

45<sup>th</sup> Anniversary of the Ordination of Women  
**Executive Summary – Clergy Questionnaire Report 2015**  
Research and Evaluation, Office of the Presiding Bishop  
Evangelical Lutheran Church in America  
Kenneth W. Inskeep and John Hessian  
June 2016

The year 2015 was the 45<sup>th</sup> anniversary of the ordination of women in the Evangelical Lutheran Church in America (ELCA and its predecessor church bodies). An extensive survey was conducted to explore the differences and similarities in the ministerial experiences between rostered men and women. This survey was patterned after surveys in 1995 and 2005, which were fielded in support of the 25<sup>th</sup> and 35<sup>th</sup> anniversaries of the ordination of women.

The 2015 questionnaire was mailed to a sample of ELCA rostered leaders in January; it also was available online. The sample included 775 white females and 781 white males. Sixty-nine percent of the white females responded (N=536), as did 62 percent of the white males (N=482). The questionnaire was also mailed to all the ethnic-specific clergy (African American, African Descent, American Indian/Alaska Native, Arab/Middle Eastern, Asian/Pacific Islander, and Hispanic/Latino) on the ELCA roster. Of the 181 ethnic-specific females, 51 percent responded (N=93) and for the 329 ethnic-specific males, 40 percent responded (N=132).

The central hypothesis of this study was that there are differences in ministerial experiences, and that gender is the primary factor related to these differences. In many cases, there were differences related to gender. Often, these differences were most pronounced when combining gender with race/ethnicity, which was also a significant factor. There were also differences based years of occupational experience.

This executive summary presents the highlights from reports on the following topics:

- Compensation
- Occupational Roles
- Retention Rates
- Wait Time for Most Recent Call
- Attributes and Experiences

### **Compensation**

When a call is issued for a first-call pastor, the synod bishop/staff often treat the base-salary guidelines<sup>1</sup> as a requirement for approving the call. For subsequent calls, however, pastors are more likely to assess an appropriate level of compensation on their own with less direct intervention from the synod, so the

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<sup>1</sup> Each synod determines its own salary guidelines for pastors called to congregations. This survey asked respondents if their salary was at, below or above their synod guidelines.

guidelines function more like guidelines. See Table 1 for a comparison of female and male clergy compensation.

**Table 1: Median Defined Compensation for ELCA Clergy by Gender in 2015<sup>2</sup>**

First-Call Female Clergy	First-Call Male Clergy	Percent Difference	All Female Clergy	All Male Clergy	Percent Difference
\$54,525	\$56,904	4.2%	\$56,128	\$61,722	9.1%

When asked specifically about their synod guidelines, the percent of pastors indicating their compensation was below guidelines increased from 2005 to 2015. (See Table 2.)

**Table 2: Percent of Pastors Reporting Their Compensation Was Below Synod Guidelines in 2005 and 2015**

2005 Below Synod Guidelines	2015 Below Synod Guidelines	Percent Difference
28.0%	32.8%	4.8%

There were also differences by ethnicity. More ethnic-specific females reported being compensated below synod guidelines (45.3%) while more white females reported being compensated at synod guidelines (55.2%). Eighteen percent of white males reported being compensated above synod guidelines, which is more than any other ethnic/gender group. Overall, ethnic-specific male and female pastors are called to congregations with lower incomes than white male or female pastors, and white male pastors serve in congregations with higher incomes.

White male and female clergy receive systematic (albeit modest) pay increases over time while ethnic-specific male clergy tend to receive more significant pay increases later in their careers. Ethnic-specific females are consistently compensated below synod guidelines throughout their careers.

Clergy, regardless of race or gender, who were ordained before 2005, are more likely to report being compensated below synod guidelines.

### **Occupational Roles**

Of the approximately 7,500 ELCA pastors serving in congregations, 34 percent are women. Female clergy are more likely to serve in the following calls.

- as synod or churchwide staff
- as chaplains
- as associate/assistant pastors
- in smaller congregations

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<sup>2</sup> Median defined compensation includes a base salary, a housing allocation (typically 30 percent of the base salary) and a Social Security offset (7.65%).

Female clergy are less likely to serve in the following calls.

- as bishops
- as college, university or seminary professors
- as senior pastors

While female pastors are nearly as likely as male pastors to serve in large congregations, they are most likely to do so as associate/assistant pastors.

### **Retention Rates**

The five-year and ten-year retention rates for female clergy have not increased or decreased significantly since 1988. There has been a substantial decrease in five-year and ten-year retention rates for male clergy, however. The increase in male clergy leaving the roster could be tied to the decision of the 2009 Churchwide Assembly to ordain clergy in committed, same-gender relationships.

### **Wait Time for Most Recent Call**

Clergy, both male and female, waited longer for their most recent call in 2015 than clergy in 2005. Fifty-nine percent of clergy waited four months or less in 2005 while 50 percent waited four months or less in 2015. Men ordained since 2000 typically wait a shorter time for a call than women. Fifty-three percent of male clergy ordained since 2000 waited four months or less for their most recent call compared to 44 percent of female clergy. On the other hand, women ordained prior to 2000 waited less time than men for their most recent call. Fifty-seven percent of women ordained in 1999 or earlier waited four months or less for their most recent call compared to 49 percent of male clergy. It is not clear to us how to explain these differences in wait time between male and female clergy ordained before and after 2000.

The wait times experienced by men and women ordained after 2010 are very similar.

### **Attributes and Experiences**

#### ***2005 to 2015 Self-description and clergy roles***

*When comparing 2005 with 2015,*

- More clergy describe themselves as helpful;
- Fewer clergy describe themselves as confused or anxious;
- Fewer clergy feel they fulfill the role of prophet;
- More women feel they are administrators;
- Fewer men feel they are nurturers.

### ***2015 Self-description and clergy roles***

- Ethnic-specific clergy feel they are more directive and goal oriented compared to their white counterparts;
- More female clergy feel they are prophets, community organizers, nurturers and counselors compared to male pastors.

In general, white clergy see their primary roles as servant leaders who teach and preach the faith. Ethnic-specific clergy have a more prophetic, socially-oriented view of their roles.

### ***Pastoral Skills and Ministry Assessment***

Over 90 percent of clergy in each clergy group (white females/males and ethnic-specific females/males) felt the following concepts/activities were important or very important.

- Effective preaching and worship leadership
- Developing strong relationships of trust
- Being faithful in providing ministry
- Being stable and steady in providing ministry

Seeing steady growth in membership/attendance was the least important concept/activity for all clergy.

The areas that were more important for ethnic-specific clergy than white clergy were the following:

- Advocating for justice in the parish and community
- Providing a variety of ways for non-members to come into contact with or learn about the congregation/ministry setting
- Participating actively in the life of the community

### ***Experiences by Gender***

Female clergy are more likely than male clergy to indicate they have had the following experiences in their professional church lives. The most common setting for these experiences is in the congregation or ministry setting.

- Thought about, or received comments about, the appropriateness of their attire
- Felt as if they represent their gender in what they say or do
- Thought about how their gender affects how people perceive them
- Experienced gender-based discrimination
- Experienced sexual harassment

### ***Experiences by Race/Ethnicity***

Ethnic-specific clergy are more likely than their white counterparts to indicate they have had the following experiences.

- Experienced discrimination based on their race/ethnicity
- Thought about how their race/ethnicity affected people's perceptions of them

**Inclusive language and imagery**

From 2005 to 2015, more female and male clergy have advocated for the following:

- Use of inclusive language among congregational leaders
- Scripture translations that use inclusive language
- Use of inclusive language in congregation/agency publications

More white female clergy have decreased the use of masculine language/imagery and increased the use of gender-neutral language/imagery in preaching when compared to the other three ethnic/gender groups.

**Seminary and Seminary Debt**

Ethnic-specific females were the least likely to say that their seminary experiences prepared them well for their first call.

Ethnic-specific females were most likely to continue to hold the most educational debt. Overall, clergy debt has increased steadily for all ELCA clergy since the mid-1980s.

The 45<sup>th</sup> Anniversary of the Ordination of Women Questionnaire Report  
**On Compensation**  
Research and Evaluation  
Office of the Presiding Bishop  
Evangelical Lutheran Church in America  
Kenneth W. Inskeep and John Hessian  
March 2016

The 45<sup>th</sup> Anniversary of the Ordination of Women questionnaire was mailed to a sample of ELCA rostered leaders in January of 2015. The questionnaire was fielded to 775 white females and 781 white males. Sixty-nine percent of the white females responded (N=536), as did 62 percent of the white males (N=482). The questionnaire was also mailed to all the ethnic-specific clergy (African American, African Descent, American Indian/Alaska Native, Arab/Middle Eastern, Asian/Pacific Islander, and Hispanic/Latino) on the ELCA roster. Of the 181 ethnic-specific females, 51 percent responded (N=93) and for the 329 ethnic-specific males, 40 percent responded (N=132). The survey was also available online.

The eight page questionnaire, patterned after a 2005 survey which was conducted in support of the 35<sup>th</sup> anniversary of the ordination of women, included questions about the characteristics and ministry experiences of pastors in the ELCA. The goal was to test the hypothesis that race/ethnicity and gender influence those experiences with regard to the call process and calls received, how a pastor understands and experiences being in ministry, and the level of compensation received. This report, focusing on compensation, shows there are clear differences by race/ethnicity and gender.

This compensation report also draws heavily from data on the actual compensation of ELCA pastors with congregational calls (N=5,655). The compensation data was provided by Portico Benefit Services late in 2014 to support the work of the ELCA's Theological Education Advisory Council. The compensation figures have been adjusted for inflation to reflect 2016 dollars.<sup>1</sup> The data provided by Portico included only pastors with congregational calls. To reflect this, the survey data we also report on here is limited to the pastors with congregational calls who responded to the 45<sup>th</sup> Anniversary of the Ordination of Women questionnaire (N=1,141).<sup>2</sup>

### **Synod Guidelines and Defined Compensation**

For clarity, we focus on “defined” compensation, which includes a base salary, a housing allocation (typically 30 percent of the base salary), and a Social Security offset (7.65%). We also make reference to the synod guidelines which apply to pastors called by congregations. Each synod determines its own salary guidelines. When a call is issued for a first-call pastor, the synod bishop/staff often treat the base-salary guideline for a full-time, first-call pastor as a requirement for approving the call. On subsequent calls, pastors are more likely to assess an appropriate level of compensation on their own, so the guidelines function more like guidelines.

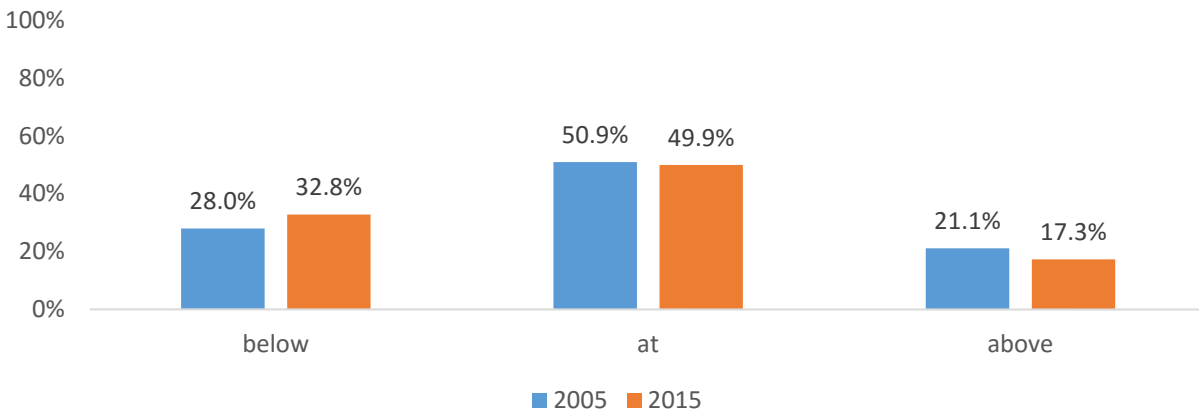
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<sup>1</sup> Because of the sensitivity of the data, it is held strictly confidential and we make the request for this data infrequently.

<sup>2</sup> This includes those who are leave from call who are responding about their most recent call. Also, a total of 1,243 pastors responded to the questionnaire. 102 have non-congregational calls (churchwide organization, synods, social ministry organizations, etc.)

On this questionnaire and the questionnaire fielded in 2005, pastors serving congregations were asked to indicate if, for the majority of the time in their most recent call, their compensation was at, above, or below the synod guidelines. Figure 1 shows the results. The percent of respondents indicating their compensation was below the guidelines has increased in 2015, which suggests that compensation for pastors in the ELCA is not keeping pace. This is the case despite congregations reporting an increase in operating expenses (which is the line item on the congregational annual report that includes compensation). In 2005, operating expenses accounted for 67 percent of expenses but in 2015 operating expenses accounted for 75 percent of expenses. If operating expenses are not being driven up by increases in defined compensation, the other likely culprits are healthcare premiums and building maintenance, which are not included in this analysis.

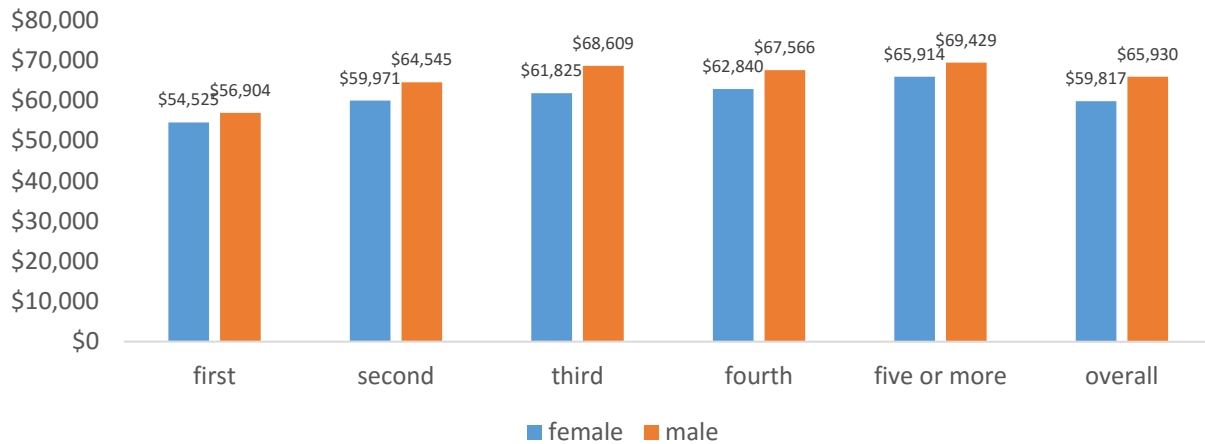
**Figure 1: Percent of Pastors At, Above, or Below Synod Compensation Guidelines in 2005 and 2015**



In addition to respondent reports on the guidelines, the defined compensation data provided by Portico enables us to know more exactly how pastors in the ELCA are doing financially. The median compensation for a first-call, full-time pastor in the ELCA is \$55,857. (See Figure 2.) This is slightly lower than the median salary of a typical high school teacher in the U.S. which is \$56,969 (including all levels of education).<sup>3</sup> There are gender differences among the clergy. The median compensation for a female first-call pastor in the ELCA is \$54,525, while the median compensation for a first-call male pastor is \$56,904. This salary differential grows in the second call and third call. After the third call, the difference moderates somewhat.

