	2	2%	0	0%	2	1%	2	1%	0	0%	2	1%
13	0	0%	1	4%	1	1%	1	1%	0	0%	1	1%	1	0%	1	1%	2	1%
Total	122	100%	27	100%	149	100%	118	100%	34	100%	152	100%	240	106%	61	82%	301	100%
Order	Women Totals						Men Totals						All Totals					
	White		R/E		Total		White		R/E		Total		White		R/E		Total	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%
1	42	20%	6	11%	48	18%	55	21%	12	15%	67	20%	97	21%	18	13%	115	19%
2	42	20%	8	14%	50	19%	35	14%	15	19%	50	15%	77	16%	23	17%	100	17%
3	29	14%	3	5%	32	12%	41	16%	14	18%	55	16%	70	15%	17	13%	87	14%
4	26	12%	10	18%	36	14%	29	11%	11	14%	40	12%	55	12%	21	16%	76	13%
5	20	10%	8	14%	28	11%	26	10%	12	15%	38	11%	46	10%	20	15%	66	11%
6	19	9%	6	11%	25	9%	21	8%	6	8%	27	8%	40	9%	12	9%	52	9%
7	16	8%	6	11%	22	8%	13	5%	3	4%	16	5%	29	6%	9	7%	38	6%
8	3	1%	1	2%	4	2%	16	6%	2	3%	18	5%	19	4%	3	2%	22	4%
9	4	2%	5	9%	9	3%	9	4%	2	3%	11	3%	13	3%	7	5%	20	3%
10	5	2%	1	2%	6	2%	4	2%	0	0%	4	1%	9	2%	1	1%	10	2%
11	3	1%	1	2%	4	2%	3	1%	1	1%	4	1%	6	1%	2	1%	8	1%
12	0	0%	0	0%	0	0%	3	1%	1	1%	4	1%	3	1%	1	1%	4	1%
13	1	0%	1	2%	2	1%	2	1%	0	0%	2	1%	3	1%	1	1%	4	1%
Total	210	100%	56	100%	266	100%	257	100%	79	100%	336	100%	467	100%	135	100%	602	100%



TABLES FOR: WOMEN BY THE NUMBERS

Who are on which General Conference legislative committees?

**TABLE 2
STATUS BY LEGISLATIVE COMMITTEE**

MEN	Clergy		Laity		Total	
	#	%	#	%	#	%
Legislative Committee						
Church And Society 1	14	32%	30	68%	44	100%
Church and Society 2	26	50%	26	50%	52	100%
Conferences	16	42%	22	58%	38	100%
Discipleship	22	42%	30	58%	52	100%
Faith and Order	32	62%	20	38%	52	100%
Financial Administration	20	38%	32	62%	52	100%
General Administration	24	44%	30	56%	54	100%
Global Ministries	20	42%	28	58%	48	100%
Independent Commissions	17	45%	21	55%	38	100%
Judicial Administration	15	47%	17	53%	32	100%
Local Church	19	48%	21	53%	40	100%
Ministry and Higher Education	46	77%	14	23%	60	100%
Superintendency	30	75%	10	25%	40	100%
Total	301	50%	301	50%	602	100%
WOMEN	Clergy		Laity		Total	
	#	%	#	%	#	%
Legislative Committee						
Church And Society 1	14	5%	30	10%	44	7%
Church and Society 2	26	9%	26	9%	52	9%
Conferences	16	5%	22	7%	38	6%
Discipleship	22	7%	30	10%	52	9%
Faith and Order	32	11%	20	7%	52	9%
Financial Administration	20	7%	32	11%	52	9%
General Administration	24	8%	30	10%	54	9%
Global Ministries	20	7%	28	9%	48	8%
Independent Commissions	17	6%	21	7%	38	6%
Judicial Administration	15	5%	17	6%	32	5%
Local Church	19	6%	21	7%	40	7%
Ministry and Higher Education	46	15%	14	5%	60	10%
Superintendency	30	10%	10	3%	40	7%
Total	301	100%	301	100%	602	100%

