




STATE OF CLERGYWOMEN IN THE U.S. A STATISTICAL UPDATE October 2018




In 2017 women remain fewer than 25% of seminary faculty and deans, and just 11% of the presidents.



In 1960 women were 2.3% of U.S. clergy.
In 2016 women are 20.7% of U.S. clergy.




Since 2015 Roman Catholic lay ministers outnumber priests in the U.S., and 80% of them are women.



In most Mainline denominations, the percentage of clergywomen has doubled or tripled since 1994.



Unitarian Universalist and United Church of Christ clergywomen have reached numerical equity with clergymen.




More women of color and fewer white women are going to seminary to earn MDivs since 2008.



EILEEN CAMPBELL-REED
academic entrepreneur

visit:
StateOfClergyWomen.org
to download the report



The last time we had a comprehensive report on clergywomen in the U.S. was twenty years ago.

Introduction

Fifty years ago there were virtually no women leading congregations as pastors in America except in a few Pentecostal and a handful of Mainline churches.

In 1960 sociologist Wilbur Bock combed U.S. census data to learn that women were 2.3% of U.S. clergy, not all of them pastors.¹ In the decade of the 1970s growth in women's ordination exploded and continued to rise steadily through the next four decades. By 2014 women constituted 15.8% of clergy in America, and they led 10% of U.S. congregations.² In 2016 the American Communities Survey census data reported that women were 20.7% of professional clergy in the U.S.³

In this report, as elsewhere, the designation "clergy" includes those professional men and women with ordination or official church sanction for their roles as representatives of their traditions. They may serve in a variety of roles and embody pastoral service as church staff, non-profit agency employees, chaplains (hospital, military, etc.), professors, and of course pastors. In this report you will see distinctions when the data is available between clergy and congregational pastors. To understand the status of women's leadership in American churches and measure their full acceptance in any denomination or tradition, the role of pastor remains a significant benchmark.

In 2018 women are pastoring churches in nearly every denomination with the notable exceptions of America's two largest religious groups: Roman Catholics and Southern Baptists. Untold numbers of women have come from those traditions to become leaders in other denominations. In other cases, small communities and larger groups have separated from the Southern Baptist Convention (SBC) and Roman Catholic Church (RCC) over various doctrinal and practical issues including women's ordination.⁴ In the breakaway groups of Baptists and realigned groups of Catholics, women are pastors and priests in growing numbers.

Where do other women stand along the

uphill climb into the pastorate?

For the past two decades women's growth in pastoral leadership has continued to rise dramatically, particularly among Mainline congregations (see Figure 1). In the same period women's seminary enrollments peaked and declined among white students while the enrollment of women of color continues to rise.

What we lack presently is a clear statistical picture of women's pastoral leadership, key trends in seminary attendance, and what questions the situation of women's growing pastoral leadership raises for America's churches.

This brief report fills the gap with new data, offers some initial analysis of the trends and concludes with questions for both present and future moments in American religion. My hope is that this will be an easy-to-use reference for churches, ministers, denominations, seminaries and judicatories.⁵

Filling the Data Gap

The last major multi-denominational studies of women's church leadership appeared two decades ago, leaving a large gap in knowledge and understanding for the intervening decades. In 1998 Barbara Brown Zikmund, Adair T. Lummis, and Patricia Mei Yin Chang

published the landmark study, *Clergy Women: An Uphill Calling*, which drew together data and surveyed attitudes from predominantly white denominations.

In 2001 Delores Carpenter published *A Time for Honor: A Portrait of African American Clergywomen*, offering the first comprehensive look at women's leadership in historic Black

gather and update statistics from the same denominational and educational bodies that *Uphill* and *Time for Honor* considered. We also wanted to look beyond the earlier data points, racial and ethnic designations, and traditions to take note of women's growth as ministers and pastors on a broader scale (See Figure 2). We were also interested in the burgeoning

growth of ministers who identify as lesbian, gay, bisexual, trans, intersex, and/or queer (LGBTIQ). Gathering statistics for many denominations is challenging work, and thus we are grateful for scores of people who tracked down numbers, dug deeper for comparisons, and worked with us to fill the data gap.⁷

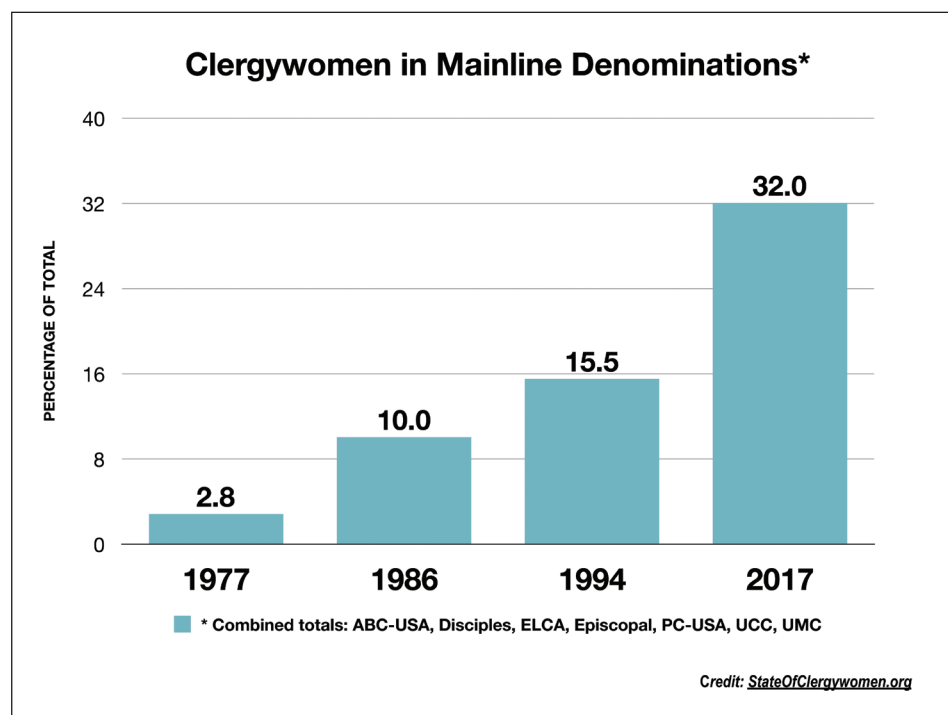
We found the emerging picture at once optimistic and curious. Women's growth in leadership numbers is strong overall, yet changes to seminary enrollment present new

churches. A variety of books about women in ministry in the intervening years fall into several broad categories: memoir, apologetics and theologies for ministry, ethnographies, practical wisdom on effective ministry, and studies of clergywomen focused on a single denomination. No other research-based, book-length multi-denominational study about clergywomen in the U.S. is presently available. A selected list of books from the last two decades is on page 14.⁶

Approaching the 20-year mark with no other wide-scale studies available, I set out with my research assistant Sarah Reddish to

quandaries. For example, seminary admissions are down overall and dramatically for white women, and yet women of color are enrolling in greater numbers than ever. Additionally, the simultaneous growth of women's leadership and widespread decline of Protestant churches – where the majority of female pastors serve – are trends that need further exploration. And finally, the places where women remain marginalized or excluded as pastors and priests provide a stark contrast to the vibrant ministries of women elsewhere.

