

Equality for Ordained Women:
Understanding the Attitudes and Expectations

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The Problem

For centuries, women have been excluded from the ordained ministry of the Church; the capacities in which women could serve the Church in full time ministry were limited. When women were allowed to pursue a career as an ordained minister, they were often opposed. Hence, women have been prevented from gaining full acceptance in the pulpit. Priscilla and William Proctor (1985) summarize this opposition: "The opposition often materializes the moment a woman reveals she has received a call to the ministry and continues as she tries to find a church where she can prove that her pastoral abilities are equal to those of any man. Her family and friends may argue that she's being unrealistic or silly because only a man can really make it in the ministry. If she overcomes that opposition, she may find that prejudice against women preachers controls the thinking of church officials and congregations. Even if she becomes ordained and gets a church, resistance from the local male pastors may hinder her from operating her parish effectively." (p. 24).

Despite opposition, women are entering the ordained ministry at a rapid rate. As of October, 1985 there were a total of 664 active women pastors in the AELC, ALC, and LCA in a combined ministerium of 13,991 active ordained ministers (Everist, 1986, p.9). Women ministers represent approximately five percent of

the active ministerium. They enroll in Master of Divinity programs in increasingly larger numbers making up approximately thirty to forty percent of the student body at Lutheran seminaries (excluding the Lutheran Church Missouri Synod and the Wisconsin Synod of the Lutheran Church who do not allow the ordination of women).

Upon graduation from seminary, many women have waited for months or years to receive a position in a parish. When they do receive a parish, there are some women ministers who are not accepted by all members of their congregation. It is essential to examine the barriers which block the full access of women into the pulpit. Through examination of the barriers which hinder the full acceptance of women in the pulpit, one can seek to establish ways in which these barriers may be minimized or eliminated. One source of these barriers is expectations and attitudes which are held about women pastors by members of congregations. To understand why women have had difficulty in entering the pulpit, this paper examines the barrier of expectations and attitudes.

Data for this paper came from a questionnaire which was sent to members of congregations and seminarians. The purpose of this survey was to empirically examine the attitudes and expectations church members have about women in the ordained ministry; to determine whether there are differences in the attitudes held by members of congregations for male and female pastors; and to offer recommendations to help facilitate the acceptance of women in the ordained ministry. The results of this study will be

summarized in this paper.

Very little work has been done on the expectations and attitudes which congregational members have regarding women in the ordained ministry. The work which has been done has focused on the identification of cognitive, affective and behavioral dimensions of attitudes toward women clergy in the United Presbyterian Church (Lehman, 1985). He identified the cognitive dimension of attitude as members' abilities to think that women clergy have the ability to function effectively as pastors. An example of the affective dimension of an attitude is the distinction between preferring a man and having no preference. Women pastors were preferred only in the areas of minister of education and minister of music. There was also a clear preference for a man as sole pastor or senior pastor. Lehman also identified the willingness to discriminate between male pastors and female pastors as the behavioral dimension of an attitude (pp. 39-43).

This research builds upon the previous work done by Lehman. This work focus on the importance of the possession of masculine, feminine, and neutral characteristics; the areas of ministry in which a women pastor should be involved; perceived differences in the abilities and characteristics of male and female pastors; and the types of ministries/parishes a woman pastor would serve most effectively.

This paper is not an argument for or against the ordination of women. The issue of ordination has, at present, been decided.

Women are now ordained in most Protestant denominations. This paper examines the expectations which are placed on women ministers as they attempt to discover their places within the Church hierarchy.

Method

Subjects

The subjects in this study were members of congregations in the Minnesota Synod of the Lutheran Church in America. Subjects were grouped into one of two categories: rural or urban which consisted of the subsets male and female. Subjects were randomly selected from the church directories for each of the congregations (12 urban and 9 rural) selected. Surveys were then sent to 225 urban subjects and 225 rural subjects. For the purpose of this research, urban was defined to include towns of 30,000 or more; rural was defined to include towns of 2,500 or less. The population was measured for the town in which the members' congregation was located, not the town in which the subject lived. One hundred and forty three urban subjects, 45 male subjects and 98 female subjects, responded; the response rate for urban subjects was sixty four percent. One hundred and twelve responses were gathered from the rural subjects, 49 male subjects and 63 female subjects; the response rate for rural subjects was 50%. The total number of respondents was 255, 94 males and 161 females. The rate of return for both groups was

fifty five percent. Ages of the subjects ranged from 18 to 65.

Students in the Master of Divinity program at Luther Northwestern Theological Seminary located in St. Paul, Minnesota were also surveyed to determine their perceptions of what church members expected. Permission to survey these students was granted by the Dean of Students. Their names were chosen at random from the seminary directory. One hundred and fifty surveys were sent. Fifty five male and forty three female seminarians responded to the questionnaire. The response rate for seminarians was 75%

Questionnaire

Subjects responded to a 71 item questionnaire. The questionnaire consisted of the 30 item, short form, Bem Sex Role Inventory; a five point, nine item Likert scale of expectations on areas of ministry in which a woman pastor should be involved; a twenty item Osgood Semantic Differential scale rating of abilities of male and female pastors; and an eight item ranking of types of ministry in which a woman pastor would serve most effectively. I wrote all questions with the exception of the Bem Sex Role Inventory questions that were used on the survey. The terms Likert scaling and Osgood Semantic Differential are traditional types of scaling measurement which are used for psychological research and testing.

The Bem Sex Role Inventory (Bem, 1974) is an assessment of traditional sex role stereotyping; the measurement determines the

degree of masculinity (high score on masculine items, low score on feminine items), femininity (high score on feminine items, low score masculine items), or androgyny (high score on both masculine and feminine items). Feminine items are those items which have been stereotyped as being female; masculine items are those items which have been stereotyped as being male characteristics. Neutral items are those which have not been characterized as masculine or feminine. It should be noted that the Bem Sex Role Inventory was not used for its original purpose as a self-report measure to assess the degree of femininity, masculinity, or androgyny which a person ascribes to himself or herself. Subjects were simply asked to rate the importance of the possession of each trait on a scale from 1 to 7 (where 1 is never important, 7 is always important). Masculine, feminine, and neutral items are listed in Table 1 below.

Table 1
Bem Sex Role Inventory

Masculine Items	Neutral Items	Feminine Items
Athletic	Happy	Yielding
Defends own beliefs	Secretive	Loyal
Independent	Reliable	Cheerful
Takes risks	Helpful	Flatterable
Leadership ability	Unpredictable	Understanding
Self-reliant	Moody	Shy
Forceful	Jealous	Feminine
Assertive	Truthful	Affectionate
Strong personality	Theatrical	Sympathetic
Analytical	Conscientious	Sensitive to needs of others

The items for which a Likert scale was used relate to the expectations regarding the areas of ministry a woman pastor should be involved. The Likert scaling items ask a subject to rank the degree with which one agrees with a particular statement by marking strongly agree, agree, neutral, disagree, or strongly disagree. These scores have been assigned a numerical value; where 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, and 5 = strongly agree. The Likert scaling items are listed in Table 2.

Table 2
Likert Scaling Items

Administration
Christian Education
Counseling
Evangelism
Finances
Preaching
Stewardship
Worship
Youth Ministry

The Osgood Semantic Differential asks a subject to rank a "typical" pastor's abilities on a dichotomous paradigm (e.g. dominant, submissive). A score of one is high; a score of seven is low. The word "typical" was used so that subjects would think of pastors in general and not their own specific pastor. The items which make up the Osgood Semantic Differential are listed in Table 3 on the next page.

