

GOD WILL CALL WHOM GOD WILL CALL

Rev. Julie D. Cheney, Ph.D.

Numerous denominations have a theological acceptance of the ordination of women, such as the Foursquare, Free Methodist, Wesleyan, Episcopal, and American Baptist Churches (Campbell-Reed, 2018). While the number of clergywomen has grown over the past 40 years, clergywomen still encounter resistance to leadership roles (Campbell-Reed, 2019). The Church of the Nazarene has always held a theological perspective embracing the ordination of female clergy to any ministry leadership position within the church (Church of the Nazarene, 2017). However, despite such an understanding and polity, there has been a challenge in translating them into action to move beyond simply ordaining women to serve vocationally (Laird, 1993). Even if they are well-prepared, ordained women are more likely to find difficulty gaining leadership positions and will generally receive lower-paying and lower-status positions (Ferguson, 2018). Many clergywomen discover they only have access to ministry leadership roles that do not require much preparation or ordination or find ministry opportunities are unavailable to them, with little hope for reaching their God-given potential as ministry leaders (Church of the Nazarene Research Services, 2020a; see Appendix A).

An exploration was made of how women clergy perceive and experience their call to pastoral ministry in the Church of the Nazarene. This research was designed to reveal common themes among the participants regarding the preparation and placement of Nazarene clergywomen into ministry leadership positions, specifically those of lead pastor, co-lead pastor, associate pastor, or chaplain. Other ministry leadership positions in the denomination exist, although some have too few women available to research currently (Church of the Nazarene, 2020). The results of this research yielded insights into the practice of ordaining and placing clergywomen into pastoral leadership positions in the denomination.

Twenty clergywomen were interviewed. Ten were lead or co-lead pastors and ten were associate pastors or chaplains. All were ordained elders and in their assignment at the time of the interviews. Recordings were transcribed and coded line-by-line to discover emergent themes. These themes were then evaluated against the framework for implications.

History

In the mid- to late-19th century, when women clergy answered God's call to pastor churches, they received mixed acceptance to serve in pastoral leadership roles within the Church of the Nazarene (Sunberg, 2022). The resistance to accepting women as ordained pastors in the Church of the Nazarene continued through the decades to receive little acceptance from leaders and church members (Laird, 1993). McCullough (2018) noted that the practice of women preaching had been a valuable custom while also acknowledging that it has been inconsistent. Specifically, women preachers in the 18th and 19th centuries from the Holiness and Pentecostal movements shine a light on the growth of female preaching despite oppressive behaviors by church leaders (McCullough, 2018)). In 1908 as the Church of the Nazarene came into existence, a standard was set in place for the denomination to affirm the calling and ordination of women into ministerial leadership (R. Smith, 2012).

However, after two world wars and ensuing cultural changes, the number of ordained clergywomen consistently and gradually decreased through the decades. By the mid-1990s, the

number of female lead pastors in the Church of the Nazarene was reduced to 103 women or about 2.3% of all ordained Nazarene ministers in the United States and Canada, resulting in far fewer clergywomen being placed into church leadership positions (Church of the Nazarene Research Services, 2020a; see Appendix A). By the turn of the century, cultural patterns in the United States began to change, and Shade (2008) observed the changes in perception of the church as substantial numbers of women entered seminaries in the United States during the fourth quarter of the 20th century. Regardless of calling or preparation, far fewer clergywomen were being placed into church leadership positions as the 20th century elapsed (Church of the Nazarene Research Services, 2020a; see Appendix A), although patterns began to change with the beginning of the 21st century (Church of the Nazarene Research Services, 2020b; see Appendix B).

By the late 1990s, more women across the United States began to sense God's call to ministry within the Church of the Nazarene (Church of the Nazarene Research Services, 2020a; see Appendix A). Even though the numbers of ordained clergywomen were at an all-time low, women responded to the call of God to vocational ministry (Church of the Nazarene Research Services, 2020a; see Appendix A). The number of ordained clergywomen serving as senior pastors in both the United States and Canada has steadily risen each year since the turn of the 21st century, with the percentage in 2017 reaching 10.1% for a total of 441 clergywomen (Church of the Nazarene Research Services, 2020a; see Appendix A). The most recent figures of active clergywomen in the United States and Canada have risen to 2,302 or 21.3% of all active, ordained Nazarene clergy (Church of the Nazarene Research Services, 2020b; see Appendix B).