In this report we update the Mainline



(Figure 1)

** Statistical information is not available.

^aThis summary chart builds on “Appendix 1.2: Changing Numbers of Clergy in Major Protestant Denominations” in *Clergy Women: An Uphill Calling* by Barbara Brown Zikmund, Adair T. Loomis, and Patricia Mei Yin Chang (Louisville, KY: WJK, 1998), p. 138. Unless otherwise indicated with a footnote, these data for the original 15 denominations in the chart for 1977, 1986 and 1994 came directly from the *Uphill* study. The *Uphill* authors note: “Some of the 1977 and 1986 data from the National Council of Churches was collected by Constant Jacquet Jr.; other statistics and 1994 data were collected by Hartford Seminary. These statistics sometimes differ from totals published by denominational offices. This is because we have used the same definitions for inclusions (i.e. active and fully ordained) across time periods and denominations.” The additional denominational data includes two groups often associated with the Mainline: African Methodist Episcopal and Reformed Church in America. Quaker data about clergywomen was unavailable.

^bPercentage represents total associate pastors and pastors, but not women in other ministry professions. “2016 American Baptist Women in Ministry Senior Pastors Report.” Data obtained from American Baptist Women in Ministry November 21, 2016.

^cIncludes ordained, licensed, and certified ministers. Assemblies of God (USA), “Credentialed, Marital, and Ministry Status By Gender,” AG USA Ministers Report, 2015. Available online: [http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2016%20\(2015%20reports\)/MinClas2015.pdf](http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2016%20(2015%20reports)/MinClas2015.pdf) (accessed February 20, 2017).

^dData obtained from the Office of the Yearbook, Christian Church (Disciples of Christ) April 5, 2017.

^eRepresents overall clergy in congregational settings, including pastors and associate pastors, but not in other ministry professions. Information obtained from Church of God Ministries January 31, 2016.

^fRepresents 2016 data. Statistics obtained from the Yearbook Office of the Church of the Brethren, March 8, 2017.

^gData as of September 30, 2016. Data obtained from The Church of the Nazarene Research Services office February 2017.

^hMatthew J. Price, Anne Hurst, Church Pension Group, “The 2015 Church

Compensation Report: A National, Provincial, and Diocesan Analysis of Clergy Compensation,” <https://tinyurl.com/y7vcroxm> (accessed February 20, 2017), p. 4.

ⁱData obtained from the Evangelical Lutheran Church in America March 24, 2017.

^jData as of October 29, 2017. Data obtained from the Free Methodist Church – USA denominational offices.

^k*Uphill*, 138. “For the PC(USA) 1977 data are from the former northern Presbyterian church and 1986 and 1994 data are from the reunited Presbyterian church.”

^lThe figures represent 2015 data. Statistics obtained from the Presbyterian Church (USA) Denominational Rolls and Statistics office, March 14, 2017.

^mEileen Campbell-Reed and Pamela Durso, “State of Women in Baptist Life: A Twenty-Five-Year Retrospective of BWIM” (Atlanta, GA: BWIM, 2007), 6. This was the number of women pastoring SBC congregations in 1986.

ⁿThis number indicates ordinations, not women pastoring churches. In 1993 there were 51 women pastoring SBC/CBF/Alliance churches (<1%).

^oWhile ordination is a local decision, since the SBC passed the Baptist Faith and Message (available online: <http://www.sbc.net/bfm2000>) in 2000 they typically eject churches calling female pastors from the state or national Southern Baptist body. See Note 12 for a 2017 example.

^pNumber represents pastors who identified as female and includes only the congregations in which clergy reported their gender. A small percentage of churches did not report the pastor’s gender. Data obtained from Unitarian Universalist Association March 28, 2017.

^qData as of 2015. The study also reports 10 transgender/gender-variant clergy. Statistics reported by the UCC Center for Analytics, Research, and Data in The United Church of Christ: A Statistical Profile (Fall 2016), p 18. Available online: <http://uccfiles.com/pdf/Fall-2016-UCC-Statistical-Profile.pdf> (accessed February 20, 2017).

^rElders working across ministry professions. Includes 17,094 ministers who self-reported gender out of 18,668 total. Including deacons, there were 18,459 ministers across professions who reported gender, 6,007 women and 12,452 men. Here, women represented 32.5% of the self-reported total. Data obtained from the United Methodist Church General Council on Finance and Administration March 29, 2017.

^sData as of 2016. Includes retired clergy. Data obtained from the Office of the General Secretary, February 2017.

^tWomen serve at all levels of the African Methodist Episcopal Church (AME) including itinerants, local pastors, licensed evangelists, exhorters, licentiate and superannuates, presiding elders and bishops. See “2017-2018 Commission on Women in Ministry Report to the General Board of The African Methodist Episcopal Church” pp. 13-14. Available online: <https://ameapp.ame-church.com/wp-content/uploads/2017/06/2017-2018-AMEWIM-General-Board-Report-Revised.pdf> (accessed August 25, 2018).

From the <i>Uphill</i> Study
American Baptist Churches
Assemblies of God
Christian Church (Disciples of Christ)
Church of God (Anderson IN)
Church of the Brethren
Church of the Nazarene
Episcopal Church
Evangelical Lutheran Church in America
Free Methodist Church
Presbyterian Church (USA) ^k
Southern Baptist Convention
Unitarian-Universalist Association
United Church of Christ
United Methodist Church
Wesleyan Church

Clergy in Protestant Denominations: 1977–2017^a

1977 Women	1977 Men	%	1986 Women	1986 Men	%	1994 Women	1994 Men	%	2015-17 Women	2015-17 Men	%
157	5,163	3	429	3676	10.5	712	5,046	12	707	4,690	13.1 ^b
1,572	12,356	11	1,588	15,667	9	1,574	16,996	8	7,303	24,149	23.2 ^c
388	3,712	9.5	743	3,328	18	988	4,481	18	1,724	2,588	40 ^d
272	**		275	**		296	2,659	10	819	2,481	24.8 ^e
27	797	<1	120	1,988	5.7	142	1,021	12	301	873	25.6 ^f
426	**		355			377	3,036	11	2,269	8,728	20.6 ^g
94	12,099	<1	796	13,009	5.8	1,394	9,920	12	1,850	3,163	36.9 ^h
73	**		790	**		1,519	11,706	11	2,830	4,907	36.6 ⁱ
11	**		69	**		24	1,854	1	584	2,384	19.7 ^j
350	13,555	2.5	1,524	18,084	7.8	2,705	11,873	19	5,816	14,261	29 ^l
**	**		18 ^m	**		1,130 ⁿ	34,000	.03	**	**	<.01 ^o
39	571	6	81	723	10	376	860	30	611	453	57.4 ^p
400	4,746	8	1,460	3,649	28.6	1,843	5,454	25	2,988	3,012	49.8 ^q
319	19,916	1.6	1,891	18,991	9	3,003	17,614	15	5,027	12,067	29.4 ^r
384	**		255	**		238	1,952	11	513	3,579	12.5 ^s

African Methodist Episcopal	Clergy: 4,413 Pastors: 1,189	**	**
Alliance of Baptists, Cooperative Baptist Fellowship, Baptist General Association of Virginia, Baptist General Convention of Texas, District of Columbia Baptist Convention	Clergy: 2,433 Pastors: 174	**	**
National Baptist Convention; Progressive National Baptist Convention; NBC, USA, Inc	**	**	<1
The Foursquare Church	2,456	4,121	37.3
Mennonite Church USA	300	686	30.4
Reformed Church in America	**	**	12

(Figure 2)

^uIn 2016 the "African Methodist Episcopal Church 2012-2016 Quadrennial Report of the Connectional Women in Ministry to the 50th Quadrennial Session of the General Conference" reported that at least 1,189 AME clergywomen are congregational pastors, an estimated 26% of all pastors. Available online: <http://ame.streampoint.com/wp-content/uploads/2016/04/2016-AME-WIM-Quadrennial-Report-2.pdf> (accessed August 25, 2018).