Table 3

Osgood Semantic Differential Scaling Items

Sympathetic Listener	Unsympathetic Listener
Competent	Incompetent
Can understand problems of men	Cannot understand problems of men
Can understand problems of women	Cannot understand problems of women
Leader	Follower
Spouse involved in work of parish	Spouse not involved in work of parish
Upset when problems arise	Calm when problems arise
Dominant	Submissive
Mature	Childlike

Table 4 below is the list of expectations concerning the ministries/parishes a woman pastor would serve most effectively. The subject was asked to rank which type of ministry/parish a woman would serve most effectively. One represents most effective; seven represents least effective.

Table 4

Ranking Items

Associate Pastor- Large Congregation
 Chaplain
 Co-pastor with husband
 Missionary
 Pastor- Small Congregation
 Pastor- Two-point parish (more than one parish)
 Senior Pastor- Large Congregation
 Youth Minister

In addition, the rural and urban respondents were asked

their gender, their age, whether or not their congregation had had experience with a woman pastor, and if they had had an experience with a woman pastor whether this experience had been good.(yes or no). The seminary respondents were asked to give their age and their year in seminary. Both questionnaires (rural/urban and seminary) can be found in Appendix A.

Hypotheses

A hypothesis is a prediction about the outcome of an event or experiment. Psychologists differentiate between two types of hypotheses: the null hypothesis and the alternative hypothesis. The null hypothesis states that there will be no differences in the outcome of an experiment for different groups; the alternative hypothesis states that there will be a difference in the outcome of an experiment for different groups. To illustrate the differences between the null hypothesis and the alternative hypothesis I will use an example of testing a new drug which is thought to cure the common cold. The null hypothesis is that there will be no difference between those who received the new drug and those who did not receive the new drug. The alternative hypothesis is that there will be a difference between the group who received the drug and the group who did not receive the drug. The hypotheses generated for the purpose of this research are stated in the alternative hypotheses form. Each corresponds to a section of items in the questionnaire. The hypotheses are listed in Table 5 on the following page.

Table 5
Hypotheses

1. Female subjects will rate women pastors higher on feminine items than on masculine items.
 2. Male subjects will rank women pastors higher on masculine items than on feminine items.
 3. Among all subjects, women will receive higher ratings in Christian education, counseling, preaching, stewardship, worship, and youth ministry than on the items of administration, evangelism and finances.
 4. Among all subjects, male pastors will be rated higher than female pastors as sympathetic listeners, competent, understanding problems of men, understanding problems of women, leadership, spouse involvement in congregation, upset when problems arise, dominant, and mature.
 5. The rural and urban populations expectations, and the seminarian's perceptions of those expectations, will rate women pastors as serving most effectively in the capacity of associate pastor of a large congregation.
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Criteria

Results will be considered statistically significant if $p < .05$.

If p is less than .05 it means that there is only a 5% probability of that event occurring by chance.

Results

The results obtained for each section of the questionnaire are reported in this section. The purpose of this section is to provide the results in clear, concise form. For the most part, table and charts are used in order to avoid the confusion which results from attempting to write out the results in paragraph form. Sentences, however, are used when reporting data in this

manner is not awkward. Abbreviations used will be explained before the tables or charts or in the tables and charts themselves.

Analysis of the masculine, feminine, and neutral items of the Bem Sex Role Inventory demonstrates that there are differences between male and female, rural, urban and seminary respondents. Each item is rated on a scale in which one indicates never important and seven indicates always important. Each category (feminine, masculine, and neutral) consists of ten individual items. The highest possible rating for each category would be seventy while the lowest possible rating for each set would be ten. Instead of examining each individual item which makes up the Bem Sex Role Inventory, the total means (arithmetic averages) of the masculine, feminine, and neutral categories of the Bem are reported in Table 6.

Table 6
Importance of the Possession of Feminine, Masculine, and Neutral Characteristics for Women Pastors

<u>Population</u>	<u>Respondents' Gender</u>	<u>Masculine Mean</u>	<u>Feminine Mean</u>	<u>Neutral Mean</u>
Urban		45.626	42.26	44.21
	female	45.976	42.284	44.541
	male	44.819	42.206	43.233
Rural		46.112	43.923	43.214
	female	46.953	42.38	41.841
	male	45.645	46.027	44.980
Seminararian		43.084	40.504	40.892
	female	41.965	38.061	39.302
	male	43.794	42.079	42.053

These data demonstrate that rural, female respondents valued masculine traits most highly; on the other hand, urban males valued the ratings of masculine traits least highly. The church members' ratings of the possession of all characteristics were much different than the evaluation of those perceptions given by the seminarians. Seminarians' perceptions of both masculine and feminine characteristics were much lower than the actual responses of the church members.

After examining the differences on the Bem Sex Role Inventory, differences were also found among genders and populations regarding the expectations of which areas of ministry a woman pastor should concentrate in. The symbol X represents the mean or arithmetic average. On a scale of one to five, rural females agreed that women clergy should be involved in youth ministry ($X=4.65$) and Christian education ($X=4.49$). They least agreed-- although they still agreed-- that women should be involved in administration ($X=4.21$) and finances ($X=4.17$). Rural males also agreed that women ministers should be involved in youth ministry and Christian education ($X=4.55$) and much less involved in administration ($X=4.1$) and finances ($X=3.88$). Urban females believed that women clergy should least be involved in finances ($X=4.19$) and stewardship ($X=4.29$) and should be most involved in Christian education ($X=4.62$) and counseling ($X=4.58$). Urban males believed that women clergy should be least involved in finances ($X=4.11$) and stewardship ($X=4.14$) and should be most involved in Christian education ($X=4.48$) and counseling

(X=4.51).

Seminarians gauged the expectations of congregational members for the areas of ministerial involvement for women pastors. Female seminarians believed that congregational members would rate women as being most involved in preaching (X=4.93) and worship (X=4.93). They also thought members would believe that women pastors should least likely be involved in finances (X=4.79) and stewardship (X=4.79). Thus, their responses were similar to those of the expectations of rural respondents in the areas of ministry in which a women pastor should least be involved. Male seminarians responded that church members would think women clergy should least be involved in stewardship (X=4.35) and finance (X=4.41). They believed church members would think that women should most be involved in the areas of Christian education (X=4.67) and counseling (X=4.62).

Male seminarians perceptions of the expectations about areas of ministerial involvement were consistent with the responses given by urban respondents.

These expectations centering on the areas of ministry in which a woman pastor should be involved were correlated with each other. A correlation shows the relationship between two variables in which knowledge of one variable allows the prediction of the other. An example of a correlation is the ability to predict one's weight by knowing one's height. A correlation coefficient (r) is either positive or negative. A positive correlation occurs when the value of one variable

increases as a function of the increase in the value of the other variable. A negative correlation occurs when one value increases and the other value decreases. The above example of the correlation of height and weight is a positive correlation. An example of a negative correlation would be the relationship between outdoor temperature and the amount of clothes one wears; as the temperature increases, the amount of clothes one wears decreases. Thus, correlation coefficients can range from -1.00 to +1.00. The correlations for this study are in Table 7 on the next page. (Because of space limitations, only correlations which are greater than .70 are reported). The correlations of items for the seminarians are not listed to save space and because they are inconsistent with the correlations reported for the urban and rural populations. Other correlations for urban and rural respondents may be found in Appendix B.

