

Extra Shot Repost | Women's Ordination in Community of Christ: The Controversy and The Call

SUMMARY KEYWORDS

women, ordination, Community of Christ, denomination, calling, controversy

SPEAKERS

Marge Troeh, Gwendolyn Hawks-Blue, Blake Smith, David Howlett, Linda Booth, Jane Gardner, Carolyn Brock, Charmaine Chvala-Smith

Blake Smith 00:26

Hey Project Zion Podcast listeners. As you know, we are celebrating the 40th anniversary of the ordination of women in Community of Christ. And so once again, we're reaching back into the archives and revisiting some of those great episodes on the topic. This particular series that we'll do over the next three episodes will bring together previous episodes recorded by host, Brittany Mangelson, with guest David Howlett. Now David is a professor at Smith College, and he has had an assignment for some of his students to produce podcasts. And those podcasts obviously are surrounding the topic of women in the priesthood specifically in Community of Christ. So we're going to just jump right into it. In today's episode, we'll be looking at the controversy of the ordination of women and the call in this episode. Enjoy.

Brittany Mangelson 01:23

Hello, everyone. Welcome to the Project Zion Podcast. This is Brittany Mangelson. So I have on David Howlett David is a scholar, a historian, and a professor at Smith College in Massachusetts. And his students recently did a class project that might have some interest to the Community of Christ crowd whether you are a lifelong member or a seeker. And that project is a podcast, on women's ordination in Community of Christ. So, David, I'm really excited to have you on today. And why don't you share a little bit about yourself.

David Howlett 02:05

So I'm a professor of visiting professor of religion at Smith College in North Hampton, Massachusetts. I'm a scholar of religion in America with interests also more broadly, and globalization of Christianity, pilgrimage, and in specifically the history of the Community of Christ in the late 20th century. So I've written about that and books in the past and articles. And this particular project is about women's ordination in Community of Christ thinking about how did that process in terms of the women's ordination wouldn't originate? What was it like in the 1980s on the controversy or women's ordination? And what were the experiences of women who are doing now That in itself, it's important maybe to our audience in terms of people being community, Christ or interesting community, Christ, they could find

something interesting in that particular story. But it's also a story that's larger than that of talking about late 20th century American Crime. reality. And in the 70s and 80s, there were lots of fights and denominations about women be ordained. This is true also of American Jews. This is true American Buddhists, it's a much larger phenomenon. So it's a phenomenon thinking about who has access to social authority and power, and who can be empowered in a community that goes much, much larger than a relatively small denomination. So and we see different kinds of responses of donations everywhere. For instance, the Southern Baptists in the same time period, take away women's ordination from women who are already ordained. And so other groups give it to women who hadn't offered it before. So there's no inevitable outcome that comes in the story. And the story of our denomination, too, is a variation of the story that exists out there. There is an accompanying website along with the episodes, and the accompanying website does have some images from the archives that we have shared with permission. And it also has a student's generated essay just giving background to women's ordination in Community of Christ. And that student, by the way, quoted Brittany Mangelson in that essay, believe it or not.

Brittany Mangelson 04:38

I noticed that actually, so there we go.

David Howlett 04:43

That student did that research on her own. I didn't point her to that at all. So I mean, she found that by Googling and he's a really good writer, and it's intended for someone who has no background in Community of Christ to be able to understand, well, what's going on here who's just interested in the idea of women's ordination. [Yeah] The website helps situate that a little bit more too. Yes.

Brittany Mangelson 05:02

Yes,, And we will be sure to link that website in the show notes so you can get more background information on the project. And yeah, thank you so much, David, thank you for joining us in this collaboration. I'm really excited about it.

David Howlett 05:17

Well, thank you for hosting us and giving us this opportunity.

Unknown Speaker 05:26

This is women's rights, a podcast about women's ordination, written and produced by students at Smith College.

Naomi Brill 05:35

I'm Naomi.

