

35th Anniversary of Ordination of Women Rostered Leader Survey 2005 – Report 1

*Research and Evaluation, ELCA
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Executive Summary

The year 2005 was the 35th 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 describe differences and similarities in the ministerial experiences between rostered men and women. The survey sample was drawn in February 2005. It included those on the clergy and lay rosters in full-time or part-time calls, and those currently on leave from call.

Of the 3,404 clergy and lay-rostered people asked to complete the survey, a total of 2,114 responses were received. This report describes only those experiences for the 1,625 clergy respondents.

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 are differences in the responses related to gender. Often, these differences are most pronounced when combining gender with race/ethnicity to show differences among White females, female Persons of Color, male Persons of Color, and White males.

However, in some cases, the differences are not primarily related to gender and race/ethnicity. In some cases, the differences are related more to the age of the respondent or to the decade in which the respondent was ordained. Regarding age, the analysis generally examines differences between those age 50 or less and those over the age of 50. Regarding ordination date, the analysis generally examines those ordained from 1990 to the present and those ordained before 1990.

This is the first report based on the findings from this survey.

Entering Candidacy

With regard to the age of those entering candidacy and whether respondents worked full-time at an occupation before entering candidacy, the factor most related to differences among respondents is when the respondents were ordained. Those ordained 1990 to the present are much more likely than those ordained before 1990 to have entered candidacy when there were over the age of 30; 51 percent compared to 13 percent. Also, those ordained 1990 to the present are much more likely to have worked full-time in one or more occupations before entering candidacy.

Gender differences also exist, but in these cases, they are secondary to the date of ordination. A higher percentage of women were both over the age of 30 when entering candidacy and worked full-time at an occupation before entering candidacy.

Waiting for a Call

The analysis shows that both men and women follow similar trends for length of time spent waiting for their most recent call. Slightly over half of women (56%) and men (54%) waited one to four months for their most recent call.

For first calls, an even higher percentage, overall, received their call within one to four months. However, the percentage receiving their first call within one to four months was higher for White males than all other clergy; 75 percent compared to 60 percent for White females, 56 percent for male Persons of Color, and 56 percent for female Persons of Color.

Type of Call and Setting

Ordination date is the primary factor related to the differences among the current call as Solo Pastors and Assistant/Associate Pastors. Those ordained 1990 to the present are more likely than those ordained before 1990 to have a current call as Solo Pastor and more likely to have a current call as Assistant/Associate Pastor. In contrast, White males are more likely than all other clergy to have a current call as Senior Pastor.

Those ordained before 1990 (36%) are more likely than those ordained 1990 to the Present (20%) ever to have been on leave from call. Also, women (38%) are more likely than men (27%) ever to have been on leave from call.

The primary difference for community setting for most recent call is related to race/ethnicity. Those who are White are more likely to have calls in rural or small city settings. Those who are Persons of Color are more likely to have calls in large city settings. Differences among community settings for first calls are related to race/ethnicity and gender. White males (38%) are more likely than all other clergy to have first calls in rural settings.

Finally, the primary difference for those serving part-time or shared-time calls is related to gender; 21 percent for women compared to eight percent for men.

Compensation

The primary difference for compensation with respect to synod guidelines is related to ordination date. Those ordained 1990 to the present have a higher percentage receiving compensation that is at synod guidelines. Those ordained before 1990 have a higher percentage receiving compensation below synod guidelines.

Differences related to gender and race/ethnicity also exist for compensation with respect to synod guidelines. White males are more likely than all other clergy to receive compensation above synod guidelines. Women are more likely than men to receive compensation at synod guidelines. Persons of Color are more likely than those who are White to receive compensation below synod guidelines.

Family and Call

Women, especially female Persons of Color, are more likely than men to be single. When asked about their call impacting certain family-related decisions, White males are more likely than all other clergy to indicate their call had an impact on deciding whether or when to move. Similarly, when asked about family impacting certain call-related decisions, White males are more likely, again, than all other clergy to indicate their family had an impact in deciding whether to move and on deciding whether to remain in a certain call/position.

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The year 2005 was the 35th anniversary of the ordination of women in the Evangelical Lutheran Church in America (ELCA and its predecessor church bodies). In 1995, at the 25th anniversary, an extensive survey was conducted to describe differences and similarities in the ministerial experiences between ordained men and ordained women. It was agreed that ten years later, it would be useful to update the data and describe, again, the ministerial experiences of men and women.

The Commission for Women¹, together with Research and Evaluation, created the 2005 survey. For the 2005 survey, many of the same questions were used as in 1995. A complete copy of the 2005 survey is attached to this report.

For the 2005 survey, people from both the ordained and lay rosters were surveyed. The survey sample was drawn in February 2005. The sample was drawn from only those active in their call, be it full-time or part-time, and those currently on leave from call. Those who were retired were not included in the sample. The sample included the following totals from each of five categories:

- All ordained female Persons of Color – 132;
- A random sample of ordained White females – 1,334 (approximately 50 percent of the entire roster of White females);
- All ordained male Persons of Color – 314;
- A random sample of ordained White males – 852 (approximately 10 percent of the entire roster of White males); and
- All those (men and women) on the lay roster – 815.

Therefore, a total of 3,447 were included in the initial survey sample. After learning of some errors—such as those who had recently retired—and removing those with overseas addresses, the survey sample was reduced to 3,404.

A paper survey was mailed to each person in the sample. Recipients were asked to complete either the paper copy or an Internet version of the survey. Both a reminder postcard and a second paper copy of the survey were mailed to all those who did not respond.

The total number of completed responses was 2,114, for a response rate of 62 percent. The response rate by each of the five categories is as follows:

- White females – 70 percent;
- Those on the lay roster – 60 percent;
- White males – 58 percent;
- Female Persons of Color – 55 percent; and
- Male Persons of Color – 40 percent.

¹ The ELCA Commission for Women was decommissioned at the 2005 ELCA Churchwide Assembly.

Fewer than 15 percent from each category of respondents completed the survey using the Internet.

This report describes only those experiences for all the ordained respondents, a total of 1,625. The breakdown of ordained respondents within four categories is as follows:

- White females – 932;
- White males – 494;
- Male Persons of Color – 126; and
- Female Persons of Color – 73.

In designing the sample for the survey, the goal was to maximize the ability to make accurate comparisons between groups. As a result, females and persons of color were over-sampled; more females and persons of color were selected than is proportionate to their number among all clergy in the ELCA. This strategy, as opposed to a proportionate sample, increases the number of persons in these groups which, in turn, increases accuracy.

The central hypothesis of this study is that there are differences in ministerial experiences and that gender is the primary factor related to these differences. But the following analysis shows gender is one factor among others. First, there are differences related primarily to gender. For example, male clergy are much more likely than female clergy to be married. In another example, female clergy are more likely than male clergy to be serving a part-time or shared-time call.

Second, there are differences where gender is related to the difference (meaning gender differences do exist) but gender is not the primary factor related to the difference. For example, clergy who have been ordained since 1990 are much more likely to have been older (over the age of 30) when they entered candidacy than clergy who were ordained before 1990. This fact is not related **primarily** to gender. In other words, many of the men and women who were ordained since 1990 were over the age of 30 when they entered candidacy; the primary factor related to their age when entering candidacy is not gender but the year that ordination took place. Gender is still related to this difference, though, because the analysis also shows that women are more likely than men to have entered candidacy at an older age (over the age of 30). Therefore, in the analysis that follows, gender may be related to the difference, but sometimes other factors are **statistically** more important such as the date of ordination, or age, or race/ethnicity.

Finally, the analysis shows that some differences in ministerial experiences are not related at all to gender. For example, the only factor related to those using an alternate route through candidacy is race/ethnicity. Persons of Color are more likely than those who are White to have used an alternate route through candidacy. When comparing responses for men and women, no differences exist.

As mentioned, in addition to gender, other related factors of importance are ordination date, age, and race/ethnicity. Analysis for each of the survey questions discussed in this report is based primarily upon these four factors. Below are four charts, based upon the survey results, showing

the breakdown of the active, ordained roster in February 2005 by these four factors.² As shown in Figures 1 through 4, the ordained roster includes more men than women. The ordained roster also includes more people ordained before 1990, more people over the age of 50, and more people who are White.

Figure 1: Gender

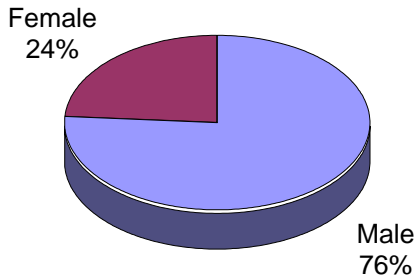


Figure 2: Age

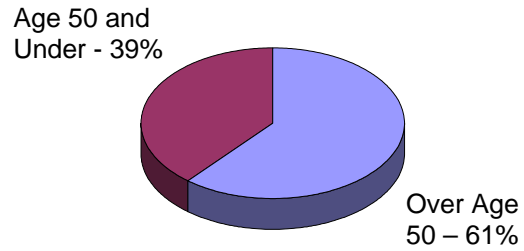


Figure 3: Race/Ethnicity

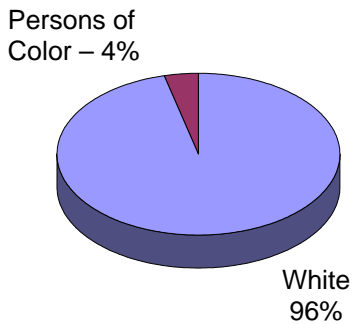
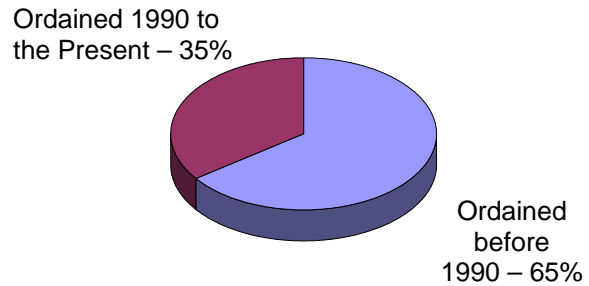


Figure 4: Ordination Date



Clergy Preparation

Over 90 percent of those on the ELCA ordained roster have a master’s degree in a theological field of study, and most (85%) received their degree from an ELCA seminary. Slightly more than one-quarter of those ordained, 29 percent, have advanced degrees other than or in addition to an M.Div. or its equivalent. This could include a doctorate degree in a theological field of

² Analysis of the entire ordained roster database for February 2005 shows that the survey respondents are, in fact, a close representation of the entire ordained roster at that time. For the entire ordained roster, the February 2005 analysis shows the following percentages: Gender – 76% male, 24% female; Age – 57% over 50, 43% age 50 or less; Race/Ethnicity – 96% White, 4% Persons of Color; and Ordination Date – 63% ordained before 1990, 37% ordained 1990 to the Present.

study or a master’s degree in a different field of study. Seven percent of those ordained are currently pursuing graduate study. Nearly half of them, 47 percent, report they are engaged in graduate study to increase the level of their skills in parish ministry.

Additionally, 26 percent were over the age of 30 when they entered candidacy, and 52 percent worked full-time at one or more occupations before entering candidacy. Nearly all those ordained (97%) went through candidacy in the traditional way, as opposed to the TEEM (Theological Education for Emerging Ministries) process, for example.

Where differences in these clergy preparation experiences exist, the analysis shows that differences between men and women are not primary. Instead, with regard to the age of those entering candidacy and working full-time at an occupation before candidacy, what matters most is when these clergy were ordained. Those ordained 1990 to the present are much more likely than those ordained before 1990 to have entered candidacy when they were over the age of 30; 51 percent for those ordained 1990 to the present compared to 13 percent for those ordained before 1990. Table 1 shows the median age at ordination continues to increase for those ordained in every decade from 1980 to the present.

Table 1: Median Age at Ordination by Decade of Ordination Date

Ordination Date	Median Age
2000 to Present	40.7
1990 to 1999	34.2
1980 to 1989	29.2
Before 1980	26.6

Gender differences also exist. Women are more likely than men to be over the age of 30 when entering candidacy. For the ELCA as a whole, 50 percent of women were over the age of 30 when they entered candidacy compared to 25 percent of men. But, as Table 2 shows, the percentage of both men and women entering candidacy when they are over the age of 30 has increased with each decade from 1980 to the present.

Table 2: Clergy Entering Candidacy After the Age of 30 by Decade of Ordination Date

Ordination Date	Percentage of Women	Percentage of Men
2000 to Present	63.6%	60.7%
1990 to 1999	59.4%	43.9%
1980 to 1989	30.2%	27.6%
Before 1980	5.0%	6.2%

Those ordained 1990 to the present also are much more likely than those ordained before 1990 to have worked full-time in one or more occupations before entering candidacy. As shown in

Table 3, the percentage of all clergy working full-time at one or more occupations before entering candidacy increased by a large percentage between 1980 and 1990.

Table 3: Clergy Working Full-Time before Entering Candidacy by Decade of Ordination Date

Ordination Date	Percent of Clergy
2000 to Present	76.1%
1990 to 1999	76.9%
1980 to 1989	56.0%
Before 1980	24.2%

Again, gender differences also exist, but they are secondary to the date of ordination. For the ELCA as a whole, 73 percent of women worked full-time before entering candidacy compared to 49 percent of men. But, as Table 4 shows, the percentage of both men and women working full-time before entering candidacy has increased from 1980 to the present.

Table 4: Those Working Full-Time before Entering Candidacy by Decade of Ordination Date

Ordination Date	Percentage of Women	Percentage of Men
2000 to Present	80.2%	76.8%
1990 to 1999	80.4%	74.0%
1980 to 1989	61.1%	57.5%
Before 1980	37.5%	25.4%

For those using an alternate route through candidacy, only differences related to race/ethnicity exist. Given that TEEM (one of the primary alternate routes through candidacy) is designed to prepare individuals who are needed in ethnic-specific and inner city communities, as well as deaf and remote rural communities, it might be expected that Persons of Color are more likely to have used an alternate route through candidacy. Survey results show that fewer than three percent of those who are White have used an alternate route through candidacy. In comparison, 20 percent Persons of Color report using an alternate route through candidacy.