Table 7
Correlations of Items of Expectation of Female Clergy's
Ministerial Involvement

<u>Population</u>	<u>Gender</u>	<u>Items</u>	<u>Correlation Coefficient</u>
Urban	male	A/F	.79
		CE/C	.73
		CE/YM	.72
		C/W	.78
		C/YM	.72
		F/S	.72
Urban	female	A/F	.71
		A/S	.70
		CE/C	.82
		CE/P	.73
		CE/E	.68
		CE/YM	.76
		C/P	.77
		C/W	.78
		C/YM	.76
		P/W	.80
Rural	male	W/Y	.80
		A/S	.75
Rural	female	P/W	.82
		P/W	.74
		E/W	.70
		CE/C	.74
		CE/YM	.77

Abbreviations used in Table

A = Administration

CE = Christian Education

C = Counseling

E = Evangelism

F = Finances

P = Preeching

S = Stewardship

W = Worship

YM = Youth Ministry

***All correlations reported have a probability of $<.05$.

The correlations demonstrate that the areas of ministry are correlated with one another. For example, among urban females Christian education and youth ministry were correlated with each other ($r=.82$), and counseling and youth ministry are correlated with each other ($r=.76$), while Christian education, and counseling are also correlated ($r=.82$). Thus, it can be deduced

that all three areas are related to each other. This technique is called a factor analysis; the purpose of a factor analysis is to determine which type of factors (items) are related to which other factors. The example of a factor analysis of the risks of heart disease provides a useful illustration of the purpose of factor analysis. A person is at greater risk for heart disease if his or her diet contains large quantities of red meat, high fats, and his or her chance of heart attack is even greater when he or she is hypertensive, or smokes cigarettes. There are two factors in this example. One factor deals with dietary habits: large quantities of red meat, and high fats; the second factor deals with medical factors such as smoking and hypertension.

The factor analysis demonstrates that there are several areas of ministry which are related to one another. For example, Christian education, youth ministry, and counseling are related to each other while administration, finances, and stewardship are related to one another for rural males. The factor analysis relates to the hypothesis three: women will receive higher ratings in Christian education, counseling, preaching, worship, and youth ministry than on the items of administration, evangelism, and stewardship.

Although the outcomes which were previously discussed are interesting; the most revealing results in this study focus on the difference in the abilities of male and female pastors. A t-test was performed to ascertain the differences between the rating of subjects for the abilities and characteristics of male

and female pastors. A t-test is used to determine the differences between two groups. In this case it is used to determine the difference between the means of the individual items of the abilities of male and female pastors. A t-test used for research in our example of an experiment with a new drug would determine the difference between the two groups receiving treatment and whether this difference was due to chance. As was stated previously, the Osgood Semantic Differential asks a subject to rate items in a dichotomous paradigm (e.g. yin, yang). The positive item is given a rating of one: the negative item is given a rating of seven. (Even though some of the negative items were on the "one" end of the continuum, they have been recoded in order that the positive characteristic is "one" and the negative characteristic is "seven"). Hence, one is a high score and seven is a low score. The means of each characteristic for a male pastor and a female pastor and the probability of that difference being due to chance are listed in Table 8 (see next page). Because the seminarian perceptions of church members attitudes toward the abilities of male and female pastor differed from the members' beliefs, the results are listed in Appendix C.

Table 8

The Results of the T-test for the Abilities and Characteristics of Male and Female Pastors as Rated by Rural and Urban Subjects

<u>Item</u>	<u>Respondents'</u>		<u>Mean</u>	<u>Probability</u>
	<u>Gender</u>	<u>Population</u>		
Sympathetic Listener	female	urban	mp 2.49	.001
			fp 1.87	
	male	urban	mp 2.43	.014
			fp 2.04	
	female	rural	mp 2.377	.009
			fp 1.832	
Understand Problems of Men	male	rural	mp 2.81	.01
			fp 2.22	
	female	urban	mp 2.35	.001
			fp 3.29	
	male	urban	mp 2.56	.001
			fp 3.46	
Understand Problems of Women	female	rural	mp 2.9	.001
			fp 3.72	
	female	urban	mp 3.83	.001
			fp 2.18	
	male	urban	mp 3.58	.001
			fp 2.12	
Spouse Involved	female	rural	mp 3.73	
			fp 2.42	
	female	urban	mp 3.11	.001
			fp 4.00	
	male	urban	mp 3.17	.003
			fp 4.12	
Leadership	female	rural	mp 2.60	
			fp 2.02	
	male	rural	mp 2.75	
			fp 3.28	
	female	rural	mp 2.14	.01
			fp 2.59	
Forgiving	female	rural	mp 2.6	.001
			fp 2.02	
Upset When Problems Arise	female	rural	mp 2.75	
			fp 3.73	

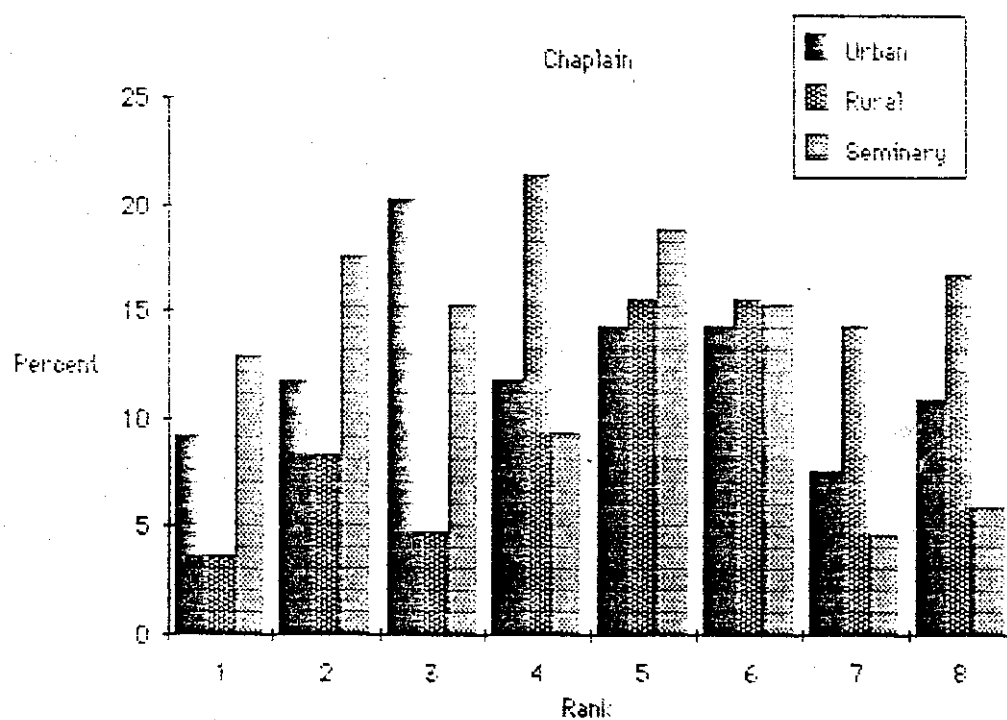
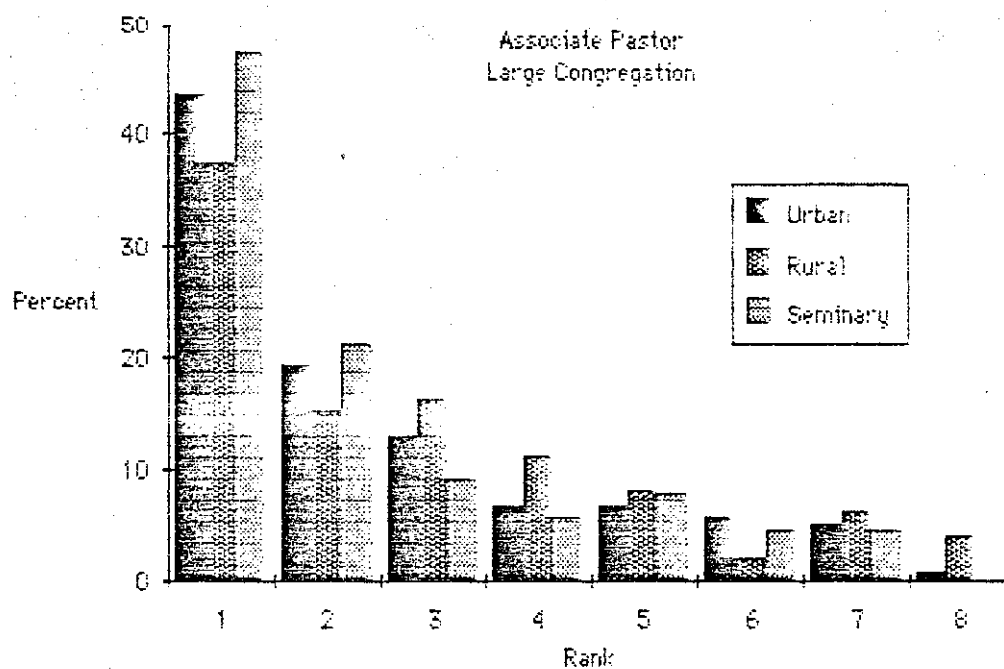
mp= male pastor
fp= female pastor