Em Papineau 05:56

I'm Em.

Raleigh Williams 05:37

I'm Raleigh. We're your hosts for this episode of women's rights. This season we're exploring the story of women's ordination in Community of Christ, a church with a quarter of a million members formally named the Reorganized Church of Jesus Christ of Latter Day Saints, or RLDS. This denomination began ordaining women in 1985. On the 35th anniversary of these first ordinations, we're taking this season to look back on the journey towards women's ordination in Community of Christ. To do so, we've interviewed women ordained in the first decade after the 1985 policy change, women who went on to become leaders in Community of Christ.

06:16

Each episode in this series investigates a different topic. Today we're going to look at the controversy over women's ordination. The issue first arose in 1970 at the RLDS World Conference, and the debate continued for 14 years. A survey taken in 1984 of RLDS members found that 32% of respondents were pro-women's ordination, 49% were against, and 13% were undecided. Based on these figures, it would seem that the church was decidedly not ready for women to be ordained.

06:50

Yet, despite this, section 156 was passed at the RLDS World Conference in 1984. Section 156 was more than just a piece of legislation. It was considered a revelation from the RLDS prophet, but it had to have legislative approval from the church's delegates at the World Conference. This document implemented women's ordination, and women were first ordained to the priesthood in 1985. Despite opposition, we spoke with some ordained women about their experiences with the controversy.

07:28

The first question that we ask these ordained women was this, "Did you yourself ever question whether women should be ordained? Or were you always sure that it was the right thing to do? And how did you react to the news of section 156?"

07:42

To start, we'll hear from Marge Troeh, head of the RLDS Women's Department in the 1970s. She was at the forefront of the fight for women's ordination in the 1970s and 80s. When she started to think about the question of women's ordination in the 1950s, she was surprisingly ambivalent.

Marge Troeh 07:59

I did not think about it at all. I can remember, in the late 1950s in Los Angeles area when my husband was in medical school, I was at a women's meeting, and it came up one night in our class discussion. That's the first time I remember even talking about whether women should or should not be ordained. And it just at that point, was not an issue for me. I wasn't against it. But it didn't seem like an important thing to me then.

08:47

Though Marge was initially ambivalent, she went on to take a strong stance for women's ordination. Next we'll hear from Charmaine Chvala-Smith. Charmaine is currently the chaplain at Community of

Christ seminary at Graceland University. She felt strongly that women should be ordained after serving in important un-ordained positions.

Charmaine Chvala-Smith 09:08

But, the more doors that kept being opened for me that shouldn't have been there, the more I really sensed that my desire to serve God and people was being honored in some way. And so, it felt like that was moving towards, it felt like that thing I was sensing inside, that stirring was accurate. I was feeling like that was being validated as more doors opened for me to do these things. So, by the time section 156 had passed in the World Conference in '84, I would say it by that point, I was, I felt quite good, quite strongly, that I was responding to God's call. I still wasn't sure if that would result in ordination for me.

10:11

So, Charmaine was sure that women should be ordained, but she wasn't sure that she should be ordained. And if she wasn't, she was happy to serve as an example of how women could participate in un-ordained ministry. Still, she was part of the first group of ordained women in 1985.

10:27

While Marge and Charmaine came to support women's ordination over time, some had a more revelatory experience, such as Linda booth. Linda was the president of the Council of Twelve Apostles in Community of Christ until she retired last year, she had a dream that defined her position on the issue.

Linda Booth 10:45

And this story that I'm going to tell you sounds pretty mystical, I wouldn't consider myself a mystical person. And I don't have a lot of dreams. But I had this peculiar dream, about five years before the revelation was given. And in that dream, an elderly man who I considered elderly at the time, named Marvin who lived in Osawatomie, Kansas, was in my dream. And he said to me, that he believed someday women would be called to the priesthood, and in particular, I would be called.

11:14

She went on to say...

