

Carole Carkeet Carlson
Conference Minister/Writer
Ministra de Conferencia/Escritora



1. Getting to Know Carole/Conociendo a Carole

Name/Nombre: Carole Carkeet Carlson

A.B. Recipient/A.B. Honor:
2011

Career/Carrera: Conference Minister/
Writer
Ministra de Conferencia/
Escritora

Birthday/Cumpleaños: 1938

Place of Birth/Lugar de nacimiento:
California

Color of Hair/Color de cabello:
Blond/Rubio

Color of Eyes/Color de ojos:
Blue/Azul

Brothers or Sisters /Hermanos o hermanas:
Two brothers/Dos
hermanos

Birth Order:/Orden de nacimiento
First/Primera

Favorite Class/Asignatura favorita:
English/Inglés

Hobbies/Pasa tiempo: Reading/Lectura

When by myself, I enjoyed/Cuando estoy sola, me gusta
Hiking, nature, and outdoors/Caminatas, la naturaleza, estar al aire libre

I admired /Admiro a My High School English teacher, my father/Mi maestra de inglés en la escuela superior, mi papá



Carole, the writer, begins the story of Carole, the minister:¹

My high school English teacher was from a conservative religious community similar to the Amish. There was no place in that scheme for her to get a higher education. She had to break ties from that community and from her family to do so. It was her personal story of courage and dedication in the face of resistance as well as her encouragement that led me to pursue writing. Her determination was as much an influence as anyone in my pursuit of a career.

My father brought a sense of the importance of justice and fairness into the household. He was a defense attorney who frequently would defend indigent people, women who had killed their husbands because of the husband's brutality and domestic violence. It was a time when there were virtually no public defenders. He would take on these unpopular cases in order to make sure justice was done. Later he became a judge and was greatly respected for the fairness of his court decisions.

2. “I knew it was impossible because I was a woman....”

My family was not church involved at all. My brothers and I were sent off to a little Methodist church for Sunday school because that is what people did. To everyone's amazement, I fell in love with it. By the time I was in sixth or seventh

grade, I felt that was really what I was drawn to do. I also knew in 1950 that becoming a minister was impossible because I was a woman.

It was not until I was halfway through my journalism major at the University of California-Berkeley that I even met an ordained woman. She was a campus minister doing a year's internship.

So, I thought, well, I can do that. I did not have a church family or anyone in my own family that I could even talk with about those things.

I received a Bachelor of Arts in 1960. At Berkeley, I had a heavy justice focus plus the spiritual work through the student YWCA. I became YWCA president and was involved in early actions around racial injustice, demonstrations opposing the House Un-American Activities Committee² and supporting University of California professors who refused to sign the loyalty oath.³ I was in demonstrations at San Quentin in opposition to the death penalty. I was in college before the whole Civil Rights Movement and before the tremendous chaos of Viet Nam. There was more of that when I was in New Haven.

3. “I was just going off to do this thing and ran into a tremendous wall of discrimination....”

Carole continues: I decided to go to seminary. Everyone in my family thought this was odd but they were very supportive and helped financially. I had grown away from the Methodists. They did not know what to do with me anyway because I did not want to go to a Methodist seminary.

I went to Yale Divinity School. That, frankly, was a big mistake because I had no denominational community and no real church support. I was just going off to do this thing and ran into a tremendous wall of discrimination.

I attended Yale for one year and then solved the whole problem by marrying someone who was going to be a minister. I dropped out for a year then went back.

When I returned, I had switched from the Bachelor of Divinity program to a Master in Religious Education. I finished that degree at Yale in 1963. I worked for the YWCA. I also did Christian Education work and a whole lot of different things. I was director of a preschool at the United Church of Christ in Salt Lake City. I did not go back to finish my Master of Divinity until 1976. Then I went to San Francisco Theological Seminary.

By then, I was divorced. I had married while at Yale and divorced after 16 years. I am the parent of two children, a daughter who lives in Rhode Island with her husband and my two granddaughters and a son who died by suicide in 1998. I have been deeply involved in the American Foundation for Suicide Prevention⁴ and have led workshops on “Religious Issues and Suicide.” Since 1999, I have been with my current partner, Rev. Marjorie MacNeill. She is a UCC interim pastor.