Waiting for a Call

Some of the survey questions, such as how long the respondents waited for a call, asked for information about their experiences related to their most recent call. In most cases, this is the respondent's current call. However, for those on leave from call at the time of the survey, the information about their most recent call describes an experience in the past.

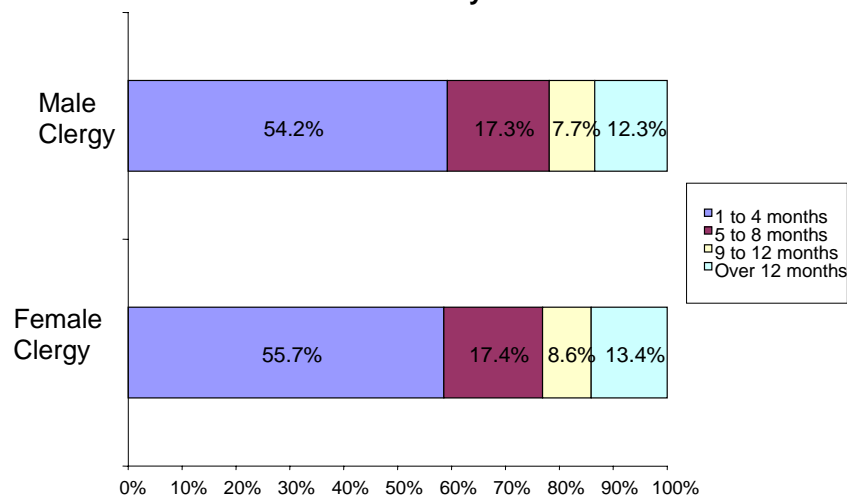
Overall, the majority of those ordained waited fewer than five months for their most recent call. The percentage of those waiting decreases as the time increases, up to 12 months. For example, as shown in Table 5, 55 percent waited one to four months compared to nearly eight percent who waited nine to 12 months for their most recent call. However, there was an increase to 12 percent for those waiting over 12 months.

Table 5: Length of Time Spent Waiting for a Call

Length of Time	Percent of Clergy Waiting for Most Recent Call	Percent of Clergy Waiting for First Call
1 to 4 months	55.4%	71.0%
5 to 8 months	18.4%	12.8%
9 to 12 months	7.9%	4.1%
More than 12 months	12.3%	6.0%

There are no significant differences between genders. As shown in Figure 5, both men and women follow similar trends for length of time spent waiting for their most recent call.

Figure 5: Length of Time Spent Waiting for Most Recent Call by Gender



For about 24 percent of respondents, their most recent call is also their first call – meaning they either were serving in their first call at the time of the survey or they were on leave from their first call. Data from these respondents is included in both the analysis of most recent calls and the analysis of first calls. The respondents for whom their most recent call is also their first call represent approximately 15 percent of the total ordained roster when the responses are weighted to represent the experiences of the ELCA clergy as a whole.

A higher percentage waited fewer than five months for their first call than for their most recent call. As shown in Table 5, 71 percent received their first call within one to four months. Similar

to those waiting for their most recent call, the percentage of those waiting for their first call decreases as the time increases, up to 12 months. However, there was a slight increase for those waiting over 12 months.

However, unlike the length of time clergy waited for their most recent call, there is a significant difference related to gender and race/ethnicity for those waiting for their first call. As shown in Table 6, White males are more likely than all other clergy to receive their first call within one to four months. Conversely, they are also less likely to wait over 12 months for their first call.

**Table 6: Length of Time Spent Waiting for First Call
by Gender and Race/Ethnicity**

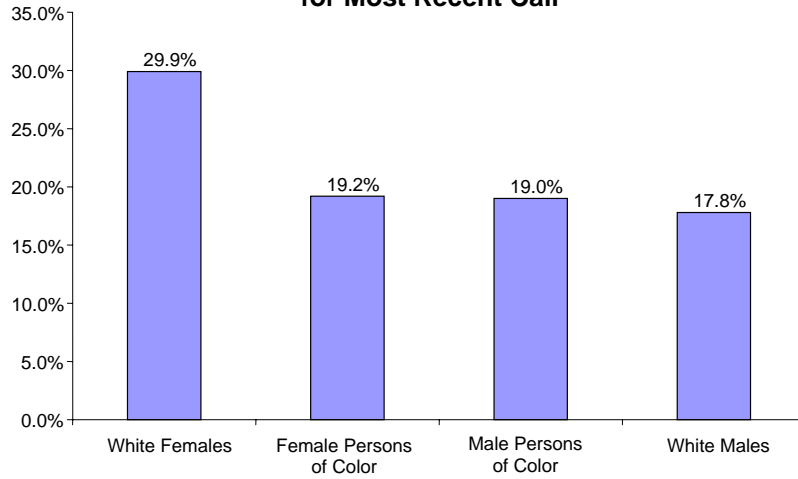
Wait Time	Percentage of White Male Clergy	Percentage of White Female Clergy	Percentage of Male Persons of Color Clergy	Percentage of Female Persons of Color Clergy
1 to 4 months	75.3%	59.7%	56.3%	56.2%
5 to 8 months	11.5%	17.1%	7.9%	19.2%
9 to 12 months	3.0%	7.1%	7.1%	8.2%
Over 12 months	3.6%	12.3%	13.5%	12.3%

In some cases, placing a limitation on a call might increase the amount of time it takes to receive a call. Approximately 25 percent of those ordained placed a geographic limitation on their most recent call. Nearly 21 percent placed a limitation on their most recent call based on family reasons and nearly 11 percent placed a limitation on their most recent call based on congregation characteristics, such as size or staffing.

White females are somewhat more likely than all other clergy to have placed a geographic limitation on their most recent call. The percentage for White females is 31 percent, compared to 26 percent for female Persons of Color, 24 percent for White males, and 21 percent for male Persons of Color.

As shown in Figure 6, White females are also more likely than all other clergy to have placed a familial limitation on their most recent call. Additionally, those age 50 or less are somewhat more likely than those over the age of 50 to have placed a familial limitation on their most recent call; 26 percent compared to 17 percent.

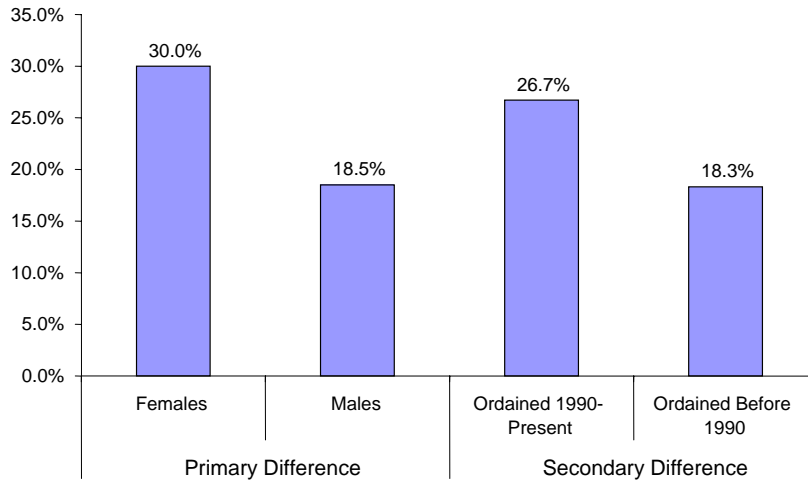
Figure 6: Percent with a Familial Limitation for Most Recent Call



Fewer respondents reported placing limitations on their first calls than on their most recent calls. This may be one explanation for why overall length of time spent waiting for first calls is lower, on average, than the length of time spent waiting for most recent calls. Approximately 21 percent of those ordained placed a geographic limitation on their first call. Nearly 13 percent placed a limitation on their first call based on family reasons and about five percent placed a limitation on their first call based on congregation characteristics, such as size or staffing.

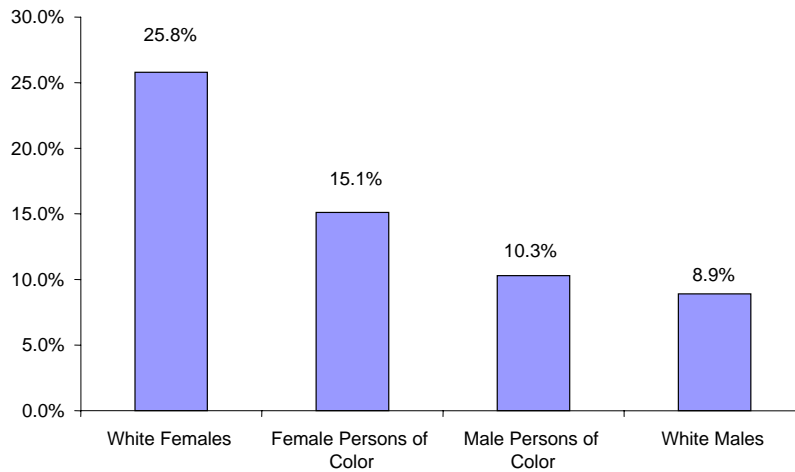
As shown in Figure 7, women are more likely than men to choose a geographic limitation; 30.0 percent for women compared to 18.5 percent for men. Also, as shown, differences exist related to the date of ordination. Those ordained from 1990 to the present are more likely (27%) than those ordained before 1990 (18%) to choose a geographic limitation.

Figure 7: Percent with a Geographic Limitation for First Call



As shown in Figure 8, White females are more likely to place a familial limitation on their first call, followed by female Persons of Color. Differences also exist related to the date of ordination. For those ordained 1990 to the present, 22 percent chose a familial limitation for their first call compared to eight percent of those ordained before 1990.

Figure 8: Percent with a Familial Limitation for First Call



Type of Call and Setting

The most frequent call at the time of the survey was Solo Pastor at 49 percent, followed by Senior Pastor at 13 percent, Assistant/Associate Pastor at nine percent, and those in Non-Parish Ministry at eight percent. Primary and secondary differences among current calls are related to various factors. Table 7 shows the overall summary for these differences.

Table 7: Current Call by Primary and Secondary Differences

Influence Factor	Solo Pastor	Senior Pastor	Assistant/Associate Pastor	Non-Parish Ministry
Gender	--	P	S	--
Race/Ethnicity	--	P	S	--
Ordination Date	P	S	P	P
Age	--	--	S	--

'P' represents the primary difference and 'S' represents a secondary difference

Ordination date is the primary factor related to the differences among the current call as Solo Pastors, Assistant/Associate Pastors, and those in Non-Parish Ministry. Those ordained 1990 to the present are somewhat more likely than those ordained before 1990 to have a current call as Solo Pastor; 57 percent compared to 45 percent.

As mentioned, for the current call as Assistant/Associate Pastor, the primary difference is related to ordination date; 17 percent for those ordained 1990 to the present compared to five percent for those ordained before 1990. Secondary differences for current calls are related to gender, race/ethnicity, and age. White females are more likely than all other clergy to have a current call as Assistant/Associate Pastor. The percentage for White females is 20 percent, compared to 10 percent for both female and male Persons of Color, and six percent for White males. In addition, those age 50 or less are more likely to have a current call as Assistant/Associate Pastor (15%) than those over the age of 50 (5%).

White males are more likely than all other clergy to have a current call as Senior Pastor. The percentage for White males is 17 percent, compared to three percent for White females, two percent for male Persons of Color, and one percent for female Persons of Color. Differences related to ordination date also exist. For those ordained before 1990, 18 percent have a current call as Senior Pastor compared to four percent of those ordained 1990 to the present.

The five most frequent types of call that those who are ordained have ever served are as follows:

- Solo Pastor, 83 percent;
- Assistant/Associate Pastor, 47 percent;
- Senior Pastor, 24 percent;
- Non-Parish Ministry, 18 percent; and
- Interim Pastor, 18 percent.

As with current calls, primary and secondary differences among all the calls ever served are related to various factors. Table 8 shows the overall summary for these differences.

Table 8: All Calls Ever Served by Primary and Secondary Differences

Influence Factor	Solo Pastor	Assistant/Associate Pastor	Senior Pastor	Non-Parish Ministry	Interim Pastor
Gender	P	--	P	--	S
Race/Ethnicity	P	--	P	--	S
Ordination Date	S	P	S	P	P
Age	S	--	--	--	--

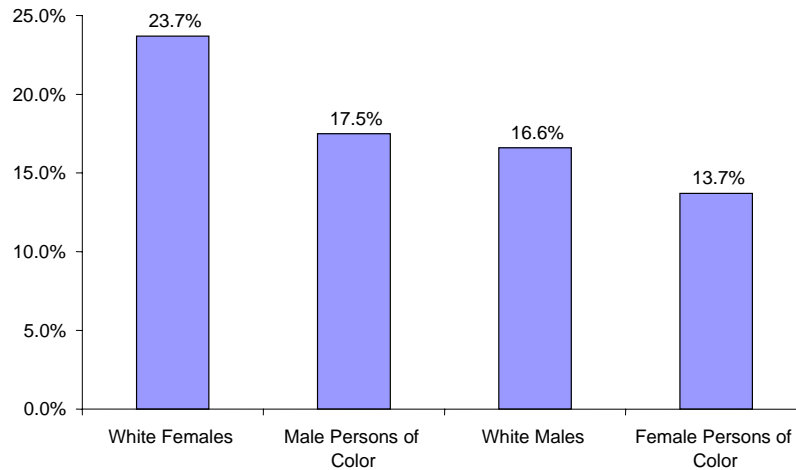
'P' represents the primary difference and 'S' represents a secondary difference

Ordination date is the primary factor related to differences among the calls ever served of Assistant/Associate Pastor, a call in Non-Parish Ministry, and Interim Pastor. Those ordained before 1990 are more likely than those ordained 1990 to the present to have ever served as an Assistant/Associate Pastor; 50 percent compared to 39 percent. Similarly, for those ordained before 1990, 25 percent have served a call in Non-Parish Ministry compared to 11 percent for those ordained 1990 to the present. And, finally, for those ordained before 1990, 22 percent have served a call as Interim Pastor compared to 11 percent for those ordained 1990 to the present.