Linda Booth 11:17

Well, I had gone back to school, at the University of Kansas, driving from Alafia, Kansas, five days a week, to finish my degree in journalism and mass communication. And when I was pulling into the parking lot on April 3, 1984, I heard announced on the radio that during the World Conference or the International Conference in Independence, Missouri, that the President of the church had given a revelation that women would be called to priesthood. And I sat there in the parking lot, and I cried, I thought, Oh, my goodness, it's going to happen.

12:05

So each of these women had a unique perspective on this issue, even though each of them would eventually be ordained. There was just as much variation in opinions among the members of their

congregations. We wanted to know more. So we asked a few more questions. Did you find that male leaders in your local congregation were generally for or against women's ordination? What about women? How did friends and family in the church respond to the controversy?

12:31

Marge, who we heard from earlier, was in a supportive congregation, but always saw some backlash among other congregations in her area.

Marge Troeh 12:40

We live here in Independence, which is the center, Center Place it's often called, and it's where the headquarters is. There are more congregations here in Independence than anywhere, and so it really varied congregation by congregation, I was in a quite supportive congregation. But our congregations were then organized into stakes. And when women were first called in our stake, they were rejected when others were included in the vote, but it was also a skewed vote. People came across the lines to fight against the ordination of women. But in my particular congregation, there was support.

13:37

While Marge's congregation was supportive, some women faced rejection from within their own congregations, and even within their own families. Gwendolyn Hawkes-Blue was one of the first African American women to be ordained in Community of Christ. Today, she serves on the Standing High Council, a group of high priests who present and approve policies for the denomination as a whole. She told us about her close experience with direct opposition.

Gwendolyn Hawks-Blue 14:04

When the call came, I only shared it with my then husband. I didn't take it outside of our immediate family. He, he was opposed. As I watched the process, because I would have been a part of a first wave had I accepted at the moment, but it was a year later before, within a year, because you only had a certain amount of time and then you had to let them know something. So just short of a year I had watched the trauma that affected the church, overall, with people leaving, people refusing to be ministered to by women. But none of that occurred within the congregation I attended.

14:58

Some ordained women were sympathetic towards those who disagreed with their ordination. Carolyn Brock was serving Community of Christ in Kenya during the 1980s. She would later serve in the office of peace and justice and then integrated formation ministries until she retired in 2010. She reflected on why she thought many broke apart from the denomination to form independent congregations. These groups are called restorationist groups.

Carolyn Brock 15:23

Some of the more conservative congregations were resisting, rebelling, refusing to do this. And it was I think that things perhaps were not handled real well, really very well at that time. Maybe some more harsh like, Okay, well, we're just going to shut you guys down. And then those congregations chose to go off and become kind of offshoot groups that are still functioning some of them restorationist groups.

15:50

Charmaine met those who opposed women's ordination with compassion and understanding.

Charmaine Chvala-Smith 15:56

And, and you could just see people struggling and not because they were mean, or mean-spirited, or, or knowingly sexist, but because this was a lot. This was a lot to deal with in their image of who God was, and what the church was about. And I mean, you could kind of say, well, if we're saying now that ordaining women is okay, that means we didn't get it right earlier. And how can we be the "one true church" for those who are still hanging on to that? How can we be the one true church if we didn't get it right earlier? So we must have been right earlier? And so we can't go forward with this.

16:36

Similar questions and issues were reverberating throughout American culture during this time. So how did this Community of Christ specific narrative fit within its broader social context? To find out more, we asked each ordained woman? Do you consider yourself a feminist? Do you think that the wider social context, second wave feminism in the era, etc, influenced the movement for women's ordination? If so, how? Carolyn, who we heard from earlier about restorationist groups explained how the social context prompted women in the church to ask big questions.