**TABLE 3:
GENDER BY LEGISLATIVE COMMITTEE**

MEN	Female		Male		Total	
	#	%	#	%	#	%
Legislative Committee						
Church And Society 1	28	64%	16	36%	44	100%
Church and Society 2	26	50%	26	50%	52	100%
Conferences	11	29%	27	71%	38	100%
Discipleship	25	48%	27	52%	52	100%
Faith and Order	23	44%	29	56%	52	100%
Financial Administration	14	27%	38	73%	52	100%
General Administration	17	31%	37	69%	54	100%
Global Ministries	31	65%	17	35%	48	100%
Independent Commissions	21	55%	17	45%	38	100%
Judicial Administration	8	25%	24	75%	32	100%
Local Church	18	45%	22	55%	40	100%
Ministry and Higher Education	24	40%	36	60%	60	100%
Superintendency	20	50%	20	50%	40	100%
Total	266	44%	336	56%	602	100%
WOMEN	Clergy		Laity		Total	
	#	%	#	%	#	%
Legislative Committee						
Church And Society 1	28	11%	16	5%	44	7%
Church and Society 2	26	10%	26	8%	52	9%
Conferences	11	4%	27	8%	38	6%
Discipleship	25	9%	27	8%	52	9%
Faith and Order	23	9%	29	9%	52	9%
Financial Administration	14	5%	38	11%	52	9%
General Administration	17	6%	37	11%	54	9%
Global Ministries	31	12%	17	5%	48	8%
Independent Commissions	21	8%	17	5%	38	6%
Judicial Administration	8	3%	24	7%	32	5%
Local Church	18	7%	22	7%	40	7%
Ministry and Higher Education	24	9%	36	11%	60	10%
Superintendency	20	8%	20	6%	40	7%
Total	266	100%	336	100%	602	100%

TABLE 4 — STATUS AND GENDER BY LEGISLATIVE COMMITTEE

Legislative Committee	Clergywomen		Clergymen		Laywomen		Laymen		Total
	#	%	#	%	#	%	#	%	
Church And Society 1	7	16%	7	16%	21	48%	9	20%	44
Church and Society 2	12	23%	14	27%	14	27%	12	23%	52
Conferences	2	5%	14	37%	9	24%	13	34%	38
Discipleship	9	17%	13	25%	16	31%	14	27%	52
Faith and Order	12	23%	20	38%	11	21%	9	17%	52
Financial Administration	4	8%	16	31%	10	19%	22	42%	52
General Administration	3	6%	21	39%	14	26%	16	30%	54
Global Ministries	13	27%	7	15%	18	38%	10	21%	48
Independent Commissions	10	26%	7	18%	11	29%	10	26%	38
Judicial Administration	3	9%	12	38%	5	16%	12	38%	32
Local Church	7	18%	12	30%	11	28%	10	25%	40
Ministry and Higher Education	19	32%	27	45%	5	8%	9	15%	60
Superintendency	16	40%	14	35%	4	10%	6	15%	40



TABLES FOR: WOMEN BY THE NUMBERS

Who are on which General Conference legislative committees?

