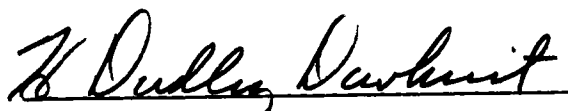


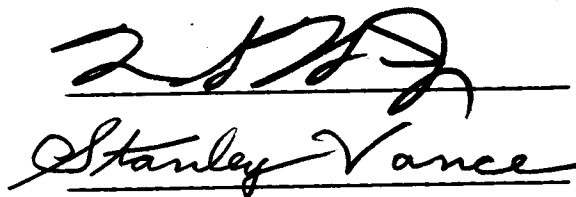
To the Graduate Council:

I am submitting herewith a dissertation written by Thomas Beck Handley entitled "Congregational Leaders' Perception of the Pastoral Role: An Analysis of the Acceptance of Women Pastors." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Business Administration.



H. Dudley Dewhirst, Major Professor

We have read this dissertation
and recommend its acceptance:





Accepted for the Council:



The Graduate School

CONGREGATIONAL LEADERS' PERCEPTION OF THE PASTORAL ROLE:
AN ANALYSIS OF THE ACCEPTANCE OF WOMEN PASTORS

A Dissertation
Presented for the
Doctor of Business Administration
Degree
The University of Tennessee, Knoxville

Thomas Beck Handley

March 1985

DEDICATION

To my family, Barbara, Kris and Ted, who supported this project with encouragement, love, and varying degrees of patience.

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ABSTRACT

The United Presbyterian Church in the United States of America and other protestant denominations have officially recognized the ordination of women as pastors since the early 1950's. Despite official recognition, local churches have been reluctant to accept women as pastors. This research surveyed 610 congregational leaders in 52 churches. The sample was stratified in two different ways. The first stratification measured the effect of exposure to women pastors. The stratas were Churches with Women Pastors, Multiple Staff Churches with Women on the Staff, Churches with Male Pastors from the Same Presbytery as the Women Pastors, and Churches from Presbyteries without Female Clergy. The second stratification was by the gender of the congregational leader.

Three questions were examined. The first analyzed the sex-role expectations of the pastoral role. An internal and an external referent was used. Under the latter, congregational leaders indicated that they expect androgynous behavior from pastors. When the internal referent was applied, the leaders expected feminine behavior. Congregational leaders preferred androgynous or feminine behavior from their pastor; but they expected that pastor to be a male.

MANOVA was used to determine the effect of exposure to women pastors and the effect of the gender of the respondent. Although the research design established four strata of exposure, the results revealed only two. The basic condition for increased acceptance of women pastors is to have a woman pastor working in the local church. The MANOVA analysis refuted the common myth that women members of the

congregation are less supportive of women pastors. On those variables that were significant, the female congregational leaders were more accepting than the male.

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INTRODUCTION

The purpose of this research project was to address a major problem facing a number of protestant denominations. These denominations have recognized women as pastors for at least 30 years. Women who have answered what they perceive to be God's call to serve as a pastor have found strong reluctance on the part of most local churches to consider them for pastorship. This research provided some insight into the pastoral role, particularly as it affects women clergy. To this end, this research investigates three issues, stated here as hypotheses.

1. Regardless of the gender of their pastor(s), church leaders expect androgynous behavior from their pastor.
2. The greater the exposure of church leaders to a female pastor, the more positive their perception of women pastors.
3. The acceptance of women pastors is significantly lower for female members of the congregation than for male members.

There was little available research. Most of the material presented in this dissertation reflected the first-hand experiences, observations, and assumptions of women clergy. To broaden the base for this research, the author has drawn on the research conducted on the role of women in management. This material provided a foundation and direction in which a study of women in the clergy could be conducted. Using this foundation, the author has endeavored to present a broad overview of the field before focusing on the goal of this research.

The survey instrument used in this research was administered in 1982 to churches of The United Presbyterian Church in the United

States of America. In 1983 that denomination merged with the Presbyterian Church in the United States to form the Presbyterian Church (USA). Both names are used in this research. The United Presbyterian Church is used when the research methodology is discussed, and the Presbyterian Church (USA) is used when the implications of the research are presented.

The goal of this research was to provide the Presbyterian Church (USA) and other denominations with information that will aid in the equal acceptance of all persons called to the ministry. Chapter V present some recommendations to that end.

Definitions

Androgynous -- The synthesis in one individual of male and female behavioral characteristics.

Call System -- The process of obtaining a minister in a denomination where the local congregation has total or partial participation in the selection process. Examples of denominations who are under the call system are Baptists, Congregationalists, and Presbyterians.

Congregational Leaders - Group surveyed in the research. Made up of active Elders and Deacons.

Deacons -- Elected by the congregation and ordained for life. The Board of Deacons is the "caring" arm of the Church.

Elder -- Elected by the congregation and ordained for life. Active Elders serve on the Session of the Church (see Session).

Pastoral Role -- Behavior unique to one who serves as the pastor of a church.

Presbytery -- A district grouping of churches.

Reformed Tradition -- That element of Protestantism that traces its roots to John Calvin. Includes: Presbyterians, Disciples of Christ, United Church of Christ.

Session -- Major board of a Presbyterian church. It has the responsibility for the total operation, both spiritual and temporal.

Sex-Role -- Behavior commonly identified with a particular gender.

Synod -- An area grouping of Presbyteries.

Chapter I

LITERATURE REVIEW

Overview

Historical

The role of women clergy in the history of the Christian Church has been as diverse as the dimensions of the Christian Church. The question of ordination for women is moving progressively, yet painfully, through all Christian Churches. During the 1979 visit of Pope John Paul II to the United States, he expressed his view that women should not be ordained into the Priesthood. This was the latest episode in a continuing debate.

Theological and biblical interpretation has played a large part in the acceptance or rejection of women in the ministerial role. Becker¹ stated that a denomination's perception of the Old Testament has been instrumental to its acceptance of women. Those bodies which stress the Old Testament and place emphasis on such women as Sarah and Ruth expect a more traditional woman's role. Those denominations which stress the New Testament are more accepting. The following description of the status of women at the time of Jesus will illustrate.

Swidler (1971) drew a picture of the subjection of women in the Hebrew culture prior to the birth of Jesus. Religiously, women were denied access to the Scriptures, and they did not have the prayer

¹ Interview with Dr. Susan Becker, Assistant Professor of History, The University of Tennessee, Knoxville, May 12, 1978.

obligations of men. One of the daily prayers of the Jews states, "praise be to God that He has not created me a woman." Women were thought of in terms of child bearing and rearing. The Rabbinic teachings of that day reinforced the bleak status of the women of Israel. Against this background, Swidler (1971) asserted that Jesus took a symbolic stand: 1. Women were a part of the band that followed Him. 2. The first resurrection appearance was to women. 3. He addressed women in public. 4. He allowed himself to be touched by an "unclean" woman. 5. He welcomed Martha into the intellectual life of his followers. In contrast to the culture of that period, this was a definite upgrading of the status of women; it was acceptance.

Religious sects have led the way for female pastors. Ann Lee (born: February 29, 1736) founded the Shaker Movement. Mrs. Ellen G. White, during the years 1842 to 1912, led and gave shape to the Seventh-Day Adventist Church. Likewise, Mary Baker Eddy developed Christian Science in 1870. The flamboyant personality of Aimee Semple McPherson enabled her to become the evangelist leader of the Four Square Gospel in the late 1800's (Drury, 1963). Numerous sociological and emotional factors allowed these women to assume their respective positions. However, these persons illustrated that women could successfully lead religious bodies and be accepted in a pastoral role.

Table 1.1 reflects the growth in Protestant women clergy. The 10,470 women ministers in 1978 represent denominations with 47.4 million members (Jacquet, 1978). The percentage increase in the number of women clergy is keeping pace with other professions; however, the percentage of women clergy to all clergy, compared with the

Table 1.1

Number of Women Clergy, 1910 - 1978

Year	Number	Percent of Profession
1910	685	.5%
1920	1,787	1.4
1930	3,276	2.2
1940	3,148	2.3
1950	6,777	4.1
1960	4,727	2.3
1970	6,314	2.9
1978	10,470	4.1

Source: "Women Ministers in 1977" by C.H. Jacquet, Office of Research, Evaluation, and Planning, National Council of Churches, 1978.

percentage of women in management to all managers, is much lower (Epstein, 1971). The brief increase in 1950 may be the result of lack of men during World War II.

The actual distribution of women ministers by denominations is listed in Table 1.2. The Pentecostal² and Para-Military³ sects have led the way in the acceptance of women clergy. Some groups such as the Salvation Army consider all members to be ministers; consequently, this greatly inflates the percentage. The ten major denominations have been much slower in their acceptance. The last group in Table 1.2, Miscellaneous, includes the largest number of sects and denominations, fifty-six. This group contains twenty percent of the women clergy. The diversity in these groups prevents any other designation.

In the "Major Protestant" category of Table 1.2, the two denominations with the largest number of women clergy have been ordaining women the longest. The Disciples of Christ and the Congregational strain of the United Church of Christ have accepted the pastoral equality of men and women since early in this century. The other major protestant denominations have authorized female ordination since World War II. The Methodist Episcopal antecedent of the present United Methodist Church approved ordination in 1924; however, it was not until the late 1950's that women in any number sought ordination.

² Pentacostal sect describes a large number of sects, assemblies, and churches that are revivalistic in nature. They are concerned with perfection, holiness, and the Pentacostal experience.

³ Paramilitary sect is a religious organization whose organization parallels that of a military organization. The major example would be the Salvation Army.

Table 1.2

Number and Proportion of Women Clergy by Church Affiliation, 1978

Category	Number of Women Clergy	Percent of Total
Pentecostal (14)	3,329	31.8%
Para-Military (3)	3,131	29.9
Major Protestant (10)	1,822	17.4
United Church of Christ	400	3.8
Disciples of Christ	388	3.7
United Methodist	319	3.0
United Presbyterian	295	2.8
American Baptist	157	1.5
Episcopal	94	.9
Presbyterian Church U.S.	75	.7
Lutheran Church in America	55	.5
Southern Baptist Convention	20	.2
American Lutheran	18	.2
Miscellaneous	2,094	20.0

Source: "Women Ministers in 1977" by C.H. Jacquet, Office of Research, Evaluation, Planning, National Council of Churches, 1978.

The Presbyterian Church in the U.S.A., predecessor of the United Presbyterian Church in the U.S.A., granted ordination in 1955. Both the Lutheran Church in America and the American Lutheran Church delayed until 1970 before permitting ordination (Lynch 1977).

Career Choice

The increasing number of women entering the work force will necessitate the further study of career selection. People seek careers consistent with their self-image, all other variables being equal (Hennig & Jardim, 1977; Korman, 1970). Men, when they leave college, have a career goal. Even though they may change jobs, they perceive that the basic career decision is made. In the past, women have delayed the same decision ten years longer than their male counterpart. Since the majority of women have anticipated a traditional role, a crisis such as divorce, widowhood, need for a second income, or failure to marry, eventually required the re-evaluation of life's goals (Epstein, 1971; Hennig & Jardim, 1977).

The same delay has not occurred in the case with women clergy. This is due to the fact that most Protestant denominations require three years of graduate study in a seminary prior to ordination. More importantly, persons entering the ministry feel they are responding to a spiritual stimulus outside themselves. One of the first women ordained in the Episcopal Church writes that she knew she would be a priest from childhood (Heyward, 1976).

When a woman decides on a career in management, she may receive informal support from her family, friends, and professors. A woman entering the ministry has the added advantage of a formal support

system in most denominations. In the United Methodist Church, the Bishop provides support. The Presbyterian denominations have a Candidates Committee. In some cases, the support comes directly from the laity. Recciuti (1978) reported that she was supported by the lay-people while the majority of clergymen were wary and hostile. The separatist movement⁴ in the Episcopal Church has caused bishops to become reluctant to accept additional women for the priesthood (Hawke, 1978).

Career Path Obstructions

Terborg (1977) reviewed the numerous obstacles placed in the career paths of women. Women who were counseled after being denied entry into medical school were directed toward traditional roles, while men were encouraged to apply at other schools or to seek a Ph.D. in a related field. The potential students were equal to each other in ability (Weisman, Morlock, Sack, and Levine, 1976). Ahrons' (1976) study revealed that both male and female high school counselors held similar occupational role views. He hypothesized that such preconceptions may discourage women from seeking non-traditional careers.

Within the religious professions, Christian Education, and particularly children's work, has been considered the traditional role of women. As late as 1975, counselors within seminaries and denominational organizations still attempted to place women into the traditional Christian Education model (Jones, 1970; Verdesi, 1975). This attitude was reinforced by some of the early ordained women who sought to enter

⁴ The separatist movement in the Episcopal Church is the result of high and low Liturgy factions. The former think of themselves as Anglo-Catholics.

the ministry to obtain a power base from which to strengthen the position of Christian Education (Verdesi, 1975).

There are few data on the specific limitations of women in business firms. Terborg and Ilgen (1975) referred to access discrimination, which denoted non-job related limitations placed on sub-groups at the time of hiring. The same limitation seemed true of women pastors also. Verdesi (1975) indicated that if there is a woman minister on a church staff, this will preclude there being a second, even though there are already several men on the staff.

An important form of entry discrimination is a dual salary schedule for men and women. Laboratory research indicated that if males are assigning initial salaries, female applicants receive a significantly lower salary than males with identical qualifications (Terborg & Ilgen, 1975). Lenitin, Quinn, and Staines (1971), after analyzing data from a survey of American workers taken by the Survey Research Center, University of Michigan, reported that women would have to increase their current income seventy-one percent to attain equity.

Some presbyteries publish in their minutes the salaries of pastors, however, there has been no scientific study of male and female pastoral salaries. It is doubtful that as large a discrepancy exists between men and women holding similar positions. This would be particularly true of connectional denominations.⁵ Most of these bodies maintain a specific salary and perquisite minimum. However, since

⁵ A connectional denomination is one whose constitution relates each local church to every other church. This is often accomplished through a district, regional, and national hierarchy.

most women pastors have positions in small, struggling churches, they would tend to receive a salary near the presbytery minimum. Women who serve on the staff of a larger church may meet with a salary discrepancy. This inference is based on Verdesi's (1977) reference to the fact that female Commissioned Church Workers⁶ in the United Presbyterian Church in the U.S.A. were discriminated against with respect to salary. One illustration was cited by Verdesi where a pastor and congregation failed to look at any salary above "poverty" level. The reasons given were the same as those often used in business: "She has no family to support." The irony of the situation was that when the female incumbent left the position, the congregation hired a single male for \$2,000 a year higher salary.

Most of the rationale used to justify salary discrimination in business has been refuted by research (Crowley, Levitin, & Quinn, 1973; East, 1972; Hoffman & Nye, 1974; Terborg, 1977). For women clergy, there is clearly a rationale for salary equity. Men and women clergy receive the same certification, after rigorous examinations, which leads to ordination. If there is differentiation between male and female clergy in comparable situations, it must be attributable to the financial status of the church or some form of discrimination.

⁶ Commissioned Church Worker was a formal, but optional status in the United Presbyterian Church in the U.S.A., for Christian Education professionals. This status is conferred by the Presbytery (District) organization. Commissioned Church Workers could participate in the committees and the debates of Presbytery, but they could not vote nor hold office on the basis of that status alone.

Position Integration

The difficulties facing a female striving to attain a management position or a pastorate position is but a portion of the problem. An equally important question is: What happens once she has a position? Although there have been numerous studies on the position integration of women in management, little research has been conducted on women entering the ministry.

Any new employee faces a period of integration into the new organization. A person may perceive this period as a challenge, or a threat. Summers (1977) indicated that a supervisor can assist the newcomer in the integration process. He illustrated a process for integrating new clerical workers; however, the process utilized is equally valid for persons entering the management sector. "New employees of either sex must be socialized properly if they are to fit with the established functioning of existing work units and if they are to develop into contributing members of organizations" (Terborg, 1977, p. 651).

The employment of women clergy takes a divergent path at this point. There will be a parallel with management if the woman minister takes a position in her denominational hierarchy or some large ecumenical organization. In such a structure, she would face much the same integration problems as her management counterparts, but the women who find pastoral positions face totally different integration situations. First, most women who become church pastors usually are the only full-time professionals on the staff. Since most women are called to very small churches, they may be the only staff. Second, when a woman

joins the staff of a larger church, she is in a smaller work unit than many of her managerial sisters. The largest protestant churches in the United States will not have more than ten to twenty clergy on the staff. Most of these women will find that their direct superior is the senior pastor on the staff.

A third problem which is shared by other professional women is the integration with male members of the same profession. If a woman minister is active in ecumenical organizations, such as Councils of Churches or Ministerial Associations, she may encounter not only the sex role stereotypes found in management situations, but also theological opposition from those who feel that The Bible does not sanction such a role for women.

The modern personnel process requires a valid job analysis prior to the filling of a position. The copious literature pertaining to job analysis (Goldstein, 1974; Morsh, 1964; U.S. Department of Labor, 1972) concentrates on a neutral evaluation of positions. They fail to recognize the role of gender on the analyst and the incumbent. Arvey, Passino, and Lounsbury (1977), using the Position Analysis Questionnaire, (McCormick, Mecham, & Jeanneret, 1972) discovered that female analysts gave lower scores on several categories of the PAQ than their male counterparts. These findings caused Terborg (1977) to speculate that better analyst training is required.

Protestant denominations in which the "call system"⁷ is operative

⁷ The "call system" is the term used to describe the process of obtaining a minister in a denomination where the local congregation has total or partial participation in the selection process. Examples

normally require a job description or mission study before a pastor or staff person can be sought. Numerous denominational and ecumenical executive positions require a job and person description. Committees are usually charged with the responsibility for nominating a person for such a position. The job description is determined by committee consensus. There have been no studies which indicated whether the gender of the majority of the committee affects the content of the analysis.

The leadership behavior of females has been the focus of several studies. The experimental approach of these studies has been of a contrived behavioral situation nature. The In-Basket technique was used by Rosen and Jerdee (1973) to test leader gender and type of behavior. The only behavioral difference found was in the male leaders' use of reward behavior. Threatening and helping behavior was not influenced by gender. The most effective leader behavior occurred when a leader of an opposite sex from the subordinate used a friendly, dependent style.

Jacobson and Effertz (1974) used domino manipulation to reveal that women leaders were perceived by their followers and themselves as doing a better job than males with identical performance. An argument could be postulated that if women do have lesser expectations of what constitutes good performance, lower performance standards could result. When gender was crossed with the behavioral variables--initiating structure, consideration, production emphasis, and tolerance for

of denominations who are under the call system are Baptists, Congregationalists, and Presbyterians.

freedom--men rated higher on initiating structures and women higher on consideration (Bartol & Butterfield, 1976).

When one turns to the dimension of female clergy in a leadership role, there is a diversity in experience. Nuns have held various leadership roles in convents, hospitals, and schools for centuries. It could be argued that these are basically female institutions. Further examples of female leadership are Aimee Semple McPherson and Mary Baker Eddy, each of whom founded and led her own sect. In these illustrations, there is the problem that these female leaders set the norm of leadership in their institutions. Would they have been able to lead a group whose norms were already established?

