

Women of the NACCC

By

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Part I – The Stories

1. Introduction

Antoinette Brown Blackwell~ “No Cross, No Crown”

I have been examining what the Bible has to say on the position of women a good deal this winter – reading various commentaries – comparing them with each other and with the Bible, and hunting up every passage in the scriptures that have any bearing on the subject either near or remote. My mind grows stronger and firmer on the subject and the light comes beaming in, full of promise. Lately I have been writing out my thoughts to see if they will all hang together but have not finished yet. It’s a hard subject and takes a long time to see through it doesn’t it. But “no cross no crown.”¹

Antoinette Brown

My fascination with Antoinette Brown Blackwell began Mother’s Day 2002 when I heard a sermon preached by the minister at my church. He mentioned many influential women that morning, but the one that stuck in my head was the first female ordained minister in the United States. I was especially impressed with the fact that it was a Congregational church that ordained her. I thought those Congregationalists must have been a progressive bunch. I went out the very next week and ordered the book, *Antoinette Brown Blackwell: A Biography*, by Elizabeth Cazden. It was in reading Cazden’s book that I realized not all Congregationalists were “a progressive bunch,” at least not on the subject of women’s ordination.

While the local church had the right to call and ordain whoever they chose, and did not need a hierarchy to approve the decision, it was the custom for

¹ Antoinette Brown Blackwell to Lucy Stone, Henrietta, March 28, 1848, Blackwell, SL, and Gilson ms., p. 123.

Congregational clergy from the county association to participate in the ordination ceremony. However, the South Butler church had trouble finding any minister that would publically support the ordination of a woman.² Charles Grandison Finney³ had written Antoinette a letter in which he expressed that he could not assist her in her goal to be ordained.⁴ Meanwhile, liberal clergy and friends such as Samuel J. May and William Henry Channing chose not to attend the ceremony because they were afraid their affiliation with the Unitarian church might cause some to question Antoinette's commitment to the orthodox Congregational Church. Finally Garrett Smith and liberal abolitionist Reverend Luther Lee, not a Congregationalist but a Methodist, agreed to attend. Lee preached the sermon and Smith gave the church the encouraging words they needed when he said, "I congratulate you upon your selection of a pastor. You have chosen one who is wise and strong, and good, and faithful, and trusting, and full of love."⁵ However, two years later when Brown requested a certificate of ordination from Lee he refused stating:

I do not see my way clear to give you such a paper as you ought to have as I did not ordain you. All I did was to preach a sermon...I thought at the time there was a want of formality, and raised the question how you was to obtain

² Cazden, *Antoinette Brown Blackwell*, 77-78.

³ Charles Grandison Finney was a revivalist preacher involved in the Second Great Awakening, Presbyterian turned Congregationalist clergyman, professor at Oberlin College beginning in 1837 and eventually president of Oberlin College in 1852.

<http://www.oberlin.edu/external/EOG/images/CharlesGrandisonFinney.html> accessed January 24, 2013.

⁴ Elizabeth Cazden, *Antoinette Brown Blackwell: A Biography* (Old Westbury, New York: The Feminist Press, 1983), 73.

⁵ *New York Tribune*, September 19, 1853.

your certificate, and was replied to that a certificate would be of no use...I do not make these remarks to suggest a want of validity in the transaction.⁶

In later years some would call into question whether Brown actually held the honor of being the first female ordained minister in the United States, pointing to Olympia Brown, the first woman to achieve full ministerial standing from a denomination. I would argue that in the Congregational tradition it is the local church that ordains the minister. And, even though one has to wonder if the poor rural church in South Butler, New York would have even considered the ordination of a woman if they could have afforded a male minister (Brown's salary was a mere \$300 a year and the church had been having trouble finding someone to serve) it cannot be denied that they did indeed choose Brown and the ordination was valid in the eyes of the local congregation.

While in Boston this past summer it struck me that just over 100 years after Brown's ordination the National Association of Congregational Christian Churches was formed. What, I wondered, was the progress in women's ordination over that 100 years? So began my research into the "Women of the NACCC." I started scouring Annual Reports in search of women serving NA churches, searching the web for information on names I found in those reports, emailing relatives of past female ministers now deceased, and interviewing women currently serving in the Association. What I found was at times discouraging. The progress for women ordained in the church has been slow. Other times the determination, drive, passion, and compassion of these women has been an inspiration. The following pages contain not only numbers, statistics and percentages, but real stories of real

⁶ Luther Lee to Antoinette Brown Blackwell, April 30, 1855, Blackwell, SL.

women. It has been a labor of love, but it is not complete. My plan, after the completion of this initial paper, is to continue the work of collecting stories and of charting the progress of women in the NACCC.

2. Honorable Mentions

None of these first three women were ordained in an NA church, neither did any of them ever serve an NA church. However, they were all ordained, served a Congregational church at some point in their life, and belonged to an NA church after their retirement.

Rhoda Jane Dickinson ~ “One of the First”

While searching the 1967/68 NA Yearbook I came across the name Rhoda Jane Dickenson who was ordained in 1921. She is listed as a member of Plymouth Congregational Church in Minneapolis, Minnesota the same church Elaine Marsh served. We will hear more about Elaine later in this paper. Rhoda Jane retired from the ministry in 1952.

Rhoda Jane was born on September 23, 1887 on a farm in Wright County, Minnesota and lived to the age of 103. In 1975, at the age of 88, she accepted the first Antoinette Brown Award. She was one of the earliest clergy women in the Congregational tradition, and would ride her pony, Black Beauty, miles across the countryside to visit members.

Rhoda Jane started out in the Methodist church serving a church in Lancaster where she found herself assuming all the duties of a male clergy person. Soon she was also serving a church in nearby Orleans. After two years of serving these churches she contracted a lung inflammation that forced her to return to

Minneapolis. It was about this time that Rhoda Jane realized she wanted to make ministry her career and although she loved the Methodist church she knew in order to be ordained she must change denominations. It was not until 1956 that the Methodists began ordaining women.⁷ On May 10, 1921 (the same year Antoinette Brown Blackwell died) Rhoda Jane was ordained as the minister to the Congregational Church of Glasgow, Montana.

Before Rhoda Jane's ordination she attended Chicago Theological Seminary for special summer study. In 1923 she attended the Boston Theological Seminary, but found she had no time to study and was physically exhausted. So instead she returned to Montana to begin a pastorate at Roundup. She went on to serve Congregational churches in Highmore, SD (1933-1947); Dodge Center, MN (1936-1938); Sleepy Eye, MN (1938-1947); and Longville, MN, as well as a second parish in Remer, MN (1947-1952).⁸

Although I wondered at the beginning of my ministry whether men might resist having a woman as minister, I soon discovered my fears were groundless, with scarcely an exception. I think the men of our churches prefer that women ministers just be themselves and not try to imitate men.

Rhoda Jane Dickinson

⁷ See the following site for a list of dates pertaining to the ordination of women. <http://www.religioustolerance.org/femclrg13.htm> accessed January 24, 2013.

⁸ The information on Rhoda Jane Dickinson came from the following document: <http://www.ucc.org/assets/pdfs/dickinson.pdf> accessed January 15, 2013.