For the call of Interim Pastor, secondary differences exist related to gender and race/ethnicity. Figure 9 shows that White females are more likely than all other clergy to have served the call of

Interim Pastor. Conversely, female Persons of Color are less likely than all other clergy to have served this type of call.

Figure 9: Percent to have ever served as Interim Pastor



As shown in Table 9, White males are more likely than all other clergy to have ever served a call as Solo Pastor and a call as Senior Pastor.

Table 9: Solo Pastor and Senior Pastor Call for All Calls Ever Served by Gender and Race/Ethnicity

Type of Call	Percentage of White Male Clergy	Percentage of Male Persons of Color Clergy	Percentage of Female Persons of Color Clergy	Percentage of White Female Clergy
Solo Pastor	87.9%	73.8%	71.2%	67.1%
Senior Pastor	30.2%	11.9%	4.1%	6.1%

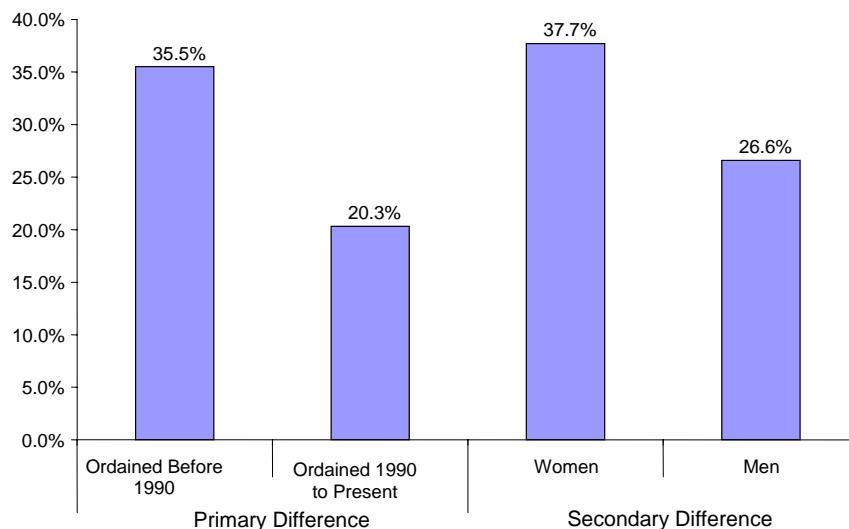
Age and ordination date are secondary factors related to the differences among those ever having served a call as Solo Pastor. Those over the age of 50 are more likely than those age 50 or less to have served a call as Solo Pastor; 88 percent compared to 74 percent. Also, those ordained before 1990 are more likely than those ordained 1990 to the present to have served a call as Solo Pastor; 88 percent compared to 72 percent.

Ordination date also is a secondary factor related to the differences among those ever having served a call as Senior Pastor. Those ordained before 1990 are more likely than those ordained 1990 to the present to have served a call as Senior Pastor; 34 percent compared to five percent.

Slightly fewer than one-third (30%) of all those ordained ever have been on leave from call. At the time of the survey, nearly four percent reported being on leave from call.³ Respondents who ever had been on leave from call one or two times indicated how many months their first leave from call and their second leave from call lasted. The median responses were 15 months for their first leave and 12 months for their second leave. For those indicating a reason they were on leave from call, the highest percentage responded ‘Actively seeking/waiting for call’ for both a first leave (31%) and a second leave (44%) from call. Fewer than 10 percent chose ‘Caring for children/other family.’

As shown in Figure 10, the primary difference among those who ever have been on leave from call is related to ordination date. Those ordained Before 1990 are more likely than those ordained 1990 to the present to ever have been on leave from call. There are also differences related to gender, as shown. Women are more likely than men ever to have been on leave from call.

Figure 10: Percent of Clergy Ever To Have Been On Leave From Call



Respondents were provided nine categories of community settings and asked to choose the category that best described the setting for their most recent call. Because some of the categories had such small percentages, the nine categories were combined into the five community settings shown in Figure 11. The category with the highest percentage is ‘Small City’ with 26 percent, which includes small cities or towns with populations up to 49,999. The category with the lowest percentage is ‘Large City’ with nearly 13 percent, which is a city of 250,000 or more.

Figure 12 shows the distribution of all ELCA congregations by community setting. The setting for most recent call largely reflects the settings of congregations in the ELCA. There are fewer

³ Because some respondents did not answer this question, this percentage might be lower than the actual percentage who were on leave from call at the time of the survey.

calls than congregations, however, in small cities and rural areas because congregations in these settings are more likely to be without a called pastor, or pastors may be serving more than one congregation. Conversely, in medium and large cities and their suburbs, there are slightly more calls than congregations because more than one pastor may be called to a single congregation.

Figure 11: Community Setting for Most Recent Call

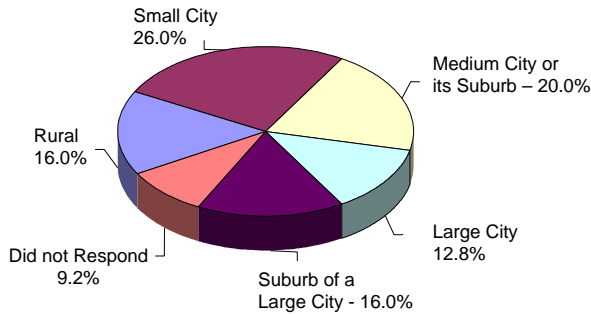
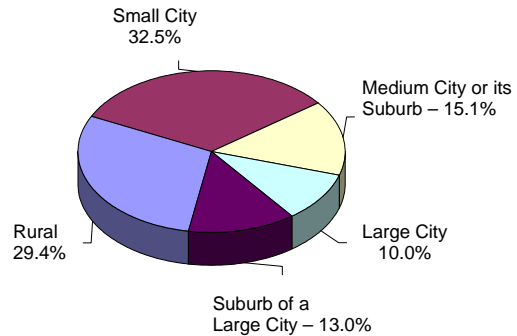


Figure 12: Distribution of All ELCA Congregations



The primary difference for community setting for most recent call is related to race/ethnicity. As shown in Table 10, those who are White are more likely to have calls in rural or small city settings and those who are Persons of Color are more likely to have calls in large city settings. A secondary difference for community setting of the most recent call is related to ordination date. Also as shown in Table 10, those ordained from 1990 to the present are more likely than those ordained Before 1990 to have calls in a Rural setting.

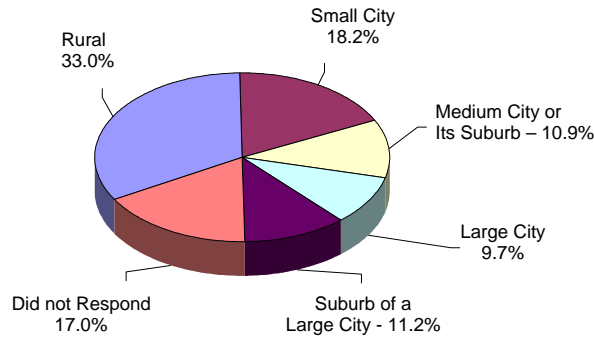
Table 10: Community Setting for Most Recent Call by Race/Ethnicity and Ordination Date

Community Setting	Primary Difference		Secondary Difference	
	Percentage of White Clergy	Percentage of Persons of Color Clergy	Percentage of Those Ordained 1990 to the Present	Percentage of Those Ordained Before 1990
Rural	18.7%	4.0%	22.5%	12.5%
Small City	25.5%	7.0%	24.0%	27.1%
Medium City or its Suburb	19.4%	17.6%	19.4%	20.3%
Large City	12.1%	32.2%	10.8%	13.8%
Suburb of Large City	16.2%	11.6%	14.9%	16.6%
Did not Respond	8.1%	27.6%	8.4%	9.7%

As shown in Figure 13, the distribution among community settings is somewhat different for first calls than for most recent calls. The category with the highest percentage is ‘Rural’ with 33 percent, which includes both farming and non-farming settings. ‘Small City’ is the second

highest category at approximately 18 percent and ‘Large City’ is still the smallest category at nearly 10 percent.

Figure 13: Community Setting for First Call



Differences among community settings for first calls are related primarily to race/ethnicity and gender, as shown in Table 11. For example, those who are White are more likely than Persons of Color to have a first call in a rural setting. However, within this difference, White males (38%) are more likely than White females (22%) to have first calls in rural settings just as male Persons of Color (9%) are more likely than female Persons of Color (4%) to have first calls in rural settings.

Table 11: Community Setting for First Call by Gender and Race/Ethnicity

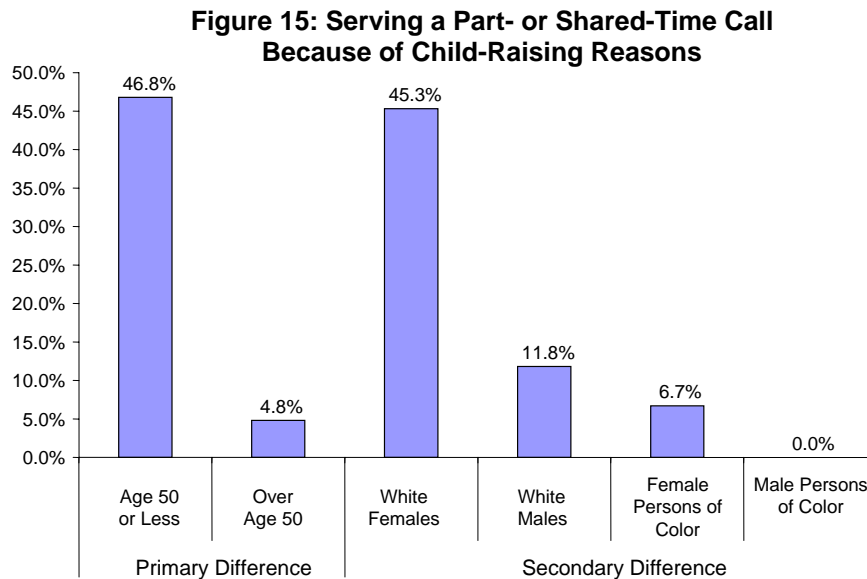
Community Setting	Percentage of White Male Clergy	Percentage of White Female Clergy	Percentage of Male Persons of Color Clergy	Percentage of Female Persons of Color Clergy
Rural	37.7%	22.3%	8.7%	4.1%
Small City	19.0%	17.6%	6.3%	8.2%
Medium City or its Suburb	11.1%	10.0%	11.9%	16.4%
Large City	8.7%	9.1%	31.7%	34.2%
Suburb of Large City	10.9%	12.8%	6.3%	5.5%
Did not Respond	12.6%	28.2%	34.9%	31.5%

Overall, 26 percent of all clergy ever have served in either a part-time or shared-time call. At the time of the survey, 10 percent of all clergy were serving calls that were either part-time or shared-time. The reason chosen by the highest percentage of respondents, 46 percent, is because the congregation or agency requested this for financial reasons. Nearly 27 percent indicated the reason is because the respondent requested it for child-raising reasons.

The primary difference for those serving a part-time or shared-time call is related to gender; 21 percent for women compared to eight percent for men. There are no differences among those

who serve part-time or shared-time because of the congregation or agency requesting this due to its finances.

As for those who request to serve part-time or shared-time because of child-raising, Figure 15 shows the primary difference is related to age. As might be expected, those who are age 50 or less are much more likely than those over the age of 50 to choose this reason. A secondary factor is related to gender and race/ethnicity. Figure 15 also shows that White females are much more likely than all other clergy to choose this reason.



Benefits

On average, most of those ordained, 84 percent, work over 40 hours per week (asked with respect to a six month period anywhere from September 2004 through April 2005). As noted previously, not all who are ordained are called to full-time positions. However, the data show that many serving part-time or shared-time calls, 36 percent, work more than 40 hours per week, on average. White females are less likely than all other clergy to work more than 40 hours per week when serving a part-time or shared-time call. The percentage for White females is 27 percent compared to 41 percent for White males, 57 percent for male Persons of Color, and 60 percent for female Persons of Color.

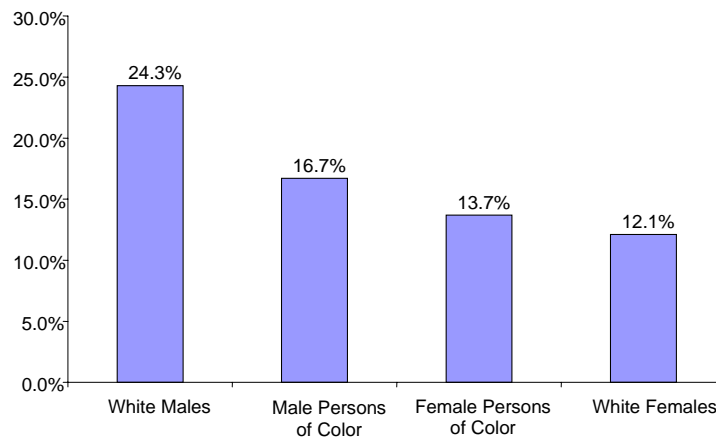
The questionnaire asked about annual vacation time. For those clergy serving a full-time call, the highest percentage, 53 percent, receive four weeks of vacation per year. Another nine percent receive five or more weeks.

For full-time clergy, differences in vacation time are related primarily to race/ethnicity. Persons of Color are more likely than those who are White to receive one or two weeks of annual vacation; 34 percent for Persons of Color compared to 14 percent for those who are White. Conversely, those who are White are more likely than Persons of Color to receive four or more weeks of annual vacation; 61 percent compared to 39 percent.