^vPamela R. Durso and Kevin Pranato, "State of Women in Baptist Life, 2015 (Revised, July 2016)." (Atlanta, GA: BWIM, 2016). The number of Baptist women's ordinations (2,344) have been tracked by Sarah Francis Anders in the 1980s and 1990s, and beginning in 2005 by Pamela Durso, including data gathered in the "Baptist Women in Ministry Registry," launched by the Eileen Campbell-Reed in 2005.

^wTotal clergy numbers not available. These figures

represent senior, solo, and co-pastors only of groups no longer affiliated with the Southern Baptist Convention.

^xCourtney Lyons, "Breaking Through the Extra-Thick Stained-Glass Ceiling: African American Baptist Women in Ministry" *Review and Expositor* 110 :1 (Winter, 2013), 77-91.

^yStatistics obtained from The Foursquare Church denominational offices, October 18, 2017.

^zStatistics obtained from the Mennonite Church USA denominational offices October 31, 2017.

^{aa}The Commission for Women of the Reformed Church in America (RCA) offers the following: "63% of all RCA church members are women; 12% of all RCA clergy are women; 28% of RCA elders and deacons [lay leaders] are women." Available online: <https://www.rca.org/women/commission-women> (accessed September 20, 2018).

denominational leadership numbers and explore selected trends in other denominational groups. Then we turn to changes in seminary enrollments and note how trends in each sector might or might not be related. Charts and tables that visualize the trends are included in the report and can be shared from my website.⁸

2.8% in 1977, to 10% in 1986, to 15.5% in 1994 to 32% in 2017.⁹ The overall growth from 1994 to 2017 is notable particularly in light of the plateauing of ABC-USA female clergy and pastor numbers (see *Figures 1 and 2*).

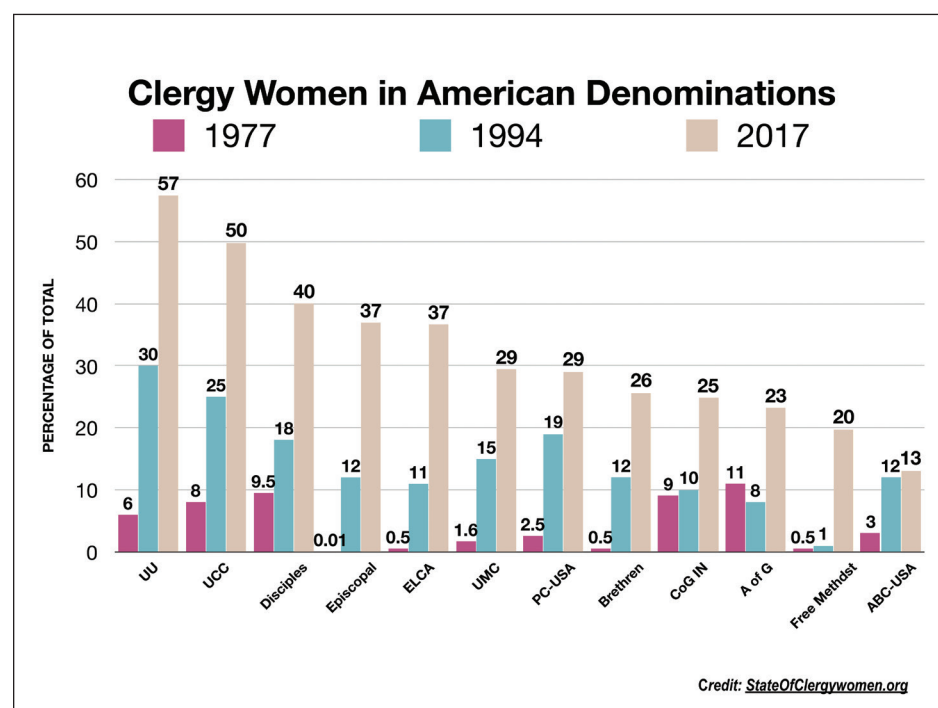
In 2017 the combined average percentage of female pastors in the Mainline churches stands at 27%, based on our calculations of denominational reporting (see *Figure 4*). This data provides a contrast to Barna's 2017 State of Pastors report that estimates about 9% of the pastors in the U.S. are women.¹⁰ The Barna study looked at all Protestant pastors, and many Evangelical and Baptist groups still do not admit women to the pastorate in large numbers, if at all.

Women ordained in the Unitarian Universalist (UU) and United Church of Christ (UCC) doubled their growth in terms of percentages since 1994,

approaching or surpassing equity with men in numbers of overall clergy and congregational pastors. UU women are 57% of both ordained clergy and congregational pastors. UCC women are half the clergy and 38% of pastors (see *Figures 3 and 4*).

In three denominations from the *Uphill* study, the percentage of clergywomen tripled between 1994 and 2017: Episcopal Churches, Evangelical Lutherans (ELCA), and the Assemblies of God. The Free Methodist clergywomen rose from just one percent to 20% (see *Figure 3*).

Along with UU and UCC clergywomen,



(Figure 3)

Growing Church Leadership

In the last two decades clergywomen in the U.S. are experiencing impressive and steady expansion. Specifically between 1994, the last data point in the *Uphill* study, and 2017 both the real numbers and percentages of ordained women in Mainline denominations continues to grow rapidly. In several denominations, the percentage of ordained women has doubled or tripled all the growth of previous decades (see *Figures 2 and 3*).

Ordained women in the seven traditional Mainline denominations climbed from less than

women pastoring in three other denominations doubled their leadership since 1994: United Methodists, Disciples, and Brethren. Presbyterian USA clergywomen grew from 19% to 29% since 1994.

Women in other Protestant, Pentecostal and Peace Churches are also growing in numbers and percentages of clergy. We learned that Mennonite (30%), Church of the Brethren (25.6%), Church of God (Anderson, Indiana) (25%), and the Foursquare (37%) denominational bodies all have substantial numbers of women serving as ordained clergy. Some of those groups have significantly smaller numbers of pastors (see Figure 4).

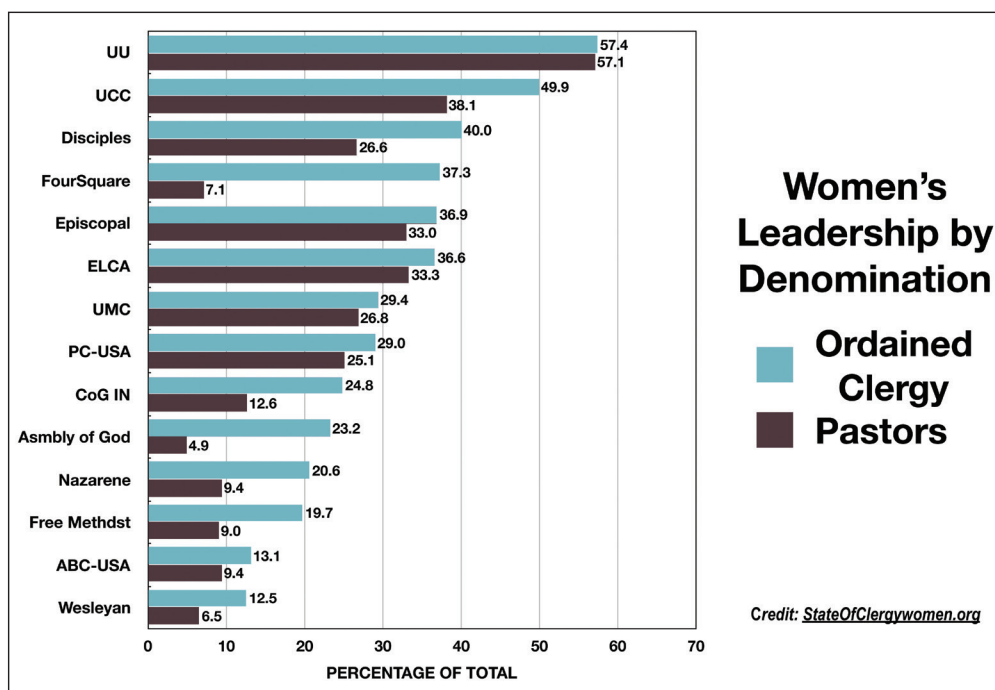
The Roman Catholic Church still firmly denies women ordination and bars their entry to the offices of both priest and deacon.