Caroline Cole Pineo ~ “Extraordinary Care and Love”

Caroline Pineo’s name is listed as a member of an NA church four years in a row beginning in the 1974-75 yearbook. She was ordained as a minister in the Congregational Church in 1945. A google search of her name found her obituary published in the *Ithaca Journal* on May 2, 2011. Caroline was born on April 21, 1914 and died five days short of her 97th birthday on April 16, 2011. Caroline received her Doctorate in Divinity from Yale University and was ordained as a minister in the Congregational tradition. After World War II she and her husband Frank went to France for 18 months with a group funded by The Society of Friends to help rebuild a community in one of the coastal cities destroyed by the war. Following their time in France, Caroline and Frank spent six weeks bicycling all over Europe. Upon returning to the United States they settled in the Philadelphia area and joined the Quaker Church. Later in life the two moved to Odessa, NY where they developed a small cooperative community. Caroline was described as the epitome of the expression, “The secret of holiness is not to do extraordinary things, but to do ordinary things with extraordinary care and love.”⁹

Eleanor Wilson ~ “Missionary and Skipper”

In the 1972-73 yearbook Eleanor Wilson’s name appears as a member of an NA church. Eleanor Wilson was born in Norwalk, Connecticut in 1891. She attended Simmons College and the New York Biblical Seminary. In 1925 Eleanor went to Japan as a Congregational missionary teacher where she was stationed at

⁹ Information on Caroline Cole Pineo came from her obituary <http://www.legacy.com/obituaries/theithacajournal/obituary.aspx?n=caroline-pineo&pid=150734771&fhid=7263#fbLoggedOut> accessed January 27, 2012.

the Kobe Theological Seminary for Women. From 1933-35 she worked in the office of the American Board of Foreign Missions in Boston. From 1935-41 she went to the Mission Training School in Kussie, Caroline Islands, first as a teacher and then later as a principal. Eleanor was ordained a Christian Church minister in Hawaii in 1945 and a year later she resumed missionary work in the Pacific area.

In 1950 Eleanor became the captain of the *Morning Star VI*, a mission ship in the Pacific. The book *The Lady Was a Skipper* by Maribelle Cormack is about Eleanor's career. She retired in 1961 and died in 1972 at the age of 80.¹⁰

3. Serving in the NACCC

The following women all served, or are currently serving NA churches. While they were all ordained they were not necessarily ordained by an an NA church. They appear in order of decade of ordination.

The Forties ~ Elaine Marsh ~ "Journey of Faith"

Elaine Marsh was born in Brown, West Virginia on May 3, 1918. In 1926, when Elaine was eight years old, the family moved west to Blackwell, Oklahoma. From Blackwell they made their way to Moundridge, Kansas then to MacPherson, Kansas and finally when Elaine was sixteen Wichita, Kansas. It was about this time that Elaine realized she was interested in religion. In Wichita she had met a female minister by the name of the Reverend Iva Meadows. Reverend Meadows, a large woman who resembled Kate Smith, was the pastor of a very small congregation. Her career had suffered because of a bad marriage and divorce and she saw in

¹⁰ Information on Eleanor Wilson came from the following website, <http://nwda.orbiscascade.org/ark:/80444/xv71831> accessed January 27, 2012.

Elaine a young person who had the opportunity to have successes in ministry she herself had not been able to accomplish. At seventeen Elaine helped out at the church and even filled in for the called minister and preached sermons. Soon Elaine found that there was a demand for speakers at various women's organizations and she kept herself busy with speaking engagements.¹¹

Elaine attended Friends University in Wichita, KS (a Quaker school) where she majored in religion and minored in philosophy. When Elaine finished her four years at Friends she decided to go to seminary. The year was 1942 and although it had been almost one hundred years since Antoinette Brown began her studies at Oberlin College women had made little progress being accepted into seminaries and churches. In an effort to increase her chances of being accepted somewhere, Elaine applied to twelve seminaries including Colgate Rochester and Andover-Newton. Even though she had straight A's in her religion and philosophy classes Elaine was rejected by every seminary. She finally found a seminary that accepted two women a year into their program, Hartford Theological Seminary in Hartford, Connecticut. Hartford's liberal theology suited Elaine and she did very well there. In her senior year in seminary she served as the minister to Grace Methodist, a small church in Windsor Locks, Connecticut.¹²

Upon graduation from seminary Elaine realized that opportunities for women to serve as pastor of anything but a very small congregation were pretty much non-existent. She realized that women coming out of seminary were directed

¹¹ *Ibid*, 7-15.

¹² *Ibid*, 17-28.

into secondary roles in the church or sent off to remote areas for missionary work. While Elaine felt called to be the minister of a congregation she felt she had the best chance for a job in Christian education. Not having had many classes in this area she decided to attend Berkeley Baptist Divinity School in order to get a Master's degree in religious education.¹³

Elaine's first assignment, following graduation from Berkeley in 1946, was to accompany the Reverend Charles Martin, who had a wife and small children, to a parish in Darby, Montana. It was at this time that Elaine was ordained. She describes her "Wild West" days as one of the most exciting times in her life. Her salary was \$1,500.00 a year, she drove a car that continually broke down, and lived in a house with holes so big one could almost throw a cat through them. She described Darby as exactly what one would see in a movie about the Wild West, complete with bar brawls.

After serving in Darby for three years Elaine resigned from that church in order to spend four months with her friend Alice touring Europe. Upon returning home in 1949 Elaine took a job as minister to a small congregation in Cherokee, Iowa that was unable to afford a male minister. She served that church for three years before moving on to a job as a traveling representative with the American Baptist Publication Society in Philadelphia.

It was in 1959 while visiting her friend Alice in Minnesota that Elaine learned that the position of Director of Religious Education at Plymouth Congregational Church in Minneapolis was available. Her friend Alice urged her to apply. In August

¹³ *Ibid*, 29-32.

of the following year Elaine took the job with Plymouth Church, where she remained for the next twenty-three years.¹⁴

It is interesting to watch Elaine's progression in ministry through the NACCC Yearbooks. Although she had been ordained since 1946 and was called to Plymouth in 1960 she is not listed in the Yearbooks until 1966. At that time she is listed as "Min. C.E." Terrence E. Johnson was ordained in 1966 and called to Plymouth in 1969 and Timothy L. Barrett was ordained and called to Plymouth in 1970. However for a number of years these two men's names appear above Elaine's in the Yearbooks, until 1973 when the "Miss" is dropped from her name and she is moved into the second position above those two men. Apparently, some people in her congregation began to notice that whenever a young man right out of seminary was called to the church his name was placed above Elaine's on church signs and letterhead. They made sure that was changed. Elaine also began seeing the same raises in salary as the men after the Trustees elected their first woman to the board. Elaine's name moves to the first position in the 1976 and 1977 Yearbooks after Howard Conn's retirement. In 1978 and 79 she is listed second and 1980-83 she finishes out her years at Plymouth in the first spot.

While at Plymouth Elaine's accomplishments were great. She was their first female pastor, she implemented the Stephen's Ministry program, was instrumental in forming the fine arts board and an arts library, as well as starting the group "The Needlers," and creating the idea for the 25 foot by 16 foot embroideries –historical and cultural celebrations that hang in seasonal rotation in the church's Guild Hall.

¹⁴ *Ibid*, 33-66.