Fewer than one-third of respondents work in ministry settings that have a sabbatical policy (28%). Fewer respondents, 21 percent, report ever having taken a sabbatical. Although the difference is not large, there is a difference as to whether a sabbatical policy is provided related to ordination date. Those ordained before 1990 are somewhat more likely to have a sabbatical policy (30%) compared to those ordained 1990 to the present (24%).

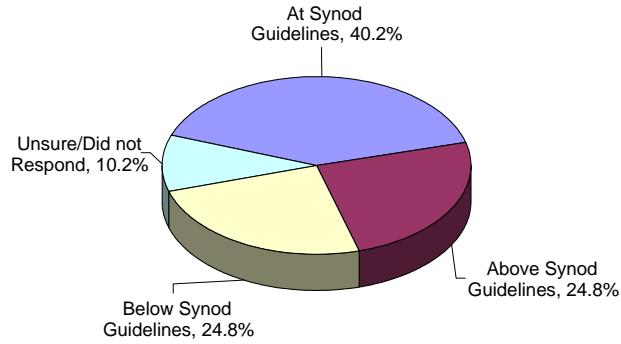
As to whether the respondent ever has taken a sabbatical, the primary difference is related to ordination date. A secondary difference is related to gender and race/ethnicity. Those ordained before 1990 are much more likely than those ordained 1990 to the present to ever have taken a sabbatical; 30 percent compared to six percent. As Figure 16 shows, White males are also slightly more likely than all other clergy to ever have taken a sabbatical.

Figure 16: Clergy Who Have Ever Taken a Sabbatical



Approximately 90 percent of respondents provided responses to the level of the compensation for their most recent call compared to synod guidelines. Figure 17 shows that the highest percentage of those ordained are receiving compensation that is 'At' synod guidelines. Lower percentages receive compensation either 'Above' or 'Below' synod guidelines. Ten percent of respondents did not provide information about the compensation, either because they did not know or they chose not to respond..

Figure 17: Compensation for Most Recent Call



The primary difference is related to ordination date. Figure 18 shows that those ordained more recently have a higher percentage ‘At’ synod guidelines and those ordained Before 1990 have a slightly higher percentage ‘Above’ synod guidelines. However, those ordained Before 1990 are more likely to receive compensation ‘Below’ synod guidelines than are those ordained 1990 to the present; 28 percent compared to 19 percent

Figure 18: Compensation for Most Recent Call by Ordination Date

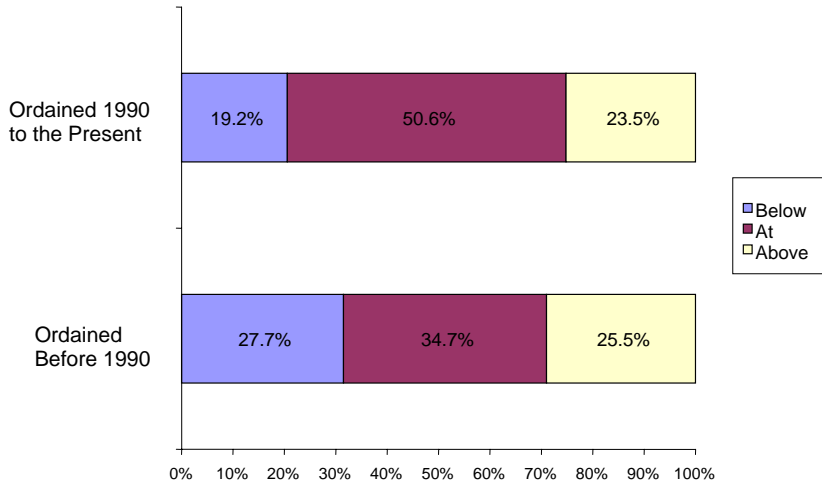
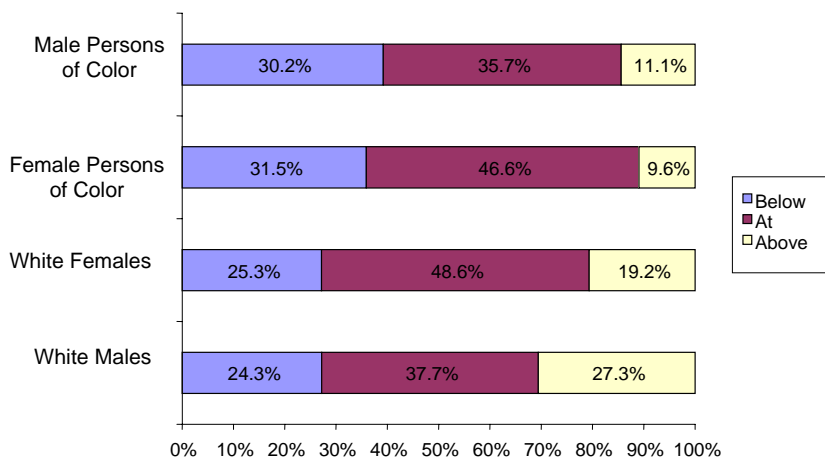


Figure 19 shows differences related to gender and race/ethnicity for compensation as well. In particular, White males are more likely than all other clergy to receive compensation ‘Above’ synod guidelines. Women are more likely than men to receive compensation ‘At’ synod guidelines. Persons of Color are more likely than those who are White to receive compensation ‘Below’ synod guidelines.

Figure 19: Compensation for Most Recent Call by Gender and Race/Ethnicity

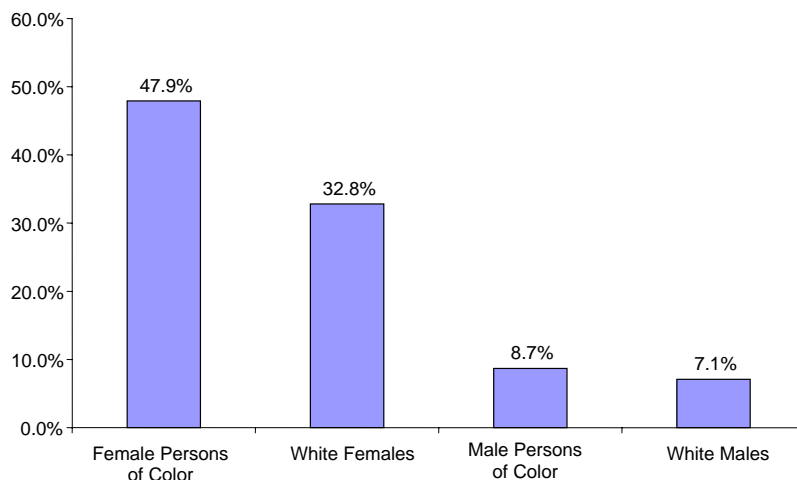


Perhaps as expected, annual vacation seems related to compensation. Those who report their compensation to be below synod guidelines for their most recent call, also report slightly lower amounts of vacation time. For example, 19 percent of those with compensation below synod guidelines have one or two weeks of annual vacation as compared to 15 percent for those with compensation that is at synod guidelines, and 12 percent for those with compensation that is above synod guidelines.

Family and Call

Overall, a much higher percentage of those ordained are married than single; 84 percent are married compared to 14 percent who are single. The primary difference is related to gender and race/ethnicity. As shown in Figure 20, women, especially female Persons of Color, are more likely than men to be single.

Figure 20: Clergy Who are Single



Respondents were asked to indicate whether their call had been a chief consideration when making certain family-related decisions. Overall, fewer than 10 percent indicated their call was a chief consideration when making the following family-related decisions:

- Whether or when to have children, nine percent;
- Whether or when to divorce, seven percent; and
- How many children to have, five percent.

Their call had a higher impact on other family-related decisions, including:

- Whether or when to move, 65 percent;
- How to educate their children, 18 percent; and
- Whether or when to marry; 12 percent.

For the decision of 'Whether or when to move,' the primary difference is related to gender and race/ethnicity. White males are more likely than all other clergy to have their call impact this decision. Female Persons of Color are less likely than all other clergy to have their call impact this decision. The percentage for White males is 69 percent compared to 55 percent for White females, 51 percent for male Persons of Color, and 38 percent for female Persons of Color. A difference also exists related to ordination date. Those ordained Before 1990 are slightly more likely (68%) than those ordained 1990 to the present (59%) to have their call impact their family-related decision of whether or when to move.

Respondents were also asked to indicate whether their family had been a chief consideration when making certain call-related decisions. Nearly all responses were higher than the impact that call had on their family-related decisions:

- Whether to accept a certain call/position, 58 percent;
- Whether to move, 57 percent;
- Whether to remain in a certain call/position, 54 percent;
- Whether to change the type of call/position, 28 percent; and
- Whether to change the number of working hours, 26 percent.

Age is a primary factor related to the differences in the impact of family on the decision ‘Whether to accept a certain call/position’ and it is a secondary factor related to differences for the decision ‘Whether to remain in a certain call/position.’ In both cases, as shown in Table 12, those who are age 50 or less are more likely than those who are over the age of 50 to indicate their family had an impact on these two call-related decisions.

Table 12: Impact of Family on Call-Related Decisions by Age

Decision	Percentage of Clergy Age 50 or Less	Percentage of Clergy Over Age 50
Whether to accept a certain call/position	65.7%	53.4%
Whether to remain in a certain call/position	60.2%	49.5%

Gender and race/ethnicity is a primary factor related to the differences of the impact of family on the decisions ‘Whether to move’ and ‘Whether to remain in a certain call/position.’ Gender and race/ethnicity is a secondary factor related to differences for the decision ‘Whether to accept a certain call/position.’ As shown in Table 13, for all three of these decisions, White males are more likely than all other clergy to indicate family had an impact and female Persons of Color are less likely than all other clergy to indicate family had an impact.

Table 13: Impact of Family on Call-Related Decisions by Gender and Race/Ethnicity

Decision	Percentage of White Male Clergy	Percentage of Male Persons of Color Clergy	Percentage of White Female Clergy	Percentage of Female Persons of Color Clergy
Whether to accept a certain call/position	60.5%	54.0%	52.0%	34.2%
Whether to move	60.3%	45.2%	49.8%	32.9%
Whether to remain in a certain call/position	56.7%	39.7%	47.6%	24.7%

**35th Anniversary of Ordination of Women
Rostered Leader Survey
2005**



Living in God's amazing grace

35th Anniversary of Ordination of Women - Rostered Leader Survey

Evangelical Lutheran Church in America

February 2005

This questionnaire is designed to assist the ELCA in assessing the current status of its female rostered leaders as compared to male rostered leaders. If there is a question for which you do not have a response, simply skip that question and move to the next one. Please fill the circles in completely ●. If you have any questions, call Victoria Flood at 1-800-638-3522, ext. 2995, or e-mail Victoria.Flood@elca.org.

For each question, "N" represents the total number of respondents to that question. For questions 27-32, 34-35, 37-40 and 46-47 "μ" represents the mean response for (1) through (7).

BACKGROUND

1. Were you ordained, consecrated, or commissioned in a church body other than the ELCA (or its predecessor)?

<u>Female N=1005</u>	<u>Male N=620</u>
Yes=11.9%	Yes=24.7%

2. Did you use the TEEM (Theological Education for Emerging Ministries) process, or any other official alternate route, through candidacy?

<u>Female N=995</u>	<u>Male N=613</u>
Yes=4.7%	Yes=5.9%

3. Were you older than 30 when you entered the candidacy process?

<u>Female N=995</u>	<u>Male N=614</u>
Yes=50.7%	Yes=25.1%

4. Did you work full-time at one or more occupations before entering candidacy?

<u>Female N=998</u>	<u>Male N=615</u>
Yes=73.6%	Yes=49.4%

5. a) Do you have a master's degree in a theological field of study? (e.g. MDiv, MA in religious studies, etc.)

<u>Female N=966</u>	<u>Male N=588</u>
Yes=96%	Yes = 93.7%

b) If yes, was the degree from an ELCA seminary?

<u>Female N=903</u>	<u>Male N=538</u>
Yes=89.0%	Yes=84.2%

6. Do you have an advanced degree (master's or doctoral) other than any listed in Question 5?

<u>Female N=961</u>	<u>Male N=580</u>
Yes=26.1%	Yes=33.1%

7. Please provide the appropriate year for the following (*where applicable*):

	<u>Year</u>
a) Your entrance into candidacy:	
Female	1961-2001
Male	1944-2002
b) Your graduation from seminary:	
Female	1965-2004
Male	1949-2005
c) Your ordination, consecration, or commissioning:	
Female	1972-2005
Male	1949-2005

MINISTRY - CALLS

8. From the following list, please indicate the approximate number of months you waited for your most recent call and for your first call (from the time mobility forms were submitted and/or you actively began seeking a call). (*If your most recent call is also your first call, please complete the column for most recent call only.*)

Number of <u>months</u>	Most Recent Call	First Call		
	<u>Female N=901</u>	<u>Male N=541</u>	<u>Female N=755</u>	<u>Male N=527</u>
1 to 2 months	39.2%	39.7%	41.2%	56.4%
3 to 4 months	18.9%	19.8%	20.3%	22.4%
5 to 6 months	12.7%	12.9%	11.8%	7.6%
7 to 8 months	5.8%	6.7%	5.0%	3.4%
9 to 10 months	4.3%	3.8%	4.6%	1.7%
11 to 12 months	4.9%	4.4%	3.0%	3.0%
13 to 18 months	4.3%	5.2%	6.6%	3.0%
19 to 24 months	3.3%	2.4%	2.3%	0.4%
Over 24 months	6.7%	5.0%	5.2%	2.1%

9. Please indicate which, if any, of the following reasons limited your placement for your most recent call and for your first call. (If your most recent call is also your first call, please complete the column for most recent call only.) Female N=1005; Male N=620

Type of limitation	Most recent call	First call
Geographic	Female=28.6% Male=21.8%	Female=21.7% Male=16.8%
Familial	Female=26.9% Male=17.1%	Female=17.4% Male=7.3%
Congregational (i.e., size, staffing)	Female=8.1% Male=10.0%	Female=3.3% Male=5.6%
Other	Female=13.5% Male=13.7%	Female=8.3% Male=10.2%

10. What is the longest period of time you ever have spent waiting for a call?

	Over 24 Months	19-24 Months	13-18 Months	10-12 Months	7-9 Months	4-6 Months	1-3 Months
Female N=922	9.2%	5.6%	9.2%	9.2%	9.2%	21.7%	34.1%
Male N=555	11.0%	4.1%	9.0%	8.8%	11.0%	11.0%	37.7%

11. Please provide the beginning and ending years for the following calls. Also, indicate for each call whether, for the majority of time during that call period, your compensation was at, above, or below synod guidelines. (If your most recent call is your first, second, or third call, please indicate this in the far right column.)