TABLE 5 — PERSONS OF COLOR BY LEGISLATIVE COMMITTEE

Legislative Committee	African American/Black		Asian		Hispanic		Multi-Racial		Native American		Pacific Islander		White		Total		R/E	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%
1 Church And Society 1	4	9%	3	7%	1	2%	0	0%	0	0%	0	0%	36	82%	44	100%	8	18%
2 Church and Society 2	8	15%	0	0%	1	2%	0	0%	0	0%	0	0%	43	83%	52	100%	9	17%
3 Conferences	4	11%	4	11%	0	0%	0	0%	0	0%	0	0%	30	79%	38	100%	8	21%
4 Discipleship	7	13%	0	0%	3	6%	0	0%	1	2%	0	0%	41	79%	52	100%	11	21%
5 Faith and Order	7	13%	3	6%	1	2%	0	0%	0	0%	0	0%	41	79%	52	100%	11	21%
6 Financial Administration	4	8%	0	0%	0	0%	1	2%	1	2%	0	0%	46	88%	52	100%	6	12%
7 General Administration	6	11%	3	6%	1	2%	0	0%	0	0%	0	0%	44	81%	54	100%	10	19%
8 Global Ministries	15	31%	1	2%	2	4%	1	2%	1	2%	0	0%	28	58%	48	100%	20	42%
9 Independent Commissions	12	32%	2	5%	1	3%	0	0%	0	0%	1	3%	22	58%	38	100%	16	42%
10 Judicial Administration	5	16%	0	0%	0	0%	0	0%	2	6%	0	0%	25	78%	32	100%	7	22%
11 Local Church	7	18%	1	3%	0	0%	0	0%	1	3%	0	0%	31	78%	40	100%	9	23%
12 Ministry and Higher Education	11	18%	2	3%	0	0%	0	0%	0	0%	0	0%	47	78%	60	100%	13	22%
13 Superintendency	7	18%	0	0%	0	0%	0	0%	0	0%	0	0%	33	83%	40	100%	7	18%
Total	97	16%	19	3%	10	2%	2	0%	6	1%	1	0%	467	78%	602	100%	135	22%

Legislative Committee	African American/Black		Asian		Hispanic		Multi-Racial		Native American		Pacific Islander		White		Total		R/E	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%
1 Church And Society 1	4	4%	3	16%	1	10%	0	0%	0	0%	0	0%	36	8%	44	7%	8	6%
2 Church and Society 2	8	8%	0	0%	1	10%	0	0%	0	0%	0	0%	43	9%	52	9%	9	7%
3 Conferences	4	4%	4	21%	0	0%	0	0%	0	0%	0	0%	30	6%	38	6%	8	6%
4 Discipleship	7	7%	0	0%	3	30%	0	0%	1	17%	0	0%	41	9%	52	9%	11	8%
5 Faith and Order	7	7%	3	16%	1	10%	0	0%	0	0%	0	0%	41	9%	52	9%	11	8%
6 Financial Administration	4	4%	0	0%	0	0%	1	50%	1	17%	0	0%	46	10%	52	9%	6	4%
7 General Administration	6	6%	3	16%	1	10%	0	0%	0	0%	0	0%	44	9%	54	9%	10	7%
8 Global Ministries	15	15%	1	5%	2	20%	1	50%	1	17%	0	0%	28	6%	48	8%	20	15%
9 Independent Commissions	12	12%	2	11%	1	10%	0	0%	0	0%	1	100%	22	5%	38	6%	16	12%
10 Judicial Administration	5	5%	0	0%	0	0%	0	0%	2	33%	0	0%	25	5%	32	5%	7	5%
11 Local Church	7	7%	1	5%	0	0%	0	0%	1	17%	0	0%	31	7%	40	7%	9	7%
12 Ministry and Higher Education	11	11%	2	11%	0	0%	0	0%	0	0%	0	0%	47	10%	60	10%	13	10%
13 Superintendency	7	7%	0	0%	0	0%	0	0%	0	0%	0	0%	33	7%	40	7%	7	5%
Total	97	100%	19	100%	10	100%	2	100%	6	100%	1	100%	467	100%	602	100%	135	100%

TABLE 6 — STATUS, GENDER, AND PERSONS OF COLOR BY LEGISLATIVE COMMITTEE

Legislative Committee	Clergywomen		Clergymen		Laywomen		Laymen	
	R/E	%	R/E	%	R/E	%	R/E	%
Church And Society 1	2	5%	2	5%	2	5%	2	5%
Church and Society 2	1	2%	2	4%	3	6%	3	6%
Conferences	1	3%	2	5%	2	5%	3	8%
Discipleship	4	8%	4	8%	1	2%	2	4%
Faith and Order	3	6%	5	10%	0	0%	3	6%
Financial Administration	0	0%	2	4%	2	4%	2	4%
General Administration	1	2%	5	9%	2	4%	2	4%
Global Ministries	5	10%	2	4%	7	15%	6	13%
Independent Commissions	5	13%	4	11%	4	11%	3	8%
Judicial Administration	1	3%	3	9%	3	9%	0	0%
Local Church	2	5%	3	8%	0	0%	4	10%
Ministry and Higher Education	1	2%	7	12%	1	2%	4	7%
Superintendency	3	8%	4	10%	0	0%	0	0%