Elaine was also ahead of her time when she began the Woman's Coffee House, a safe place for recovering heterosexual and lesbian woman to come spend time together without cigarette smoke or alcohol.¹⁵

Elaine Marsh died October 31, 2010 in England where she had made her home since her retirement from Plymouth in 1983. She was 92 years old.^{16 17}

The Fifties ~ Mary A. White ~ "Mother Mary"

Mary O'Brian White was the first woman to be ordained by the National Association. Reverend Philip Muth (now deceased), Senior Minister of the Wauwatosa First Congregational Church, was the Chair of the Executive Committee that granted Mary's Ordination Recognition in 1957. She served Bethany Congregational Church in Cedar Rapids, Iowa from 1957 until her retirement in 1984 when she was awarded the title of Minister Emeritus by the church.¹⁸ Unfortunately the church building was destroyed in the 2009 flood and the congregation does not appear to be active at this time.

Mary graduated from Superior State Teacher's College in Superior, Wisconsin which is now the University of Wisconsin. She also attended Northwestern Bible

¹⁵ *Ibid*, 67-83.

¹⁶ <http://www.startribune.com/obituaries/107360863.html> accessed January 18, 2013.

¹⁷ Information on Elaine Marsh came from the book *Elaine Marsh: A Journey of Faith* edited by Miriam Hanson (Minneapolis, MN: Groveland Press c/o Plymouth Congregational Church of Minnesota, 1998).

¹⁸ The information provided by Mary's son regarding her retirement date conflicts with the NA Yearbooks. The Yearbooks show her retiring in 1975.

School in Minneapolis, Minnesota and did additional work with a correspondence school called the Chicago Bible School.

Mary was an Eastern Star member and played piano every Sunday afternoon at the Eastern Star retirement home, plus gave the devotions. She was active in the Cedar Rapids Ministerial Alliance and according to her son was loved by all. One of her favorite ministers was an Episcopal priest who called her "Mother Mary."

Others knew her as "Marrying Sam" after the cartoon character from Lil' Abner. At the Galesburg National Association Meeting in June of 1980 Mary was awarded a "Citation" by the National Association signed by her personal friend and Executive Secretary of the NA, Erwin Britton. Four years after her retirement Mary's son Milton E. White (Ed), Minister Emeritus of the Congregational Church in Sun City, Arizona, brought her to Sun City to live. Ed says, "She never missed a Sunday and was as active as she could be until the last couple of months of her life." Mary died in Sun City in March of 1992 and is interned in Cedar Rapids, Iowa. Ed conducted her funeral. "My mother had a following of well wishers, actually I called her the leader of a mob," recalls Ed. "People would do anything for her. She was well received, honored, and respected in the community. Her house was always open to anyone who wished to have counsel." However, she was also a very "stout/demanding/determined person, part Irish and German, who took no nonsense from anybody!" As an example Ed tells the story of a would-be thief who tried to grab his mother's purse. Mary, in her mid-eighties at the time, "lam basted" him with her free arm, he let go of her purse, with which she then proceeded to whack him. The would-be thief ran for his life! Ed also recalls visiting his mother's

church one Sunday when a ten-year old (or so) boy was not behaving. Mary stopped her sermon, called him by name and told him to shut up! He did and later became a big supporter of her ministry. In attendance at her funeral were more than twenty former youth from her church, now grown, saying how much they loved Mary and what she had done for them.¹⁹

The Sixties ~ Catherine M. Whitford ~ “The Elusive One”

Catherine M. Whitford appears to be the only woman ordained in the National Association during the 1960's. According to the NACCC yearbooks Catherine was a licensed assistant for a church in Detroit, Michigan in 1964. She disappears for a few years and shows up again in the 1969 Yearbook where it says she was ordained in 1968 and called to First Congregational Church in Neponset, Illinois in 1969. Then in 1971 the church in Neponset is without a minister and Catherine is a member of a church back in Michigan. She never shows up as serving a church again just as a member. I have been unable, at this point, to find out any more information on Catherine, but the search continues...

The Seventies ~ Jane Rathman ~ “On the Cutting Edge”

1974 was an eventful year for Jane Rathman. She graduated from Colgate Rochester Divinity School in Rochester, NY, was ordained in the United Church of Christ, and married her husband, a Presbyterian minister who had graduated a year ahead of her in seminary. After graduation Jane and her husband had difficulty finding work. It was close to a year before Jane was called to First Congregational

¹⁹ Information on Mary A. White came from a number of email exchanges with her son Milton E. White (Ed) August 2012 and January 2013.

Church in Royal Oak, Michigan as the Assistant Minister. First Congregational was not a UCC church, they belonged to the NACCC, but had listed the opening in the “UCC positions open.” So, for seven years Jane held dual standing with the UCC and NACCC. Her husband eventually found a job about an hour away at a Presbyterian Church. Their thought was with both of them being ministers they would make the initial move for Jane’s job then after that trade back and forth. The reality of the situation was her husband, being a man, was offered better positions with more money. And so this first move was the one and only time they moved for Jane’s job.

Jane got into the ministry “kicking and screaming” (It is interesting to note how often there is resistance to the call. Like Moses we all think God could choose better). While in her twenties and in college there was a new minister in the church Jane was attending and it was from attending his classes that Jane got turned onto the scriptures and religion. She graduated from college with a Fine Arts degree which, according to Jane, was useless. She decided she would go to seminary in order to pursue her own interest in theological studies. She did not plan on serving a congregation once finished. The problem was, while in seminary, Jane was required to do field work which continually put her in a church setting. To his credit the pastor of that church pushed her into preaching and doing visitations. She recalls, “All the while I thought, I can’t do this, I’m not able enough to do this. But he kept getting me into situation where I was doing it.” By the end of seminary Jane recognized that serving a congregation was what she wanted to do.

In seminary there were not a lot of women, maybe five or six in Jane’s year. There were a few female professors but Jane did not really have any female

mentors. When asked about what seminary was like in the 70's Jane replies, "There was a lot of stuff going on. There was the African-American movement, the gay movement, and the women's movement. We were in an era where we were all trying to find our worth and status and power so we were working hard to change language and identity." Jane did not encounter many difficulties in seminary.

However, the church was a different story. At the Presbyterian Church where she did her field work there were a few that did not approve of a woman minister. Jane comments, "You have to understand, it seems strange now, but in those days a woman wearing pants to church was seen as radical. Many times people were commenting on my clothing rather than what I was saying." In the 80's, when Jane was working for a UCC church, she had a conference minister who did not approve of women ministers and he refused to speak to or even acknowledge her existence.

After seven years of serving First Congregational Church in Royal Oak, Michigan Jane followed her husband to his calling in Pittsburg, Pennsylvania. She ended up finding a part time position with the Birmingham United Church of Christ. Her husband held his position for twelve years and Jane hers for ten years. After their time in Pennsylvania they again moved for his job when he was called to a church in Port Huron, Michigan. The two remain in Port Huron. Jane's husband plans on retiring this August and Jane is, "just beginning to think about retirement." For now she continues to serve a small country church thirty hours a week. Their daughter, in her second year of seminary, appears to be carrying on the tradition. Jane seems to find this slightly surprising, noting that her daughter, having been involved in the church all her life, has seen the "ugly side" of church, and yet she still

feels called to do this.

When asked what advice she would give her daughter and others entering the ministry Jane answers,

I think we are undergoing a big change in what church is going to be. Those entering the ministry need to be aware and in tune with that. For women in general, I would say, go for it. Attitudes are changing about women in ministry, we're not fighting the same battles. We still suffer with the glass ceiling and you need to be your own best advocate when it comes to your call, and what your being paid. Stand up for yourself. I did not do that well.

Toward the end of our conversation I went back to Jane's comment about the big change through which the church is going, I asked her how she thought the "changed church" was going to look.