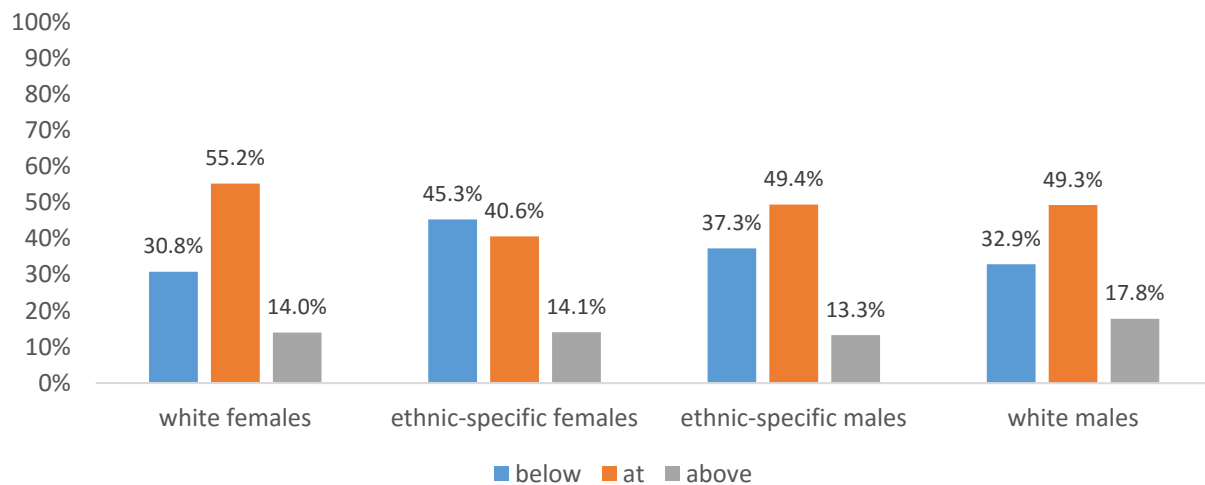
<sup>3</sup> See <http://www1.salary.com/high-school-teacher-Salary.html>.

**Figure 2: Median Compensation by Call in 2016**



Based on the respondents’ reports in 2015, there were also pronounced differences by ethnicity. More white male pastors (18%) reported being above the guidelines than pastors from any other group. More white female pastors (55%) reported being at the guidelines and more ethnic-specific females (45%) reported being below the guidelines.

**Figure 3: Differences among Pastors in the ELCA with Respect to the Compensation Guidelines**



**Years of Experience and Defined Compensation**

All congregational pastors start with nearly the same level of compensation. (See Table 1.) This is likely due to the active participation of synod bishops/staff in the first-call process. Over time, however, differences emerge. More experience (time ordained) translates into increased compensation for white male clergy, and to a lesser extent, for white female clergy, but more experience is largely unrelated to increased compensation for ethnic-specific pastors. It is not that white male clergy are paid extravagantly since half make less than \$71,000 after a 30-year career (again, commensurate with the pay of a high school teacher with similar levels of experience). But, white male clergy, as a group, receive systematic pay increases over time. White female pastors also receive systematic pay increases, though more modest than those received by white males. An increase for ethnic-specific male pastors comes late in their careers, while ethnic-specific female pastors cannot count on increases over time.



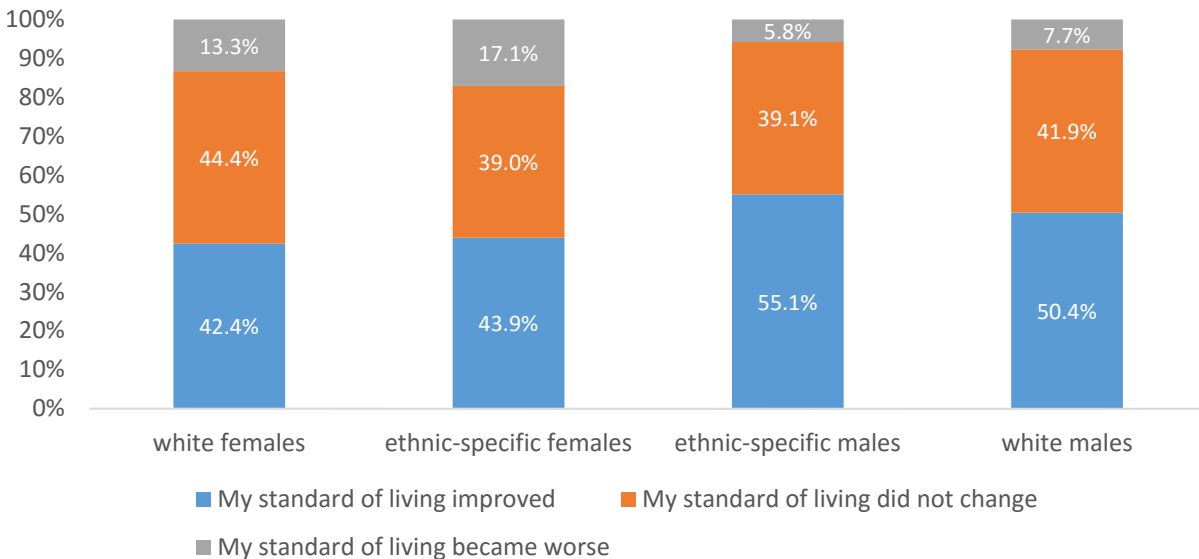
Again, Table 1 presents the median defined compensation for pastors within each group. This salary data is consistent with the survey responses by group presented above with regard to synod guidelines.

**Table 1: The Median Defined Compensation for Full-time Pastors in the ELCA by Time Ordained**

Time Ordained	Ethnic-specific		White	
	Females	Males	Females	Males
5 years or less	\$54,885	\$55,277	\$54,604	\$54,847
6 to 10	\$57,977	\$57,940	\$57,764	\$60,630
11 to 20	\$52,857	\$52,839	\$60,932	\$65,265
21 to 30	\$53,737	\$56,319	\$65,995	\$68,537
30 or more	\$51,642	\$63,082	\$66,561	\$70,652
overall	\$54,652	\$56,321	\$60,169	\$66,147

In addition, the differences noted above are consistent with the responses to a question about their standard of living as they move from a first to a second call. (See Figure 4.) Less than half (44%) of the ethnic-specific female pastors indicated their standard of living improved as they moved from their first to their second call and 17 percent indicated their standard of living declined. While fewer white female pastors (13%) reported a decline in their standard of living, fewer (42%) also reported their standard of living improved. Among the male pastors, 55 percent of ethnic-specific males and 50 percent of white males reported their standard of living improved as they moved from their first to their second call.

**Figure 4: Percent of Pastors Indicating How Their Standard of Living Changed from Their First to Second Call**



Pastors who have been ordained longer are not likely to keep up with the guidelines. This pattern was also clearly evident on the 2005 survey. (See Table 2.) Thirty-three percent of those who were ordained before 1990 reported they were below the synod guidelines, compared to 27 percent of those who were ordained between 1990 and 2000, and 20 percent who were ordained between 2000 and 2005.

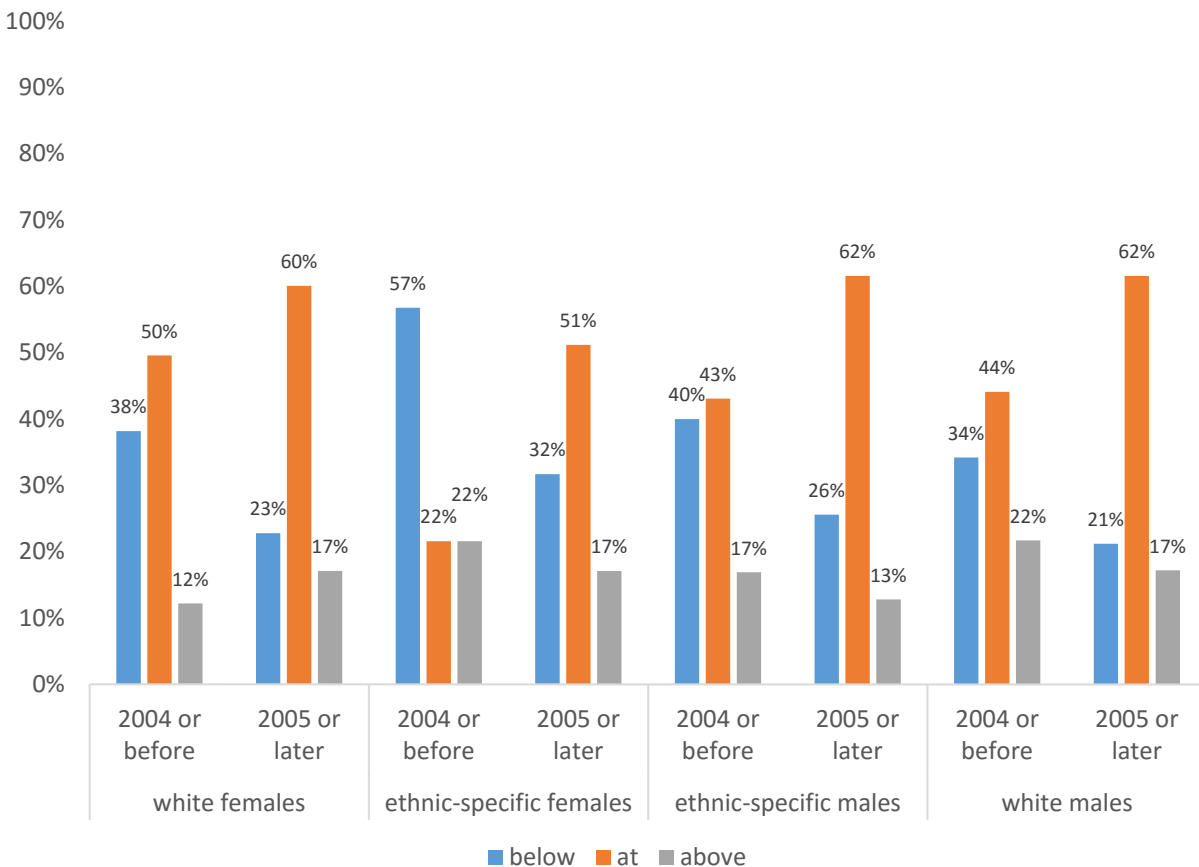
**Table 2: Year of Ordination and Synod Guidelines for 2005 and 2015**

Ordination Year	Below		At		Above	
	2005	2015	2005	2015	2005	2015
before 1990	33%	37%	43%	45%	24%	18%
1990 to 2000	27%	39%	50%	43%	23%	18%
2000 to 2005 / 2010	20%	30%	60%	51%	20%	19%
2010 to 2015	-	23%	-	65%	-	12%

The 2015 survey shows both the same basic pattern and a setback. A greater percent of pastors are below the guidelines as the time ordained increases. But, no matter the time ordained, a larger percent of pastors reported being below the guidelines. This change may be a reflection on the overall financial circumstances of congregations. As membership and giving declines, it is more and more difficult for a congregation to regularly increase the compensation level of a pastor. More experienced pastors are paid more (with the exception of ethnic-specific females), but the increases, for the vast majority, do not keep pace with the synod guidelines.

Figure 5, which is based on the 2015 survey, compares the experience of pastors ordained before and after 2005. For each group, those who were ordained before 2005, are more likely to have a higher percent below the synod guidelines. Again, white male pastors, no matter when they were ordained, are the least likely to report being below the synod guidelines. On the other hand, ethnic-specific female pastors, no matter when they were ordained, are the most likely to report being below the synod guidelines.

**Figure 5: Year of Ordination and Synod Guidelines in 2015**



**Ethnic-Specific Pastors and Ethnic-Specific Congregations**

Table 3 shows differences in compensation by the type of congregation served. Thirty-six percent of ethnic-specific female clergy serve congregations where 30 percent or more of the active participants are ethnic-specific. Overall, these congregations have less income than predominantly white congregations, and the compensation they offer is lower.

Forty-five percent of ethnic-specific males serve congregations where 30 percent or more of the active participants are ethnic-specific, and the total income of these congregations is, on average, less than the ethnic-specific congregations served by female, ethnic-specific pastors, yet the ethnic-specific males have higher levels of compensation.

**Table 3: Type of Congregation Served with Median Compensation Levels and Total Congregational Income**

	Percent of Clergy Group in Setting	Median Defined Compensation	Benefit Costs (39.5%)	Total Compensation	Total Congregational Income	Compensation as a Percent of Congregational Income
ethnic-specific females						
less than 30% ethnic-specific	64%	\$56,921	\$22,484	\$79,405	\$194,393	41%
more than 30% ethnic-specific	36%	\$45,393	\$17,930	\$63,323	\$132,322	48%
ethnic-specific males						
less than 30% ethnic-specific	55%	\$59,957	\$23,630	\$83,587	\$187,629	45%
more than 30% ethnic-specific	45%	\$51,342	\$20,280	\$71,622	\$120,129	59%
white females						
less than 30% ethnic-specific	97%	\$60,262	\$23,803	\$84,065	\$231,257	36%
more than 30% ethnic-specific	3%	\$57,441	\$22,689	\$80,130	\$179,083	44%
white males						
less than 30% ethnic-specific	97%	\$66,324	\$26,198	\$92,522	\$291,185	33%
more than 30% ethnic-specific	3%	\$63,316	\$25,010	\$88,326	\$220,876	40%

Overall, ethnic-specific male and female pastors serve in congregations with lower incomes than the white male and female pastors. White male pastors are called to congregations with the highest incomes.

### Leaving the Roster

Finally, there appears to be a very modest relationship between compensation and considering leaving the clergy roster of the ELCA. (See Table 4.) When asked to agree or disagree with the statement “I have considered removing myself from the roster,” those who are currently below the compensation guidelines were slightly more likely to “agree/strongly agree.” The notable exception, for an unknown reason, was for white female clergy where a slightly higher percent of those above the guidelines had considered leaving the roster.