TABLES FOR: WOMEN BY THE NUMBERS

Who are on which General Conference legislative committees?

TABLE 7 — LEGISLATIVE COMMITTEE BY JURISDICTION

Legislative Committee	North Central Jurisdiction		Northeastern Jurisdiction		South Central Jurisdiction		Southeastern Jurisdiction		Western Jurisdiction		Total	
	#	%	#	%	#	%	#	%	#	%	#	%
1 Church And Society 1	10	23%	9	20%	8	18%	15	34%	2	5%	44	100%
2 Church and Society 2	11	21%	9	17%	9	17%	19	37%	4	8%	52	100%
3 Conferences	6	16%	7	18%	10	26%	14	37%	1	3%	38	100%
4 Discipleship	11	21%	9	17%	12	23%	18	35%	2	4%	52	100%
5 Faith and Order	11	21%	10	19%	10	19%	18	35%	3	6%	52	100%
6 Financial Administration	11	21%	8	15%	12	23%	20	38%	1	2%	52	100%
7 General Administration	8	15%	9	17%	13	24%	20	37%	4	7%	54	100%
8 Global Ministries	10	21%	10	21%	9	19%	15	31%	4	8%	48	100%
9 Independent Commissions	6	16%	8	21%	7	18%	15	39%	2	5%	38	100%
10 Judicial Administration	5	16%	6	19%	7	22%	14	44%		0%	32	100%
11 Local Church	7	18%	7	18%	9	23%	17	43%		0%	40	100%
12 Ministry and Higher Education	10	17%	10	17%	14	23%	19	32%	7	12%	60	100%
13 Superintendency	6	15%	8	20%	8	20%	16	40%	2	5%	40	100%
Total	112	19%	110	18%	128	21%	220	37%	32	5%	602	100%

TABLE 7A — JURISDICTION BY LEGISLATIVE COMMITTEE

Legislative Committee	North Central Jurisdiction		Northeastern Jurisdiction		South Central Jurisdiction		Southeastern Jurisdiction		Western Jurisdiction		Total	
	#	%	#	%	#	%	#	%	#	%	#	%
1 Church And Society 1	10	9%	9	8%	8	6%	15	7%	2	6%	44	7%
2 Church and Society 2	11	10%	9	8%	9	7%	19	9%	4	13%	52	9%
3 Conferences	6	5%	7	6%	10	8%	14	6%	1	3%	38	6%
4 Discipleship	11	10%	9	8%	12	9%	18	8%	2	6%	52	9%
5 Faith and Order	11	10%	10	9%	10	8%	18	8%	3	9%	52	9%
6 Financial Administration	11	10%	8	7%	12	9%	20	9%	1	3%	52	9%
7 General Administration	8	7%	9	8%	13	10%	20	9%	4	13%	54	9%
8 Global Ministries	10	9%	10	9%	9	7%	15	7%	4	13%	48	8%
9 Independent Commissions	6	5%	8	7%	7	5%	15	7%	2	6%	38	6%
10 Judicial Administration	5	4%	6	5%	7	5%	14	6%		0%	32	5%
11 Local Church	7	6%	7	6%	9	7%	17	8%		0%	40	7%
12 Ministry and Higher Education	10	9%	10	9%	14	11%	19	9%	7	22%	60	10%
13 Superintendency	6	5%	8	7%	8	6%	16	7%	2	6%	40	7%
Total	112	100%	110	100%	128	100%	220	100%	32	100%	602	100%



