

THE STATUS
AND ROLE
OF WOMEN
IN PROGRAM
AND POLICY
MAKING
CHANNELS
OF THE
UNITED
METHODIST
CHURCH

BY
4129
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OF WOMEN
in
PROGRAM AND POLICY MAKING CHANNELS
of
THE UNITED METHODIST CHURCH

Study Commission
On The Participation of Women In
The United Methodist Church
601 West Riverview Avenue
Dayton, Ohio 45406



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United Methodist Church Study Commission on
the participation of women.

THE STATUS AND ROLE
OF WOMEN
in
PROGRAM AND POLICY MAKING CHANNELS
of
THE UNITED METHODIST CHURCH

Report of the Study Commission
to the
1972 General Conference
and
Actions of the General Conference
on the
Participation of Women
in Program and Policy Making Channels
of
The United Methodist Church

BY
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FOREWORD

For the first time in the history of The United Methodist Church and its predecessor bodies, it has acted officially through the General Conference on the participation of women in program and policy making channels of the denomination.

The material in this booklet is a message to the church on the role and status of women in the denomination prior to the 1972 General Conference and the actions of the 1972 General Conference on the participation of women in the total life of the church. Part I of the booklet contains the actual report of the Study Commission on the Participation of Women to the 1972 General Conference and Part II is a record of the actions of the General Conference in response to the report of the Study Commission and the work of the United Methodist Women's Caucus. A number of other actions were taken by the 1972 General Conference regarding the status and role of women at all levels in the life of the denomination. No attempt has been made to include a record of all of these actions in this booklet.

In addition to this booklet, a data book on the participation of women in the organizational units of The United Methodist Church from the local congregation to the General Conference is available upon request as a resource from the Division of Coordination, Research and Planning, 601 West Riverview Avenue, Dayton, Ohio 45406.

June 1, 1972

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PART I

REPORT OF THE STUDY COMMISSION
ON THE PARTICIPATION OF WOMEN
IN PROGRAM AND POLICY MAKING CHANNELS
OF THE UNITED METHODIST CHURCH

PREFACE

The Christian faith has consistently affirmed the fundamental worth of the individual as a creature of God. It has asserted that the individual is to be free to find as complete an expression as possible in relationship to God, in association with others and in self-development. While the Christian faith has testified to this historically, most of the social institutions which have embodied that faith have not provided a setting in which the dignity and worth of the individual could be fully achieved and affirmed.

Awareness of the encumbrances and obstacles which the society and the religious institutions have developed has been heightened, especially in recent years. The concern has deepened to seek for the enablement of persons as persons regardless of sex, race, social status and ethnic background, and other factors.

This report deals with the issue of the institutional encumbrances which work against the full development of persons because they are women and of their involvement and participation in the life of the organized church. More specifically, the report speaks to the issue of the role and participation of women in the life and work of The United Methodist Church and the extent to which the denominational structures, historical customs and patterns work against their full involvement.

AUTHORIZATION FOR THE COMMISSION

Prior to the 1968 Uniting Conference discussion was carried on in the Woman's Division of the Board of Missions of The Methodist Church concerning the issue of the role of women in the policy-making channels of the denomination. As a result of this discussion, the Woman's Division petitioned the Uniting Conference to "create a study commission of both men and women of high competence to make a study of the extent to which women are involved at all structural levels in program and policy-making channels and agencies of The United Methodist Church." Also included in the petition was the request that research be conducted on the issue and that an adequate budget be provided for the work of the study commission. The petition requested the study commission to report to the Council of Bishops, with copies

transmitted to all program and policy-making agencies of the church for study and appropriate follow-up.

The petition was received by the secretary of the Uniting Conference and referred to the Legislative Committee on Christian Social Concerns. Report 26 of this committee came to the floor of the conference as Calendar Item 330 and stated: "The committee voted concurrence on this petition and recommends that the financing of this Study Commission be referred to the Department of Research of the Program Council." The action of concurrence was adopted as part of the blanket motion covering all committee reports which had a vote of concurrence.

Thus, the 1968 Uniting Conference authorized the creation of a Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church. The matter was referred to the Program Council, but without making any provision for the funding of the Study Commission or its work.

The Program Council placed the responsibility for the organization of the Study Commission in the Division of Coordination, Research and Planning. After rather extensive, unsuccessful efforts to secure the necessary funding for the work of the Study Commission, the Division appointed a task force composed of five of its members to do some preliminary work in defining the scope of the study and in clarifying some of the issues in the hope that their work would be beneficial to a commission when it was appointed.

The Program Council sought clarification of the action establishing the Study Commission and directions as to the funding. A resolution placed before the 1970 General Conference was approved. This action reaffirmed the establishment of the Study Commission and requested the Council on World Service and Finance to find a method for funding the work of the Study Commission. Subsequent financial arrangements were made and the Study Commission was then able to begin to carry out its work assignment.

ESTABLISHMENT OF THE STUDY COMMISSION

The clarifying action of the 1970 General Conference enabled the Program Council, through the Division of Coordination, Research and Planning, to proceed with the establishment of the Study Commission. As noted earlier, a task force of five persons had been constituted to begin the work in relation to the 1968 Uniting Conference action. These five persons, members of the Division, and five additional persons were named to the membership of the Study Commission by official action of the Program Council in accordance with the 1970 action of

the General Conference.

The members included six women, two of whom have been active in Women's Society work in their annual conferences and nationally, a current vice-president of the Women's Division, a young professional woman not related to a Women's Society, a seminary student, and a college student who served for a year as a Youth Associate of the UMCYM. Four men are members, including a bishop, two pastors (both of whom had also served as district superintendents), and a conference program director who has also been a pastor and a general agency staff member. The chairman of the Division is an ex officio member and two male staff members of the Division are consultants.

MEETINGS OF THE COMMISSION

The task force named by the Division of Coordination, Research and Planning had a two-day meeting prior to the 1970 General Conference to explore the issue, to facilitate clarification of the request of the General Conference, and to seek funding.

Shortly after the Study Commission was named, it began its work with a two-day meeting in late 1970. Additional meetings were held February 16, 1971; April 16-17, 1971; June 24-26, 1971; September 3-4, 1971; and November 12-13, 1971.

In its meetings the Study Commission has reviewed its tasks, made assignments for work to be done, received and reviewed work prepared, listened to testimony from invited persons and consultants, studied documents related to the issue, worked on legislation, formulated goals and recommendations, and considered carefully the content of this report to the General Conference.

STATEMENT OF PURPOSE

The Study Commission prepared the following statement of purpose which guided its deliberations.

The Study Commission on the Participation of Women in the Program and Policy Making Channels in The United Methodist Church believes that its purpose is:

1. To make a study of the extent to which women are involved in program and policy-making decisions at all levels of The United Methodist Church,
2. To review the language of *The Book of Discipline* in the light of the issue of the role of women in the denomination,
3. To develop an awareness of the issue of the involvement of women in the life of the denomination, the factors contributing to the present situation and the changes which are needed.

4. To formulate some recommendations to The United Methodist Church and its constituent parts to enable and facilitate the involvement of women in the life and work of the church.

THE CONTEXT OF THE ISSUE OF THE PARTICIPATION OF WOMEN

No attempt will be made in this report to present, even in summary form, an historical, sociological or theological analysis of the role of women in the total society and in the Christian church. The body of literature on this subject is extensive and growing rapidly. The Study Commission is very much aware of the literature, having studied and read a number of books and papers on the issue.