Carolyn Brock 17:13

And yes, I think that era and women's rights and feminism and all of those things impacted our whole denomination, particularly some women who are older than I am, some of whom are still alive and are my heroes. Barbara Howard, Marge Troeh, some of the women who were first ordained and had to put up with a lot of that hassle. And they have definitely been forward thinkers in and had worked in Women's Ministries for the church and promoted some of these thoughts and had actually posed questions to the dominant denomination like, why isn't this happening? What's our problem here? And they had stirred up some of the old male leaders of the church, too, to look at this issue and to pose the question as to why is this wrong? Why isn't this an equal rights thing?

18:11

Jane Gardner is the presiding evangelist in Community of Christ and is the first woman to serve in this position. Before women's ordination, her position had been called presiding patriarch. In this office, she offers spiritual counsel to the church as a whole. She felt that the movement in the church was more subtle than the wider social movement. But women's ordination was definitely influenced by its context.

Jane Gardner 18:37

So I do consider myself a feminist. I don't. I am not I in my day, in the 1960s, and 70s, it would have been called a bra burner. I don't consider myself that blatant about it. But I certainly advocated for it.

19:03

She continued...

Jane Gardner 19:07

So yeah, I think things that were happening in the 60s and 70s, with the women's movement were important. I do think they had an influence on the church, but I don't remember it being a really blatant. Like, there were no marches or anything like that, in terms of how people felt about it.

19:29

Charmaine was adamant that women's ordination was a direct result of the second wave feminist movement. Even today, Charmaine argues that controversies within the RLDS church are far from over. There are always new barriers to break in regard to inclusion and leadership.

Charmaine Chvala-Smith 19:48

We are deeply, deeply indebted to the cultural communities around us, particularly at that time, but today as well. Our ability to or to be able to move, maybe not as quickly as I would like, but fairly quickly on issues of ordination and marriage for gay and lesbian, same gender couples was partly too, because the society was able to start talking about it and create that arena in which we could as a church see some of our blind spots and say, No, we believe in the worth of all persons, and we believe that all are called by God to ministries of different kinds. So, so, yeah, so that what happened then, in the 80s, with ordination of women, was essential for many of the other changes that follow.

20:51

From Linda booth to Charmaine Chvala-Smith, it is apparent that section 156 and the controversies which came with it affected women in the RLDS church deeply and uniquely. Some women talked about how they went from ambivalent to pro-women's ordination over time, while others had single moments that defined their perspective on the issue. While some women had supportive families and congregations, others faced painful opposition from other church members and loved ones. Additionally, they all considered themselves feminists to varying degrees. Based on Charmaine's concluding thoughts, the passing of section 156 was just the tip of the iceberg in the fight for full inclusion for all in Community of Christ.

21:48

In the next episode, we'll be talking about what it is like to be called to the priesthood.

21:55

That concludes our podcast for today. Special thanks to Marge Troeh, Charmaine Chvala-Smith, and Linda Booth, Gwendolyn Hawk-Blue, Carolyn Brock, and Jane Gardner. Also, thanks to Dan Bennett, Travis Grandi, and Yasmin Eisenhower of the Smith Learning Research and Technology team. Thanks to Rachel Killebrew, of Community of Christ library archives. And thanks to the Andrew Mellon Foundation that supports public facing student writing at Smith College.

22:28

Tune in next time on "Women's Rights."

22:53

This is "Women's Rights," a podcast about women's ordination written and produced by students at Smith College.

23:08

Hi, I'm Peyton.

23:10

And I'm Becca.

23:11

We're your host for this episode of women's rights. This season, we're exploring the story of women's ordination in Community of Christ, a church with a quarter million members formerly named the Reorganized Church of Jesus Christ of Latter Day Saints. This denomination began ordaining women in 1985. And on the 35th anniversary of these first ordinations, we're taking this season to look back on the journey towards women's ordination and Community of Christ. To do so we've interviewed women ordained in the first decade after the 1985 policy change, women who went on to become leaders in the Community of Christ.