APPENDIX A – CLERGY BY JURISDICTION

Legislative Committee	Jurisdiction	Female					Female Total	Male						Male Total	Totals		
		African American/ Black	Asian	Hispanic	White	African American/ Black		Asian	Hispanic	Multi-Racial	Native American	White	All		R/E	R/E%	
Church And Society 1	North Central Jurisdiction	1			2	3						1	1	4	1	25%	
	Northeastern Jurisdiction				1	1		1			1	2	3	1	33%		
	South Central Jurisdiction													0	0%		
	Southeastern Jurisdiction			1	2	3	1				3	4	7	2	29%		
	Western Jurisdiction													0	0%		
	Total	1		1	5	7	1	1			5	7	14	4	29%		
Church And Society 2	North Central Jurisdiction	1			3	4					3	3	7	1	14%		
	Northeastern Jurisdiction				4	4	1				1	5	1	20%			
	South Central Jurisdiction				1	1				1	1	2	0	0%			
	Southeastern Jurisdiction				2	2	1			7	8	10	1	10%			
	Western Jurisdiction				1	1				1	1	2	0	0%			
	Total	1			11	12	2			12	14	26	3	12%			
Conferences	North Central Jurisdiction							1				1	1	1	100%		
	Northeastern Jurisdiction										3	3	3	0	0%		
	South Central Jurisdiction						1				4	5	1	20%			
	Southeastern Jurisdiction		1		1	2				5	5	7	1	14%			
	Western Jurisdiction												0	0%			
	Total		1		1	2	1	1			12	14	16	3	19%		
Discipleship	North Central Jurisdiction				2	2					1	1	3	0	0%		
	Northeastern Jurisdiction				1	1				4	4	5	0	0%			
	South Central Jurisdiction	2			1	3			1	1	2	5	4	80%			
	Southeastern Jurisdiction	2			1	3	1		1	4	6	9	4	44%			
	Western Jurisdiction												0	0%			
	Total	4			5	9	1		2	1	9	13	22	8	36%		
Faith and Order	North Central Jurisdiction		1		2	3					4	4	7	1	14%		
	Northeastern Jurisdiction		1		1	2	1	1			2	4	3	75%			
	South Central Jurisdiction				1	1	2				5	7	8	2	25%		
	Southeastern Jurisdiction	1			4	5	1			5	6	11	2	18%			
	Western Jurisdiction				1	1				1	1	2	0	0%			
	Total	1	2		9	12	4	1			15	20	32	8	25%		
Financial Administration	North Central Jurisdiction				1	1					3	3	4	0	0%		
	Northeastern Jurisdiction									2	2	2	0	0%			
	South Central Jurisdiction				1	1			1	5	6	7	1	14%			
	Southeastern Jurisdiction				2	2	1			4	5	7	1	14%			
	Western Jurisdiction												0	0%			
	Total				4	4	1		1	14	16	20	2	10%			
General Administration	North Central Jurisdiction						1	1			2	4	4	2	50%		