Women who serve in multiple-staff churches or as denominational executives could be subject to the same problems delineated in the Jacobson and Effertz study. If the perception of satisfactory leadership performance of women clergy was inferior to that of men, it could lead to the lowering of performance in the organization. In an era when most of the major protestant denominations are suffering from a loss of members and all denominations are suffering from the effects of inflation, this could be a major problem; however, in all probability, lower, performance of women clergy does not occur for two reasons. First, there are not that many women involved. Second, the professionalism and equity in training, mentioned earlier, would inhibit a dichotomy in male-female leadership evaluation.

Kepler (1978, P. 407) stated, "Clergy are leaders, not just facilitators and enablers. Congregations need to be ministered to by persons who are able to say 'I', to stand their ground, to have

autonomy." Verdesi (1975) questions, from her study of church women in one denomination, whether women understand the nature of power. She raised the question that women have never really learned to use power effectively. The power wielded by women has been influence, which she calls irresponsible power. The open exercise of power brings with it real responsibility. The inability to use power can be traced directly to Hennig & Jardim's (1977) theory that the nurturing of girls does not provide the basic skills needed by a female leader.

Hennig and Jardim (1977), in describing the twenty-five women in managerial positions of president and vice-president, note that in each case, the women had become the protege of a man in the organization who was on his way up. As the man progressed, he supported the career of the woman protegee (Hennig & Jardim, 1977; Wood, 1975; Epstein, 1970). Only in a denomination hierarchy is such a protegee system conceivable, and there is not that much consistent upward mobility in religious organizations. Nevertheless, a woman minister needs moral support from a colleague or colleagues. Women who serve in small, rural churches, where they may not see a female colleague for months, particularly need a male pastor who honestly accepts them as a fellow pastor (Jones, 1970). Several modern trends tend to discourage such relationships. In many demonimations, the number of pastors has increased while the number of pastoral positions has decreased (Table 1.3). This, coupled with decreasing membership in the organized church during the 1970's, has created more competition for both the available pastoral positions and for potential church members. Such competition would be expected to inhibit interpastoral support.

Table 1.3

Number of Churches, Members and Clergy of The United Presbyterian Church, 1978

Year	Membership	Δ%	Churches	Δ%	Clergy ^a	Δ%
1967	3,268,761		8,877		12,932	
1968	3,229,749	-1.2	8,768	-1.2	12,939	.1
1969	3,172,760	-1.8	8,667	-1.2	13,021	.6
1970	3,095,791	-2.4	8,662	-0.1	13,151	1.0
1971	3,021,369	-2.4	8,813	1.7	13,517	2.8
1972	2,916,757	-3.5	8,786	-0.3	13,692	1.3
1973	2,817,052	-3.4	8,742	-0.5	13,761	0.5
1974	2,731,538	-3.0	8,729	-0.1	13,810	0.4
1975	2,665,973	-2.4	8,686	-0.5	13,842	0.2
1976	2,615,662	-1.9	8,675	-0.1	13,846	0
1977	2,569,437	-1.8	8,656	-0.2	13,905	0.4
1978	2,520,367	-1.9	8,627	-0.3	13,944	0.3

Source: Minutes of the General Assembly of The United Presbyterian Church in the United States of America (Part II). New York: Office of the General Assembly, 1979.

^a All clergy in good standing. Included are those in both sacred and secular positions.

Performance

The Hagen and Kahn (1975) study reflected the fact that competition was the only condition in which competent women were evaluated at a lower level than men. Under all other conditions, the study produced insignificant differences between men and women. When a condition of cooperation and observation existed, the raters gave competent women positive evaluations.

In a series of laboratory experiments, Hammer, Kim, Baird, and Bigoness (1974) and Bigoness (1976) reported that under equal levels of job performance, women job applicants were rated higher than men. These findings were in keeping with those found by Jacobson and Effertz (1974), cited above. Other research, centered around job incumbents, revealed no differences in evaluations between men and women (Hall & Hall, 1976; Terborg & Ilgen, 1975). Terborg and Ilgen (1975) postulated that if managers perceived that female subordinates were operating under involuntary constraints, then the females would be attributed greater inputs and consequently, given larger rewards. In the subsequent experiment, it was found that under an equal performance situation, greater inputs were not attributed nor were larger rewards given. Terborg (1977) states that evaluation may be influenced by evaluators' perception of women. However, men with positive views of women managers are inclined to attribute successful performance to effort and ability (Garland & Price, 1977).

Performance evaluation is practiced to varying degrees throughout Protestantism. Smith (1973) advocates that each congregation should have an on going and annual pastor/staff evaluation program. The

United Methodist Church, through its Pastor-Parish Relations Committee, has formalized evaluation for the local church. The United Presbyterian Church has designed a yearly evaluation and a five-year thorough evaluation for all church executives and consultative staff.

Research on the performance of women clergy is about as extensive as it is for men -- non-existent. Examining the material on evaluation of women in management, it is possible to make inferences to women clergy in executive positions. In as much as equal opportunity has been a major emphasis of the major denominations this decade, it might be predicted that they would be rated higher than a male with equal performance. However, if Terborg and Ilgen's (1975) findings are applied, this is not the case. Garland and Price's (1977) finding that male managers with positive views of women managers will attribute success to ability and effort can be extended to women clergy.

Present Condition

All professions have experienced an influx of women into their ranks this century. Table 1.4 reflects the growth in the number of women in management. Numerous factors have influenced the increase. These include the Civil Rights Act of 1964, the Equal Employment Act of 1972, the increase in single parent families, the rapid escalation of inflation, and the need to seek fulfillment beyond the women's traditional role. The inflation rate alone will force an ever increasing number of women to seek employment (Handley & Francesco, 1980). For most of the major denominations, these factors have been augmented by an active stand promoting equality for women. Denominations have encouraged women to study for the clergy. This support has failed to

Table 1.4

Number and Percent of Women in Management, 1910 - 1970

Year	Number	Percent of Profession
1910	5,688 ^a	3%
1920	6,623	3
1930	16,349	4
1940	427,000	11
1950	672,660	14
1960	829,000	17
1970	1,077,000	20

Source: U.S. Department of Commerce, Bureau of Census, 1920, 1930, 1940, 1950, 1970.

^a Prior to 1940 no managerial category existed. 1910 - 1930 compiled for manager in manufacturing and banking.

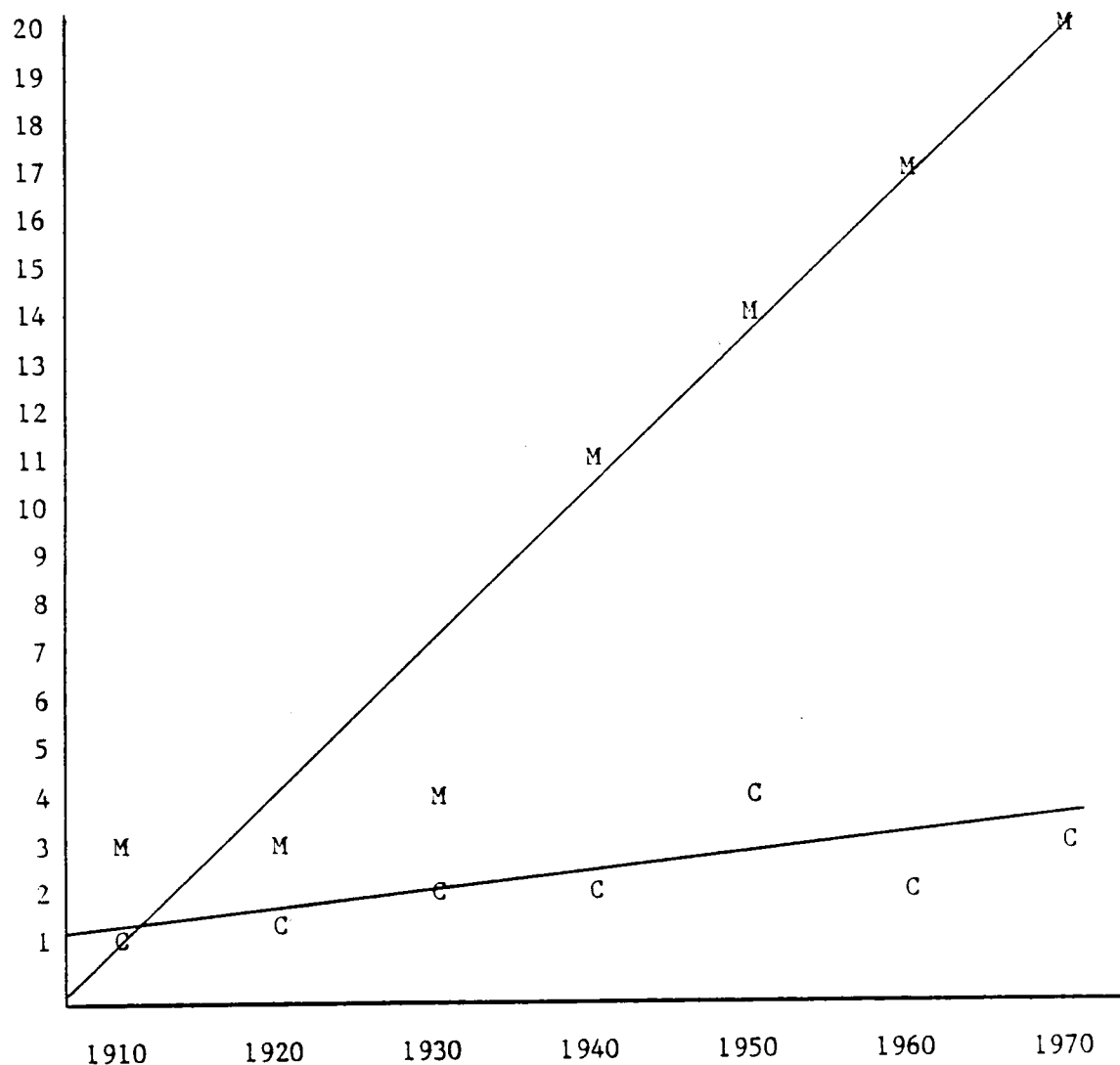
recognize two elements: First, it is one thing to support a concept at an abstract distance such as the national meeting of the denomination and another to implement it in one's local congregation. Second, executive staffs and national boards do not always take action which reflects the attitude and/or conviction of local church members.

Table 1.1 (p. 6) indicated growth in the number of women clergy from 1910 to 1978. With the exception of the bulge recorded in 1950, there has been linear growth in the number of female clergy. Figure 1.1 plots the growth in the number of women, both clergy and management. It also reflects regression analysis of both. The total number of entrants into management and the clergy varies sharply. The regression lines indicate that management entrants have grown much more rapidly.

Figure 1.2 indicated denominational membership as a percent of 1950 membership. With the exception of the Southern Baptist Convention, all protestant denominations peaked out between 1960 and 1970. The decline of membership occurred during the same period of time as the number of women clergy were increasing. This fact reduces the number of positions available.

The decline of membership and the inflation of the 1970's have forced these denominations and their local churches to reduce the number of churches and the number of positions. This retrenchment has created a clergy surplus. The paradox exists in that the number of positions is declining while the number of clergy is increasing. This dissertation addresses the United Presbyterian Church in the United States of America (UPUSA). Table 1.3 demographically illustrates this

% of Profession



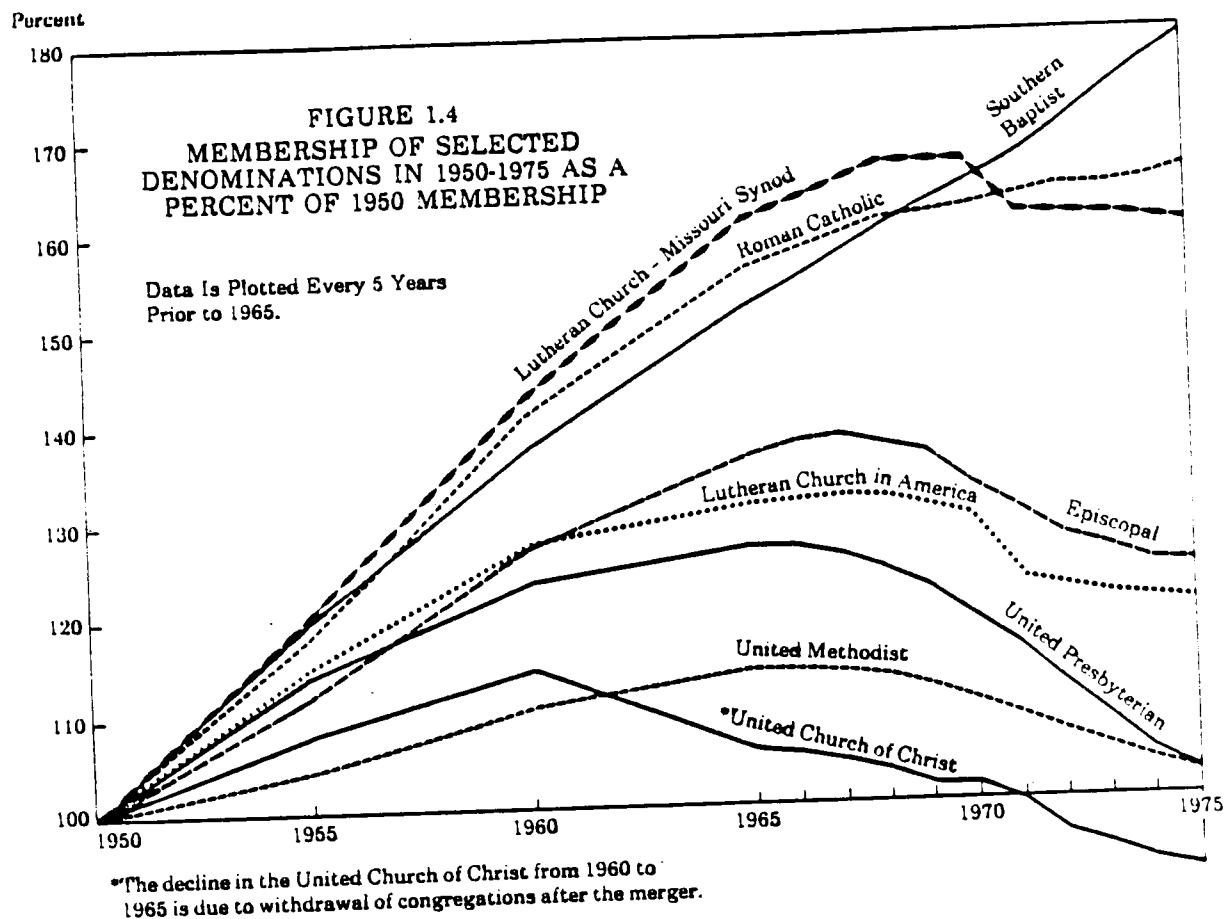
Key

C = Women Clergy

M = Management

Figure 1.1. Increases in the Percent of Women Clergy and Women Managers, 1910-1970.

Sources: U.S. Department of Commerce, Bureau of Census, 1920, 1930, 1940, 1950, 1970. "Women Ministers in 1977" by C.H. Jacquet, Office of Research, Evaluation, and Planning, National Council of Churches, 1978.



(Reproduced by permission of the publisher from "Recent Trends in Church Membership and Participation: An Introduction" by Daniel A. Roozen and Jackson W. Carroll. In D.R. Hoge & D.A. Roozen (Eds.), Understanding Church Growth and Decline 1950-1978. New York: The Pilgrim Press, 1979, p. 25.

Figure 1.2. Membership of Selected Denominations in 1950-1975 as a Percent of 1950 Membership.

paradox. During the period 1967-1978, membership declined 22.9%, the number of churches declined 2.8%, and the number of clergy increased 7.8%. The small decline of churches, compared to the large decline in membership, reflects an attempt at the local level to preserve the local institution. Numerous multiple staff churches have reduced their number of clergy personnel.

Both denominations, local churches, and clergy find they are locked in a turbulent environment (Emery & Trist, 1965). The net result is a declining number of positions for an increasing number of clergy.

Present Study

In the UPUSA, there is a significant difference in the number of women studying for the ministry and the number being ordained each year. That denomination's policy prescribes "call system" for placing ministers. A person must have a "call" (position) before they are ordained.

There was, as of 1981, only one woman pastor or senior pastor of a church with three hundred or more members. This is significant in that three hundred members is the normally accepted figure for a self-sufficient, positively functioning congregation. The implication is that women receive calls to either multiple staff churches or minimal survival churches.

Sex-Roles

The research pertaining to sex-roles has been conducted mostly in business settings, but many of the concepts generated there bear direct translation into the religious organization.

Business organizations have been a male domain; consequently, the business sub-culture is a male culture. Hennig and Jardim (1977) stated that its forms, behavior norms, and communications have grown directly out of the male developmental experience. Certain types of behavior have been related directly to the male in management (Maccoby & Jacklin, 1974; McClelland, 1965; O'Leary, 1974). Good managers are depicted as aggressive, competitive, firm and just (MacGregor, 1967; Schein, 1973, 1975). Women are pictured as emotional and affiliation oriented -- traits considered detrimental to managers. In a survey by Bowman, Wortney, and Greuser (1965), fifty-three percent of male managers indicated that women were temperamentally unfit for management.

Francesco (1977) described sex-role as a grouping of behaviors considered socially acceptable for a particular gender. She predicted that individuals can be placed into four categories -- masculine, feminine, androgynous, or undifferentiated. Bem (1974) found that the following terms described masculine: aggressive, ambitious, analytic, forceful, and self-reliant. She pointed out that feminine adjectives are: affectionate, cheerful, flatterable, gentle, sympathetic, warm, and tender. Androgynous persons are "both masculine and feminine, both assertive and yielding, both instrumental and expressive, depending on the situation appropriateness of these behaviors . . ." (Bem, 1974, p. 155). The undifferentiated person demonstrates few masculine or feminine characteristics. Bem (1974) hypothesized that the androgynous person is able to respond appropriately to more situations than any other sex type.

Schein's (1973) study of the perceptions of insurance middle

executives revealed that out of eighty-six characteristics used to describe managers, twelve were found to be asexual, eight more similar to women than to men, and the remainder masculine. The eight characteristics similar to women were employee-centered. They consist of such important managerial characteristics as: understanding, helpful, intuitive, sophisticated, aware of the feelings of others, neat, not vulgar, and humanitarian values. Using Bem's (1974) terms, a manager could be expected to be cheerful, loyal, sympathetic, and understanding.

Both management and clergy roles have been described as androgynous in nature. The preceding paragraph indicates the rationale for contention that managers are androgynous. Kepler (1978) stated that clergy . . . stand between male and female culture. Ministry requires the incumbent to display support, caring, consideration, comfort, and loyalty to all persons of the congregation and beyond. All of these roles are thought of as feminine. Charlton (Note 3) regarded these role characteristics as "special gifts" that a woman can bring to ministry. She acknowledged that this role is a part of the nurturing element of the pastorate. At the same time the clergy person is to be competitive, aggressive, and autonomous--masculine roles.

