

Survey of
United Methodist Opinion:
Attitudes Toward Women
in the
Ordained Ministry



The Office of Research
General Council on Ministries
The United Methodist Church
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Dayton, OH 45406



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Prepared by
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**SURVEY OF UNITED METHODIST OPINION:
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OVERVIEW

The attitude toward clergywomen in The United Methodist Church is, on the whole, a fairly positive one. According to respondents who have had a woman presented for appointment during the past 10 years, 84.8% saw the appointments made. Almost 70.0% of respondents believe members of their congregations are more accepting of women in the ordained ministry than just five years ago. And over 70.0% see gender as making no difference in the performance of typical pastoral tasks.

But not all the attitudes are positive. Despite growing acceptance and growing numbers of women ordained to the ministry, 72.8% of the respondents had not had a woman presented for appointment to their church in the past 10 years. More than half (56.3%) of the respondents would prefer a man as the senior pastor of their church and 18.0% were sure their congregations would reject a woman as senior pastor. Almost two-thirds (62.2%) believe that the best senior pastor for their congregation would be a man.

This balance between positive and negative, however, shifts depending on a variety of factors. The most critical factor is experience. Respondents who currently have a clergywoman as pastor are not only more willing to accept a clergywoman, but also have a more positive attitude toward them. Almost three-quarters (71.4%) of those with experience find a woman or a man equally acceptable as senior pastor while 93.0% find either acceptable as associate pastor. Indeed, less than 1.0% of the laity with a woman pastor would predict outright rejection of a woman pastoral candidate by their congregation. Over 90.0% find a woman acceptable for any typical pastoral task except preaching (where the figure drops to 88.8%). In characterizing the pastor of best fit for their congregations, 63.4% of experienced respondents indicate that gender is not a relevant consideration or if it is, then a woman would be best.

Other factors affecting the nature of the attitudes toward clergywomen are jurisdiction, gender, age, and type of ministry. Respondents from the five jurisdictions are consistent in their respective levels of support. Respondents from the Western jurisdiction indicate that their congregations are clearly the most supportive, followed closely by those from the North Central and Northeastern jurisdictions. Those from the South Central and Southeastern jurisdictions indicate that their congregations are less supportive.

In regard to gender, women are generally more supportive of clergywomen than men, except for men under 40 years of age who currently have a clergywoman as pastor – these respondents are even more supportive of clergywomen than the clergywomen are of themselves. Age displays a linear effect on attitudes with younger respondents being more supportive and older respondents being less supportive. Finally, type of ministry is an important factor with clergy being generally more supportive than are the laity. This interacts with gender, however, such that the female respondents within each type of ministry are typically more supportive of clergywomen than the male respondents are.

As The United Methodist Church moves into the 21st century, women will become an increasingly dominant force in the ordained ministry. Clearly, then, the acceptance of and openness toward clergywomen is a critical concern of the denomination. This report reveals that this future may be regarded with hope. It also identifies existing and potential problem areas and offers information for denominational decision makers as the church seeks to be fully inclusive in clergy placement.

HIGHLIGHTS

- By 1987, the number of women entering full clergy membership in the Annual Conferences of The United Methodist Church in a single year

(230) passed the 1975 total of all women as elders (229). Equally as significant is that by 1987, women comprised 28.2% of clergy being ordained as elders. At this rate, the percentage of women elders will reach 14.0% by the year 2000—more than double the percentage in 1987.

- Slightly more than one-fifth (22.0%) of the respondents indicated that their congregations have had a woman presented for appointment as pastor within the past 10 years; 84.8% of these congregations received a clergywoman as pastor.

- Respondents overwhelmingly agree that their congregations are more or much more accepting of women now than they were five years ago. Indeed, 69.8% indicate an increased level of acceptance while only 3.4% indicate a decreased level. Women clergy are most likely to cite their congregations as being more accepting, with 96.6% noting more or much more acceptance. This is most evident for clergywomen in the Southeastern jurisdiction, 66.7% of whom cite much more accepting congregations.

- Lay respondents are more accurate in their estimation of the number of women clergy in the denomination, with more than half (51.5%) estimating 10 percent or fewer women clergy. Around two-thirds (64.8%) of the clergy estimate 11 percent or more; 21.5% of the clergy estimate 21 percent or more.

- Respondents who currently have a woman pastor have heard mostly favorable or neutral comments about clergywomen (only 4.0% have heard negative comments from their own pastors and 5.8% from other pastors), while those without current experience are over three times as likely to have heard unfavorable comments.

- Only 0.7% of the laity with women pastors project that their congregations would reject a woman as senior pastor.

- The relationship between size and acceptance is a linear one: as the size of the congregation in-

creases, the projected rate of acceptance of a woman as senior pastor decreases. For example, 62.2% of respondents from congregations of under 100 members project acceptance compared with 33.2% from congregations of over 1,000 members.

- Respondents predict generally positive predispositions for their congregations toward a woman pastor: 89.6% predict only a slight or no increase in tension, 70.6% predict no change in participation, and 74.1% no change in financial contribution.

- When asked for recommendations on handling the appointment when a woman is to be appointed to a reluctant congregation, most respondents recommend trying to convince the congregation before the appointment is made that the woman should be accepted (61.1%). Female clergy recommended more often (38.5%) that the appointment should be made regardless while more male laity recommended that the woman's name be withdrawn (31.5%).

- The overwhelming response is that gender makes no difference in the performance of pastoral tasks. On nine of 10 tasks, over 70.0% of respondents indicate no gender preference. For four of the activities, over 80.0% indicate no preference: baptism, communion, chairing a meeting, and pastoral visits. Only in relation to the position of senior pastor does the percentage with no preference drop below 70.0%; and then the drop is dramatic—to 42.1%.

- Most respondents indicate that the gender of the pastor makes no difference in meeting their needs (77.3%) or the needs of their congregations (71.1%).

- When asked to pick the senior pastor which would best fit their congregations, assuming equal qualifications in education and experience, the overwhelming choice is a married (78.0%), white (81.7%), male (62.2%), aged 40 to 49 (46.0%).

SURVEY OF UNITED METHODIST OPINION: ATTITUDES TOWARD WOMEN IN THE ORDAINED MINISTRY

INTRODUCTION

In 1880, Anna Howard Shaw was ordained in the New York Conference of the Methodist Protestant Church. Although this ordination was ruled out of order in 1884, it stands as the first ordination of a woman in any of the predecessor bodies of The United Methodist Church. In 1889, Ella Niswonger was the first woman to be granted full clergy rights by the United Brethren Church. By 1947, however, both of these churches had united with other churches and had sacrificed the ordination of women as part of the merger agreements. Despite the prohibitions, women did serve as pastors and a number of women in the Evangelical United Brethren Church were fully ordained.¹ But it was not until 1956 that women are formally reaccorded the privilege of full clergy rights—Maude Keister Jensen became the first woman to be granted these rights in The Methodist Church. In 1968, at the time of the merger of The Methodist Church and the Evangelical United Brethren Church, these rights were affirmed by the newly formed United Methodist Church.²

The road for ordained women in The United Methodist Church during the past 32 years has not been a smooth one. But clergywomen clearly are a growing presence in the church and will be a significant force as the church enters the 21st century. This report is aimed at adding to the denomination's understanding of its clergywomen. To this end, it will begin with a review of the current status of women in the ordained clergy of The United Methodist Church, followed by a report of findings from a survey investigating denominational attitudes toward clergywomen.

The research for this report was conducted in conjunction with the Survey of United Methodist Opinion (SUMO) project. Begun in 1986, the project was developed to provide information on a regular basis to church leaders about the atti-

tudes, opinions, and practices of United Methodists. The SUMO panel consists of 2,407 lay and clergy members of The United Methodist Church.

Questions for the SUMO panel survey of clergy women dealt with four areas: (1) the presence of women in the ordained ministry, (2) the acceptance of and openness to clergywomen in appointments to local churches, (3) gender-typed preferences for pastoral positions and tasks, and (4) attitudes toward professional and personal roles of clergywomen. Demographic questions were asked to classify respondents according to age, size of church attended, gender, race/ethnicity, and jurisdiction. Respondents were also given an opportunity to comment on the issues under investigation; representative comments appear throughout the body of this report.

Technical information on the research methodology for this project is found in Appendix A; a list of questions and raw tabulations of data are in Appendix B.

CURRENT STATUS OF WOMEN IN THE ORDAINED MINISTRY

In 1987, women comprised 8.8% of all clergy in The United Methodist Church, compared with 1.8% in 1975. In actual numbers, this means that 3,444 of the 39,136 clergy were women. This figure is about mid-range when compared with other denominations. For example, in 1987, 23.0% of Unitarian clergy were women, 14.0% of United Church of Christ, 12.0% of the Disciples of Christ, 9.0% of Episcopal, 7.0% of United Presbyterian (USA), 7.0% of Reformed Jews, 5.0% of Lutheran, 3.0% of American Baptist, and 0.6% of Southern Baptist.³

In looking at specific types of clergy within The United Methodist Church in 1987, women made up 5.8% of the elders and 26.6% of the probationary members, compared with 0.76%, and

10.5%, respectively, in 1975 (see Figure 1).⁴ Their presence is particularly felt in the Western jurisdiction where 12.0% of all clergy are women, including 38.3% of the probationary members; it is least felt in the Southeastern jurisdiction which has 5.2% of its clergy as women.

These numbers only partially reveal the extent of the increasing number of women in the ordained ministry, however. Figures provided by the General Board of Pensions reveal that women make up only 7.4% of the total of those clergy enrolled in the pension plan, yet they make up 24.1% of those age 25 to 29 (see Table 1). While the average age difference between the male and female clergy is only 7.5 years, 69.0% of the women are 44 years old or younger while 59.8% of the men are 45 or older, indicating a strong female presence in the clergy of the 21st century.

Another sign of the growing presence of women in the clergy is the "continuous, steady" increase of women entering into full membership.⁵ In 1970, the total number of women elders in The United Methodist Church was 88 (0.03% of all elders). This total had climbed to 229 (0.76% of all elders) by 1975. However, by 1985, the number of women entering full membership in a single year (186) passed the 1970 total and by 1987, the number entering in a single year (230) passed the 1975 total. Equally as significant is that by 1987, women comprised 28.2% of clergy being ordained as elders. At this rate, the percentage of women elders will reach 14.0% by the year 2000 – more than double the percentage in 1987.