And yet, worthy of note is a quiet renovation of RCC leadership, which has been underway since Vatican II: the lay leadership of parishes is now significantly larger than the priesthood, and it is chiefly run by women.

For the first time in 2005 the number of lay-leaders outnumbered priests as designated leaders in parish ministry, according to the statistics gathered by the Center for Applied Research in the Apostolate (CARA). In 2009 over 80% of those lay ecclesial ministers were women. By 2015 the number of lay ecclesial ministers serving parishes surpassed the total

combined number of parish priests and priests in religious orders.¹¹

The growth pattern of clergywomen among Baptists is more complicated to track. Following an initial burst between 1977 and 1994, women's leadership among American Baptists remained nearly unchanged over the next twenty years. Women are currently 13% of ordained clergy and just under 10% of ABC-USA pastors, leaving



(Figure 4)

them at the low end of Mainline denominational numbers (see Figure 4).

Southern Baptists experienced significant splintering – partly over the question of women's ordination – since the 1994 data was gathered. They cannot be tracked without accounting for multiple groups that departed the SBC.

The progressive Alliance of Baptists, a group that broke with the SBC in 1987, is remarkably similar to Mainline churches with women pastoring 40% of their congregations. Women pastor fewer than 7% of the moderate Cooperative Baptist Fellowship churches,

which formed in 1991.¹² None of the 47,000 SBC congregations in the U.S. reportedly have female pastors.¹³

The Mainline, Evangelical and Pentecostal denominations noted thus far are largely made up of white identified members and pastoral leaders; however, all seven Mainline denominations also include members and pastors of color. To understand the state of clergywomen in the U.S. more fully, we need to assess the particular growth and challenges for clergywomen of color. As Carpenter learned in her study, gathering those statistics can be its own challenge.¹⁴

Growth and Challenges for Clergywomen of Color

Twenty years ago, Carpenter found that 60% of the first wave of Black female seminary graduates went to work in predominantly white Mainline churches. One upshot of that early trend is that longevity of service has allowed a few women of color to rise in the ranks of leadership among groups like the United Methodists. For example, in 2016 the UMC elected four African-American women and one Latina as Bishops of the church.¹⁵ In 2018 the ELCA elected the first two African American clergywomen and the second Latina ever, as Synod Bishops. The ELCA has 65 Bishops and 17 of them are women including the Presiding Bishop.¹⁶

In most Mainline denominations clergywomen of color (African American, African Descent, American Indian/Alaska Native, Arab/Middle Eastern, Asian/Pacific Islander, and Hispanic/Latino) remain a distinct minority. For example 93 Korean American clergywomen constituted less than two percent of Presbyterian clergywomen (PC-USA).¹⁷ Just half of those women served in congregations and only one as a senior pastor. In 2015 the

ELCA identified and surveyed 181 clergywomen of color. Nearly half the women surveyed (45.3%) reported they are paid “below synod guidelines” for compensation.¹⁸ Possibly United Methodists are the most proactive Mainline church in supporting clergywomen of color, having established a number of affinity groups to advocate for equal work and pay in the denomination.¹⁹

The trend of women of color finding pastoral work in predominantly white churches does continue to some degree, but also more women of color are finding work in the denominations that nurtured their faith and calling, especially in the Methodist family of historic Black churches (i.e. Christian Methodist Episcopal, African Methodist Episcopal, and AME Zion). Many ordained women continue to guide specialized ministries in Black churches as volunteers, and they earn their income with other employment. Rev. Martha Simmons surveyed women of color in ministry across denominations starting in 2013, and she found that many women lacked adequate pay, mentorship and advocacy from denominational leaders.²⁰

In historically Black denominations, many women continue to push up a very steep hill to follow God’s call into professional ministry. For example in Black Baptist churches women are 50-75% of church members, but less than 10% of church leadership and perhaps 1% of pastors.²¹

The story of clergywomen’s leadership in some historic Black churches, however, more closely parallels Mainline church growth. A growing number of women in the Methodist connections are serving as ordained elders, deacons, local pastors, presiding elders and more recently bishops. The Christian Methodist Episcopal church elected their first woman as bishop in 2010.²²

The African Methodist Episcopal (AME)

churches, a historically black denomination which is often counted among Mainline denominations, first ordained women as elders in 1960. By 1988, 70 women (5%) were pastoring AME Congregations.²³ In 2017 an annual report on AME women in ministry identified over 4,400 female clergy (serving in various ministerial roles). Of those, approximately 3,200 are ordained for pastoral office, and 1,189 of these women are serving appointments as congregational pastors; however it is unclear the what percentage of the whole these female pastors constitute.²⁴

In a 2016 annual report, AME clergywomen estimated that women constituted more than one quarter of congregational pastors (26%). In at least one Episcopal district (Oklahoma and Arkansas) more than half the congregational pastors (57%) were women, and in two other districts women were more than a third of the pastors.²⁵ Of the AME's 230 presiding elders, district officers who have oversight over churches and pastors in their area, 32 are clergywomen (23%).²⁶ Additionally, the AME has elected a total of four women to their highest office as Bishops since 2000.

LGBTIQ Clergy and Congregational Leaders

Twenty years ago, it seems fair to say, that a vast majority of congregations in America were not imagining calling to their pulpits people who identify themselves as lesbian, gay, bisexual, trans, intersex, and/or queer (LGBTIQ). The *Uphill* study included a small number (less than 5%) of lesbian and gay clergy in their survey. In the mid 1990s *Uphill* authors described the situation for gay and lesbian clergy as complex, often painful, and fiercely competitive for scarce jobs where being “out” was welcome. Interestingly, *Uphill* authors observe “more

differences between women and men” in terms of ministry experiences than between ministers who are straight and ministers who are gay or lesbian.²⁷

One of the more dramatic social and legal changes over the past 20 years has been the increasing public acceptance (and also subsequent backlash) of LGBTIQ folks as leaders in many arenas including churches. Although federal and state laws, and cultural acceptance have grown, official church teaching and denominational votes have been a mixed bag, and many denominations remain divided about if or how to include LGBTIQ people in congregational life and leadership. Nevertheless, a growing number of ministers who identify as LGBTIQ are finding employment that supports their call to ministry.

In three denominations, Episcopal Church, the UMC and the ELCA, several openly gay and lesbian ministers have been elected as bishops in recent years.²⁸ Many more people who identify as LGBTIQ experience a call to ministry, and yet they continue to struggle uphill in their vocations to serve churches that remain ambivalent or outright hostile to them.