The role of women and their participation in the various structures of the society is very much a current topic in the general society. Most recently the issues have been stated with greater power and effectiveness in the general societal, secular framework than in the Christian community. The emphasis has been placed on providing for the freedom and opportunity for the individual to find the optimum level of self-development and expression. While one may not agree with all of the statements and actions of some persons involved in the women's liberation movement, one should acknowledge that the general tenor of their concern is to raise the level of participation of women in the total social order and to remove the restrictions which have limited them to a narrow range of roles and activities.

It is a truism of our times that many of the traditional societal roles which have been accepted through the years as "proper," "correct" and "valid" are undergoing reexamination and change. Many of the roles and tasks ascribed to men or women are being altered in a variety of ways. The degree of acceptance of a wider range and variety of actions and life-styles in all of society is becoming increasingly larger. Stereotypes of what is the "typical" teenager, retired person, mother, father, young adult, minister, teacher are all more difficult to develop adequately today than in previous years. The acceptance and tolerance of widely variant life-styles is much more characteristic of our society than even one decade ago.

The role of women in the contemporary American society has been rapidly changing in recent years. Women with more education, enhanced skills, greater freedom from the traditional home-oriented tasks, increased leisure and mobility are now perceiving a much broader range of opportunities for them than previously. Women, rightly, are seeking the same type of freedom which has been traditionally ascribed

to men, to pursue vocational and avocational interests. The concern is to find acceptance on the basis of competence, interest and need, not to be discriminated against or favored because they are women.

The tension which develops as women seek this enlarged role and level of participation comes because the basic societal framework in which they must operate is still essentially a male-oriented-and-dominated one. While it is less so than in the past, the traditional male-oriented and societal patterns, customs and thought-forms still are dominant.

A good example of this is to be found in the very nature of the English language itself. Through its development in practice, custom and deliberate construction, the English language reflects the societal norms and values of its most formative years. The attitude of superiority of the man in society is affirmed, often unconsciously, whenever we speak. There are no personal pronouns in the singular which are neuter in gender. As custom has ascribed a gender to inanimate objects or to certain qualities and characteristics, they have taken on an identity with maleness or femaleness. So this is carried forward as we think of objects and, as the cycle is completed, of people in these historic speech patterns. We have chairmen (the word chairwoman seems awkward and foreign to many) and congressmen. When no gender is explicit in a sentence we refer to the masculine form to be inclusive of both sexes. This example of language illustrates both the cause of underlying problems and the difficulty of attempting to deal with these using the contemporary language forms available to us.

Another example is the way in which the literature of the denomination has reinforced the prevailing thought-patterns and perspectives of the culture. Basic stereotypes have been accepted and illustrated without modification. The curriculum of the denomination has produced some striking illustrations of this. Boys have been portrayed as dominant, outgoing, active and aggressive. Girls have been shown as passive, interested in the arts, docile and subordinate. This type of unquestioning acceptance of prevailing patterns runs counter to the full and unencumbered development of all persons, male and female alike.

As the tension between the traditional and the new concepts is present in the general society, so it is present in the Christian community in general and The United Methodist Church in particular in relation to the role and participation of women. The Christian church has had an ambivalent attitude regarding the participation of women in all of the activities of the church. As an institution the church has often spoken to affirm the full humanity of each individual

as a creation of God and to seek to preserve and enhance the worth and dignity of each person. Yet, historically the church as an institution set limits on the rights and prerogatives of women. The church has usually preserved the customs of the general society of a particular time and place rather than affirming the inherent values of the individual when these might contravene the prevailing attitudes.

Use of the Bible as a source of authority in debate has contributed both to the discrimination against women and to the liberation of women. Some interpretations of biblical passages focus on the culturally influenced developments of the society. Other interpretations focus on the broader fundamental affirmations as to the nature and character of God and his creation. The former often contributed to discrimination against women. The latter often motivate the action for the liberation of women.

Therefore, the Study Commission recognizes that it is necessary to understand the biblical, theological, societal and historical backgrounds which bring their influence to bear on the issue of the participation of women in The United Methodist Church. It is aware of the historical and theological discussions which center on 'the issue of the role of women, though these will not be documented in this report. The Study Commission felt it was not its purpose to defend, deny or explicate these traditional discussions, but rather to focus on the present situation and issues.

Participation of women in The United Methodist Church has been influenced by the patterns and customs of the society. Historically within the traditions of the several denominations of the United Methodist heritage women have been encouraged to be active in limited areas. Much of the strength of the mission programs has come from the concern, interests, efforts and funds of women. Education, especially the education of children and youth, has been an area in which women were active through the long history of the predecessor bodies of The United Methodist Church. Organizations of and for women served as another major channel of participation for women. It was largely through this "segregated" organizational structure that women moved into some positions of leadership and influence within the denominations. Women were not encouraged to enter the professional ministry.

In local churches, the channels for participation were also well marked and reserved for women. Mission promotion, education of children, fund raising through bazaars and dinners, altar-guild work, and in many smaller churches, the cleaning of the building, were all "proper" activities for women. The business affairs of the local church were basically the domain of the men.

To some extent these classic patterns have changed. The Study Commission has sought to examine the nature of the current patterns of participation, the present structures of the denomination, and the affirmations of the denomination for the development of the full potential and integrity of the individual in the light of the issue of the role and participation of women.

STUDY OF THE PARTICIPATION LEVEL OF WOMEN IN THE VARIOUS ORGANIZATIONAL UNITS

As background for their deliberations the Study Commission requested a body of data to be compiled as to the current level of participation of women in the various organizational units of the denomination. Some historical perspective was also noted through the examining of the official records of the EUB general conferences back to 1950 and the Methodist general and jurisdictional conference records back to 1952 to note the number and the nature of participation of women in these conferences. Annual conference journals for 1970 were examined to note the number of lay delegates who were women as well as the number of women in the ministerial memberships of the conferences. The membership listings for the major agency units in annual conferences were noted for 1970. Parallel notations were made for the general agencies of The EUB Church for 1962 and 1966, for The Methodist Church in 1964, and for The United Methodist Church in 1968.

A survey was made of a sample of approximately 1,000 local churches to note the level of participation of women in the disciplinary structures in the local church organization. The findings of this survey related to participation levels in 1971 in official positions.

The data which was gathered from these efforts are reported in the following sections of the report.

PARTICIPATION OF WOMEN IN GENERAL CONFERENCES

In The United Methodist Church the proportion of women in the delegations to General Conference was approximately 10.0 percent in 1968 and 1970. In The Methodist Church, in the period from 1952 through 1968, the proportion of women in the delegations ranged from 10.7 to 12.2 percent with the high point coming in 1960.

The Evangelical United Brethren consistently elected proportionally fewer women delegates to their general conferences than did Methodists. In 1950 only 2.0 percent of the delegates were women. By 1968 a total of 16 women were elected which represented 4.2 percent of the

total number of delegates.

No woman has served as a secretary, treasurer or presiding officer of a General Conference. In addition, on only three occasions has a woman been elected to chair a standing legislative committee or administrative committee in The Methodist Church from 1940 to 1968. This occurred in 1948, 1952 and 1956 when a woman was elected to chair the legislative committee on missions. In the EUB Church, no woman ever chaired a general conference committee. Within the combined traditions now represented in The United Methodist Church, no woman has chaired a standing committee of the General Conference since 1956.

Further, in The Methodist Church only four women were elected to serve as vice-chairman of a standing committee and only one woman served in this capacity in the 1970 General Conference of The United Methodist Church. Thirty-two women have served as committee secretaries in the period since 1940; none of these served in The EUB Church.

PARTICIPATION OF WOMEN IN THE JURISDICTIONAL CONFERENCES

The membership rosters were examined for the jurisdictional conferences of The Methodist Church from 1952 until 1964 and for The United Methodist Church in 1968. The proportion of the delegates who were women changed very little in the 1952-1968 period. The percentage ranged only between 11.0 percent and 11.8 percent. The highest number of women delegates was 210 in 1968.