The increasing number of women in seminaries is an additional sign that the presence of women

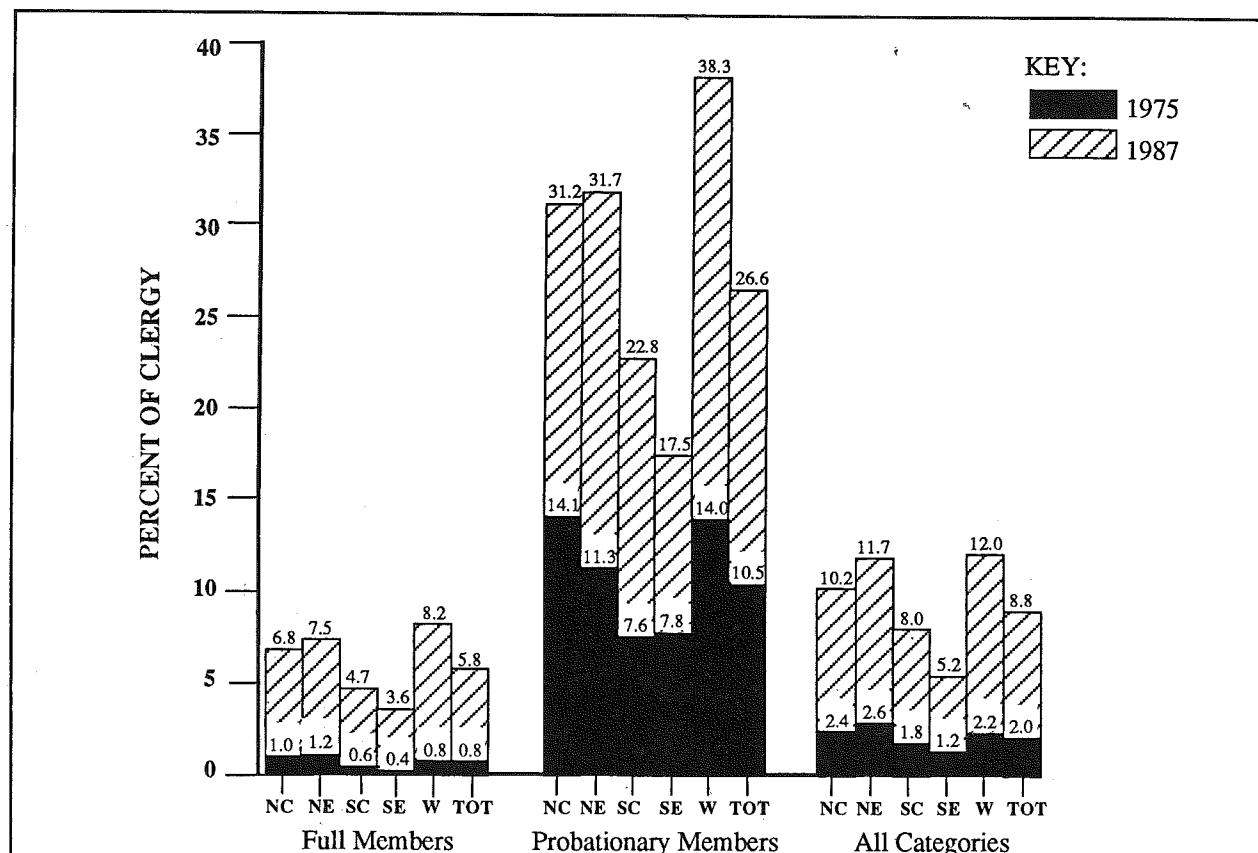


Figure 1
Clergywomen in The United Methodist Church
1975 versus 1987
by jurisdiction

Table 1
Age and Gender of Clergy*

Age	Gender			Male % of Age	Female % of Age	Male % of Males	Female % of Females	Total % of Total
	No. of Male	No. of Female	Total					
25 - 29	161	51	212	75.9%	24.1%	0.8%	3.1%	1.0%
30 - 34	1,596	325	1,921	83.1	16.9	7.8	20.0	8.7
35 - 39	2,579	427	3,006	85.8	14.2	12.6	26.2	13.6
40 - 44	3,018	320	3,338	90.4	9.6	14.8	19.7	15.1
45 - 49	2,603	197	2,800	93.0	7.0	12.7	12.1	12.7
50 - 54	3,253	123	3,376	96.4	3.6	15.9	7.6	15.3
55 - 59	3,508	93	3,601	97.4	2.6	17.2	5.7	16.3
60 - 64	2,871	66	2,937	97.8	2.2	14.0	4.1	13.3
65 - 69	810	24	834	97.1	2.9	4.0	1.5	3.8
70 +	37	2	39	94.9	5.1	0.2	0.1	0.2
Total	20,436	1,628	22,064	92.6	7.4	100.0	100.1	100.0
Average Age	49.1	41.6	48.5					

*Figures are based on data provided by the General Board of Pensions; they account for clergy in active conference membership currently enrolled in the denomination's pension plan.

in the ordained ministry will continue to grow. In 1987, women comprised 40.8% of the students enrolled in Master of Divinity programs in United Methodist seminaries versus 24.0% in 1977.⁶ This compares with an average 26.4% enrollment of women in the member schools of the Association of Theological Schools in the United States and Canada.⁷ Indeed, women make up 44.0% or more of the student body in seven of the 13 United Methodist seminaries; Iliff School of Theology in Denver, Colorado has the most with 52.6%. Over the same period, the percentage of women seminary students from an ethnic minority heritage has also increased, from 4.0% of the women students in 1977 to 13.7% in 1987. Ethnic minority women comprise 34.1% of all ethnic minority students.

THE PRESENCE OF WOMEN IN THE ORDAINED MINISTRY

Appointments. The first direct experience that local church members have with a woman in a pastoral role is typically during the appointment process. Deployment of clergy in The United

Methodist Church is through an episcopal system in which ordination is granted by the denomination; appointments are made by the bishops in conjunction with the district superintendents and in consultation with clergy and congregations. The final authority rests with the bishops.

"We are one in Christ. I wish we could quit this gender race, but it is continually brought up. A minister of the Gospel is a minister of the Gospel period!! Our biggest problems are not because of who is appointed as minister, but because we do not minister to one another." Clergy person

Once admitted into full membership, each ordained clergy is guaranteed an appointment within his or her own annual conference (regional body). This process varies from other systems of appointment: in the congregational method of deployment, denominationally ordained pastors are selected by the congregations from a pool of available candidates; in other approaches, the final authority in appointment (and in some cases even ordination) is with the congregation.⁸

Slightly over one-fifth (22.0%) of the respondents indicated that their congregations have had a woman presented for appointment as pastor within the past 10 years. Respondents from the North Central and Western jurisdictions are most likely to have had a woman presented (34.4% and 32.3%, respectively); respondents from the Northeastern, South Central, and Southeastern jurisdictions are less likely (22.3%, 17.8%, and 16.7%). Respondents from congregations of less than 300 members and greater than 750 members are more likely to have had a woman presented for appointment (26.5% and 28.0%, respectively) than are those from mid-sized congregations of 300 to 749 members (16.1%).

"I have always been a member of a church that has had male pastors. I have never been associated with a clergywoman. At one time, our committee was asked if we would consider a female pastor if one were available. None was available at the time. I know she would have been considered." Layperson

"Our church has not had any contact with a female minister. In fact, our pastor parish relations committee asked our district superintendent not to send us a woman when we received a new minister." Layperson

While the overall figure of 22.0% is lower than the 35.0% in Presbyterian (USA) churches, approximately the same number (84.8%) of churches in each denomination appoint a woman when presented with one as a candidate for pastor.⁹ The reported percentage of appointments in The United Methodist Church is highest for respondents in the North Central and Western jurisdictions (91.3% and 90.3%) and lowest for those in the South Central (78.0%) and Southeastern (74.2%) jurisdictions; Northeastern jurisdiction respondents reported a mid-range appointment rate of 83.3%.

Clergywomen on Staff. Respondents indicate that 14.6% of their churches currently have a clergywoman on the staff. This percentage is somewhat larger than the 9.5% found by Stewart, in a report for the General Commission on the Status and Role of Women, and the 8.8% found by Nickerson in her review of the 1987 Annual Conference data.¹⁰ Two factors are most likely responsible for this discrepancy: (1) the

clergywomen polled in the SUMO sample have, by definition, a clergywoman on their church staff and (2) some respondents did not distinguish between ordained and non-ordained women serving their churches.

The number of respondents with clergywomen on their church staffs is fairly consistent across the jurisdictions, varying only from 12.6% in the Southeastern jurisdiction to 19.8% in the North Central. The percentage of clergywomen on staff varies significantly, however, with the size of the respondent's church. Churches with 750 or more members are most likely to have a clergywoman on staff (24.6%) while small churches and mid-sized churches are less likely to (13.5% and 9.9%, respectively). The clergywomen in the larger churches (750 or more members), though, are almost exclusively appointed as associate pastors (96.4% compared with 65.9% for medium and 7.5% for small churches).

Approximately one-half (49.2%) of the clergywomen currently on staff hold appointments as associate or co-pastors and just over a quarter (26.7%) as senior pastors, while a quarter (23.1%) hold other positions, such as director of music or Christian education. (The number of clergywomen in positions as director of music or Christian education may be confounded by some respondents' failure to distinguish between ordained and non-ordained women serving the church.) For those on staff in strictly a pastoral capacity, 63.7% are in appointments as associate or co-pastor and 36.3% as senior pastor. This is fairly consistent across the jurisdictions, but as discussed above clear differences emerge in relation to the size of the churches involved.

Most (69.9%) of the clergywomen pastoring the respondents' churches have served less than three years, with 24.4% serving less than one year. Over half (54.1%) are married; 28.1% to a layman and 26.0% to a clergyman. This is consistent regardless of jurisdiction or size of church, with the exception that clergywomen appointed in mid-sized churches (300 to 749 members) are more likely to be married to a clergyman (40.4%)

than to a layman (17.0%). These figures on marriage to other clergy parallel the findings of Carroll, Hargrove, and Lummis.¹¹

Perception of Women in Pastoral Ministry. Respondents were asked for their perception of the presence of women in the pastoral ministry, both currently and as anticipated for the future. Over two-fifths (41.6%) of the respondents estimate that women currently make up 10 percent or less of the United Methodist clergy while 40.1% think women make up 11 to 20 percent. The actual percentage is between 8.0% and 10.0%.

The perception of the number of women clergy varied considerably by type of ministry, jurisdiction, and age of respondent. Lay respondents are more accurate in their estimation, with more than half (51.5%) estimating 10 percent or fewer women clergy. Around two-thirds (64.8%) of the clergy estimate 11 percent or more; 21.5% of the clergy estimate 21 percent or more. Over-estimation of the percentage of clergywomen is especially marked for younger clergy: one-quarter (25.3%) of clergy under 40 estimate that women comprise 21 to 30 percent of the total clergy. These younger clergy have seen greater percentages of women in training for pastoral ministry in the seminaries and also are more likely to interact with clergywomen than are older clergy; thus their perceptions may be more indicative of the future than of the present.¹² Respondents from jurisdictions with fewer clergywomen estimate lower percentages of women pastors than those from jurisdictions with more clergywomen: around 45.0% of the respondents from the Southeastern and South Central jurisdictions estimate 10 percent or fewer women pastors, while only about 36.0% of those from other jurisdictions do.