The Metropolitan Community Church (MCC), founded in 1968 by Rev. Troy Perry in Los Angeles, California, has been the most consistent supporter and hospitable space for LGBTIQ folks, including female clergy, to worship and serve the church.²⁹ The UCC reports a small percentage (0.1%) of clergy who identify themselves as transgender/gender-variant.³⁰

Other denominations have transitioned by degrees in the last two decades toward a more fulsome embrace of LGBTIQ clergy. For example in 2009 at the church-wide gathering of the ELCA, Lutherans passed several statements and resolutions that in effect allowed churches

to recognize “publicly accountable, life-long, monogamous, same-gendered relationships.” The actions also lifted the ban on open and partnered LGBTIQ clergy and put in motion a process of recognizing, ordaining and hiring them without censure.³¹

The organization Extraordinary Lutheran Ministries currently counts 305 members of their “professional network of Lutheran ministers and candidates who publicly identify as LGBTQIA+.”³²

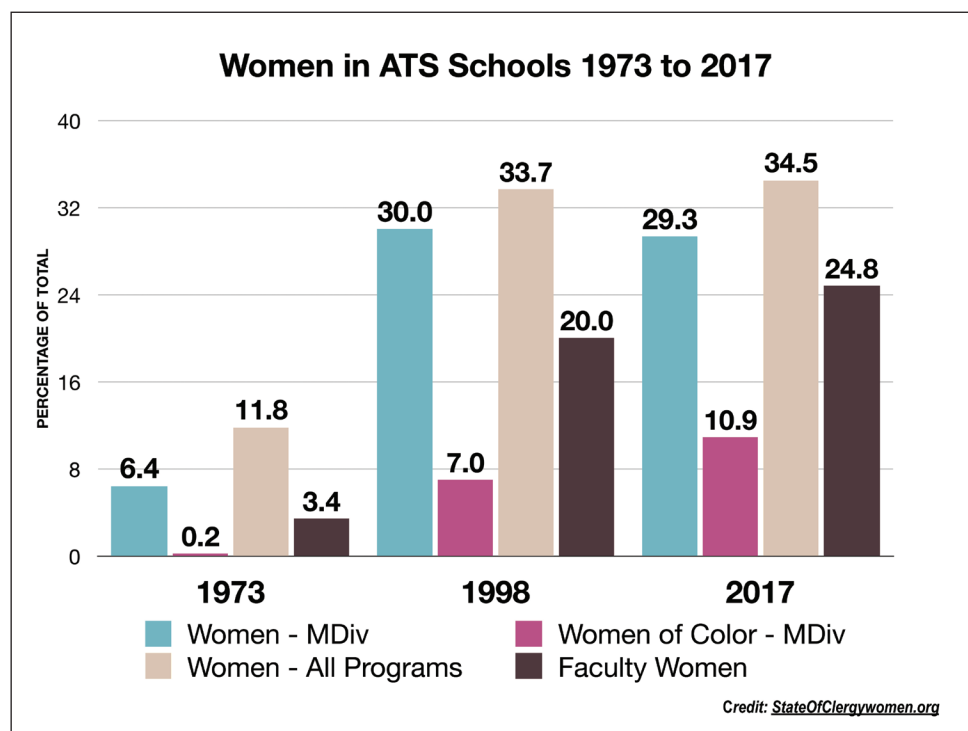
Much remains to be discovered about the emerging trends for clergy who identify as LGBTIQ: Who are the folks entering ministry? Where are they serv-ing? What are their experiences? Does being identified as a female remain more of a disadvantage than being a minister who identifies as LGBTIQ? What is the seminary experience of folks who identify as LGBTIQ? Currently very little data is available in response to any of these questions.

Changing Seminary Trends

By the late 1990s when the *Uphill* and *Time for Honor* studies gathered their data, women’s presence as students, faculty and administrators in seminaries was well-documented as growing rapidly. When the Association of Theological Schools in the U.S. and Canada (ATS) began reporting data about gender in 1972-73, women made up just 3% of the full time seminary faculty.

In 1998 women were nearly 20% of the full time faculty. In 2017 women remain less than 25% of the faculty and deans, and 11% of the presidents of ATS schools (see Figure 5).

In 1973 women were less than 5 in every 100



(Figure 5)

Master of Divinity (MDiv) students, and only 10% of overall seminary enrollments. In the next 25 years, the numbers shot up. By 1998, 30 of every 100 MDiv students in the U.S. and Canada, and 33 out of 100 students in all seminary programs (masters and doctoral level) were women (see Figure 5).

The story of the past twenty years, however, appears to be one of stagnation. In 2017 women are actually a smaller number and a lower percentage of MDiv Students in all ATS schools than they were in 1998. Furthermore, this slight drop from 30% to 29% is not the whole story. We need to take a deeper dive into the numbers in order to grasp other more complex trends regarding how and where women are attending

seminary. Three data points deserve our attention: 1) the Mainline gap between women's MDiv enrollment (50%) and women's status as ordained clergy (32%) and pastors (27%); 2) the divergent trends between white identifying women who are going to seminary less and women of color who are going to seminary more; 3) the breakdown of women's enrollment into three streams of tradition (Mainline, Evangelical and Catholic) highlighting the theological and practical limits of women's church leadership.

First the Mainline gap. By the late 1990s women's MDiv enrollment in Mainline-affiliated

seminaries was approaching the equalizing point with men's. From 1998 to the present, women in the largest Mainline seminaries have hovered around half of the overall student population (44-49%) and half or more of the MDiv students (46-52%). (See Figure 6.)

In the same 20-year period the numbers of women leading the church grew to 32% of clergy and 27% of pastors in the Mainline. This gap between the rates of seminary enrollment (50%) and the rates of pastoral leadership (27% to 32%) raises several important questions. Is the lag simply a matter of time and attrition?

Female Enrollment as a percentage of Total Enrollment for Top 10 Schools in Terms of 2016–2017 Fall Enrollment

Total Fall Enrollment				MDiv Fall Enrollment			
Academic Year	EV	ML	RCO	Academic Year	EV	ML	RCO
1998–1999	24%	44%	36%	1998–1999	16%	48%	17%
1999–2000	24%	45%	34%	1999–2000	17%	49%	13%
2000–2001	24%	46%	38%	2000–2001	18%	50%	15%
2001–2002	25%	46%	34%	2001–2002	18%	49%	15%
2002–2003	24%	49%	35%	2002–2003	18%	49%	18%
2003–2004	25%	48%	35%	2003–2004	19%	49%	17%
2004–2005	27%	48%	33%	2004–2005	18%	50%	16%
2005–2006	25%	47%	31%	2005–2006	18%	50%	15%
2006–2007	25%	49%	29%	2006–2007	18%	52%	14%
2007–2008	24%	49%	30%	2007–2008	17%	51%	12%
2008–2009	24%	48%	31%	2008–2009	16%	51%	10%
2009–2010	24%	47%	31%	2009–2010	16%	48%	11%
2010–2011	24%	46%	31%	2010–2011	15%	47%	12%
2011–2012	24%	46%	29%	2011–2012	15%	47%	11%
2012–2013	24%	47%	30%	2012–2013	16%	47%	10%
2013–2014	25%	46%	31%	2013–2014	16%	47%	10%
2014–2015	24%	46%	30%	2014–2015	16%	47%	8%
2015–2016	24%	46%	30%	2015–2016	16%	46%	8%
2016–2017	24%	46%	35%	2016–2017	16%	49%	10%

(Figure 6)

In another 10 or 20 years will Mainline women achieve numerical equity with men in ministry? Or could there be another trend at work here?