It does not seem like mainline churches are meeting the needs of the people and if I knew what that would be I'd be a millionaire. Our traditional ways of doing things aren't working. I wouldn't want to throw out all of tradition as I think there is great value in that. But the motto of the UCC is, 'God is Still Speaking.' We have to figure out what is God saying. Evangelicals have given evangelism a bad name we need to evangelize, to tell our story.

Finally, when asked about the differences between men and women in the ministry Jane said,

I think men are given authority, whether they earn it or not. While women have to work for it. I think in each position I've had to prove myself. I've had to prove that I was capable before I was seen that way. Very often people tend to give authority to a male pastor while women have to work for it. I never thought of myself as being on the cutting edge of women in the ministry, but I guess I was. I was just doing my thing.²⁰

²⁰ Information on Jane Rathman came from a phone conversation I had with her on Saturday, January 26, 2013.

The Eighties ~ Rev. Dr. Betsey Mauro ~ “Earned Authority”

Betsey’s father was a Catholic and her mother a Congregationalist, although neither practiced their faith and Betsey was not raised in the church. However, her maternal grandmother was a church organist for a Congregational church, and so Betsey did have the opportunity to attend church with her grandparents as a child. She remembers very distinctly, at the age of 5, taking communion and knowing that she “belonged to the mystery.” In her teen years when most of her friends were turning away from the church, she found herself turning toward it, drawn to the mystery as well as its sense of community. When Betsey began college she got a job that required her to work on Sundays. Her conservative uncle said that because of this she was going to hell. Betsey decided that if the church was that judgmental then she wanted nothing to do with it and dissociated herself.

After college she worked as a geologist on the onshore oil rigs in the Red Desert, (It was the early eighties and women were not sent off-shore at that time). Many times she was the only woman within 40 miles and there was plenty of time and opportunity for spiritual reflection. While she was in Salt Lake City she attended First Congregational Church of Salt Lake City where Rev. Karl Schimpf was the senior minister. While she loved geology she hated the politics of it and besides she didn’t think geology was helping anybody. She began to think that she was called to psychology or social work. Betsey never dreamed she would become a minister. Being reflective and a natural introvert did not seem to her “good ministry material.” When asked how she finally decided to enter the ministry Betsey first replied, “To make the story short, after a long season of prayer I received a very

definite call. It took another 9 months to get into it.” When pressed to elaborate she tells the story of an airplane ride across the country to visit a friend in Virginia.

I was in my typical posture of prayer asking ‘God what do you want me to do?’ People had been saying that I would be a good minister but I didn’t believe them. Then all of the sudden searing through my brain came seminary. I said...I’m not sure if I said it out loud, but I remember the words, ‘Ha, ha God very funny. I’m trying to be serious and you’re playing games.’ But it was so incredibly clear. I heard the call. I was so shaken that I didn’t tell my friend anything for two days. When I did finally tell her I said, ‘Don’t worry I’m going to think about it for a year.’ Nine months later I decided to go to seminary.

Betsey began attending a Quaker seminary in 1984. The Quakers have always been more progressive in the inclusion of women in ministerial roles and Betsey did have other women in her class, although when asked she cannot name one female minister that was a mentor or role model. Women were few and far between in the NA during that period. Karl was her mentor. In fact he was the first one she called when she decided to enroll in seminary. Her Catholic father was second. His response was, “Have you thought about this?”

During seminary Betsey bartended, then waitressed, and finally was an intern in a church. She got married to a man who was already a minister and landed back in Connecticut, although he left the ministry eight months into their marriage. Betsey found herself serving Colebrook Congregational Church in Colebrook, Connecticut. She was the senior pastor but it was part time work. It was while serving Colebrook church that she had her baby and was divorced from her first husband. The church was a very sophisticated group and took all this in stride, welcoming the baby and passing her around to hold during committee meetings,

and supporting Betsey through the divorce. “By the time I left they were ready to make the leap to a full-time minister,” she remarks.

From Colebrook Betsey moved to Rockland, Maine for 13 years. Not only was she the first female minister to serve both congregations, she was the first divorced single parent female minister. When asked what she sees as a main difference between a male and female minister Betsey replies:

It’s hard for women to know how to engage the authority of the role. Men and women engage that authority differently. For men the authority is an external expression, for women it’s a relational expression. We internalize differently. It’s hard for many women to find an authentic authoritative voice. I came to know and believe authority has to be earned. In general men approach authority with an, “I am in this position and I deserve to have the authority” type of attitude, while women tend to avoid authority altogether. If you are a male or female earned authority is healthier, more realistic, and more helpful. I was able to navigate divorce because I had earned authority in my role and I was able to date and marry Paul, while serving Rockland, for the same reason. If I were to give advice to someone entering the ministry I would say, learn how to accept authority that you’ve earned.

Serving the church and dating at the same time proved interesting. Initially Betsey told Paul that she could not be his minister if they were to date and so he stopped attending the church she was serving. Eventually they realized that if Paul were to be accepted by the congregation he must begin attending the church again so the people could get a chance to know him. And accept him they did. Betsey and Paul were married during a Sunday service at Rockland in front of the entire congregation.

Toward the end of our conversation I mentioned to Betsey that she seemed blessed with two very accepting congregations and I asked if she had encountered any problems or push back from members that were not ready to accept a female minister. She said that the negative responses were very few and chalked that up to

the Congregational system. Unlike, say, the Methodists who just place a woman in a church without the buy in from the congregation, the Congregational church has made the decision to call a particular person. They have thought it over, and they have argued about it before the minister gets there.

I also asked Betsey if she were the first woman to serve as Dean of the CFTS and why she would choose to leave her position at Rockland after 13 years. She replied:

Yes, I am the first female to hold this or any executive leadership position at the NACCC. I had not intended to leave Maine. As you know, I was happy and relatively content there. However, I felt that if I walked away from the opportunity to build a new ministry for the NACCC (The Center for Congregational Leadership) I would look back and wonder why I walked away from such a unique opportunity for ministry. Also, it was a way I could give back to an association that had given spiritually, tangibly, emotionally, so much to me.²¹

The Nineties ~ The Reverend Mary E. Biedron ~ “Preachers Kid”

Mary Biedron did not always feel called to the ministry. She was a preacher’s kid. Her father had been the minister of Riverside Church in New York City, so she knew what the life of a minister was like, and wanted nothing to do with it. It was not something she would choose for herself...or so she thought. For a time Mary wanted nothing to do with the church, avoiding it altogether from the time she was about 17 until she was 25. However, she couldn’t stay away forever. She met a man in college, they married, and shortly after decided they wanted to start attending a church together. He had been raised Catholic, but had no interest in returning to the Catholic Church. They began visiting churches in Toledo, Ohio, where they lived, but

²¹ Information on Rev. Dr. Betsey Mauro came from a phone conversation January 14, 2013 as well as a couple of emails from her in January of 2013.

didn't find a good match until an acquaintance suggested they try First Congregational Church of Toledo. The community feel and the theology were just what they were looking for in a church. It wasn't long before Mary was beginning to be asked to "do things" at the church. She was first asked to help out with Sunday School, and from there moved to the position of Christian Education Director. While serving in this capacity she attended a number of seminars but finally got to the point that she felt she needed to know more. After avoiding it for years, at the age of 42, Mary enrolled in seminary. She admits that, "When the 'go to seminary' call came I had a husband, a station wagon, a house, and three kids. It was terrifying, but it wouldn't let me go."