4. “Carole embodies today the spirit of Antoinette herself: a trail blazer, an advocate of justice for women, a voice of protest against abusive power wherever it is found, and a deeply caring pastor. – Chuck Wildman⁵

Carole continues: Between Salt Lake City and New Hampshire, I held two positions in Denver, both at Christ Congregational United Church of Christ. I was an associate pastor for three years from 1976 to 1980. When the senior pastor left I was called to be the senior pastor from 1980 to 1984.

At that time, Marilyn Stavenger,⁶ Ansley Coe Throckmorton,⁷ and I were the only women pastors in the United Church of Christ serving as a senior pastor of a multiple staff church. I was the only one where the associate pastor was also a woman. We were the subject of many newspaper articles. Later, I drew upon my experience in nurturing the ministries of other women in multiple staff churches and senior pastor positions.

5. “She can find the spark in another person.” – Jeanette A. Good⁸

“Carole was really the matriarch of women clergy during the Denver years, yet her down to earth style made her accessible,” Jeanette said. “I have rarely met anyone in the church who has been so encouraging and empowering of others, especially other clergy women. She always sees the best in others.”

6. Wider Ministry

Carole’s chronicle tells us that while serving as pastor in Denver, she received a special award from the Colorado chapter of the Religious Coalition for Reproductive Choice for her work with this interfaith group.

She was part of the search committee for the Rocky Mountain Conference Minister. She also was the United Church of Christ representative to the governing board of the National Council of Churches.

Global Mission travel took her to four countries in Southern Africa. She also traveled to Brazil with an ecumenical delegation to investigate violence toward farmers as part of corporate takeovers of peasant lands.

During what would become twenty years plus of serving on conference staffs, she has had extensive involvement in General Synods, Synod Committees, and numerous other national structures.

Carole taught UCC polity at Iliff School of Theology in Denver and at Hartford Seminary. Within the Vermont Conference, she also taught in a special course designed for licensed ministers.

7. “It began what would become a distinctive style of ministry...”

Carole continues. During the time I was in Denver, I was elected to the first board when the Coordinating Center for Women in Church and Society (CCW) was created nationally. That began a lot of my work with women in the national settings of the UCC.

It was a fascinating time. It was my first real involvement nationally with the UCC in terms of learning how decisions are made, how budgets are determined, how priorities are set, and what some of the systemic issues were. It was just a great experience. It was through this that I made a lot of contacts that were valuable when I was called to New Hampshire.

“Carole was wise and thoughtful, a sensitive chair to a fledgling executive,” said Marilyn Breitling, who became the first CCW executive in 1979. “Carole helped bridge the gulf between and among the competing egos inside the CCW and in our relationship to all the other bodies of the church.”

Loey Powell first came to know Carole when they served on the board of directors for the Coordinating Center. Early in their work together, she became aware of Carole’s positive reputation among conference staff. By then, Carole was on conference staff in New Hampshire:

Carole was a helpful mentor to many newly ordained women who had received placement as associates with senior pastors and who often had negative experiences. Many wanted to leave ministry altogether because they felt chewed up and spat out both by congregations and by other clergy. She helped them talk this through.

Carole has done well to build up the health of authorized ministries in general. She has worked around calling churches to accountability when there has been misconduct or abuse by pastors. Churches cannot just pass on to other conferences ministers who have been abusive.⁹

8. “I dealt with my frustration about the church and women through writing the things I had learned and was learning.”

In 1988, the *Christian Century* published Carole’s article, “Clergywomen and Senior Pastorates.”¹⁰ In this writing that studied differences in attitudes toward women as clergy, she found that the distinct personalities of larger churches and smaller churches influenced the way they considered having a woman serve as pastor, on multiple staffs, and even as senior pastor.

She wrote:

Feminist theology requires that we reflect on all that is dehumanizing and oppressive, everything that stands in the way of the liberation of all people.

And she wrote:

Justice is never achieved automatically. Nor do attitudes of either laity or clergy change easily. Such change will occur only through diligent work and intense consciousness-raising efforts.

She encouraged committees searching for a new minister to be honest about their fears and to struggle to be as fair as possible. She taught them about taking the time necessary to explore and talk through difficult issues.

Having personally known the rarity of senior pastors who are women, Carole also advocated for the consideration of women as senior pastors:

The women who belong to "the Senior Pastors' Club" are so few in number that they are effectively dismissed as tokens. Senior pastorates are still modeled on a working assumption that the "real" minister is male.