Two other findings from a recent survey of ATS graduates may shed more light on the gap. First, in 2016 ATS reported that male MDiv graduates remain more likely than female graduates to receive a job offer by the time of degree completion. Forty-two percent of women and 32% of men were still without a job offer at graduation. Additionally, Jo Ann Deasy, ATS Director of Institutional Initiatives and Student Research, says, “Female MDiv graduates (38%) are more likely than male MDiv graduates (22%) to pursue ministry outside of a congregational setting.” At least in part, the seminary-to-ministry gap for women remains because the same cultural patterns found in the *Uphill* study in the 1990s are still at work. There is lesser interest by women in congregational work, and lesser acceptance of women than men as congregational leaders, even if the gender expectations and bias are more implicit at this time.³³

One of the more surprising findings we made while assembling this data is that between 1998 and 2017 the number of white women attending seminary declined significantly: from 21% of all MDiv students to 14% of all MDiv students. Dropping faster after the economic downturn of 2008, the number of white women enrolled in MDiv programs has declined by 40% following its peak in 2004. During the same time period white men’s MDiv enrollment also dropped, but by the lesser amount of 28%. This trend raises at least two more questions: Is there a coming drop in the number or percentage of women who will lead the Mainline church in the next decades? Or is the drop in white women’s enrollment more a factor among Evangelical and Catholic schools? We will return to that question below.

The second data point to consider is that in the last 10 years, women of color are continuing to enroll in seminary in growing numbers, even following the economic downturn of 2008. ATS reports that the numbers of Black, Asian, Hispanic, Native American and Multi-Racial women enrolled in MDiv programs, rose from less than 1% of all students in 1973 to 7% in 1998 and to nearly 11% of all MDiv students in 2017 (see *Figure 5*). Although this growth in itself may not sound dramatic, it is striking in light of the other enrollment declines, particularly among white-identifying students overall and women in particular.

To complexify matters further, Deasy’s report on graduates also indicates that Black non-Hispanic students (66%) and Latino(a) students (57%) were the most likely to still be searching for employment upon graduating. Students of color are also significantly more likely to be planning on a bi-vocational ministry careers than are white students.³⁴

These trends raise important questions for further consideration. Where are the growing numbers of women of color finding work post-graduation? At what rates are they working in churches, community ministries, chaplaincy or employment that is non-ministry related? How is the impact of graduate school debt impacting the growing number of women of color enrolling in seminary?³⁵ We could use another careful analysis like Carpenter’s to learn: how and where are women of color making use of their seminary degrees?

That final question leads us to a third striking data point. To understand the seminary situation for women better, I thought it might help to break open the stagnant figures that say women continue to enroll in seminary at the same rates over the last twenty years: 29-30% of MDiv programs and 33-35% overall.

We could surely learn something by looking at schools associated with each of the three broad ecclesial traditions that ATS tracks. I put in a request to ATS staff, asking for a comparison of the 10 largest Evangelical (EV), Protestant Mainline (ML), and Roman Catholic (RC) schools over the past twenty years. Helpfully they provided the comparative data, and the breakdown highlights the theological differences of each tradition's view on women (see Figure 6).

As already noted, women consistently make up about half the enrollment of ML schools, both in total programs and in the MDiv in particular. Women enrolled in the 10 largest EV schools are consistently just under 25% of the total enrollment and only 16% of the MDiv enrollment. In the 10 largest RC schools women's enrollment ranges between 29% and 36% of overall programs for the past two decades, yet in the same time the numbers of women have dropped from 17% of the MDiv students to just 10%, dipping as low as 8% in 2015-16.

Seeing the differences is not all that surprising, but it does the important work of showing how the average numbers and percentages of women across all ATS schools, 29-35% for 20 years, is just that: an average. And as such those percentages do not provide adequate information about women's participation in the schools of each tradition.

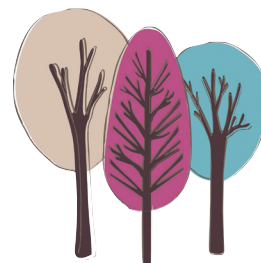
Deasy offers one further caveat to the data point about EV schools. Surveying the 10 largest Evangelical schools means that Southern Baptists figure prominently in the EV data. In these last 20 years, the SBC adopted greater ecclesial limits on women's pastoral leadership, de-emphasizing the need for MDiv education. Thus, Deasy suggests we should consider women's enrollment in *all* EV schools to see a different picture: more women are enrolled

in all programs (38%) and in MDiv programs (25%).³⁶ Nevertheless differences among the three traditions remain striking, and they raise additional questions for both theological education and ministry going forward.

For example, what are women who earn MDivs from EV schools, and are not admitted to traditional clergy roles, doing with their theological education? Where and how are they serving? Is there any correlation between the drop in white-identified women's enrollment in MDiv education and the decline of ML churches? What is the relationship, if any, between the dramatic rise of women serving RCC churches as lay ecclesial ministers and drop in women's MDiv enrollment in RC schools? Are Catholic women choosing other master's degrees? What is the role of educational debt in the post-2008 decline of theological education overall and the impact on women in particular?

Two other questions are pertinent. Although individual schools may track students who identify as LGBTIQ, ATS does not collect data about the gender identity or sexual orientation of students or faculty. What are the enrollments and experiences of seminarians who identify as LGBTIQ? Finally, what is the correlation, if any, between the stagnating growth of faculty women and women's seminary enrollments?

The questions raised here about women's enrollment, growth, and decline in seminary give much to consider for future research regarding these and other trends and their impact on church and ministry more broadly understood.



Selected Books about Women in Ministry in the Last Two Decades

The following selection of books about women in ministry demonstrates a range of interests in clergywomen's experiences. It is by no means an exhaustive list.

Brown, Teresa L. Fry. 2008. *Can A Sistah Get A Little Help?: Encouragement for Black Women in Ministry*. Cleveland, OH: Pilgrim Press.

Carpenter, Delores Causion. 2001. *A Time for Honor: A Portrait of African American Clergywomen*. St. Louis, MO: Chalice Press.

Chaves, Mark. 1999. *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, MA: Harvard University Press.

Daniel, Lillian, and Martin B. Copenhaver. 2009. *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers*. Grand Rapids, MI: Eerdmans.

Everist, Norma Cook. 2000. *Ordinary Ministry, Extraordinary Challenge: Women and the Roles of Ministry*. Nashville, TN: Abingdon Press.

Finlay, Barbara. 2002. *Facing the Stained Glass Ceiling: Gender in a Protestant Seminary*. Lanham, MD: University Press of America.

Kim, Eunjoo Mary, and Deborah Beth Creamer, eds. 2012. *Women, Church, and Leadership: New Paradigms: Essays in Honor of Jean Miller Schmidt*. Eugene, OR: Pickwick Publications.

Kim-Kort, Mihee, ed. 2014. *Streams Run Uphill: Conversations with Young Clergywomen of Color*. Valley Forge, PA: Judson Press.

Lehman, Edward Jr. 2002. *Women's Path into Ministry: Six Major Studies*. Durham, NC: Pulpit & Pew/Duke Divinity School.

McKenzie, Vashti M. 2011. *Not Without a Struggle: Leadership Development for African American Women in Ministry*. Revised and updated ed. Cleveland, OH: Pilgrim Press.

Neumark, Heidi. 2003. *Breathing Space: A Spiritual Journey in the South Bronx*. Boston: Beacon Press

Sentilles, Sarah. 2008. *A Church of Her Own: What Happens When a Woman Takes the Pulpit*. Orlando: Harcourt.

Spong, Martha, ed. 2015. *There's a Woman in the Pulpit: Christian Clergywomen Share Their Hard Days, Holy Moments and the Healing Power of Humor*. Woodstock, VT: SkyLight Paths Publishing.

Zikmund, Barbara Brown and Adair T. Lummis and Patricia M. Y. Chang. (1998). *Clergy Women: An Uphill Calling*. Louisville, KY: Westminster John Knox Press.