In terms of the perception of future numbers of women clergy, almost all respondents (95.6%) believe the enrollment of women in United Methodist seminaries is increasing, although the degree to which it is seen as increasing varies by type of ministry, age, gender, and size of congregation. Those more likely to see enrollment as

increasing substantially include the clergy (58.1%), younger respondents (53.4% of those under 50), and females (60.6%). Those more likely to see it as merely increasing include older respondents (67.3% of those 66 or older) and lay respondents from congregations with fewer than 750 members (75.0%).

OPENNESS TO AND ACCEPTANCE OF CLERGYWOMEN

The second area of analysis deals with the openness to and acceptance of women as members of the clergy. In general, acceptance is on the rise, although a significant number of United Methodists still hold reservations about accepting women as ordained ministers.

"The significant question about women clergy is not will Methodist congregations accept them, but will the community accept them and if they won't, then how can church growth take place?" Layperson

"I feel women will take their rightful place in the role of minister in the near future, but it will take some special work with some congregations to get them to try a woman. Once they do, I'm sure they'll be pleased." Clergyperson

In general, comments heard by the respondents about clergywomen are mostly favorable, both from their own pastors (69.3%) and from other pastors (62.0%). Slightly more of the laity heard mostly favorable comments than did the clergy, but this difference is not significant.

Almost two-thirds of the respondents have heard a pastor express opinions about clergywomen during the past five years (see Table 2). As might be expected, such opinions are more than twice as likely to be heard by clergy (78.6%) than by laity (37.8%). Males, and particularly male clergy, are slightly more likely than females to have heard a pastor express opinions about women clergy

Significant differences in terms of whether the comments are favorable or not were found for sex of respondent and for respondents who currently have a clergywoman on the staff of their churches. Approximately 80 percent of females

and respondents with a woman pastor have heard mostly favorable comments compared with around 60 percent of the males and respondents without experience with women pastors; this percentage holds true regardless of the source of the comments. In contrast, males are half again as likely as females to have heard unfavorable comments from their own pastors and more than twice as likely to have heard unfavorable comments from other pastors. Respondents who currently have a woman pastor have heard mostly favorable or neutral comments (only 4.0% have heard negative comments from their own pastors and 5.8% from other pastors), while those without current experience are over three times as likely to have heard unfavorable comments.

Table 2
Opinions Heard About Clergywomen

	Laity	Clergy	Total
No	62.2%	21.4%	40.9%
Yes -- Own Pastor*	37.8	45.5	42.4
Yes -- Other Pastor†	29.1	78.6	59.1
Total	100.0	100.0	100.0

*Chi² = 6.8, d.f. = 1, p = 0.0091, eta² = .0055
†Chi² = 307.0, d.f. = 1, p = 0.0000, eta² = .2396

Acceptance. The survey also explored the perceived level of acceptance of clergywomen by the respondents' congregations. Respondents overwhelmingly agree that their congregations are more or much more accepting of women now than they were five years ago. Indeed, 69.8% indicate an increased level of acceptance while only 3.4% indicate a decreased level. This is comparable with the findings of the Presbyterian Panel for their laity, although their clergy cite a higher (86.0%) percentage of increased acceptance.

Women clergy are most likely to cite their congregations as being more accepting, with 96.6% noting more or much more acceptance. This is most evident for clergywomen in the Southeastern jurisdiction, 66.7% of whom cite much more accepting congregations. The level of perceived acceptance also varies with age of pastor, perhaps a reflection of different benchmarks of acceptance experienced by succeeding generations: women pastors under 40 are more likely than average to see their congregations as more accepting (73.9% versus 56.2%) while those between 40 and 49 are more likely to see their congregations as much more accepting than average (55.7% versus 14.4%).

"The congregation I have served for 5 years isn't ready yet for a woman pastor but they are much closer than they were 5 years ago. Part of that is due to the attitude I have shared, part due to the work of my wife, and part is the amount of women pastors we now have in (our annual conference)." Clergy person

Other respondents likely to show increased levels of acceptance include those from the Western jurisdiction (26.1% much more accepting versus the average 14.4%) and those who currently have a woman pastor: 92.9% of respondents with a woman pastor cite that their congregations are more or much more accepting than five years ago—36.4% of them citing much more accepting congregations (see Figure 2). The only groups likely to perceive their congregations as having neither more nor less acceptance are those from churches under 200 members (35.2% versus an average of 26.6%) and males aged 40 to 49 (43.4%).

Acceptance Of Women As Senior Pastor. Clearly, respondents perceive that the acceptance by their congregations of the idea of women as clergy has risen over the past five years. But how does this translate into the specific acceptance or rejection of a woman candidate for pastor, particularly as a senior pastor? Almost half (45.8%) of the respondents are unsure of how their congregations would react if a woman were presented as senior pastor. And while only 18.0% predict rejection, just twice that many (36.2%) are willing to predict acceptance.

Many factors figure into this perception, demonstrating that the judgement of acceptance or rejection is neither simple nor free of one's own biases. It is affected by such variables as experience with women as pastors, size of church, jurisdiction, and gender, age, and type of ministry of respondent.

As mentioned, the general response is "not sure," with acceptance running a close second. This pattern reverses for those respondents who currently have a woman pastor. Not only are these respondents more definite in their prediction (the percentage responding "not sure" is 14.0% lower than for respondents without experience), they typically predict higher levels of acceptance (57.5%). Most notable is that only 0.7% of the laity with women pastors project that their congregations would reject a woman as senior pastor. This speaks well for the positive nature of their experience.

Panelists also respond differently based upon

the size of their congregations. As the size of the congregation increases, the projected rate of acceptance decreases (see Table 3). For example, 62.2% of respondents from congregations of under 100 members project acceptance compared with 33.2% from congregations of over 1,000 members.

"We are a church of older men and women and most of us do not like too much change so it would be hard on some to get used to a woman preacher. But I feel if one was sent, most of us would accept this and try to make her life as comfortable as possible." Layperson

"I am in a new appointment, experiencing something new: they are coming to me and telling me they are having difficulty adjusting, although I feel things are going well. In other appointments, lay people have said they had no problems with a woman minister, although as time went on and difficulties and tension arose, that was obviously the problem. I appreciate the honesty of this rather conservative church and they are giving me a chance. I am the first woman they've had as pastor. Sometime I would like to follow a woman, but maybe that's not possible at this stage. I've been the first woman in each of my four appointments so far." Clergy person

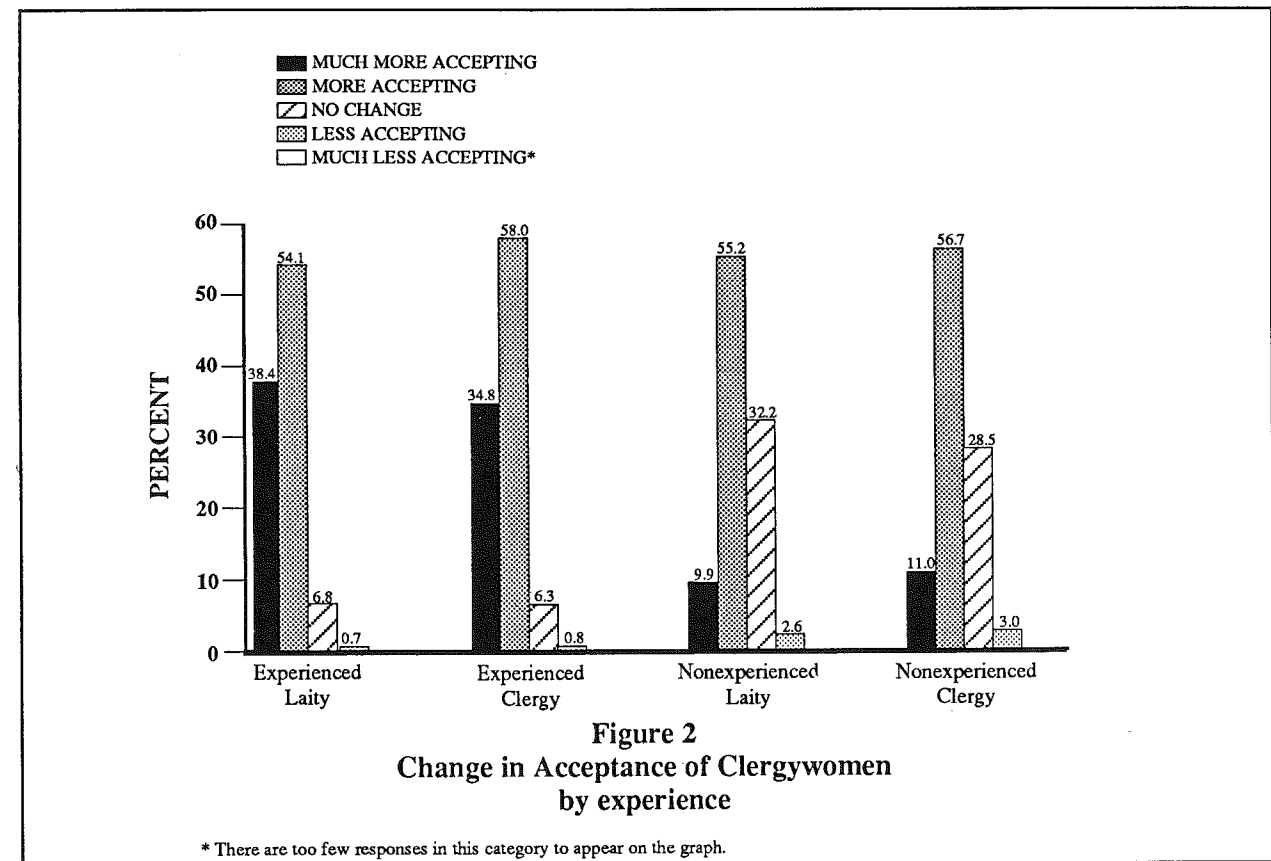


Table 3
Acceptance of Woman as Senior Pastor
by size of congregation

	0-99	100-299	300-749	750-999	1,000+	Total
Accept	53.7%	45.4%	35.8%	26.3%	18.5%	36.3%
Reject	8.9	15.2	15.2	12.2	33.0	17.8
Not Sure	37.4	39.4	49.0	61.5	48.5	45.9
Total	100.0	100.0	100.0	100.0	100.0	100.0

Chi² = 95.8, d.f. = 8, p = 0.0000, eta² = .0316

The strength of the predicted rejection for churches of over 1,000 members comes from women clergy (46.3%) and from males (41.3% for both laity and clergy). Perhaps this is a tacit recognition of existing resistance for women being appointed as senior pastor in larger congregations. Evidence of such resistance has been dramatically documented in Carroll, Hargrove, and Lummis.¹³ Their figures indicate that not only are the clergywomen in their interdenominational sample more likely to have initial appointments in churches of fewer than 200 members, but they are likely to have second and third appointments in small churches in small towns or rural areas with few middle and upper class

members and with financial difficulties. In addition, they found that while 92.0% of the clergymen are senior or sole pastors by their third appointment, only 60.0% of clergywomen are.