**Table 4: Percent Responding “Agree/Strongly Agree” to the Statement “I have considered removing myself from the roster” by the Compensation Guidelines for the Current Call**

	Below	At	Above
ethnic-specific females	28.1%	12.5%	21.4%
ethnic-specific males	21.2%	13.0%	14.3%
white females	26.9%	22.8%	30.8%
white males	24.8%	21.6%	16.0%

**Defined Compensation for Clergy in the ELCA**  
Research and Evaluation, Office of the Presiding Bishop  
Evangelical Lutheran Church in America  
John Hessian  
April 2016

The following report is compiled from data from Portico Benefit Services as of late 2014. The sample consists of ELCA clergy called to serve in congregations (not all of which are ELCA congregations).

Male Clergy    N = 4,961

Female Clergy    N = 2,468

The figures below equal defined compensation. That is base salary, housing allocation (typically 30% of the base salary) and Social Security offset (7.65%).

***Average Defined Compensation***

Male Clergy    \$64,416

Female Clergy    \$55,630

Female clergy earn 86% of male clergy.

***Median Defined Compensation***

Male Clergy    \$61,722

Female Clergy    \$56,128

Female clergy earn 91% of male clergy.

The Occupational Roles of Women Pastors in the ELCA  
 Research and Evaluation, Office of the Presiding Bishop  
 Evangelical Lutheran Church in America  
 Kenneth W. Inskeep  
 April 2016

**Pastors Serving Congregations**

There are about 7,500 ELCA pastors serving congregations (not all of which are ELCA congregations). Of these pastors, 34 percent are women. Table 1 shows the ELCA’s roster title of record for current call by gender. Based on all ELCA congregational calls, 68 percent of female pastors are serving as the sole “pastor” of a congregation compared to 75 percent of the males. Female pastors are considerably less likely to be “senior” pastors and considerably more likely to be “associate/assistant” pastors. Table 1 also shows the salary differential of female pastors by position when compared to the male pastors.<sup>1</sup>

Table 1: ELCA’s Roster Title of Record for Current Calls by Gender with Salary Comparisons

	Female		Male		Salary Differential
	Number	Percent	Number	Percent	Female to Male
Pastor	1,739	68.2%	3,679	74.7%	84%
Senior Pastor	86	3.4%	456	9.3%	91%
Associate/Assistant Pastor	402	15.8%	349	7.1%	89%
Co-Pastor	60	2.4%	69	1.4%	92%
Interim Pastor	158	6.2%	262	5.3%	93%
Pastor Developer	50	2.0%	66	1.3%	103%
Pastor, Non-stipendiary Call	6	0.2%	6	0.1%	
Pastor of a Synodically Authorized Worshiping Community (SAWC)	8	0.3%	11	0.2%	65%
Pastor of a Non-ELCA congregation	39	1.5%	28	0.6%	88%
	2,548	100%	4,926	100%	84%

In terms of the size of congregations served (based on worship attendance), female pastors are more likely to serve in smaller congregations. (See Table 2.) Female pastors are nearly as likely as male pastors to serve congregations with 501 or more in worship, but they are most likely to do so as associate or assistant pastors.

Table 2: Average Worship Attendance of Congregations Served in the ELCA by Gender

	Female		Male	
	Percent	Cumulative Percent	Percent	Cumulative Percent
50 or fewer	24.2%	24.2%	15.0%	15.0%
51 to 100	32.0%	56.2%	28.7%	43.7%
101 to 150	14.9%	71.2%	18.7%	62.4%
151 to 300	16.8%	88.0%	23.5%	85.9%
301 to 500	6.8%	94.8%	8.3%	94.2%
501 to 800	3.3%	98.1%	3.6%	97.8%
800 or more	1.9%	100%	2.2%	100%
	100%		100%	

<sup>1</sup> Based on the averages for females and males by position. The data was provided by Portico Benefit Services.

## Non-Congregational Calls

The vast majority of ELCA clergy serve in congregational settings. Table 3 shows the relative distribution of other kinds of calls by gender. Female pastors are less likely to serve as bishops, or as college, university, or seminary professors. They are more likely to serve as synod or churchwide staff and chaplains.

Table 3: Occupational Positions of ELCA Pastors by Gender

	Female		Male	
Bishop	10	0.3%	56	1.0%
Synod or Churchwide Staff	77	2.6%	114	2.0%
Parish Pastor	2,548	84.8%	4,926	85.2%
Chaplain	189	6.3%	306	5.3%
Social Service Agency	44	1.5%	84	1.5%
College, University, Seminary Professors	52	1.7%	148	2.6%
Campus Ministry	29	1.0%	48	0.8%
Camp	6	0.2%	16	0.3%
Ecumenical Setting	4	0.1%	23	0.4%
Other	46	1.5%	58	1.0%
	3,005	100%	5,779	100%

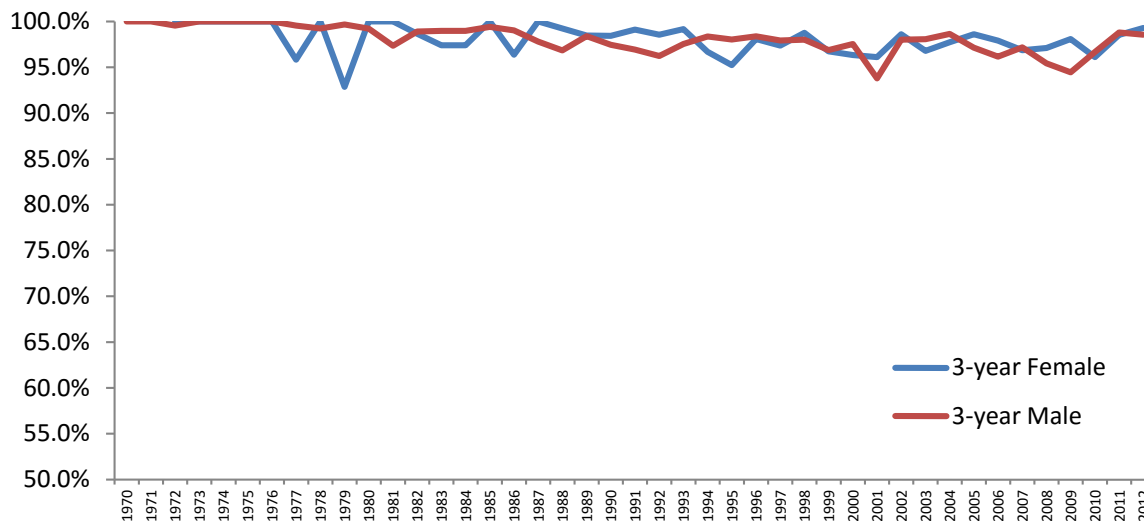
45<sup>th</sup> Anniversary of the Ordination of Women  
**Gender Differences in Retention Rates among Ordained Clergy**  
 ELCA Research and Evaluation, Office of the Presiding Bishop  
 Evangelical Lutheran Church in America  
 Adam DeHoek  
 April 2016

The retention rate among clergy indicates the proportion of clergy who remain on the active roster after a given amount of time after ordination. The following analysis examines retention rates among male clergy and female clergy three years, five years and ten years following their ordination date.

### 3-year Retention

Three years following ordination, more than 90 percent of ordained clergy remained on the active roster. Since 1970, the percentage retained ranged from 92.9 to 100 for women and 93.8 to 100 for men. Since the beginning of the ELCA in 1988, three-year retention rates ranged from 95.2 to 99.3 percent for women and 93.8 to 98.8 for men. The trend presented below indicates that the three-year retention rates have not changed substantially or in any consistent pattern over time for either men or women. Additionally, the trends suggest that retention rates do not show reliable difference by gender.

**Figure 1. Retention rates at three years following ordination**

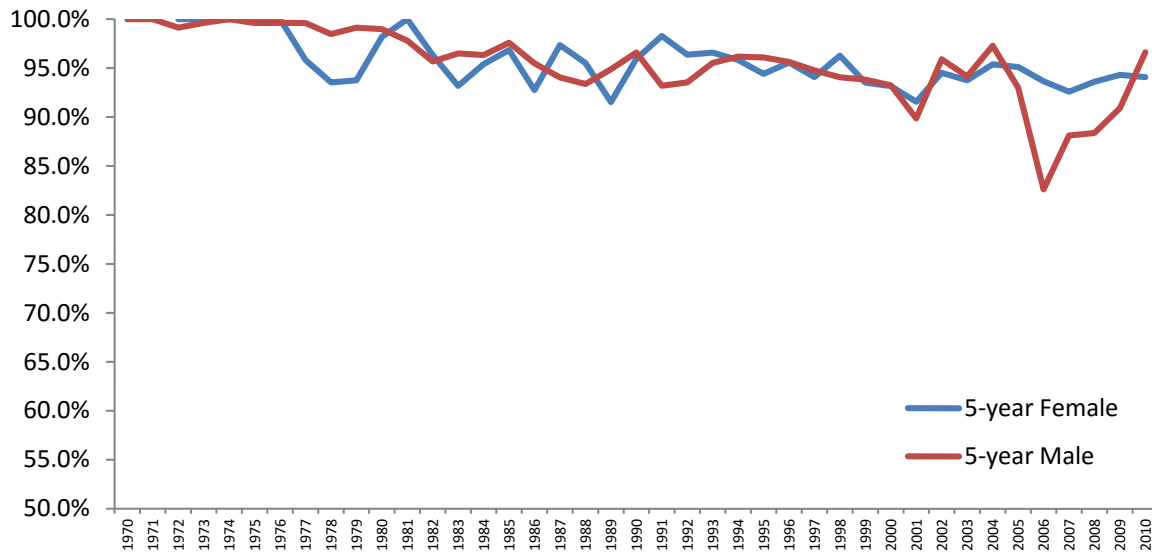


### 5-year Retention

Five years following ordination, retention rates were somewhat lower than at three years, though they generally remained above 90 percent. Since 1970, the percentage retained ranged from 91.5 to 100 for women and 82.6 to 100 for men. Since 1988, five-year retention rates ranged from 91.5 to 98.3 percent for women and 82.6 to 97.3 for men.

Five-year retention rates were lower more recently, particularly among men. The three lowest retention rates were among those in the 2006 (82.5%), 2007 (88.1%), and 2008 (88.4%) ordination classes. It is possible that the 2009 decision by the Churchwide Assembly to ordain gays and lesbians in committed relationships impacted these numbers to some degree, as this decision and its after-effects occurred between the period between 3 and 5 years following ordination, at least for the 2006 and 2007 classes.

**Figure 2. Retention rates at five years following ordination**



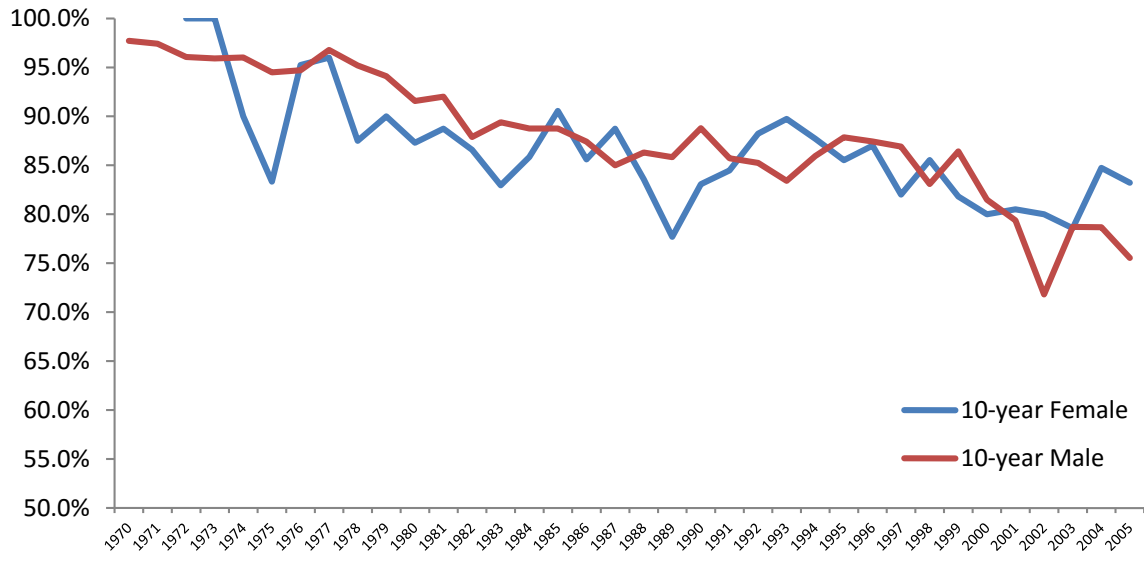
### 10-year Retention

Ten years following ordination, retention rates were lower yet than at five years. Since 1970, the percentage retained ranged from 50 to 100 for women and 71.8 to 97.7 for men. Because the number of women ordained in 1970 and the following several years was so small, the retention figures from those ordination classes were unstable. Since 1988, ten-year retention rates ranged from 77.7 to 89.7 percent for women and 71.8 to 88.8 for men. Given that the number of annual ordinations for women had increased at this point, numbers from these years were more reliable.