Questions about the State of Clergywomen Going Forward

The following questions address churches, seminaries, denominations and individuals who are committed to women's leadership in the church. Thus they assume that commitment rather than raise questions of apologetics (defending the ministry vocations of women) or trying to make change among the groups that still exclude them (such as Roman Catholics or Southern Baptists). Many books and articles published in the past 50 years have taken on those tasks. Thus, these questions strive to deepen our shared understanding of the change that has happened in a few short generations, and to imagine how the work of ministry might continue changing with the growing leadership and guidance of women. The questions also push toward thinking about the intersections of gender, race, class, sexuality and power, as they impact churches and ministries in the U.S., North America, and globally.

Questions for Seminaries

1. Have you tracked your enrollment of women in MDiv programs and in all programs recently? What trends do you notice in your particular school?
2. What are you doing to prepare women and men for settings where gender is still a major factor in who can be called to fill a ministry role and arguments against women in pastoral leadership linger?
3. What do you see as your role in partnership with churches to expand the places for women's leadership?
4. How are you training men and women for the work of dismantling gender barriers and related justice issues of racism, classism, discrimination based on sexual orientation and gender identity?
5. What are you doing to diversify your faculty so that sensitivity to women in ministry and role models for women's leadership are more available?

Questions for Churches

1. If your congregation has not yet called a woman into a pastoral role, what factors are holding you back?
2. What are the gifts and graces you have experienced by having women serving on your church staff?
3. How does sexism still play a role as your congregation works to embrace the pastoral leadership of women?
4. If your congregation is white-majority, how are the biases of racism and sexism and homophobia present in your structures and practices of being the church?
5. If your congregation is multi-cultural, part of the Black church tradition, or an ethnic minority-majority, how are women faring as your leaders? How do race, class, gender and sexual identity interact in your setting?

Questions for Seminarians and Clergywomen

1. If you are currently discerning your call or on the educational journey, what supports can you put in place to prepare you most fully for the work ahead?
2. If you are working within your call to ministry now, what are your most pressing questions about the practice of ministry? What keeps you up at night? What was a recent aha moment in ministry?
3. If you have been out of seminary five years or more, how are you joining God in the call of a next generation of ministers by nurturing and mentoring young women and men for vocations of ministry?
4. If you are still seeking a more sustainable call, what would support you in this time of searching?
5. If you are part of a tradition that does not encourage seminary education, where are you finding the resources and support you need to thrive and grow in ministry?

Questions for Denominations and Judicatories

1. If women are called to pastoral roles in your denomination what can you report about how you have assisted churches in making the call to a woman for the first time?
2. Are women continuing to find work more often in smaller churches and associate roles? How many women are changing this trend to find second and third calls in larger congregations?
3. Thinking of the big picture, how would you narrate the changes brought by women's leadership in your denomination over the last 50 years?
4. When you survey your structures, doctrine and practice how do the dynamics of gender, race, class, sexual orientation, and gender identity work to keep some groups in power and others on the margins or excluded altogether from leadership? How does this square with your stated theology of ministry?

Questions for Researchers and Theologians

1. What pressing questions about gender and ministry need attention at this moment in America's religious life?
2. What social conditions have shifted such that a growing number of women are leading churches today? And what changes to the church might be attributed to women's leadership in this same time period?
3. How is biblical interpretation shifting in relation to the growth of women's leadership over the past 50 years?
4. How are the intersectional relationships between gender, race, class, sexuality and power impacting church and society in relation to leadership, activism, and membership in America's religions?

Endnotes

1 E. Wilbur Bock, “The Female Clergy: A Case of Professional Marginality,” *The American Journal of Sociology* 72 (March 1967): 531-539.

2 See Eileen R. Campbell-Reed, “Living Testaments: How Catholic and Baptist Women in Ministry Both Judge and Renew the Church,” in *Ecclesial Practices* 4 (2017) 167-198.

3 Steven Ruggles, Sarah Flood, Ronald Goeken, Josiah Grover, Erin Meyer, Jose Pacas, and Matthew Sobek. IPUMS USA: Version 8.0, 2016 ACS (American Community Surveys) sample. Minneapolis, MN: IPUMS, 2018. <https://doi.org/10.18128/D010.V8.0> (accessed September 13, 2018).

4 The Southern Baptist Alliance (SBA) began as reform movement in 1987 to advocate for change in the SBC, including concerns over the ordination of women, and after changing its name to Alliance of Baptists remains committed to women’s leadership. Other groups include the Cooperative Baptist Fellowship, formed in 1991, and its state and regional organizations (see Figure 2). for more Baptist groups that recognize clergywomen. Among Catholics, a growing number RCC parishes and individuals have pulled away and/or have been excommunicated, alternatively joining and forming independent Catholic groups and parishes such as The Old Catholic Church USA and the Ecumenical Catholic Communion.

5 My sincere thanks go to Rev. Sarah Sheehan Reddish and Colleen Maki for research assistance, to Rev. Catrina Ciccone, Rev. Kadia Edwards, Dr. Jo Ann Deasy, and Dr. Barbara Brown Zikmund for providing feedback, to Klem-Mari Cajigas Chimelis for her assistance in 2012 when I inadvertently began this project, and to Rev. Kathryn House, Adam D.J. Brett and Amy Cook for their assistance in publishing this report. Undertaking a project that explores clergywomen in America, makes me critically aware of how I have both benefitted from and been marginalized by the powers of the dominant culture, particularly the formations of whiteness, patriarchy and heteronormativity. Accordingly, I wish to acknowledge my own social location and its unavoidable impact on the report. My intent is to bring the privileges, access, and resources structured into my education, class, whiteness, and cis-gendered, heterosexual status for the good of a wider community through bringing this project together. While I seek to deconstruct the ways my status blinds me, I have undoubtedly missed important things, and I welcome feedback from readers to correct the oversights and missteps as we continue to update this report in the future.

6 Neither Hartford (sponsor of the *Uphill* study), Auburn, nor ATS have undertaken a study of clergywomen specifically in the last two decades. Pulpit & Pew/Duke published one compilation but undertook no new data collection. See that and other notable books on page 14.

7 The “State of Clergywomen” report would not have been possible without input from scores of ministers and denominational officers who helped us fill the data gaps. I am deeply grateful.

8 Figures and tables from this report are sharable from: StateOfClergywomen.org

9 The “Mainline” churches in the U.S. typically include seven groups: the United Methodist Church, the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the Episcopal Church, the American Baptist Churches (USA), the United Church of Christ, and the Christian Church (Disciples). The figures do not include the ELCA in the 1977 or 1986 percentages because the denomination was not yet formed. The overall growth from 1994 to 2017 is notable particularly in light of the plateauing of ABC-USA female clergy numbers. Three other denominational groups are often included in a broader definition of “Mainline”: African Methodist Episcopal, Quakers and the Reformed Church in America. We were able to obtain some current data for AME and RCA clergywomen. See Figure 2.

10 Barna Group, “The State of Pastors: How Today’s Faith Leaders are Navigating Life and Leadership in an Age of Complexity,” (Barna & Pepperdine University, 2017), p. 82.

11 Campbell-Reed, “Living Testaments,” 73.

12 Pamela R. Durso and Kevin Pranato, “State of Women in Baptist Life, 2015 (Revised, July 2016).” (Atlanta, GA: BWIM, 2016). Durso and Pranato report a total of 174 pastors in: the Alliance of Baptists (60), Cooperative Baptist Fellowship (117), Baptist General Association of Virginia (38), Baptist General Convention of Texas (25), District of Columbia Baptist Convention (14). Some churches where women are pastors identify with multiple moderate and progressive Baptist groups. Thus, the totals do not add up neatly. Building on years of data collection Durso estimates 2,433 ordained women in the groups that parted company with the SBC.