Mary needed a school that would allow her to still hold a job and take care of her family. Methodist Theological School in Delaware, Ohio was the place. They had the course work bunched together on two days of the week making it possible for her to commute. The days she worked she just worked longer hours to make up for the time lost when in class. Methodist Theological School strives for diversity and there were a number of women as well as men enrolled. It was the first time that Mary had been exposed to gender inclusive language and she says, "It was wonderful to be in that realm of ideas. It was hard, but I tell people it wasn't harder than having surprise baby twins with a three year old. I kept telling myself, 'You can do this for three years.'"

When asked how it affected her home life Mary says, "My husband was very supportive. He said, 'You need to do this, you need to go.' My daughters were seven and ten when I started and we gave them lessons in doing the laundry. They felt like

they were participants. And because they saw what I was able to do in my forties they realized that they are not limited to being a mother and a wife. They were a little distressed when I received my call and we had to move but that turned out well for them.” Mary admits to being a bit distressed herself when she realized she could no longer be the girls Brownie Leader. She just did not have the time anymore.

While her congregation was supportive of her choice to go to seminary her Senior Minister was not. He wasn’t necessarily unsupportive but was “neutral” as he was not sure about women in the ministry. Mary knew she had no chance of staying at that church after seminary. Along with being a seminary student she was a CFTS student and went on the British Seminar with a group of people including the Rev. Dr. Mark P. Jensen, senior minister of North Congregational Church in Farmington Hills, Michigan. Dr. Jensen was looking for an associate and Mary jokingly said, “You ought to hire me.” Shortly after returning from the British Seminar, in her second year of seminary, Mary received a phone call from Dr. Jensen saying he wanted to hire her as his associate. She came to North in 1998. Twelve years later when Mark retired Mary was told she could not serve as the interim minister as the church wanted to hire her as their next senior minister. After an interim period Mary was called as North’s senior minister in February, 2011. She is currently pursuing a D.Min. with a focus on “Leadership for Transformational Change.” She says that if North church were her only call she would not be unhappy, indicating, “I envision serving this church until I retire.”

Whereas Betsey had no other female ministers with whom to interact with when she was first called to ministry Mary, ten to fifteen years later, knew women in the NA she could talk to. She lists off Betsey, Alice Murphy, and Wendy VanTassell. When speaking of Wendy, Mary says, “We encouraged each other.” Mary advises students entering the ministry to make as many collegial relations as they can, “Go to seminars, and regional retreats, meet people and get to know them.”

When asked about the pros and cons of being a woman in the ministry Mary says, “When you are a woman minister you are a woman in a man’s world and you have to get a thick skin, stickup for yourself, and present yourself in ways that will cause you to be taken seriously. Women seem to have an easier time with the collegial side, visiting people, talking with them, nurturing them, it’s in our nature. But like it or not there will always be people that say you have no place in the ministry and quote the Bible to back themselves up. If you do not claim your authority you will not get it assigned to you.” When asked if there is anything else she would like people to know Mary replies, “Going to seminary was tremendously difficult but one of the best things I’ve ever done. I’m really fulfilled by being ordained in the ministry and feel honored when mothers and daughters say they feel they can accomplish something because they see what I’ve been able to do.”²²

A New Millennium ~ Karen L. Robu ~ “Performer, Mother, Minister”

In researching the women for this paper it was interesting to see the parallels between their lives and my own. Like Betsey I did not grow up in the church. My family attended a Methodist church for awhile when we were living in New York

²² Information on Mary E. Biedron came from a phone conversation I had with her on January 16, 2013.

State and when we first moved to Canada (when I was eight years old) we attended a United Church of Canada for a couple of years. However, by the time I was in middle school I found church terribly boring and my mother got tired of trying to drag my sister, brother, and me out of bed Sunday mornings. My father could only be dragged to church on Easter, and so the rest of us stopped attending church altogether. Instead we spent Sundays out on the water in our boat when the weather permitted or, during the winter months, roller-skating, ice-skating, or sledding. I remember visiting a church when I was in high school. Communion was served and so I followed my mother and the rest of the crowd up to the front of the sanctuary and took communion. Upon returning to our seats my mother whispered to me, "I don't think you were supposed to take communion, we never had you baptized." I found this to be quite offensive. After all it wasn't my fault that I hadn't been baptized. This incident along with a "born again" college boyfriend who broke up with me because I didn't "walk with Jesus" left me feeling the Christian church was judgmental and exclusivist and I had no interest in being associated with it.

After high school I attended the University of Windsor in Ontario, Canada where I received my B.F.A. in Musical Theatre. My plan was to move to New York City and become a Broadway star. I ended up spending the first couple of years after graduating working in small regional theatres around the country. I met my future husband when I landed a six-month contract in Wichita, Kansas working at the Crown Uptown Theatre. We ended up getting married, buying a house, and having two daughters. I never did make it to New York.

I did not feel a desire to return to church until September 16, 2001, the Sunday after 9-11 and the day after my 34th birthday. What we discovered that Sunday was a church with a liberal theology, and one that welcomed everyone to the table. I was hooked. My husband Tim and I went from never attending church to never missing a Sunday.

In June of 2003 I gave birth to my second daughter. After three weeks maternity leave I had to return to work. I remember I couldn't stop crying that morning. Besides performing I had been working at the Crown Uptown Theatre designing and building all the costumes. I had always enjoyed the work but suddenly I felt like there was something else I was supposed to be doing, only I couldn't figure out what that "something" was. I began...I guess you would say praying about it or meditating on it. Every night when I went to bed I would ask, over and over again, "God, what am I supposed to be doing?" About a month later I was in a Christian Education Board meeting and we were informed that a full-time position of Director of Children and Youth Ministries was being created. Here again I think of Betsey and her question to God on the plane ride. From nowhere into my head came, "You have to apply for that job. That's your job." The idea was so crazy that I didn't tell anyone, not even my husband, for two weeks. After all I had no background in religion, and had been attending church for less than two years. What did I know about being a Children and Youth Director? When I did finally work up the nerve to tell Tim, he didn't think it was so crazy. He told me I should go for it and he would support me. A couple of weeks after hearing about the job I was baptized along with my two daughters. After my baptism I spoke with my senior

minister and asked him what made him decide to switch careers and go into the ministry. I didn't mention at that point that I was thinking of applying for the job. It took me a couple more weeks to work up the nerve to call him and inquire about it.

Long story short, I did apply and I did get the job. I worked for University Congregational Church from July of 2004 until February of 2011. In the beginning I talked a lot with a friend of mine who taught Sunday School at another church. That is where I got the idea to change to a Rotation Model Sunday School. I attended a seminar on Youth Ministry, one on teaching human sexuality to youth, and also attended a Stephen's Ministry Leadership Training in St. Louis, Missouri. However, eventually I realized if I were going to best serve the congregation I needed to go to seminary. I began studying at Phillips Theological Seminary in Tulsa, OK in the fall of 2008 and completed my M.Div. in May 2013.