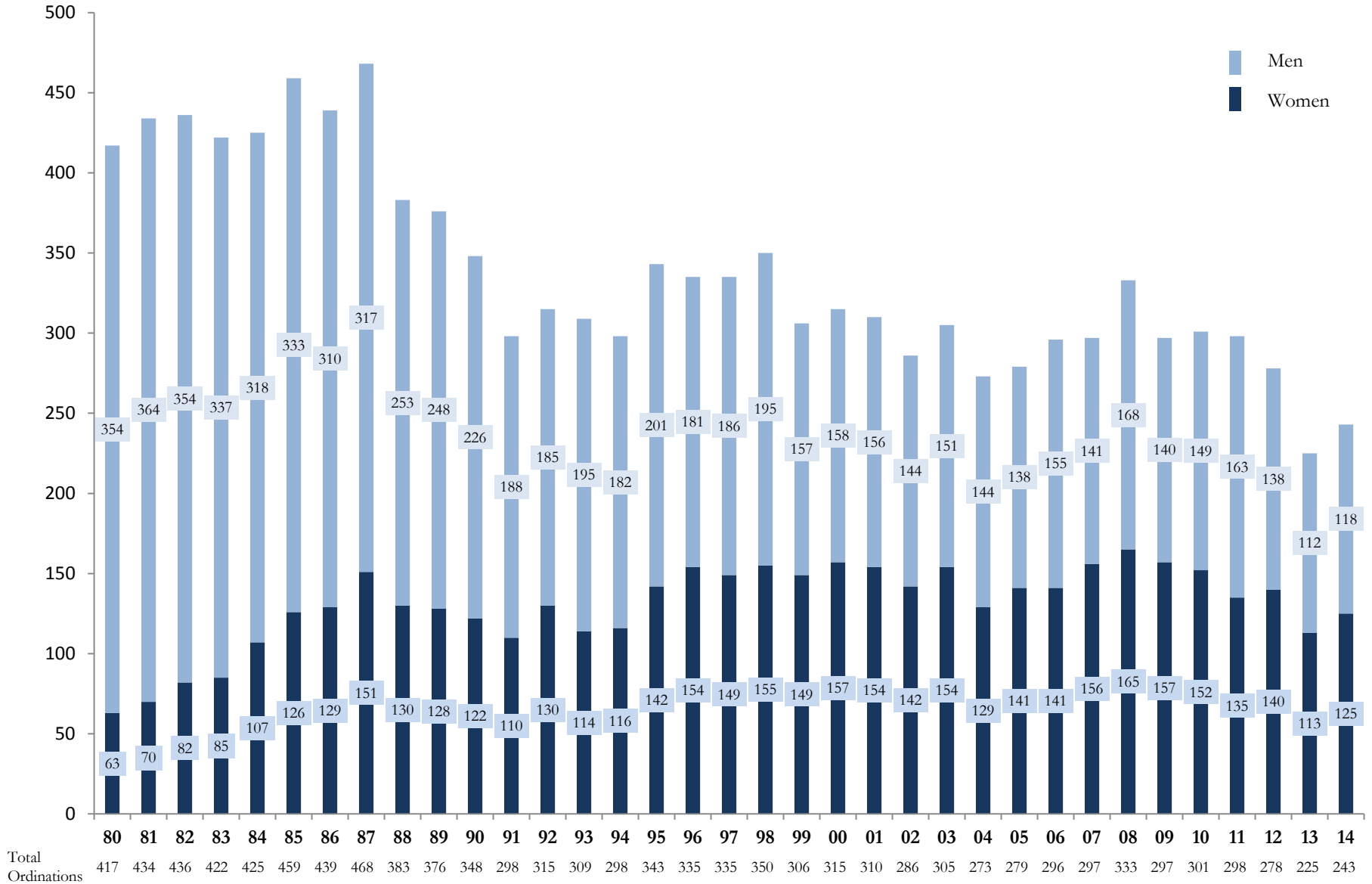
The trend presented in Figure 3 suggests that ten-year retention rates have dropped recently, particularly for men. As with the five-year retention rates, the 2009 decision by the Churchwide Assembly, as well as the subsequent occupational decisions made by pastors could be influencing these figures, though the impact is seen on different ordination classes. These events would have happened between 5 and 10 years following ordination for the 2000-2004 ordination classes. The pattern in ten-year retention rates among women has not experienced consistent increases or decreases since 1988.



**Figure 3. Retention rates at ten years following ordination**



# Number of Ordinations by Gender in the ELCA and Predecessor Bodies – 1980-2014



45<sup>th</sup> Anniversary of the Ordination of Women Questionnaire Report

**Wait Time for Most Recent Call**

Research and Evaluation, Office of the Presiding Bishop

Evangelical Lutheran Church in America

Kenneth W. Inskeep and John Hessian

June 2016

The following report analyzes time spent waiting for the most recent call of ELCA clergy based on information collected from the 2015 Rostered Leader Survey on the 45<sup>th</sup> Anniversary of the Ordination of Women.

Nearly half the clergy who responded to the survey were ordained since 2000. (See Table 1.) Among the clergy ordained prior to 1980, nearly 20 percent were male compared to about one percent for females. In contrast, from 2000 to 2009, nearly 40 percent of those ordained were female compared to nearly 20 percent for males.

**Table 1: Date of Ordination (45<sup>th</sup> Anniversary)**

Date of Ordination	All Clergy N = 1243	Female Clergy N = 629	Male Clergy N = 614
2010 to present	20%	24%	16%
2000 to 2009	28%	38%	18%
1990 to 1999	21%	23%	19%
1980 to 1989	21%	14%	28%
1979 or earlier	10%	1%	19%

When comparing the time to the most recent call for all clergy in 2005 and 2010, there is a difference. (See Table 2.) In 2005, 59 percent of all ELCA pastors had a call within four months compared to 50 percent in 2015.

**Table 2: Time Spent Waiting for the Most Recent Call in 2005 and 2015 for All Clergy and by Gender**

Time Spent Waiting	All Clergy		Female Clergy		Male Clergy	
	2005 (N=1,468)	2015 (N=1,200)	2005 (N=901)	2015 (N=608)	2005 (N=567)	2015 (N=592)
1 to 4 months	59%	50%	58%	49%	59%	50%
5 to 8 months	19%	23%	19%	22%	19%	23%
9 to 12 months	9%	12%	9%	13%	8%	12%
13 to 18 months	5%	7%	4%	7%	6%	7%
19 to 24 months	2%	3%	3%	3%	3%	3%
Over 24 months	6%	6%	7%	6%	5%	5%

The differences in the wait time for the most recent call when comparing males and females, however, are negligible. In 2005, half of both the male and female clergy waited less than four months and the longer wait times are evenly distributed between the women and men.

There are differences by gender when examining date of ordination. Fifty-three percent of male clergy ordained since 2000 waited four months or less for their most recent call while 44 percent of female clergy waited the same time. Fifty-seven percent of the women ordained in 1999 or earlier waited four months or less for their most recent call while 49 percent of male clergy waited the same time. We can offer no explanation for this difference. (See Table 3.)

**Table 3: Time Spent Waiting for the Most Recent Call by Year of Ordination and Gender**

Time Spent Waiting	Female Clergy		Male Clergy	
	1999 or earlier (N=227)	2000 to present (N=381)	1999 or earlier (N=383)	2000 to present (N=209)
1 to 4 months	57%	44%	49%	53%
5 to 8 months	18%	25%	23%	22%
9 to 12 months	9%	15%	12%	12%
13 to 18 months	5%	7%	7%	6%
19 to 24 months	5%	2%	3%	3%
Over 24 months	6%	6%	6%	4%

Comparing race/ethnicity and gender, 54 percent of the ethnic-specific males spent 5 months or more waiting for their more recent call. This compares to 51 percent of the white female clergy, 48 percent of the ethnic-specific female clergy, and 48 percent of the white male clergy. (See Table 4.)

**Table 4: Time Spent Waiting for the Most Recent Call by Race/Ethnicity and Gender**

Time Spent Waiting	Female Clergy		Male Clergy	
	White (N=521)	Ethnic-Specific (N=88)	White (N=469)	Ethnic-Specific (N=123)
1 to 4 months	49%	52%	52%	46%
5 to 8 months	23%	18%	23%	21%
9 to 12 months	13%	14%	10%	16%
13 to 18 months	7%	3%	7%	6%
19 to 24 months	3%	5%	3%	2%
Over 24 months	5%	8%	5%	9%

45<sup>th</sup> Anniversary of the Ordination of Women Questionnaire Report  
**On Attributes and Experiences**  
Research and Evaluation  
Office of the Presiding Bishop  
Evangelical Lutheran Church in America  
Kenneth W. Inskeep and John Hessian  
April 2016

The 45<sup>th</sup> Anniversary of the Ordination of Women questionnaire was mailed to a sample of ELCA rostered leaders in January of 2015. The questionnaire was fielded to 775 white females and 781 white males. Sixty-nine percent of the white females responded (N=536), as did 62 percent of the white males (N=482). The questionnaire was also mailed to all the ethnic-specific clergy (African American, African Descent, American Indian/Alaska Native, Arab/Middle Eastern, Asian/Pacific Islander, and Hispanic/Latino) on the ELCA roster. Of the 181 ethnic-specific females, 51 percent responded (N=93) and for the 329 ethnic-specific males, 40 percent responded (N=132). The survey was also available online.

The eight-page questionnaire, patterned after a 2005 survey which was conducted in support of the 35<sup>th</sup> anniversary of the ordination of women, included questions about the characteristics and ministry experiences of pastors in the ELCA. The respondents to the 2005 survey were as follows: 932 white females, 494 white males, 73 ethnic-specific females and 126 ethnic-specific males. The goal was to test the hypothesis that race/ethnicity and gender influence those experiences with regard to the call process and calls received, how a pastor understands and experiences being in ministry, and the level of compensation received. This report, focusing on how pastors understand and experience ministry, shows some clear differences by race/ethnicity and gender.

### **SELF-DESCRIPTION**

Respondents were asked to indicate how accurately a list of six adjectives described them as rostered leaders (personable, helpful, directive, anxious, confused, and goal-oriented).

#### *FROM 2005 TO 2015*

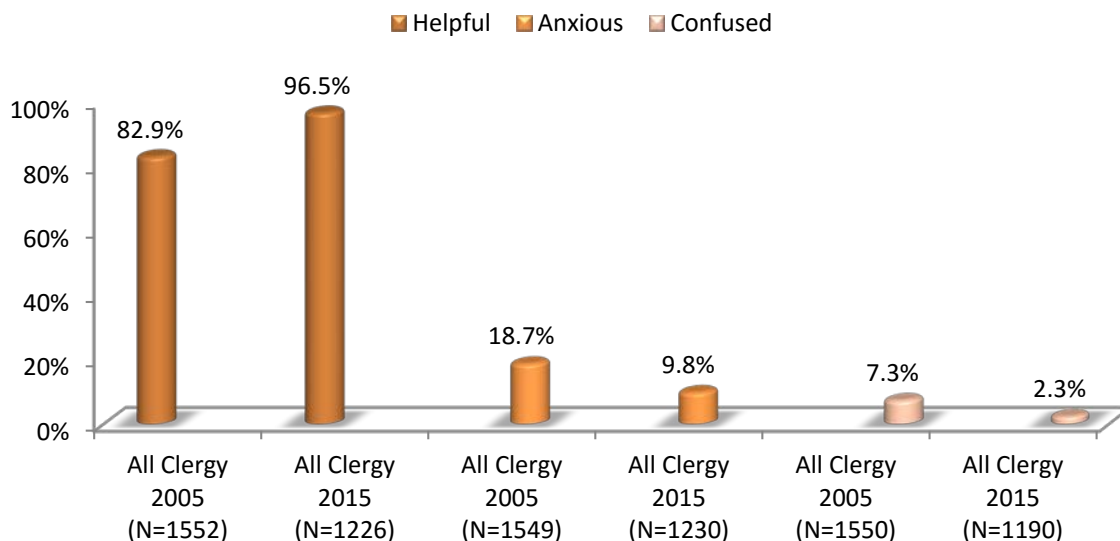
There were no differences among the respondents in 2005 and in 2015 in their assessment of being personable (95.0% in 2005 and 97.2% in 2015) or goal-oriented (70.8% in 2005 and 71.1% in 2015).<sup>1</sup>

Between 2005 and 2015, the percent of clergy reporting they understood themselves as helpful increased (83% to 97%). The percent reporting they understood themselves as confused decreased (7% to 2%). The percent reporting feeling anxious decreased as well (19% to 10%). The average age of the clergy respondents in 2005 was 51, and in 2015 it was 53. The average time of ordination was 15 years in 2005 and 18 years in 2015. Given these minimal differences in age and time of ordination, it is unlikely less confusion or anxiousness is due to more experience. Also, given the downward trends in giving and membership across the church, it would be reasonable to expect more confusion and anxiousness, but as noted, this is not the case. It is not readily apparent why more clergy today are feeling helpful or why fewer feel confused or anxious. (See Figure 1.)

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<sup>1</sup> Significance differences are reported at the .05 level.

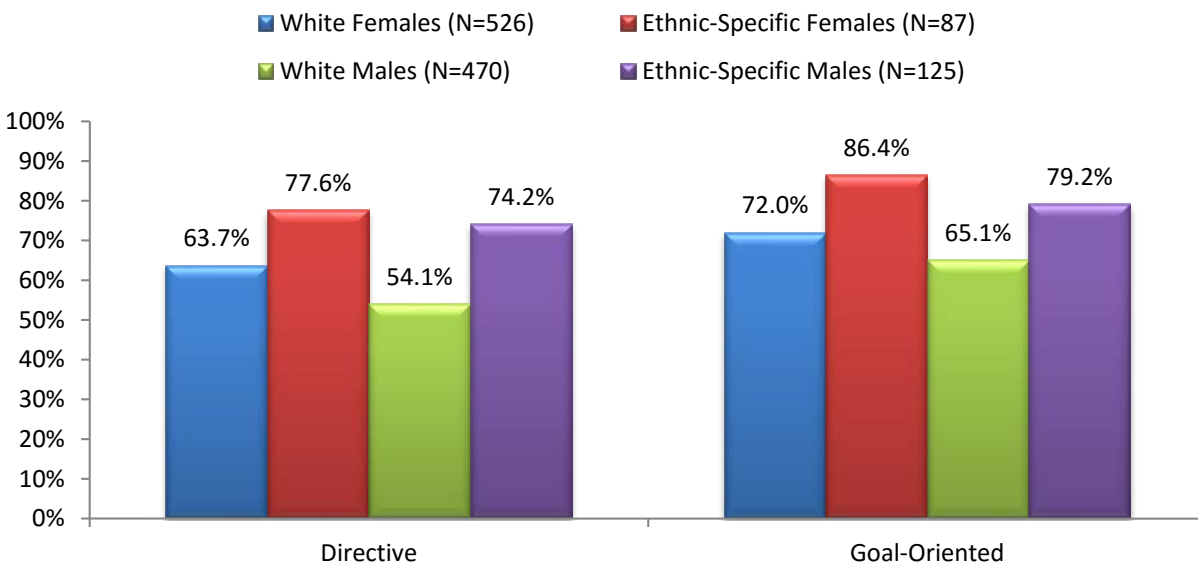
**Figure 1: Self-Description among Clergy (Percent Indicating True or Very True)**



*In 2015*

In 2015, there were differences among the clergy on being directive and goal-oriented. Ethnic-specific pastors in 2015 were more likely than white pastors to see themselves as directive and goal oriented. Ethnic-specific females were most likely to see themselves as directive (78%) and goal oriented (86%), followed by ethnic-specific males (74% and 79% respectively) and white females (64% and 72% respectively). White males were least likely to see themselves either as directive (54%) or goal-oriented (65%). (See Figure 2.)