Personal Calling of God to Ministry Leadership

The idea of a calling is rooted in moving from an ordinary life to a life of sacred work at God's invitation (van Vuuren, 2016). One definition of the principal features of calling can be described as intensity or desire for a specific area of work that is experienced as deeply meaningful, with attention placed on others rather than oneself, and inherent motivation toward personal fulfillment (Sturges, 2020). However, in addition to intrinsic drive, the Church of the Nazarene affirms that others must witness a calling (Church of the Nazarene Clergy Development, 2014). The denomination's statement in *Church of the Nazarene Manual 2017-2021* indicates that all believers are called to minister, but the church recognizes, endorses, and assists those called into pastoral ministry (Church of the Nazarene, 2017).

As inner motivation and desire for fulfillment accompany such a call, those who follow their call typically frame success in terms of inner mental, spiritual, and emotional terms rather than material achievements (Sturges, 2020). Calling relates to a vocation as men and women respond to God's call to pastoral ministry and cooperate through education and practical preparation (Christopherson, 1994). Ministers are a conscientious group who find great joy in fulfilling sacred and spiritual work through human effort (Louw, 2020). However, a ministerial career is a duty-filled occupation devoid of the usual competitive sources of validation in one's job (Terry & Cunningham, 2020). Despite the distinction, research has shown that a calling is associated with positive occupational benefits, including higher satisfaction, fulfillment, and well-being, which may result in a less fulfilling outcome if the person is unable to fully pursue their calling to the same extent as others due to external forces (Sturges, 2020).

Research Framework

A two-pronged framework of transformational leadership theory and gender role congruity theory was used to guide the study. Transformational leadership theory is a core value of the denomination. Gender role congruity theory seeks to evaluate expectations compared to the reality of women in certain positions.

Transformational Leadership Theory

Transformational leadership theory, originally called transformative leadership theory, was introduced to the world in the 1970s as a leadership theory distinct from transactional leadership (Bass, 2008). James McGregor Burns coined the phrase transforming leadership in 1978 (J. Hernandez, 2018) as he researched political leaders to decipher what set some apart in their ability to work with others to make progress toward organizational goals. Burns posited that transformational leaders elevate the engagement of others in the organization by assisting them to rise above their own self-interests for the sake of the organization, while transactional leaders and their followers remain focused on self-interests (J. Hernandez, 2018; Shafique & Beh, 2017). Although Burns initiated transformational and transactional leadership as contrasting theories, in the 1980s, Bernard Bass concluded they were interconnected paradigms on a continuum, which transformed the study of leadership as well as leadership practice (Bass & Bass, 2008). Transformational leadership exists on the continuum, with transactional leadership on one side and servant leadership (and its more communal focus on putting the needs of others above oneself) on the other (Bass, 2008; Lemoine & Blum, 2021).

Transformational leadership seeks change in individuals and organizations and motivates individuals to perform beyond expectations (Febrianti & Jufri, 2022). In a dynamic organizational environment, the social structure of leadership helps promote positive outcomes by influencing behaviors that generate changes that provide improved performance and satisfaction (Shayegan et al., 2022). Bass (2008) explained that transformational leadership is more active and more successful than transactional leadership and believed that transformational leadership could be a valuable means of improving the effectiveness of transactional leaders.

Four Dimensions of Transformational Leadership

Four dimensions of transformational leadership have been shown to impact organizational performance: idealized influence (initially called charismatic leadership), inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 2008; Sayyadi, 2022). Bass (2008) researched charisma, intellectual stimulation, and individualized consideration but found additional traits emerged that were deemed inspirational motivation, which is similar but distinct to charisma. As a group, these four factors require a leader to model high standards, tend to individual needs, share a compelling vision, and include others in creating solutions (Sayyadi, 2022). Implementing behaviors of transformational leadership dimensions results in a substantial positive impact on achieving goals (Carvalho & Mulla, 2020). In addition, mutuality in relationships between leaders and others is evidenced when leaders intentionally practice transformational leadership (Miller, 2009).

In the ministry arena, outcomes are not the only priority. The transformational leader is essential as a figure, with two foci for those who would be considered a transforming leader—the follower and the vision—which are complementary while also being distinct (Miller, 2009).

These priorities complement each other because developing the follower is a means to achieving the vision and an end in itself (Miller, 2009). Miller (2009) concluded that transformational leaders do not develop followers because of convenience but because it is a part of the vision. One of the necessary ingredients in being a transformational leader is having a vision of moving from where things are to where things ought to be, and research has shown a consistent correlation between transformational leadership and positive performance (Reis Neto, 2019). Leaders who can inspire, innovate, and motivate in moving people and processes to accomplish short and long-range goals engender trust and confidence among followers (Ramdas & Patrick, 2018).