I really resonated with Mary Biedron when she talked about how attending seminary affected the entire family. I too had been my daughter's Brownie leader for three years and had to give that up, as there was no longer time. I was fortunate that the year after I started seminary the school, realizing they had to appeal to second career adults who were working and raising families, added an online component to their program. I have had some semesters where all my classes were online and I did not have to make that three hour and fifteen minute drive to Tulsa every week. Other semesters I have had on-campus classes one day a week and then my husband has had to pick up the slack, getting the girls off the bus, getting them dinner, and taking them to dance class. There have been times in the past four and a half years that I have wondered if I am doing the right thing. One semester in

particular it seemed every time I was heading south to Tulsa something was happening at home that I felt I should be there for; the dog died, my oldest daughter started her period and had to have her father buy her feminine hygiene products. But all in all I think my journey has taught my daughters that they can accomplish anything no matter their age or gender. They know that I love them and that I cherish the job of wife and mother above all else, but I am also more than “wife and mother.” I am not restricted to those roles because I am a woman and they will never be restricted because they are women.

The journey has not been without difficulties. In February of 2011 my position with University Congregational Church was eliminated. While it was one of the most difficult times in my life, looking back I realize that it taught me things I never would have learned otherwise. I witnessed the ugly side of the church and what happens when anxiety within a congregation rises and leaders are unwilling to share power. I also realized that women still have an upward struggle when it comes to a career in ministry. There are still those who expect us to conform to the way a man would do things. I recall, before being let go, someone telling me that I needed to stop being so emotional. They said that crying is unprofessional and shows weakness. Then of course there are those like Mary Biedron pointed to who still believe women should not hold leadership roles in the church at all. And even when churches welcome women as ordained ministers they do not necessarily see them in the senior minister position. As Barbara J. MacHaffie points out in her book *Her Story*:

While many women who are ordained have relatively little trouble in finding their first position, they generally continue to discover that their career lines

remain flat. They often take positions as assistants, associates, or pastors of small congregations only to find that their second, third, and subsequent jobs are much the same. They also end up clustered in interim positions, specialized ministries such as chaplaincies, and part-time work. The ordained positions of deacon (Episcopal) and Minister of Religious Education (Unitarian-Universalists) were not intended to keep women in low-level career tracks, but they have had that effect. In addition, women report salary inequities between 10 and 20 percent lower than male colleagues in identical situations.²³

We definitely have work left to do. September 15, 2013 will mark the 160th anniversary of Antoinette Brown's ordination, and yet of the over 460 clergy persons listed in the 2013 NACCC Yearbook less than one quarter are women. However, for at least the past five years women have counted for well over fifty percent of CFTS students. Currently seven out of eight students are women. Change is in the air, and I am excited to be a part of that change. Plymouth is a vibrant, growing congregation and I look forward to what my future there holds.

²³ Barbara J. MacHaffie, *Her Story* Second Edition (Minneapolis, MN: Fortress Press, 2006), 309-10.

Part II: The Statistics

The following charts list the women serving in or belonging to NACCC churches beginning with the first Yearbook in 1963 and going through the 1984-85 Yearbook. Name, year called, year ordained, and job title (if listed) are shown. I am sure there is a margin of error due to the fact that I am only human and after hours of searching the small print of the online yearbooks would not be surprised if I missed a few names. Also, some of the online yearbooks were quite blurry and a few pages here and there were altogether unreadable. I would like someday to have the opportunity to review original yearbooks and to continue on with the list through the present day. This will prove challenging since beginning with the 1985-86 yearbook they did away with the column indicating the year a minister was ordained and left only the column showing when they were called to that particular church.

D.R.E. – Director of Religious Education
 Min.C.E. – Minister of Religious Education
 D.C.E. – Director of Christian Education

1963

Name	Year Called	Year Ordained	Job Title
Mrs. Mary S. White	1957	1957	
Miss Lucy Ann Hass	1962		D.R.E.

1964

Name	Year Called	Year Ordained	Job Title
Mrs. Mary S. White	1957	1957	
Miss Lucy Ann Hass	1962		D.R.E.
Catherine Whitford			Lic. Assistant
Ann Pierce Smith			M.C.E.

1965

Name	Year Called	Year Ordained	Job Title
Mrs. Mary S. White	1957	1957	

1966

Name	Year Called	Year Ordained	Job Title
Mrs. Mary S. White	1957	1957	
Mrs. G.F. Ruopp			D.R. E.
Julia M. Barber		1949	Member
Mrs. Frank C. Retz			D.R.E.
Miss Elaine Marsh	1960	1946	Min. C.E.

1967

Name	Year Called	Year Ordained	Job Title
Mrs. Mary S. White	1957	1957	
Mrs. Clarence Bassett			D.R.E.
Julia M. Barber		1949	Member
Mrs. Ralph Lenz			D.R.E.
Miss Elaine Marsh	1960	1946	Min. C.E.
Mrs. C. A. Furstenberg	1964		D.R.E.
Mrs. Donald E. Wright			D.R.E.
Rhoda Jane Dickenson		1921	Member
Joan Betz			Assoc. in C.E.
Mrs. Troy Milburn			D.R.E.
Miss Dona Ratzloff	1964		D.R.E.
Mrs. Carl Yagla			R.E. Dir.
Miss Mary A. Bowers	1966		D.R.E.
Nancy Perry			D.R.E.

1968-69

Name	Year Called	Year Ordained	Job Title
Mrs. Catherine Dorschevich	1967		R.E. Directore
Mrs. Mary A. White	1957	1957	
Mrs. G.R. Ruopp Jr.			D.R.E.
Mrs. Clarence Bassett			D.R.E.
Julia A. Barber		1949	Member
Mrs. C.A. Furstenberg	1964		D.R.E.
Mrs. Lyle W. Price			Assistant in Education
Mrs. Donald E. Wright			D.R.E.
Miss Elaine Marsh	1960	1946	Minn. C.E.
Joan Betz			Assoc. in Christian Ed.
Mary Clapp			Member
Mrs. Carl Yagla			R.E. Dir.
Mrs. Thomas Bergen			D.C.E.
Nancy Perry			D.C.E.

1970

Name	Year Called	Year Ordained	Job Title
Mrs. Catherine Doroshevich	1967		D.R.E.
Catherine M. Whitford	1969	1968	Only Minister
Miss Iola E. Baker			D.R.E.
Mary A. White	1957	1957	Only Minister
Mrs. George F. Ruopp Jr.			D.R.E.

Stella McCoy			member
Mrs. Byron Coldby			D.R.E.
Mrs. Ralph Lenz			Church school coordinator
Julia M. Barber		1949	Member
Mrs. Lyle Price			Assistant in Education
Mrs. Chester Furstenberg			Church School Director
Miss Elaine Marsh	1960	1946	Minister of Christian Ed.
Joan Betz			Associate in Christian Ed.
Mrs. Edward Gillaspy	1969		
Mrs. James Boeve			D.R.E.
Mary C. Clapp			Member
Mrs. Carl Yagla			D.R.E.
Mrs. Thomas B. Bergen			Church School Admin.
Nancy Perry			D.R.E.

1971-72

Name	Year Called	Year Ordained	Job Title
Mrs. Catherine Doroshevich	1967		D.R.E.
Catherine M. Whitford	1969	1968	Only Minister
Mary A. White	1957	1957	Only Minister
Miss Iola E. Baker			D.R.E.
Stella McCoy			Member
Mrs. Byron Colby			D.R.E.
Mrs. Ralph Lenz			Church school coordinator
Julia Barber		1949	Member
Mrs. Lyle Price			Assistant in Education
Mrs. Chester Furstenberg			Church school director
Mrs. Donald Wright			Church school supt.
Miss Elaine Marsh	1960	1946	Minister of Christian Ed.
Joan Betz			Associate in Christian Ed.
Mrs. Edward Gillaspy	1969		
Mrs. James A. Boeve			D.R.E.
Mary C. Clapp			Member
Mrs. Carl Yagla			D.R.E.
Nancy Perry			D.R.E.