It would seem that church members have a stereotype of the male pastor. "Certain role behaviors and certain traits are associated with various jobs, often reflecting the stereotypes of the sex that typically occupies that job" (Deaux & Wrightsman, 1984, p. 259). The pastoral traits which are projected to be androgynous have become a part of the male pastoral stereotype. Bem (1974) hypothesized that

the androgynous person is better able to respond appropriately to more situations than any other sex type. It is predicted that congregations expect their pastors to be androgynous even though they may expect a male to fill the role.

HYPOTHESIS ONE: Regardless of the gender of their pastor(s), congregational leaders will expect androgynous behavior from their pastor.

Exposure

An examination of the literature on discrimination would seem to indicate that prejudice based on gender is different than other types of discrimination. The basic difference is that the women have always been "intimately intertwined with the lives of the member of the dominant male group." (Deaux et al., 1984, p. 260). As a consequence of this relationship, women have yielded influential power while being considered "the lesser sex." This more intimate relationship and the fact that women have had considerable direct and indirect power in local churches for many years would seem to indicate an easier path for the acceptance of women clergy than perhaps for clergy of minority groups.

The review of propinquity literature reveals, according to reinforcement theory, that "people who interact frequently have more opportunity to reward or punish each other; hence they develop stronger friendships or hatreds than people who interact less frequently" (Tedeschi & Lindskold, 1976, p. 465). They go on to state that there is security in being able to predict behavior, even if it is negative. Gullahorn's (1952) research indicated that people were friendlier with persons next to them than with those several feet away.

It is difficult to project propinquity studies from business to church settings. Business organizational studies look at a situation where there is a minimum of eight hours of exposure, five days a week. In a congregation, it is doubtful that even the most active individual interfaces with the pastor both corporately or individually much more than five hours a week.

The woman pastor, no matter what size of church she serves, must become integrated with the congregation. Such integration could be considered parallel to a management position requiring extensive customer interaction. As noted, Recciuti (1978) stated that her acceptance by the laity surpassed that of the clergy. Her situation may be exceptional. Since women pastors often fill positions that male pastors have rejected, they may encounter a congregational attitude of rejection and depression (Lehman, 1980). The congregation may feel trapped into accepting a female minister, since there appears to be no alternative.

The woman who serves as the sole pastor of a church is the professional leader of that congregation. Jones (1970) stated that a woman's acceptance by her congregation is normally very good--"After all, to whom else can the poor layman turn for pastoral service?" (p. 68). Because the woman steps into an existent group of people, she normally will have time to win their confidence.

It is predicted that the greater exposure of congregational leaders to a woman pastor, the greater the willingness of those leaders to be served by a woman pastor.

HYPOTHESIS TWO: The greater the exposure of congregational leaders to a woman pastor, the more positive their perception of women pastors.

Acceptance of Female Pastors by Females

In studying the performance of women either in management or in the clergy, attention must be drawn to their relationship with other women. Staines, Tavis, and Jayaratne (1973) advanced what they call the "Queen Bee Syndrome." This "syndrome" refers to the woman who has succeeded and gained status in a male domain. This woman then views all other women as a threat to that position. If true, it could be an explanation as to why research has indicated low satisfaction of some women subordinates toward their female supervisors (Terborg, 1977). Hennig and Jarmin (1977) provide support for the "Queen Bee Syndrome". The twenty-five successful women managers reported that in their earlier career phases they had been afraid to hire women because they might be challenged or because the delicate behavior balance between themselves and their male counterparts in the organization might be upset. In their mature career phase, they were much less reluctant to hire other women.

The "Queen Bee Syndrome" apparently has not been a problem for women in the clergy. The reverse seems to be true. Women clergy have taken strength and encouragement from their personal relations with women colleagues. Ad hoc, denominational, and ecumenical committees and seminars exist to support, encourage, study, and share the role of women in ministry.

It has been hypothesized that the strongest resistance to women

clergy comes from women in the congregations. Jones (1970) presented two reasons for this resentment. First, there are many talented, ambitious, independent women who feel trapped in the traditional female role. These women see the female pastor as free from such restraints, pursuing a "glamorous" professional career. The second reason for resentment is that the pastor has been a surrogate father figure. Other reasons are possible, as well. To some women, a male pastor provides a link with tradition which provides them with a sense of security. Finally, many women interpret scripture such that they believe that pastor's role is a male role. This is particularly true if the person accepts the doctrine of apostolic succession literally.⁹

HYPOTHESIS THREE: The acceptance of women pastors is significantly lower for female leaders of the congregation than for male leaders.

⁹ Apostolic Succession is the doctrine held by some denominations that all priests or clergy are directly connected through their confirmation or ordination with the apostle Peter. The doctrine is built on Jesus' statement, "You are Peter and on this rock I will build my Church," Matthew 16:18b (The Jerusalem Bible, 1968).

Chapter II

METHOD

Design

This field study compared high-influence members of churches with and without female pastors as to their pastoral role perception. The dependent variables included (1) the high influence leader's perception of the pastoral role, (2) and their preferences for female or male pastors in a number of pastoral roles. The basic independent variables were (1) "the exposure of churches to women pastors" and (2) the sex of the respondents. Churches were classified with respect to exposure to women pastors in one the these four conditions: churches with female pastors (WP), multiple staff churches with a female pastor in a position other than senior pastor (MS), churches with male pastors from the same presbytery as the female pastors in condition one (SP), and churches from presbyteries with no female pastors (W/O).

Pilot Study

A pilot study was conducted in two churches in the Dubuque, Iowa area. The churches were selected to reflect two different types of churches. One, a large, influential, suburban congregation. The other was a small town, rural congregation. This provided an opportunity to check the clarity of the instrument prior to the administration to the total sample.

Sample

The sample was limited to the continental United States. In addition, churches from Indian Reservations were excluded. These parameters are designed to eliminate some elements unique to the churches of Alaska, Hawaii, Puerto Rico, and the Indian Reservations. The churches omitted constituted approximately 3% of the churches and .6% of the members of the denomination. Their uniqueness would impair generalization.

The persons surveyed were "high influence" members of a stratified random sample of churches with and without female pastors. The key comparison group was a group of churches whose only pastor was a female. They are particularly suited to this study, because they allow the church to receive the effect of having a female pastor without any contamination by the presence of a male pastor. However, an additional sample of multiple-staffed churches with a female pastor on the staff was included. The multiple-staffed churches still have a male senior pastor who is the basic image before the congregation (Verdesi, 1975).

Participants in the study were drawn from four strata of churches in accordance with the following criteria:

1. Churches with a female pastor (WP). A two-year tenure was required to ensure that she has had an opportunity to have an impact on the congregation. A church was invited from each presbytery having a woman pastor. If there was more than one such church in the presbytery, the largest church was invited to participate.

2. Churches with male pastors from the same presbytery as the women pastors (SP). This matched sample permitted a comparison of like churches with the gender of the pastor as the basic variable.
3. Churches from presbyteries without female pastors (W/O). This sample provided a comparison with subjects who had much less exposure to female clergy.
4. Multiple-staff churches with a woman on the staff (MS). This sample was included as a partial control for congregational selection to or from a female pastor. The female pastor may be overshadowed by the male senior pastor. Persons who might select-out in a church with a single female pastor may remain since she is not the dominant image.

Because there are relatively few churches with a woman as their only pastor, this strata of the sample was drawn first. Once this was accomplished, churches from the next two strata, SP and W/O, were selected to match the churches in the first strata. The matching criteria were as follows:

1. Membership Size: Churches with the same number of members have approximately the same number of human resources upon which to draw; consequently, they may have a like program structure. This was the key criterion. It was examined first.
2. Total Congregational Giving: This was the second criterion examined. The rationale for ranking it second is that it may provide a clue to the socio-economic status of the

members. A limitation to this rationale may occur if the church has a substantial endowment.

3. Church School Size: There was little difference in the strength of this criterion and the last one. The possible value of this criterion is that if one makes the assumption that the larger the church school the more children in the congregation. It might then be inferred that a portion of the congregation is in a certain child rearing age range.
4. Giving to the General Assembly:¹ The final criterion was selected in that it may reflect the general support of church for the total church.

These criteria were used to select SP and W/O churches. Lehman's (1979) research indicated that churches with women pastors serve as a "maintenance" factor for their churches, that is, as an alternative to losing the church or having it yoked to other churches. It might be expected in this case that SP and W/O churches are operating under similar constraints.

MS churches were not included in the matching process. It takes a larger congregation to generate the need for multiple staff, and it requires the larger membership to support the additional staff. A multiple staff church will often be found in larger cities. This strata was selected by a random process.

The selection of churches was made using The Statistics of the

¹ General Assembly-General Mission Giving. The General Assembly is the largest judicatory of the United Presbyterian Church (the national organization). The General Mission Giving represents all monies given by a church for the current program operation of the denomination.

General Assembly. This annual volume lists each church and clergy person in the denomination. This listing is by Synod,² Presbytery,³ Cities, and then individual churches. In addition, the clergy staff of each church is listed.

The "Statistics" cover a calendar year. By the time it is printed and published, six months has elapsed. Each selection was checked against the "Statistics" of two years previous in order to meet the length of service criterion for inclusion. The populations defined above were taken from the 1980 "Statistics" (Office of the General Assembly, 1981). The base period was the calendar year ending December 31, 1980. The populations were compared to the 1978 "Statistics."

This process has several limitations. First, sample size was reduced because certain names can be both masculine and feminine. It was necessary to reject persons with names such as Sidney, Leslie, Gayle, and Pat. Second, the fact that the "Statistics" were six months old when received, meant that some pastors had moved before the sample could be completed.

The initial review revealed that 31 presbyteries had women clergy that were serving in pastoral positions. Thirty-five presbyteries contain women clergy serving as assistant or associate pastors in a multiple staff situation. In addition there were 11 presbyteries with

² Synod is a grouping of Presbyteries in a geographic region. As noted in Appendix B this is a multi-state area. For a definition of a Presbytery see Footnote 3.

³ Presbytery is a district grouping of churches.

no female clergy at all. These were the basic strata of population from which the samples were ultimately drawn. In both the presbyteries with women clergy in multiple staff positions and with women pastors, at least one church in each presbytery was invited to participate. In the presbyteries without women clergy, at least three churches from each presbytery were invited.

Table 2.1 presented a summary of the churches sampled. A total of 183 churches were invited to participate. Of this number, 66 agreed to be a part of the research. Fifty-two (78%) actually returned the completed questionnaires. When broken down by the four designated stratum, the sample included 14 WP churches, 12 SP churches, 12 W/O churches, and 14 MS churches.

Table 2.1 indicated that 36% of the total churches replied affirmatively. Fifty-four percent did not respond at all. All 66 churches which responded affirmatively to the invitation were sent questionnaire packets. Fifty-two (78%) returned the material. A follow-up letter was sent to all churches in two months. The follow-up letter resulted in eight additional churches responding. The eight were evenly distributed across the four strata of the sample. The 52 churches were sufficient to permit the use of the statistics methods described in Chapter II.

The 52 churches produced 610 usable questionnaires. The basic criteria to determine if a questionnaire would be retained were as follows: (1) Did the respondent identify his or her gender? (2) Did they identify if they were on the Session or the Board of Deacons? (3) Did they give only one answer per item in Part 3 of the

Table 2.1

Sample Analysis By Church Strata

	Women Pastors		Same Presbytery		Without Women Clergy		Multiple Staff		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Churches:										
Invitations	42	100	51	100	52	100	38	100	183	100
Results:										
Yes	18	43	15	29	16	31	17	45	66	36
No	6	14	1	2	4	8	8	21	19	10
No Answer	18	43	35	69	32	62	13	34	98	54
Surveys:										
Sent	18	100	15	100	16	100	17	100	66	100
Returned	14	78	12	80	12	75	14	82	52	78
Individuals:										
Surveys:										
Usuable	119	87	112	93	104	87	275	90	610	89
Unusable ^a	18	13	9	7	15	13	30	10	72	11
Total	137	100	121	100	119	100	305	100	682	100
Percentage of Total Usuable Surveys	20		18		17		45		100	
Average usu- able surveys per church	8.5		9.3		8.6		19.6		11.7	

^a The basic criteria for omitting a survey was multiple responses on one response item, omission on their gender, and omission of their church board.

questionnaire? The response rates for the various categories follow-- 20% from churches with women pastors; 18% from churches with male pastors from same presbytery as the female pastors; 17% from churches in presbyteries without women clergy; and 45% from multiple staff churches. Specific numbers of returns are shown in Table 2.1.

An analysis of the matching criteria is presented in Table 2.2 across the four strata. The "t" test was used to compare WP, SP, and W/O in terms of the size of church membership, total financial giving to the church, size of the church school, and General Assembly contributions. No significant differences among these three strata are indicated.

Table 2.2 also recorded the criteria data on MS churches. As was noted earlier, this strata of churches is larger by a factor of at least four on all criterion.

High Influence Members - Elders and Deacons

The questionnaire was administered to two groups in each local church. The two groups were selected because of two factors. First, they were groups that already operate in most United Presbyterian Churches; therefore, questionnaires could be completed at a stated meeting. Second, the two groups provide the perceptions of high-influence members of the church.

The Session is composed of "Ruling Elders" and is the major board of the church. It has the basic responsibility for the total operation, both spiritual and temporal, of that church.

Deacons are basically the "caring" arm of the local congregation. "The Board of Deacons shall minister to those in need, to the sick, to

Table 2.2

Analysis of the Matching Criteria Between WP Churches and the Churches in Other Strata

Demographics	Women Pastor Churches	Same Presbytery Churches	Presbyteries W/O Women Pastors Churches	Multiple Staff Churches ^a
Membership				
<u>M</u>	174.6	150.1	176.8	768.4
<u>SD</u>	76.9	76.0	103.6	534.7
		<u>t</u> = .228	<u>t</u> = .106	
Total Giving				
<u>M</u>	\$37,746	\$41,278	\$43,599	\$214,104
<u>SD</u>	18,908	22,307	25,116	158,806
		<u>t</u> = .565	<u>t</u> = .780	
Church School				
<u>M</u>	64.7	61.3	86.7	269.8
<u>SD</u>	39.0	29.0	39.7	192.1
		<u>t</u> = .237	<u>t</u> = 1.368	
General Assembly Giving				
<u>M</u>	\$1,903	\$1,990	\$2,231	\$22,430
<u>SD</u>	1,603	2,116	2,159	25,661
		<u>t</u> = .112	<u>t</u> = .619	

Note: The degrees of freedom for all "t" tests were 24. All tests were not significant.

^a Since MS churches could not be matched due to their larger size, no statistical tests were performed to test the matching procedure. The data on MS churches is presented for comparison purposes.

the friendless, and to any who may be in distress, in accordance with the scriptural duties of the office. The Board of Deacons shall assume such duties . . . as may be delegated to it by the Sessions" (OGA, 1967, 40.05).

The elders and the deacons are elected by the congregation and are ordained for life. In each body, members are elected to serve a three-year active term. A third of each group is elected each year. A member may serve no more than two consecutive terms.

Table 2.3 details the breakdown by both board and gender. Female deacons substantially outnumbered male deacons. Until about 30 years ago, the deacon role was filled largely by women. In fact, many churches had a single Board of Deaconesses. While none of the churches surveyed indicated that they had such a board, it is a "traditional role" for women in the church. Due to the small size of WP, SP, and W/O churches, not all had a Board of Deacons.

A surprising factor revealed in Table 2.3 is that there were nearly as many female as male elders (29.8 to 33.1). Both the sample of churches with women pastors and the churches from the same presbytery reported having more women elders than men.

The total sample contained 54.9% women and 45.1% males. Table 2.4 indicates the size relationship between males and females in all strata of the total sample. The only strata that had more male respondents was the churches from presbyteries without women clergy. If one were to assume that the absence of women clergy was intentional, then one would expect to find fewer women church leaders.

Table 2.4 presents the demographics of the four strata and the total sample.

Table 2.3

Respondent Board and Gender by Church Strata

Strata	% Male Elders	% Female Elders	% Male Deacons	% Female Deacons
Women Pastors	33.6	37.8	8.4	20.2
Same Presbytery	27.7	39.3	10.7	22.3
Without Women Clergy	44.2	26.9	7.7	21.2
Multiple Staff	30.9	23.6	15.6	29.8
Total Sample	33.1	29.8	12.0	25.1

Table 2.4

Percent of Church Strata by Gender, Years of Membership,
Age, Education, Occupation and Family Income

Sample Gender Analysis

Group	Women Pastors	Same Presbytery	Without Women Clergy	Multiple Staff	Total Sample
% Females	58.0	61.6	48.1	54.3	54.9
% Males	42.0	38.4	51.9	46.5	45.1

Years of Membership in Present Church

Years	% Women Pastors	% Same Presbytery	% Without Women Clergy	% Multiple Staff	% Total Sample
20 +	52.1	42.0	37.5	36.2	40.6
16-20	8.4	11.6	7.7	7.4	8.4
11-15	8.4	11.6	9.6	15.9	12.5
6-10	14.3	15.2	13.5	19.6	16.7
Under 5	16.8	19.6	31.7	21.0	21.8

Table 2.4 Continued

Age Analysis of Respondents

Age	% Women Pastors	% Same Presbytery	% Without Women Clergy	% Multiple Staff	% Total Sample
65 +	15.1	25.0	10.6	15.8	16.4
51-65	40.3	32.1	34.6	34.4	35.2
36-50	29.4	29.5	33.7	36.3	33.2
35 & Under	15.1	13.4	21.2	13.6	15.1

Educational Level of Respondents

Education	% Women Pastors	% Same Presbytery	% Without Women Clergy	% Multiple Staff	% Total Sample
Doctorate	.8	3.6	1.9	8.9	5.1
Masters	6.7	15.2	12.5	22.5	16.3
College Graduate	21.0	26.8	28.8	34.7	29.5
College Student	10.1	16.1	12.5	14.4	13.5
High School Graduate	47.1	33.0	37.5	15.5	28.7
High School Student	4.2	0	3.8	1.8	2.3
Didn't Finish School	10.1	5.4	2.9	2.2	4.5

Table 2.4 Continued

Occupational Analysis of Respondents					
Occupation	% Women Pastors	% Same Presbytery	% Without Women Clergy	% Multiple Staff	% Total Sample
Housewife	23.5	18.8	20.2	18.2	19.7
Professional	2.5	2.7	5.8	12.4	7.5
Farmer	5.9	2.7	5.8	.7	3.0
Clerical	8.4	10.7	5.8	8.0	8.2
Medical Field (MD's excluded)	5.0	2.7	1.9	4.0	3.6
Government	.8	3.6	3.8	3.3	3.0
Business	12.6	14.3	21.2	19.3	17.4
Education	11.8	17.0	10.2	17.1	14.9
Blue Collar	11.8	8.0	10.6	1.8	6.4
Other/Retired	17.6	19.6	14.4	15.3	16.4
Family Income Analysis					
\$	% Women Pastors	% Same Presbytery	% Without Women Clergy	% Multiple Staff	% Total Sample
40K +	10.3	14.7	18.1	30.2	21.5
31-40K	14.0	18.6	12.8	22.9	18.7
21-30K	37.4	25.5	38.3	25.6	29.9
11-20K	30.8	23.5	27.7	18.6	23.3
10K & Less	7.5	17.6	3.2	2.7	6.4

Instrumentation

The measures included a Pastor-Sex-Role Inventory (Part 1), a measure of preference for males vs. females in selected pastoral activities (Part 2 and Part 3), and a Personal History Form (Part 4). All questionnaires are found in Appendix A.