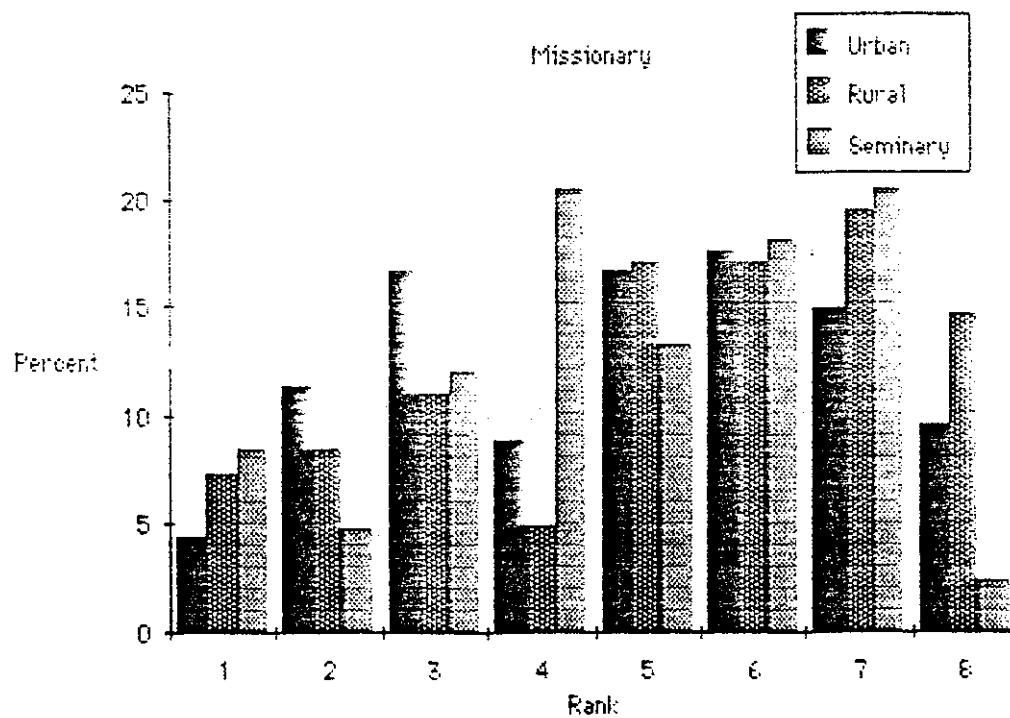
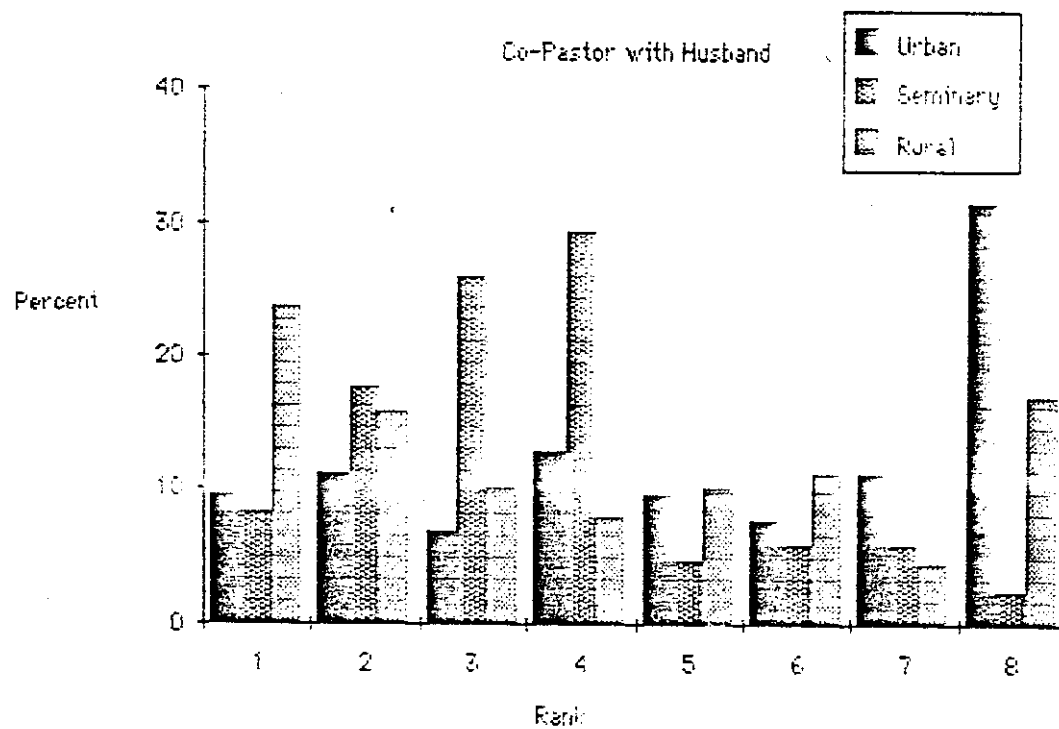
The difference in abilities between male and female pastors demonstrate that male pastors are rated higher on the characteristics and abilities of understanding the problems of men, spouse involvement, leadership, and calm when problems arise. Women are rated higher on the characteristics and abilities of sympathetic listener, understanding problems of women, and forgiving.