PARTICIPATION OF WOMEN IN ANNUAL CONFERENCE DELEGATIONS

The total number of lay delegates counted in all annual conferences in 1970 in the United States was 26,493 of whom 9,774 or 36.9 percent were women. The annual conferences in the South Central and Southeastern Jurisdictions elected proportionally fewer women as lay delegates than annual conferences in the other three jurisdictions. The South Central and Southeastern Jurisdictions with 32.6 percent and 30.7 percent respectively of the lay delegates being women contrasted markedly with the North Central and Western Jurisdictions where 43.8 and 44.3 percent respectively of the lay members were women. The Northeastern Jurisdiction elected women to 39.9 percent of the total number of lay delegate positions.

Nationwide, the number of women lay members exceeded the number of men lay members in 12 of the 79 annual conferences (not

including the three mission conferences). In an additional 27 conferences the proportion of women lay members was between 40 and 50 percent of the total. In 13 conferences women accounted for less than one-fourth of the delegates and all but one of these conferences were in the South Central or Southeastern Jurisdictions.

WOMEN IN THE GENERAL AGENCY MEMBERSHIP

Using *The United Methodist Directory* prepared by the Methodist Publishing House in 1969, a count was made of the number of men and women who were in the membership of the various boards and agencies of the denomination at the beginning of this quadrennium. The tally here includes membership of agencies with staff and does not include special study committees and various interagency committees. The total number of members for the boards and agencies was 1,058, including 232 women who were 21.9 percent of the total. Two major agencies and one commission had no women as members. Only one, the Women's Division of the Board of Missions, had more women than men. The next two units with the largest proportion of women members were the National and World Divisions of the Board of Missions. The women on these divisions were also members of the Women's Division.

Using the membership lists published in *The Methodist Directory* in 1965 a count was made of the number of men and women serving the general agencies in The Methodist Church in the 1964-1968 quadrennium. Of the total of 922 persons counted, 204 or 22.1 percent were women. Five organizational units had no women members and three others reported only one each.

Membership lists were found for six general agencies of The Evangelical United Brethren Church for 1962. Of the 279 reported members only 26 (9.3 percent) were women. The agency with the largest proportion of women was the Board of Missions with 18.9 percent. In the 1966 *Yearbook* membership lists were presented for 12 general agencies of The EUB Church for the new quadrennium. Only 36 (9.7 percent) of the 371 persons listed were women. Three of the major agency units reported having no women members. The Board of Missions with 15 women members had the largest number and the largest proportion (21.4 percent) of women in the membership.

A brief footnote is mentioned in regard to the participation of women in the judicial processes of the denomination. In the EUB Church final disposition of matters relating to church law was made by the Board of Bishops, who were all men. In The Methodist Church in

1939 a Judicial Council was established to serve as a "supreme court" for the denomination. Its full membership is nine persons. The members and reserve members (elected to fill vacancies if these should occur) were elected by General Conference. In the period from 1939 until 1968 no woman was elected to serve either as a full member or as a reserve. In 1968 in The United Methodist Church a woman was elected as one of the nine members of the Judicial Council (and subsequently elected secretary of the Council).

WOMEN OF THE EXECUTIVE STAFF OF THE GENERAL AGENCIES OF THE DENOMINATION

In January, 1971 a request was made of all of the general agencies to provide the names and positions of persons they considered to be on the executive staff level. Of all the general agencies with employed staff (not including the Methodist Publishing House) a total of 460 persons were reported. Of these 116 (25.2 percent) were women. Of this number 62 were listed as executive staff of the Board of Missions with 27 of these employed by the Women's Division.

A tabulation was made of the higher executive staff positions. In July, 1971 of the 11 persons carrying the job title of general secretary none were women. There were sixteen persons with the job title of associate general secretary or its equivalent (treasurers of some major units). Of these, three are women, all serving in the Board of Missions. An additional group of 58 persons have the job title of assistant general secretary or equivalent or are executive secretaries of commissions with staff. Of this group only 8 are women. All but one of these is with the Board of Missions.

In the two former denominations and in The United Methodist Church, only one woman has served as the chief administrative officer of a board or agency. She was the General Secretary of the Board of Missions of The Methodist Church from 1964 through 1968. Outside of the Board of Missions no woman has served as the administrative head of a major division. With the exception of the Woman's Divisions in the two uniting denominations, no woman had been administratively in charge of a division of a major board until 1968. Currently, in the Board of Missions three women are administratively in charge of major divisions of the board.

PARTICIPATION OF WOMEN IN ANNUAL CONFERENCE AGENCIES

Data were compiled to note the number and proportion of women who were members of annual conference agencies in 1970. Compar-

ability was sought across the church. However, in some instances a given board or agency was not organized at all or as a separate entity. In other instances, no membership was listed. The findings reported below are based on the available information.

Membership lists were noted for the Program Council in 69 of the 82 annual conferences and missions. For the entire denomination women constituted 12.0 percent of the total membership. The North Central and Northeastern Jurisdictions had higher proportions of women in the memberships of annual conference Program Councils than did other jurisdictions.

The membership was reported for the Commission on World Service and Finance for all but two conferences (Puerto Rico and Red Bird Mission). The combined membership was 924 persons of whom only 34 (4.0 percent) were women. Fifty-seven or nearly three-fourths of the conferences did not have a woman as a member. In only five instances was more than one woman a member of the commission.

Board of Missions' membership lists were found for all but three conferences. The combined membership was 2,875 persons of whom 572 (20.0 percent) were women. In seven of the conferences, women constituted less than 10.0 percent of the membership of the conference board. Only 13 conferences reported more than 30.0 percent of the membership consisting of women.

The conference Board of Christian Social Concerns' membership was reported for all but six conferences in 1970. Of the 2,540 members, 510 (20.0 percent) were women. The variation among the jurisdictions was small. Three annual conferences reported no women in the membership of this board. In six others the proportion of women did not exceed 10.0 percent. In only six conferences were women more than 30.0 percent of the membership.

Membership lists for all but two annual conference Boards of Education were found. Of the combined membership of 2,734 persons 599 (22.0 percent) were women. The Southeastern Jurisdiction proportion was only 15.0 percent while in the other jurisdictions the proportion of women ranged between 23.0 and 27.0 percent. In eight conferences women accounted for less than 10.0 percent of the membership of the conference board. In twenty conferences, the proportion of women exceeded 30.0 percent.

Annual conference Boards of Evangelism data were noted for all but four conferences. The aggregate membership was 2,364 of whom 11.0 percent were women. Ten conferences listed no women in the membership of this board while in an additional 27 conferences, the proportion of women did not exceed 10.0 percent. In no instance did women constitute

more than one-third of the membership.

In the 1970 journals no list of members of the Board of Health and Welfare Ministries was found for nine conferences. In the remaining 73 conferences the combined membership was 1,724 with 271 (16.0 percent) being women. Ten conferences had no women on this board with eleven additional conferences having less than 10.0 percent in the membership. In only two cases did women constitute more than one-third of the membership.

Of the aggregate membership of 980 persons in 66 annual conferences on the Commission on Archives, 165 (17.0 percent) were women. Wide variation was noted in the pattern for this group. In 13 conferences no woman was a member and in nine conferences women composed 30.0 percent or more of the membership and exceeded 50.0 percent in two instances.

The annual conference Commissions on Ecumenical Affairs in 66 conferences showed a total of 1,249 members of whom 199 (16.0 percent) were women. Ten conferences had no women in the membership and ten others had less than 10.0 percent of the membership which were women.