She also lifted up three groups of persons who can play an important role in bringing about needed change: the men who currently serve as senior pastors, the men and women who serve as denominational placement officers, and the clergywomen themselves.

By 1988, Carole was four years into her next calling. Conference ministry was an unexpected development in her ministry. She would spend the rest of her career living that article as a minister helping churches and pastoral search committees to "evaluate all candidates on the basis of experience, skills and competence in ministry, not on the basis of such factors as age, sex, race, marital status or handicapping conditions."¹¹

Carole notes that while in 1988 she did not include sexual orientation or gender identity in the "Clergywomen and Senior Pastorates" article, she certainly would want to today.

When she was not visiting churches, she was counseling clergywomen, leading seminars, and writing extensive resource materials. In all of these avenues of her ministry, she listened first to her earlier words of this article:

Justice is never achieved automatically. Nor do attitudes of either laity or clergy change easily. Such change will occur only through diligent work and intense consciousness raising efforts.

9. “As I came out of the New Hampshire interview, I thought, these people are going to offer me this job, and I’m going to take it...”

Carole continues. I did not consider ministry as a career. It was just always there. I did work for a newspaper for awhile, but there is no space to craft and rework with the material in newspaper writing. That is how I write.

I had gone through years of struggle about being ordained to become a parish pastor. I loved my church in Denver; but the search committee in the New Hampshire Conference kept knocking. I finally agreed to come for an interview.

I always wanted to be a pastor. It was only a strong call from God that plied me out of parish ministry and into conference work. I had never dreamed of doing something like that.

From 1984 to 2000, I served as one of a team of co-conference ministers. Only one other woman had ever served as a conference minister in the UCC.

**10. “Carole is equally at home preaching a powerful sermon, asking a probing question, or offering a warm embrace.”
– Ann B. Day¹²**

“When I think of Carole,” Ann said, “these are the words that come to mind: strong, warm, savvy, fun, energetic, as well as role model and avid bird-watcher.”

Carole was one of the first women in leadership whom Ann met when she came to New England. Ann said:

I felt Carole took me seriously even though I was just out of divinity school. Particularly in her role as a conference minister, she has impressed me as caring deeply about the local church and the vitality and witness of the UCC.

As a woman in ministry, she conveys particular (but not exclusive) concern for women's experience, development, and progress in the church. I personally am grateful for her interest in and longtime support of the Open and Affirming movement in our denomination.

It was about that time that Mary Sue Gast¹³ had a conversation with Carole Carlson. "I had just come to conference staff at Indiana-Kentucky Conference."

When Carole asked Mary Sue about her transition from parish to conference ministry, Mary Sue told her, "I am really loving it, but here we are with Holy Week coming up and I miss tremendously being a local church pastor."

"Carole told her, 'I don't really trust anyone in conference work who does not terribly miss the local church.' Carole always has had that role of a pastor as she moved into different settings of church life," said Mary Sue.

11. "Much of what I have done has been a very personal, one-on-one ministry...."

Carole continues. My ministry since going to New Hampshire Conference in 1984 has focused heavily on issues of Search and Call and the work of Committees on Ministry. Since then and in my retirement years, I have done a lot of writing in that area for Parish Life and Leadership.

During that period and while I have done interims, I also have had much involvement in the background ministry of assisting women having great difficulty getting employment or working with women who were trying to decide whether to go to seminary or to stay in seminary.

Across the country at that time, numbers of lesbian women, either seminarians or clergy, were closeted. They would call because the word was out that I was a safe person to talk with and particularly if they felt they were being stonewalled by conference staff.

I have likewise worked closely with LGBT¹⁴ seminarians and pastors who were experiencing discrimination in various conference settings. People who were working with the search and call system passing profiles on to search committees were so heavily male and in many instances awfully biased.

I tried to support and encourage women who were being marginalized during the time when there was tremendous discrimination in the church. So I have this whole network of people with whom I have this historic connection. I can go to a conference and run in to somebody who will say I came to see you in New Hampshire when I was struggling in Maine, and you helped me sort out and decide ways I shouldn't be so discouraged about trying to stay in ministry.

I also developed and led workshops either at national events for women or at regional events or other different settings. Over the years, I probably read hundreds of ministerial profiles prepared by women. I tried to help women refocus so they could be more competitive with the male candidate. (Women often did not emphasize their administrative skills nor did they include previous work experience that was very relevant to parish ministry.)