**Figure 2: Differences among Clergy by Self-Description (Percent Indicating True or Very True)**



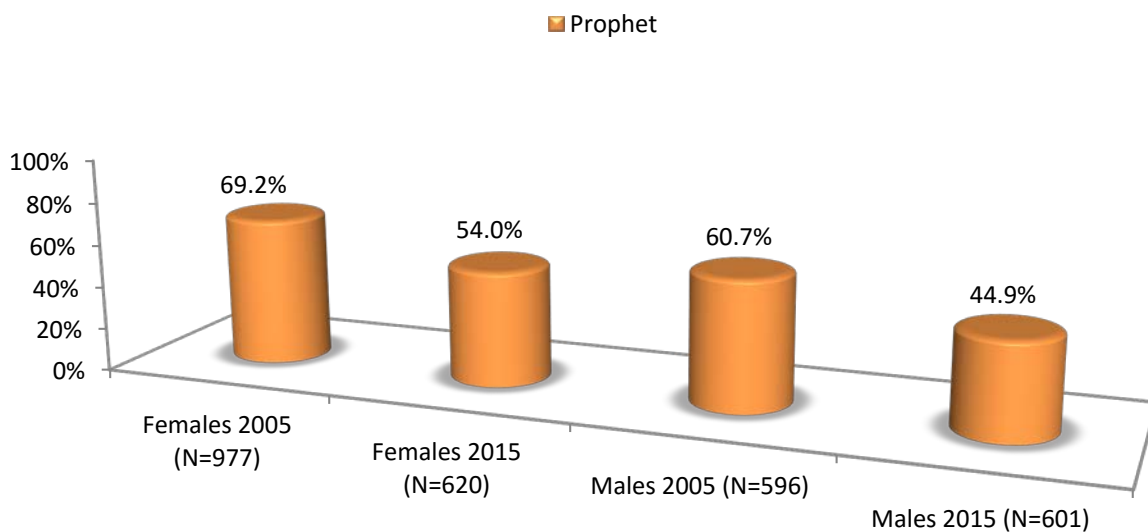
## CLERGY ROLES

Clergy were also asked to describe their roles as rostered leaders. The items included: teacher, priest, prophet, community organizer, nurturer, servant, counselor, administrator, proclaimer and leader. Frequencies for clergy roles are in Appendix 1.

### *FROM 2005 TO 2015*

Of these roles, there were three (prophet, administrator and nurturer) that showed significant changes between 2005 and 2015. For all the clergy, there were fewer who consider their role to be that of prophet. (See Figure 3.)

**Figure 3: Clergy Role – Prophet (Percent Indicating True or Very True)**



There were two other areas of significant difference. Between 2005 and 2015, more females have come to understand themselves as administrators (61% to 70%). (See Table 1.) Over the same time period, fewer males considered one of their roles to be nurturer (from 77% to 68%). Still, the vast majority of males see themselves as nurturers.

**Table 1: Clergy Role – Administrator and Nurturer (Percent Indicating True or Very True)**

	Females 2005 (N=977)	Females 2015 (N=620)	Difference
Administrator	60.8%	70.2%	<b>+9.4%</b>
	Males 2005 (N=596)	Males 2015 (N=601)	Difference
Nurturer	77.4%	68.2%	<b>-9.2%</b>

*IN 2015*

There were two roles, leaders and proclaimers, where clergy perceptions of themselves were in high agreement. Over 90 percent of all clergy, regardless of race and gender, felt they were leaders and proclaimers.

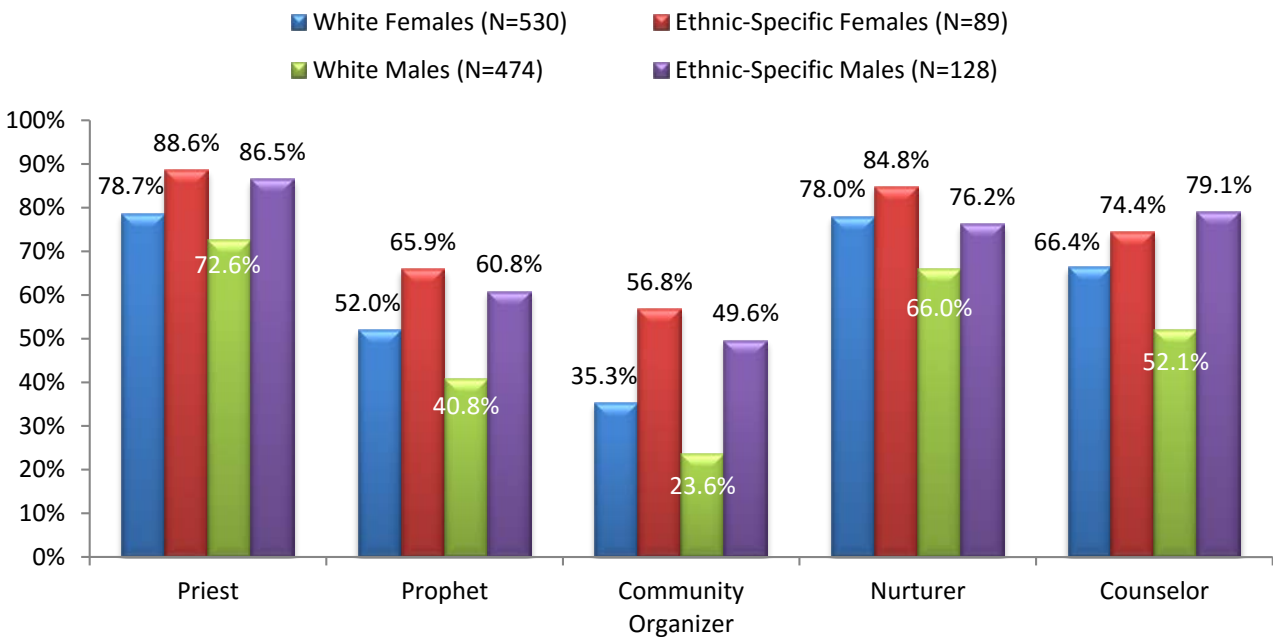
When comparing men and women in 2015, there were significant differences in how males and females perceive themselves in four areas: prophet, community organizer, nurturer and counselor. (See Table 2.) For each item, women were more likely than men to indicate these terms described their role as a rostered leader.

**Table 2: Gender Differences between Clergy by Role (Percent Indicating True or Very True)**

	Prophet	Community Organizer	Nurturer	Counselor
Females (N=620)	54.0%	38.5%	79.0%	67.6%
Males (N=601)	44.9%	29.2%	68.2%	57.8%

Over half of the ethnic-specific clergy (both men and women) answered true or very true to all 10 roles; however, less than half of white male clergy felt they were prophets, and less than half of the white male or female clergy felt they were community organizers. Ethnic-specific clergy (both male and female) were consistently more likely than their white counterparts to feel they fulfill the roles of priest, prophet, community organizer, nurturer and counselor as rostered leaders. White male clergy tend to see themselves primarily as servant leaders who teach and preach whereas ethnic-specific clergy have a broader view of their roles in their ministry contexts. (See Figure 4.)

**Figure 4: Differences among Clergy by Role (Percent Indicating True or Very True)**





## PASTORAL SKILLS AND MINISTRY ASSESSMENT

### *FROM 2005 TO 2015*

On the 2005 questionnaire, clergy were asked to choose five items out of 17 that best described how they understood success for themselves in their ministry. This list was reduced to nine items for the 2015 survey. Table 3 shows clergy rankings for these items.

**Table 3: Ministry Assessment**

1 = Most important 9 = Least important	Female		Male	
	2005	2015	2005	2015
Effective preaching and worship leadership	1	1	1	1
Developing strong relationships of trust	3	2	3	2
Being faithful in providing ministry	2	3	2	3
Being stable and steady in providing ministry	7	4	4	4
Developing a vision for mission in the community	5	5	5	5
Training strong leaders	4	6	6	6
Being an innovative, creative leader in ministry	6	7	7	7
Advocating for justice in parish and community	8	8	9	8
Seeing steady growth in membership and/or attendance	9	9	8	9

Effective preaching and worship leadership is the most important indicator of ministry success for both male and female clergy in both 2005 and 2015. Female clergy in 2005 ranked being stable and steady in providing ministry lower than male clergy or female clergy in 2015. Female clergy also felt training strong leaders to be more important in 2005.

### *IN 2015*

In 2015, four of the nine activities/concepts were rated as important or very important by over 90 percent of each clergy group (white females/males and ethnic-specific females/males). (See Table 4.)

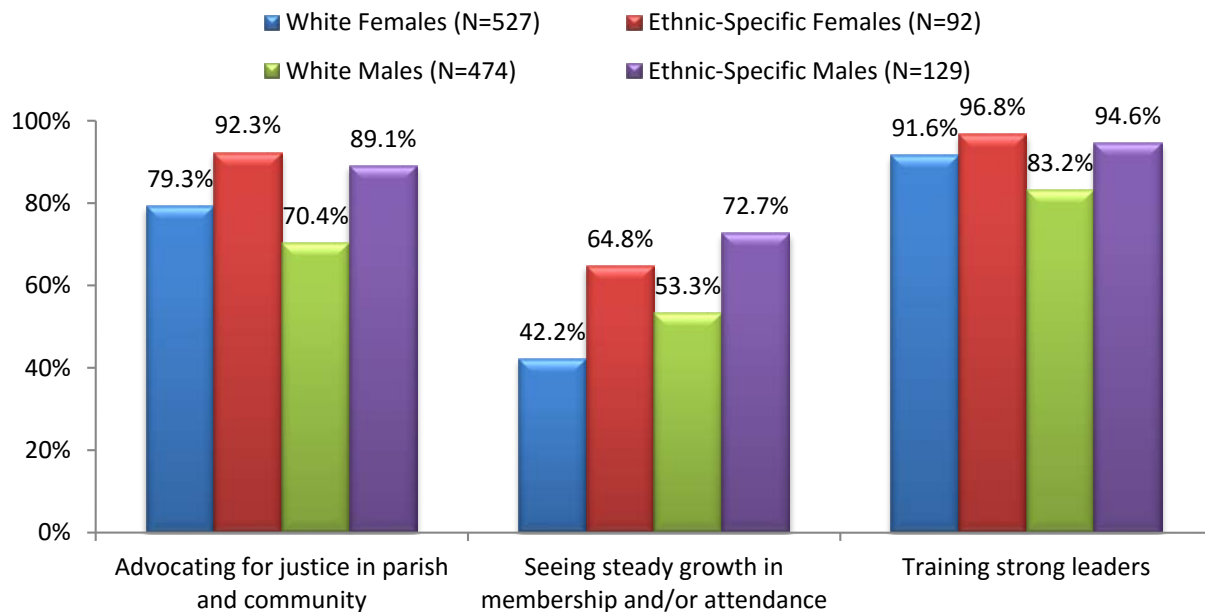
**Table 4: Importance of Activities/Concepts in Ministry (Percent Indicating Important or Very Important)**

	White Females (N=523)	Ethnic-Specific Females (N=90)	White Males (N=472)	Ethnic-Specific Males (N=129)
Effective preaching and worship leadership	98.7%	96.7%	97.5%	97.7%
Developing strong relationships of trust	98.9%	97.8%	96.0%	96.9%
Being faithful in providing ministry	97.5%	97.8%	95.2%	97.7%
Being stable and steady in providing ministry	94.9%	94.5%	93.5%	96.2%

There were significant differences by gender and race/ethnicity when assessing the importance of these ministry activities/concepts. Advocating for justice in parish and community was important or very important to 92 percent of ethnic-specific females and 89 percent of ethnic-specific males. It was important to 79 percent of white females and 70 percent of white males.

Training strong leaders was also somewhat more important to ethnic-specific females (97%) and ethnic-specific males (95%) than it was to white females (92%) and white males (83%). Seeing steady growth in membership and/or attendance was ranked the least important of these nine aspects of ministry for all groups. (See Figure 5.) White females (42%) are the least concerned about it, followed by white males (53%), ethnic-specific females (65%) and ethnic-specific males (73%).

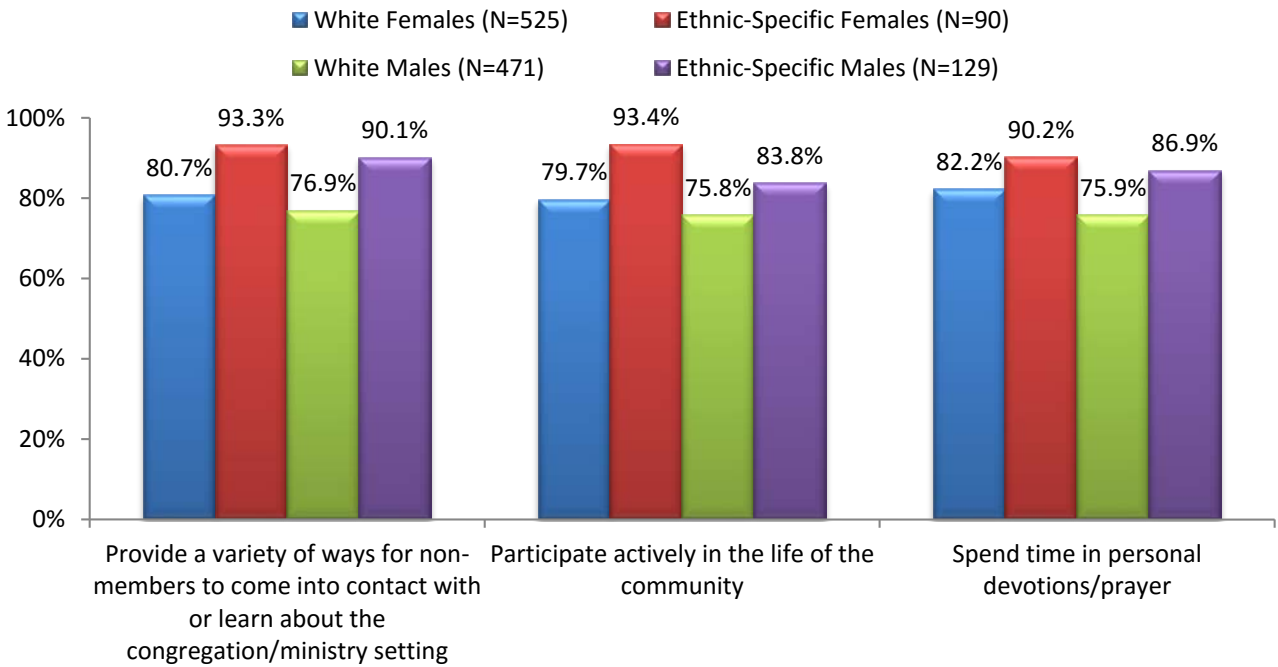
**Figure 5: Ministry Assessment (Percent Indicating Important or Very Important)**



A new item was introduced to the 45<sup>th</sup> anniversary survey that asked respondents to indicate how important it was to demonstrate a high level of skill in 16 different areas of pastoral leadership. These 16 items related to teaching, community involvement, preaching, prayer and working with different groups in their ministries. (See Appendix 1 for full frequencies.)