23:49

Each episode in this series investigates a different topic, and today, we're going to look at the call to the priesthood. We asked these women about the actual moment of their calling, what it means to be called and why they chose to accept their calling. We also asked about some of the challenges of being called and receive some incredible stories in response.

24:07

For our first question, we asked, What does it mean to be called to the priesthood? And why did you personally choose to accept the call?

Charmaine Chvala-Smith 24:14

In our denomination it started, it starts in a different place, really. I mean, the individual may be open to the idea that there may be a call, whether it's an ordained call or not. And so that is part of, of what our discipleship is, is about being open to what God might be calling us to. But for ordination, the call has to be originated from the pastor. And so part of the pastor's role, the elder in charge of the congregation, that pastor, is to discern where those people in the congregation that God may be calling to specific roles, so those ordained roles. And so, the pastor discerns where there might be a call for someone, and then sends that call up the chain as far as the administrative chain, and then sends it like to the Mission Center President or to World Church. To make sure first of all, that there aren't any concerns about this person.

25:18

This description comes from Charmaine Chala-Smith, who was among the first wave of women who were ordained in 1985, Charmaine went on to describe her own call.

Charmaine Chvala-Smith 25:28

So, it turns out that the person who processed my call, the pastor, who processed that actually even submitted it before they were supposed to submit them. And because he felt very strongly about that. And, and because you kind of had to wait for the pastor to come and tell you that you had a call, it was kind of seen as bad form to tell anybody that you might be feeling like you're going to be called to some ordained office, because it would look like you're, you're wanting it, you're wanting this power, this recognition, or whatever. So

26:09

Another description of the meaning behind being called to the priesthood comes from Jane Gardner, who has held several roles, and most recently serves as presiding evangelist offering spiritual counsel to the church as a whole.

Jane Gardner 26:24

So for us, in, in the light of the phrase that I said to you, all are called according to their gifts. So it's important in our denomination that not only that it's kind of a three-legged stool. Not only does the person feel a call within themselves, but they're jurisdictional leaders would sense a call. And then the congregation itself always votes to support a call. So there's like three parts to that. So that's kind of the process.

27:09

On a more personal note, Marge Troeh, who served as the Director of Women's Ministry for the RLDS church in the 1970s, and early 80s, describes the events that surrounded her own call.

Marge Troeh 27:19

My call was very unique. I was not among the first called. And that was important, because of the role that I had played at the World Church. It definitely it was not about me, and trying to get me ordained, and so forth. It was about broadening the ministry that occurred in the church. And so, one of the things that the Women's Commission had worked on was a definition of ministry. And we defined it as perceiving a need, and responding to that need in such a way that God's purposes are fulfilled. And that way, things you do in the community become ministry, things you do in your home, things in the job, as well as things in the church associated with ordinances. And we really wanted to broaden the definition of ministry. I served for the church, on the National Board of Church Women United, when we became a participating denomination nationally. I represented the church there. And so, I attended many meetings of the board and executive committees and so forth. I had different roles there. And they walked the walk with me, they heard the stories of our struggles. There were women from all different denominations, they had all different stances on ordination and so forth. Many of them had been ordaining women for a long time. But many of them it seemed, was very token, we worked to that broader definition of ministry. So, when women were ordained, you know, when that revelation came, that was in 1984. I had served until 1982, on the World Church level, and then it became very obvious to me that I did need to resign, that things would not move forward as long as I was there because I was perceived by some as too pushy. Or as a stumbling block, I don't know. And it became with some that they couldn't even hear what I was saying on any subject, without focusing it back into for women. [Sure.] And so I resigned in 1982. 1984, when the revelation came, I was amazed. I knew it would come sometime, but I did not expect it to be that soon. And so I was amazed. I was thrilled. They

shared it at World Conference. I got home that afternoon, and the phone started ringing off the wall, with calls from my ecumenical friends from all over the country from all different faiths.