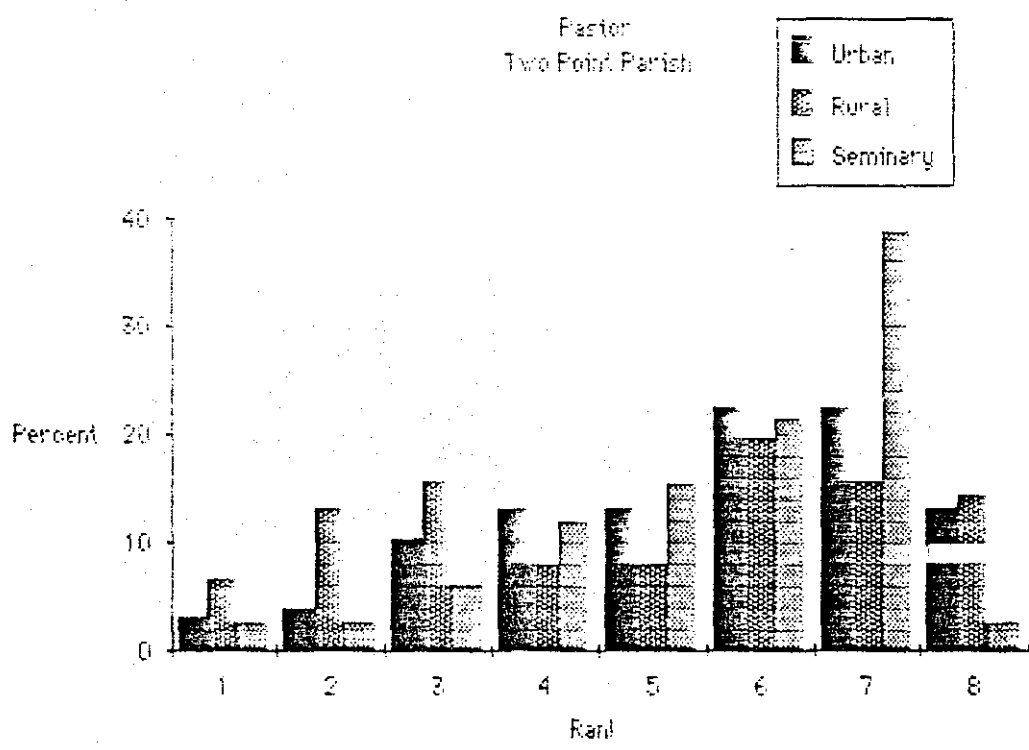
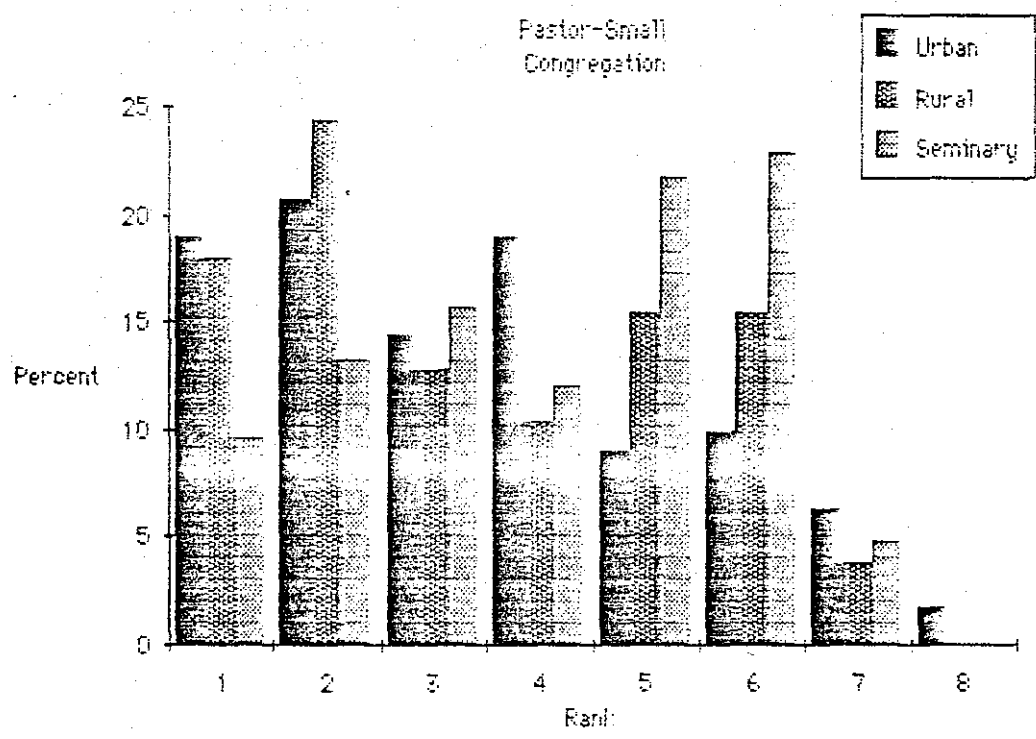
Although there were greater differences among respondents for other parts of the survey, there is some agreement for the ministry or parish a women pastor would most effectively serve. However, seminarians still don't have a very clear conception of what members of congregations believe. Forty-three percent of the urban subjects believed a woman pastor would most effectively serve as an associate pastor of a large congregation. Thirty-one percent of the urban subjects decided that a woman pastor would least effectively serve as a senior pastor of a large congregation. Similarly, thirty-three percent, rural respondents rated a woman pastor most effective in serving as an associate pastor in a large congregation; however, rural respondents believed that a clergy woman would least effectively serve as a pastor of a two point parish (35%).

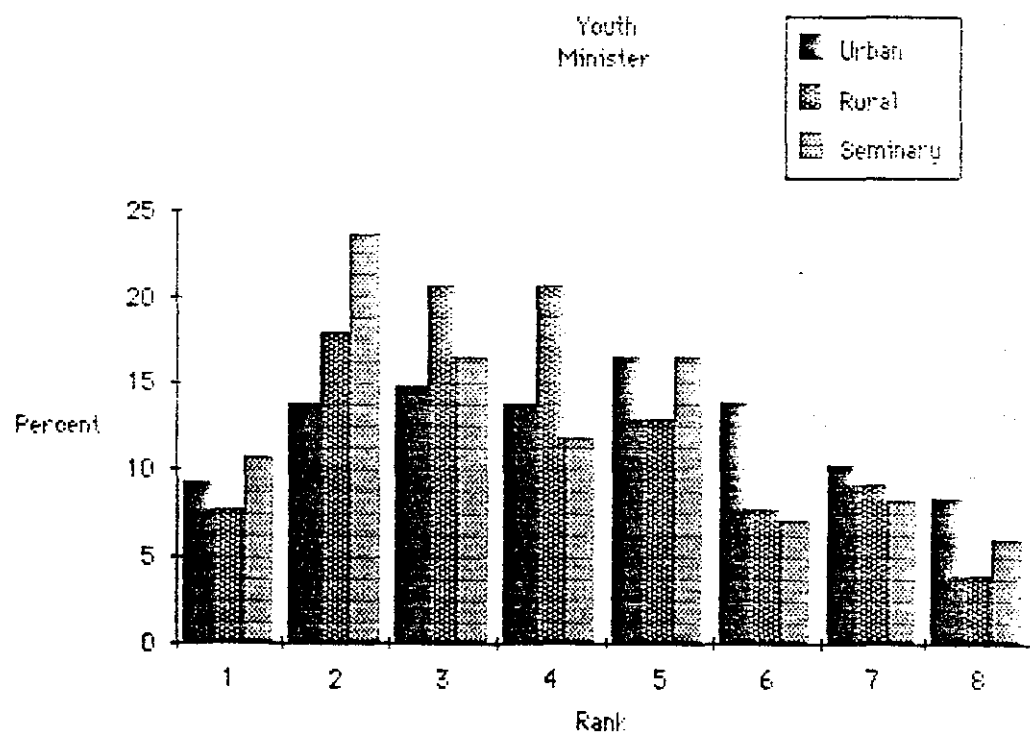
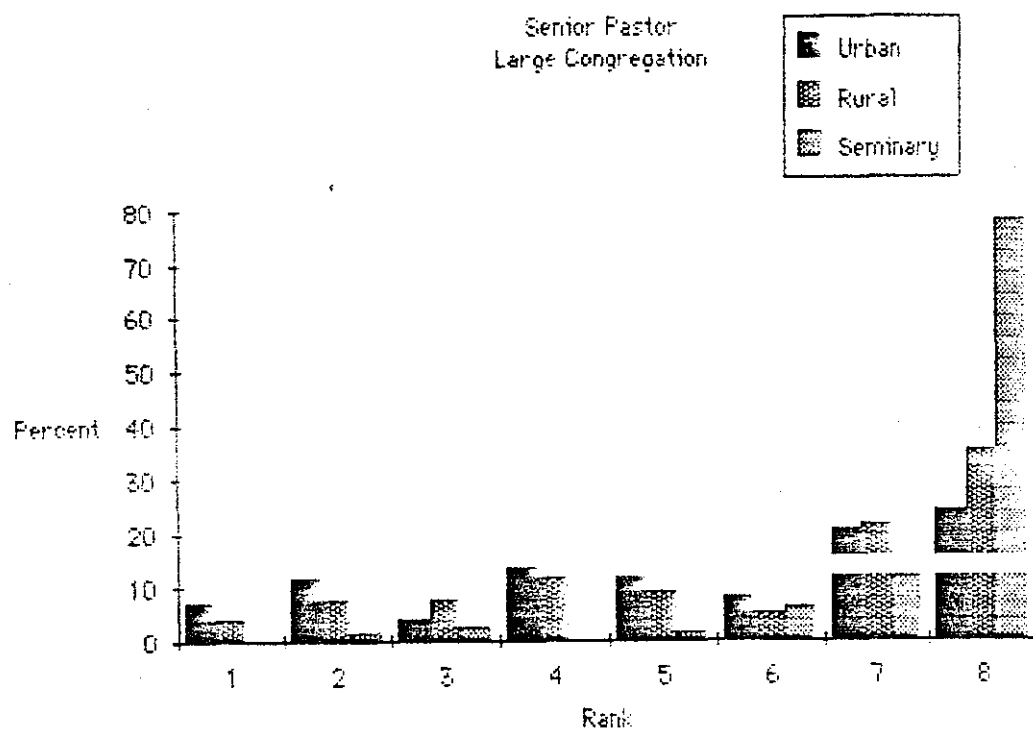
The seminarians surveyed responded that an ordained woman would most effectively serve as an associate pastor in a large congregation and would least effectively serve as pastor of a two point parish, forty-seven and seventy-eight percent respectively. All the results are in the graphs which follow. The horizontal