One of the particularly tough things then was for women who could receive a first call either to a small church that was struggling or to an associate pastor position and who then six or seven years later wanted to move into a more responsible position as a sole pastor of a larger church. Then at that level, they experienced discrimination again in spite of having accumulated several years of experience.

So it was not all about entry but was strategizing about – okay, how do you describe the experiences you have had as an associate in such a way that search committees are going to understand that you have had the comparable experience of a male solo pastor.

12. “Carole has walked the fine line of being conference minister and pastor to pastors... – Dick Sparrow¹⁵

“She earned the trust of clergy and the respect of congregations,” Dick said. “She has skillfully and sensitively

staffed countless difficult and demanding fitness reviews in association and conference settings:

In every setting of the Church, Carole has provided leadership: Always with theological and biblical grounding and integrity, always with clarity and courage, always with honesty and openness. She has a deep understanding of and conviction for the ecclesiology and polity of the United Church of Christ – and she models it as well as she teaches it.

Long before there were many women serving in local churches, Loey Powell said in her letter of Award nomination, Carole was working quietly but with tremendous determination. She led search committees in conversation and discernment about being open to women in the pulpit. She also advocated that all settings of the church confront and deal with abuses of power.

13. “All the handsome, tall guys walk by and God keeps saying no, this is not the one; but God does not look on outer appearances....”

Part of the challenge we have around discrimination and around search committees is not being able to see beyond their own image of what kind of pastor they think they want and not being open to the new, whether the new is a clergy couple or a woman if they have never had a woman, or a gay or lesbian person or a person with disabilities, or whatever.

In 2000 I had a sabbatical. I used that time to write the small booklet, *Biblical Resources for Search Committees*.¹⁶ It was such a wonderful sabbatical project. It gave me a chance to study scripture and explore.

The booklet offers a spiritual focus for the search process with an emphasis on listening to God rather than simply hiring a pastor. It offers prayerful guidance to search committees as they go through the search process in calling a new minister. Each step has a biblical passage, a reflection focused on that stage of the search, and a prayer.

There is a whole section on how to discern when you are interviewing candidates. For that, I used the story from Samuel of the prophet Samuel being called to find the king.

It is the young David who is out in the field whom God wants.¹⁷

When I returned from sabbatical, I began using that booklet in New Hampshire. It was quickly published as a national document and has been used by search committees for the past decade. Its positive reception would lead the way for a whole new manual for the search and call process.

14. Connecticut Conference

In January 2001, Carole joined Connecticut Conference staff to help the conference create a new position of Associate Conference Minister for Clergy Concerns. She established comprehensive misconduct prevention programs, mentored clergy, and taught pastoral practice and self-care.

She retired in the summer of 2005 then returned to Connecticut in 2010 to serve for three months as a bridge Interim Conference Minister. Since retirement, she also served one year as Interim Conference Minister in Vermont, doing consultation/writing projects and serving as consultant for national settings of UCC on fitness reviews.

15. “I had complained vigorously about the outdated material used by search committees....”

Carole continues. I majored in journalism. I have been able to bring that piece of my interest together with my passion about the need for churches to find ways to be spiritually grounded and more open to discernment. I am convinced that when those things happen, a lot of the discriminatory walls get broken down.

My experience consistently (and that is part of what I used to say in my training workshops) has been trying to help women move into the search and call system. They need to be prepared for the fact that women in the parish generally give more resistance in the parish than men. At that particular time, there were many more traditional women. The only way a lot of women in the church found to relate to women is to be a good friend. Sometimes that is very complicated for women pastors.

In my retirement I entered into conversations with Dick Sparrow at Church Life and Leadership about replacing the outdated search and call materials. I spent literally the first year and part of the second working on this brand new, extensive batch of materials. This manual is a result of all the years of having worked directly with search committees myself and having begun to identify, see, and discern the issues and challenges.

“Carole brought that sense of almost liturgy to what could be very perfunctory,” Mary Sue Gast said. “She approached all the elements of being called to minister in order.”