Gender Role Congruity Theory

Gender role congruity theory was born out of observations about gender role expectations of men and women and the congruity of gender roles and leadership roles (Eagly & Karau, 2002). Eagly and Karau (2002) proposed that there are dual prejudices involved with women in leadership: attitudes that assume women are less competent than men in leadership; and evaluating women in leadership by standards based upon masculine models of leadership. When observing gender stereotypes, Eagly et al. (2020) noted the two qualities of communion and agency, defining communion as exhibiting traits of compassion, being others-oriented, kindness, and openness, while agency is defined by exhibiting traits of independence, ambition, zeal, and confidence. Eagly and Wood (2012) explained the root of gender stereotypes through social role theory, in which members of a group, such as gender or race, behave according to socially observable traits, embedding those traits as the cultural norm and inhibiting those with traits outside the expectations.

Zhou and Yang (2021) asserted that while leadership styles are not innately masculine or feminine, cultural expectations persist regarding how male and female leaders behave. Further, Zhou and Yang asserted that many leaders use gender stereotypes as a decision-making shortcut regarding capabilities. Fleming et al. (2020) revealed that men and women both exhibit sexism (or gender-biased stereotyping), and the level of sexism one displays is a direct indicator of the degree of reliance on gender to make decisions about leadership ability. One characteristic which factors into this paradigm is the difference in communication between men and women (Von Hippel et al., 2011). In addition, women are regularly underrepresented at the leadership table, skewing the level of comfort to more than the predominant means of communicating and working (Jayanti, 2020). The two concerns of gender role congruity theory address the assumptions that gender role is a good indicator of leadership abilities and that masculine leadership traits are the default standard for leadership competence and traits outside the norm are incongruent (Eagly & Karau, 2002).

Women in Pastoral Leadership

Of particular interest in the exploration of women in ministry is the way women find their leadership voice and how they seek and find leadership positions. Because fewer women than men exist in ministry, learning how women lead remains a challenge to overcome (Campbell-Reed, 2019). As women lean into their calling to ministry, it is important to consider what female leadership looks like, and the various types of leadership thinking.

Embracing a Call to Ministry

That women lead is becoming less controversial. God calls women, and they respond to that calling, even in denominations and contexts that are not traditionally supportive (Boberg, 2019). In the church, it is important to understand that God is understood and revealed through both males and females and is not limited by one gender (Rea, 2016). Christians experience both a universal and a unique calling to serve God in a particular capacity and must learn to discern whether that calling includes vocation ministry (Lucky, 2021). A part of that discernment requires leaning into the calling and the caller (as God alone) by obedience rather than focusing on the rewards and fulfillment of living a called vocation (Forster, 2020). Perhaps the most extreme example of calling DeCock (2019) posited is that Jesus's mother, Mary, was the only human instrument through whom Christ was born and that her involvement expressed the prime example of the teachings and calling of Jesus through the paramount illustration of humanity and obedience. Her reliance on and obedience to God alone as the source of her calling led to life-altering decisions (DeCock, 2019).

Modern callings must coexist within their culture, and leaders define how leadership can tremendously impact overcoming bias (Winn & Turley, 2020). The low representation of female leadership is not only evidence of gender disparity in organizations but a substantial cause (Phipps & Prieto, 2021). In addition, personal identity and authenticity are rooted in embracing a professional calling and exhibiting mastery (Bloom et al., 2021). Women are persistently assessed in leadership according to male attributes, leaving them scrutinized in thought and practice (Pullen & Vachhani, 2021). In many environments, leadership has been defined by male standards, but in the ministry culture, pastoral leadership and preaching have been encouraged to be an arena for men only (Mountford, 2003). Women remain scarce in higher levels of pastoral leadership, even if their denomination has doctrines and values that affirm they are permitted in lead pastor positions. (Hoegeman, 2017). The dilemma is unfortunate in the church, as women and men are entrusted with living out their call to ministry, indwelt and empowered by the Holy Spirit (Jones et al., 2017), living the promise of the Prophet Joel quoted by Peter (Acts 2:28–29) to join one another in proclaiming the Gospel of Jesus (Sanou, 2017).