Pastor Sex-Role

Part 1 was adapted from Bem's (1974) Sex-Role Inventory. The adaptation consists of requesting the individual's opinion regarding the personal characteristics of a pastor. Bem's original model requested the subject to classify a male's or a female's personal characteristics, as American society perceived them.

Bem's instrument contains 60 items -- 20 each, that are masculine, feminine, and neutral. The pilot study revealed that there were terms which, while satisfactory in describing an individual, had no meaning when applied to the pastoral role (e.g., gullible).

The resolution of the problem was to reduce the size of the measure. Fifteen items, five from each of the three categories mentioned, were removed from the scale. Table 2.5 contains all of Bem's (1974) scale. The items in lower case are the ones that were deleted for this research.

Bem (1974) originally scored the Bem Sex-Role Inventory (BSRI) using a Student's "T" to establish androgeny; nevertheless, in the revised Scoring Packet, Bem and Watson (1976) recommend that a Median Split be used to establish androgeny. As Figure 2.1 indicates, a person is considered masculine if he has a high masculine - low

Table 2.5

Masculine, Feminine, and Neutral Items on the Bem Sex-Role Inventory

Masculine	Feminine	Neutral
ACTS AS A LEADER	AFFECTIONATE	ADAPTABLE
AGGRESSIVE	CHEERFUL	conceited
AMBITIOUS	childlike	CONSCIENTIOUS
ANALYTICAL	COMPASSIONATE	conventional
assertive	DOES NOT USE HARSH LANGUAGE	FRIENDLY
ATHLETIC	EAGER TO SOOTHE HURT FEELINGS	HAPPY
COMPETITIVE	feminine	HELPFUL
DEFENDS OWN BELIEF	flatterable	inefficient
dominant	GENTLE	JEALOUS
FORCEFUL	gullible	LIKEABLE
has leadership ability	LOVES CHILDREN	MOODY
INDEPENDENT	LOYAL	RELIABLE
INDIVIDUALISTIC	SENSITIVE TO THE NEEDS OF OTHERS	secretive
MAKES DECISIONS EASILY	SHY	SECURE
masculine	SOFT SPOKEN	SOLEMN
SELF-RELIANT	SYMPATHETIC	TACTFUL
SELF-SUFFICIENT	TENDER	THEATRICAL
strong personality	UNDERSTANDING	TRUTHFUL
WILLING TO TAKE A STAND	WARM	UNPREDICTABLE
WILLING TO TAKE RISKS	yielding	unsystematic

Note: Lower case words were omitted from the present survey.

Source: "The Measurement of Psychological Androgyny" by S.L. Bem,
Journal of Consulting and Clinical Psychology, 42, 1974, p. 156.

		Masculinity Score	
		Above Median	Below Median
Femininity Score	Above Median	Androgynous	Feminine
	Below Median	Masculine	Undifferentiated

Figure 2.1. Bem Sex-Role Inventory Median Split to Determine Classification.

Source: Bem, S.L., and Watson, C. Scoring Packet: Bem Sex-Role Inventory (Revised 4/76). Personal Communication.

feminine score, feminine if a high feminine - low masculine score, undifferentiated if both are low, and androgyne if both are high.

The BSRI is scored in the following manner: a median score is established for both the masculine and feminine adjectives, then individual mean scores are compared with the median and the individual is classified in one of the categories found in Figure 2.1.

The research proposed in this paper requires a variation in the Bem procedure. The respondents in this study were required to rate the pastoral role in terms of sex-role perception. Consequently, the use of sample medians may set median rates unduly high or low.

The results of the survey were analyzed using both an external and an internal standard. The external standard is based on Bem's original results. Since a seven-point Likert Scale was used to rate each of the forty-five descriptive terms, a scoring level of 4.79 for femininity and 4.77 for masculinity was used in lieu of the sample median. These scores are the mean scores from Bem's (1974) original study. The study of 365 females and 561 males from two universities yielded the results in Table 2.6.

The internal standard was based on the "grand mean" for the entire set of data. That mean was 5.04.

The results of the BSRI for the pastoral role were analyzed in three different modes:

1. The total sample was analyzed on the basis of the 2×2 crossbreak described above. Chi-Square analysis was used to indicate if there were significant differences between the categories.

Table 2.6

Bem Sex-Role Inventory Original Results

	Femininity Mean Score			Masculinity Mean Score		
	Female Sample	Male Sample	Average	Female Sample	Male Sample	Average
Stanford University						
<u>M</u>	5.01	4.44	4.73	4.57	4.97	4.77
<u>SD</u>	.52	.55		.69	.67	
Foothill Jr. College						
<u>M</u>	5.08	4.62	4.85	4.55	4.96	4.76
<u>SD</u>	.58	.64		.75	.71	
Overall Femininity & Masculinity Means			4.79			4.77

Source: "The Measurement of Psychological Androgyny" by S.L. Bem,
1974, Journal of Consulting and Clinical Psychology, 42.

2. The same analysis was performed on the four strata of the sample.
3. The total sample was stratified by gender of the respondent and the same analysis as in number 2 above was performed.

Pastoral Roles

In the 1950's Samuel W. Blizzard, Professor of Christianity and Society at Princeton Theological Seminary, conducted research on the various roles that Protestant parish ministers ascribe to themselves. Among the roles described by Blizzard, the integrative role is relevant to this research (Blizzard, 1958).

The minister's integrative role is divided into two broad categories. The first is the "traditional." This category reflects roles that have been related to the clergy for many centuries. The second category is called "contemporary". While it is impossible to put a precise date on this role activity, most would seem to be associated with the twentieth century. The research centered on four traditional and five contemporary roles which follow:

TRADITIONAL:

Believer-Saint	Serves as an example, a person of faith. This person is prayerful, submissive, and permissive.
Scholar	Searches for truth, leads a scholarly life. This may include the technical aspects of religion or more general aspects of society and culture.
Liturgist	An aesthetic, liturgy may be an end in itself or the part by which God's grace is mediated.

Father-Shepherd

A person of strong faith, a comforting person. God is near in this person.

CONTEMPORARY:

Interpersonal Relations
Specialist

To love people, one must understand them, one to one counseling relationship.

Parish Promoter

Organizer, smooth, objective oriented parish, identification with business people.

Community Problem Solver

Community organizer, social action orientations, prophetic, addresses national and international issues.

Educator

Comprehensive educational program for all ages.

Church Politician

Stresses the connectional nature of church, a church heirarchy person (Blizzard, 1958; Smith, 1973).

To measure each of the above roles, two questions were designed which are found in Part 3 of the questionnaire (see Appendix A).

Administration

The churches selected were requested to participate by mail. All the pastors of the participating churches received a packet containing two envelopes of questionnaires -- one for each group -- plus a stamped return envelope. The pastor administered the questionnaire to ensure process control. As each person in the group completed the questionnaire, he was requested to place it in the envelope. The last person sealed the envelope. Each group envelope had an identification number so that the questionnaires could be included in the appropriate strata. Each church and each individual was guaranteed anonymity.

Feedback

Individual churches were promised a brief report of the findings when the study is complete. In keeping with the promise of anonymity, results are given in terms of the four strata of the sample. A copy of the complete dissertation will be filed with both the Vocations Agency and the Office of the General Assembly of the Presbyterian Church (USA).

Chapter III

SEX ROLE CHARACTERISTICS OF THE PASTORAL ROLE

Introduction

Purpose

The purpose of this chapter is to examine the sex-role characteristics that congregational leaders associate with the pastoral role.

There are three ways that sex-roles are examined:

1. Total sample;
2. Stratified sample determined by exposure to women clergy;
3. Stratified sample determined by gender of the respondent.

Chapter I reviewed the research in the field of sex-role identification. The gender possibilities identified by Bem (1974) are: masculine, feminine, androgynous and undifferentiated. The latter two are derivatives of the first two. A combination of strong masculine and feminine characteristics is termed androgynous. A weak combination is termed undifferentiated.

The first objective is to examine the total sample to determine congregational leaders' perceptions of the sex-role characteristics of the pastoral role.

A second objective of this chapter is to investigate the four strata within the sample to determine if differences in exposure to female pastors influences congregational leaders' perceptions of the gender characteristics of the pastoral role. Thus, after analyzing the total sample, the strata, namely churches with women pastors (WP), multiple staff churches with women (MS), churches from the same

presbytery (SP), and churches from presbyteries with no women clergy (W/O) will be examined and compared.

The third objective is to determine if the gender of the respondent is associated with differences in perceptions of the gender characteristics of pastors.

Hypothesis I

Regardless of the gender of their pastor(s), congregational leaders expect androgynous behavior from their pastors.

This is to say that no matter how much exposure a congregational leader has to a male or female pastor, he/she will expect androgynous behavior from a pastor. Androgynous behavior is basically the displaying of a large number of both male and female behaviors.

No predictions were made regarding the responses from different church strata or by genders of the respondent.

Analysis

Measurement

There was no instrument designed to measure the sex-role characteristics of professions.

Bem's Sex-Role Inventory seemed to present the best method to measure the sex-role characteristics of the pastoral role. This approach led to two problems. The first was that the Bem Sex-Role Inventory (BSRI) was, in the present study, being used to measure a role rather than individual characteristics. The second resulted from the reduction of Bem's 60 items to 45 (see Chapter II). These changes in the BSRI create a question as the most appropriate way to test the results.

To compensate for these problems, two methods were used to test the hypothesis. The first was an external criterion based on the original BSRI.

The BSRI produces an individual mean masculine and a mean feminine score which are then projected against a median masculine and feminine score for the sample. For example, if the subject has a masculine mean which is higher than the masculine median then he/she is placed on the top row in Figure 3.1, and if the subject's feminine mean is higher than the sample median, then they are placed in the first column. Consequently, the subject would be categorized as androgynous.

For the purpose of this study, an artificial median was developed. Bem (1974) tested the measure against two college student samples. The artificial median was developed from the average median, masculine and feminine scores from these studies. The reason for this approach is that the original process could be skewed either high or low. Of course, with a median break such as this, half of the respondents will be above, and half below the break. The artificial median was masculine, 4.77, and feminine, 4.79. (A more detailed explanation is found in Chapter II.)

The second approach adopted was based on an internal criterion. The "grand mean" was taken for the total sample over all 45 items of the questionnaire. This mean, 5.04, was used to divide both the masculine and the feminine scores. The same procedure utilized with the external criterion was used to determine if the respondent considered the pastoral role to be androgynous, feminine, masculine or undifferentiated.

		Masculinity Score	
		Above Median	Below Median
Femininity Score	Above Median	Androgynous	Feminine
	Below Median	Masculine	Undifferentiated

Figure 3.1. Bem Sex-Role Inventory Median Split to Determine Classification.

Source: Bem, S.L., and Watson, C. Scoring Packet: Bem Sex-Role Inventory (Revised 4/76). Personal Communication.

Sample Comparison

Three different examinations of the sample were applied. Initially the total sample was examined. This approach basically answers the question posed by the hypothesis. Second, four strata of the sample-- WP, MS, SP, and W/O--were examined to determine if the proximity to a woman pastor influenced the respondents perceptions of the sex-role characteristics of the pastoral role. Last, the sample was divided by gender to determine if that factor influenced sex-role perceptions. Each analysis used both the internal and external criteria.

In each of the above conditions the Chi Square Goodness of Fit Test was applied. In each case the actual distribution of results was compared with a uniform distribution of results. If a uniform distribution were to occur, 25% of the results would be found in each category: androgynous, feminine, masculine, and undifferentiated.

Results

External Reference

The results of the adapted BSRI using the means established by Bem (1974) are found in Table 3.1. Nearly half, 48.7%, of the total respondents assigned androgynous behavioral characteristics to the pastoral role.

Although no predictions were made concerning the androgynous results for any of the strata of the sample, basically the results were the same. In all strata, respondents indicated a desire for androgynous behavior from their pastors. In the church stratification of the sample, the androgynous range was from 54% for SP, to 44.7% for

Table 3.1

Sex-Role Classification Based on an External Reference and Result of Testing for Distribution Against Uniform Distribution

Strata	<u>n</u>	Androgyny No. (%)	Feminine No. (%)	Masculine No. (%)	Undiffer. No. (%)	χ^2	<u>p</u>
Total Sample							
Total	610	297 (48.7)	201 (33)	21 (3.4)	91 (14.9)	290.54	.001
Church Stratification							
Women Pastors	119	62 (52.1)	33 (27.7)	3 (2.5)	21 (17.6)	61.88	.001
Multiple Staff	275	123 (44.7)	97 (35.5)	9 (3.5)	46 (16.7)	113.84	.001
Same Presbytery	112	61 (54.5)	35 (31.3)	6 (5.4)	10 (8.9)	69.50	.001
Without Women Clergy	104	51 (49)	36 (34.6)	3 (2.9)	14 (13.5)	53.77	.001
Gender Stratification							
Female	335	171 (51)	107 (31.9)	11 (3.3)	46 (13.7)	177.56	.001
Male	275	126 (45.8)	94 (34.2)	10 (3.6)	45 (16.4)	115.32	.001

Note: For the Chi Square, df = 3.

MS. The MS percentage was the lowest in any strata. In the gender stratification female respondents indicated a 51% predilection to androgynous characteristics while males indicated 45.8%.

An unexpected result was that, in addition to the projected androgynous results, there was a moderately strong preference for female characteristics. Table 3.1 reveals that the range of feminine scores is 27.7% - 35.5% with an average of 32.6%. These results were enhanced by the very weak preference for masculine characteristics. Only 2.5 - 5.4% of the respondents had a strong preference for a pastoral role with strong male characteristics only.

A chi square test was used to determine if the actual distribution of ratings is significantly different from a uniform distribution. This was done to the total sample and to every strata. The results are displayed in Table 3.1. There was a significant difference ($p < .001$) between the actual distribution and a uniform distribution at every strata.

An evaluation of the total sample results reveal that 498 (81.6%)¹ of the respondents indicated that there is a strong identification of feminine characteristics in the pastoral role. Only 112 (18.4%) indicated that there was a weak feminine identification of the role. This wide dichotomy indicated that the respondents picture the role in strongly feminine terms. The same relationship does not pertain to masculine characteristics. There is a much more narrow gap in the dichotomy of high and low masculine scores; 318 (52.1%) rate them

¹ The total feminine ranking can be obtained by adding the androgynous and the feminine ranking. For the total masculine ranking, the androgynous and masculine rankings are added.

high, while 292 (48.7%) rate them low. These basic relationships remain when the total sample is stratified by church groups. A minor deviation occurs when over half of the multiple staff respondents (143 - 132) gave a low masculine rating on the pastoral roles. When the sample was divided by gender, males, by a three point majority, gave a low masculine rating to pastoral role. The important factor of the sample, stratified or not, is that 80% of the respondents see the role as having high feminine characteristics.

Internal Reference

The reduction of the number of items and the change of the direction of inquiry from individual to a professional role in the BSRI necessitated use of an internal reference. As noted above, the "grand mean" of 5.04 was used.

The results of the analysis using the internal reference are found in Table 3.2. The major finding is that congregational leaders generally prefer feminine characteristics in their pastor rather than androgynous ones. This is true of the total sample where 35% rank feminine, while 33% indicated a preference for androgynous traits. A look at a gender stratification reveals that female respondents are equal to the total sample at 35%, in their preference, but males prefer feminine characteristics in their pastor.

The church stratification does not present such a clear picture. WP (36%) and SP (37%) churches clearly prefer pastors with androgynous characteristics. MS and W/O churches prefer feminine characteristics. It should be noted that the W/O churches indicate a strong preference for feminine characteristics in their pastor. Their 43% preference was largest in the sample.

Table 3.2

Sex-Role Classification Based on an Internal Reference and Result of Testing for Distribution Against Uniform Distribution

Groups	<u>n</u>	Androgyny No. (%)	Feminine No. (%)	Masculine No. (%)	Undiffer. No. (%)	<u>χ^2</u>	<u>p</u>
Total Sample							
Total	610	199 (33)	212 (35)	24 (4)	175 (29)	148.99	.001
Church Stratification							
Women Pastor	119	43 (36)	38 (32)	3 (3)	35 (29)	33.17	.001
Multiple Staff	275	87 (32)	94 (34)	8 (3)	86 (31)	72.13	.001
Same Presbytery	112	41 (37)	35 (31)	9 (8)	27 (24)	20.71	.001
Without Women Clergy	104	28 (27)	45 (43)	4 (4)	27 (26)	32.69	.001
Gender Stratification							
Female	335	116 (35)	117 (35)	9 (3)	93 (28)	93.36	.001
Male	275	83 (30)	95 (35)	15 (5)	82 (30)	57.55	.001

Note: For Chi Square, df = 3.

Again a chi square test of actual distribution against uniform distribution was applied to the sample and to all of its strata. The goodness of fit test compares the distribution of results to the potential that each cell has equal results. Table 3.2 reveals that there was a significant ($p < .001$) difference between an actual and a uniform distribution.

As with the analysis based on an external reference, these results revealed a very strong preference for feminine characteristics in the pastoral role. Using the combination cited in Footnote 1, the researcher found that 65-70% of congregational leaders prefer feminine characteristics in their pastor. At the same time, only 28-45% indicated a strong preference for masculine characteristics.

Discussion

The hypothesis postulated that: "Regardless of the gender of their pastor(s), congregational leaders expect androgynous behavior of their pastors." The two tests applied to the modified BSRI lead to different results. If the external reference application is used, then the hypothesis is confirmed and accepted. However, if the internal reference based on the "grand mean" of the sample is used the hypothesis is refuted. The internal referent indicates that congregational leaders prefer feminine rather than androgynous characteristics in their pastors. With this dichotomy of results, the hypothesis can only be partially accepted.

In both the external and internal analysis, the results were generally consistent throughout the various strata. The only

exceptions were the respondents from WP and SP churches in the internal reference analysis. They preferred androgynous behavior from their pastors.

The one fact that would seem evident from both tests of the hypothesis is that acceptance of women clergy would not seem to be a problem. Congregation leaders want pastors with predominantly androgynous and feminine characteristics.

W/O churches (Churches from Presbyteries with No Female Clergy) have the highest desire for a pastor with feminine characteristics in the internal reference analysis. The basic conclusion is that exposure does not seem to influence the perception that the respondents have of the pastoral role.

Chapter IV

PREFERENCE FOR MALE OR FEMALE PASTORS

PurposeIntroduction

The previous chapter examined the views of congregational leaders towards the sex-role characteristics a pastor should possess. It was determined that there was an overwhelming preference for feminine characteristics in the pastoral role.