The general linear trend for size of church holds regardless of whether a respondent has a woman as pastor, but the percentage range shows markedly different starting points. For laity with a woman pastor, the range runs from 82.1% acceptance in very small churches to 32.9% in congregations of 1,000 or more; this compares with a range of 49.7% to 14.5% for non-experienced laity.

Jurisdiction is an additional factor affecting levels of perceived acceptance or rejection. It is also a particularly revealing factor – while the percentage of non-committed panelists is somewhat variable, the correlation between acceptance and rejection percentages is high (see Figure 3). The jurisdiction with the highest percentage of acceptance is the one with the lowest level of rejection and vice versa. The acceptance levels, from highest to lowest, are Western, North Central, Northeastern, South Central, and Southeastern.

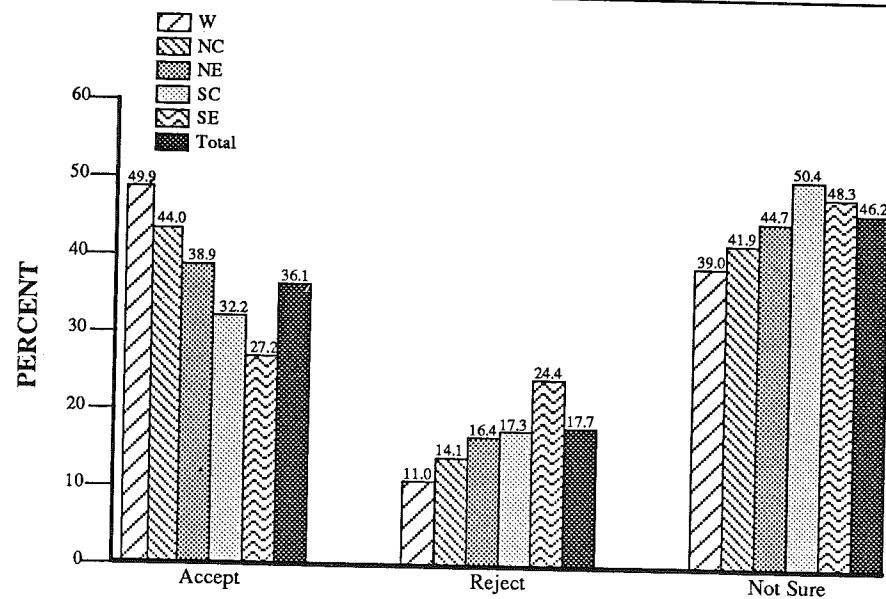


Figure 3
Acceptance/Rejection of Clergywoman as Senior Pastor
by jurisdiction

Table 4
Acceptance of Woman as Senior Pastor
by jurisdiction, gender, and type of ministry

	Accept	Reject	Not Sure	Total		Accept	Reject	Not Sure	Total
<u>N. Central</u>	44.0%	14.1%	41.9%	100.0%	<u>N. eastern</u>	38.9%	16.4%	44.7%	100.0%
Female laity	40.1	7.4	52.5	100.0	Female laity	27.2	20.8	52.0	100.0
Male laity	50.6	19.1	30.3	100.0	Male laity	49.2	5.9	44.8	99.9
Female clergy	63.2	10.5	26.3	100.0	Female clergy	90.5	0.0	9.5	100.0
Male clergy	40.5	15.7	43.8	100.0	Male clergy	36.9	16.8	46.4	100.1
<u>S. Central</u>	32.2%	17.3%	50.4%	99.9%	<u>S. eastern</u>	27.2%	24.4%	48.3%	99.9%
Female laity	21.0	11.4	67.6	100.0	Female laity	25.6	15.9	58.5	99.9
Male laity	33.2	11.4	55.4	100.0	Male laity	22.3	21.0	56.7	100.0
Female clergy	85.7	14.3	0.0	100.0	Female clergy	90.0	0.0	9.1	100.0
Male clergy	34.9	21.5	43.6	100.0	Male clergy	24.2	30.3	45.5	100.0
<u>Western</u>	49.9%	11.0%	39.0%	99.9%	<u>Total</u>	36.1%	17.7%	46.2%	100.0%
Female laity	39.0	23.5	37.5	100.0	Female laity	28.8	14.9	56.3	100.0
Male laity	39.7	32.5	27.8	100.0	Male laity	36.5	16.8	46.7	100.0
Female clergy	87.5	0.0	12.5	100.0	Female clergy	79.2	5.4	15.4	100.0
Male clergy	50.0	5.4	44.6	100.0	Male clergy	34.9	20.3	44.8	100.0

Further analysis of the projections, however, shows wide variance of perception within a given jurisdiction based upon the respondent's sex and type of ministry (see Table 4). For the Southeastern jurisdiction, for example, female clergy show a very high percentage of projected acceptance (90.9%) while the predominance of projected rejections comes from male clergy (30.3%). For the Western jurisdiction, while both laity and clergy show high levels of acceptance, laity also show a high level of rejection – the highest of any jurisdiction – suggesting strongly polarized views within the jurisdiction.

Other factors which affect the perception of acceptance are age and type of ministry. There is a slight tendency for respondents younger than 40 and older than 65 to predict acceptance more frequently than other age groups. Female laity over 40 predict acceptance more often (50.4%) than do those under 40 (11.8%). Male laity between 50 and 65 predict acceptance more often (50.7%) than do those under 50 (31.3%) and over 65 (18.2%).

Response of Congregation. Another measure of the acceptance of women as pastors is how

congregations respond to their presence in terms of tension or conflict levels, participation, and financial contributions. While projections of behavior are not quite the same as measuring the behavior itself, they do give insight into predispositions toward behavior. The respondents indicate generally positive predispositions, predicting either a slight (51.1%) or no (38.5%) increase in tension with no change in participation (70.6%) or financial contribution (74.1%).

Panelists who have a woman pastor are one and one-half times as likely to predict no change in tension or conflict levels than are respondents with no experience (52.9% versus 35.8%). Older respondents and female respondents are also more likely to predict that there would be no increase in tension or conflict within the congregation (49.4% of those over 65 compared with an average of 38.5% and 46.8% of females compared with 34.9% of males).

Respondents with no experience are one and one-third times more likely to predict at least some increase in tension than are those with experience (53.2% versus 39.5%). In addition, clergywomen demonstrate a response pattern

unique to themselves. None of the clergywomen predict a great increase of tension and only 34.0% feel any conflict or tension would result; the majority of clergywomen foresee no change occurring as a result of the appointment of a woman as senior pastor (62.5%).

"The meshing of a church and pastor is such a unique thing. The sex of the pastor presents only different problems and adjustments. Any new pastor requires time and some changes to settle into the congregation. In our church, one year ago, there was quite a bit of discussion about the new pastor, just going through a rather messy divorce. They are all glad he stayed now." Layperson

"Increases in tension may have absolutely nothing to do with sexism - tension increases with any change. Increased tension is more likely because of losing a pastor they like rather than the sex of the incoming pastor." Clergyperson

Jurisdiction and size of congregation have their affect upon perceived tension changes also. Respondents from the Southeastern jurisdiction foresee the greatest increase in tension and conflict (65.9%), followed by South Central (64.5%), North Central (55.8%), Northeastern (55.6%), and Western (48.9%). In relation to size of congregation, high percentages of respondents from congregations of under 300 members predict that there would be neither an increase nor a decrease in tension if a clergywoman were appointed (under 100 members, 57.5%; 100 to 299, 44.7% compared with an average of 38.6%) while those from congregations of over 300 are more likely to predict at least some increase in tension (300 to 749 members, 61.0%; 750 and more, 72.2% compared with an average of 59.8%).

Appointment Process. The final question dealing with direct acceptance of and openness to clergywomen examines how respondents feel the appointment process should function when a woman is to be appointed to a reluctant congregation. The most common recommendation from respondents is to try to convince the congregation before the appointment is made that the woman should be accepted (61.1%). The remainder of the respondents are split on recom-

mending that the woman's name be withdrawn (20.3%) or that the appointment be made, letting the clergywoman and congregation work out the tensions (18.5%).

This distribution shifts somewhat depending upon the gender of the respondent. A higher percentage of females recommend that the appointment be made despite tensions (24.9% versus 16.2% of males), while a higher percentage of males recommend withdrawing the woman's name (22.0% versus 16.3% of females). This trend is even more pronounced for female clergy (38.5% recommend making the appointment) and for male laity (31.5% recommend withdrawing the name).

Experience with a woman as pastor and the jurisdiction of the respondent also affect the recommendations on handling the appointment process. In general, respondents with a woman as pastor are more likely to recommend that the appointment be made regardless (25.2% versus 17.5% of those without experience), while non-experienced respondents are more likely to recommend withdrawing the name (21.1% versus 13.5%). Experienced lay respondents tend to recommend convincing the congregation before the appointment slightly more than do non-experienced (67.6% versus 58.6%).

"Cabinets should stop asking local churches whether or not they will accept a woman. If cabinets will simply appoint women the same way they appoint men, things will work out fine." Layperson

"The appointment of clergywomen to any congregations must be preceded by a time of preparation/encouragement by the district superintendent and conference officials. This preparation must be more than one or two months in duration. It would help congregations to have clergywomen within their churches before the appointment. Also helpful would be for clergywomen to be selected as conference preachers, special devotional leaders, etc. - put in places of high visibility and power." Clergyperson

GENDER-TYPED PREFERENCES FOR PASTORAL TASKS

Much of the preceding discussion in this report has dealt with the acceptance of women as

clergy in the abstract. The next two sections will move to a more concrete level, looking at the degree of gender-typing which lay respondents hold for specific pastoral tasks and then at lay and clergy attitudes regarding the professional and personal roles of clergywomen.

One avenue to understanding gender-typing of clergy tasks is to look at the strength of preference for a woman or a man in pastoral positions, such as senior and associate pastor, and in performing pastoral activities, such as administering the sacraments of baptism and communion, performing weddings, conducting funerals, chairing meetings, providing personal counseling, preaching, and making pastoral visits. This was done by asking each lay respondent to express a preference on each of these positions and activities.

The overwhelming response is that gender makes no difference. On nine of the 10 tasks, over 70.0% of the respondents indicate no preference for either a man or a woman. For four of the activities, over 80.0% of the respondents indicate no preference for either a man or a woman: baptism (80.5%), communion (83.6%), chairing a meeting (87.4%), and pastoral visits (84.1%). Only in relation to the position of senior pastor does the percentage with no preference drop below 70.0%; and then the drop is dramatic - to 42.1%.

When gender does matter, the preference seldom is a strong one. For three of the positions/tasks (associate pastor, communion, chairing a meeting, and pastoral visits), the percentage expressing a strong preference is less than 5.0%. Only for the position of senior pastor do more than 10.0% of the respondents strongly prefer a man (18.1%). While generally few respondents express a particular preference for a woman, preferences for a woman as associate pastor (6.0%) and for personal counseling (7.1%) both exceed 5.0%.