axis is marked rank; this is the number which was given for the type of ministry which is labeled on the graph. The ranking number ranges from one to eight; one represents most effective while eight represents least effective. The vertical axis is label percentage: This represents the percentage of subjects who ranked each item as one, two, three, etc.









Analysis

The purpose of this section is to provide a fuller explanation of the results which were given above. This section will also seek to verify or disprove the hypotheses which were developed. I will proceed in the order in which the sections are listed on the questionnaire.

The grand means for the masculine, feminine and neutral items on the Bem Sex Role Inventory show that all subjects except rural males rated the masculine items higher than any other items. Neutral items received the second highest mean score while feminine items were given the lowest mean score for all subjects except among rural subjects and male seminarians. The grand mean scores for the masculine, feminine, neutral items were the lowest for female seminarians; this indicates that seminarians view fewer characteristics of either the masculine, feminine or neutral items with a high score as important to congregational members.

It is essential here to identify the individual items which were important for a woman pastor to possess. "Important" is defined as a mean (arithmetic average) of equal to or greater than six. Only population differences will be used here unless there are extreme differences between the genders of subjects in either group (if the difference between male and female subjects ratings is greater than two).

Items which were rated as important by urban respondents were loyalty, reliability, helpfulness, understanding,

truthfulness, sympathetic, leadership abilities, conscientious, and sensitivity to the needs of others. Of the previous list of items, four are feminine, three are neutral, and two are masculine.

Rural respondents rated the following items important: loyalty, reliability, helpfulness, truthfulness, sympathetic, leadership abilities, conscientious and sensitivity to the needs of others. Three items are feminine, four items are neutral and one item is masculine.

Loyalty, reliability, helpfulness, truthfulness, sympathetic, leadership abilities, and conscientious were thought to be important to church members by seminarians. Two items are feminine, four items are neutral, and one is masculine.

The results of the Bem Sex Role Inventory are contrary to the hypotheses one and two, which predicted that female subjects would rank the feminine set of items as most important and male subjects would rank the masculine set of items as most important. On the contrary, the items which were ranked as important for all populations were feminine or neutral. The only masculine item which was consistently rated as important was having leadership abilities.

In contrast to the differences found on the masculine, feminine and neutral sets of the Bem Sex Role Inventory, the hypothesis pertaining to the expectations dealing with areas of ministry in which a female pastor should be involved was verified. It is interesting that rural and urban respondents

agreed that women should be involved in all areas of ministry. Nevertheless, hypothesis number three was verified because women should least participate in administration and finances (rural respondents) or finances and stewardship (urban respondents). Seminary respondents correctly gauged the expectations which congregational members would have for the areas of ministerial involvement. They answered the same for the areas of ministry in which a female pastor should serve as did the rural respondents; they answered the same for the areas of ministry in which a woman pastor should least be involved as did the urban respondents.

The correlations demonstrate that there are areas of ministry which are related to one another. There are two groups which appear to be highly correlated with one another. The first group involves the areas of Christian education, counseling, preaching, worship, and youth ministry. The name which best describes these items is people oriented. On the other hand, the items of administration, finances, and stewardship are figure oriented.

The section on the differences between the abilities and characteristics of male and female pastors was the most revealing aspect of this study. Hypothesis number four was not verified because male pastors' abilities were not always rated higher than female pastors' abilities. Male pastors were rated higher than female pastors on being able to understand the problems of men, leadership, spouse involvement, and being calm when problems arise. In turn, female clergy were rated higher than male clergy

majority of all respondents (rural and urban) believed that women pastors would serve least effectively as the senior pastor of a large congregation.

The next section focuses on the forces which influence the perceptions and beliefs which persons hold about women clergy. In order to be of value, the findings must be interpreted. One must also develop theories that may serve to explain the response which were given to the questionnaire.

Interpretation

This section seeks to explain the differences which were found between male and female, and rural, urban, and seminary. This section will offer two different interpretations of the data. One is based on traditional sex role stereotyping and gender-appropriate characteristics; the other explanation deals with the nature of the ordained ministry itself.

First, I will examine the effect of traditional sex role stereotyping and the reinforcement of gender appropriate characteristics. The Church has been a force which has upheld and often strengthened traditional sex role stereotypes and gender appropriate characteristics through its hierarchical organization. Thus, the church is a tool for the continuation of sex role stereotyping.

There are many ways in which the church has served to perpetuate traditional sex role stereotyping. Traditional sex role stereotyping has been reinforced by biblical interpretation and theology. Biblical interpretation has been used to

Christian education and youth ministry by the rural respondents.

Although the Church has been a source of perpetuation for sex role stereotyping, these results may also be explained through focusing on the nature and purpose of the ordained ministry. As a minister, one is required to perform many duties. These duties range from being the administrator of the church to being the one who must be with the family whose young child is dying. The ministry forces a pastor to possess a wide variety of characteristics and abilities. A pastor must be able to understand financial matters, counsel with people, preach, teach, and lead worship. These abilities encompass a wide variety of traits which are considered both masculine and feminine. A qualified pastor must be a leader, sympathetic, understanding, sensitive, helpful, and truthful. These characteristics were rated as very important by all respondents.

I believe that these results demonstrate that there are foundations upon which these ideas and expectations were formed. Neither the perpetuation of traditional sex role stereotyping and gender appropriate characteristics nor the explanation which uses the nature of ministry are able to stand on their own. I believe that the two are interrelated and cannot be separated from one another. With the two foundations intertwined the results of the entire survey may be explained. It is my contention that as the acceptance of women in the ministry increases, these expectations and beliefs will change to become consistent with the later explanation.