The annual conference Committee on Nominations was examined because of its influence in the placement of people on various annual conference agencies. Unfortunately, for purposes of our study 44 of the 82 conferences did not list the membership of this committee in their 1970 journal. Therefore, the information presented here needs to be used with some care. But it does point to the fact that the proportion of women on these committees is limited.

For the 38 annual conferences for which a list was published, the total membership of 581 contained only 83 women (14 percent of the total). Six of these conferences had no women on the committee. In six others, women constituted less than one-tenth of the total membership. In no case did the membership exceed one-third of the total.

SUMMARY OF THE PARTICIPATION OF WOMEN ON THE GENERAL AND ANNUAL CONFERENCE LEVELS

The pattern of participation of women varied between the jurisdictions. The two southern jurisdictions have had and still have a pattern of a lesser involvement of women in the general, jurisdictional and annual conference delegations than is true in the northern and western jurisdictions. This was a basic pattern which was also noticed in the memberships of the annual conference agencies. The extent to which this is related to the variations in social and cultural norms in the different regions is not known but a relationship is suggested.

On the average a larger proportion of women were elected to annual

conference lay delegations than to general or jurisdictional conference delegations. In a few instances, the number of women lay delegates exceeded the number of men lay delegates. It should be noted that the number of women ministerial members of an annual conference was very limited.

Approximately one-fifth of the combined memberships of the general agencies of The United Methodist Church was women. However, this figure is a little deceptive inasmuch as the Board of Missions' membership represented a large share of the total number and it had the largest representation of women in its membership of any of the agencies. Most agencies had only a very limited number of women as members.

Women in executive positions in The United Methodist Church agency structures tended to be concentrated in the Board of Missions and the Board of Education. The Board of Missions currently has the highest ranking women executives in the denomination on its staff.

The participation of women in the structures of the denomination still reflects the traditional patterns to a large extent. Women were found in the membership and on the staffs of agencies which relate to missions and education, the "historic channels" for women's work. This was true of the membership of the annual conference agencies as well. The largest proportion of women were found on the annual conference agencies of missions, education, worship and ecumenical affairs. The business functions, either on the general or the annual conference level, were largely reserved to men. This was true of annual conference Commissions on World Service and Finance and the Program Councils and their national counterparts. Activities having to do with some aspect of the professional ministry, boards of ministry, pension activities, education and recruitment of clergy, were almost exclusively the domain of men.

PARTICIPATION OF WOMEN IN LOCAL CHURCH ORGANIZATIONS

A survey was conducted in 1971 of local churches to note the representation of women on the various organizational groups required in the local church by the disciplinary legislation. A sample of nearly 1,000 churches was carefully selected and a questionnaire sent to the pastor of each. Slightly over one-half (495 or 50.4 percent) of the questionnaires were returned. It is felt that the following data point to the general condition in the denomination and are indicative of the levels of participation of women in the organizations of the local church.

In the combined memberships of the Administrative Boards of the responding churches, 45.0 percent of the members were women. This percentage dropped to 34.0 percent in the South Central Jurisdiction. Only 5.0 percent of the administrative boards were chaired by women.

Among the responding churches, nearly one-fifth did not have a Council of Ministries; most of these churches had limited memberships. Of the 401 churches with a council, the aggregate membership showed that women comprised 49.0 percent of the total. In nearly one-fourth of these churches a woman was elected to chair the council.

The membership of the Board of Trustees was reported for 471 of the churches. Only 17.0 percent of the combined memberships were women and in only nine instances (2.0 percent) was a woman elected to chair the meetings of the trustees.

The local church Committee on Nominations and Personnel for the churches surveyed showed that in the aggregate women comprised 45.0 percent of the membership. The two southern jurisdictions showed the lowest proportion of women as members of this committee. In only 62 instances (14.0 percent of the total) were women serving as the presiding officer of this committee.

The membership of the Pastor-Parish Relations Committee was reported for 482 churches. Women accounted for 41.0 percent of the membership but chaired the committee in only 20.0 percent of the instances.

The combined membership of the Committee on Finance for 456 of the churches showed that women represented 30.0 percent of the total membership. The smallest percentage was found in the South Central Jurisdiction where only 15.0 percent of the members were women. Women chaired only 13.0 percent of these committees.

Only about one-half of the responding churches reported any membership at all for the Commission on Ecumenical Affairs. Of the aggregate membership of the reported commissions, 56.0 percent were women. A number of churches reported that only one person was assigned to this work area. These persons were considered together with the presiding officer of the larger commissions when asking for the sex of the person in charge of this work in the local church. In the 371 churches for which this information was supplied, 68.0 percent were women.

In 318 of the responding churches there were organized Commissions on Education. Women accounted for 63.0 percent of the combined memberships. In nearly two-thirds of the situations (64.0 percent) the person in charge of the work of this area was a woman.

Commissions on Evangelism comprised of more than one person

were reported in 263 of the responding churches. In these commissions, women represented 53.0 percent of the total membership. The person in charge of this work area was a woman in 41.0 percent of the churches.

In only 285 of the responding churches were Commissions on Missions of more than one person reported. The combined membership of these were constituted with women being 70 percent of the membership. In the North Central Jurisdiction over eight out of ten of the members were women. An additional 142 churches indicated that only one person was assigned this work area responsibility. Of the 427 persons in charge of the missions area, 84.0 percent were women.

An organized Commission on Social Concerns was reported in 269 churches with women representing 57.0 percent of the combined membership. In the 427 churches reporting the sex of the person in charge of this work area, 84.0 percent reported that women chaired this responsibility.

Half of the churches reported an organized Commission on Stewardship. However, the total membership was small and of these reported 31.0 percent were women.

The Commission on Worship was reported to be functioning with two or more persons in 274 churches with women representing 57.0 percent of the aggregate memberships. In 154 churches only one person was listed as related to the worship work area. Thus, in 428 churches reporting a person in charge, 74.0 percent had women leading this responsibility.

Summary Observations: The findings confirm one's intuitive feeling concerning the work in the local church. Women were found in those organizational activities which have been rather traditionally ascribed to them, namely, education, missions and worship and the Council on Ministries. Men predominated in the Administrative Board, the Committee on Finance, the Board of Trustees and the Pastor-Parish Relations Committee, all of which are crucial in determining policy and direction for the local congregation.

Further it was indicated that the South Central Jurisdiction particularly tended to have fewer women involved in most organizational units in the local church. The Northeastern Jurisdiction tended to have more women proportionally related to the entire range of activities than was the case in the other jurisdictions. In the two southern jurisdictions, the data indicated a lesser involvement of women in the business aspects of the local church as contrasted with the program aspects. This is consistent with the earlier pattern noted in which the proportion of lay delegates to annual, jurisdictional and

general conference was less from the two southern jurisdictions than from the other three.

REVIEW OF THE LEGISLATION OF THE DENOMINATION

A thorough review was made of all of the legislation in the 1968 edition of *The Book of Discipline*. It soon became apparent that the language implies a discrimination against the full and effective participation of women in the various structures and activities which are discussed. Some of the discriminatory wording can quite properly be argued to be the result of the development of the English language and customs which have evolved in relation to writing style and usage. The extent that these reflect an era in which full personhood was denied or not considered for women is the extent to which the continued unqualified utilization of these forms still gives evidence of this discrimination.

For example, all basic references to a member or a minister in the denomination use the masculine form of personal pronouns. The caveat in Paragraph 308 in the general provisions for the ministry which states, "Both men and women are included in all provisions of the Discipline which refer to the ministry.", tends only to point to the issue rather than to move toward solution.