1972-73

Name	Year Called	Year Ordained	Job Title
Eleanor Wilson		1946	Member
Catherine Doroshevich	1967		D.R.E.
Miss Iola Baker			D.R.E.
Mrs. Louis S. Ahlen			
Mrs. Nell Warda			

Mary A. White	1957	1957	Only Minister
Julia Barber		1949	Member
Mrs. Chester Furstenberg			Church school director
Miss Elaine Marsh	1960	1946	Minister of Christian Ed.
Catherine M. Whitford		1968	Member
Joan T. Betz			Associate in Christian Ed.
Mrs. Dale Williams			
Mrs. Robert H. Wilson Jr.			
Mrs. George W. Weach	1965		
Mrs. Herman Lundberg			
Mrs. Roland V. Hacquet			
Nancy Perry			D.R.E.

1973-74

Name	Year Called	Year Ordained	Job Title
Mary A. White	1957	1957	Only Minister
Miss Iola Baker			D.R.E.
Mrs. Pat Parker			
Julia M. Barber		1949	Member
Mrs. Chester Furstenberg			Church school director
Elaine Marsh	1960	1946	Minister of Christian Ed.
Catherine M. Whitford		1968	Member
Miss Mary C. Clapp			Member
Nancy Perry			D.R.E.

1974-75

Name	Year Called	Year Ordained	Job Title
Mary A. White	1957	1957	Only Minister
Miss Iola Baker			D.R.E.
Caroline Pineo		1945	Member
Julia M. Barber		1949	Member
Mrs. Chester Furstenberg			Church school director
Elaine Marsh	1960	1946	Minister of Christian Ed.
Catherine M. Whitford		1968	Member
Miss Mary C. Clapp			Member
Nancy W. Smart	1973		

1975-76

Name	Year Called	Year Ordained	Job Title
Mary A. White	1957	1957	Retired
Mrs. Louis Ahlen	1971		D.R.E.
Miss Iola Baker			
Jillian Wilkins	1973	1974	
Caroline Pineo		1945	Member

Julia Morris		1949	Member
Elaine Marsh	1960	1946	Minister of Christian Ed.
Catherine M. Whitford		1968	Member
Mary C. Clapp			Member

1976-77

Name	Year Called	Year Ordained	Job Title
Mrs. Louis S. Ahlen	1971		
Mary A. White	1957	1957	Retired
Pamela J. Cole	1974	1970	
Julia M. Morris		1949	Member
Elaine Marsh	1960	1946	Minister of Christian Ed.
Caroline Pineo		1945	Member

1977-78

Name	Year Called	Year Ordained	Job Title
Catherine M. Whitford		1968	Member
Mary A. White	1957	1957	Retired
Pamela J. Cole	1974	1970	
Caroline Pineo		1945	Member
Julia M. Morris		1949	Member
Jane E. Rathman	1975	1974	
Elaine Marsh	1960	1946	Acting Senior Minister
Catherine M. Whitford		1968	Member
Marjorie Doriani		1974	
Mary C. Clapp			Member

1978-79

Name	Year Called	Year Ordained	Job Title
Catherine M. Whitford		1968	Member
Mary A. White	1957	1957	Retired
Jillian L. Wilkins		1974	Member
Pamela J. Cole		1970	Member
Julia M. Morris		1949	Member
Jane E. Rathman	1975	1974	
Mary C. Lane		1977	Member
Elaine Marsh	1960	1946	Moved to 2 nd Position
Sally Maurer	1976		

1979-80

Name	Year Called	Year Ordained	Job Title
Helen Jackson Logie	1976	1977	
Ellen Stilke	1978		
Mary A. White	1957	1957	Retired

Jillian Wilkins		1974	Member
Dorothy L. Lenz			
Julia Barber Morris		1949	Member
Mary C. Lane		1977	Member
Elaine Marsh	1960	1946	
Catherine M. Whitford		1968	Member
Daphne Resch	1978	1978	
Marjorie Doriani		1974	
Jane E. Rathman	1975	1974	

1980-81

Name	Year Called	Year Ordained	Job Title
Mabel Morrison	1979		
Pamela Cole		1970	Member
Dorothy L. Lenz	1979		
Julia Barber Morris		1949	Member
Mary C. Lane		1977	Member
Elaine Marsh	1960	1946	Senior Minister
Catherine M. Whitford	1968		Member
Mrs. DeWitt Davis	1978		
Marjorie Doriani		1974	
Jane E. Rathman	1975	1974	

1981-82

Name	Year Called	Year Ordained	Job Title
Pamela Cole		1970	Member
Julia Barber Morris		1949	Member
Jane E. Rathman	1975	1974	
Mary C. Lane		1977	Member
Catherine M. Whitford		1968	Member
Mrs. DeWitt Davis	1978		
Elanore Scotten		1975	
Claudia Bogner		1979	Member
Marjorie Doriani	1979	1974	
Leona J. Towns		1979	
Ruth MacKenzie	1977		
Sara Jane Elliot	1980		
Elizabeth E. Paddock		1979	Member
Elaine Marsh	1960	1946	Senior Minister

1982-83

Name	Year Called	Year Ordained	Job Title
Jane Daughtry	1981	1979	
Kim Weaver	1979	1976	

Mary White	1957	1957	Retired
Jillian L. Wilkins		1974	Member
Pamela Cole		1970	Member
Dorothy L. Lenz			Member
Julia Barber Morris		1949	Member
Mary C. Lane		1977	Member
B. Margaret Voss		1981	Member
Elaine Marsh	1960	1946	Senior Minister
Daphne Resch	1981	1978	
Kay Noel	1980	1981	
Claudia Bogner	1980	1979	
Marjorie Doriani	1979	1974	
Ruth M. Lyons	1977	1978	
Elizabeth Extrom		1979	Member

1983-84

Name	Year Called	Year Ordained	Job Title
Kathryn White	1981		
Anne Swanson	1981	1982	
Gladys Campbell	1980		Member
Beverlyn Carpenter		1978	Member
Jane Daughtry	1981	1981	
Helen Nethry Hussey	1978	1980	
Sandra Sherrod	1981	1982	
Sandra Pflieger	1980	1979	
Maxine Dean		1983	
Ruth Mathias Ward	1979	1978	
Jeanette Butter		1980	Member
Esther Harris		1981	
Jane V. Baker	1981		
Pamela Cole		1970	Member
Julia Barber Morris		1949	Member
Sally Nolan	1982		
Mary Willett	1981		
Jane E. Rathman	1975	1974	
Mary C. Lane		1977	Member
Patricia J. Dando Thompson	1980	1981	
Elaine Marsh	1960	1946	
Catherine Cox	1979		
Daphne Resch	1981	1978	
Elanore Scotten		1975	
Claudia Bogner	1980	1979	
Barbara Steiner	1980	1979	