30:48

Building on this last question, the next section that we're moving into deals with personal reactions to being called to the priesthood. Many of the women described the experience as emotional and humbling. But some gave detailed stories about the moment that they first realized they were called to the priesthood.

Marge Troeh 31:05

I knew sometime my call would come. Well, I said, I was on the National Board of Church Women United. I was on their ecumenical development team. And we were having a team meeting. Tried to have it in New York and it did not work out for travel, for accommodations, for various things. I suggested they come to Independence, Missouri. They could be housed in the look unit, members homes, they could meet at my house. So that was arranged. They were going to be there on Thursday through Sunday. On Wednesday, the day before, I got a phone call from my pastor. And as soon as I heard his voice, I went, "Oh, no, not now." I have floors to mop, and beds to make, and things to set up. You know. But I thought, well, I thought, all right. I can pray while I'm mopping floors, I can. Because he and the fellow with him wanted to, and his counselors, wanted to come over that night and talk to Dick and me. And I knew then that it was to present a call. He came in. And he saw there in the dining room, the easel setup and the big table and everything. And he said what is going on? And I told him about the meeting of women from all these faiths that were going to be at my house. And he said, that's wonderful. Do you think they could come to church and worship with us on Sunday morning? Because I'd like to present your call then and have you respond to it.

33:02

That story, again, was from Marge Troeh, who served on the National Board of Church Women United and resigned just two years before being called. Another story comes from Linda Booth who has served in different roles since the calling that she describes here.

Linda Booth 33:16

And so, the pastor of our congregation called me and asked me to have lunch with him at a place called Tippins that served this delicious homemade pie. And I remember thinking, this pastor had never asked me to do anything, I'd always been asked by other people to participate in services. And he reminded me of my grandfather. And so, I had this kind of strange sense of wonder about this man. So, when he invited me to have lunch with him, I thought, Oh, my goodness, maybe he's gonna call me to the priesthood. So, we sat there during lunch. And instead of calling me to the priesthood, he said, Linda, I believe you've been running for priesthood. And as a result of that, I'm not calling you. And I just sat there. And I cried, and I said, I'm sorry, if there's been anything I've done to disturb you. That has never been my intent. And when I came home, I told my husband, Doug, and he was furious. And he said, You can't give a non-priesthood call. That's just not right. And first of all, I need to tell you that the, the man who gave me the non-priesthood call, eventually gave me my priesthood call. And he met in our living room. And he said, I know that God has a call to you to serve as an elder. He said, I know you know that I've struggled with your call. He said, you've always been on the forefront of women's

ministry. And he said to me, that has all always made me very uncomfortable. I had led a, a congregational retreat. And during that retreat, they had a guest minister, a minister from the international church who came. And he told my pastor, he said, Linda has a call, I hope you recognize that. And so my pastor said, he began to pray about it and realize that I did have a call. So when he shared the call with me, I immediately said yes, because of the experiences that I had had in the past, knowing that God had called me and that I was to be prepared to accept that call. Now, that was my first call to elder then about a year and a half later, I was called to serve as, as a counselor in the High Priests Quorum, I was called as a high priest in Community of Christ, which has different priesthood roles. And that call, I was able to answer quickly and say yes to and felt that call. My call to Apostle was a very different experience. And in 1994, I had gone to the International Conference in Independence, Missouri, where they were dedicating the Temple. And at that dedication service, there were so many people there, some watched it in the Temple, and others of us watched it in the Auditorium via television screen. And as I was walking in the corridor of that place, with lots of people packed together from all over the world, speaking different languages, I had this idea that came into my mind, I can't really describe it, I say it was a voice, but it wasn't a voice. But it was a knowledge that came to me and it was you need to begin to prepare to serve as my apostle.

37:00

Unlike the last two stories, Charmaine Chvala-Smith gave a personal anecdote that will likely resonate with many listeners in this section, Charmaine struggled to reconcile her ideas of what ordained ministry looks like with her own calling.