In its detailed study of the legislation the Study Commission sought to deal with the problem of the male-oriented language. It found that in most cases it was possible to use more inclusive language without doing more than substituting appropriate words for the pronouns. In the remaining instances, a new phrase or a slight rewording of the sentence was sufficient to solve the problem. The Study Commission has prepared a work document for all of the legislation which is not directly related to a general agency. This document is available to the editor of *The Book of Discipline* to assist him in his work on the 1972 edition.

The Study Commission wrote to all of the general agencies and requested that they make a study of the disciplinary passages which relate to their agency with the purpose of amending and/or removing all language which was male-oriented or which implied a discrimination against women. A favorable response has been received from most of the agencies indicating their willingness to make this study of their legislation. The extent to which they have made changes of this nature will be known in the legislation which they bring to this General Conference.

The Study Commission also wrote to each of the study commissions

which were established by the 1968 General Conference. In particular, the Structure Study Commission was asked to give attention to this issue as they prepared their reports and legislation for this General Conference. Further, the request was made to the Structure Study Commission to give careful attention to the procedures established for the naming of persons to general agencies so as to provide for an equitable representation of women in the memberships.

PARTICIPATION OF WOMEN IN THE MINISTRY

The professional ministry of the denomination was a matter of special concern to the Study Commission for three reasons. First, the traditions of The United Methodist Church have given great emphasis and importance to the role of the clergy in all levels of the organizational life of the denomination. The pastor is the key leader in the local church. The administrative officers in the annual conference are the bishops and the district superintendents. A minister tends most often to be the professional staff person on the annual conference level. Further, the executive staff positions in general agencies, certainly in the higher administrative levels, have historically been and are still today predominantly filled by male clergy.

Second, there has been the tradition of having in annual, jurisdictional and general conference delegations an equal representation of clergy and laity. Because of the limited number of women in the ministry, both in the past and at present, this has meant that almost automatically one-half of all voting positions are closed to women because of not being in the ranks of the professional clergy. The entree to the episcopacy (and through this to presidencies of most boards and agencies) has been closed. In most cases women automatically cannot qualify for one-half of the membership positions of annual conference and general church agencies because these are designated for the clergy.

Third, opinions were placed before the Study Commission which stated that the denomination has not recruited women for theological education, conference ministerial membership and pastoral ministries to the same extent or with the same enthusiasm or vigor as it has sought men. If entrance into the profession is restricted, then the conditions in the first two concerns will not be appreciably changed.

The Study Commission discussed these issues at some length. It received background information for its deliberations from four basic sources. It reviewed studies and articles on the role of women in the ministry. It interviewed women seminarians as to their experiences in relation to recruitment, theological education and entrance into conference relationships. It invited correspondence from other young

women currently in seminary as to their feelings. It sought to obtain some understanding of the processes which annual conference boards of ministry go through in dealing with both men and women. It sought to develop a working relationship with the Theological Seminaries Liaison Task Force but as of September, 1971, this task force had not met to consider this issue.

In order to understand the extent to which women are now involved in the professional ministry of the church a tally was made of the women in full and active ministerial membership in 1970 of the 78 annual conferences in the United States. In these conferences there was a total of 23,276 persons who were active, full members. Only 173 or 0.7 percent were women. The percentage range among the jurisdictions varied only 0.4 to 1.0 percent. Twenty-two conferences listed no women in the active membership. An additional 15 reported only one woman ministerial member. No conference had as many as ten active women ministerial members.

A tally was also made of persons in all ministerial membership categories, including associate, retired associate, probationary, active and retired full members. Of the total of 34,722 only 322 (1.0 percent) were women.

Lists of lay pastors in the 1970 annual conference journals were also tallied. A total of 5,192 was counted of which 155 (3.0 percent) were women. Thirty conferences had no women lay pastors and 26 others had only one or two.

These figures correspond with statistics from other denominations. Women represent a very small proportion of the professional ministry of most mainline Protestant denominations and are entirely restricted from the ministry of other denominations.

A number of research reports have indicated that women clergy face obstacles in their professional careers which are not placed before men. There is an underlying prejudice against having women as clergy, particularly in the parish ministry. Women are harder to place because many congregations do not want a woman as pastor. In relation to a recent research project, the bishops of The United Methodist Church were asked to comment on issues relating to the appointment of women. Twelve of the 38 respondents indicated that problems arose because of the history of male domination in the professional ministry. Twelve pointed to the special problems which related to the placement of married women clergy. The bishops also indicated that many congregations are unwilling to accept a woman minister. Supporting evidence of this type of bias can be found in almost all studies of the professional ministry which have dealt with the topic of women clergy.

The bias against women in the ministry further shows in the income received. In a 1969 study of ministerial salaries, four-fifths of the clergywomen in full connection or on probation were paid less than the average for the conference. When the length of service was held constant, the salaries of the women were still significantly lower than the average in each conference.

In a study of the ministry as a profession reported in a leading sociological journal, the research indicated that women ministers were in a situation of "professional marginality." They were found to be older, less educated, less likely to be married, more likely to be working part-time and more likely to be earning lower incomes than were male clergy. Comparable data have been found in a study of women clergy in the United Church of Christ which also supports these findings. A study conducted through the Department of Research of the National Council of Churches had similar findings.

The limited number of women in the professional ministry of The United Methodist Church is partially traceable to the general bias in the total society against women as clergy. However, it has a more specific focus at two points within the organizational structures of the denomination. It was part of the findings of the Study Commission that in the past there had been only limited active recruitment of women for the ministry of the denomination. The tone in the past seemed to be one of passive acceptance of women who would apply as students to the theological schools. Even then there was some evidence of the attempt to "channel" women into the fields of religious education or social work. Little active encouragement was given to seeking and encouraging women to prepare themselves for the parish ministry. The Study Commission had some indications that this type of attitude still prevails. However, in an instance or two, the theological schools are actively seeking women students for the regular seminary curriculum.

The other limiting factor on the number of women in the memberships of the annual conferences has been the attitudes and actions of conference boards of ministry. The Study Commission was made aware of the fact that some annual conference boards of the ministry require women to answer questions which are not required of men concerning personal life and activities, present and anticipated. It should not be construed that all conference boards of the ministry consider women candidates differently from men. However, sufficient situations were noted to indicate that the practice does still exist.

The point of this is to indicate that women have not been considered as likely prospects for the ministry, especially the parish ministry in The United Methodist Church. Their participation in this form of

service to the denomination has been restricted because of the past historical setting in this country, because of the limited recruitment and lack of encouragement for theological education of women, and because of the reluctance of annual conferences and their boards of the ministry to vote women full ministerial membership in the annual conference. On this issue, the denomination has already taken official action to include women in its professional ministry. In the light of this action, the resources of the denomination, its episcopal leadership, its theological school faculties and administrations, its clergy and laity must remove whatever discrimination is present which hinders the full participation of women in the professional ministry!

GOALS FOR THE UNITED METHODIST CHURCH IN RELATION TO THE PARTICIPATION OF WOMEN

The issue of the participation of women in the life and work of the denomination cannot be considered in isolation from the entire issue of the role of women in society and in all of life. Part of the genesis of the issue which is currently manifest within the organizational patterns and structures of the church is found in the lack of concern indicated by society in general and the Christian community in particular for the enablement of all peoples. The affirmation of the personhood of the individual must be more than just an affirmation. It must be translated into action.