Respondent differences are closely related to differences in attitudes about pastoral role. Factor scores, which allow relative comparisons be-

tween groups of respondents, indicate that current experience is most strongly linked to pastoral preference while age, and respondent gender are somewhat less strongly linked (see Table 5). Factor scores range between -1.00 and +1.00; a lower score is indicative of greater acceptance of women clergy while a higher score shows less acceptance.

Female laity are generally more accepting than male laity. This trend is modified, however, by experience. As a group, females with experience are most accepting, followed by males with experience, females without current experience, and males without experience. Males under 40 with experience are the most accepting group of lay respondents, while males over 60 with no experience are the least accepting.

Table 5
Factor Scores for Pastor Preference

	Age of Respondent			
	Under 40	40 to 49	50 to 59	60 & over
<u>Without Current Experience</u>				
Female laity	-.43	.03	-.10	-.06
Male laity	.10	.21	.23	.28
<u>Current Experience</u>				
Female laity	-.55	-.52	-.53	-.52
Male laity	-.67	-.09	-.33	-.38

Pastoral Positions. In looking specifically at gender preferences for pastoral positions, respondents show significantly different views on who they prefer as senior pastor and associate pastor. Almost three-fifths of the respondents (56.3%) prefer a man as senior pastor, with one-fifth (18.1%) strongly preferring a man. This compares with 17.2% of the respondents preferring a man for the position of associate pastor. A strong majority (76.9%) indicate that gender makes no difference in the choice of an associate pastor and 6.0% indicate a preference for a woman as associate pastor.

A variety of factors affect the distribution of preference. Age, gender, and experience are particularly strong factors for senior pastor, while size and jurisdiction are for associate pastor. Respondents under age 40 are slightly more likely to express no preference regarding a senior pastor (50.6%); those over 65 are more likely to prefer a man (65.3%). For associate pastor, respondents over 65 show a departure from pattern as 11.5% indicate a preference for a woman as associate pastor, compared with an average of 5.8%.

"A female can be an effective clergyperson. However, resistance can affect that pastor's effectiveness. Few women have the years and experience to handle a larger church and be a senior pastor. In 5 to 10 years, this will change." Clergyperson

Female laity are split as to their preference, with 50.4% indicating no preference and 47.9% preferring or strongly preferring a man as senior pastor. This differs sharply from the preferences of the male laity, with only 27.0% having no preference while 71.9% prefer a man.

Variance by experience is more pronounced than by gender (see Table 6). Almost three-quarters (71.4%) of the respondents who currently have a woman as pastor express no gender preference for their senior pastor. In contrast, only 37.6% of respondents without experience express no preference, while 61.3% state a preference for a man as senior pastor. For associate pastor, 93.0% of respondents with experience have no preference, 5.8% prefer a woman, and only 1.2% prefer a man. Those without experience also show an increase in the percentage of no preference, up 35.9% to 73.5%.

The two critical factors in predicting gender preference for the associate pastor are size of church and jurisdiction. Close to a tenth of respondents from congregations with 300 to 749 members and with 750 to 999 members prefer a woman as associate pastor (9.2% and 9.7%, respectively). For congregations of 750 to 999 members, this percentage exceeds that for preferring a man (8.5%). Respondents from congregations of less than 100 members show a greater

than average preference for a man as associate (32.5% versus 18.3%). Panelists from the South Central and Western jurisdictions are most likely to cite no preference (82.3%, 83.6%) while those from the North Central jurisdiction show a preference for a woman as associate pastor (9.1% versus a 4.7% average).

Pastoral Activities. Preferences were also assessed for eight activities associated with the pastoral role: conducting baptisms, communion, marriages, and funerals, chairing meetings, counseling, preaching, and making visitations. While more respondents (70.0% or more) feel that gender makes no difference in the performance of these activities, significant differences are still shown.

Overall, the activities for which clergymen are most preferred are preaching (29.3%) and performing marriages (25.9%), funerals (22.4%), and baptisms (18.0%). Those for which clergymen are preferred are counseling (7.1%) and making pastoral visits (4.4%). The specific strength of preference, however, varies greatly by experience and church size and somewhat by gender, jurisdiction, and age.

Panelists from congregations of less than 100 members and more than 1,000 members differ significantly in their preference for a man or a woman to perform pastoral activities. Those from congregations of over 1,000 are more likely to state no gender preference, particularly for baptism (86.5%), communion (92.4%), marriage (85.7%), and pastoral visits (91.5%). For pastoral visits, they show a slightly higher preference for a woman (4.0%) than a man (2.6%). Congregations of less than 100 are, on average, 17.4% more likely to prefer a clergyman for baptism, communion, marriage, funerals, chairing a meeting, and making pastoral visits. Ironically, these findings are the opposite of those found when asking if congregations would accept or reject a woman as senior pastor: the small churches are most likely to accept a woman (53.7%) while the larger ones are least likely to (18.5%).

Respondents who currently have a clergywoman as pastor have widely divergent preferences from respondents who do not have such experience (see Table 6). Experienced respondents indicate overwhelmingly that gender is irrelevant to the performance of pastoral duties. For no activity does the percentage of experienced respondents citing no preference go below 84.0% and, on average, they are 16.6% more likely to cite no preference than do respondents without experience with clergywomen.

Furthermore, the highest preference for a man by experienced respondents (11.3%) is less than the lowest preference by inexperienced respondents (13.2%). The average difference between preference for a clergywoman and clergyman is also revealing: for experienced respondents, the average difference is 3.99% compared with 21.2% for inexperienced respondents. Clearly, experience is a critical factor in determining

one's acceptance of a woman in a pastoral role. The positive effect of experience found in this study supports earlier findings reported by Carroll, Hargrove, and Lummis and by Lehman.¹⁴ However, Carroll, Hargrove, and Lummis also found that if a woman pastor were then succeeded by a man, laity "became more inclined toward a man in the pastoral role;" this tendency was especially marked for male laity, with their preference for a man even higher than if they had never had a woman pastor. In addition, they found that negative stereotyping of clergywomen increased for males in such situations, but decreased for females; advocacy of church feminism strongly increased for females, including their endorsement of women church leaders and non-sexist language in services. Thus, while the findings of the current study are encouraging, these additional findings highlight a crucial area for future research.

Table 6
Gender Preference for Pastoral Positions and Activities
by experience

Preference	Senior Pastor		Assoc. Pastor		Baptize		Communion	
	EXP	No EXP	EXP	No EXP	EXP	No EXP	EXP	No EXP
Clergywoman	2.2%	1.5%	5.9%	5.9%	5.5%	1.3%	0.0%	0.6%
Either	71.4	37.6	93.0	73.5	89.9	76.1	95.4	79.9
Clergyman	26.4	61.0	1.2	20.6	4.6	22.6	4.6	19.5
Total	100.0	100.1	100.1	100.0	100.0	100.0	100.0	100.0
Preference	Marriage		Funeral		Chair Meeting		Counsel	
	EXP	No EXP	EXP	No EXP	EXP	No EXP	EXP	No EXP
Clergywoman	1.4%	1.6%	1.4%	0.2%	0.0%	1.1%	7.7%	7.0%
Either	89.9	67.7	93.4	72.9	99.0	85.7	84.0	69.6
Clergyman	8.7	30.7	5.2	26.8	1.0	13.2	8.4	23.4
Total	100.0	100.0	100.0	99.9	100.0	100.0	100.1	100.0
Preference	Preach		Visitation					
	EXP	No EXP	EXP	No EXP				
Clergywoman	2.2%	0.8%	6.0%	4.2%				
Either	86.6	65.6	92.6	80.7				
Clergyman	11.3	33.6	1.5	15.1				
Total	100.1	100.0	100.1	100.0				

Note: Inconsistencies in totals are due to rounding.

Preference also varies somewhat by gender, jurisdiction, and age, although not to the degree that it does by church size and experience. Females are more likely to state no preference while males are more likely to prefer a man. For counseling and preaching, these differences are significant. For preaching, three-quarters of the female respondents have no preference (75.4%) compared with only half (56.6%) of the male respondents; the other half of the male respondents prefer a man (43.2%). For personal counseling, the trend is to select a clergyperson of one's own sex. Most (77.4%) of the females cite no preference, but 10.6% prefer a woman for counseling – a percentage almost equaling their preference for a man (11.7%). In contrast, 36.6% of male respondents prefer a man.

"I believe most congregations become more positive about women in ministry after they have received a female appointment. The problem lies more in the fear of accepting change than it does in a lack of trust in women." Clergyperson

Variance by jurisdiction is significant for baptism, marriage, counseling, and preaching. For each of these, most respondents from the North Central jurisdiction have no preference, particularly for baptism (85.4%) and marriage (84.1%). Western jurisdiction respondents lean toward no preference for baptism and preaching and toward a preference for clergywomen for counseling (15.9% compared with 2.4%). Southeastern jurisdiction respondents prefer a clergyman to perform marriages (30.2% compared with 21.1%).

In terms of age effects, only respondents under 40 and over 65 respond significantly differently than do others, with those under 40 citing no preference more frequently for chairing a meeting, counseling, and preaching; these younger respondents also show a preference for a woman for counseling more frequently than average. Respondents over 65 cite a preference for a man more frequently for baptism, chairing a meeting, and preaching.

Importance of Hearing Women Preach. In a related area, the majority (55.9%) of lay and

clergy panelists agree that it is important that children hear women preach; 34.8% of these strongly agree. Only a small percentage disagree (7.2%) while about a third remain neutral (36.8%).

"For the past three years, I have had a woman clergy preach at least once during the 11:00 worship hour. The congregation has received them graciously as visiting clergy. However, they have made it known to me that they are not ready yet for a woman clergy as senior pastor." Clergyperson

"We have a pastoral team, made up of a man and a woman, who preach alternately. We have one man in our church who objects to women as pastors, but it seems to be the majority opinion in our church that the woman is even more effective as pastor than the man." Layperson

This distribution dramatically shifts, however, when experience and type of ministry are taken into account. Over three-quarters of the respondents with a woman pastor state that it is important for children to hear a woman preach (79.4%). In fact, the percentage of experienced respondents who strongly agree (65.5%) is greater than the percentage of non-experienced who agree and strongly agree (51.9%). Female clergy are particularly supportive, with 90.2% strongly agreeing. Male laity are predominantly neutral (60.9%).

Age of respondent and size of church also affect the responses, with the level of agreement decreasing as age increases (69.3% of those under 40 agree compared with 47.9% of those over 65) and increasing as the size increases (39.0% of respondents from congregations of less than 100 agree compared with 65.3% of those from congregations of over 1,000). Jurisdiction is also a significant factor with levels of agreement increasing from Southeastern's low of 47.2%, through South Central's 56.2%, Northeastern's 57.4%, and North Central's 61.0% to Western's high of 69.0%.