	Beginning Year	Ending Year		Synod Compensation Guidelines				This is my most recent call
				At	Above	Below	Not Sure	
a. Most recent call	_____	_____	→Female N=774	50.1%	20.4%	26.2%	3.2%	Female N=384
			Male N=507	39.8%	26.4%	27.6%	6.1%	
b. First call	_____	_____	→Female N=826	53.6%	9.1%	33.4%	3.9%	60.3% (F)
			Male N=542	47.2%	7.6%	38.7%	6.5%	33.8% (M)
c. Second call	_____	_____	→Female N=395	48.9%	12.7%	33.2%	5.3%	27.1% (F)
			Male N=392	46.4%	16.6%	30.1%	6.9%	27.2% (M)
d. Third call	_____	_____	→Female N=204	43.1%	16.2%	35.3%	5.4%	12.8% (F)
			Male N=258	43.4%	19.4%	32.6%	4.7%	39.0% (M)

12. a) Have you ever been "On Leave From Call"? Female N=1001 Male N=609
Yes = 37.9% Yes = 27.1%

c) For each time you were on leave, please choose the one response that best describes your situation.

First Leave	Female N=369	Male N=166	Second Leave	Female N=118	Male N=40
Actively seeking/waiting for call	32.2%	32.5%	Actively seeking/waiting for call	40.7%	45.0%
Unsure of next vocational steps	8.4%	8.4%	Unsure of next vocational steps	10.2%	5.0%
In a graduate study program	15.2%	24.7%	In a graduate study program	14.4%	10.0%
Caring for children/other family	19.8%	4.8%	Caring for children/other family	4.2%	2.5%
Caring for own health/medical reasons	4.6%	7.8%	Caring for own health/medical reasons	4.2%	5.0%
Taking steps for career change out of ministry	2.4%	7.2%	Taking steps for career change out of ministry	2.5%	12.5%
Other (please describe)	17.3%	14.5%	Other (please describe)	20.3%	20.0%

Please answer questions 13 through 17 ONLY if you are ORDAINED. If you are not ordained, please continue with question 18.

13. Please indicate your **current** call status.

	<u>Female N=989</u>	<u>Male N=603</u>
Solo pastor (the only ordained staff)	46.3%	51.7%
Senior pastor (serving with other ordained staff)	2.8%	14.3%
Assistant/Associate pastor	19.2%	6.8%
Co-pastor with spouse	5.0%	1.7%
Co-pastor with non-spouse	1.9%	2.8%
Interim pastor	2.8%	3.5%
Synod or churchwide staff	3.1%	5.6%
On leave from call	7.7%	2.8%
Non-parish ministry (please describe)	8.4%	8.8%
Other (please describe)	2.7%	3.2%

14. Are you satisfied that your current call status adequately describes your position and responsibilities?

	<u>Female N=977</u>	<u>Male N=601</u>
Yes	87.9%	93.0%
No	12.1%	7.0%

15. Please indicate which of the following status of calls you **ever** have served. *(Please choose all that apply)*

	<u>Female N=1005</u>	<u>Male N=620</u>
Solo pastor (the only ordained staff)	67.4%	85.0%
Senior pastor (serving with other ordained staff)	6.0%	26.5%
Assistant/Associate pastor, full-time	47.5%	44.0%
Co-pastor with spouse	11.2%	3.5%
Co-pastor with non-spouse	6.1%	10.8%
Interim pastor	23.0%	16.8%
Synod or churchwide staff	6.1%	10.2%
On leave from call	25.2%	17.3%
Non-parish ministry (please describe)	5.7%	18.7%
Other <i>(please describe)</i>	13.9%	9.2%

16. Since ordination, how many different calls have you accepted in the following categories?

Number of regular parish calls (calls with no specified end dates): _____	Number of term calls (calls with specific beginning and end dates): _____
Number of calls to specialized ministry (such as interim or campus ministry): _____	Number of part-time calls: _____

17. Which, if any, of the following positions have you served? *(Please choose all that apply)*

	<u>Female N=1005</u>	<u>Male N=620</u>
Pastor/Developer of a mission congregation	6.0%	17.4%
Pastor of a congregation receiving Partnership Support from the Division for Outreach of the ELCA	9.2%	19.4%
Pastor of a congregation following the revelation of clergy misconduct (sometimes referred to as "After Pastor")	9.7%	11.6%
Internship Supervisor	8.6%	23.5%

MINISTRY - PERSONAL ATTRIBUTES AND EXPERIENCES

18. Please choose the statement that best describes the community setting of your most recent call and of your first call.
(If your most recent call is also your first call, please complete the column for most recent call only.)

Community Setting	Most recent call		First call	
	Female N=927	Male N=550	Female N=729	Male N=518
Rural, farming	14.5%	10.5%	22.9%	32.2%
Rural, non-farming	6.8%	4.0%	6.3%	6.0%
Small city or town, under 10,000 people	13.8%	14.0%	15.4%	11.0%
Small city or town of 10,000 to 49,000	11.8%	12.5%	8.6%	8.9%
Medium city of 50,000 to 250,000	16.8%	18.0%	11.1%	10.6%
Suburb near a medium city	3.9%	4.5%	3.6%	2.9%
Large city of 250,000 or more	15.2%	18.5%	15.2%	16.2%
Suburb of a large city (within 10 miles of the city)	11.3%	12.7%	10.3%	9.7%
Suburb of a large city (more than 10 miles from the city)	5.9%	5.1%	6.6%	2.5%

19. Have you **ever** served either a part-time or a shared-time call? Female N=996
Yes - 42.7% Male N=603
Yes - 22.9%

20. Are you **currently** serving either a part-time or a shared-time call? Female N=992
Yes - 20.9% Male N=601
Yes - 8.0%

If “yes,” please indicate which of the following reasons describes your situation: *(Please choose all that apply)*

	Female N=207	Male N=48
At my request for personal health reasons	6.3%	6.3%
At my request for family health reasons	2.4%	10.4%
At my request for child-raising reasons	42.5%	8.3%
At my request to serve jointly with my spouse	19.8%	12.5%
At congregation/agency request for financial constraints	40.6%	56.3%
Other (please describe)	27.5%	32.6%

21. In the past five years, please choose which, if any, of the following ways you have served the larger church.
(Please choose all that apply)

	Female N=1005	Male N=620
A voting member to an ELCA Churchwide Assembly	20.7%	17.4%
An elected or ELCA churchwide-appointed member of the churchwide Council	0.4%	0.6%
An elected or ELCA churchwide-appointed member of a churchwide board, steering committee, or task force	6.8%	8.4%
An elected or council-appointed member of a synodical board, committee, or task force	52.0%	48.4%
A synod or churchwide staff member	5.8%	9.8%

22. In the past five years, please choose which, if any, of the following ways you have participated in your community. *(Please choose all that apply)*

	Female N= 1005	Male N=620
An official governmental office at a local level (e.g., school board, city council, library board, etc.)	3.4%	7.6%
An official governmental office at a county, state, or federal level	0.9%	1.5%
Local community service groups (e.g., Scouting, homeless shelter, senior citizen program, etc.)	55.7%	57.1%
Local community organizations (e.g., Kiwanis, Chamber of Commerce, etc.)	26.9%	32.9%
Justice oriented groups (e.g., peace groups, Amnesty International chapters, etc.)	20.0%	20.3%
Ecumenical religious groups meeting to accomplish specific goals in the community	61.1%	64.8%

23. In the past five years, have you participated in a Women of the ELCA event?

	Female N=945	Male N=581
No	43.3%	75.4%
Yes	56.7%	24.6%

If “yes,” please choose all that apply:

	Female N=536	Male N=143
An event sponsored by a congregational unit of the Women of the ELCA	80.8%	83.2%
A synodical women’s organization event	63.1%	40.6%
A triennial gathering and convention	9.5%	8.4%
A churchwide-sponsored event other than the triennial gathering and convention	7.1%	4.2%

24. a) Is there an active unit of Women of the ELCA in the congregation in which you serve?

	<u>Female N=981</u>	<u>Male N=581</u>
I do not serve in a congregation setting	17.5%	17.1%
No	33.2%	28.4%
Yes	49.2%	54.5%

b) If you chose “yes,” how often are you invited to participate in the unit’s programming?

	<u>Female N=483</u>	<u>Male N=326</u>
Rarely or Never	11.4%	30.7%
1-2 times per year	26.1%	32.8%
3-4 times per year	14.3%	13.5%
more than 4 times per year	16.6%	22.1%

25. In the congregation in which you serve, do women gather for service, study, or worship in groups other than those that are part of Women of the ELCA?

	<u>Female N=997</u>	<u>Male N=601</u>
I do not serve in a congregation setting	18.1%	17.5%
No	21.1%	60.8%
Yes	60.8%	62.9%

26. As you envision your future, where do you believe you will be in five years?

	<u>Female N=1005</u>	<u>Male N=620</u>
<i>(Please choose all that apply)</i>		
Parish ministry	68.5%	62.1%
Synodical or churchwide ministry	9.3%	9.0%
An ELCA agency or institution	7.2%	5.8%
A non-ELCA agency or institution	6.8%	3.9%
Graduate study	12.9%	6.3%
A specialized call (such as interim or campus ministry)	20.2%	14.0%
Retired	21.3%	21.3%
No longer a rostered leader <i>(please describe)</i>	2.9%	2.4%
Other <i>(please describe)</i>	7.3%	5.0%

MINISTRY - PERSONAL ATTRIBUTES AND EXPERIENCES

27. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes the ministry you do.

	Not true <u>at all</u>						Very <u>True</u>	Not <u>sure</u>	Not <u>applicable</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) Effective									
Female N=978 $\mu=5.81$	0.0%	0.2%	1.5%	6.9%	26.1%	35.6%	27.0%	1.7%	1.0%
Male N=600 $\mu=5.86$	0.2%	0.0%	1.2%	6.2%	24.0%	38.7%	27.3%	1.5%	1.0%
b) Important									
Female N=979 $\mu=6.25$	0.0%	0.3%	0.8%	4.2%	13.2%	30.4%	49.5%	0.4%	1.1%
Male N=601 $\mu=6.25$	0.2%	0.2%	1.0%	4.5%	12.1%	30.8%	50.1%	0.3%	0.8%
c) Successful.									
Female N=972 $\mu=5.49$	0.2%	0.5%	2.7%	12.6%	27.3%	30.3%	17.5%	4.7%	4.2%
Male N=599 $\mu=5.58$	0.0%	0.0%	3.3%	11.5%	25.9%	31.6%	19.9%	4.2%	3.7%
d) Meaningful									
Female N=978 $\mu=6.20$	0.0%	0.4%	1.2%	4.3%	12.9%	33.4%	46.1%	0.7%	0.9%
Male N=601 $\mu=6.16$	0.2%	0.2%	1.8%	4.3%	14.1%	32.3%	45.6%	0.7%	0.8%
e) Faithful									
Female N=978 $\mu= 6.20$	0.0%	0.0%	0.1%	2.4%	8.3%	32.8%	55.2%	0.4%	0.8%
Male N=601 $\mu= 6.35$	0.0%	0.0%	0.3%	2.7%	10.8%	33.4%	51.4%	0.5%	0.8%
f) Complete									
Female N=970 $\mu= 4.96$	2.1%	3.9%	7.3%	17.3%	21.2%	19.0%	14.9%	10.9%	3.3%
Male N=598 $\mu= 5.20$	0.5%	1.8%	5.4%	16.1%	26.4%	24.9%	13.5%	8.2%	3.2%

28. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes your preaching.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) Creative									
Female N=980 $\mu=5.56$	0.1%	0.1%	2.7%	10.7%	31.8%	34.0%	19.2%	0.3%	1.1%
Male N=598 $\mu=5.58$	0.0%	0.5%	2.2%	12.0%	31.8%	29.1%	22.7%	0.8%	0.8%
b) Powerful									
Female N=977 $\mu=5.33$	0.0%	0.7%	3.2%	15.1%	35.4%	29.1%	13.0%	2.3%	1.2%
Male N=598 $\mu=5.39$	0.0%	0.3%	4.0%	15.7%	33.1%	25.1%	18.9%	2.0%	0.8%
c) Dynamic									
Female N=975 $\mu=5.28$	0.2%	0.2%	4.9%	18.4%	30.3%	28.3%	14.3%	2.4%	1.1%
Male N=595 $\mu=5.41$	0.0%	0.8%	4.5%	15.8%	28.7%	26.4%	20.5%	2.5%	0.7%
d) Theologically sound									
Female N=983 $\mu=6.37$	0.0%	0.0%	0.1%	2.1%	9.9%	36.1%	50.6%	0.2%	1.0%
Male N=598 $\mu=6.28$	0.0%	0.2%	0.5%	3.3%	10.9%	36.3%	47.8%	0.3%	0.7%
e) Compelling									
Female N=974 $\mu=5.51$	0.2%	0.3%	1.2%	11.3%	33.1%	35.0%	15.0%	2.8%	1.1%
Male N=595 $\mu=5.57$	0.0%	0.2%	1.8%	11.1%	31.4%	33.4%	18.2%	3.0%	0.8%
f) Helpful with day-to-day life									
Female N=979 $\mu=5.87$	0.0%	0.1%	0.9%	6.8%	23.2%	39.9%	27.2%	0.7%	1.1%
Male N=597 $\mu=5.84$	0.0%	0.3%	1.5%	7.2%	24.6%	35.2%	29.0%	1.2%	1.0%
g) Biblically-based									
Female N=983 $\mu=6.48$	0.0%	0.0%	0.2%	1.1%	9.3%	28.4%	60.0%	0.0%	1.0%
Male N=599 $\mu=6.46$	0.0%	0.0%	0.7%	2.2%	8.0%	28.7%	59.4%	0.3%	0.7%

29. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes you as a rostered leader.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) Powerful									
Female N=969 $\mu=4.82$	0.9%	3.1%	8.3%	23.9%	31.6%	18.4%	9.2%	3.6%	1.0%
Male N=596 $\mu=4.90$	0.8%	2.7%	7.9%	24.5%	29.5%	19.1%	11.4%	2.2%	1.8%
b) Personable									
Female N=980 $\mu=6.16$	0.0%	0.0%	0.4%	3.5%	16.7%	37.1%	41.1%	0.6%	0.5%
Male N=598 $\mu=5.99$	0.2%	0.0%	1.0%	5.5%	21.4%	35.5%	35.8%	0.2%	0.5%
c) Helper									
Female N=978 $\mu=5.53$	0.0%	0.9%	3.2%	12.9%	28.6%	31.7%	21.1%	1.1%	0.5%
Male N=598 $\mu=5.60$	0.2%	1.0%	2.7%	12.9%	24.4%	34.1%	23.4%	0.7%	0.7%
d) Leader									
Female N=981 $\mu=5.80$	0.4%	0.5%	1.3%	7.0%	23.5%	39.8%	25.8%	1.0%	0.6%
Male N=594 $\mu=5.74$	0.0%	0.8%	3.5%	6.7%	25.3%	36.3%	26.8%	0.3%	0.3%
e) Anxious									
Female N=978 $\mu=2.94$	16.8%	30.6%	20.2%	14.4%	8.6%	4.8%	3.1%	0.5%	1.0%
Male N=595 $\mu=3.13$	14.5%	29.6%	20.9%	12.0%	10.3%	6.6%	4.9%	0.5%	0.8%
f) Confused									
Female N=983 $\mu=2.04$	41.1%	35.1%	10.2%	5.0%	3.9%	1.5%	1.4%	0.5%	1.2%
Male N=594 $\mu=2.16$	37.0%	36.1%	12.4%	5.7%	3.9%	1.7%	2.2%	0.3%	0.7%
g) Goal-oriented									
Female N=977 $\mu=5.20$	1.1%	2.3%	6.9%	19.1%	24.8%	25.3%	19.0%	0.7%	0.8%
Male N=598 $\mu=5.25$	0.8%	2.2%	4.5%	20.1%	26.4%	24.9%	19.4%	1.0%	0.7%

30. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes your understanding of your role as a rostered leader.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) Rabbi/Teacher									
Female N=989 $\mu=5.96$	0.2%	0.7%	1.7%	5.4%	21.7%	31.2%	37.9%	0.2%	0.9%
Male N=608 $\mu=5.86$	0.3%	0.8%	1.5%	7.6%	27.7%	34.0%	32.2%	0.5%	1.3%
b) Priest									
Female N=988 $\mu=5.64$	1.4%	1.9%	4.7%	9.9%	17.9%	30.1%	31.4%	1.4%	1.3%
Male N=605 $\mu=5.26$	2.5%	3.6%	6.3%	14.0%	21.2%	26.3%	23.3%	0.3%	2.5%
c) Prophet									
Female N=986 $\mu=5.10$	1.2%	3.1%	9.2%	16.6%	26.1%	4.3%	17.4%	0.7%	1.2%
Male N=606 $\mu=4.81$	1.7%	4.5%	10.2%	22.1%	27.1%	20.5%	11.9%	0.8%	1.3%
d) Community organizer									
Female N=991 $\mu=3.87$	6.2%	14.9%	17.9%	25.3%	18.7%	10.4%	4.5%	0.6%	1.5%
Male N=607 $\mu=3.95$	5.3%	15.8%	17.6%	21.9%	20.8%	8.6%	7.6%	0.3%	2.1%
e) Nurturer									
Female N= 995 $\mu=5.60$	0.1%	1.2%	4.1%	13.2%	23.8%	29.2%	27.7%	0.1%	0.5%
Male N=606 $\mu=5.35$	0.3%	2.1%	4.0%	15.8%	27.9%	30.9%	17.7%	0.7%	0.7%
f) Shepherd									
Female N=994 $\mu=5.78$	0.4%	1.1%	2.5%	10.0%	18.8%	34.8%	31.4%	0.5%	0.5%
Male N=608 $\mu=5.72$	0.8%	1.2%	3.1%	9.7%	19.4%	34.7%	29.3%	0.5%	1.3%
g) Counselor									
Female N=994 $\mu=4.99$	1.0%	4.4%	9.9%	19.9%	24.6%	23.5%	16.2%	0.0%	0.4%
Male N=609 $\mu=4.83$	0.8%	6.4%	13.8%	18.7%	23.2%	20.7%	15.6%	0.2%	0.7%
h) Administrator									
Female N=992 $\mu=4.84$	1.1%	5.9%	12.4%	19.34%	23.4%	22.5%	14.2%	0.1%	1.0%
Male N=608 $\mu=4.98$	0.8%	5.1%	9.0%	19.4%	24.5%	26.0%	13.8%	0.3%	1.0%
i) Proclaimer									
Female N=993 $\mu=6.39$	0.0%	0.0%	0.5%	3.1%	10.5%	28.2%	56.7%	0.2%	0.8%
Male N=610 $\mu=6.18$	0.0%	0.2%	1.0%	3.6%	15.9%	33.1%	44.1%	1.1%	1.0%

31. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes your style of worship leadership.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) Traditional									
Female N=995 $\mu=5.06$	1.2%	4.0%	7.6%	17.4%	27.6%	23.7%	16.1%	0.5%	1.8%
Male N 604 $\mu=5.02$	1.5%	5.6%	7.9%	16.4%	25.8%	23.2%	17.1%	0.8%	1.7%
b) Flexible									
Female N=997 $\mu=6.04$	0.0%	0.1%	0.5%	5.0%	20.5%	36.0%	36.4%	0.1%	1.4%
Male N=608 $\mu=5.89$	0.0%	0.3%	1.8%	7.1%	22.0%	34.9%	32.1%	0.3%	1.5%
c) Warm									
Female N=994 $\mu=6.27$	0.0%	0.1%	0.2%	2.1%	13.8%	36.4%	45.7%	0.4%	1.3%
Male N=608 $\mu=6.07$	0.0%	0.0%	0.8%	5.4%	16.3%	39.6%	36.5%	0.2%	1.2%
d) Straightforward/direct									
Female N=995 $\mu=5.77$	0.1%	1.0%	1.2%	8.7%	23.3%	34.1%	27.1%	2.4%	2.0%
Male N=602 $\mu=5.65$	0.0%	0.7%	2.2%	12.1%	21.8%	38.9%	21.3%	1.8%	1.3%
e) Experimental									
Female N=994, $\mu=5.77$	1.7%	10.1%	14.0%	17.0%	25.4%	18.7%	10.4%	0.9%	1.9%
Male N=606, $\mu=4.45$	2.6%	11.2%	13.5%	20.6%	20.1%	19.5%	9.4%	1.5%	1.5%

32. For each of the following items, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes the majority of those in your ministry setting, as you perceive them.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) They express strong feelings that any masculine language about God is inappropriate									
Female N=993 $\mu=1.92$	49.3%	22.4%	9.4%	6.5%	3.5%	0.9%	1.0%	2.1%	4.8%
Male N=610 $\mu=2.31$	36.9%	28.9%	10.0%	9.0%	5.6%	2.1%	2.6%	1.3%	3.6%
b) They express strong feelings that any feminine language about God is inappropriate									
Female N=995 $\mu=3.16$	20.9%	16.7%	14.4%	15.8%	9.3%	8.2%	3.4%	5.9%	5.3%
Male N=611 $\mu=3.31$	15.5%	20.3%	16.5%	16.7%	9.8%	6.4%	6.1%	4.6%	4.1%
c) They express a sense that you, as a rostered leader, can use any language you wish, but they do not need to change any corporate speech or singing									
Female N=989 $\mu=4.05$	9.2%	11.2%	8.8%	15.3%	15.8%	12.8%	7.2%	10.8%	8.9%
Male N=611 $\mu=4.01$	10.1%	14.7%	8.7%	14.1%	13.4%	14.6%	8.8%	8.3%	7.2%
d) They express a sense that both masculine and feminine language about God is appropriate for you and for them to use in corporate settings									
Female N=991 $\mu=3.98$	7.6%	14.2%	12.5%	15.6%	12.7%	11.5%	8.8%	10.1%	7.0%
Male N=410 $\mu=4.10$	10.3%	10.8%	10.5%	19.0%	14.3%	13.3%	10.3%	6.7%	4.8%

33. Which, if any, of the following actions have you taken regarding inclusive language? (Please choose all that apply)

	<u>Female N=1005</u>	<u>Male N=620</u>
Advocated among congregational leaders for the use of inclusive language	43.2%	43.1%
Decided against the use of specific hymns because of their gender-specific use of language	38.9%	21.3%
Written alternative language for hymn verses	18.9%	14.5%
Advocated for scripture translations that use inclusive language	62.4%	44.8%
Advocated for the use of inclusive language in congregation/agency publications	55.0%	39.5%
Advocated for the purchase of hymnals that are intentionally inclusive	10.5%	8.2%
Other (please describe)	21.5%	13.4%

34. For each of the following statements, indicate on a scale from “1” (representing “Not true at all”) to “7” (representing “Very true”) how accurately each describes you or those in your ministry setting.

	Not true at all						Very True	Not sure	Not applicable
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) I am very confident of my ownabilities to provide effective ministry in this place									
Female N=994, $\mu=5.86$	0.2%	0.8%	2.4%	7.5%	20.1%	32.2%	33.1%	0.9%	2.7%
Male N=611, $\mu=5.97$	0.3%	1.0%	2.6%	5.1%	17.3%	35.0%	37.6%	0.3%	0.7%
b) Those in my ministry setting respect me appropriately									
Female N=991, $\mu=5.83$	0.2%	2.2%	3.1%	6.2%	17.7%	34.5%	33.0%	0.7%	2.4%
Male N=611, $\mu=6.01$	0.0%	0.5%	2.1%	5.2%	14.2%	42.1%	34.5%	0.8%	0.5%
c) Those in my ministry setting respect the work that I do appropriately									
Female N=990, $\mu=5.89$	0.1%	1.6%	2.5%	5.4%	18.2%	36.6%	32.8%	0.5%	2.3%
Male N=610, $\mu=6.01$	0.0%	0.5%	2.1%	5.2%	14.2%	42.1%	34.5%	0.8%	0.5%
d) I feel I am successful in ministry									
Female N=988, $\mu=5.69$	0.1%	1.2%	2.3%	9.0%	21.6%	36.9%	23.1%	1.8%	3.9%
Male N=609, $\mu=5.76$	0.0%	1.0%	3.0%	7.9%	21.7%	35.0%	27.1%	1.6%	2.6%
e) I am deepening in my faith in Christ									
Female N=989, $\mu=6.13$	0.2%	1.1%	1.5%	5.9%	13.7%	27.4%	48.1%	0.8%	1.3%
Male N=608, $\mu=6.05$	0.3%	0.8%	1.5%	5.9%	16.1%	31.7%	42.6%	0.5%	0.5%
f) I basically maintain a healthy lifestyle									
Female N=992, $\mu=5.20$	1.0%	2.8%	7.2%	16.4%	25.4%	29.2%	16.6%	0.2%	1.1%
Male N=610, $\mu=6.01$	0.5%	2.8%	6.2%	13.4%	25.4%	33.2%	17.8%	0.5%	0.2%
g) I am more physically healthy than I was five years ago									
Female N=990, $\mu=4.46$	8.4%	10.3%	12.0%	16.0%	14.6%	16.5%	18.3%	1.7%	2.2%
Male N=608, $\mu=4.41$	7.4%	9.7%	14.8%	18.8%	15.1%	15.1%	16.9%	1.5%	0.7%
h) My ministry setting is physically safe for me									
Female 988, $\mu=6.11$	0.9%	1.3%	1.9%	5.0%	11.3%	28.3%	47.6%	0.7%	2.9%
Male N=612, $\mu=6.09$	0.8%	1.6%	2.9%	4.2%	10.6%	30.6%	47.9%	0.5%	0.8%
i) My ministry setting is emotionally safe for me									
Female N=989, $\mu=5.43$	2.2%	4.2%	3.9%	10.7%	20.0%	28.8%	26.6%	0.3%	3.1%
Male N=608, $\mu=5.58$	1.3%	2.6%	4.8%	10.2%	20.6%	28.8%	30.6%	0.7%	0.5%
j) I personally receive the level of pastoral care I need									
Female N=993, $\mu=4.70$	5.4%	8.4%	11.4%	14.1%	18.5%	22.7%	16.2%	1.2%	2.1%
Male N=608, $\mu=6.08$	3.8%	7.6%	10.4%	18.1%	18.4%	22.0%	17.4%	1.3%	1.0%
k) The ministry here gives real meaning and purpose to my life									
Female N=989, $\mu=5.80$	0.6%	2.7%	3.7%	7.4%	15.0%	31.1%	35.6%	0.9%	2.9%
Male N=610, $\mu=5.79$	0.7%	1.6%	4.1%	8.2%	17.4%	31.3%	34.9%	1.0%	0.8%
l) I gain a lot of personal satisfaction from working with people here									
Female N=990, $\mu=5.94$	0.2%	1.5%	3.3%	7.6%	13.8%	30.0%	40.4%	0.6%	2.5%
Male N=610, $\mu=5.89$	0.0%	2.0%	3.4%	7.2%	16.6%	32.1%	38.0%	0.2%	0.5%
m) I am really glad that I entered rostered ministry									
Female N=991, $\mu=6.11$	1.0%	1.2%	2.3%	5.5%	8.7%	21.6%	55.5%	2.8%	1.3%
Male N=611, $\mu=6.11$	1.0%	1.6%	3.3%	3.8%	13.9%	21.3%	53.7%	0.8%	0.7%

35. For each of the following items, indicate on a scale from “1” (representing “Low”) to “7” (representing “High”) how much power you feel you have and how comfortable you are with that level of power.