It is in this context of affirmation as a prior condition to action that the Study Commission gave considerable time and thought to a discussion of goals for The United Methodist Church in the area of the enablement of women as persons, in their involvement in the Christian community and in their participation in the organizational structures of the denomination. The goals which were formulated are presented so that a sense of concerned purpose and direction can be developed by the denomination. This statement of goals is to serve as the starting point for rechanneling of attention, concern, energies and resources to enhance the God-given potential of each person regardless of sex. These goals speak to the specific concerns which were placed before this Study Commission by the General Conference. These goals are recommended to the 1972 General Conference of The United Methodist Church for its consideration, discussion and adoption.

The United Methodist Church in serious consideration of the issue of the role of women in the Christian community and their participation in the life and work of The United Methodist Church believes that it should direct its energies and resources:

- 1) To move toward the liberation of all persons so that all may

achieve full humanity;

- 2) To bring about attitudinal changes in relation to (a) theological, philosophical and Biblical interpretations and understandings of the role of women and (b) expectations for achievement and contributions of women;
- 3) To make all United Methodists sensitive to the issues involved in the rights of women;
- 4) To overcome rigid sex-role distinctions which have traditionally characterized church structures and society;
- 5) To eliminate all discriminatory language, images and practices in the life and work of The United Methodist Church;
- 6) To create an openness and receptivity for women in the professional ministry of The United Methodist Church;
- 7) To utilize the full potential of both men and women in elections and appointments at all levels in The United Methodist Church;
- 8) To establish a process for evaluation of the performance of The United Methodist Church regarding the role and participation of women in its life and work.

RECOMMENDATIONS FOR THE ENHANCEMENT OF THE PARTICIPATION OF WOMEN

In the light of the above stated goals the Study Commission affirms that specific actions are needed to assist in the movement of the denomination toward the realization of these goals. Therefore, the Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church requests the General Conference to approve the following recommendations for action and to commend and refer these to the appropriate bodies for implementation. The Study Commission recommends:

- 1) that every programming agency in the denomination give serious attention to developing new avenues of participation for younger adult members of the denomination, particularly women in the 20-35 age range, and further that this attention be in the form of staff time and financial resources needed to explore varied styles of family life, that alternative life styles be considered, and that new styles (i.e., single women, employed women) be made more acceptable in the overall church population; and
- 2) that, inasmuch as the Study Commission has been preoccupied with the study of the problems of women's roles in general, to the exclusion of the particular problems of women in racial and ethnic groups, the study should be continued with special attention given to the roles of women of minority racial groups

- and ethnic groups within The United Methodist Church; and
- 3) that experimental ministries be developed to and by women, in order to increase awareness of roles and potential of women through consciousness-raising, counseling, education and political action; and
 - 4) that the media-development agencies of the church produce and disseminate materials which would aid a sensitization process concerning the role of women with consideration being given to all forms of media presentation; and
 - 5) that there be a development of curriculum which would help United Methodists avoid sustaining an inadequate image of male and female roles and understand how our rigidly-held sexual roles deprive us of our full humanity, and which would assist in the exploration and development of new and alternative life styles; and
 - 6) that careful consideration be given to the professional ministry, beginning with the traditional practices of entering the profession and continuing through recruitment and acceptance at the schools of theology, the educational programs for women in the schools of theology, the processes and attitudes of annual conference boards of ministry and of local congregations toward women clergy; and
 - 7) that the Theological Study Commission on Doctrine and Doctrinal Standards be requested to study and report on the role of women from a theological and doctrinal perspective; and
 - 8) that all nominating committees in local churches, annual, jurisdictional and general conferences give attention to the nomination of women for membership on committees, commissions, boards, councils and other organizations, so that women are included in all of these units in significant numbers (bearing in mind that at least 50% of the membership of The United Methodist Church is women; and
 - 9) that the General Conference take whatever action is necessary to
 - (a) assure an increased proportion of women in all levels of professional staff in general boards and agencies, and
 - (b) create a more favorable setting for the recruitment, education and appointment of women clergy, and
 - (c) encourage local churches to be open to the acceptance of women as clergy (senior ministers, associate ministers and ministers in special appointments) and as lay employees; and
 - 10) that the General Conference establish a Commission on the

Role of Women in The United Methodist Church to foster an ongoing awareness of the problems and issues relating to the status of women and to stimulate progress reports on these issues from the various boards and agencies.

IN CONCLUSION

The Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church has sought to deal responsibly with the assignment which the General Conference has given it. It has reviewed and discussed the issues involved with great care. The findings of its research and study have been summarized above. Its statements of purpose and concerns have been noted. It has developed statements of goals and recommendations for The United Methodist Church to give it guidance in its future consideration and action on the issue of the participation of women in the life and work of the denomination. It is the hope of the Study Commission that The United Methodist Church can become more sensitive to the issues involved and more purposeful in its actions to enhance the degree and nature of the participation of women in the denomination. The resolutions and amendments which follow are developed to assist The United Methodist Church to move more effectively in this area. To this end the Study Commission commends to the attention of the General Conference this report for study and action on the issue of the participation of women in the program and policy-making channels of The United Methodist Church.

A RESOLUTION TO THE 1972 GENERAL CONFERENCE
OF THE UNITED METHODIST CHURCH
REGARDING THE STATEMENTS OF GOALS AND
RECOMMENDATIONS ON THE PARTICIPATION OF WOMEN
IN THE PROGRAM AND POLICY MAKING CHANNELS
OF THE UNITED METHODIST CHURCH

WHEREAS the 1968 General Conference established a Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church; and

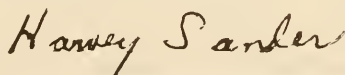
WHEREAS the Study Commission believes that the denomination should actively enhance the opportunities for women within the various structures of the denomination; and

WHEREAS the Study Commission affirms that it is important that The United Methodist Church keep before it the goals for accomplishing the enablement of women within the denomination;

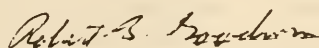
THEREFORE, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests that the General Conference in session in Atlanta, Georgia in 1972 affirm the goals and recommendations as stated in the report of the Study Commission; and

FURTHER, the Study Commission respectfully requests that the General Conference direct that these goals and recommendations appear in the 1972 edition of *The Book of Resolutions of The United Methodist Church*.

Respectfully submitted



Harvey H. Sander, *Chairman*



Robert B. Goodwin, *Secretary*

*Study Commission on the Participation
of Women in Program and Policy Making
Channels of The United Methodist Church*

A RESOLUTION TO THE 1972 GENERAL CONFERENCE
OF THE UNITED METHODIST CHURCH
REGARDING MALE-ORIENTED AND/OR DISCRIMINATORY
LANGUAGE IN THE BOOK OF DISCIPLINE

WHEREAS the 1968 General Conference authorized and the 1970 General Conference reaffirmed the establishment of a Study Commission on the Participation of Women In the Program and Policy Making Channels of The United Methodist Church; and

WHEREAS as a part of its total work the Study Commission has noted that some of the language of *The Book of Discipline* is couched in such a way as to be male-oriented and/or discriminatory and by implication to exclude women; and

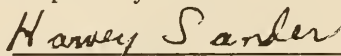
WHEREAS the Study Commission has carefully reviewed the legislation of *The Book of Discipline* and notes that such male-oriented and/or discriminatory language can be changed without affecting the fundamental meaning of the passages involved; and

WHEREAS the Study Commission believes that such changes should be made in a manner so as not to change the meaning of the passages, to maintain an economy of words and to retain the original style of the passage;

THEREFORE, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests the General Conference in session in Atlanta, Georgia in 1972 to amend the legislation of the 1968 edition of *The Book of Discipline*, including amendments made at the 1970 General Conference, to remove male-oriented and/or discriminatory language; and

FURTHER, the Study Commission respectfully requests the General Conference to instruct the editor of the 1972 edition of *The Book of Discipline* to amend such legislation as passed at this General Conference session of 1972 with the sole intent to remove such male-oriented and/or discriminatory language in accordance with the principles stated in this resolution.