*Pilgrimage through Transitions and New Beginnings: the Search and Call Resource of the United Church of Christ*¹⁸ was completed in 2007. It contains six comprehensive sections, each with extensive resource and guidance material that invites participants to “examine your local church’s history and ministry, its leadership needs and hopes for the future, and enter into a time of intentional discernment which will result in extending a call to your next pastoral leader.”¹⁹

In this major work, Carole walks participants through “A Pastoral Vacancy”, “Transition Time”, “The Search and Call Process”, “The UCC Local Profile”, “Assessing Finances”, and “The United Church of Christ Ministerial Profile”.

16. “This is the kind of thing that I just love doing....”

Carole continues. I did another resource containing several biblical resources for the Committee on Ministry Tool Kit²⁰ that Parish Life and Leadership put out in 2009. It is an appendix to all this training material for committees on ministry.

It follows the same pattern of taking some intriguing scripture stories and relating them to the work of committees on ministry. I love writing stuff like that.

17. “Working with Marti Baumer, in 2010, I helped write the introductory materials for *Ministry in the UCC*...”

Ministry in the UCC pulls together the extensive documents prepared by the Ministry Issues group. It provides the background material and resources needed by Committees on Ministry and other groups as they continue to put into action the Ministry Issues Pronouncement passed by General Synod XXV.

The introduction to “Forming and Preparing Pastoral Leaders for God’s Church”²¹ summarizes the theological understanding of ministry in the United Church of Christ.

18. “I have come to realize that I could find God through silence and prayer in a much warmer and more real way than I ever could with all my book earning...”

There were the stressful years of doing conference work and dealing with extraordinarily difficult misconduct situations before we had guidelines around fitness reviews and dealing with the pain of people in congregations. I began to do such things as going on retreats and finding a spiritual director. That has been a continuing journey. I have been on a board of retreat center run by two UCC women in Maine. I continue to make that a major priority in what I am doing now.

19. “I’m also casting about for something totally new.”

I’m looking for something that will be challenging and that hopefully will make a difference. My God is both the presence in the silence and shoulder to shoulder with people. I’m continually surprised by experiences of God every day. I feel like life is going to be much too short for all of the things that are opening up.

Having been chosen for this award has given me an opportunity to look back and reflect on my ministry in a way where, without being at all arrogant, I can say I have made a difference. God has used me in a particular and unique way. As a result there are people out in the ministry now who might not be there if I had not been there saying, it’s okay. You can do this. You can handle one more disappointment.

20. So What about You?

- Carole Carlson became a minister and a senior pastor when women in ministry were a rarity.

What strengths do you think Carole might have needed in the 1970-1980s as a woman associate and then as a senior minister?

How might you have become comfortable with yourself as well as invite the senior minister and your congregation to become comfortable with you, had you been Carole Carlson then - now?

How did she use her experiences to help other women gain courage to enter continue in ministry when they met resistance?

Why was she a “safe person” for all women to talk to about their experiences and hopes?

How did she help churches grow into more inclusive attitudes towards women as clergy and women as senior pastors?

- Carole Carlson has been described as “a voice of protest against abusive power wherever it is found.”

List several examples of this from her story.

How did her father influence the direction of her ministry?

How did her English teacher influence her?

Name people who have influenced your life in an important way and tell why.

- In an important article, Carole wrote that justice is never achieved automatically. Read this article at

<http://www.religion-online.org/showarticle.asp?title=951>.

Name some differences between large and small membership churches.

List some attitudes that dehumanize or oppress women in churches or who are seeking a position in a church.

Think about the meaning of injustice, oppression, sexism and any other abuses of power that diminish us and the empowering art of talking things through.

Give an example of a time that the closed attitude of another person toward you tempted you to feel lesser. What kind of self-talk did you use? What did you do about it? What would you do about the same injustice if it happened today?

- Carole Carlson did not stay in parish ministry but chose conference-level ministry and writing.

What might have been some reasons she chose those ministries?

How did eight years as a church pastor equip her for her work as a conference minister?

- Saying Goodbye. Have you had a favorite pastor who retired or moved? Read Resource 7 – Liturgy of Farewell in Part 1, Section One.
<http://www.ucc.org/ministers/a-pilgrimage-through.html>

Tell how you felt (or might feel) about saying goodbye to your minister.

Tell how you felt about attending your church after the minister moved on.

What was the hardest thing for you about this change?

How do you think sharing this litany in church might help with saying goodbye?

- Saying Hello. Read 1 Samuel 16:1-13.

What do you think this story has to do with looking for a new minister?