Pastoral Contribution to Needs. Another aspect of gender-typed preferences are the needs the respondents most want met by their pastors and whether they feel a man or a woman could

best fulfill these needs. Lay panelists were asked to identify one service they most wanted from their pastors personally and one for their churches and to indicate whether a man or a woman pastor could fulfill the need better.

The services most wanted on a personal basis include help with spiritual development (35.8%), good worship experiences (28.7%), and to "be there when needed" (25.4%). The relative ordering of these needs varies somewhat by age and jurisdiction, but their predominance is consistent across all factors.

The services most wanted for the respondents' churches include good worship experiences (31.5%), spiritual development (28.8%), and encouragement of congregational outreach (20.2%). These needs are fairly consistent across age, gender, and jurisdiction of respondent; however, for congregations of less than 100 members, encouraging outreach is much less important (7.5%) than bringing in new members (26.5%). Bringing in new members is not considered a critical service for congregations of 750 to 1,000 members (0.0%) and 1,000 and more members (2.0%).

Most respondents indicate that the gender of the pastor makes no difference in how well these services can be performed (78.6% for personal needs; 71.7% for congregational needs). Respondents with a woman pastor overwhelmingly indicate that the gender of the pastor makes no difference, either in meeting their own needs (87.7%) or others' needs (87.8%). Less than 10.0% of those with a woman pastor express a gender preference for having their pastoral needs met.

For respondents without experience, almost one quarter feel a man could meet their needs better (23.3%) and almost a third feel a man could meet their churches' needs better (30.8%). Thus, inexperienced respondents see a significant difference between their own preferences and those they project for their congregations. This shift to a greater preference for a clergyman for meeting congregational needs may be partly due to greater

knowledge of one's self contrasted with a lesser knowledge of others (which would lead to giving a more traditional projection of response) or a tendency to see one's self as more of a free thinker than others are. Experienced respondents, however, have had greater opportunity to see the reaction of their congregations to a clergyperson and thus can base their response on more complete knowledge.

Gender also has a strong affect in the perceived ability of clergymen and clergywomen to meet needs. Female respondents tend to see no difference in the abilities of men and women to meet their own needs (85.6%) or the needs of their churches (78.3%). Male respondents, on the other hand, are more likely to think a clergyman can meet their needs (34.8%) and the needs of their churches (41.4%) better than a clergyperson can.

Pastor of Best Fit. Lay and clergy respondents were also asked to pick the senior pastor which they think would best fit their congregations in terms of gender, race/ethnicity, age, and marital status, assuming equal qualifications with regard to education and experience. While the response to this question is confounded by the psychological tendency to prefer that to which one is accustomed and to grant higher credibility to males, whites, and middle-aged persons, it does give some indication as to what the respondents feel would be most acceptable to their congregations. The overwhelming choice is a married (78.0%) white (81.7%) man (62.2%), aged 40 to 49 (46.0%).

"The problem is not whether the pastor is male or female – it's whether he or she is capable. We have had two women as clergy. One was an exceptional minister, the other was very poor. More thought should go into the ordination process and weed out the candidates who will not be capable of doing a good job. Our church grew with the good clergyperson and declined with inadequate clergymen. Let's get on with it and choose our clergypersons by ability – not by gender or race." Layperson

However, of the four traits, gender shows the highest percentage of respondent openness, with 36.7% indicating that gender does not matter.

For marital status, only 21.0% stated that the trait was irrelevant, while only 15.5% and 16.3% indicated that race and age were irrelevant.

A variety of factors affect the specific choices by respondents. In general, respondents under 40, as well as those who are female or of ethnic minority heritage, are more accepting of senior pastors not fitting the "traditional" mold. This is also true for respondents who currently have a woman as pastor, are from a congregation of 100 to 299 members, or are from the Western jurisdiction. For example, 75.4% of the female clergy feel that gender is not a relevant consideration for their congregations while only 27.8% of the male laity do. And while 63.4% of respondents with a woman pastor think their congregations either would prefer a woman or would have no gender preference, 66.3% of non-experienced respondents state their congregations would prefer a man as senior pastor.

In addition, respondents tend to select a "best fit" pastor for their congregations who are like themselves. The data suggests that ethnic minority respondents see their congregations as open to a pastor of either gender (55.9%), but preferring a pastor of their own ethnic heritage. For example, 79.7% of Black respondents think a Black pastor would make the best fit. Responses from Hispanic, Asian/Pacific Islander, and Native American panelists also support this conclusion, but must be interpreted with caution due to the low number of responses received.

This preference for similarity holds for age also, with each age group showing stronger than average preference for a pastor of their own age. This is especially vivid for respondents under age 40, 34.8% of whom prefer a pastor under 40 compared with a sample average of 16.0%. Only respondents aged 66 and over show a preference for a pastor of a different age.

Jurisdiction also has an impact upon the choice of a "best fit" pastor for the respondents' congregations. Respondents from the Southeastern jurisdiction are most "traditional" in their choice: 72.4% prefer a male, 89.9% a white, and 83.3%

a married pastor. Those from the South Central, North Central and Northeastern jurisdictions are increasingly less traditional, while respondents from the Western jurisdiction are the most non-traditional in their choices: 40.9% prefer a male, 63.8% a white, and 65.6% a married pastor, with the remaining respondents indicating that these traits do not matter in the selection of a pastor for their congregations.

ROLES OF CLERGYWOMEN

The final major category of questions in this study deals with the roles a clergywoman is called upon to fulfill. Panelists responded to a series of statements regarding women in the ordained ministry. Their responses, when subjected to a factor analysis, revealed two independent factors at work: (1) the conflict between the pastoral role and personal roles and (2) the effect of clergywomen on the ministry of the church.

"Most women, especially professional women, have already learned to manage more than one job or role. Details and little extras that women do often make a big difference in many situations." Layperson

"I am not personally against women pastors, but in my opinion, men are more suited for the job of pastoring. A wife and mother who is doing her job does not have time for such a demanding job as the ministry of a church." Layperson

"Any person who tries to keep up with the demands of the full-time ordained ministry, of parenthood, and of being a spouse is going to suffer at the very least emotional fatigue. It is unfair to imply only women would suffer under such conditions." Clergywoman

A woman traditionally has had to fulfill the roles of wife and mother in addition to any professional roles which she might also have. In general, the respondents do not view the potential conflict between these roles as problematic. Of those respondents expressing an opinion, the majority do not see clergywomen suffering emotionally as a result of conflicting role demands (70.9%), as being likely to change jobs more often than a man (87.4%), or as having any greater difficulties fulfilling her job responsibilities than women in other occupations (81.7%).

Respondents are split as to whether divorced clergywomen are as effective as those who are married and whether children of clergywomen are likely to suffer from inadequate attention. They tend to foresee difficulties, however, in the adjustment of the husband of a clergywoman to his role (41.2%).

Gender of respondent, type of ministry, experience, and age affect these responses: panelists who are less likely to identify role conflict are females, clergy, those who currently have a woman on the pastoral staff of their church, or those who are under 40 years of age. Female clergy are least likely to see role conflict as a concern, regardless of their age (factor score is +.84 on a scale of -1.0 to +1.0); male clergy and female laity are comparable in their statement of conflict (+.06, +.04), while male laity are most likely to see a potential for conflict (-.50). Experience produces a particularly powerful effect for respondents under age 60 (average relative effect is -.49), but has almost no effect on those over 60 (relative effect is -.02).

The effect of women on the ministry of the church is a second area of interest in understanding the respondents' attitudes toward clergywomen. While most of the respondents who expressed an opinion did not feel the church would have a clearer sense of purpose and mission (80.3%) or be more caring (73.1%) if there were more women clergy, almost half agreed that the church would be better able to minister to the needs of women (46.2%) if there were more women clergy. Most felt that women clergy would handle the pastoral role with the same or more sensitivity than men (96.8%) and did not agree that the leadership needed by churches could only be provided by men (82.3%).

Again, experience, gender, and age are key factors in affecting the panelists' responses, with type of ministry having some effect, but to a lesser degree. Respondents who currently have a clergywoman on staff or who are female, clergy, or under 40 years of age are more likely to feel that women pastors will benefit the church than other respondents. Female clergy, as a

group, are most likely to see the benefit to the church (factor score = -.86), followed by female laity (-.10) and male clergy (+.04), with male laity being least likely to see benefit (+.18).

"Women who are interested in serving as pastors and who have been called to do so are exactly what we need as a church at this time in history. God is wise." Layperson

"Women, I believe, have a unique place in the ordained ministry. For instance, our emotionally disturbed woman presents some problems for the male pastor who is reluctant to visit her in her home. Serving on a multiple staff, I, as a woman, have enabled our ministry to be more embracing. Also, a woman pastor can be more freely "affectionate" with the church's constituency than prudence dictates for a male." Clergywoman

"I have worked with some fine clergywomen and welcome their increased numbers. The only major change I foresee as a result is the redefining of clergy roles and stereotypes - this I celebrate! Many of my parishioners and colleagues have role expectations for my family and me that are outdated and based more on stereotype than actual need." Clergywoman

These group scores are greatly altered by experience and age, however. Respondent groups with no experience tend to perceive either no benefit or a slight detriment from the presence of clergywomen in the church; male laity under 50 years of age tend strongly to perceive detriment (+.46). A shift toward a more beneficial view of the relationship of women to the church is seen for all age, gender, and ministry groups who currently have experience with a woman pastor, with the exception of male laity 60 and older who show no change due to experience. In particular, male laity under 40 years of age who currently have a woman as pastor indicate the strongest sense of benefits of any group of respondents (-1.29). A similar, though less strong, trend occurs with male clergy (-.67) and female laity (-.64) who are under 40 and currently have a woman as their pastor.

COMMENTS OF RESPONDENTS

The final area of analysis is the comments made by the respondents on their survey forms. Almost a third (29.6%) of the respondents elected

to discuss their views in more depth than the questions themselves allowed. While many of the comments were apologies for being late, praise or criticism of the survey questions, or responses to non-gender related issues, 70.0% of the comments did relate to the role of clergywomen in the church. These responses were grouped into 11 categories (see Table 7).

"As a clergywoman, I know that when I am appointed to a new congregation, I face a mixed reception, but this is primarily because people are not used to seeing a woman in the role of pastor. So I just do my work and let people discover that I am indeed a minister -- with individual strengths and weaknesses, just like any clergyman. Reactions to me have been overwhelmingly positive." Clergyperson

The most frequent comments challenged the relevance of gender as a criterion for selecting and judging clergy (26.5%) or presented accounts of positive experiences with clergywomen as pastors (18.3%). Clergy were particularly outspoken with almost one-third (31.9%) com-

menting that individual calling and competence are more important considerations. Only a small portion of the comments were negative, with only 4.3% presenting accounts of bad experiences with clergywomen and only 3.1% citing Biblical support for their opposition to the ordination of women.