Respectfully submitted



Harvey H. Sander, Chairman



Robert B. Goodwin, Secretary

*Study Commission on the Participation
of Women in Program and Policy Making
Channels of The United Methodist Church*

A RESOLUTION TO THE 1972 GENERAL CONFERENCE
OF THE UNITED METHODIST CHURCH
REGARDING THE ESTABLISHMENT OF A COMMISSION
ON THE ROLE OF WOMEN
IN THE UNITED METHODIST CHURCH

WHEREAS the 1968 General Conference authorized and the 1970 General Conference reaffirmed the establishment of a Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church; and

WHEREAS the Study Commission believes that the adoption of goals and recommendations is a valid and worthwhile process, but that it needs some procedure to assist in movement toward the fulfillment of these goals and recommendations; and

WHEREAS the Study Commission affirms that the gauging of progress and implementation of recommendations needs a group of concerned and interested persons to give attention to this matter on behalf of the denomination;

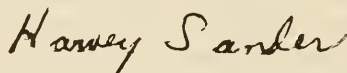
THEREFORE, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to authorize the establishment of a Commission on the Role of Women in The United Methodist Church to report to the General Conference in 1976; and

FURTHER, the purpose of the Commission on the Role of Women in The United Methodist Church would be in relation to the stated goals and recommendations in the report of the Study Commission as well as to foster an ongoing awareness of the problems and issues relating to the status of women and to stimulate progress reports on these issues in the various boards and agencies of The United Methodist Church; and

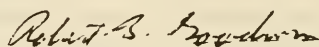
FURTHER, the Commission on the Role of Women in The United Methodist Church would be composed of ten persons, nominated by the Council of Bishops and elected by the General Conference, chosen to represent viewpoints from a variety of age and experience groups, three to five members at large elected by the commission plus one staff consultant, without vote, from each of the following general agencies, the Board of Christian Social Concerns, the Board of Education, the Board of the Laity, the Women's Division of the Board of Missions, the Council on Youth Ministry; and

FURTHER, the Council on World Service and Finance be directed to provide funding for the Commission on the Role of Women in an amount not to exceed \$15,000 for each year of the 1973-1976 quadrennium.

Respectfully submitted

A handwritten signature in cursive script, reading "Harvey H. Sander".

Harvey H. Sander, *Chairman*

A handwritten signature in cursive script, reading "Robert B. Goodwin".

Robert B. Goodwin, *Secretary*

*Study Commission on the Participation
of Women in Program and Policy Making
Channels of The United Methodist Church*

PROPOSED AMENDMENT
TO THE PREAMBLE OF THE CONSTITUTION
OF THE UNITED METHODIST CHURCH

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the legislation and the Constitution were male-oriented and discriminatory; and

WHEREAS, the change in wording to eliminate the masculine reference would be minor in nature and would not alter the meaning or intent of the passage;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to the Preamble:

That the first paragraph of the Preamble of the Constitution which now reads:

“The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called, and the Sacraments are duly administered according to Christ’s own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world.”

be amended by deleting the word “men” in the second sentence and by substituting in its place the word “persons” so that the first paragraph of the Preamble as amended will read:

“The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and the redeeming fellowship in which the word of God is preached by persons divinely called, and the Sacraments are duly administered according to Christ’s own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance

of worship, the edification of believers, and the redemption of the world.”

Respectfully submitted

Harvey Sander

Harvey H. Sander, *Chairman*

Robert B. Goodwin

Robert B. Goodwin, *Secretary*

*Study Commission on the Participation of
Women in Program and Policy Making
Channels of The United Methodist Church*

PROPOSED AMENDMENT TO THE CONSTITUTION OF THE UNITED METHODIST CHURCH

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the Constitution was male-oriented and discriminatory; and

WHEREAS, the changing in wording to eliminate the masculine pronouns would be minor in nature and would not alter the meaning or intent of the passages;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to Article V, Division Three (Paragraph 54) of the Constitution:

That Article V, Division Three (Paragraph 54) of the Constitution which now reads:

“The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless he shall have given his specific consent. (3) No bishop shall be eligible for transfer unless he shall have served one quadrennium in the jurisdiction which elected him to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving

College of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

“A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction than that which elected him, provided request is made by a majority of the bishops in the jurisdiction of the proposed service.

“In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference.”

be amended by deleting in sub-unit (2) of the first paragraph of Article V, Division Three the words “he shall have given his specific consent” and substituting in their place the words “that bishop shall have specifically consented,” and

be amended further by deleting in sub-unit (3) of the first paragraph of Article V, Division Three the words “he” and “him” and substituting in their place in each case the words “the bishop,” and

be amended further by deleting in the second paragraph of Article V, Division Three the word “him” and substituting in its place the words “the bishop” so that Amended Article V, Division Three (Paragraph 54) will read:

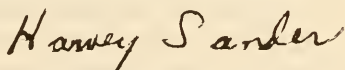
“The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless that bishop shall have specifically consented. (3) No bishop shall be

eligible for transfer unless the bishop shall have served one quadrennium in the jurisdiction which elected the bishop to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

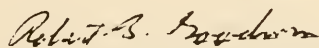
“A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction than that which elected the bishop, provided request is made by a majority of the bishops in the jurisdiction of the proposed service.

“In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference.”

Respectfully submitted



Harvey H. Sander, *Chairman*



Robert B. Goodwin, *Secretary*

*Study Commission on the Participation of
Women in Program and Policy Making
Channels of The United Methodist Church*

PROPOSED AMENDMENT TO THE CONSTITUTION
OF THE UNITED METHODIST CHURCH

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the Constitution was male-oriented and discriminatory; and

WHEREAS, the changing in wording to eliminate the masculine pronouns would be minor in nature and would not alter the meaning or intent of the passages;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to Article VII, Division Three (Paragraph 56) of the Constitution:

That Article VII, Division Three (Paragraph 56) of the Constitution which now reads:

“A bishop presiding over an Annual, Central, or Jurisdictional Conference shall decide all questions of law coming before him in the regular business of a session; provided that such questions be presented in writing and that his decisions be recorded in the journal of the conference.

“Such an episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. Each bishop shall report in writing annually all his decisions of law, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them.”

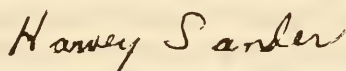
be amended by deleting in the first paragraph of Article VII, Division Three the words “him” and “his” and by substituting in their place respectively the words “the bishop” and “the,” and be amended further by deleting in the second sentence of the second paragraph of Article VII, Division Three the words “Each bishop shall report in writing annually all his decisions of law” and by substituting in their place the words “All decisions of law made by each bishop shall be reported in writing annually,” so that Amended Article VII, Division Three (Paragraph 56) will read:

“A bishop presiding over an Annual, Central, or Jurisdic-


tional Conference shall decide all questions of law coming before the bishop in the regular business of a session; provided that such questions be presented in writing and that the decisions be recorded in the journal of the conference.

“Such an episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. All decisions of law made by each bishop shall be reported in writing annually, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them.”

Respectfully submitted



Harvey H. Sander, *Chairman*



Robert B. Goodwin, *Secretary*

*Study Commission on the Participation of
Women in Program and Policy Making
Channels of The United Methodist Church*

PART II

ACTIONS OF THE 1972 GENERAL CONFERENCE IN RELATION TO THE REPORT OF THE STUDY COMMISSION ON THE PARTICIPATION OF WOMEN IN THE PROGRAM AND POLICY MAKING CHANNELS OF THE UNITED METHODIST CHURCH

The following is a summary of the actions taken by the 1972 General Conference meeting in Atlanta, Georgia, April 16-28 in relation to the report and recommendations made by the Study Commission.