	Northeastern Jurisdiction									3	3	3	0	0%			
	South Central Jurisdiction						1			4	5	5	1	20%			
	Southeastern Jurisdiction				2	2	1			7	8	10	1	10%			
	Western Jurisdiction			1		1	1			1	1	2	2	100%			
	Total			1	2	3	4	1		16	21	24	6	25%			
Global Ministries	North Central Jurisdiction		1		2	3					1	1	3	1	33%		
	Northeastern Jurisdiction	2				2					1	1	3	2	67%		
	South Central Jurisdiction	1			3	4	1		1		2	6	3	50%			
	Southeastern Jurisdiction	1			2	3				4	4	7	1	14%			
	Western Jurisdiction				1	1						1	0	0%			
	Total	4	1		8	13	1		1	5	7	20	7	35%			
Global Ministries	North Central Jurisdiction		1		1	2	1				1	2	4	2	50%		
	Northeastern Jurisdiction	1	1		2	4						4	2	50%			
	South Central Jurisdiction						1		1		1	3	2	67%			
	Southeastern Jurisdiction	2			2	4	1			1	2	6	3	50%			
	Western Jurisdiction												0	0%			
	Total	3	2		5	10	3		1	3	7	17	9	53%			
Judicial Administration	North Central Jurisdiction				1	1	1				1	2	2	1	50%		
	Northeastern Jurisdiction									3	3	4	0	0%			
	South Central Jurisdiction						1			1	2	2	1	50%			
	Southeastern Jurisdiction	1			1	2	1			4	5	7	2	29%			
	Western Jurisdiction									9	9	15	4	27%			
	Total	1			2	3	3			9	12	15	4	27%			
Local Church	North Central Jurisdiction				2	2					2	2	4	0	0%		
	Northeastern Jurisdiction				1	1	2			1	3	4	2	50%			
	South Central Jurisdiction				2	2				2	2	4	0	0%			
	Southeastern Jurisdiction	2			2	2		1		4	5	7	3	43%			
	Western Jurisdiction																
	Total	2			5	7	2	1		9	12	19	5	26%			
Ministry and Higher Education	North Central Jurisdiction				3	3	1				7	8	8	1	13%		
	Northeastern Jurisdiction						2			2	4	7	2	29%			
	South Central Jurisdiction	1			6	7				4	4	11	1	9%			
	Southeastern Jurisdiction				6	6	2			5	7	13	2	15%			
	Western Jurisdiction				3	3		2		2	4	7	2	29%			
	Total	1			18	19	5	2		20	27	46	8	17%			
Superintendency	North Central Jurisdiction				2	2	1				2	3	5	1	20%		
	Northeastern Jurisdiction	3			2	5	1			2	3	8	4	50%			
	South Central Jurisdiction				2	2	1			3	4	6	1	17%			
	Southeastern Jurisdiction				6	6				3	3	9	0	0%			
	Western Jurisdiction				1	1	1				1	2	1	50%			
	Total	3			13	16	4			10	14	30	7	23%			