Again, there were areas of similarity and areas of difference across gender and racial/ethnic lines. The primary difference was that ethnic-specific pastors were significantly more likely to rank participating actively in the life of the community, spending time in personal prayer and devotions, and finding ways for non-members to come into contact with and learn about their congregations as important or very important. (See Figure 6.) The vast majority of all pastors indicated all three items to be important, but ethnic-specific females indicated they were most important, followed by ethnic-specific males, white females, and white males. For example, on providing a variety of ways for non-members to come into contact with or learn about the congregation/ministry setting, 93 percent of the ethnic-specific females indicated the item was important or very important, compared to 90 percent of the ethnic-specific males, 81 percent of the white females, and 77 percent of the white males. This pattern held for the other two items as well.

**Figure 6: Importance of Pastoral Skill Areas (Percent Indicating Important or Very Important)**



### EXPERIENCES IN CHURCH SETTINGS

The survey included questions, in four categories, about possible experiences in different church settings:

- if they had been asked questions about family or career (e.g., likelihood of having children, desire to be a senior pastor);
- if they had been asked about cooking meals or the upkeep of the building;
- if they had thought about how their attire, race/ethnicity or gender affected others' perceptions of them; and
- if they had experienced race/gender discrimination or sexual harassment.

The seven different settings are the following:

- At seminary
- During internship
- In the congregation or ministry setting
- With ELCA rostered leaders
- During the call process
- With ecumenical colleagues
- By synod and/or churchwide staff

(See Appendix 1 for full frequencies.)

## EXPERIENCES BY GENDER

No matter what the setting, females were more likely than males to indicate they have had the following experiences:

**I myself have thought about the appropriateness of my attire.** (See Table 5.) The largest differences between females and males were during internship (18% difference) and during the call process (19%).

**Table 5: I myself have thought about, or received comments about, the appropriateness of my attire**

Thought about it . . .	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff
Females (N=630)	34.8%	48.9%	62.4%	33.2%	43.5%	31.0%	22.2%
Males (N=613)	19.9%	30.8%	50.5%	19.9%	24.5%	16.6%	11.9%
<b>Difference</b>	<b>14.9%</b>	<b>18.1%</b>	<b>11.9%</b>	<b>13.3%</b>	<b>19.0%</b>	<b>14.4%</b>	<b>10.3%</b>
Received comments about it . . .							
Females (N=630)	12.9%	24.5%	36.2%	8.9%	5.7%	6.5%	2.5%
Males (N=630)	8.0%	13.5%	19.9%	6.2%	4.9%	4.1%	3.4%
<b>Difference</b>	<b>4.9%</b>	<b>11.0%</b>	<b>16.3%</b>	<b>2.7%</b>	<b>0.8%</b>	<b>2.4%</b>	<b>-0.9%</b>

One the one hand, it is somewhat remarkable, given the nature of North American popular culture, that 38 percent of the female respondents indicated they have never thought about the appropriateness of their attire in a congregational or ministry setting. On the other hand, 68 percent of the female respondents indicated they have thought about it, which might suggest that what is “appropriate” is not settled or generally understood (and likely will not be). Thirty-six percent of the female respondents reported receiving comments about the appropriateness of their attire in a congregation or ministry setting, compared to 20 percent of the male respondents.

**I have felt as if I represent my gender in what I say or do.** (See Table 6.) The greatest differences between men and women are with ecumenical colleagues, at least some of whom do not ordain women, and during internship (38% difference for both).

**Table 6: I have felt as if I represent my gender in what I say or do.**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff
Females (N=630)	51.6%	58.9%	73.8%	52.9%	55.6%	57.9%	37.6%
Males (N=613)	23.0%	21.4%	37.1%	22.3%	18.3%	19.6%	16.2%
<b>Difference</b>	<b>28.6%</b>	<b>37.5%</b>	<b>36.7%</b>	<b>30.6%</b>	<b>37.3%</b>	<b>38.3%</b>	<b>21.4%</b>

Female clergy are much more likely than male clergy to feel they represent their gender in what they say or do in all seven settings. Perhaps most important is that 74 percent of female respondents indicated they represent their gender in what they say or do in the congregation or ministry setting compared to 37 percent of the male respondents. This could be understood in at least two different ways. In a

negative sense, the responses could point to a substantial burden for females—to defend or protect their role as a pastor. The women respondents could be indicating they endure scrutiny from members based on their gender about whether they are, or can be, good pastors (or even pastors). In a more positive sense, however, it is quite apparent from the results of this survey that men and women have different perceptions of, and experiences in, ministry. For example, women consider themselves to be both more nurturing and prophetic. Perhaps representing this particular approach to ministry is a very valuable contribution women make, as women, to ministry.

**I have thought about how my gender affects how people perceive me.** (See Table 7). Again, the female respondents indicated they are most likely to think about how gender affects perceptions of them in a congregation or ministry setting.

**Table 7: I have thought about how my gender affects how people perceive me.**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff
Females (N=630)	57.0%	69.2%	87.1%	57.0%	66.1%	61.0%	47.3%
Males (N=613)	29.5%	28.4%	55.7%	30.0%	27.1%	24.3%	20.4%
<b>Difference</b>	<b>27.5%</b>	<b>40.8%</b>	<b>31.4%</b>	<b>27.0%</b>	<b>39.0%</b>	<b>36.7%</b>	<b>26.9%</b>

The greatest difference between men and women, however, was in the internship setting (41% difference) followed closely by the call process (39% difference). This would suggest that women are more conscious of gender in their very first professional contact with a ministry setting and in pursuing a call. Perhaps men are freer to assume that reactions to their ministry skills are directly related to the quality of those skills while women are faced with sorting out assessments of quality from perspectives based in prejudice.

**I have experienced gender-based discrimination.** (See Table 8.) By now the pattern is clear. When it comes to gender-based discrimination, the greatest challenge is the congregation or ministry setting (45% difference).

**Table 8: I have experienced gender-based discrimination**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff
Females (N=630)	22.2%	29.7%	56.7%	29.2%	31.6%	35.7%	20.5%
Males (N=613)	11.4%	5.1%	11.6%	10.8%	7.2%	5.5%	10.3%
<b>Difference</b>	<b>10.8%</b>	<b>24.6%</b>	<b>45.1%</b>	<b>18.4%</b>	<b>24.4%</b>	<b>30.2%</b>	<b>10.2%</b>

Fifty-seven percent of female clergy indicated they have experienced discrimination in their congregation or ministry setting, which is nearly five times the rate of men. Thirty-six percent of women report they have experienced gender-based discrimination with ecumenical colleagues compared to six percent of men.

The level of gender-based discrimination reported by women pastors in the ELCA is significant in all settings, and it is especially so in ministry settings.

**I have experienced sexual harassment.** (See Table 9.) Once again, the largest difference between the reported experiences of female and male clergy was in the congregation or ministry setting (25% difference). In the congregations, 32 percent of females report experiencing sexual harassment compared to seven percent of males.

**Table 9: I have experienced sexual harassment.**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff
Females (N=630)	13.2%	14.8%	32.2%	11.4%	3.3%	5.4%	2.5%
Males (N=613)	2.1%	1.1%	6.5%	1.0%	0.5%	0.2%	0.3%
<b>Difference</b>	<b>11.1%</b>	<b>13.7%</b>	<b>25.7%</b>	<b>10.4%</b>	<b>2.8%</b>	<b>5.2%</b>	<b>2.2%</b>

The level of sexual harassment reported by women pastors in the ELCA is significant in ministry settings.

#### *EXPERIENCES BY RACE/ETHNICITY*

Gender clearly impacts the perceptions and experiences of ELCA pastors, but race/ethnicity adds another layer of significant variation. According to these respondents, race/ethnicity impacts ethnic-specific females most, followed by ethnic-specific males, white males, and white females. Put differently, race/ethnicity has the most impact on ethnic-specific females and the least impact on white females.

**I have experienced discrimination based on my race/ethnicity.** (See Table 10).

In the congregation or ministry setting, 38 percent of ethnic-specific females report having experienced discrimination based on race/ethnicity compared to 29 percent of the ethnic-specific males, six percent of the white males and six percent of the white females. The level of reported discrimination in other settings is less, including those with other ELCA rostered leaders and with synod and/or churchwide staff. In these settings, ethnic-specific males are most likely to report discrimination, followed by ethnic-specific females. White females are the least likely to report being discriminated against based on their race/ethnicity in any of these settings.

**Table 10: I have experienced discrimination based on my race/ethnicity**

	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	By Synod and/or Churchwide Staff
Ethnic-Specific Females (N= 93)	37.6%	29.0%	24.7%
White Females (N=536)	5.8%	1.3%	1.9%
<b>Difference</b>	<b>31.8%</b>	<b>27.7%</b>	<b>22.8%</b>
Ethnic-Specific Males (N=132)	28.8%	31.8%	31.8%
White Males (N=482)	6.0%	3.5%	5.2%
<b>Difference</b>	<b>22.8%</b>	<b>28.3%</b>	<b>26.6%</b>

The level of discrimination reported by ethnic-specific females and males in the various settings of the ELCA is significant.

**I have thought about how my race/ethnicity affects people’s perceptions about me.**

Sixty-five percent of white females indicated they have **not** thought about how their race/ethnicity affects people’s perceptions of them in ministry settings. This compares to 48 percent of the white males, 38 percent of the ethnic-specific females, and 36 percent of the ethnic-specific males. (See Table 11.)

White females are considerably more likely to think about how their gender affects people’s perceptions of them in ministry settings than they are about how their race/ethnicity affects people’s perceptions of them. In contrast, a majority of white males report having thought about both how their gender affects people’s perceptions of them in the congregation or ministry setting and how their race/ethnicity affects people’s perceptions. It is not clear what white men are thinking, but the question of their place or role as white males has become part of the consciousness of the majority. On the other hand, as noted above, a very substantial minority (44% to 48%) of white men do not think about their gender or race in any of these settings.

**Table 11: I have thought about how my race/ethnicity affects people’s perceptions of me.**

	Congregation or Ministry Setting	With ELCA Rostered Leaders	By Synod and/or Churchwide Staff
Ethnic-Specific Females (N= 93)	62.4%	53.8%	47.3%
White Females (N=536)	34.9%	17.2%	12.9%
<b>Difference</b>	<b>27.5%</b>	<b>36.6%</b>	<b>34.4%</b>
Ethnic-Specific Males (N=132)	63.6%	57.6%	46.2%
White Males (N=482)	51.7%	30.3%	19.9%
<b>Difference</b>	<b>11.9%</b>	<b>27.3%</b>	<b>26.3%</b>

**INCLUSIVE LANGUAGE AND IMAGERY**

Clergy were asked if they had taken actions related to inclusive language and if they had taken these actions, how they were received in their congregation or ministry setting.

White female clergy (81%) were the most likely to indicate they have decreased the use of masculine language in preaching and other examples and to have increased the use of gender-neutral language/imagery. (See Table 12.) The percent of ethnic-specific females (71%) who indicated they had decreased the use of masculine language/imagery in preaching or other examples was consistent with the percent of ethnic-specific males (74%) and white males (73%) who also said they had done so. Overall, 70 percent or more of the respondents indicated they had increased the use of gender-neutral language/imagery in preaching or in other examples. A somewhat lower percent of the respondents, about 64 percent of the females (regardless of race/ethnicity) and about 57 percent of the males (regardless of race/ethnicity) said they had increased the use of feminine language/imagery in preaching or in other examples.

**Table 12: Actions related to inclusive language**

	Decreased the use of masculine language/imagery in preaching or other examples	Increased the use of feminine language/imagery in preaching or in other examples	Increased the use of gender-neutral language/imagery in preaching or in other examples
White Females (N=536)	81.3%	63.8%	81.2%
Ethnic-Specific Females (N=94)	71.3%	64.9%	70.2%
White Males (N=482)	72.8%	56.0%	73.7%
Ethnic-Specific Males (N=132)	74.2%	57.6%	69.7%

In terms of how an increase in the use of gender-neutral language was received in the congregation or ministry setting, white females (68%) were most likely to report it was received very well. (See Table 13.) Just over a majority of the white males (56%) and ethnic specific females (55%) reported the change was received very well, while just over a third of the ethnic-specific males (37%) said it was received very well. It appears simply increasing the use of gender-neutral language/imagery is better received than advocating for the use of inclusive language.

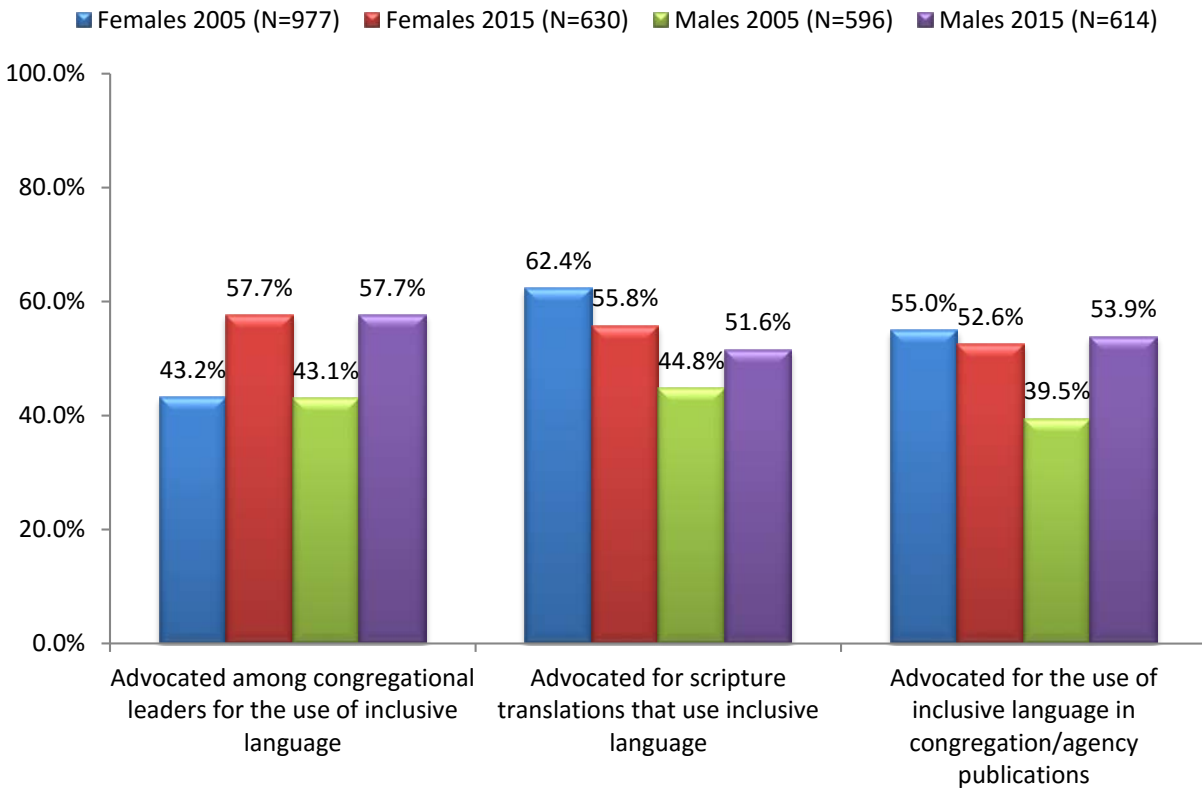
**Table 13: How were these actions received in your congregation/ministry setting? (Percent indicating “Very Well”)**

	Decreased the use of masculine language/imagery in preaching or other examples	Increased the use of gender-neutral language/imagery in preaching or in other examples	Advocated for the use of inclusive language in the congregation/ministry setting
White Females (N=436)	68.1%	67.6%	51.9%
Ethnic-Specific Females (N=67)	52.2%	54.5%	50.0%
White Males (N=353)	61.8%	56.3%	44.4%
Ethnic-Specific Males (N=95)	40.8%	37.0%	38.0%

Overall, there has been an increase in the number of both females and males in advocating among congregational leaders for the use of inclusive language. In 2005, 43 percent of the female respondents indicated they had done so. In 2015, the percent increased to 58 percent. (See Figure 9.) The figures for males were the same in both years.