13 For example, in late 2017 the Tennessee Baptist Convention voted to eject First Baptist Church of Jefferson City, TN for calling a woman as pastor. <https://www.tennessean.com/story/news/religion/2017/11/14/tennesseebaptistconventionchurch-woman-pastor-cannot-vote-annual-meeting/861855001>

14 There are many reasons that gathering data about clergywomen of color is challenging, including: 1) women of color remain marginalized in white and multi-cultural churches; 2) many churches that center on immigrant or single minority racial-ethnic groups also marginalize female leaders; 3) large numbers of Black churches are in the free-church traditions (i.e. Baptists) and do not prioritize record keeping, making clergy numbers unavailable; and 4) statistics have been used to manipulate, deceive and harm people of color in numerous ways through U.S. history, and the church is no exception.

15 Bishop Karen Oliveto is not the first Latina elected as Bishop, but she is the first one to be “openly gay.” See Heather Hahn “New Women Bishops Make History” Available online: <https://www.umnews.org/en/news/new-women-bishops-make-history> (accessed September 26, 2018).

16 The Rev. Viviane E. Thomas-Breitfeld and the Rev. Patricia Ann Curtis Davenport were elected during the synod gatherings in May of 2018. See Diane Mastrull, “Philly makes history with installation of first black female Lutheran bishop” *The Inquirer*. Available online: http://www2.philly.com/philly/news/philly-makes-history-with-installation-of-first-black-female-lutheran-bishop-20180922.html?_vzf=medium%3Dsharebar (accessed September 25, 2018). See also Emily McFarlan Miller, ‘She is loose’: A historic group of female Lutheran bishops on #MeToo and the Holy Spirit.” Available online: <https://religionnews.com/2018/07/25/new-elca-female-synod-bishops-talk-metoo-religious-left-what-lutheran-looks-like> (accessed September 28, 2018).

17 See Grace Ji-Sun Kim, ed., *Here I Am: Faith Stories of Korean American Clergywomen* (Valley Forge: Judson Press, 2015), 25-26.

18 See Kenneth W. Inskeep and John Hessian, “45th Anniversary of the Ordination of Women Executive Summary – Clergy Questionnaire Report 2015.” Available online: [http://download.elca.org/ELCA%20Resource%20Repository/45th Anniversary of the Ordination Women Ordained Full Report.pdf?ga=2.150075382.1511104724.1537455519-676691699.1497547984](http://download.elca.org/ELCA%20Resource%20Repository/45th%20Anniversary%20of%20the%20Ordination%20Women%20Ordained%20Full%20Report.pdf?ga=2.150075382.1511104724.1537455519-676691699.1497547984)

19 Following a gathering of “racial-ethnic” United Methodist clergywomen in 2008, five associations were established to support and advocate for the work of clergywomen: Asian-American / Pacific Islanders; Black; Native American; Hispanic / Latina, and Korean-American. Available online: <https://www.gbhem.org/clergy/clergywomen/racial/ethnic-clergywomen> (accessed September 15, 2018).

20 Rev. Martha Simmons surveyed “524 persons (320 African Americans, 140 Latinos, and 64 Asian Americans).” She learned the average pay that each group received for preaching, lecturing and leading events in congregations. Simmons concluded: “Women lack paid employment; they lack mentorship; they lack advocates; (especially denominational advocates) and, they lack higher education and assistance.” See survey results at <http://womenofcolorinministry.org/images/Final-WOCIM-Preaching-Pay-scale.pdf>. The survey findings led Simmons to establish the Women of Color Project: <http://womenofcolorinministry.org/survey.html> (accessed September 24, 2018).

21 Courtney Lyons, “Breaking Through the Extra-Thick Stained-Glass Ceiling: African American Baptist Women in Ministry” *Review and Expositor* 110 :1 (Winter, 2013), 77-91.

22 Rev. Dr. Teresa Jefferson-Snorton was elected the 59th Bishop of the CME Church in 2010. See : http://www.blacknews.com/news/teresa_snorton_elected_bishop_cme_church101.shtml#.W65T8i2ZOCQ (accessed September 27, 2018).

23 See “2017-2018 Commission on Women in Ministry Report to the General Board of The African Methodist Episcopal Church” pp. 13-14. Available online: <https://ameapp.ame-church.com/wp-content/uploads/2017/06/2017-2018-AMEWIM-General-Board-Report-Revised.pdf> (accessed August 25, 2018).

24 Ibid.

25 In 2016 the “African Methodist Episcopal Church 2012-2016 Quadrennial Report of the Connectional Women in Ministry to the 50th Quadrennial Session of the General Conference” reported that at least 1,189 AME clergywomen are congregational pastors. in the Third (Ohio, West Virginia, part of Pennsylvania) District (37%) and the Sixth (Georgia) District (36%). Available online: <http://ame.streampoint.com/wp-content/uploads/2016/04/2016-AME-WIM-Quadrennial-Report-2.pdf> (accessed August 25, 2018).

26 See “2017-2018 Commission on Women in Ministry.”

27 *Uphill*, 38-40. Although incomplete now, the terminology “gay and lesbian clergy” was customary in 1998.

28 The Right Reverend Gene Robinson (Episcopal Church), Bishop Karen Oliveto, Ph.D. (UMC), the Rev. Dr. R. Guy Erwin (ELCA) were the first LGBTQIA+ Bishops elected in their respective denominations.

29 Several women have served as moderator and vice-moderator of the MCC, including Rev. Nancy Wilson from 2005 to 2016.

30 See *The United Church of Christ: A Statistical Profile* (Fall 2016), p 18. Available online: <http://uccfiles.com/pdf/Fall-2016-UCC-Statistical-Profile.pdf> (accessed February 20, 2017).

31 See “2009 ELCA Churchwide Assembly Addresses Variety of Topics” (August 28, 2009). Available online: https://www.elca.org/News-and-Events/6218?_ga=1.107752834.1287315157.1433951594 (accessed September 16, 2018). The actions also accelerated a process of dividing the ELCA further on issues of sexuality and theology.

32 Email from Amanda Gerken-Nelson, Executive Director of Extraordinary Lutheran Ministries, September 27, 2018. The ELM network also notes that 22 individuals (7%) identify themselves with ethnic designations other than White or of European descent.

33 *Uphill Calling*, 117-19.

34 Jo Ann Deasy, “How 2016 graduates are faring,” *Colloquy*, November 2016. Available online: <https://www.ats.edu/uploads/resources/publications-presentations/colloquy-online/how-graduates-are-faring.pdf> (accessed March 6, 2018).

35 Research on the economics of seminary and ministry is currently underway in a joint project between ATS and 67 partner schools and funded by the Lilly Endowment. Hopefully those studies will pay careful attention to matters of gender, race and class. See more at: <https://www.ats.edu/resources/current-initiatives/economic-challenges-facing-future-ministers>

36 Deasy email to Campbell-Reed March 5, 2018.



EILEEN CAMPBELL-REED
academic entrepreneur



EILEEN CAMPBELL-REED
academic entrepreneur

PLACE Postage
HERE

Return Service
Requested

2021 21st Avenue South
#307
Nashville, TN 37212

This report was prepared largely for use by ministers, churches, denominations and researchers who wish to engage the available statistical data across the landscape of women's leadership in U.S. ministry settings including congregations. The report is also in anticipation of my book project on Clergywomen in the U.S. that is currently underway. If you have additional data, insights, questions or thoughts about this report, please visit: stateofclergywomen.org. I welcome your feedback!

Rev. Dr. Eileen R. Campbell-Reed is an academic entrepreneur, seminary professor, author, consultant and mentor/coach. She has published numerous articles on the practice of ministry, women's leadership, and research method. Her latest book is *Anatomy of a Schism: How Clergywomen's Narratives Reinterpret the Fracturing of the Southern Baptist Convention* (UT Press, 2016).