Charmaine Chvala-Smith 37:13

I had, you know, I'm seeing, you know, men and in dark suits and white shirts, and a tie, you know, which is like, I can't do that. And, and so it was like, I really had to come face to face with some of my own inherited and embedded ideas of what ministry, what ordained ministry looked like, and I'm just thankful for that. But it was, it was both, you know, on the one hand, oh, I can't be that. And then on the other hand, saying, Well, why would I think that's what I need to be in order to be an ordained minister. But it was kind of embarrassing on the one hand to realize that was still there. These images of maleness as being normative for ordination.

37:58

Charmaine's story offers a great transition into the third question that we asked our interviewees as she came to terms with her internal struggle to support her own calling. Many of the newly ordained women faced both support and opposition from their communities. For our third and final question, we asked, How did people around you react to your call and subsequent ordination? Where did you find support? And where did you find opposition? Here are two stories from Becky Savage, and Gwendolyn Hawks-Blue.

Becky Savage 38:27

A lot of support from my mom who was ordained early. So she was like in 1986. And obviously had a female pastor. So there was support there. We had two women in my congregation who were ordained early, and that 1985-86ish timeframe. And we had strong women leaders in our state. So there was good leadership mentors that way.

Gwendolyn Hawks-Blue 38:55

When the call came, I only shared it with my then husband. I didn't take it outside of our immediate family. He, he was opposed. And as I watched the process, because I would have been a part of it first wave had I accepted at the moment, but it was a year later before within a year because you only had a certain amount of time and then you had to let them know something. So just short of a year I had watched the trauma that affected the church, overall, with people leaving people refusing to be ministered to by women. But none of that occurred within the congregation I attended. And in fact, I had a woman who was a convert to the church, who unaware of course, that I had been called and said, you know, you are going to be called. And I felt that was an affirmation of a call, and certainly took it as support.

40:12

For a final quote, we have the story of interfaith and inter-family support from Carolyn Brock, who served with her husband in Kenya at the time of this story. Both of them had completed coursework at Notre Dame University before going to serve in Kenya.

Carolyn Brock 40:25

My husband was very supportive. Oh, and it was interesting how our Catholic friends, several of the Catholic priests and brothers who we were really close to out of our Notre Dame course, lived in Nairobi, and came and honored that process for me and were very excited for me. And I found that interesting because women still in their tradition were not allowed to have to serve as priests. I think that some of them personally disagreed with that. And that they didn't directly say that very much or very often. But I found a lot of support from them. And

41:13

Today, we've heard from several of the first women in the world to be ordained to the priesthood in the Community of Christ. We heard the different ways women in Community of Christ received their call and some of the challenges they faced from within their congregations and beyond. We thank these women for sharing their stories with us, and shedding light on what it means to be called to the priesthood and how it shapes their lives. In our next episode, we'll hear from women reflecting upon the first sacraments they administered and further address the challenges they faced once ordained.

41:49

That concludes our podcast for today. Special thanks to Charmaine Chvala-Smith, Jane Gardner, Marge Troeh, Linda booth, Becky Savage, Gwendolyn Hawks-Blue and Carolyn Brock.

41:58

Also, thanks to Dan Bennett, Travis Grandi, and Yasmin Eisenhower of the Smith Learning Research and Technology team, thanks to Rachel Killebrew of Community of Christ library archives and thanks to the Andrew Mellon Foundation that supports public facing student writing at Smith College. Tune in next time on "Women's Rights."

Blake Smith 42:29

Thanks for joining us here at Project Zion Podcast. You've been listening to reposts of Extra Shot episodes originally recorded in 2020. If you'd like more information on those episodes, you can find it at projectzionpodcast.org. Go to the "episode quicklist," and scroll down to extra shots episodes 70 through 73 and 75 through 77. Have a great day.