**Figure 9: Use of inclusive language in 2005 and 2015**



### SEMINARY AND SEMINARY DEBT

The respondents were asked if the experiences in seminary prepared them well for their first call. White females (76%) and white males (76%) were the most likely to agree or strongly agree. (See Table 13.) A somewhat lower percent of ethnic-specific males (69%) agreed or strongly agreed, but the percentage dropped to just over a majority (56%) for the ethnic-specific females. (See Appendix 2 for a report of the open-ended comments related to seminary preparation for a first call.)

**Table 13: My experiences in seminary prepared me well for my first call.**

	Strongly disagree to disagree	Agree to strongly agree
White Females (N=536)	23.9%	76.1%
Ethnic-specific Females (N=93)	43.8%	56.2%
White Males (N=465)	24.5%	75.5%
Ethnic-Specific Males (N=122)	31.1%	68.9%

### EDUCATIONAL DEBT

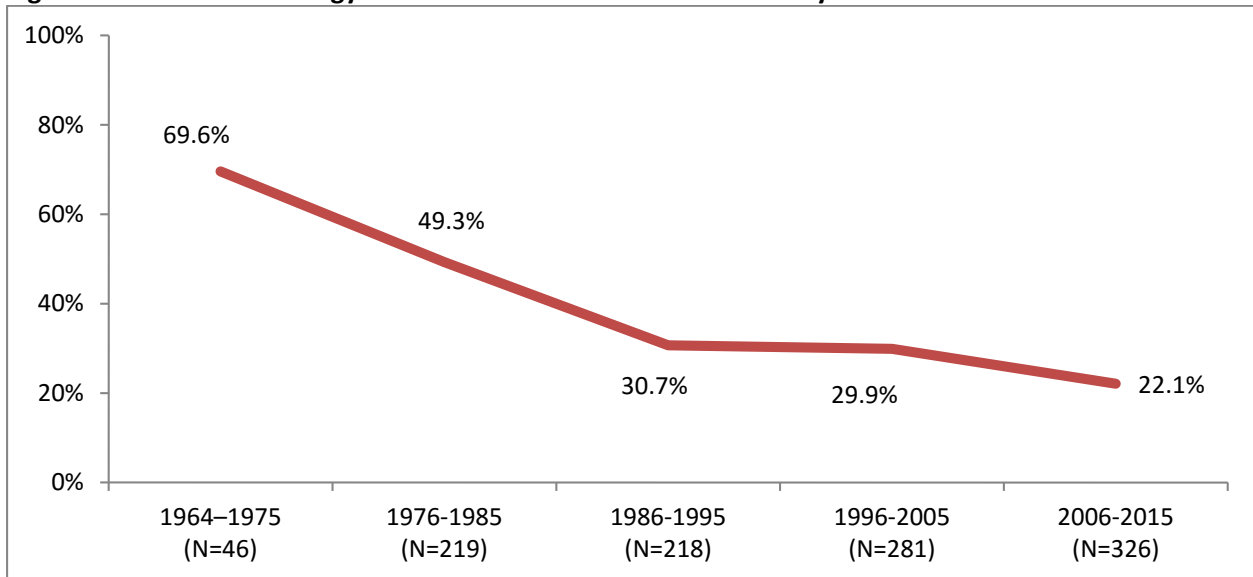
Men have significantly less educational debt than women at graduation from seminary. (See Table 14.)

**Table 14: Educational debt at seminary graduation**

	No debt to \$15,000	\$15,001 or more
Females (N=620)	54.7%	45.3%
Males (N=607)	72.4%	27.6%

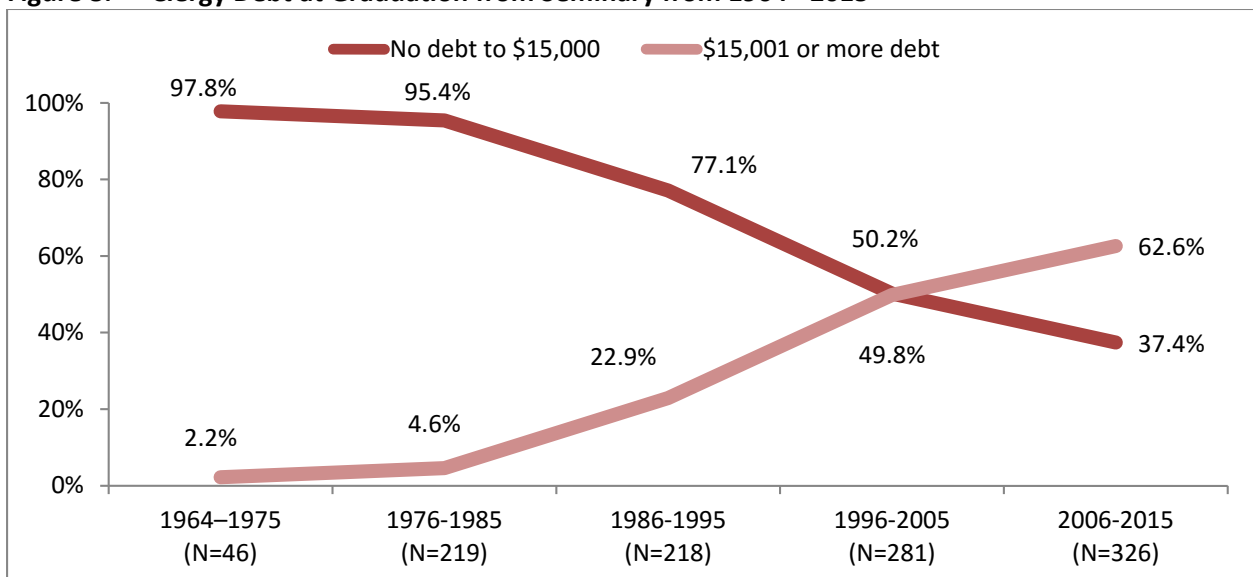
In addition, the percent of all clergy with no educational debt at graduation has declined 47 percent over the past half century. (See Figure 7.)

**Figure 7: Percent of Clergy with No Educational Debt at Seminary Graduation**



And, the percent of all clergy with \$15,001 or more in debt has grown correspondingly. (See Figure 8.)

**Figure 8: Clergy Debt at Graduation from Seminary from 1964 - 2015**



Thirty-nine percent of male clergy who responded to this question were ordained prior to 1975. Ninety percent of the female clergy who responded to this question graduated seminary after 1975. That means the difference in debt between male and female clergy is because of the increasing cost of higher education over the past 40 years. It is not related to gender. There are no significant differences in

educational debt either at the time of graduation or in 2015 for female and male clergy who graduated in the last twenty years. (See Appendix 1.)

There are, however, significant differences between white and ethnic-specific female clergy. As was shown in the clergy compensation report, ethnic-specific female clergy as a group do not receive systematic pay raises over time. In fact, the median salary for ethnic-specific female clergy ordained longer than 10 years is less than those ordained 10 years or less. White female clergy as a group do receive modest pay raises over the course of their careers, however. Since ethnic-specific female clergy as a group are paid less than their white female counterparts and the cost of a seminary education is the same regardless of race/ethnicity, it would follow that they would maintain a higher level of debt. As can be seen, a significantly higher percentage of female ethnic-specific clergy currently owe more than \$15,000 in educational debt. (See Table 15.)

**Table 15: Clergy debt in 2015**

	No debt to \$15,000	\$15,001 or more
White Females (N=492)	71.7%	28.3%
Ethnic-specific Females (N=81)	58.0%	42.0%
White Males (N=478)	85.3%	14.7%
Ethnic-Specific Males (N=127)	78.6%	21.4%

## CONCLUSIONS

This report was intended to test the hypothesis that race/ethnicity and gender influence the experiences of pastors in this church, and it is clear this is the case. With regard to their role as a pastor, ethnic-specific pastors were more likely to see themselves as directive and goal-oriented when compared to white pastors. Ethnic-specific pastors were also more likely to indicate it was important for them to advocate for justice in the parish and community than were white pastors.

Thirty-six percent of the ethnic-specific female pastors indicated they had experienced discrimination in a congregation and/or ministry setting based on their race/ethnicity compared to 29 percent of ethnic-specific males. With regard to seminary, ethnic-specific pastors were considerably more likely to disagree or strongly disagree, when compared to white pastors, that seminary prepared them well for their first call. Among all pastors, the highest percentage reporting seminary educational debt (\$15,000 or more) were ethnic-specific females (42% for ethnic-specific females, compared to 28% for white females, 21% for ethnic-specific males, and 15% for white males).

As for gender, women pastors were more likely to see their pastoral role as nurturers and counselors when compared to male pastors. With regard to experiences in ministry, female pastors were more likely than male pastors to report they have:

- thought about how their gender affects how people perceive them,
- thought about the appropriateness of their attire,
- felt as if they represented their gender in what they say and do,
- experienced gender-based discrimination,
- experienced sexual harassment.

Fifty-seven percent of female clergy indicated they have experienced discrimination in their congregation and/or ministry setting. Nearly 30 percent of female pastors reported they have also experienced gender-based discrimination during their internship, during the call process, with other

ELCA rostered leaders, and with ecumenical colleagues. Thirty-two percent of the respondents reported experiencing sexual harassment in a congregation and/or other ministry settings.

**Table 1: Clergy Roles 2005 and 2015 – Percent Indicating True or Very True**

Female 2005 (N=977 <sup>1</sup> )	Females 2015 (N=620)	Males 2005 (N=596)	Males 2015 (N=601)	
	Female		Male	
	2005	2015	2005	2015
Teacher/(Rabbi)	91.9%	89.6%	89.6%	89.5%
Priest	81.6	80.1	72.8	75.5
Prophet	69.2	54.0	60.7	44.9
Community Organizer	34.3	38.5	37.8	29.2
Nurturer	81.3	79.0	77.4	68.2
Shepherd	85.9	XX	84.9	XX
Servant	XX	85.6	XX	82.5
Counselor	64.6	67.6	59.9	57.8
Administrator	60.8	70.2	65.2	66.6
Proclaimer	96.3	91.5	95.1	90.7
Leader	90.6	93.4	88.9	92.5

**Table 2: Clergy Roles 2015 – Percent Indicating True or Very True**

White Females (N=530) <sup>2</sup>	Ethnic-Specific Females (N=89)	White Males (N=474)	Ethnic-Specific Males (N=128)	
	Female 2015		Male 2015	
	White	Ethnic-Specific	White	Ethnic-Specific
Teacher/(Rabbi)	89.5%	90.0%	88.5%	93.1%
Priest	78.7	88.6	72.6	86.5
Prophet	52.0	65.9	40.8	60.8
Community Organizer	35.3	56.8	23.6	49.6
Nurturer	78.0	84.8	66.0	76.2
Servant	84.4	92.2	80.8	89.2
Counselor	66.4	74.4	52.1	79.1
Administrator	69.6	73.3	64.2	75.4
Proclaimer	91.7	90.1	90.3	92.1
Leader	92.6	97.8	91.7	95.3

<sup>1</sup> All Ns are averages. Females 2005 had a low N of 961 and a high of 990. Females 2015 had a low N of 611 and a high of 625. Males 2005 had a low N of 592 and a high of 604. Males 2015 had a low N of 595 and a high of 607.

<sup>2</sup> All Ns are averages. White females had a low N of 525 and a high of 534. Ethnic-specific females had a low N of 85 and a high of 92. White males had a low N of 466 and a high of 478. Ethnic-specific males had a low N of 120 and a high of 130.

**Table 3: Pastoral Skills 2015 – Percent Indicating Important or Very Important**

Please indicate how important it is that you demonstrate a high level of skill with respect to each of the following items.

White Females (N=523) <sup>3</sup>	Ethnic-Specific Females (N=90)	White Males (N=472)	Ethnic-Specific Males (N=129)	
	Female 2015		Male 2015	
	White	Ethnic-Specific	White	Ethnic-Specific
a. Provide specific examples of how Christian faith can influence the things people do in their daily lives	96.4%	96.7%	94.3%	96.9%
b. Encourage people to witness to others through what they <u>say</u> in their daily lives	74.9	83.3	74.6	84.7
c. Encourage people to witness to others through what they <u>do</u> in their daily lives	98.3	94.5	97.5	96.2
d. Be an approachable person	97.4	100.0	93.9	94.6
e. Provide a variety of ways for non-members to come into contact with, or learn about, the congregation/ministry setting	80.7	93.3	76.9	90.1
f. Participate actively in the life of the community	79.7	93.4	75.8	83.8
g. Use inclusive language (such as referring to God with gender-neutral nouns, and he/she or humankind when referring to people).	73.4	80.2	63.2	71.5
h. Use expansive language (such as referring to God with the full range of Biblical names for God like rock, foundation, redeemer)	71.5	74.7	57.3	67.9
i. Communicate a clear understanding of how a congregation/ministry setting is living out God's mission	94.1	94.4	92.6	93.0
j. Spend time in personal devotions/prayer	82.2	90.2	75.9	86.9
k. Foster real decision making, with the power to implement resting with the congregation's lay leaders/other leaders in the ministry setting	86.3	86.2	84.7	89.0
l. Trust members of a congregation/ministry setting to be responsible for the areas of ministry that they carry out	93.0	87.5	92.5	92.1

<sup>3</sup> All Ns are averages. White females had a low N of 504 and a high of 533. Ethnic-specific females had a low N of 87 and a high of 92. White males had a low N of 452 and a high of 480. Ethnic-specific males had a low N of 125 and a high of 131.