Comments by clergywomen themselves and spouses of clergywomen provide insight into the issue from the inside. Their experience parallels the overall findings of this study: they have been received in some congregations with openness and love while by others with resentment and stonewalling. For the most part, they have found that their parishioners have warmed to them, demonstrating first-hand that experience is the key to growth and acceptance.

"As a woman pastor, I am a 'pioneer' in my conference. My experience in a new appointment follows the same pattern -- there is always a core of resistance. Of those people capable of changing their minds, they discover that a woman has strengths, too, and they come around." Clergyperson

Table 7
Gender-related Comments of Respondents

	LAITY		CLERGY		TOTAL	
	No.	%	No.	%	No.	%
Gender irrelevant	45	21.3	65	31.9	110	26.5
Clergywomen successful	47	22.3	29	14.2	76	18.3
Nature of congregation	27	12.8	19	9.3	46	11.1
Clergywomen's strengths	21	9.9	19	9.3	40	9.6
Lack of experience	24	11.4	8	3.9	32	7.7
Variance in acceptance	18	8.5	6	2.9	24	5.8
Appointment procedures	11	5.2	11	5.4	22	5.3
Concern with call vs cause	3	1.4	17	8.3	20	4.8
Clergywomen unsuccessful	9	4.3	9	4.4	18	4.3
Experiences of clergywomen	0	—	14	6.9	14	3.4
Opposition to clergywomen	6	2.8	7	3.4	13	3.1
Total	211	99.9	204	99.9	415	99.9

NOTES

1. Kathy Nickerson, personal letter to the author quoting Esther Edwards, retired from the South Indiana Conference and others, 20 June 1988.

2. Carolyn De Swarte Gifford and Karen Heetderks Strong, "American Methodist Women's History Time Line," Women's History Project, General Commission on Archives and History of The United Methodist Church, March 1986; Kenneth E. Rowe, *Methodist Women: A Guide to the Literature*, United Methodist Bibliography Series, No. 2, General Commission on Archives and History of The United Methodist Church, 1980; Kenneth E. Rowe, "Methodist Women's Struggle for the Right to Preach: Some Landmark Events," class handout, Drew University Theological School.

3. Jeanette Stokes, ed. *South of the Garden*, a newsletter of the Resource Center for Women and Ministry of the South, 1987.

4. "The Participation of Women in Program and Policy Making in The United Methodist Church," *Research Information Bulletin* 1 March 1978: 5-6 (a publication of the General Council on Ministries of The United Methodist Church); Kathy Nickerson, figures compiled for the Division of Ordained Ministry, Board of Higher Education and Ministry of The United Methodist Church; *1987 General Minutes of the Annual Conferences of The United Methodist Church* (Evanston, IL: General Council on Finance and Administration).

5. "The Report to the General Conference of the General Commission on the Status and Role of Women," *Daily Christian Advocate* 25 Feb-

ruary 1988, Advance Edition F: 147-148.

6. Kathy Nickerson, figures compiled for the Division of Ordained Ministry, Board of Higher Education and Ministry of The United Methodist Church.

7. "Proportion, numbers of women increase in U.S. seminaries," *Dayton Daily News* 16 July 1988: 4A.

8. Jackson W. Carroll, Barbara Hargrove, and Adair T. Lummis, *Women of the Cloth: A New Opportunity for the Churches* (New York: Harper, 1983) 111.

9. "Presbyterian Panel: Women in Ministry," The Research Unit of The Presbyterian Church (USA) September 1986: 3-4.

10. Charles H. Stewart in "The Report to the General Conference of the General Commission on the Status and Role of Women," *Daily Christian Advocate* 25 February 1988, Advance Edition F:147-148; Kathy Nickerson, figures compiled for the Division of Ordained Ministry, Board of Higher Education and Ministry of The United Methodist Church.

11. Carroll, Hargrove, and Lummis 135.

12. Carroll, Hargrove, and Lummis 93.

13. Carroll, Hargrove, and Lummis 127-128.

14. Carroll, Hargrove, and Lummis 152; Edward E. Lehman, "The Minister-At-Large Program: An Evaluation" (Vocation Agency of the United Presbyterian Church USA, May 1981). See also Lehman, *Project S.W.I.M.: A Study of Women in Ministry* (Valley Forge, PA: Task Force on Women in Ministry of the American Baptist Churches 1979).

APPENDIX A METHODOLOGY

This appendix provides more detailed information about the research methods used in conducting the research for the Survey of United Methodist Opinion on attitudes toward women in the ordained ministry.

The Sample. The panel of respondents for SUMO questionnaires consists of 2,407 active United Methodists who agreed to respond to a series of mail surveys conducted between January 1986 and January 1988. As the denomination maintains no central list of members, lay participants were selected by random sample from the mailing list of the church's program journal, *The Interpreter*. That mailing list consists of approximately 300,000 names representing every church in each of the 73 U.S. annual conferences in the denomination. From that list, 2,700 names were selected. For clergy participants, 2,400 names were randomly selected from records kept by the General Council on Finance and Administration. Of the total 5,100 people contacted, 2,387 agreed to participate in the panel; 36.8% are lay, 62.5% are clergy. Twenty additional panelists, 4 lay and 16 clergy, representing the Central Conferences were selected by the Central Conference bishops.

For this survey on clergywomen and pastoral ministry, conducted in June 1987, 1,387 of the 2,407 questionnaires were returned for a response rate of 57.6%. Respondents included 38.7% laypeople and 61.3% clergy. Given the sample size, the sampling error for a 95% confidence interval would be +/- 4%.

In order to minimize potential sources of bias, the following statistical strategies were used: (1) lay responses were weighted to reflect the distribution of membership by jurisdiction and size of church and (2) clergy responses were weighted to reflect distribution of active clergy by jurisdiction. Lay membership for each of the five jurisdictions is as follows: North Central (1,981,558), Northeastern (1,822,344), South Central (1,917,438), Southeastern (2,904,995), and Western (524,333). The distribution of members by church size is as follows: 100 or less members (9.2%), 100 to 299 members (25.0%), 300 to 499 members (17.7%), 500 to 749 members (14.5%), 750 to 999 members (9.6%), and over 1,000 members (24.0%).

Following the preliminary analysis, it was found that panelists from churches of 300 to 499 members and 500 to 749 members responded quite similarly, thus these two categories were combined for further analysis. Active clergy membership for each jurisdiction is as follows: North Central (6,869), Northeastern (5,951), South Central (4,793), Southeastern (8,483), and Western (2,307). Learning effects were not considered as a significant problem as each survey in the panel covered different topics.

The Questionnaire. The staff of the General Council on Ministries' Office of Research prepared a questionnaire similar to one administered by the Research Unit of the Presbyterian Church (USA) for a series of surveys (1975, 1980, 1986) on clergywomen. While the questions were altered to fit the particular circumstances of The United Methodist Church, many of the questions were retained in original form to provide comparability of data.

Process of Analysis. The analysis was primarily conducted using frequency distributions and contingency tables (cross-tabulations). For the contingency tables, both the chi-square and eta-square statistics were calculated. For the chi-square, the alpha level was set at .05; this means that differences in responses were considered to be significant only if there is at least 95.0% chance that the data represent true differences between the groups compared. In most cases in this study, the confidence level for significant differences exceeded 99.0%. Eta-square is used as an estimate of power, revealing how much variance is accounted for by the independent variable (e.g. age or jurisdiction). The use of this statistic acts as an additional filtering device for interpretation of findings; while a significant chi-square may indicate a significant difference, the eta-square provides further information on whether the difference is important enough for further consideration.

Further analyses were conducted using factor analysis to determine logical groupings of pastoral tasks and clergywomen roles and matched-pair t-tests to determine if significant differences exist between the responses for parallel questions

APPENDIX B A TABULATION OF RESPONSES*

2. Has your conference cabinet presented a woman to be appointed as your church's pastor during the last 10 years?

	Lay	Ordained	Total
No	73.5%	72.1%	72.8%
Yes	21.1	22.8	22.0
Not Sure	5.4	5.1	5.2

2a. If yes, was a woman appointed as pastor?

	Lay	Ordained	Total
No	13.6%	17.1%	15.2%
Yes	86.4	82.9	84.8

3. Do you have any clergywomen on the staff of your church?

	Lay	Ordained	Total
No	86.9%	83.5%	85.4%
Yes	13.1	16.5	14.6

3a. If yes, what position does she hold?

	Lay	Ordained	Total
Senior pastor	26.2%	39.4%	36.3%
Co-pastor	4.0	8.8	8.8
Associate pastor	69.8	51.2	54.9

3b. If yes, how long has she been serving in this position and what is her marital status?

Tenure	Lay	Ordained	Total
Less than one year	27.7%	23.0%	24.4%
One to three years	45.1	45.5	45.5
Four to six years	19.5	21.0	20.9
Seven or more years	7.6	10.4	9.2

Marital Status	Lay	Ordained	Total
Single	33.5%	25.1%	28.3%
Divorced/separated	12.1	14.4	13.3
Widowed	3.1	4.9	4.2
Married to layman	32.3	26.0	28.1
Married to clergyman	19.0	29.6	26.0

4. Have you heard any pastor express opinions about women in ministry during the last five years?

	Lay	Ordained	Total†
No	62.1%	21.4%	40.6%
Yes -- a pastor in my congregation	37.9	45.5	42.6
Yes -- another pastor	29.2	78.6	59.4

4a. If the pastor expressing the opinions was in your congregation, were the opinions expressed mostly favorable or mostly unfavorable?

	Lay	Ordained	Total†
Mostly favorable	74.9%	66.7%	69.3%
Neutral	15.6	20.0	18.4
Mostly unfavorable	9.5	13.3	12.3

4b. If the pastor expressing the opinions was from another congregation, were the opinions expressed mostly favorable or mostly unfavorable?

	Lay	Ordained	Total†
Mostly favorable	69.9%	59.8%	62.0%
Neutral	15.0	22.6	20.9
Mostly unfavorable	15.1	17.6	17.1

5. Are members of your congregation more or less accepting of women in the ministry than they were five years ago?

	Lay	Ordained	Total
Much more accepting	13.8%	14.8%	14.3%
More accepting	54.9	57.1	55.5
No change	28.8	24.7	26.8
Less accepting	2.3	2.8	3.0
Much less accepting	0.2	0.6	0.4

6. Would your congregation accept or reject a clergywoman as senior pastor if there were a vacancy today?

	Lay	Ordained	Total
Accept	32.0%	38.6%	36.2%
Reject	15.7	19.0	18.0
Not sure	52.3	42.4	45.8

7. Assume that a clergywoman were appointed as your congregation's senior pastor. Would tension or conflict be increased within the congregation?

	Lay	Ordained	Total
Great increase	6.7%	10.1%	8.8%
Some increase	50.2	52.2	51.1
No change	40.9	36.7	38.5
Some decrease	2.0	0.9	1.4
Great decrease	0.2	0.1	0.2

*The questions in the original questionnaire which dealt with topics other than clergywomen are omitted from this tabulation.