The purpose of this chapter is to examine the preference of congregational leaders for male or female pastors. This examination will examine this preference across 18 pastoral situations based on Blizzard's (1958) nine integrative roles:

TRADITIONAL:

Believer-Saint

Father-Shepherd

Liturgist

Scholar

CONTEMPORARY:

Church Politician

Community Problem Solver

Educator

Interpersonal Relations Specialist

Parish Promoter

A more thorough discussion of the roles may be found in Chapter II.

Objectives

The first objective of this chapter is to determine the attitude of the total sample concerning male verses female pastors across a particular set of pastoral roles.

The second objective is to determine if a significantly difference exists as a function of exposure to women in the pastoral role. This objective directly addresses the second hypothesis of the study:

The greater the exposure of congregational leaders to a woman pastor, the more positive their perceptions of women pastors.

The third objective is to determine if a significantly different response results due to the gender of the respondent. This objective addresses the final hypothesis:

The acceptance of women pastors is significantly lower for female leaders of the congregation than for male leaders.

Preliminary Analysis

Correlation

Two preliminary analyses were applied before addressing the objective stated above. The first was a correlation analysis.

To measure each of Blizzard's (1958) nine pastoral roles, two questions were designed for each role. A copy of the questionnaire is found in Appendix A. The order of the questions was determined by the use of a random number generator. The results of each pair of questions were to be averaged to produce a single variable score which was then to be used in the analysis.

A correlation analysis was used to measure the strength of the relationship of all the variables. It would be expected that common variables would produce the highest positive correlations. This was not the case. As Table 4.1 reveals, only Liturgist (2)¹ and Scholar (2) of the eighteen variables have its highest correlation with the common variable. In both cases one of the common variables has a larger correlation with another variable. All of the correlations are positive, except the combination of Church Politician (1) and Scholar (2), $r = - .02$.

Assuming that correlations of 0-.30 are low, .31-.60 are moderate, and .61-1.00 are high, examination of Table 4.1 indicates that the strength of the correlation of common variables while positive, is moderate to low. The range is $r = .35$ to $.54$. Only one common variable, Liturgist (1) and Liturgist (2), register above the medium positive correlation, $r = .50$ (Huck, 1974).

The fact that the largest correlation of any variable is $r = .62$ between Liturgist (1) and Believer-Saint (1), would seem to suggest that the variable tends to stand alone.

The overall correlation for all items was $r = .35$. This and the weak relationship between items designed to measure one role led to the abandonment of the projected procedure to combine "like" variables into a single variable.

Factor Analysis

Factor analysis was performed on an unaltered correlation matrix.

¹Each variable label is followed by a (1) or (2). This symbolizes their order on the questionnaire.

Table 4.1

Correlation Analysis of Pastoral Role Items

	Liturgist (1)	Liturgist (2)	Father-Shepherd (1)	Father-Shepherd (2)	Believer-Saint (1)	Believer-Saint (2)	Scholar (1)	Scholar (2)	Interpersonal Relations Specialist (1)	Interpersonal Relations Specialist (2)	Educator (1)	Educator (2)	Parish Promotor (1)	Parish Promotor (2)	Church Politician (1)	Church Politician (2)	Community Problem Solver (1)	Community Problem Solver (2)
Liturgist (1)	1.00																	
Liturgist (2)	.56	1.00																
Father-Shepherd (1)	.42	.47	1.00															
Father-Shepherd (2)	.56	.53	.48	1.00														
Believer-Saint (1)	.62	.47	.47	.56	1.00													
Believer-Saint (2)	.30	.46	.41	.38	.35	1.00												
Scholar (1)	.41	.41	.36	.52	.45	.28	1.00											
Scholar (2)	.29	.32	.21	.33	.28	.01	.48	1.00										
Interpersonal Relations Specialist (1)	.38	.41	.66	.44	.45	.34	.27	.14	1.00									
Interpersonal Relations Specialist (2)	.25	.26	.46	.35	.30	.40	.22	.09	.39	1.00								
Educator (1)	.45	.40	.28	.46	.50	.26	.48	.33	.25	.25	1.00							
Educator (2)	.26	.45	.32	.28	.27	.42	.33	.19	.32	.31	.36	1.00						
Parish Promotor (1)	.40	.40	.35	.43	.44	.28	.52	.36	.31	.26	.41	.33	1.00					
Parish Promotor (2)	.45	.54	.45	.40	.37	.41	.30	.19	.44	.37	.28	.42	.35	1.00				
Church Politician (1)	.17	.23	.19	.16	.13	.17	.06	-.02	.17	.15	.09	.16	.12	.41	1.00			
Church Politician (2)	.34	.49	.37	.42	.38	.34	.32	.23	.35	.30	.24	.30	.42	.34	.37	1.00		
Community Problem Solver (1)	.46	.32	.29	.44	.50	.24	.34	.19	.33	.25	.36	.18	.43	.47	.31	.40	1.00	
Community Problem Solver (2)	.36	.36	.30	.43	.33	.18	.42	.37	.26	.23	.38	.18	.45	.31	.10	.33	.39	1.00

Note: Paired item denoted by parenthesis.

This was attempted to reduce the number of variables. The factor analysis method selected for the analysis was an orthogonal rotation with a varimax rotation.

The factor analysis yielded four factors; however, only two had acceptable eigenvalues (i.e., above 1.0). The eigenvalues are found in Table C.1 in Appendix C. Furthermore, a number of items loaded on more than one factor. Finally, the factors did not appear to be interpretable in any logical way. As a result, the factor analysis was discarded, and it was decided to use each of the 18 items independently since attempts to combine them did not result in groupings that were empirically and logically valid. Data on the results of the factor analysis can be found in Appendix C.

Conclusion

The preliminary analysis would seem to suggest several results. The first is that the questions cannot be combined by "like" roles. The correlations are too low. All 18 questions must be treated independently.

The second result is that factor analysis does not help condense the variables. There are not clear logical factors that lend themselves to further statistical analysis.

Both results seem to suggest a consistent tendency across all items in the analysis. The respondents were expressing a preference for female or male pastors across the entire set of items.

Results

Introduction

The results reported in this chapter are based on Part 3 of the questionnaire found in Appendix A. A seven point Likert Scale was used. The polar opposites on the scale are: a preference for a male pastor at the lower end of the scale, and a preference for a female pastor at the higher end. A person who is equally accepting would be found in the center of the scale. The values for the scale were assigned as follows:

Female Pastor	
7	Very Strongly
6	Strongly
5	Moderately
4	Either
3	Moderately
2	Strongly
1	Very Strongly
Male Pastor	

The mean and standard deviation scores reported in this chapter are based on this scale.

Total Sample

When the total sample of congregational leaders is examined, there is no doubt that there is a decided preference for male pastors. The "grand mean" for the sample is 3.65. There is no preference for female pastors in any situation. Interpersonal Relations Specialist (2) with a $\bar{x} = 4.01$ was the only question where the respondents showed equality in their preference. This is the only question where the respondents show equality in their preference. All other questionnaire items resulted in lower (i.e., preference for males) scores.

An examination of the 18 individual questions will reveal which pastoral roles are seen by congregational leaders to require greater male pastor participation. Table 4.2 presents each question in rank order from high (most accepting of women in the pastoral role) to low. The ranking is from high to low means scores. The standard deviation is also presented for each question.

As noted, Interpersonal Relations Specialist (2) was the role for which the greatest acceptance of a female pastor was indicated. This item: "I believe that a deeper insight into personality problems would be obtained by a:"—could easily be interpreted as calling for a judgement on which gender has greater insight into personality problems instead of a preference for a pastor of one gender. This may account for its high mean.

Table 4.2 would seem to indicate that items with the highest scores tend to reflect some form of nurture. In as much as the survey was administered to people active in the church, it might be expected that they would tend to have an internal orientation. All of the first 11 items, except for item 9, were concerned with the nurturing role. For the most part, the lower ranked questions pertained to an external role of the pastor. Table 4.3 organizes the 18 questions in terms of nurturing roles, external roles, and a sermon role with only one item. The target of the nurture takes several forms. Eight of the questions reflect the personal nurturing of the respondent. Growth of personal faith seems to predominate, however, there is a question that addresses the faith growth of a child. Two questions address the professional and spiritual growth of the pastor. Table 4.3 organizes the 18 questions in terms of three categories.

Table 4.2

Responses to Gender Preference in Pastoral Roles,
Total Sample: Means and Standard Deviations

Rank	No. ^a	Question	$\bar{x}$	σ
1	(13)	"I believe that deeper insight into personality problems would be obtained by a:" [Interpersonal Relations Specialist (2)]	4.01	1.10
2 tie	(11)	"I believe I would have a richer prayer life if I were a member of a prayer group led by a:" [Believer-Saint (2)]	3.94	.95
2 tie	(8)	"I would want my teenage children (if I had any) to attend a youth group led by a:" [Educator (2)]	3.94	.88
4	(16)	"In the continued study required of a pastor, I believe a pastor would study more if that person were a:" [Scholar (2)]	3.93	.92
5	(5)	"If I were attending an adult church school class, I would prefer it to be taught by a:" [Educator (1)]	3.85	.89
6	(2)	"I would rather discuss my relationship with God with a:" [Father-Shepherd (1)]	3.82	1.21
7	(12)	"The intense biblical study needed by a pastor would be better accomplished by a:" [Scholar (1)]	3.82	.89
8	(4)	"If I had a serious personal problem, I would prefer counseling from a:" [Interpersonal Relations Specialist (1)]	3.72	1.45
9	(15)	"I would feel a deeper relationship with God if Sunday worship was led by a:" [Liturgist (2)]	3.68	1.08
10	(9)	"I believe that a new member campaign could best be carried out by a:" [Parish Promoter (1)]	3.63	1.04

Table 4.2 continued

Rank	No. ^a	Question	$\bar{x}$	σ
11	(18)	"If I felt my faith were faltering, I believe I would be more comforted and renewed by a:" [Father-Shepherd (2)]	3.62	1.20
12	(3)	"I believe that the greater spiritual example for my life would come from a:" [Believer-Saint (1)]	3.59	1.26
13	(6)	"My pastor would be delegated more responsibility by Presbytery if he/she were a:" [Church Politician (1)]	3.58	1.08
14	(14)	"If a new community center were required in our community or township, it would be best organized by a:" [Community Problem Solver (2)]	3.54	1.34
15	(10)	"I believe that there would be greater congregational participation in our church if the pastor were a:" [Parish Promoter (2)]	3.50	1.24
16	(17)	"Our church would have a better chance of influencing the action of Presbytery if our pastor were a:" [Church Politician (2)]	3.47	1.15
17	(1)	"I believe that Sunday's worship would have more impact on me, if the sermon were preached by a:" [Liturgist (1)]	3.33	1.25
18	(7)	"My pastor would have greater impact on solving problems in our community (town, city) if the pastor were a:" [Community Problem Solver (1)]	3.14	1.23

^a The number listed in this column represents the question number/order in the questionnaire.

Table 4.3

Question Organization by Category

Rank Order	Pastoral Role	Orientation of Question
<u>Nurture</u>		
1	Interpersonal Relations Specialist (2)	Personal - Psychological Growth
2	Believer-Saint (2)	Personal - Faith Growth
2	Educator (2)	Child - Knowledge and Faith Growth
4	Scholar (2)	Pastor - Knowledge and Faith Growth
5	Educator (1)	Personal - Knowledge and Faith Growth
6	Father-Shepherd (1)	Personal - Faith Growth
7	Scholar (1)	Pastor - Knowledge and Faith Growth
8	Interpersonal Relations Specialist (1)	Personal - Psychological Growth
9	Liturgist (2)	Personal - Faith Growth
11	Father-Shepherd (2)	Personal - Faith Growth
12	Believer-Saint (1)	Personal - Faith Growth
<u>External</u>		
10	Parish Promotor (1)	Community/New Members
13	Church Politician (1)	Presbytery
14	Community Problem Solver (2)	Community
15	Parish Promoter (2)	Congregation

Table 4.3 continued

Rank Order	Pastoral Role	Orientation of Question
16	Church Politician (2)	Presbytery
18	Community Problem Solver (1)	Community
<u>Sermon</u>		
17	Liturgist (1)	Sermon

The review of literature in Chapter I revealed that the "nurture" behavior characteristic is closely related to the feminine sex-role (Bem, 1974). This sex-role identification may help explain why questions with growth or nurturing connotations posted the highest mean score. With the exception of Interpersonal Relations Specialist (2), the range is masculine in scope, but it is closer to a neutral acceptance score.

The term "external" was used to group all but one of the remaining questions. "External" is used to denote actions that do not directly relate to the respondents. If it were not for Parish Promoter (2), this group of questions would basically pertain to pastoral roles outside the local church. The fact that these questions fall more directly toward the public outside the church would seem to indicate that a male image is perceived as needed to successfully deal with these external groups. This response seems to indicate a congregational leader's perspective that a male is needed and expected in these situations.

The final category has only one question. It has been headed, Sermon. An argument could be made that this question belongs under the broad category, nurture; however, the centrality of the sermon in the worship life of Presbyterians would seem to demand a third category. The 3.33 mean indicates that the church leaders have a moderately strong preference for males in the pulpit. This may be reflective of

Reformed Tradition's² emphasis on the "centrality of the Word"³. The emphasis here is based on the "Proclaimed Word."

In concluding this topic, the lowest ranked question, Community Problem Solver (1), "My pastor would have greater impact on solving problems in our community (town, city) if the pastor were a:" will be examined. This question had a mean score of 3.14 which indicates the greatest preference for a male pastor in the survey. Two elements may account for the low acceptance scores on this question. First the pastor in this role would have high visibility beyond the local church. The perception may be that the respondent's communities expect males in the pastoral role. The second element may be the respondents' perception of community problems. These may include drugs, alcoholism and crime. They believe that male pastors would be more effective in this environment.

Analysis of Results of Exposure and Respondent Gender

MANOVA

A MANOVA was performed on the eighteen items of the questionnaire to explore three conditions of the acceptance of women pastors. The first condition was the effect of exposure to women pastors. This was completed across four levels of exposure--Churches with Women Pastors

²Reformed Tradition, is that element of Protestantism that traces its roots to John Calvin. This would include Presbyterians, Disciples of Christ, United Church of Christ, Reform Churches among others.

³Word is from the Greek, *λογος*, which refers to the Word of God. Common references are to the "Written Word" (Scripture) and the "Proclaimed Word" (preaching or sermon).

(WP), Multiple Staff Churches with a Woman Pastor on the Staff (MS), Churches from the Same Presbyteries as the Churches with Women Pastors (SP), and Churches from Presbyteries without Women Clergy (W/O). The second condition was the effect of the gender of the respondent on the acceptance of women pastors. Finally, the effect on acceptance of pastors of an exposure-gender interaction was explored.

The results of the MANOVA analysis on all three conditions is revealed in Table 4.4. Seventeen of the 18 items examined were significant at least at the $p < .05$ level in one or more of the conditions. Only the Community Problem Solver (2) item: "If a new community center were required in our community or township, it would be best organized by a: ", did not discriminate between the groups in any of the conditions outlined. There was a moderate preference for a male pastor by the groups in each condition.

Further examination of Table 4.4 reveals the following concerning each condition:

- a. Exposure Association - This condition revealed the greatest number of items which produced a significant difference between groups. Fifteen of the 18 items were significant. The Tatsuoka (1971) measure of variance based on Wilk's Lambda ($\lambda = .79755109$) yielded a ω^2 church = .1753. That is the church effect of the MANOVA explained 17.53% of the total variance.
- b. Gender Association - The MANOVA indicated that only seven of 18 items produced a significant difference with respect to respondent gender. The total variance explained was 12.39%. The majority of that variance is explained by three items--

Table 4.4

Results of MANOVA on Acceptance of Women Pastors as a Result
of Church Strata and Respondent Gender

Role	Church Stratification		Gender Stratification		Church-Gender Interaction	
	$\underline{F}^a$	$\underline{\omega}^2$	$\underline{F}^b$	$\underline{\omega}^2$	$\underline{F}^c$	$\underline{\omega}^2$
Traditonal Role						
Believer-Saint (1)	6.82***	3.07%	15.14***	2.48%	2.31	.69%
Believer-Saint (2)	4.73**	2.04	7.29**	1.14	2.06	.58
Father-Shepherd (1)	4.90**	2.16	3.03	.37	.99	-.01
Father-Shepherd (2)	8.74***	4.10	11.29***	1.82	1.25	.13
Liturgist (1)	8.91***	4.17	6.00*	.88	3.57*	1.35
Liturgist (2)	6.18***	2.81	5.82*	.87	2.54	.84
Scholar (1)	5.99***	2.78	.01	-.18	.42	-.32
Scholar (2)	5.66***	2.60	3.20	.41	.52	-.27
Contemporary Role						
Church Politician (1)	2.24	.70	.40	-.11	3.02*	1.14
Church Politician (2)	3.19*	1.24	.08	-.17	.95	-.03
Community Problem Solver (1)	10.25***	5.38	2.91	.37	2.70*	.99
Community Problem Solver (2)	1.68	.39	.79	-.04	1.78	.44
Educator (1)	2.72*	.94	5.60*	.84	4.98**	2.19
Educator (2)	5.58***	2.49	2.87	.34	3.37*	1.29
Interpersonal Rela- tions Specialist (1)	3.12*	1.25	24.10***	4.54	1.66	.39

Table 4.4 continued

Role	Church Stratification		Gender Stratification		Church-Gender Interaction	
	$\underline{F}^a$	$\underline{\omega}^2$	$\underline{F}^b$	$\underline{\omega}^2$	$\underline{F}^c$	$\underline{\omega}^2$
Interpersonal Relations Specialist (2)	.86	-.08	1.63	.12	2.66*	.93
Parish Promoter (1)	7.75***	3.64	1.73	.13	2.79*	.97
Parish Promoter (2)	5.57***	2.47	1.90	.16	6.39***	2.91

Church Association Wilk's $\lambda = .79755109$, $\underline{F} (54,1484) 2.17$, $p < .001$

Gender Association Wilk's $\lambda = .84739540$, $\underline{F} (18,498) = 4.98$, $p < .001$

Church-Gender Association Wilk's $\lambda = .85358044$, $\underline{F} = (54,1484) = 1.50$,
 $p < .05$

* $p < .05$

** $p < .01$

*** $p < .001$

^a $df = 3$

^b $df = 1$

^c $df = 3$

Note: Percent of variance is calculated using ω^2 (Hays, 1973)

Believer-Saint (1), Father-Shepherd (2), and Interpersonal Relations Specialist (2).

- c. Church-Gender Interaction Association - Eight of 18 items produced significant interaction. The significance levels were at a lower level than the other two conditions. Only two items produced a significant level greater than $p < .05$. The total variance explained by the interaction was 11.75%.

Church Association

Hypothesis Two: The greater the exposure of congregational leaders to a woman pastor, the more positive their perception of women pastors.

Fifteen of the 18 items on the questionnaire were significant. All eight of the items which represented Blizzard's (1958) Traditional Roles were significant. The three items which were not significant pertained to Contemporary Roles. For this analysis the Traditional and Contemporary roles shall be divided.