Recommendations

This study would be incomplete if I did not offer some recommendations which would help to increase the acceptance of women in the pulpit and help facilitate the occurrence of equality in the ordained ministry among male and female pastors. These recommendations are directed at church leaders, seminaries, seminarians, pastors, and also members of congregations. All of the them play an integral role in the greater, rapid acceptance of women in the pulpit.

Bishops are members of the church hierarchy who are the persons who develop statements on the ministry of the church. They could help facilitate the acceptance of women by continued affirmation and support of women in the ordained ministry. This could be accomplished by supporting women as candidates for ordination throughout the call processes. As I found in my research, very few congregations have had experience with women pastors. The bishops should regularly recommend the names of women to those parishes which are seeking a new or an interim pastor. Their names should not be recommended because they are tokens or minorities but because they are qualified and have been trained to lead congregations.

Just as bishops and church hierarchy should support women in the ordained ministry so to should the seminaries. They should encourage women by drafting statements on the equality of men and women in the ministry. This approach would encourage women who

were considering the ordained ministry as a vocational option. They should also provide classes for men and women seminarians preparing for the ministry which would deal with the expectations which are placed upon them once they receive a call to a parish. Many seminarians had no conception of the expectations which were placed upon women or men.

Pastors, regardless of their gender, can also play an important role in facilitating the entry of women into the ordained ministry. They can ask women pastors to fill their pulpit while they are on vacation or at denominational conferences. They can also create an attitude of acceptance by leading bible studies or seminars on the role of women in ministry. At an even higher level of pastoral involvement, women ministers should be invited to the meetings of the ministerial association and treated as partners in ministry.

If pastors play their role, then finally it is the responsibility of members of congregations to accept women clergy as equals in the ministry. Congregational attitudes toward women in the ministry change as the result of exposure to them. Churches who have had experience with women pastors rated them higher on abilities and placed them in "higher" areas of service than did those who had not had experience with a woman pastor.

In order to change attitudes concerning women in the ordained ministry each person mentioned above must play their own part. This process will require much work and time but the profits and benefits to the ministry are well worth it.

Conclusion

There are differences among respondents about characteristics, abilities, and areas of ministry and types of parishes in which a women should serve most effectively. I found evidence, however, that women are beginning to becoming accepted as full partners in ministry. Therefore, further research should focus on the expectations which are placed upon both male and female pastors. This would help facilitate the growth and quality of ministry of the Church to the body of believers.

I realize that I might have analyzed additional factors and might have made additional interpretations, and recommendations. However, I did not to do so for three reasons. First, psychologists seek to offer parsimonious interpretations, that is they offer the simplest interpretations which explain the most results. Second, I contend that there are dangers which result in the complex analysis and interpretation of results. It is very easy to become lost amid a host of conclusions and recommendations thus avoiding the central problem. Third, I intend to use this paper as a clear and concise tool which congregational members can use to recognize the differences which they believe exist among male and female pastors and it would hinder their ability to see the value of this research.

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Appendix A

Survey Sent to Rural and Urban Members of the
Minnesota Synod of the Lutheran Church in America

Please take a few minutes to fill out the following survey on expectations of ordained women. The survey is part of my senior religion major at Gustavus Adolphus College. Please follow directions for each set of items. When finished, place the survey in the enclosed postage-paid envelope and return. Thank you for your time and cooperation.

Theresa A. Herwynen
Gustavus Adolphus College

Your Sex: ☐ Female
☐ Male

Your Age: ☐ Under 17
☐ 18- 25
☐ 26- 40
☐ 41- 65
☐ 66+

Has your congregation had experience with a woman pastor?
☐ Yes ☐ No

If your congregation has had experience with a woman pastor,
has this been a good experience?
☐ Yes ☐ No

SURVEY ON EXPECTATIONS OF ORDAINED WOMEN

How important is it for a woman pastor to show each of the following characteristics? Rate each of the characteristics:

- 1 indicates "never or almost never important"
- 2 indicates "usually not important"
- 3 indicates "sometimes but infrequently important"
- 4 indicates "occasionally important"
- 5 indicates "often important"
- 6 indicates "usually important"
- 7 indicates "always or almost always important".

Circle the appropriate number.

- | | |
|------------------------|---------------|
| 1. Happy | 1 2 3 4 5 6 7 |
| 2. Yielding | 1 2 3 4 5 6 7 |
| 3. Athletic | 1 2 3 4 5 6 7 |
| 4. Secretive | 1 2 3 4 5 6 7 |
| 5. Loyal | 1 2 3 4 5 6 7 |
| 6. Cheerful | 1 2 3 4 5 6 7 |
| 7. Reliable | 1 2 3 4 5 6 7 |
| 8. Helpful | 1 2 3 4 5 6 7 |
| 9. Flatterable | 1 2 3 4 5 6 7 |
| 10. Understanding | 1 2 3 4 5 6 7 |
| 11. Unpredictable | 1 2 3 4 5 6 7 |
| 12. Moody | 1 2 3 4 5 6 7 |
| 13. Jealous | 1 2 3 4 5 6 7 |
| 14. Shy | 1 2 3 4 5 6 7 |
| 15. Feminine | 1 2 3 4 5 6 7 |
| 16. Truthful | 1 2 3 4 5 6 7 |
| 17. Affectionate | 1 2 3 4 5 6 7 |
| 18. Defending her | |
| own beliefs | 1 2 3 4 5 6 7 |
| 19. Sympathetic | 1 2 3 4 5 6 7 |
| 20. Theatrical | 1 2 3 4 5 6 7 |
| 21. Independent | 1 2 3 4 5 6 7 |
| 22. Willing to take | |
| risks | 1 2 3 4 5 6 7 |
| 23. Having leadership | |
| abilities | 1 2 3 4 5 6 7 |
| 24. Conscientious | 1 2 3 4 5 6 7 |
| 25. Sensitive to needs | |
| of others | 1 2 3 4 5 6 7 |
| 26. Self-reliant | 1 2 3 4 5 6 7 |
| 27. Forceful | 1 2 3 4 5 6 7 |
| 28. Assertive | 1 2 3 4 5 6 7 |
| 29. A strong | |
| personality | 1 2 3 4 5 6 7 |
| 30. Analytical | 1 2 3 4 5 6 7 |

Do you think women pastors should be involved in the following areas of ministry? Circle the appropriate letter.

SA = Strongly agree
A = Agree
N = Neutral
D = Disagree
SD = Strongly Disagree

31. Administration	SA A N D SD
32. Christian Education	SA A N D SD
33. Counseling	SA A N D SD
34. Evangelism	SA A N D SD
35. Finances	SA A N D SD
36. Preaching	SA A N D SD
37. Stewardship	SA A N D SD
38. Worship	SA A N D SD
39. Youth ministry	SA A N D SD

For each item mark the number that best describes your opinion of a "typical" male pastor's abilities.

Male Pastor

40. Sympathetic listener	----+-----+-----+-----+-----+-----+-----+-----	Unsympathetic listener
	1 2 3 4 5 6 7	
41. Competent	----+-----+-----+-----+-----+-----+-----+-----	Incompetent
	1 2 3 4 5 6 7	
42. Can not understand problems of men	----+-----+-----+-----+-----+-----+-----+-----	Can understand problems of men
	1 2 3 4 5 6 7	
43. Can understand problems of women	----+-----+-----+-----+-----+-----+-----+-----	Cannot understand problems of women
	1 2 3 4 5 6 7	
44. Leader	----+-----+-----+-----+-----+-----+-----+-----	Follower
	1 2 3 4 5 6 7	
45. Spouse not involved in work of congregation	----+-----+-----+-----+-----+-----+-----+-----	Spouse involved in work of congregation
	1 2 3 4 5 6 7	
46. Forgiving	----+-----+-----+-----+-----+-----+-----+-----	Unforgiving
	1 2 3 4 5 6 7	
47. Upset when problems arise	----+-----+-----+-----+-----+-----+-----+-----	Calm when problems arise
	1 2 3 4 5 6 7	
48. Dominant	----+-----+-----+-----+-----+-----+-----+-----	Submissive
	1 2 3 4 5 6 7	
49. Childlike	----+-----+-----+-----+-----+-----+-----+-----	Mature
	1 2 3 4 5 6 7	

Survey Sent to Seminary Students at
Luther Northwestern Theological Seminary

Please take a few minutes to fill out the following survey on expectations of ordained women. Please respond to each set of questions as to what you feel is expected by congregations of women pastors. This survey is a part of my senior thesis at Gustavus Adolphus College. Follow each set of directions carefully. Thank you for your time and cooperation.