Marjorie Doriani	1079	1974	
Ruth M. Lyons	1977	1978	
Jan Doleschal		1980	Member

1984-85

Name	Year Called	Year Ordained	Job Title
Kathryn White	1981		
Gladys Campbell		1980	Member
Beverlyn Carpenter		1978	Member
Sandra Sherrod	1981	1982	
Sandra Pflieger	1980	1979	
Ruth Mathias Ward	1979	1978	
Maxine Dean		1983	
Carolyn Jacobs		1983	
Ruth Lyons	1983		
Esther Harris		1981	Member
Mary White	1957	1957	Retired
Kay Miller Todd	1982	1983	
Pamela Cole		1970	Member
Laurie Braaten	1981	1974	
Ruth Richardson	1983		Member
Julia B. Morris		1949	Member
Sally Nolan	1982		
Cindy Brock			
Margaret C. Wielsen	1978		
Edith M. Retz	1982		
Mary C. Lane		1977	
Patricia J. Dando	1980	1981	
Darlene Stensby	1980	1983	
Carla Bailey	1983	1981	
Jane Quigly	1981		
Elaine Marsh	1960	1946	Retired
Cathy Cox			Member
Daphne Resch	1981	1978	
Christa Fuller Burnes		1979	
Catherine Whitford		1968	Member
Elanor Scotten		1975	
Mary Ann Schroeder	1978		
Barbara Steiner		1965	
Mimi Biedron	Listed ordained	In yearbook this is incorrect	Christian Ed. Director
Gwendolyn Kehout	1977		
Mrs. Rupert Henry	1982		
Marjorie Doriani	1980	1974	

Mrs. Dwayne Summers	1978		
Ruth M. Lyons	1977	1978	
Carol DiBiasio-Snyder	1983	1982	
Jan Doleschale		1982	Member

CFTS

2012 (2013 yearbook)

7 of the 8 students are women (87.5%))

Averill Blackburn - female

Kathy Farnum - female

Sarah Gladstone - female

Julia Johnson Staples - female

Ian Macdonald - male

Emily Miller-Todd - female

Karen L. Robu - female

Pam Viets - female

2011

8 of 10 are women (80%)

Lisa Bolton-Hunt - female

Kathy Farnum - female

Ian Mcdonald - male

Phyllis Merritt - female

Karen L. Robu - female

Julia Johnson-Staples - female

Julie Sheridan Smith - female

Gloria-Jean Skeete - female

Margaret Wallin - female

Reno Wright - male

2010

8 of 10 are women (80%)

Lisa Bolton-Hunt - female

Kathy Farnum - female

Ian Macdonald - male

Ruth Guerette - female

Karen L. Robu - female

Julia Johnson-Staples - female

Julie Sheridan Smith - female

Gloria-Jean Skeete - female

Margaret Wallin - female

Reno Wright - male

2009

12 of 16 women (75%)

Lisa Bolton-Hunt - female

Kevin Clark - male

Kathy Farnum - female

Ruth Guerette - female

Phyllis Merrit - female

Ian W. MacDonald - male

Matthew Oladele - male

Cynthia Petrie - female

Debbie Rhinesmith - female

Cindy Rice - female

Karen L. Robu - female

Julia Johnson-Staples - female

Julie Sheridan Smith - female

Gloria-Jean Skeete - female

Margaret Wallin - female

Reno Wright - male

2008 (2009 yearbook)

11 out of 17 women (64.7%)

Terry Bobzien male

Lisa Bolton-Hunt - female

Jamie Bonnema - male

Kevin Clark - male

Alicia Emerson-Taylor - female

Terry Given - female

Jamie Green - female

Ruth Guerette - female

Lara Morris - female

Matthew Oladele - male

Cynthia Petrie - female

Anthony Rambo - male

Debbie Rhinesmith - female

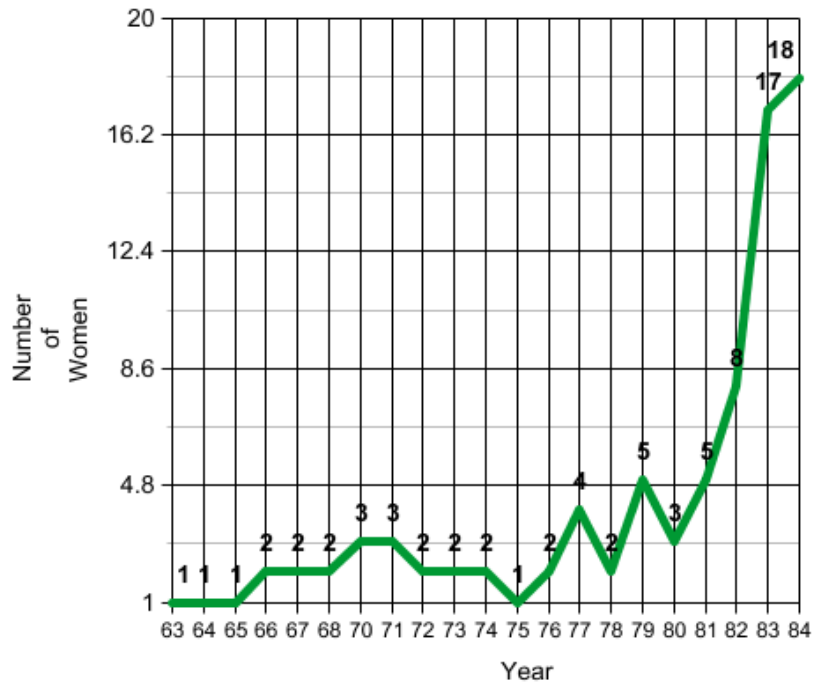
Cindy Rice - female

Julie Sheridan Smith - female

Gloria-Jean Skeete -female

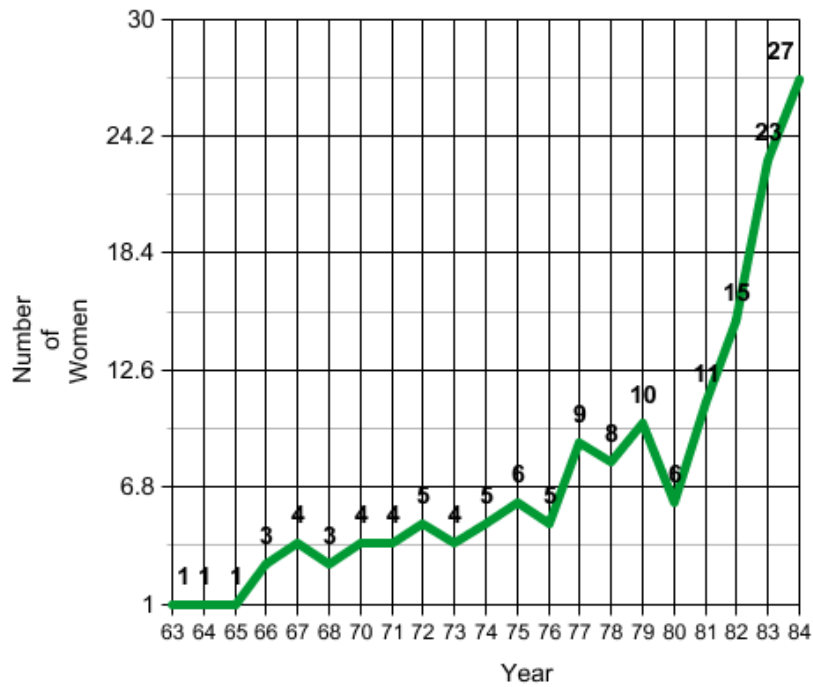
James VonGrabow - male

Ordained Women Serving the NA



NACCCYearbooks

Ordained Women in the NA



NACCCYearbooks

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