	<u>Low</u>						<u>High</u>	<u>Not</u>	<u>Not</u>
	1	2	3	4	5	6	7	sure	applicable
a) Dealing with decision-making groups									
Amount of power									
Female N=979, $\mu=5.22$	1.8%	3.3%	5.1%	13.2%	26.7%	30.2%	15.5%	0.9%	3.3%
Male N=602, $\mu=5.45$	1.2%	1.5%	2.0%	12.1%	28.4%	34.7%	17.3%	1.3%	1.5%
Comfort level									
Female N=979, $\mu=5.33$	2.7%	2.8%	5.9%	11.5%	21.2%	29.9%	21.9%	1.2%	2.9%
Male N=979, $\mu=5.47$	1.3%	2.2%	3.2%	11.5%	25.8%	31.2%	22.4%	1.0%	1.3%
b) Making decisions about the ministry									
Amount of power									
Female N=975, $\mu=5.54$	1.6%	2.1%	4.1%	9.4%	20.1%	34.5%	23.8%	1.4%	3.0%
Male N=603, $\mu=5.76$	0.5%	0.7%	2.5%	6.0%	23.7%	33.3%	25.2%	1.3%	1.8%
Comfort level									
Female N=975, $\mu=5.56$	1.9%	2.6%	4.2%	9.0%	17.4%	34.2%	26.4%	1.5%	2.8%
Male N=598, $\mu=5.71$	0.5%	0.8%	4.5%	7.2%	21.1%	36.1%	26.6%	1.5%	1.7%
c) In the pulpit, preaching									
Amount of power									
Female N=982, $\mu=6.24$	0.3%	0.3%	0.3%	3.3%	13.3%	32.1%	46.0%	0.9%	3.5%
Male N=603, $\mu=6.19$	0.2%	0.2%	0.7%	5.1%	10.1%	38.0%	42.1%	0.8%	2.8%
Comfort level									
Female N=981, $\mu=6.13$	0.3%	0.7%	1.1%	3.7%	15.2%	32.4%	42.8%	0.6%	3.2%
Male N=597, $\mu=6.12$	0.3%	0.3%	0.8%	5.5%	11.9%	37.9%	40.4%	0.5%	2.3%
d) Announcing the absolution of sins									
Amount of power									
Female N=981, $\mu=6.44$	0.2%	0.1%	0.6%	2.9%	7.0%	26.2%	57.5%	2.2%	3.3%
Male N=600, $\mu=6.18$	1.2%	1.3%	0.5%	3.7%	11.0%	29.0%	47.8%	1.5%	4.0%
Comfort level									
Female N=980, $\mu=6.35$	0.4%	0.0%	1.2%	3.4%	9.5%	25.9%	55.7%	1.0%	2.9%
Male N=595, $\mu=6.27$	0.2%	1.0%	0.5%	4.0%	10.9%	27.7%	51.6%	1.2%	2.9%
e) In teaching contexts									
Amount of power									
Female N=981, $\mu=6.02$	0.1%	0.4%	0.7%	4.6%	18.5%	38.8%	33.8%	0.6%	2.4%
Male N=601, $\mu=5.99$	0.2%	0.7%	0.7%	5.2%	15.8%	44.3%	30.8%	0.5%	2.0%
Comfort level									
Female N=983, $\mu=5.90$	0.4%	1.1%	2.5%	6.7%	18.6%	32.0%	36.0%	0.3%	2.2%
Male N=599, $\mu=5.95$	0.2%	1.0%	2.3%	6.2%	15.4%	38.1%	34.9%	0.3%	1.7%
f) Pastoral care and counseling									
Amount of power									
Female N=980, $\mu=5.90$	0.0%	0.4%	1.5%	6.9%	20.3%	36.4%	30.6%	1.0%	2.8%
Male N=599, $\mu=5.59$	0.8%	1.5%	4.2%	9.7%	21.7%	35.2%	23.7%	0.3%	2.8%
Comfort level									
Female N=981, $\mu=5.64$	0.6%	1.4%	4.0%	10.3%	22.1%	29.2%	29.1%	1.0%	2.3%
Male N=596, $\mu=5.52$	0.7%	2.7%	5.0%	11.2%	20.6%	31.2%	25.5%	0.7%	2.3%
g) In small, informal settings									
Amount of power									
Female N=980, $\mu=5.74$	0.2%	0.7%	2.4%	9.8%	21.5%	33.9%	27.2%	1.4%	2.8%
Male N=597, $\mu=5.74$	0.5%	1.0%	2.2%	8.4%	19.9%	41.4%	24.5%	0.7%	1.5%
Comfort level									
Female N=979, $\mu=5.88$	0.4%	1.4%	2.5%	7.6%	17.9%	34.4%	34.4%	1.1%	2.2%
Male N=594, $\mu=5.87$	0.3%	0.8%	3.0%	7.9%	13.8%	40.4%	31.3%	0.7%	1.2%

36. Please choose **five** of the following items that best describe how you understand success for yourself in your ministry. (Please choose only five of the following items)

	Female N=1005	Male N=620
Maintaining an active ministry of care and counseling	30.0%	28.2%
Helping the congregation survive in a difficult setting	15.8%	17.7%
Seeing steady growth in membership and/or attendance	22.6%	29.0%
Seeing steady growth in programmatic ministry	14.7%	16.1%
Seeing steady growth in financial giving	11.9%	19.5%
Developing strong relationships of trust	50.7%	45.8%
Effective preaching and worship leadership	76.9%	70.3%
Being an innovative, creative leader in ministry	36.6%	30.8%
Encouraging interest in synodical or churchwide ministries	10.2%	11.5%
Advocating for justice in parish and community	26.4%	23.4%
Surviving as a person in a difficult setting	11.4%	8.1%
Being faithful in providing ministry	57.0%	56.1%
Providing leadership in the larger community	8.4%	11.0%
Developing a vision for mission in the community	36.6%	36.5%
Being stable and steady in providing ministry	30.2%	38.1%
Training strong leaders	39.3%	32.6%
Providing leadership in the larger church	8.4%	9.7%
Other (please describe)	7.6%	5.5%

37. How much gender-based discrimination do you **presently** experience personally in each of the following settings? (For this context, gender-based discrimination is defined as “different treatment accorded to individuals solely on the basis of their gender.”)

	None 1	2	3	4	5	6	A significant amount 7	Not sure	Not applicable
a) Seminary									
Female N=962, $\mu=1.93$	25.6%	12.0%	3.3%	2.7%	2.3%	0.9%	0.6%	2.0%	50.6%
Male N=592, $\mu=1.87$	37.8%	6.9%	3.2%	3.5%	2.5%	1.0%	1.7%	5.4%	37.8%
b) Day-to-day congregational life									
Female N=983, $\mu=2.50$	24.4%	33.4%	14.0%	10.5%	6.3%	2.7%	1.1%	0.4%	7.1%
Male N=597, $\mu=1.98$	48.6%	18.8%	8.4%	7.5%	3.7%	1.3%	1.3%	2.7%	7.7%
c) Interaction with ELCA colleagues									
Female N=986, $\mu=2.65$	27.4%	29.0%	14.9%	11.3%	7.5%	4.1%	2.9%	1.2%	1.7%
Male N=597, $\mu=2.02$	46.9%	22.9%	8.5%	7.2%	4.9%	1.0%	1.5%	2.5%	4.5%
d) The call process									
Female N=976, $\mu=3.38$	17.2%	11.3%	8.0%	7.4%	7.0%	6.3%	7.5%	4.1%	31.4%
Male N=589, $\mu=2.29$	39.4%	10.0%	6.1%	6.1%	4.8%	2.9%	3.2%	7.3%	20.2%
e) The internship setting									
Female N=961, $\mu=2.40$	16.4%	12.3%	5.4%	3.9%	2.5%	1.7%	1.4%	1.2%	55.3%
Male N=585, $\mu=1.76$	34.9%	10.1%	2.6%	4.3%	2.1%	0.7%	0.3%	8.0%	37.1%
f) From synod staff									
Female N=986, $\mu=1.99$	54.1%	19.4%	6.8%	4.9%	3.8%	3.4%	2.2%	2.8%	2.6%
Male N=597, $\mu=1.70$	60.1%	14.9%	2.5%	5.4%	2.2%	1.5%	1.5%	4.2%	7.7%
g) From ecumenical colleagues									
Female N=984, $\mu=3.30$	17.2%	19.9%	18.2%	15.0%	11.9%	7.5%	5.4%	2.2%	2.6%
Male N=597, $\mu=2.08$	46.9%	16.2%	8.5%	8.2%	4.7%	1.8%	1.5%	4.7%	7.4%
h) In the congregation									
Female N=989, $\mu=2.48$	24.2%	34.7%	13.9%	10.6%	5.0%	2.8%	1.4%	1.0%	6.5%
Male N=599, $\mu=1.88$	51.9%	19.2%	6.8%	8.0%	2.3%	1.7%	0.8%	1.8%	7.3%

38. How much gender-based discrimination have you ever experienced personally in each of the following settings? (For this context, gender-based discrimination is defined as “different treatment accorded to individuals solely on the basis of their gender.”)

	<u>None</u>						<u>A significant amount</u>	<u>Not sure</u>	<u>Not applicable</u>
	1	2	3	4	5	6	7		
a) Seminary									
Female N=982, $\mu=2.81$	32.2%	25.1%	10.5%	10.0%	9.3%	4.7%	6.9%	0.8%	0.6%
Male N=594, $\mu=2.18$	52.0%	13.1%	8.2%	5.2%	5.6%	3.7%	3.7%	2.0%	6.4%
b) Day-to-day congregational life									
Female N=985, $\mu=3.61$	11.2%	21.9%	17.4%	17.7%	13.7%	8.6%	8.5%	0.1%	0.9%
Male N=595, $\mu=2.11$	50.6%	18.3%	8.5%	6.5%	5.2%	2.8%	2.5%	1.8%	4.0%
c) Interaction with ELCA colleagues									
Female N=986, $\mu=3.53$	14.1%	22.0%	18.3%	14.2%	11.3%	9.2%	9.4%	0.6%	0.8%
Male N=595, $\mu=2.19$	46.4%	19.5%	10.9%	6.6%	5.4%	3.2%	2.4%	1.8%	3.9%
d) The call process									
Female N=986, $\mu=3.93$	16.7%	16.3%	12.3%	10.3%	10.6%	11.2%	18.5%	2.8%	1.2%
Male N=596, $\mu=2.12$	52.7%	13.4%	6.7%	6.0%	3.9%	3.4%	4.0%	4.2%	5.7%
e) The internship setting									
Female N=984, $\mu=3.06$	23.3%	25.4%	14.4%	10.1%	8.7%	7.5%	6.8%	1.1%	2.6%
Male N=589, $\mu=1.71$	59.1%	12.6%	5.8%	4.2%	2.2%	1.4%	1.5%	5.3%	8.0%
f) From synod staff									
Female N=981, $\mu=2.75$	38.4%	19.5%	10.8%	7.4%	7.2%	6.6%	7.4%	1.7%	0.8%
Male N=595, $\mu=1.78$	61.3%	14.8%	4.4%	4.2%	3.2%	1.8%	2.4%	3.4%	4.5%
g) From ecumenical colleagues									
Female N=987, $\mu=3.96$	11.0%	14.9%	16.1%	17.4%	14.0%	10.9%	13.0%	1.2%	1.4%
Male N=594, $\mu=2.08$	50.8%	15.5%	9.8%	5.2%	5.1%	3.0%	2.2%	3.9%	4.5%
h) In the congregation									
Female N=985, $\mu=3.56$	11.4%	22.5%	18.6%	16.1%	13.4%	8.4%	8.1%	0.5%	0.9%
Male N=594, $\mu=2.02$	54.5%	16.7%	7.2%	6.6%	4.5%	3.0%	2.0%	1.7%	3.7%

39. How much sexual harassment do you presently experience personally in each of the following settings? (For this context, sexual harassment is defined as “any sexually-related behavior that is unwelcome, offensive, or which fails to respect the rights of others.”)

	<u>None</u>						<u>A significant amount</u>	<u>Not sure</u>	<u>Not applicable</u>
	1	2	3	4	5	6	7		
a) From those in your ministry setting									
Female N=989, $\mu=1.36$	75.7%	14.6%	2.9%	1.2%	1.1%	0.8%	0.3%	0.1%	3.2%
Male N=600, $\mu=1.18$	84.8%	6.3%	2.2%	0.7%	0.8%	0.0%	0.2%	0.5%	4.5%
b) From ELCA colleagues									
Female N=990, $\mu=1.28$	81.7%	11.1%	2.0%	1.8%	0.6%	0.2%	0.5%	0.3%	1.7%
Male N=600, $\mu=1.16$	86.3%	4.2%	3.3%	0.7%	0.2%	0.0%	0.3%	0.8%	4.2%
c) From ecumenical colleagues									
Female N=985, $\mu=1.29$	80.9%	10.6%	2.8%	1.4%	0.7%	0.5%	0.4%	0.4%	2.2%
Male N=599, $\mu=1.10$	90.5%	2.7%	1.2%	0.5%	0.3%	0.3%	0.0%	1.0%	4.5%
d) From synodical staff									
Female N=989, $\mu=1.11$	91.9%	3.5%	0.7%	0.7%	0.1%	0.3%	0.3%	0.4%	2.0%
Male N=599, $\mu=1.10$	90.5%	2.7%	1.2%	0.5%	0.3%	0.3%	0.0%	0.7%	3.8%
e) From others in positions of authority									
Female N=986, $\mu=1.36$	77.7%	10.3%	4.9%	1.8%	1.1%	0.4%	0.5%	0.7%	2.5%
Male N=599, $\mu=1.19$	85.5%	4.0%	2.7%	0.8%	0.7%	0.3%	0.3%	1.0%	4.7%
f) At seminary									
Female N=597, $\mu=1.13$	60.7%	3.3%	1.2%	0.5%	0.2%	0.1%	0.3%	0.5%	33.2%
Male N=597, $\mu=1.13$	71.4%	2.5%	1.2%	0.7%	0.5%	0.0%	0.2%	1.5%	22.1%

40. How much sexual harassment have you **ever** experienced personally in each of the following settings? (For this context, sexual harassment is defined as “any sexually-related behavior that is unwelcome, offensive, or which fails to respect the rights of others.”)