THE GOALS AND RECOMMENDATIONS

The General Conference voted approval, without change, of the resolution having to do with the goals and recommendations on the participation of women. This resolution appears on page 25 of this booklet. The goals and recommendations are those which appear on pages 21 through 24 of this booklet.

The General Conference further voted that these statements of goals and recommendations appear in the 1972 edition of *The Book of Resolutions of The United Methodist Church*.

MALE-ORIENTED AND/OR DISCRIMINATORY LANGUAGE

The General Conference voted approval, without change, of the resolution calling for the removal of male-oriented and/or discriminatory language in *The Book of Discipline*. This resolution, which appears on page 26 of this booklet, instructs the editor of *The Book of Discipline* to amend the existing legislation and to amend legislation passed at the 1972 General Conference with the sole intent of removing such language.

AMENDMENT TO THE PREAMBLE OF THE CONSTITUTION

The General Conference, by more than the required two-thirds vote, approved without change the proposed amendment to the Preamble of the Constitution which would in one instance change the word "men" to "persons." The exact wording of this proposed amendment as adopted appears on pages 29-30.

The proposed amendment to the Preamble will be forwarded to the various annual conferences. If a three-fourths majority vote of all of the members of the annual conferences present and voting also affirm the

proposed amendment, then it shall become effective upon the announcement of its having received the requisite vote.

AMENDMENT TO ARTICLE V, DIVISION THREE (PAR. 54) OF THE CONSTITUTION

The General Conference, by more than the required two-thirds vote, approved without change the proposed amendment to Article V, Division Three (Par. 54) of the Constitution. The basic intent of this amendment is to remove the masculine pronouns in the paragraph and replace them with appropriate words so as to remove the male-oriented language. The exact wording of this proposed amendment is found on pages 31-33 of this booklet.

The proposed amendment to Article V, Division Three (Par. 54) will be forwarded to the various annual conferences. If a three-fourths majority vote of all of the members of the annual conferences present and voting also affirms the proposed amendment, then it shall become effective upon the announcement of its having received the requisite vote.

AMENDMENT TO ARTICLE VII, DIVISION THREE (PAR. 56) OF THE CONSTITUTION

The General Conference, by more than the required two-thirds vote, approved without change the proposed amendment to Article VII, Division Three (Par. 56) of the Constitution. The basic intent of this amendment is to remove the masculine pronouns in the paragraph and to replace them with appropriate words so as to remove the male-oriented language. The exact wording of this proposed amendment is found on pages 34-35 of this booklet.

The proposed amendment to Article VII, Division Three (Par. 56) will be forwarded to the various annual conferences. If a three-fourths majority vote of all of the members of the annual conferences present and voting also affirms the proposed amendment, then it shall become effective upon the announcement of its having received the requisite vote.

COMMISSION ON THE STATUS AND ROLE OF WOMEN IN THE UNITED METHODIST CHURCH

The Study Commission presented a proposal for the creation of a Commission on the Role of Women in The United Methodist Church. Petitions were considered by the Standing Legislative Committee on Christian Social Concerns and the Standing Legislative Committee on Conferences for similar action. The report which came to the floor for

action was that developed in the Standing Legislative Committee on Conferences, which was concurred in by the Standing Legislative Committee on Christian Social Concerns.

The report as debated on the floor was amended at one point to include the Women's Society of Christian Service (United Methodist Women) along with the United Methodist Women's Caucus as the groups to be consulted by the Colleges of Bishops for nominations to the membership of the Commission.

A further change from the recommendation was in the amount which was budgeted for the Commission. The request which the General Conference voted to forward to the Council on World Service and Finance for consideration was an annual budget of \$125,000. The Council subsequently voted, and was sustained by the General Conference, to allocate \$50,000 for 1973 and \$75,000 for each subsequent year of the quadrennium for the work of the Commission.

The exact wording of the legislation establishing the Commission on the Status and Role of Women in The United Methodist Church, as passed by the 1972 General Conference and as printed in the *Daily Christian Advocate*, is as follows:

There shall be a Commission on the Status and Role of Women in The United Methodist Church for the quadrennium of 1973-1976.

A. The membership of the Commission shall be nominated by the Colleges of Bishops after consultation with the United Methodist Women's Caucus and the Women's Society of Christian Service and elected by the Jurisdictional Conferences as follows:

1. Fifteen (15) from the Jurisdiction (Three from each Jurisdiction — two (2) Laymen and one (1) clergy, it is recommended that at least one of whom shall be under 30, at least one from a minority group)
2. Twenty (20) women from the Jurisdictions (Four from each Jurisdiction) — is recommended that at least one of whom shall be under 30, at least one over sixty (60), at least one from a minority group, and one clergywoman)
3. Three (3) women members at large (one of whom shall be under 30) elected by the Commission because of special competence in this area.
4. Three (3) women named by the Women's Division from its members or staff to serve as ex officio members without vote.
5. There shall also be two Bishops named by the Council of Bishops. The pluralism of the church's membership shall be reflected in representation of all ethnic groups and various age categories, and the various caucuses shall be requested to

submit names through the United Methodist Women's Caucus in fulfillment of this policy. The Commission shall have the authority to enlist up to five (5) special resource persons, men or women, on an ad hoc basis as needed.

- B. The president of this Commission shall be a woman elected by the total Commission from its membership and other officers as the Commission determines.
- C. The funds for carrying out the Commission's purpose shall be authorized by the General Conference on recommendation of the Council on World Service and Finance.
- D. The Commission shall meet annually with such additional meetings as needs demands.
- E. The Commission shall be charged with responsibility for fostering an awareness of problems and issues related to status and role of women with special reference to full participation in the total life of the church at least commensurate with its total membership in The United Methodist Church:
 - a. To initiate and carry out needed research, including study of the Constitution and other disciplinary provisions for the eradication of discriminatory words and policies;
 - b. to establish clear guidelines to ensure full participation of women in the life of the church;
 - c. to stimulate and receive progress reports toward this end from all responsible bodies;
 - d. to generate interest and recommend plans for new understanding of theology and Biblical history affecting the status of women;
 - e. to recommend policies for long range and immediate implementation related to the role of women in the church;
 - f. to serve in an advocacy role especially in matters related to women's role in the church's life.
- F. In order to fulfill its responsibilities and the mandates of the 1972 General Conference the Commission shall work with the Council of Bishops, Boards and Agencies and other appropriate structures and channels of the church.
- G. The Commission shall elect an Executive Secretary, who shall be a woman, fulfilling all requirements and sharing the same privileges and responsibilities placed upon Executive Secretaries of other Commissions. She shall establish a liaison consultative relationship to specially designated staff representatives of all boards and agencies as appropriate in the fulfillment of the Commission's mandates.

- H. The Commission shall generate active concern and give full support directed toward immediate efforts in the fulfillment of the following mandate:

Personnel recruitment agencies, seminaries, responsible boards, commissions and committees related to the pastoral ministry are requested to establish guidelines and policies directed toward specific recruitment, training and full utilization of women in the pastoral and related ministries of The United Methodist Church, including the faculties of seminaries, universities, colleges, and other educational institutions of The United Methodist Church.

The color of the cover of this booklet is significant. Yellow was the color of the women suffragettes. "My friends turned out in force to hear the lecture, and on the breast of every one of them flamed the *yellow bow* that stood for suffrage." From the autobiography of Anna Howard Shaw, the first ordained Methodist woman minister, medical doctor, and president of the National Women's Suffrage Association.



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The status and role of
women in program and policy
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