Duncan's Multiple Range Test was applied to both the Traditional and Contemporary Role items. The results indicate on each item which groups are not significantly different. The Duncan Test is the most liberal of significance tests. It was used to provide the most inclusive groupings.

When the items which comprise the Traditional Roles are analyzed, they reveal a pattern of acceptance in which exposure was associated with more acceptance of women pastors. Table 4.5 presents the effects of exposure in terms of mean score and Duncan's Multiple Range Test for the Traditional Roles. The underlined mean scores in the table

Table 4.5

Analysis of Results of Exposure to Women Pastors on Acceptance -
Traditional Roles

Pastoral Roles	Means and Results of Duncan Multiple Range Testing			
	Women Pastors	Multiple Staff	Same Presbytery	Without Women Clergy
Believer-Saint (1)	<u>3.87</u>	<u>3.68</u>	<u>3.31</u>	<u>3.20</u>
Believer-Saint (2)	4.21	<u>3.93</u>	<u>3.75</u>	<u>3.83</u>
Father-Shepherd (1)	4.16	<u>3.81</u>	<u>3.61</u>	<u>3.58</u>
Father-Shepherd (2)	<u>3.93</u>	<u>3.71</u>	<u>3.26</u>	<u>3.25</u>
Liturgist (1)	<u>3.66</u>	<u>3.45</u>	<u>3.12</u>	<u>2.84</u>
Liturgist (2)	<u>3.81</u>	<u>3.82</u>	<u>3.44</u>	<u>3.35</u>
Scholar (1)	<u>4.02</u>	<u>3.91</u>	<u>3.57</u>	<u>3.65</u>
Scholar (2)	<u>4.18</u>	<u>3.97</u>	<u>3.73</u>	<u>3.74</u>

Note: Groups underlined to show non-significant groupings.

indicate that the means are not significantly different as determined by the Duncan Test. Thus, for Believer-Saint (1), there are two groups, with WP and MS forming one group which is significantly different from the SP and W/O group. On all of the items except Liturgist (2), WP has the highest mean. In the case of Liturgist (2), WP is only .01 lower than MS in mean score. In all cases WP and MS have a higher mean than SP and W/O.

The Duncan Multiple Range Test indicated that there is no significant difference between WP and MS on six of eight items. On the other two items, WP stands alone.

There was less difference between SP and W/O Churches than WP and MS. Table 4.5 revealed that in five cases SP had a higher mean than W/O; and in three cases this was reversed. In addition, in three cases .03 or less points separated the SP and W/O. Table 4.5 further revealed that the Duncan Test indicated that there was not significant difference between SP and W/O on any of the eight items. On two items, BelieverSaint (2), and Father-Shepherd (1), there was not significant difference between MS, SP, and W/O. Scholar (2) indicated three non-significant groupings: WP-MS, SP-M/O, and MS-W/O.

Table 4.4 revealed, as stated above, that there was a significant difference on all eight Traditional Role items. Moreover, all eight items had, at least a significant level of $p < .01$. Three items explained the largest amount of variance in the Traditional Roles: Liturgist (1), Father-Shepherd (2), and Believer-Saint (1). The Duncan Multiple Range Test recorded in Table 4.5 revealed that the clear break in all

of three items is between WP-MS and SP-W/O. A more detailed examination of these three roles is in order.

Liturgist (1) explained 4.17% of the variance which was more than any other Traditional Role. The Duncan Multiple Range Test, Table 4.5, revealed that there was no significance between WP and MS or SP and W/O. The mean scores were WP = 3.66, MS = 3.45, SP = 3.12, and W/O = 2.84. These mean scores were the lowest for all four groups on the Traditional Roles. Table 4.2 (p. 72) indicated that this item ranked 17th out of 18 on the overall mean score. All of the respondents had a greater preference for a male pastor on this item. The item: "I believe that Sunday's worship would have more impact on me, if the sermon were preached by a: ". The centrality of sermon in the Presbyterian tradition was discussed earlier in this chapter. There were a number of possibilities as to why men were preferred in this role. These might have included speaking ability, voice timbre and projection, sermon content, historical tradition or not use to seeing women in the role. Further research is necessary to determine the reason for the definite preference for male pastors as preachers.

Father-Shepherd (2) had the second highest variance, 4.10%. WP and MS registered fairly high mean scores on this item. MS with $\bar{x} = 3.98$ was nearly neutral on the item while MS with $\bar{x} = 3.71$ had a weak moderate preference for a male pastor. SP and W/O ($\bar{x} = 3.26$ and $\bar{x} = 3.25$ respectively) registered a much stronger moderate preference for a male pastor. "If I felt my faith were faltering, I believe I would be more comforted and renewed by a: " is the item. Exposure to a female pastor would seem to have had a definite effect on the

perception of congregational leaders as to the ability of female pastors to nurture the leaders.

Believer-Saint (1), the third item, explained 3.07% of the variance. This item had more moderate means than Father-Shepherd (2) (WP = 3.87, MS = 3.68, SP = 3.31, and W/O = 3.20). The item, "I believe that the greater spiritual example for my life would come from a: ", deals with a spiritual role model. The respondents preferred a male pastor in this role. The respondents from WP and MS churches were in the upper moderate preference range, while those from SP and W/O were in the lower moderate range.

These three Traditional Role items had three elements in common. First, the respondent groups dichotomized as follows -- WP and MS in one group and SP and W/O in the other. Second, the grouping of WP and MS had higher mean scores than the other group. A higher score indicated greater acceptance. This would have seemed to say the exposure might have lead to greater acceptance. Third, the three items that accounted for the most variance, all had personal faith implications for the respondents. These include worship impact from the sermon, faith renewal, and spiritual example.

The Blizzard (1957) Contemporary Roles also indicated that exposure was related to greater acceptance of women pastors. However, the difference was not as neat or pronounced as with Traditional Roles.

Examination of Table 4.4 revealed that seven of 10 items were significant. Church Politician (1), Community Problem Solver (2) and Interpersonal Relations Specialist (2) did not discriminate between

groups. Of the seven significant items, four were at the $p < .001$ level while the remaining three were at $p < .05$.

The Duncan Multiple Range Test was presented in Table 4.6. On the significant items, the non-significant groupings were not as clear as on the Traditional Roles. The one consistency was that there was no significant difference between SP and W/O on any item; however, on five of the items SP, W/O, or both were not significantly different from MS. On four items, there was a non-significant grouping of WP and MS, but in three of the four cases MS formed an additional non-significant grouping with SP, W/O, or both. WP respondents on three items stood along as a group.

Closer examination of the significant items in Table 4.6 reveals that WP respondents had the highest mean scores. Consequently, they were the most accepting of female pastors. On one item, Educator (2), WP church leaders had a slight preference for female pastors ($\bar{x} = 4.25$). Educator (1) with a $\bar{x} = 3.99$ and Interpersonal Relations Specialist (1) with a $\bar{x} = 4.06$ were basically neutral in terms of the gender of pastor preferred.

Congregational leaders from MS had with one exception, the second highest mean score indicating the second highest level of acceptance of female pastors. As noted, the findings reported in Table 4.6 revealed that on five of seven items MS does not significantly differ from SP, W/O, or both. While there was more acceptance of women pastors indicated by the higher mean scores, on those five items, there was no significant difference from one or both of the groups with no direct exposure to a women pastor.

Table 4.6

Analysis of Results of Exposure to Women Pastors on Acceptance - Contemporary Roles

Means and Results of Duncan Multiple Range Testing					
Pastoral Role	Women Pastors	Multiple Staff	Same Presbytery	Without Women Clergy	Notes
Church Politician (1)	3.75	3.61	3.57	3.35	Not Significant
Church Politician (2)	<u>3.61</u>	<u>3.57</u>	<u>3.35</u>	<u>3.18</u>	
Community Problem Solver (1)	3.67	3.16	2.73	2.85	Not significant
Community Problem Solver (2)	3.72	3.59	<u>3.32</u>	<u>3.44</u>	
Educator (1)	<u>3.99</u>	<u>3.87</u>	3.72	3.68	
Educator (2)	4.25	<u>3.93</u>	<u>3.82</u>	<u>3.82</u>	
Interpersonal Relations Specialist (1)	4.06	<u>3.57</u>	3.70	3.59	Not significant
Interpersonal Relations Specialist (2)	4.15	4.00	3.94	3.92	
Parish Promoter (1)	3.88	3.74	3.38	3.32	
Parish Promoter (2)	<u>3.77</u>	<u>3.58</u>	<u>3.51</u>	<u>3.07</u>	

Note: Groups underlined to show non-significant groupings.

Community Problem Solver (1): "My pastor would have greater impact on solving problems in our community (town, city) if the pastor were a: " had the largest ANOVA value, $F = 10.25$, $p < .001$ of all the 18 items (Table 4.4). In addition it accounted for the largest amount of explained variance (5.38%). Further, Table 4.2 (p. 72) revealed that this item had the lowest across group mean. Consequently, all respondents more strongly preferred a male pastor of this item than on the other seventeen. Table 4.6 indicated that WP stood alone, distinct from the other three groups. Likewise, MS stood alone. SP and W/O made up the third group. The wide separation of means revealed the distance between the groups (WP = 3.67, MS = 3.16, SP = 2.73 and W/O = 2.85). As noted earlier in this chapter, two elements may have affected this item. The first was that the pastor in this role would have had a high visibility in the community. The second was that congregational leaders may have perceived community problems to include such serious things as drugs, alcoholism and crime. Such problems might have been perceived as areas with which men should deal. In fact, there might have been an attempt on the part of respondents, particularly those from SP and W/O churches, to protect a women pastor from such elements.

A second strong Contemporary Role was Parish Promoter (1). This item explained 3.64% of the variance. The Duncan Test revealed two basic groupings--WP-MS and SP-W/O. The former had means of 3.88 and 3.75 respectively, while the latter had scored 3.38 and 3.32. The results indicated a weak moderate preference for a male pastor by the WP-MS group and a strong moderate desire for a male pastor by SP-W/O. The item: "I believe that a new member campaign could best be carried

out by a: " presented a subject important to all the strata of respondents. All of the strata except MS represented fairly marginal churches in terms of survival. The MS churches faced a recruitment problem from a slightly different perspective. These larger churches often were characterized by rather high turnover. It was necessary that they continue to seek new members to maintain their current level. It might have been that WP and MS churches have already discovered that women pastors do not affect the new member effort. At the same time, SP and W/O who have not had this experience feared that a woman pastor would adversely affect a new member campaign.

Educator (2): "I would want my teenage children (if I had any) to attend a youth group led by a: " had the second highest overall mean score $\bar{x} = 3.94$ (Table 4.2). This item had the highest mean of any significant item. This was a nearly neutral position by all respondents. The item accounted for 2.49% of the variance as recorded in Table 4.4. The Duncan Test results found in Table 4.6 indicated that two groups were differentiated. The first was WP which had a mean $\bar{x} = 4.25$. This result revealed that church leaders from WP churches slightly prefer a woman pastor in this role. The other group was composed of MS, SP, and W/O with means of 3.92, 3.82 and 3.82 respectively. Although this group slightly preferred male pastors, they were close to neutral in their preference. Women, both pastors and lay professional, have long been associated with the Christian Education Ministry of Churches. Because of this association, respondents may have projected that the role portrayed in this item was a

traditional woman's role; consequently, they were willing to accept a woman in that position.

The last item that was significant at the $p < .001$ level was Parish Promoter (2). Table 4.6 indicated that there were three groupings that were significantly different from each other. The first two were WP-MS and SP-W/O; however, MS and SP revealed no significant difference and formed a third group. The item accounted for 2.47% of the variance. The means of the groups indicated slight moderate preference for a male pastor from WP, MS, and SP. W/O with a $\bar{x} = 3.07$ revealed a stronger moderate preference. The item may be stated as follows: "I believe there would be greater congregational participation in our church if the pastor were a: ". Church participation was important for all churches which experienced the problem of recruiting and motivating volunteers. WP and MS churches had the women pastors in place, those respondents may have indicated that they have enough experience to realize that has little effect on participation. The grouping of MS and SP may have reflected that they have exposure but not in a dominant pastoral role; consequently, their expectation may have been lower. Finally, SP and W/O form a group because they did not actually have the direct exposure of a woman pastor in the church.

When these results from both the traditional and contemporary roles, were reviewed, they seem to generally confirm the hypothesis. Exposure related to greater acceptance of women pastors. However, there was not the significant difference between each of the four strata that was projected. In general, there was significant difference between WP and MS groupings, which represented churches with

women pastors in the church, and an SP and W/O grouping which did not. Nevertheless, in some cases WP formed a single group and stood alone.

The alternative explanation to that stated above is that those persons in both WP and MS churches, who would have opposed women pastors, may have selected out. Frequently, when a new pastor is installed a few people may leave. In the case of a woman pastor, those people most opposed may have left the church.

Gender Association

Hypothesis Three: The acceptance of women pastors is significantly lower for female leaders of the congregation than for male leaders.

Seven of the 18 items in the questionnaire were significant in terms of the gender effect. Five of these seven items were from Blizzard's (1957) Traditional Roles. Differences by gender accounted for 15.24% of the total variance in the MANOVA.

A closer examination showed that five of the eight Traditional Role items were significant. Of these five, one had a level of $p < .01$ while two were at the $p < .001$ level. Table 4.7 indicated that on all five significant items, female respondents were more accepting than male respondents of female pastors. This was the opposite direction from what was hypothesized.

Believer-Saint (1) explained 2.48% of the variance which is more than any other Traditional Role item did. The female respondents obtained a mean score of 3.74 while their male counterparts scored 3.29. The female respondents, while slightly preferring a male pastor, were far more accepting than the male respondents who moderately

Table 4.7

Analysis of Results of Respondent Gender to Women Pastors Acceptance

Pastoral Role	Means ^a		Significance Level
	Female	Male	
<u>Traditional</u>			
Believer-Saint (1)	3.74	3.29	.001
Believer-Saint (2)	4.05	3.81	.01
Father-Shepherd (1)	3.89	3.69	N.S.
Father-Shepherd (2)	3.72	3.35	.001
Liturgist (1)	3.41	3.13	.05
Liturgist (2)	3.73	3.49	.05
Scholar (1)	3.78	3.79	N.S.
Scholar (2)	3.83	3.98	N.S.
<u>Contemporary</u>			
Church Politician (1)	3.54	3.60	N.S.
Church Politician (2)	3.41	3.44	N.S.
Community Problem Solver (1)	3.20	3.00	N.S.
Community Problem Solver (2)	3.58	3.49	N.S.
Educator (1)	3.91	3.72	.05
Educator (2)	3.88	4.02	N.S.
Interpersonal Relations Specialist (1)	4.06	3.40	.001
Interpersonal Relations Specialist (2)	4.07	3.94	N.S.
Parish Promoter (1)	3.64	3.52	N.S.
Parish Promoter (2)	3.40	3.81	N.S.

^a Based on a sample of 288 female and 235 male board members.

preferred a male pastor. The item: "I believe that a greater spiritual example for my life would come from a: " according to Table 4.2 ranked 12th among all respondents with an overall mean of 3.59. The response revealed in Table 4.7 would seem to indicate that the male respondents could better relate to male spiritual examples. Believer-Saint (1) referred to the pastor as a role model. It might be expected that differences by gender would be normal.

Father-Shepherd (2) was the other item that was significant at the $p < .001$ level. It contributed 1.82% of the variance. The mean scores on this item was female church leaders $\bar{x} = 3.72$ and male leaders $\bar{x} = 3.35$. The item was "If I felt my faith were faltering, I believe I would be more comforted and renewed by a: ". Female respondents again only slightly preferred a male pastor in this situation. Male respondents had a stronger preference for a male pastor.

Finally, Believer-Saint (2) had a significance level between male and female respondents of $p < .01$. It explained 1.14% of the variance. The mean score for female respondents was 4.05. Male respondents had a mean score of 3.81. "I believe I would have a richer prayer life if I were a member of a prayer group led by a: " was the item. As was noted, women respondents actually preferred a woman pastor by a very small margin, while their male counterparts preferred a male pastor by a slight margin. Women have maintained prayer groups in local churches for many years. This may help explain the nearly neutral rating on this item.

Contemporary Roles yielded only two items that were significant, Interpersonal Relations Specialist (1) with $F = 24.10$, $p < .001$ was the

strongest item in terms of clear distinction between male and female respondents. Educator (1) was the other significant item, but it managed only a $p < .05$ significance level.

Interpersonal Relations Specialist (1) explained 4.54% of the variance. This was two percentage points more than the nearest item. The item: "If I had a serious personal problem, I would prefer counseling from a: " revealed a large dichotomy between male and female congregational leaders. The former with a mean $\bar{x} = 3.40$, were separated by .66 points from the female leaders who had a mean of 4.06. These results would seem to have indicated that female respondents prefer female counseling and male respondents prefer male counseling.

The other significant item taken from the Contemporary Roles was Educator (1). The fact that this item explained only .84% of the variance was an indication of its relative weakness. "If I were attending an adult church school class, I would prefer it be taught by a: " was the context of this item. Both female and male respondents indicated a slight preference for a male pastor teaching the course. The former had a mean score of 3.91 and the latter 3.72.

The significant contemporary items produced greater acceptance by women respondents, this was the reverse of the hypothesized relationship.

Table 4.3 (p. 74) should be reviewed at this point. All of those items cataloged as "external" were not significant in this research. A further examination of Table 4.7 revealed that both men and women respondents tend to have agreed that these were roles where a male pastor was preferred. It was noted earlier in this chapter that the

items in the category tend to be directed toward the public outside the church. Respondents, no matter what their gender, perceived that a male image was needed to address these external groups. Congregational leaders seemed to believe that a male pastor was needed and expected in these situations.

The third hypothesis was "The acceptance of women pastors is significantly lower for female leaders of the congregation than for male leaders." Seven items from both Traditional and Contemporary Roles were significant. In each case the female respondents recorded a greater preference for female pastors than did the male respondents. The female congregation leaders were more accepting than the male leaders of women pastors. Therefore, the third hypothesis is rejected.

Church-Gender Interaction Association

To complete the analysis of effect of gender and exposure on the acceptance of women pastors, the interaction of the two was explored. This third condition evaluation revealed that eight of the 18 items were significant. Of these eight, only two, Parish Promoter (2) and Educator (1) were significant at a level above $p < .05$. The total variance explained by the interaction effect was 11.75%.