	<u>None</u>						<u>A significant amount</u>	<u>Not sure</u>	<u>Not applicable</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>		
a) From those in your ministry setting									
Female N=982, $\mu=2.24$	49.5%	19.3%	10.9%	7.8%	4.4%	2.4%	4.7%	0.2%	0.7%
Male N=597, $\mu=1.26$	75.8%	10.2%	5.0%	2.0%	1.3%	0.8%	0.7%	0.3%	3.8%
b) From ELCA colleagues									
Female N=978, $\mu=1.99$	58.4%	17.5%	7.3%	5.9%	4.5%	2.1%	3.3%	0.2%	0.8%
Male N=597, $\mu=1.26$	82.4%	7.2%	3.2%	2.0%	0.5%	0.3%	0.3%	0.5%	3.5%
c) From ecumenical colleagues									
Female N=978, $\mu=1.78$	64.5%	14.1%	8.5%	4.7%	3.3%	1.5%	1.8%	0.1%	1.4%
Male N=597, $\mu=1.22$	85.4%	4.7%	3.4%	1.0%	0.5%	0.3%	0.5%	0.5%	3.7%
d) From synodical staff									
Female N=978, $\mu=1.42$	81.9%	7.4%	3.1%	1.7%	1.6%	1.5%	1.4%	0.4%	0.9%
Male N=597, $\mu=1.16$	88.4%	3.9%	1.8%	0.2%	0.8%	0.7%	0.2%	0.5%	3.5%
e) From others in positions of authority									
Female N=978, $\mu=2.28$	53.3%	13.8%	10.1%	7.0%	4.2%	3.2%	6.2%	0.9%	1.3%
Male N=597, $\mu=1.33$	82.9%	4.9%	3.2%	2.0%	1.3%	1.0%	0.7%	0.5%	3.5%
f) At seminary									
Female N=976, $\mu=1.73$	67.4%	14.0%	5.5%	4.1%	2.2%	1.5%	2.9%	0.4%	1.9%
Male N=598, $\mu=1.73$	82.3%	5.7%	2.3%	1.7%	1.0%	0.2%	0.8%	0.7%	5.4%

41. When you need pastoral care, who is likely to provide it? (Please choose all that apply)

	<u>Female N=1005</u>	<u>Male N=620</u>
Other ELCA clergy	67.7%	66.8%
Ecumenical clergy	26.6%	28.7%
Spouse	45.2%	57.7%
Synod bishop	22.8%	28.4%
Relatives	31.6%	16.0%
Friends	68.8%	49.7%
Spiritual Director	25.4%	13.7%
Synod staff	22.6%	21.1%
Other	16.1%	10.0%

42. When you need pastoral care, which gender are you more likely to seek out?

	<u>Female N=1005</u>	<u>Male N=620</u>
Female	33.3%	2.8%
Male	2.8%	22.1%
It makes no difference	63.9%	75.2%

43. Does your ministry setting have a sabbatical policy for you?

	<u>Female N=964</u>	<u>Male N=612</u>
No	75.4%	69.7%
Yes	24.6%	30.3%

44. Have you ever taken a sabbatical?

	<u>Female N=988</u>	<u>Male N=614</u>
No	87.6%	77.0%
Yes	12.4%	23.0%

45. Do you currently have plans to take a sabbatical?

	<u>Female N=984</u>	<u>Male N=612</u>
No	88.8%	81.9%
Yes	11.2%	18.1%

46. How regularly do you meet with other colleagues in ministry in each of the following settings?

	Very <u>irregularly</u>	2	3	4	5	6	Very <u>regularly</u>	Not <u>sure</u>	Not <u>applicable</u>
	1						7		
a) Staff meetings									
Female N=970 $\mu=5.15$	11.6%	4.0%	2.7%	3.4%	4.6%	7.8%	35.5%	0.1%	30.2%
Male N=601, $\mu=5.33$	9.5%	4.5%	2.5%	5.3%	6.0%	8.0%	39.4%	0.2%	24.6%
b) Scheduled conference meetings									
Female N=978 $\mu=4.56$	12.7%	10.0%	7.7%	11.0%	12.1%	14.0%	26.0%	0.5%	6.0%
Male N=603, $\mu=4.70$	10.3%	8.8%	6.6%	12.3%	16.9%	14.6%	25.0%	0.2%	5.3%
c) Text study									
Female N=974 $\mu=3.74$	32.0%	9.7%	4.3%	5.3%	5.9%	7.6%	25.2%	0.0%	10.1%
Male N=591, $\mu=3.44$	32.5%	12.7%	5.9%	5.8%	5.8%	6.8%	19.8%	0.0%	10.8%
d) Other regularly-scheduled support/learning groups									
Female N=964 $\mu=4.19$	17.8%	9.7%	6.8%	11.1%	10.4%	12.1%	20.6%	0.4%	10.9%
Male N=580, $\mu=3.71$	23.1%	12.4%	7.8%	13.1%	8.8%	10.5%	15.2%	0.2%	9.0%
e) To socialize									
Female N=973 $\mu=3.21$	24.4%	19.0%	14.1%	12.5%	13.6%	5.8%	7.8%	0.1%	2.8%
Male N=589, $\mu=3.19$	21.9%	17.1%	16.8%	17.1%	11.5%	7.6%	4.1%	0.3%	3.4%
f) With groups of women (no men)									
Female N=965 $\mu=3.06$	35.2%	14.2%	8.6%	9.3%	8.6%	7.2%	10.5%	0.0%	6.4%
Male N=577, $\mu=1.75$	50.8%	9.5%	2.8%	2.1%	2.9%	1.9%	1.9%	0.9%	27.2%
g) With groups of men (no women)									
Female N=941 $\mu=1.96$	48.0%	13.1%	4.4%	3.4%	2.3%	2.7%	3.2%	0.2%	22.7%
Male N=584, $\mu=2.70$	38.4%	11.5%	7.5%	7.5%	7.0%	4.8%	6.8%	0.9%	15.6%
h) With both women and men									
Female N=967 $\mu=4.34$	13.8%	9.8%	9.5%	15.9%	11.7%	13.3%	21.4%	0.4%	4.1%
Male N=598, $\mu=1.73$	11.4%	4.9%	6.0%	17.8%	15.6%	16.4%	24.3%	0.5%	3.2%

47. How regularly do you meet in a **same-gender setting** for each of the following activities?

	Very <u>irregularly</u>	2	3	4	5	6	Very <u>regularly</u>	Not <u>sure</u>	Not <u>applicable</u>
	1						7		
a) Book study									
Female N=977 $\mu=2.05$	59.1%	4.5%	2.6%	2.8%	3.1%	3.4%	6.6%	0.3%	17.8%
Male N=589, $\mu=1.82$	58.7%	5.3%	2.7%	1.4%	2.5%	1.2%	5.4%	0.3%	22.4%
b) Worship									
Female N=972 $\mu=1.54$	6.5%	9.6%	3.7%	2.3%	1.2%	1.3%	1.6%	0.3%	15.4%
Male N=588, $\mu=1.65$	62.9%	6.0%	1.9%	1.9%	1.2%	1.9%	3.7%	0.5%	20.1%
c) For support/encouragement									
Female N=979 $\mu=3.12$	37.3%	9.7%	8.7%	9.6%	7.8%	6.5%	12.8%	0.1%	7.6%
Male N=591, $\mu=2.35$	51.6%	7.1%	3.2%	4.1%	4.7%	5.2%	6.8%	0.7%	16.6%
d) To gain professional skills									
Female N=972 $\mu=1.87$	56.8%	11.3%	5.0%	4.1%	1.9%	2.2%	3.7%	0.3%	14.7%
Male N=586, $\mu=1.83$	59.7%	5.1%	3.9%	3.8%	2.9%	2.0%	3.6%	0.7%	18.3%
e) To talk about the life of the church									
Female N=978 $\mu=2.55$	45.3%	12.0%	7.1%	7.8%	6.6%	4.6%	6.9%	0.3%	9.5%
Male N=591, $\mu=2.16$	54.3%	6.9%	3.2%	5.8%	3.7%	4.1%	5.1%	0.7%	16.2%
f) Socially, strictly for fun									
Female N=977 $\mu=3.16$	32.7%	11.6%	10.4%	11.8%	10.0%	6.8%	9.8%	0.1%	7.0%
Male N=586, $\mu=2.36$	46.2%	10.4%	6.1%	7.5%	5.1%	4.3%	4.6%	1.0%	14.7%

More About You

48. In the last six months, approximately how many hours per week have you worked, on average?

	<u>Female N=976</u>	<u>Male =612</u>
Fewer than 10	1.6%	0.8%
10 to 19	1.5%	0.8%
20 to 29	6.5%	1.8%
30 to 39	7.4%	3.4%
40	5.9%	4.6%
41 to 49	30.6%	26.6%
50 to 59	32.6%	44.3%
60 or more	13.8%	17.6%

49. How much vacation time did you take this past year?

	<u>Female N=970</u>	<u>Male N=599</u>
One week	4.3%	4.5%
Two weeks	11.8%	13.7%
Three weeks	21.8%	23.9%
Four weeks	55.7%	48.9%
Five or more weeks	6.5%	9.0%

50. For which, if any, of the following **family-related decisions** has your call had a significant impact—meaning that it was one of your chief considerations when making the decision? *(Please choose all that apply)*

	<u>Female N=1005</u>	<u>Male N=620</u>
Whether or when to marry	17.7%	11.3%
Whether or when to have children	18.0%	7.1%
How many children to have	8.4%	3.9%
Whether or when to divorce	7.4%	6.5%
Whether or when to move	53.3%	65.2%
How to educate your children	13.1%	22.6%
Other <i>(please describe)</i>	11.2%	7.1%

51. For which, if any, of the following **call-related decisions** have your family commitments had a significant impact—meaning that they were one of your chief considerations when making the decision?

(Please choose all that apply)

	<u>Female N=1005</u>	<u>Male N=620</u>
Whether to accept a certain call/position	50.7%	59.2%
Whether to move	48.6%	57.3%
Whether to remain in a certain call/position	46.0%	53.2%
Whether to change the type of call/position	29.6%	27.9%
Whether to change the number of working hours	30.3%	24.0%
Other <i>(please describe)</i>	3.4%	2.3%

52. Which of the following best describes your current household circumstances? *(Please choose only one response)*

	<u>Female N=999</u>	<u>Male N=613</u>
Single/separated/widowed/divorced, living alone	24.4%	6.4%
Single/separated/widowed/divorced, with children living at home	5.3%	1.0%
Single/separated/widowed/divorced, living with at least one other adult (e.g., roommate, relative, etc.), with no children living at home	3.8%	0.0%
Single/separated/widowed/divorced, living with at least one other adult (e.g., roommate, relative, etc.), with children living at home	0.6%	0.2%
Married, with no children living at home	29.8%	47.0%
Married, with children living at home	32.1%	43.9%
Other <i>(please describe)</i>	3.9%	1.6%

If you have any children living at home, please indicate the total number and their ages:

Number: _____ Ages: _____

53. Which of the following best describes your current stand on political issues?

	<u>Female N=992</u>	<u>Male N=601</u>
Very conservative	0.7%	0.8%
Conservative	7.1%	15.1%
Moderate	26.2%	37.6%
Liberal	50.3%	37.6%
Very liberal	15.7%	8.8%

54. Are you currently engaged in graduate study?

	<u>Female N=1000</u>	<u>Male N=612</u>
No	90.6%	9.4%
Yes	91.7%	8.3%

If "yes," are you engaged in graduate study to increase the level of your skills for rostered ministry?

	<u>Female N=94</u>	<u>Male N=51</u>
No	9.6%	9.8%

Yes → In what area? (Please choose the one response that best describes your situation.)

	<u>Female N=74</u>	<u>Male N=37</u>
Parish ministry	32.4%	48.6%
A call to ministry in a specialized setting	20.3%	13.5%
Teaching in a seminary or college	16.2%	13.5%
Administrative ministry	4.1%	2.7%
Other (please describe)	24.3%	13.5%

AND FINALLY...

55. Using the following scale, to what extent do you believe that full participation of women in the life of the church has been achieved?

	To a <u>small extent</u>		2	3	4	5	To a <u>large extent</u>		<u>I am not sure</u>
	1						6	7	
Female N=998 $\mu=4.67$	1.5%	3.7%	13.2%	22.3%	31.0%	16.6%	8.6%		3.0%
Male N=615, $\mu=5.12$	0.8%	2.0%	10.2%	13.0%	31.1%	25.0%	14.6%		3.3%

Please provide additional comments, if you would like.

56. What are the two most important challenges you believe women in ordained ministry will face in the next 10 years?
57. What are the two most important challenges you believe women in rostered lay ministry will face in the next 10 years?
58. Do you think the church has been changed by the ordination of women? If so, in what way(s)?
59. For what part of ministry do you have the strongest skills and gifts?
60. What is the most difficult part of rostered ministry for you on a regular basis?
61. What is your greatest need in order to minister more effectively?

Please share any other comments you would like to add...

Thank you for your participation!

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