How might it be helpful to a candidate? To a congregation? To a search committee?

- Go to “Preparing for Interviews” in Part 3, Resource 3 – Biblical Resources for Search Committees – “Preparing for Interviews: Anticipating Seeing Candidates Face to Face.” Read what Carole Carlson has to say about the story in 1 Samuel.

Name possible roadblocks to meeting a potential candidate for your next minister.

Why do you think Carole Carlson feels it is important for search and call committees to ground themselves in scripture?

In Resource 3, she asks two questions. How would you respond?

21. Church Family Project

Ask your minister to invite your conference minister to a youth group or confirmation session to talk about the work of conference ministers. Beforehand, brainstorm with your peers about questions to ask.

22. Still Curious?

Carlson, Carole C. “Clergywomen and Senior Pastorates” in *Christian Century*. January 6-13, 1988, p. 15. Also, find this article online, as prepared for Religion-Online by Ted & Winnie Brock. Go to

<http://www.religion-online.org/showarticle.asp?title=951>

. *A Pilgrimage through Transitions and New Beginnings*. <http://www.ucc.org/ministers/a-pilgrimage-through.html>

. “A Sunday School for Everyone” *A.D. Magazine*. July/August 1979 issue. (Volume 8, Number 7). A resource to help church school teachers integrate children with a variety of handicapping conditions into Sunday School and youth programs.

¹ Phone conversation with Rev. Carole C. Carlson on June 11, 2011.

² A committee of the House of Representatives (1938-1975) that made investigations of subversive activities. For an example of an investigation, search House Un-American Activities Committee, August 18, 1955 - Pete Seeger.

³ In the 1960s, loyalty oaths were repeatedly challenged on grounds that they violated the principles of freedom of speech and freedom of association.

⁴ The American Foundation for Suicide Prevention (AFSP) was founded in 1987. To learn more or to locate a chapter near you, go to http://www.afsp.org/index.cfm?fuseaction=home.viewPage&page_id=1.

⁵ The Rev. Charles L. Wildman, Interim Conference Minister, Connecticut, in nominating letter.

⁶ To read her Finding Voice chapter, search Marilyn Stavenger at ucc.org.

⁷ To read her Finding Voice chapter, search Ansley Coe Throckmorton at ucc.org.

⁸ Phone conversation on July 14, 2011 with the Rev. Dr. Jeanette A. Good, who served in Boulder Colorado, when Carole was in Denver

⁹ Phone conversation with the Rev. Lois (Loey) M. Powell, Executive Minister, the Administration and Women's Justice Program of Justice and Witness Ministries on July 12, 2011

¹⁰ "Clergywomen and Senior Pastorates" appeared in the *Christian Century* January 6-13, 1988, p. 15. It was prepared for Religion-Online by Ted & Winnie Brock. Go to <http://www.religion-online.org/showarticle.asp?title=951> .

¹¹ "Clergywomen and Senior Pastorates"

¹² Phone conversation with the Rev. Ann B. Day, July 2011

¹³ Phone conversation with the Rev. Dr. Mary Sue Gast, recently retired Conference Minister, Northern California, Nevada Conference, July 2011

¹⁴ LGBT = Lesbian, Gay, Bisexual, Transgender Community

¹⁵ The Rev. Richard Sparrow, former Executive Minister, Local Church Ministries. Email dated Mon 13 JUN 2011

¹⁶ Search *Biblical Resources for Search Committees* or go to <http://www.ucc.org/ministers/pdfs/brsc.pdf>.

¹⁷ 1 Samuel 16:1-13

¹⁸ Search *A Pilgrimage through Transitions and New Beginnings* or go to <http://www.ucc.org/ministers/a-pilgrimage-through.html>. Resource is available for download on the UCC website, paper format and CD.

¹⁹ Excerpt from *Pilgrimage* introduction at <http://www.ucc.org/ministers/a-pilgrimage-through.html>.

²⁰ Find *Committee on the Ministry Tool Kit* and leader's guide at www.ucc.org/ministers/committee-on-the-ministry.html.

²⁰ To review this General Synod Pronouncement, go to <http://www.ucc.org/ministers/ministry-issues/>.

²⁰ <http://www.ucc.org/ministers/ministry-issues/mip.pdf>

Dallas (Dee) A. Brauning. *Antoinette Brown
Women: Finding Voice*, 2011