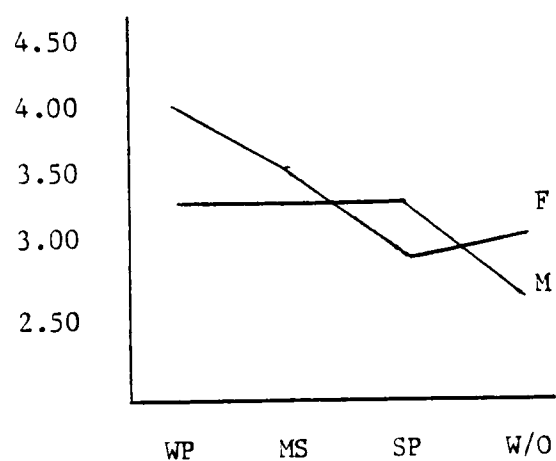
When the Traditional Role items were examined, only Liturgist (1) was significant. This item explained 1.35% of the variance. The mean scores for the eight groups on the Traditional Roles are reported in Table 4.8. A graphic representation is presented in Figure 4.1. Two interactions were particularly notable. The first was the exceptionally high level of acceptance by women church leaders in WP churches. Their mean score, $\bar{x} = 4.02$, revealed a very slight preference for a

Table 4.8

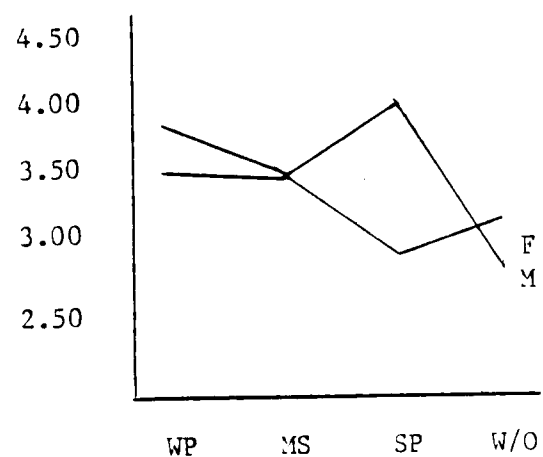
Relation of Church-Gender Interaction on Acceptance - Traditional Roles

Pastoral Role	Mean Scores								Notes
	WP/M	WP/F	MS/M	MS/F	SP/M	SP/F	WO/M	WO/F	
Believer-Saint (1)	3.46	4.29	3.44	3.92	3.34	3.27	2.92	3.49	
Believer-Saint (2)	3.93	4.48	3.81	4.04	3.80	3.69	3.69	3.97	
Father-Shepherd (1)	3.93	4.39	3.66	3.97	3.66	3.56	3.52	3.65	
Father-Shepherd (2)	3.59	4.27	3.47	3.94	3.20	3.32	3.15	3.35	
Liturgist (1)	3.30	4.02	3.29	3.61	3.31	2.94	2.60	3.08	Significant
Liturgist (2)	3.50	4.13	3.76	3.88	3.51	3.37	3.17	3.54	
Scholar (1)	4.02	4.02	3.89	3.93	3.66	3.48	3.60	3.70	
Scholar (2)	4.24	4.13	3.98	3.96	3.86	3.60	3.85	3.62	

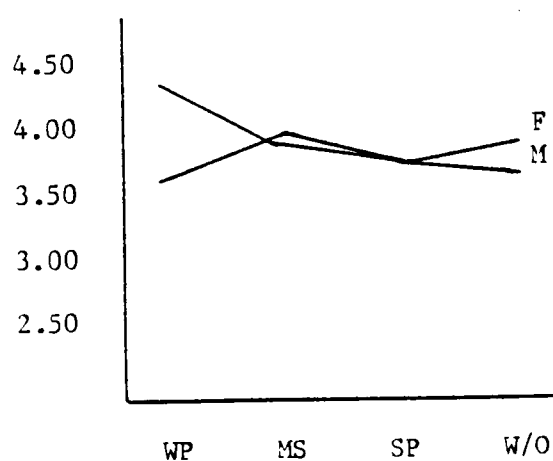
Liturgist (1)



Parish Promoter (2)



Educator (1)



Educator (2)

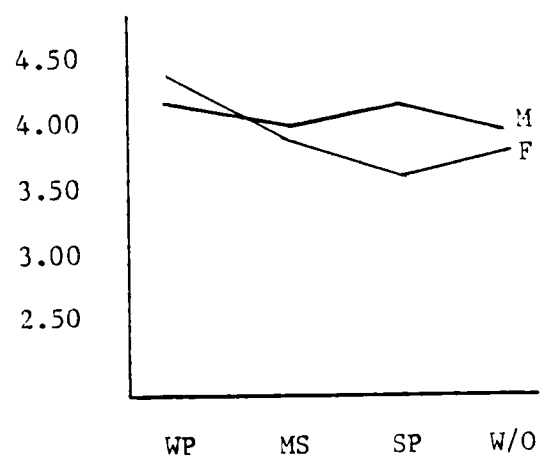
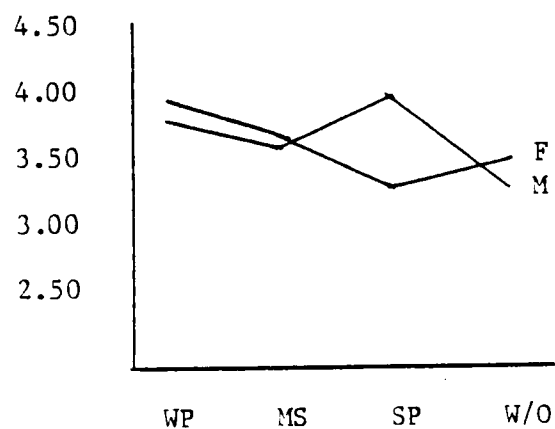
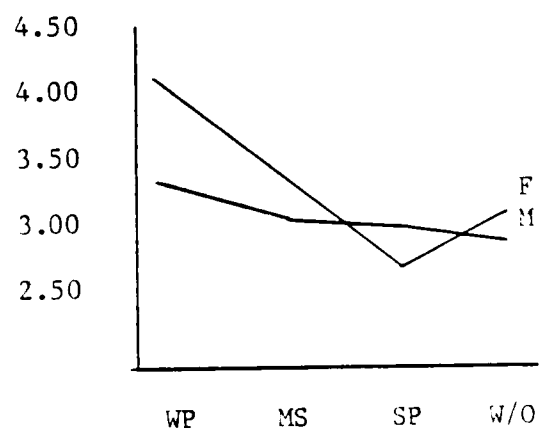


Figure 4.1 Church-Gender Interaction Across Significant Questions.

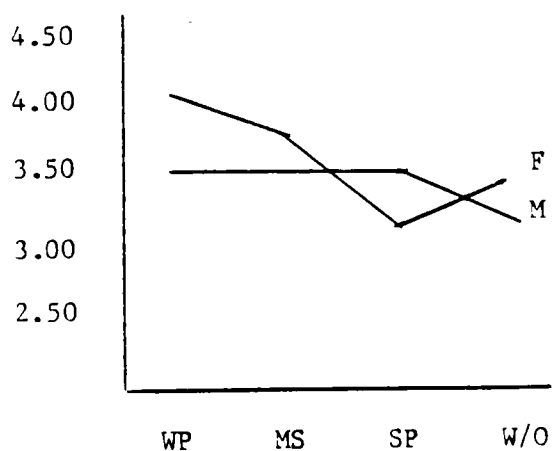
Church Politician (1)



Community Problem Solver (1)



Parish Promoter (1)



Interpersonal Relations Specialist (2)

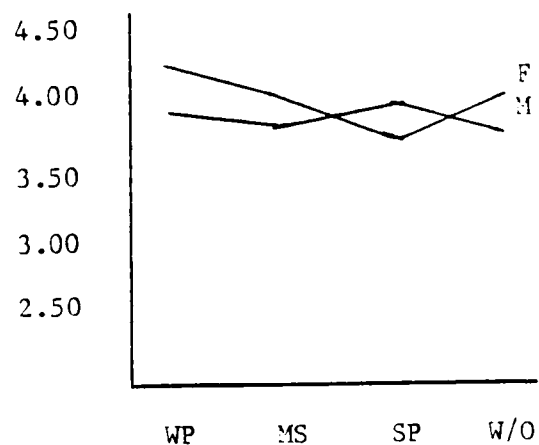


Figure 4.1 continued

female pastor. This mean was .72 greater than the male leaders in the same congregations. The other interaction of note was the very low acceptance by the female respondents in SP churches. This was the only case where the female mean is lower than that of the males on this item. It would seem that intensive exposure to a female pastor may be needed to increase acceptance. A possible alternative explanation is that women who do not accept women pastors have moved their membership from churches with women pastors.

Seven of the 10 items located in the Contemporary Pastoral Roles were significant for the interaction effect. However, only two, Parish Promoter (2) and Educator (1), were significant above the $p < .05$ level—the first at a $p < .001$ level and the second at $p < .01$. The mean scores for the Contemporary Roles are found in Table 4.9. The interaction of all seven significant items may be examined in Figure 4.1.

Parish Promoter (2): "I believe there would be greater congregational participation in our church if the pastor were a: ", was the strongest of all the significant interaction effects. It produced an $F = 6.39$, $p < .001$ and explained 2.91% of the variance. Review of Figure 4.1 would seem to have indicated that the significance resulted from the extraordinary acceptance by male leaders in SP churches. In the SP churches the males had a mean score of 4.06 while the females in the same church had a score of 2.97. These were the highest and the lowest scores on this item. Perhaps this means that the males in these churches viewed female pastors as effective recruiters, but the females did not. Further, the male respondents may have recognized

Table 4.9

Relation of Church-Gender Interaction on Acceptance - Contemporary Roles

Pastoral Role	Mean Scores								Notes
	WP/M	WP/F	MS/M	MS/F	SP/M	SP/F	WO/M	WO/F	
Church Politician (1)	3.67	3.82	3.56	3.66	3.89	3.26	3.29	3.41	Significant
Church Politician (2)	3.48	3.74	3.58	3.56	3.49	3.21	3.23	3.14	
Community Problem Solver (1)	3.28	3.95	3.02	3.28	2.91	2.63	2.79	2.92	Significant
Community Problem Solver (2)	3.63	3.79	3.50	3.67	3.54	3.19	3.27	3.68	
Educator (1)	3.63	4.35	3.90	3.85	3.71	3.73	3.63	3.73	Significant
Educator (2)	4.15	4.34	3.97	3.88	4.11	3.53	3.85	3.78	Significant
Interpersonal Relations Specialist (1)	3.72	4.40	3.25	3.89	3.60	3.79	3.02	4.16	
Interpersonal Relations Specialist (2)	3.96	4.34	3.86	4.15	4.14	3.74	3.79	4.05	Significant
Parish Promoter (1)	3.63	4.13	3.66	3.83	3.54	3.21	3.23	3.41	Significant
Parish Promoter (2)	3.63	3.90	3.56	3.60	4.06	2.97	3.00	3.14	Significant

that there were more women volunteers in most churches and projected that women pastors could do a better job of recruiting them.

Educator (1) was significant at the $p < .01$ level and accounted 2.19% of the variance. This item dealt with the teacher of an adult church school class. The significance of this item seemed to stem from the large acceptance of women pastors by women in WP churches. Their mean scores, $\bar{x} = 4.35$ was .63 higher than their male counterparts who preferred a male pastor. The first exposure of female respondents in WP churches would seem to have sharpened their preference for a female in that role.

The remaining five significant Contemporary Role items were diagrammed in Figure 4.1. To a great extent they would have seemed to be significant due to the variation found in SP churches. Contrary to the trend in all other strata, male respondents revealed a greater acceptance of women pastors than the female respondents on all three items. In each case the women respondents from SP churches not only have a lower mean score than the male respondents, they have had the lowest mean score on the item. Females in these churches were the least accepting of women pastors. There may be women who have moved their membership to avoid a woman pastor.

It might be postulated that this acceptance by SP male congregational leaders may explain why women pastors say that males are more supportive of them than females. Outside the immediate church it would appear they are. W/O churches are not relevant because these churches do not come into contact with women pastors.

Chapter V

CONCLUSIONS

Introduction

This chapter will develop a perspective from results of this research. To set this perspective, a summary of the results will be presented. The implication for greater acceptance of women pastors will be discussed. The research has suggested the need for further research. Some limitations are presented.

Summary

Church leaders from 52 churches of the United Presbyterian Church in the United States of America¹ participated in this research. The survey provided 610 usable questionnaires.

For the purpose of the analysis, the sample was stratified by two different methods. First the church leaders were divided by gender. Then they were stratified by their proximity to a female pastor. In this latter category, four conditions of proximity were developed - Churches with Women Pastors (WP), Multiple Staff Churches with a Woman Pastor on the Staff (MS), Churches from the Same Presbytery as the WP Churches (SP), and Churches from Presbyteries without Women Clergy (W/O). The initial research design projected that this order would reflect proximity.

¹In 1983 the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A. merged to form the Presbyterian Church (U.S.A.). The data studied in this research was collected prior to the merger. It was drawn from the United Presbyterian Church in the U.S.A.

The research examined three hypothesis:

Hypothesis I: Regardless of the gender of their pastor(s), congregational leaders expect androgynous behavior from their pastor:

Hypothesis II: The greater the exposure of congregational leaders to a woman pastor, the more positive their perception of women pastors.

Hypothesis III: The acceptance of women pastors is significantly lower for female leaders of the congregation than for the male leaders.

Hypothesis I was tested by the adaptation of the Bem Sex-Role Inventory (BSRI). The adaptation measured the sex-role characteristics of the pastoral role. An internal and an external referent were used to analyze the results. When the latter referent was used, 48.7% of the congregational leaders indicated that the pastoral role was androgynous. An additional 33% felt that it was feminine in nature. For the analysis based on the internal referent, the "grand mean" was used ($\bar{x} = 5.04$). These results indicated that 35% of the total sample prefers a pastor with feminine characteristics, while 33% prefer androgynous behavior.

The hypothesis must be said to have limited support. If the external referent is used, it is sustained; however, the results with the external referent call for its rejection.

The major conclusion that seems evident is that while all of the church leaders surveyed expect their pastor to exhibit feminine characteristics, they expect that pastor to be a male. The most surprising

fact in the analysis of this hypothesis was that the churches that have no female pastors within the bounds of their presbytery, recorded the largest percent of preference for female characteristics.

Hypothesis II was tested by analyzing four degrees of proximity across 18 pastoral roles. The multivariate analysis of variance and the subsequent univariate analysis revealed that 15 of these items were significant. Application of the Duncan Multiple Range Test revealed that the distinction between the strata was not as projected. In general there was a significant difference between the WP-MS group and SP-W/O. The hypothesis is generally accepted. The exception would seem to be the male respondents in SP churches. This group was very accepting of female pastors on the seven significant Contemporary Roles. Nevertheless, the basic premise, which arose from Hypothesis II, was that acceptance increases with a female pastor serving in the church. However, it should be recognized that at least some of the apparent increases in acceptance, as the result of exposure, may result from people shifting their membership.

The final hypothesis (III) was rejected. When the MANOVA was applied, only seven of the 18 questions presented a significant difference between the genders in the opposite direction from that hypothesized. While on the seven questions that were significant, male and female respondents preferred a male pastor. The women respondents were more accepting of women pastors. The two roles that seem to distress male church leaders the most are those of the preacher of the Sunday morning sermon and the personal in-depth counselor.

Women clergy and seminary students have long held the opinion that

women pastors receive more support from men in the church (Jones, 1970). The results of this research indicates that this is no longer the case. When these results were presented to the women clergy and seminarians at a January, 1984 symposium at the University of Dubuque, they objected and denied the results (Handley, 1984). The church-gender interaction results revealed strong acceptance by male respondents in SP churches. This fact may have led to the perception that males are more supportive than females.

Implications

The Presbyterian Church (U.S.A.) has made a denominational commitment to the equality of men and women in the clergy. This commitment has been successful at the national and area levels of the church. Most women who study for the ministry basically are studying to serve as pastors, not as judicatory officials.

It is precisely at the local church level that women clergy must come to be accepted. The Presbyterian Church, and in all probability a number of other denominations, are going to have to undertake new programs that will aid in their acceptance.

The results of this research suggest three approaches to the problem. The first approach is educational in nature. The second provides for direct intervention programs. This approach is labeled programmed exposure. The third is to utilize congregational preference.

Education

For the past 30 years, the denomination has attempted to educate local congregations to the equality of male and female pastors. It

has been very difficult to assess its effect. This approach should be continued.

Results from this research and from future research may provide a foundation which can be used to demonstrate that many of the desired characteristics in pastors are basic feminine characteristics.

The key element of the educational approach is that it should be an organized program. To accomplish this it needs to be identified as an essential denominational objective. When this is done, then the major agencies of the Church can structure programs to accomplish the objective. The results could include treatment in both adult and children's church school curriculums. Study material for both men and women groups could be created. Particular attention should be paid to the women's groups. They have always been a strong force in the Presbyterian Church. In addition this research revealed that they are more supportive of women clergy. Other methods of education could include judicatory workshops.

There is a second phase of education that may need to be addressed. The two areas that revealed the least acceptance were the preaching role and the community problem solving role. Further research is needed to determine what caused the low ratings on these items. If that research were to reveal a deficiency in women clergy in these areas, then educational programs should be designed. Women in management have long felt there were areas in which they needed extra education if they were to successfully compete with males in the business world. It may not be out of place to suggest the same to women clergy.

To respond to areas of least acceptance, women clergy may wish to

take extra work in the following:

1. Preaching

- a. Additional course work in homiletics to sharpen preaching skills.
- b. Preaching seminars also to sharpen skills.
- c. Courses in public speaking to gain more poise and technical skills.
- d. Toastmasters Clubs - same reason as number C.

2. Community Leadership

- a. Seminars in dealing with community problems to provide a base for approaching problems.
- b. Assertiveness training to develop a stronger more independent personality.
- c. Leadership workshops to sharpen skills.

Programmed Exposure

The major finding of this research was that exposure to female pastors increases acceptance of women pastors. The research also revealed that for exposure to be effective, the woman must work within the local church.

Programmed intervention is somewhat hindered by the Presbyterian Church's call system of pastoral placement. Nevertheless, these are some intervention strategies that would aid exposure. These are listed in perceived order of effectiveness from most to least:

1. Interim Pastors - In the call system of pastoral placement, there is often a six month to one year break between the departing pastor and the new pastor. This period is

sometimes filled by an interim pastor. A program could be developed in which the Committee on Ministry could again provide a data bank of male and female pastors available as interims. This program is rated as most effective because a woman pastor, unless it was a multiple staff church, would have an opportunity to expose the congregation to the ability of women in all pastoral roles. A more forceful program would be for the denomination to require a year interim in all pastoral vacancies.

2. Insertion Program - This program would require denominational (or possibly grant) funding. It would pay the salary of the woman pastor and she would be placed in a local church for a specific period of time. It is projected that the majority of churches would welcome free clergy support. This would be a particularly beneficial program for churches with 300 or more members. The major drawback would be with churches that are served by insecure pastors.
3. Seminary Supervised Practice of Ministry (SPM) - Most seminaries require that each student have a certain number of SPM credits. Women students could be strategically placed to provide exposure to women pastors. The seminary SPM Director could work with the cognizant Committee on Ministry to facilitate the best placement.
4. Exchange Program - Male and female pastors could exchange positions. The program could be as simple as a pulpit

exchange, which would be the same as a guest speaker. Or it could be a longer time duration--a month to a year. The longer the exchange, the more impact it would have on the congregation.

5. Guest Speaker - Women clergy could be invited to preach in local churches. This would provide church members with an opportunity to hear women. The research revealed that there was particular preference for male pastors in the preaching role. The Committee on Ministry² could maintain a list of women pastors available to preach. These women pastors could particularly be utilized during the pastor's vacation.