APPENDIX A – LAITY BY JURISDICTION

Legislative Committee	Jurisdiction	Female						Female Total	Male						Male Total	Totals		
		African American/Black	Asian	Hispanic	Native American	Pacific Islander	White		African American/Black	Asian	Hispanic	Multi-Racial	Native American	White		All	R/E	R/E%
Church And Society 1	North Central Jurisdiction						3	3						3	3	6	0	0%
	Northeastern Jurisdiction		1				4	5	1					1	1	6	2	33%
	South Central Jurisdiction						4	4	1					4	8	1	13%	
	Southeastern Jurisdiction						7	7					1	1	8	0	0%	
	Western Jurisdiction		1				1	2							2	1	50%	
	Total			2				19	21	2				7	9	30	4	13%
Church And Society 2	North Central Jurisdiction	1						1						3	3	4	1	25%
	Northeastern Jurisdiction						2	2	2					2	4	2	50%	
	South Central Jurisdiction			1			3	4					3	3	7	1	14%	
	Southeastern Jurisdiction	1					5	6					3	3	9	1	11%	
	Western Jurisdiction						1	1	1					1	2	1	50%	
	Total		2		1			11	14	3				9	12	26	6	23%
Conferences	North Central Jurisdiction	2					1	3						2	2	5	2	40%
	Northeastern Jurisdiction						2	2	1					1	2	4	1	25%
	South Central Jurisdiction									1				4	5	1	20%	
	Southeastern Jurisdiction						4	4					3	3	7	0	0%	
	Western Jurisdiction									1				1	1	1	100%	
	Total		2				7	9	9	1	2			10	13	22	5	23%
Discipleship	North Central Jurisdiction						4	4						4	4	8	0	0%
	Northeastern Jurisdiction						2	2						2	2	4	0	0%
	South Central Jurisdiction						3	3	1					3	4	7	1	14%
	Southeastern Jurisdiction	1					5	6			1			2	3	9	2	22%
	Western Jurisdiction						1	1						1	1	2	0	0%
	Total		1				15	16	1		1			12	14	30	3	10%
Faith and Order	North Central Jurisdiction						3	3						1	1	4	0	0%
	Northeastern Jurisdiction						2	2	1		1			2	4	6	2	33%
	South Central Jurisdiction						1	1						1	1	2	0	0%
	Southeastern Jurisdiction						4	4	1					2	3	7	1	14%
	Western Jurisdiction						1	1							1	0	0%	
	Total						11	11	2		1			6	9	20	3	15%
Financial Administration	North Central Jurisdiction						3	3						4	4	7	0	0%
	Northeastern Jurisdiction	1					2	3						3	3	6	1	17%
	South Central Jurisdiction				1		1	2						3	3	5	1	20%
	Southeastern Jurisdiction						1	1	2					10	12	13	2	15%
	Western Jurisdiction						1	1							1	0	0%	
	Total		1			1		8	10	2				20	22	32	4	13%
General Administration	North Central Jurisdiction						2	2						2	2	4	0	0%
	Northeastern Jurisdiction	1					4	5						1	1	6	1	17%
	South Central Jurisdiction						3	3			1			4	5	8	1	13%
	Southeastern Jurisdiction						3	3						7	7	10	0	0%
	Western Jurisdiction						1	1	1						1	2	2	100%
	Total			1			12	14	1		1			14	16	30	4	13%
Global Ministries	North Central Jurisdiction	2					4	6						1	1	7	2	29%
	Northeastern Jurisdiction	2					1	3	2			1		1	4	7	5	71%
	South Central Jurisdiction				1		1	2			1				1	3	2	67%
	Southeastern Jurisdiction	2					2	4	2					2	4	8	4	50%
	Western Jurisdiction						3	3								3	0	0%
	Total		6			1		11	18	4		1	1	4	10	28	13	46%
Global Ministries	North Central Jurisdiction						1	1						1	1	2	0	0%
	Northeastern Jurisdiction	1					1	2	1					1	2	4	2	50%
	South Central Jurisdiction	1					2	3						1	1	4	1	25%
	Southeastern Jurisdiction	1					2	3	2					4	6	9	3	33%
	Western Jurisdiction					1	1	2							2	1	50%	
	Total		3				1	7	11	3				7	10	21	7	33%
Judicial Administration	North Central Jurisdiction							1						3	3	3	0	0%
	Northeastern Jurisdiction						1	1						1	1	2	0	0%
	South Central Jurisdiction				1			1						4	4	5	1	20%
	Southeastern Jurisdiction	1			1		1	3						4	4	7	2	29%
	Western Jurisdiction						2	5						12	12	17	3	18%
	Total				2			2	2					1	1	3	0	0%
Local Church	North Central Jurisdiction						1	1						2	2	3	2	67%
	Northeastern Jurisdiction						2	2	1					2	3	5	1	20%
	South Central Jurisdiction						6	6					1	3	4	10	1	10%
	Southeastern Jurisdiction																	
	Western Jurisdiction						1	1	1					1	1	2	1	50%
	Total						11	11	3				1	6	10	21	4	19%
Ministry and Higher Education	North Central Jurisdiction						1	1	1					1	1	2	1	50%
	Northeastern Jurisdiction	1					1	2						1	1	3	1	33%
	South Central Jurisdiction						2	2						1	1	3	0	0%
	Southeastern Jurisdiction								3					3	6	6	3	50%
	Western Jurisdiction																	
	Total		1				4	5	4					5	9	14	5	36%
Superintendency	North Central Jurisdiction													1	1	1	0	0%
	Northeastern Jurisdiction																0	0%
	South Central Jurisdiction						1	1						1	1	2	0	0%
	Southeastern Jurisdiction						3	3						4	4	7	0	0%
	Western Jurisdiction																0	0%
	Total						4	4						6	6	10	0	0%