Therese A. Herwynen
Gustavus Adolphus College

Your Sex: ☐ Female
☐ Male

Your Age: ☐ Under 17
☐ 18- 25
☐ 26- 40
☐ 41- 65

Year: ☐ Junior
☐ Middler
☐ Intern
☐ Senior

SURVEY ON EXPECTATIONS OF ORDAINED WOMEN

How important is it to a congregation for a woman pastor to show each of the following characteristics? Rate each of the characteristics:

- 1 indicates "never or almost never important"
- 2 indicates "usually not important"
- 3 indicates "sometimes but infrequently important"
- 4 indicates "occasionally important"
- 5 indicates "often important"
- 6 indicates "usually important"
- 7 indicates "always or almost always important".

Circle the appropriate number.

- | | | | | | | | |
|-------------------------------------|---|---|---|---|---|---|---|
| 1. Happy | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. Yielding | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Athletic | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. Secretive | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Loyal | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Cheerful | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Reliable | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Helpful | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Flatterable | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Understanding | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Unpredictable | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. Moody | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. Jealous | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. Shy | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. Feminine | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. Truthful | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. Affectionate | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. Defending her
own beliefs | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. Sympathetic | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. Theatrical | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. Independent | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22. Willing to take
risks | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23. Having leadership
abilities | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 24. Conscientious | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25. Sensitive to needs
of others | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26. Self-reliant | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. Forceful | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28. Assertive | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. A strong
personality | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30. Analytical | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Do you think women pastors should be involved in the following areas of ministry? Circle the appropriate letter.

SA = Strongly agree
A = Agree
N = Neutral
D = Disagree
SD = Strongly Disagree

31. Administration	SA A N D SD
32. Christian Education	SA A N D SD
33. Counseling	SA A N D SD
34. Evangelism	SA A N D SD
35. Finances	SA A N D SD
36. Preaching	SA A N D SD
37. Stewardship	SA A N D SD
38. Worship	SA A N D SD
39. Youth ministry	SA A N D SD

For each item mark the number that best describes the opinion congregational members have of a "typical" male pastor's abilities.

Male Pastor

40. Sympathetic listener	---+---+---+---+---+---+---+---	Unsympathetic listener
	1 2 3 4 5 6 7	
41. Competent	---+---+---+---+---+---+---+---	Incompetent
	1 2 3 4 5 6 7	
42. Can not understand problems of men	---+---+---+---+---+---+---+---	Can understand problems of men
	1 2 3 4 5 6 7	
43. Can understand problems of women	---+---+---+---+---+---+---+---	Cannot understand problems of women
	1 2 3 4 5 6 7	
44. Leader	---+---+---+---+---+---+---+---	Follower
	1 2 3 4 5 6 7	
45. Spouse not involved work of congregation	---+---+---+---+---+---+---+---	Spouse involved in work of congregation
	1 2 3 4 5 6 7	
46. Forgiving	---+---+---+---+---+---+---+---	Unforgiving
	1 2 3 4 5 6 7	
47. Upset when problems arise	---+---+---+---+---+---+---+---	Calm when problems arise
	1 2 3 4 5 6 7	
48. Dominant	---+---+---+---+---+---+---+---	Submissive
	1 2 3 4 5 6 7	
49. Childlike	---+---+---+---+---+---+---+---	Mature
	1 2 3 4 5 6 7	

For each item mark the number that best describes the opinion congregational members have of a "typical" female pastor's abilities.

Female Pastor

50. Sympathetic listener	1	2	3	4	5	6	7	Unsympathetic listener
51. Competent	1	2	3	4	5	6	7	Incompetent
52. Can not understand problems of men	1	2	3	4	5	6	7	Can understand problems of men
53. Can understand problems of women	1	2	3	4	5	6	7	Cannot understand problems of women
54. Leader	1	2	3	4	5	6	7	Follower
55. Spouse not involved in work of congregation	1	2	3	4	5	6	7	Spouse involved in work of congregation
56. Forgiving	1	2	3	4	5	6	7	Unforgiving
57. Upset when problems arise	1	2	3	4	5	6	7	Calm when problems arise
58. Dominant	1	2	3	4	5	6	7	Submissive
59. Childlike	1	2	3	4	5	6	7	Mature

Rank from one to eight the type of ministry church members believe a woman will serve most effectively. Use each number only once.

1 = Most effective service
2-7 Rank in-between service
8 = Least effective service

☐ Associate Pastor - Large Congregation
☐ Chaplain
☐ Co-Pastor with Husband
☐ Missionary
☐ Pastor - Small Congregation
☐ Pastor - Two-point parish (More than one parish)
☐ Senior Pastor - Large Congregation
☐ Youth Minister

Appendix B

Correlations of Areas of Ministerial Involvement for Women Pastors

<u>Population</u>	<u>Gender of Respondent</u>	<u>Items</u>	<u>Correlation</u>
Rural	female	A/CE	.46
		A/C	.43
		A/F	.66
		A/P	.40
		A/YM	.33
		CE/E	.61
		CE/P	.56
Rural	male	A/CE	.53
		A/C	.41
		A/E	.55
		CE/E	.66
		CE/F	.63
		CE/P	.35
Urban	female	A/E	.64
		A/P	.57
		A/S	.69
		CE/F	.58
Urban	male	A/CE	.59
		A/C	.57
		CE/E	.39

Abbreviations A= Administration
 CE= Christian Education
 C= Counseling
 E= Evangelism
 F= Finances
 P= Preaching
 S= Stewardship
 W= Worship
 YM= Youth Ministry

These were chosen to demonstrate the diversity of the correlation coefficients among populations and genders. A complete set of all results are available in the religion department.

Appendix C

The Results of the T-test for the Seminarists Perceptions of the Ranking of Male and Female Clergies' Abilities and Characteristics by Rural and Urban Subjects

<u>Item</u>	<u>Gender</u>	<u>Mean</u>	<u>Probability</u>
Sympathetic Listener	female	mp=3.1 fp=1.8	The probability of all results is $p < .001$
	male	mp=2.61 fp=1.93	
Competent	female	mp=2.15 fp=2.65	
	male	mp=2.27 fp=2.81	
Understand Problems of Men	female	mp=2.05 fp=3.84	
	male	mp=2.56 fp=4.23	
Understand Problems of Women	female	mp=3.97 fp=2.02	
	male	mp=3.74 fp=2.51	
Leader	female	mp=1.91 fp=2.91	
	male	mp=2.09 fp=2.9	
Spouse Involved	female	mp=2.61 fp=1.91	
	male	mp=3.41 fp=4.76	
Forgiving	female	mp=2.61 fp=1.91	
	male	mp=2.43 fp=2.14	
Dominant	female	mp=2.34 fp=3.84	
	male	mp=2.69 fp=3.58	
Mature	female	mp=2.16 fp=3.08	
	male	mp=2.29 fp=3.04	