Preference Utilization

Another finding of this research was that women preferred interpersonal counseling from a female pastor and males from a male pastor. This may indicate that the most effective counseling will occur when the client is able to obtain the preferred counselor.

Churches with large counseling programs might wish to ensure that they had female counselors available. Again, the Committee on Ministry could educate churches to benefits of having a women pastor in this role.

This section has provided some potential implications for the Presbyterian Church. There may be others. The essential fact is that

²The Committee on Ministry is a standing committee of each Presbytery. It is charged with Pastor-church relations. One of its responsibilities is to aid the local church in the call process.

churches must have the opportunity to experience women pastors if they are to come to accept them.

Limitations

Examination of the dimensions of this research reveals that there were certain limitations which may have tempered the findings reported here. These include:

1. Churches with women pastors served as the central base.

From this fragment of the sample was drawn essential elements on which the SP and W/O strata were selected. Close examination reveals that the WP sample basically came from a wide geographic band that ran from the Atlantic Ocean to the Kansas-Colorado border and was about as wide as Pennsylvania and Maryland. The responding churches were in the following Synods: Piedmont, Trinity, Covenant, Lincoln Trails, Lakes and Prairies, and Mid-America (the states included can be seen in Appendix B). It should also be noted that three of the four largest synods are found in that list. Nevertheless the local history of the the culture and region may have created a sample which did not lead to valid comparisons.

2. The assumption was made that presbyteries that contained no female clergy on their roles existed in that state by either implicit or explicit design. This may not be the case. It may be that there have

been no openings or that women clergy have chosen to not live in that area.

3. It was noted under "Future Research" that Blizzard's roles, established 30 years ago, may contain important omission for the mid 1980's. As noted, the social action role is a key example. That and other new contemporary roles may have produced different results.
4. In both the WP and MS strata there may have been values measured that were not the result of the exposure of the church leaders to women pastors, but pre-existed prior to the calling of the woman pastors. In that case, the action resulted from precondition rather than the action resulting from the presence of women pastors.
5. MS churches produced 275 usable surveys which was 45% of the total. In those portions of the research results where the total sample was analyzed, MS respondent results may have produced biased findings.
6. Part Three of the questionnaire employed forced-choice questions. This method required that the respondents choose between a male or female pastor. In some situations, the respondents actual preference may have to have the pastors totally uninvolved. The questionnaire did not provide for this eventuality.

Future Research

The data analyzed in this research suggests at least three additional avenues of research. These areas of research are diverse and will be discussed individually.

Professional Role Analysis

The BSRI was modified in this research to measure the sex-role characteristics of a particular professional role or position. Several other applications of this process would seem to suggest themselves:

1. This research assessed congregational leaders perception of pastoral role. It should be determined if the clergy themselves have a different perception of the sex-role characteristics of the role.
2. The current research was conducted on congregational leaders of the Presbyterian Church (U.S.A.). It needs to be determined in future research if the same sex-role characteristics are preferred by leaders of other faith groups.
3. The third application of the BSRI should be applied to other professions. What characteristics should be expected of doctors, lawyers, college professors and business managers?

Blizzard Pastoral Roles

The research in Hypothesis II and III was designed using Blizzard's (1954) four traditional and five contemporary pastoral roles. This model was developed in 1954. The question must be asked: Have the pastoral roles changed significantly in the past 30 years? It must be

noted that Blizzard does not have a social action³ role, yet this has been a much practiced role in many faith groups since the early 1960's. Further research is needed to determine what roles are operant today.

Respondent Variables

The research was controlled for two basic effects -- gender and exposure to female pastors. There is a possibility that other effects may well have accounted for significant proportions of the variance. Future research may well want to explore such characteristics as the age of the respondents -- do different eras produce varied responses. Does the occupation of the respondent affect their perception of the pastoral role or does the income level of the family have an affect?

Causation

Several of the findings of this research can not be specifically addressed until the cause of the problem role is defined. For example, the sermon is one area in which there is a strong preference for a male pastor. There could be many causes for this response -- theological development, speaking ability, voice characteristics, or tradition to name a few. In this case and others, sharper and more focused programs could be designed if more precise causation could be identified.

Women in Management

One finding has potential implications for women in mangement. In the analysis of the gender effect on the acceptance of women pastors,

³Social Action -- The Churches involvement in changing the social climate in which it exists. Examples might include the effort to ensure civil rights for all people or the boycott of Nestle.

it was determined that the roles which were labeled "external", that is took place away from the local church, were rated as a strong preference for a male pastor. There was not significant difference between male or female respondents.

This poses an interesting question for management as well. Is the same preference there for a male manager in roles that are outside the firm?

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APPENDICES

APPENDIX A

SURVEY QUESTIONNAIRE

PART I

We are interested in your opinion of the pastor's role. You will be shown a large number of personality characteristics. We would like you to indicate how appropriate it is for a pastor to possess each of these characteristics.

EXAMPLE:

- Mark a 7 if it is EXTREMELY APPROPRIATE for a pastor to be healthy.
 Mark a 6 if it is VERY APPROPRIATE for a pastor to be healthy.
 Mark a 5 if it is QUITE APPROPRIATE for a pastor to be healthy.
 Mark a 4 if it is MODERATELY APPROPRIATE for a pastor to be healthy.
 Mark a 3 if it is SOMEWHAT APPROPRIATE for a pastor to be healthy.
 Mark a 2 if it is SLIGHTLY APPROPRIATE for a pastor to be healthy.
 Mark a 1 if it is NOT AT ALL APPROPRIATE for a pastor to be healthy.

- | | |
|--|--|
| ☐ Self reliant | ☐ Self-sufficient |
| ☐ Cheerful | ☐ Eager to soothe |
| ☐ Helpful | ☐ hurt feelings |
| ☐ Defends own beliefs | ☐ Truthful |
| ☐ Shy | ☐ Willing to take |
| ☐ Moody | ☐ a stand |
| ☐ Independent | ☐ Soft-spoken |
| ☐ Affectionate | ☐ Sincere |
| ☐ Conscientious | ☐ Aggressive |
| ☐ Athletic | ☐ Warm |
| ☐ Loyal | ☐ Likeable |
| ☐ Theatrical | ☐ Acts as as a leader |
| ☐ Forceful | ☐ Tender |
| ☐ Sympathetic | ☐ Solemn |
| ☐ Happy | ☐ Individualistic |
| ☐ Analytical | ☐ Does not use harsh |
| ☐ Sensitive to the | ☐ language |
| ☐ needs of others | ☐ Friendly |
| ☐ Unpredictable | ☐ Competitive |
| ☐ Willing to take | ☐ Loves children |
| ☐ risks | ☐ Adaptable |
| ☐ Understanding | ☐ Ambitious |
| ☐ Reliable | ☐ Gentle |
| ☐ Makes decisions | ☐ Tactful |
| ☐ easily | ☐ Jealous |
| ☐ Compassionate | |

PART 2

1. Have you ever attended a church that had a woman pastor on the staff?

Yes _____ No _____

2. How do you feel about women clergy:

PART 3

INSTRUCTIONS: From your viewpoint, please indicate the degree to which a male or female pastor would function in your church. On the second scale, please check above the line the way you think your fellow Board members would. On the third scale, place the check at a point that you think reflects the general feeling of the congregation. Assume that in each question both persons possess equal ability and commitment.

1. I believe that Sunday's worship would have more impact on me if the sermon were preached by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
	Male Pastor								Female Pastor

PART 3 continued

2. I would rather discuss my relationship to God with a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
FATHER-SHEPHERD (1)									

3. I believe that a greater sprirual example for my life would come from a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
BELIEVER-SAINT (1)									

PART 3 continued

4. If I had a very serious personal problem, I would prefer counseling from a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

INTERPERSONAL RELATIONS SPECIALIST (1)

5. If I were attending an adult Church School class, I would prefer it to be taught by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

EDUCATOR (1)

PART 3 continued

6. My pastor would be delegated more responsibility by Presbytery if he/she were a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
CHURCH POLITICIAN (1)									

7. My pastor would have greater impact in solving problems in our community (town, city) if the pastor were a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

COMMUNITY PROBLEM SOLVER (1)

[illegible][illegible]

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
									PARISH PROMOTER (2)

[illegible]

PART 3 continued

12. The intense biblical study needed by a pastor would be better accomplished by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
SCHOLAR (1)									

13. I believe that deeper insight into personality problems would be obtained by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

INTERPERSONAL RELATIONS SPECIALIST (2)

PART 3 continued

14. If a new community center were required in our community or township, it would best be organized by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

COMMUNITY PROBLEM SOLVER (2)

15. I would feel a deeper relationship with God if Sunday worship was led by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor

LITURGIST (2)

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
	Female Pastor								Male Pastor
BOARD	Male Pastor								Female Pastor
	Female Pastor								Male Pastor
CONGREGATION	Male Pastor								Female Pastor
	Female Pastor								Male Pastor

SCHOLAR (2)

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male								Female
	Pastor								Pastor
BOARD	Male								Female
	Pastor								Pastor
CONGREGATION	Male								Female
	Pastor								Pastor
CHURCH POLITICIAN (2)									

PART 3 continued

18. If I felt my faith was faltering, I believe I would be more comforted and renewed by a:

		Very Strongly	Strongly	Moderately	Either	Moderately	Strongly	Very Strongly	
MYSELF	Male Pastor								Female Pastor
BOARD	Male Pastor								Female Pastor
CONGREGATION	Male Pastor								Female Pastor
FATHER-SHEPHERD (2)									

19. Suppose your church is without a pastor. You are a member of the Pastor-Seeking Committee. After all the studies, visitations, and conversations, it is obvious that a man and a woman with similar personalities were equally qualified candidates. If so, who would you recommend to the congregation:

FEMALE PASTOR _____ MALE PASTOR _____

MAKES NO DIFFERENCE _____

PART 3 continued

20. Suppose your church has voted to call a woman minister. In the following five questions, please check the answers which would best suit the needs of the church and yourself.

A. Her age should be:

- ☐ 1. 20+
- ☐ 2. 30+
- ☐ 3. 40+
- ☐ 4. 50+
- ☐ 5. Not important

B. It would be helpful to the church if she were:

- ☐ 1. Beautiful
- ☐ 2. Attractive
- ☐ 3. Average
- ☐ 4. Unattractive
- ☐ 5. Not important

C. I would prefer that she be:

- ☐ 1. Married
- ☐ 2. Not married
- ☐ 3. Not important

D. I would prefer she:

- ☐ 1. Have children
- ☐ 2. Not have children
- ☐ 3. Not important

E. I would respond to the new woman pastor by:

- ☐ 1. Increase my participation
- ☐ 2. Continue my present participation
- ☐ 3. Continue my participaion, but with less enthusiasm
- ☐ 4. Continue my participaion while sorting out my feelings
- ☐ 5. Stay at home for a while to sort out my feelings
- ☐ 6. Look for another church
- ☐ 7. Not go to any church
- ☐ 8. Other _____

PART 4

INSTRUCTIONS. Please fill out the information concerning yourself.

I. I am presently a member of the following board:

Session _____ Deacons _____ Deaconess _____
(if a separate Board)

II. Sex: Male _____ Female _____

III. Year order as an Elder or Deacon:

Elder 19 _____ Deacon 19 _____

IV. How many years have you been a member of this church?

Less than 5 _____

6 - 10 _____

10 - 15 _____

15 - 20 _____

Over 20 _____

V. Education:

Did not finish High School _____

High School Student _____

High School Graduate _____

College Student _____

College Graduate _____

Masters Degree _____

Doctoral Degree _____

VI. Age:

Under 20 _____

20 - 35 _____

35 - 50 _____

50 - 65 _____

Over 65 _____

PART 4 continued

VII. Years you have lived in this state:

Less than 5 years _____

5 - 10 _____

11 - 20 _____

Over 20 _____

VIII. State where you were born: _____

IX. Occupation: _____

(Please include "homemaker." If retired, please put "retired"
and your occupation when working.)

X. Family Income:

Under \$10,000 _____

\$11,000 - \$20,000 _____

\$21,000 - \$30,000 _____

\$31,000 - \$40,000 _____

Over \$40,000 _____

Thank you for your help.

APPENDIX B

SYNODS BY STATES

SYNODS BY STATES

I. Alaska - Northwest

Alaska

Northern Idaho

Washington

II. Covenant

Kentucky

Michigan

Ohio

III. Lakes and Prairies

Iowa

Minnesota

Nebraska (all but panhandle)

North Dakota

South Dakota

Wisconsin

IV. Lincoln Trails

Illinois

Indiana

V. Mid-America

Kansas

Missouri

VI. The Northeast

Connecticut

Maine

Massachusetts

New Hampshire

New Jersey

New York

Rhode Island

Vermont

VII. The Pacific

California (northern two-thirds)

Idaho (southern three-quarters)

Nevada

Oregon

VIII. The Piedmont

Deleware

District of Columbia

Maryland

North Carolina (except western point)

Virginia (except southwestern point)

West Virginia (eastern panhandle)

IX. Puerto Rico

X. The Rocky Mountains

Colorado

Montana

Utah

Wyoming

XI. The South

Alabama

Florida

Georgia

Mississippi

North Carolina (western point)

South Carolina

Tennessee

Virginia (extreme southwestern point)

XII. Southern California and Hawaii

California (southern third)

Hawaii

XIII. The Southwest

Arizona

New Mexico

XIV. The Sun

Arkansas

Louisiana

Oklahoma

Texas

XV. The Trinity

Pennsylvania

West Virginia (except panhandle)

APPENDIX C

FACTOR ANALYSIS

Table C.1

Eigenvalues for Factor Analysis^a

Factor	Eigenvalue	% of Common Variance	Cumulative %
1	6.504	74	74
2	1.100	12.5	86.5
3	.658	7.5	94
4	.527	6	100

^a For details of factor loadings, see Tables C.2, C.3, C.4, and C.5.

Table C.2

Significant Factor Loading for Factor One

Symbol	Question Number	Factor Loading	Question
Scholar (1)	12	.71	The intense biblical study needed by a pastor would be better accomplished by a:
Educator (1)	5	.59	If I were attending an adult church school class, I would prefer it to be taught by a:
Parish Promoter (1)	9	.59	I believe that a new member campaign could best be carried out by a:
Scholar (2)	16	.59	In the continued study required by a pastor, I believe a pastor would study more if that person were a:
Father-Shepherd (2)*	18	.56	If I felt my faith was faltering, I believe I would be more comforted and renewed by a:
Community Problem Solver (20)	14	.55	If a new community center were required in our community or township, it would best be organized by a:
Believer-Saint (1)*	3	.54	I believe that a greater spiritual example for my life would come from a:
Liturgist (1)*	1	.53	I believe that Sundays worship would have more impact on me if the sermon were preached by a:
Community Problem Solver (1)	7	.44	My pastor would have greater impact in solving problems in our community (town, city), if the pastor were a:
Liturgist (2)**	15	.43	I would feel a deeper relationship with God if Sunday worship was lead by a:

Table C.2 continued

Symbol	Question Number	Factor Loading	Question
Church Politician (2)	*** 17	.30	Our church would have a better chance of influencing the action of Presbytery if our pastor were a:

* Loads in Factors 1 and 2.

** Loads in Factors 1, 2 3, and 4.

*** Loads in Factors 1 and 3.

Table C.3

Significant Factor Loadings for Factor Two

Symbol	Question Number	Factor Loading	Question
Father-Shepherd (1)	2	.72	I would rather discuss my relationship to God with a:
Interpersonal Relations Specialist (1)	4	.68	If I had a serious personal problem, I would prefer counseling from a:
Believer-Saint (1)*	3	.50	I believe that a greater spiritual example for my life would come from a:
Father-Shepherd (2)*	18	.46	If I felt my faith were faltering I believe I would be more comforted and renewed by a:
Interpersonal Relations Specialist (2)	13	.46	I believe that greater insight to personality problems would be obtained by a:
Believer-Saint (2)**	11	.43	I believe I would have a richer prayer life, if I were a member of a prayer group led by a:
Liturgist (1)*	1	.41	I believe that Sunday's worship would have more impact on me if the sermon were preached by a:
Liturgist (2)***	15	.36	I would feel a deeper relationship with God if Sunday worship were lead by a:

Table C.3 continued

Symbol	Question Number	Factor Loading	Question
Parish Promoter (2)	**** 10	.34	I believe there would be a greater congregational participation in our church if the pastor were a:

* Loads in Factors 1 and 2.

** Loads in Factors 2 and 4.

*** Loads in Factors 1, 2, 3 and 4.

**** Loads in Factors 2 and 3.

Table C.4

Significant Factor Loadings for Factor Three

Symbol	Question Number	Factor Loading	Question
Church Politician (1)	6	.60	My pastor would be delegated more responsibility by Presbytery if he/she were a:
Parish Promoter (2)*	10	.60	I believe there would be greater congregational participation in our church if the pastor were a:
Community Problem Solver (1)	7	.52	My pastor would have greater impact in solving problems in our community (town, city), if the pastor were a:
Church Politician (2)**	14	.51	If a new community center were required in our community or township, it would best be organized by a:
Liturgist***	15	.30	I would feel a deeper relationship with God if Sunday worship was lead by a:

* Loads in Factors 2 and 3.

** Loads in Factors 1 and 3.

*** Loads in Factors 1, 2, 3 and 4.

Table C.5

Significant Factor Loadings for Factor Four

Symbol	Question Number	Factor Loading	Question
Educator (1)	8	.60	I would want my teen-age children (if I had any) to attend a youth group that was lead by a:
Believer- Saint (2)*	11	.42	I believe I would have a richer prayer life if I were a member of a prayer group lead by a:
Liturgist (2)**	15	.36	I would have a deeper relation- ship with God if Sunday worship were lead by a:

* Loads in Factors 2 and 4.

** Loads in Factors 1, 2, 3 and 4.

VITA

Thomas Beck Handley was born in Franklin, Indiana on September 20, 1937. He graduated from Franklin High School in June 1955. In September, 1956 he entered Hanover College. He graduated in June 1960 with a Bachelor of Arts in History and Speech/Theatre. In 1960 he entered San Francisco Theological Seminary, San Anselmo, California. The degree Bachelor of Divinity was conferred in June 1963. (Degree was converted to a Masters of Divinity in 1972.)

Mr. Handley was ordained in the United Presbyterian Church in the United States of America in June 1963. He has served as an Assistant Pastor in Los Angeles, a Navy Chaplain for five years, and as a Pastor of both a Presbyterian Church and a Methodist-Presbyterian Church in Anchorage, Alaska.

In 1975 he matriculated at the University of Southern California, and graduated with a Masters of Business Administration in 1977. The following fall he entered the University of Tennessee, Knoxville. In March 1985, he received the Doctor of Business Administration with a major in Management.

The author is a member of the Academy of Management, the Small Business Institute Directors Association, the Society for the Scientific Study of Religion, the Religious Research Association, and the Society of Professors of Church Administration. Mr. Handley is an Associate Professor of Business Administration in the College of Liberal Arts and an Adjunct Professor of Ministry in the Theological Seminary of the University of Dubuque, in Iowa.