†Lay/clergy difference is significant (all other breakdowns by laity and clergy are informational only).

8. Assume that a clergywoman were appointed as your congregation's senior pastor. Would members of your congregation increase or decrease their participation?

Table with 3 columns: Lay, Ordained, Total. Rows for participation levels: More than 25% would increase, 10-25% would increase, Less than 10% would increase or decrease, 10-25% would decrease, More than 25% would decrease.

11a. Senior pastor

Table with 3 columns: Strongly prefer, Prefer a woman, No difference, Prefer a man, Strongly prefer a man. Rows for gender preference: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11c. Administer sacrament:

Table with 3 columns: Lay, Ordained, Total. Rows for sacrament administration: More than 25% would increase contribution, 10-25% would increase contribution, Less than 10% would increase or decrease, 10-25% would decrease contribution, More than 25% would decrease contribution.

11d. Administer communion

Table with 3 columns: Lay, Ordained, Total. Rows for communion administration: More than 25% would increase contribution, 10-25% would increase contribution, Less than 10% would increase or decrease, 10-25% would decrease contribution, More than 25% would decrease contribution.

10. If your congregation objected to the appointment of a woman pastor, which of the following actions do you think the district superintendent should recommend to the cabinet?

Table with 3 columns: Lay, Ordained, Total. Rows for actions: Make appointment and let congregation work out tensions, Convince congregation before appointment is made that she should be accepted, Withdraw the woman's name.

11e. Perform marriage ceremony

Table with 3 columns: Lay, Ordained, Total. Rows for marriage ceremony: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11f. Conduct a funeral service

Table with 3 columns: Lay, Ordained, Total. Rows for funeral service: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11g. Chair meeting

Table with 3 columns: Lay, Ordained, Total. Rows for chair meeting: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11h. Counsel on personal problems

Table with 3 columns: Lay, Ordained, Total. Rows for counseling: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11i. Preach a sermon

Table with 3 columns: Lay, Ordained, Total. Rows for preaching: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

11j. Make a pastoral visit

Table with 3 columns: Lay, Ordained, Total. Rows for pastoral visit: Strongly prefer a woman, Prefer a woman, No difference, Prefer a man, Strongly prefer a man.

12. If you could pick one thing you most want your current minister to do for you personally, what would it be?

Table with 2 columns: Activity, Percentage. Rows: Help me develop spiritually, Provide good worship experiences, Be there when needed, Help me develop as a church leader, Enable me to develop my own ministry, Other.

ORDAINED RESPONDENTS DID NOT ANSWER QUESTIONS 11-15.

11. Listed below are positions and activities typically associated with the pastoral ministry. Given the choice, would you prefer to have a woman or man serving in these positions or performing these activities?

Table with 3 columns: Lay, Ordained, Total. Rows for positions: Senior pastor, Associate pastor, Chair meeting, Counsel on personal problems, Preach a sermon, Make a pastoral visit.

13. Could a man or woman minister do this better for you?

Table with 3 columns: Lay, Ordained, Total. Rows for ministering: Man, No difference, Woman.

14. If you could pick one thing you most want your current minister to do for your church, what would it be?

Table with 3 columns: Lay, Ordained, Total. Rows for church activities: Provide good worship experience/preaching, Provide spiritual growth opportunities, Encourage outreach of congregation, Bring in new members, Develop leadership skills of people, Other.

15. Could a man or woman minister do this better for your church?

Table with 3 columns: Lay, Ordained, Total. Rows for ministering: Man, No difference, Woman.

16. Assuming that two pastoral candidates had equal qualifications with regard to education and experience, think of the senior pastor who would fit your congregation the best. Describe the senior pastor that would best fit your congregation in terms of gender, race/ethnicity, age and marital status. Pick one characteristic from each category.

Table with 4 columns: Lay, Ordained, Total. Rows for characteristics: 16a. Gender (Male, Female, Does not matter), 16b. Race/ethnicity (Asian, Black, Hispanic, Native American, White, Does not matter), 16c. Age (Under 30, Age 30-39, Age 40-49, Age 50-59, Age 60-65, Does not matter).

16d. Marital status

Table with 4 columns: Lay, Ordained, Total. Rows for marital status: Married, Single, Divorced/separated, Widowed, Does not matter.

17. Do you agree or disagree that it is important that children hear women preaching from the pulpit?

Table with 4 columns: Lay, Ordained, Total. Rows for agreement: Strongly agree, Agree somewhat, Neither agree nor disagree, Disagree somewhat, Strongly disagree.

18. The following statements represent opinions some persons have about women in the ministry. Other persons disagree with some of these opinions. Please indicate the extent to which you agree or disagree with each statement.

Table with 4 columns: Lay, Ordained, Total. Rows for statements: 18a. Women clergy handle the pastoral role with less sensitivity than men, 18b. The church would have a clearer sense of purpose and mission if there were more women clergy, 18c. The church, as an institution, would be more caring if there were more women clergy, 18d. The church would be better able to minister to the needs of women if there were more women clergy.

18e. A woman minister who is married cannot fulfill her responsibilities as wife and mother as well as women who hold other occupations.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	4.3%	2.9%	3.6%
Agree	13.5	15.2	14.7
Neither agree nor disagree	24.6	17.8	20.2
Disagree	42.0	42.2	42.0
Strongly disagree	15.6	21.9	19.5

18f. Women ministers are likely to have lower levels of absenteeism from work than men.

	<u>Lay</u>	<u>Ordained</u>	<u>Total</u>
Strongly agree	1.1%	1.0%	1.1%
Agree	4.6	6.3	5.7
Neither agree nor disagree	51.9	45.4	46.9
Disagree	35.2	36.8	37.1
Strongly disagree	7.1	10.5	9.2

18g. Women ministers are likely to change jobs more frequently than men.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	0.7%	1.3%	1.2%
Agree	11.9	10.4	11.4
Neither agree nor disagree	48.7	41.5	44.1
Disagree	33.5	37.8	35.8
Strongly disagree	5.2	8.9	7.5

18h. Divorced women can serve as effectively as pastors as married women.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	3.4%	10.2%	7.5%
Agree	27.3	32.6	30.4
Neither agree nor disagree	25.9	22.6	23.7
Disagree	31.0	26.1	28.0
Strongly disagree	12.4	8.5	10.3

18i. A woman who tries to be a full-time minister as well as wife and mother is likely to have emotional problems due to the demands placed on her by both roles.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	5.2%	2.7%	3.6%
Agree	25.6	24.5	25.4
Neither agree nor disagree	29.9	30.9	30.1
Disagree	34.7	29.2	31.2
Strongly disagree	4.7	12.7	9.6

18j. The children of full-time women ministers are not likely to have personal problems due to lack of adequate care and attention.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	1.9%	5.0%	3.6%
Agree	20.5	22.9	21.5
Neither agree nor disagree	45.4	46.2	45.7
Disagree	26.8	21.7	24.3
Strongly disagree	5.4	4.2	4.9

18k. The husband of a clergywoman has difficulty adjusting to his role.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	4.2%	4.1%	4.0%
Agree	31.6	40.7	37.2
Neither agree nor disagree	48.6	36.3	40.5
Disagree	14.2	15.3	15.4
Strongly disagree	1.4	3.6	2.8

18l. Most churches need the stronger leadership that only men can provide.

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Strongly agree	4.3%	2.2%	3.4%
Agree	22.0	8.2	14.3
Neither agree nor disagree	28.0	23.5	25.0
Disagree	29.2	39.9	35.3
Strongly disagree	16.6	26.2	22.0

19. What do you believe is the approximate percentage of women clergy in The United Methodist Church?

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
10% or less	51.5%	35.2%	41.6%
11 to 20%	36.1	43.3	40.1
21 to 30%	9.3	18.4	15.0
31 to 40%	2.2	2.0	2.2
41 to 50%	0.9	0.9	1.0
Above 50%	0.0	0.2	0.1

20. Do you believe the number of women students attending United Methodist seminaries over the past decade has been increasing, staying the same, or decreasing?

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Increasing substantially	24.3%	58.1%	43.9%
Increasing	69.6	39.3	51.7
Staying the same	5.6	1.6	3.4
Decreasing	0.5	1.0	1.0
Decreasing substantially	0.0	0.0	0.0

25. What is your age?

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Under 40 years old	14.1%	30.1%	23.4%
40 to 49 years old	23.6	23.0	22.9
50 to 65 years old	38.3	42.0	40.6
Over 65 years old	24.1	4.9	13.0

26. How many persons are members of your congregation?

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Less than 100 members	9.2%	5.6%	8.2%
100-299 members	25.0	34.0	30.5
300-749 members	32.2	39.0	35.5
750-999 members	9.6	5.8	7.2
Over 1,000 members	24.0	15.7	18.5

27. What gender are you?

	<u>Lay</u>	<u>Ordained</u>	<u>Total†</u>
Female	58.5%	9.0%	29.9%
Male	41.5	91.0	70.1

28. What is your race/ethnicity?

	<u>Lay</u>	<u>Ordained</u>	<u>Total</u>
Asian/Pacific Islander	0.4%	0.3%	0.3%
Black	1.1	1.8	1.6
Hispanic	0.4	0.5	0.4
Native American	0.2	0.1	0.1
White	97.9	97.3	97.5

The General Council on Ministries

The General Council on Ministries (GCOM) is one of four denomination-wide councils in The United Methodist Church. The other councils are the Council of Bishops, the Judicial Council, and the General Council on Finance and Administration. As a general administrative council of the global church, GCOM facilitates the carrying out of the mission and program-related policies of the church, as defined by the General Conference.

The council is composed of 115 voting members, including one person (lay or clergy) who has been a delegate to the last General Conference from each of the 73 annual and missionary conferences in the United States and Puerto Rico; six bishops, one from each United States jurisdiction and one from a central (international) conference; one youth and one young adult from each jurisdiction; one voting member from each of seven general program agencies of the church; three persons from the central conferences; and 15 additional members elected by the GCOM members. In addition, there are 20 members who have voice without vote; these members are elected staff of GCOM and the other general boards and agencies.

These members work together to meet four objectives: (1) study the missional needs and determine program priorities; (2) facilitate coordination and eliminate overlap of ministries

and programs; (3) review and evaluate the performance of the general program agencies; and (4) engage in research and planning.

The Office of Research

The Office of Research operates as a part of the General Council on Ministries, following its charge "to facilitate informed decision making at all levels of the church by engaging in research and planning in cooperation with the general agencies and the Annual Conferences" (§1005.4). Through this office, GCOM "give(s) leadership to and participate(s) in planning and research for The United Methodist Church, thereby helping all levels of the Church to evaluate needs, set goals, and plan strategy; (and) coordinate(s) planning and research for the denomination in cooperation with the general program agencies of The United Methodist Church . . ." (§1006.16).

NOTE: All quotations are from **The Book of Discipline 1984** of The United Methodist Church.

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