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m. Work positively and effectively with a variety of congregational/ministry setting groups	95.6	94.4	90.1	91.2
n. Show an ability to learn new skills	89.5	93.4	84.4	91.5
o. Be clear about how I use my personal money to support the mission and ministry of the church	67.9	75.6	71.2	80.5
p. Foster dialogue about what being Lutheran means today	73.5	78.7	72.0	81.0

**Table 4: Questions about Family/Career  
Female (N=630), Male (N=613)**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff	Never had this experience
I have been asked about the likelihood of having children								
Females	19.1%	21.5%	33.5%	17.6%	18.6%	10.0%	7.5%	55.7%
Males	21.0	21.8	27.3	12.9	13.8	7.7	5.2	60.1
I have been asked about my desire to work with children								
Females	31.2	49.0	63.6	19.9	67.4	12.9	18.9	14.2
Males	29.2	45.2	59.6	17.1	63.9	10.4	15.5	16.5
I have been asked about my desire to be a senior pastor								
Females	13.0	9.7	21.6	18.6	19.5	8.7	17.5	52.5
Males	14.0	11.4	28.3	25.0	36.5	9.9	30.3	35.0

**Table 5: Questions about Upkeep of the Building and Cooking Meals  
Female (N=630), Male (N=613)**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff	Never had this experience
I have been asked about upkeep of the building								
Females	0.6%	10.5%	68.8%	5.9%	3.8%	1.6%	3.3%	27.5%
Males	2.6	14.3	72.4	8.3	7.7	6.5	5.9%	22.8
I have been asked to cook meals/desserts for a ministry function								
Females	12.6	21.9	50.9	13.0	0.8	5.7	1.7	40.9
Males	10.3	17.3	47.4	10.6	1.3	8.1	4.4	46.4

**Table 6: Questions about or Thought about Others' Perceptions of Race/Ethnicity, Gender or Attire  
Female (N=630), Male (N=613)**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff	Never had this experience
I have received comments about the appropriateness of my attire								
Females	12.9%	24.5%	36.2%	8.9%	5.7%	6.5%	2.5%	51.4%
Males	8.0	13.5	19.9	6.2	4.9	4.1	3.4	66.3
I myself have thought about the appropriateness of my attire								
Females	34.8	48.9	62.4	33.2	43.5	31.0	22.0	30.4
Males	19.9	30.8	50.5	19.9	24.4	16.6	11.9	40.9
I have felt as if I represent my gender in what I say or do								
Females	51.6	58.9	73.8	52.9	55.6	57.9	37.6	13.5
Males	23.0	21.4	37.1	22.3	18.3	19.6	16.2	53.4
I have thought about how my gender affects how people perceive me								
Females	57.0	69.2	87.1	57.0	66.1	61.0	47.3	5.3
Males	29.5	28.4	55.7	30.0	27.0	24.3	20.4	34.6



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I have thought about how my race/ethnicity affects people's perceptions of me								
Females	28.7	24.3	39.0	22.7	21.1	23.2	18.1	46.3
Males	35.8	31.9	54.2	36.2	29.3	32.2	25.6	30.7

**Table 7: Experienced Race/Gender Discrimination or Sexual Harassment  
Female (N=630), Male (N=613)**

	At Seminary	During Internship	In the Congregation or Ministry Setting	With ELCA Rostered Leaders	During the Call Process	With Ecumenical Colleagues	By Synod and/or Churchwide Staff	Never had this experience
I have experienced gender-based discrimination								
Females	22.2%	29.7%	56.7%	29.2%	31.6%	35.7%	20.5%	22.6%
Males	11.4	5.1	11.6	10.8	7.2	5.5	10.3	72.0
I have experienced discrimination based on my race/ethnicity								
Females	5.1	4.2	10.5	5.4	5.6	5.8	5.3	80.4
Males	9.7	5.1	11.0	9.7	7.5	5.6	11.0	74.5
I have experienced sexual harassment								
Females	13.2	14.8	32.2	11.4	3.3	5.4	2.5	51.4
Males	2.1	1.1	6.5	1.0	0.5	0.2	0.3	89.1

**Table 8: Educational Debt at Seminary Graduation by Year of Graduation – Female Clergy (N=549)**

a. Approximately how much educational debt did you have at graduation?			1964 - 1975	1976 - 1985	1986 - 1995	1996 - 2005	2006 - 2015	Total
I did/do not owe any educational debt	Count		2	18	34	49	42	145
	% within		100.0%	36.0%	29.1%	27.4%	20.9%	26.4%
\$5000 or less	Count		0	13	27	12	10	62
	% within		0.0%	26.0%	23.1%	6.7%	5.0%	11.3%
\$5001 to \$10000	Count		0	5	18	9	6	38
	% within		0.0%	10.0%	15.4%	5.0%	3.0%	6.9%
\$10001 to \$15000	Count		0	10	13	16	11	50
	% within		0.0%	20.0%	11.1%	8.9%	5.5%	9.1%
\$15001 to \$25000	Count		0	3	9	23	22	57
	% within		0.0%	6.0%	7.7%	12.8%	10.9%	10.4%
\$25001 to \$35000	Count		0	0	5	24	23	52
	% within		0.0%	0.0%	4.3%	13.4%	11.4%	9.5%
\$35001 to \$50000	Count		0	0	8	17	27	52
	% within		0.0%	0.0%	6.8%	9.5%	13.4%	9.5%
\$50001 to \$75000	Count		0	0	2	18	32	52
	% within		0.0%	0.0%	1.7%	10.1%	15.9%	9.5%
\$75001 or more	Count		0	1	1	11	28	41
	% within		0.0%	2.0%	0.9%	6.1%	13.9%	7.5%
Total	Count		2	50	117	179	201	549
	% within		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
a. gender = Female								

**Table 9: Educational Debt at Seminary Graduation by Year of Graduation – Male Clergy (N=541)**

a. Approximately how much educational debt did you owe at seminary graduation?			1964 - 1975	1976 - 1985	1986 - 1995	1996 - 2005	2006 - 2015	Total
I did/do not owe any educational debt.	Count		30	90	33	35	30	218
	% within		68.2%	53.3%	32.7%	34.3%	24.0%	40.3%
\$5000 or less	Count		9	44	16	4	6	79
	% within		20.5%	26.0%	15.8%	3.9%	4.8%	14.6%
\$5001 to \$10000	Count		3	18	11	11	11	54
	% within		6.8%	10.7%	10.9%	10.8%	8.8%	10.0%
\$10001 to \$15000	Count		1	11	16	5	6	39
	% within		2.3%	6.5%	15.8%	4.9%	4.8%	7.2%
\$15001 to \$25000	Count		1	3	14	8	10	36
	% within		2.3%	1.8%	13.9%	7.8%	8.0%	6.7%
\$25001 to \$35000	Count		0	3	4	14	14	35
	% within		0.0%	1.8%	4.0%	13.7%	11.2%	6.5%
\$35001 to \$50000	Count		0	0	5	11	12	28
	% within		0.0%	0.0%	5.0%	10.8%	9.6%	5.2%
\$50001 to \$75000	Count		0	0	1	7	19	27
	% within		0.0%	0.0%	1.0%	6.9%	15.2%	5.0%
\$75001 or more	Count		0	0	1	7	17	25
	% within		0.0%	0.0%	1.0%	6.9%	13.6%	4.6%
Total	Count		44	169	101	10	12	541
	% within		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
a. gender = Male								

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## Seminary Preparation for First-Call

On the survey regarding the 45<sup>th</sup> Anniversary of the Ordination of Women, respondents were asked to indicate how well their seminary training prepared them for their first call and to make any comments to explain their response. Overall, the most common comments among clergy respondents revealed a general belief that seminary prepared them well, in general, for their first call. Nearly one-quarter (23.6%) of the comments coded made general inference to the value of seminary training and its impact in a pastor's first call. One pastor said, "Theologically, my seminary prepared me for my first call. I was well equipped to handle tough situations in my ministry, how to look at my ministry from a proper perspective;" many others expressed similar sentiments.

In many cases, when pastors made comments about generally being well-prepared for their first calls, these comments were qualified subsequently with points about the depth and breadth of their preparation. Respondents indicated they generally received good training in the set of skills typically thought to be possessed by a pastor, specifically calling out theological training, Biblical knowledge and pastoral care. There was no marked difference in the frequency of these comments by gender or race.

At the same time, some respondents (15.5%) (and in many cases, the same respondents) said there was not enough practical training in seminary to prepare them for their first call, and that seminary training was a bit outside of reality. One pastor said, "Seminary did not seem rooted in the 'real world,'" and another said, "It is a huge step from the theoretical to the practical application in all forms of ministry." Females were more likely than males to make comments to this effect (20.1%, compared to 11.2%); there were no observed differences by race.

Many of these respondents specifically indicated they would have liked to have had more training in dealing with parish finances and administration (11.8%) and in conflict management and resolution (6.1%). There were no strong gender differences in the frequency of these comments, though some difference existed by race, as it pertained to finances and administration. White clergy were more likely to indicate a lack of training in these areas, compared to respondents of color (14.6% and 9.2%, respectively).

Further, nearly 1 in 10 (9.8%) respondents made the comment that their training did not match with their experience in their first call. Specifically, one pastor said, "In seminary, I prepared for Hispanic ministry. In my first call, I found myself in a two-point rural call." Another pastor said, "Everything about my training, including internship, prepared me for work in a large, healthy church—not the case in my first call." Still another said, "I am African American, and much of what I learned in a Lutheran seminary works well in White Lutheran, but not in a black context."

Some respondents (14.2%) acknowledged that seminary simply cannot fully prepare a first-call pastor, because of the wide range of situations first-call pastors will enter and the wide variety of people who exist across the church. One pastor said, "My seminary classes and experiences prepared me as much as any education can. My first call is full of learning curves, which I expected." Another pastor said, "Seminary cannot prepare you for everything. I felt equipped to address most things and prepared with

resources to go to with the unexpected.” White female clergy most frequently made comments to this effect (23.7%). Male clergy of color were least likely to make this comment (9.5%); White male clergy were also less likely to make this comment (10.3%).

Even though they could not be prepared for everything, a substantial proportion of pastors (14.2%) stated that internship was a valuable time in their preparation for their first call, particularly as it pertained to practical training. They commented that internships were overall a positive experience and generally provided them some insight into administration, financials, facilities management, etc. White female clergy were the most likely to specifically call out internship as a positive and helpful experience (19.7%). Ethnic-specific male clergy were the least likely to comment specifically on a quality internship (7.1%).

### **Seminary Preparation for Current or Most Recent Call (from the 45<sup>th</sup> Anniversary Survey)**

The survey continued by asking about how well seminary training prepared clergy for their current or most recent calls and invited them to make any comments to explain their response<sup>1</sup>. Similar to preparation for first call, respondents most commonly indicated (22.5%) they believed they were well-prepared in seminary for their current or most recent call. Of her training, one pastor said, “Again, it's been 20 years since I left seminary. The ability to do critical thinking, self-examination and preaching have carried through to now.”

There was some difference by race and gender in the frequency with which respondents mentioned how well they were prepared for their current call. White male clergy were the most likely to make a comment to this effect (32.2%). Male clergy of color and White female clergy were less likely to say they were well-prepared (22.2% and 20.0%, respectively). Female clergy of color were least likely to indicate seminary prepared them well for their current call (14.0%). Across gender and race, this remained the most common comment.

Specifically and similar to comments about one's first call, theological training was raised by 10 percent of respondents as an essential part of preparation for one's current call. There was no difference by gender in the frequency of these comments. Clergy of color were somewhat more likely to mention the quality of their theological education than White clergy (12.5%, compared to 7.3%).

There was a moderate proportion of respondents (7.0%) who indicated seminary prepared them for traditional parish ministry. In some cases, pastors referred to the beneficial nature of this type of training as there was a good match between preparation and call. One pastor said, “Our Lutheran seminaries do a good job of preparing leaders for a traditional call.” In other cases, there was some resentment about this type of preparation, as pastors found themselves in specialized calls, calls to particularly large congregations, or places where innovative ministry was necessary; these pastors

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<sup>1</sup> The focus of this question was on calls beyond the first call. Therefore, responses of individuals who indicated they were still in their first call were not included.

indicated their skills did not match the location to which they were called. There was little difference across race and gender in how frequently these comments were made, though white female clergy were most likely (10.0%) to make these comments and female clergy of color were least likely (4.0%).

Although the most common responses indicated pastors were generally well-prepared for calls beyond their first call, a sizeable minority (16.4%) of respondents emphasized the importance of other work or life experience (including time in previous calls) which prepared them for their current call. One pastor said, “The bulk of my preparation came as experience from my first call and on the job training.” Another said, “I feel prepared, but as a second career pastor my life experiences did as much or more for me.” The frequency of these comments was almost equal across race and gender.

Additionally, respondents commented fairly often (8.5%) about the importance of and need for continuing education. Comments similar to the following were fairly common: “It’s been a long time since seminary, so while I had a good foundation there, I’ve needed to continue to learn and study to be effective in my current setting.” While there was no difference in the frequency of this comment by gender, the discrepancy between White clergy and clergy of color was somewhat marked (11.9% compared to 4.8%).

Some of the same training deficits which had surfaced in the discussion of preparation for first call persisted when discussing subsequent calls. Primarily, there was a continued desire among pastors (7.0%) that seminary provide more practical training and application of classroom learning. White clergy were more likely to indicate this need than clergy of color (10.1% compared to 3.8%). Specifically, pastors indicated they had not received sufficient training in administration (4.2%) and had to learn it on the job and often still struggled with carrying out these sorts of tasks. There were no differences by race or gender in the frequency of these comments. Additionally, when discussing seminary training for calls beyond the first, pastors said they wished they knew more about changes in the church and in the culture (8.0%). There was no difference by gender in the frequency of this comment, but White clergy were more likely to make this comment than clergy of color (11.9%, compared to 3.8%).