Research Conclusions & Discussion

Every research participant in the study shared some version of a similar story—they were surprised by a call of God into ministry. Most did not understand what that looked like, either as modeled by someone else or imagined for themselves. Each clergywoman shared some version of needing to find clarity about being called into ministry. One way clarity was attained was by doing ministry. Each participant discovered ministry possibilities through experience, education, support from others, mentors, role models, champions, and denominational affirmation. As these women engaged in formative ministry experiences, they developed a greater understanding of their unique gifts and talents that shaped their call. Some disagreed with what they assumed to be their calling initially, only to have it clearly affirmed or dismissed with growing education and experience. The importance of relationships became evident as mentors, denominational leaders, and others spoke into their lives and enabled them to grow in clergy formation.

The unique challenge of being a female called to ministry was also made evident by the numerous stories of challenges, barriers, obstacles, discrimination, and gender stereotyping throughout their ministry experience. While a few sentiments were expressed that women should

just get over it and move on, most had negative experiences that impacted their lives, relationships, and ministry. Many women encountered prejudice from congregations, pastors, and district leadership. Some women suffered the loss of relationships because of their call and the inability of others to accept them as clergywomen.

Hearing a call to ministry was unexpected for the participants. All responded that some uncertainty about what it meant to be called into ministry had been a part of their experience. Most participants had some form of internalized resistance to the idea that women could be called into vocational pastoral ministry. While surprising, it is congruent with the findings of Zhou & Yang (2021) that women may internalize such gender stereotypes, which create cognitive burdens that inhibit them from pursuing their ambition. Most participants did not have childhood exposure to clergywomen, and many had widespread assumptions that such a practice was not permissible. Despite these initial challenges, the women achieved such a firm conviction in their calling that it would become the foundation for their ministry to grow.

Common themes were observed with how being female impacted each participant's call to ministry. Many instances of patriarchy and stereotypes were discussed. Some were pressured to choose a different path than what they felt called. Some lost relationships because of their calling. These painful experiences were compounded by a perceived lack of support or direction or blatant barriers from denominational leaders. Standards for ordination appeared to be applied unfairly between men and women.

Despite these painful challenges, every participant appreciated how much their self-awareness helped them mature and overcome. The Ministerial Candidates Workshop implemented in the Southwest field of the Church of the Nazarene heavily impacted awareness. Similarly, male and female pastors who mentored and modeled what ministry could look like had a profound effect. The path to success is paved by others who have gone before.

The process of maturing in pastoral leadership was shown to be positively impacted by others modeling and mentoring the way, by continued education and experience, persistence, and continued personal growth with the help of the Holy Spirit. The relational nature of ministry was evident as the participants described their leadership development. The topic of ambition was met with mixed responses but generally accepted as a positive term used to describe the iron will of tenacity the women needed to achieve ordination and successful ministry as a clergywoman. The only problem others had with the idea of ambition was the connotation of it as self-serving in achieving goals, which was unacceptable to the women interviewed.

Inquiry of the personal experiences that participants encountered to shape pastoral leadership elicited the strongest sentiments. What became clear in evaluating the responses between the groups was how the struggles early in ministry softened over time and turned into valuable learning and growth experiences. The women encountered many stories of painful obstacles, which made their ministry paths more difficult. Blatant sexism, unfair and unequal denominational requirements, or treatment, being overlooked, and personal rules about mentoring someone of the opposite sex all served as near-constant hurdles to successful ministry. Instead of choosing another path, the women relied on the confidence they had found in their calling, surrounded themselves with solid support, and chose to learn and mature through the difficulties. What resulted was a collective of clergywomen who allowed the Holy Spirit to

increase their resolve for ministry with great compassion, using their strengths, and turning the negative histories into positive outcomes.

Theoretical Implications

The conceptual framework for the research was a two-fold structure of transformation leadership theory and gender role congruity theory. In pursuing ordination and effective ministry, the participants experienced the leadership of others and discovered their own leadership styles. The relational importance of leadership development was evident in the responses. In addition, each participant expressed challenges related to following a call to ministry as a woman. Although the Church of the Nazarene has always supported clergywomen in polity and theology, the practical application has varied widely in time and place. Learning what ministry should look like for a woman brought numerous challenges to the process for the participants.

Transformational Leadership

The women who participated in the study had varying awareness of leadership development models or leadership theories. Transformational leadership theory is well-suited to ministry contexts, as churches must continually transform themselves to address societal changes and social contexts. Rich and Stennis (2021) recommend that social organizations, such as churches, should incorporate the transformational leadership guidelines of urgency in action, transparency in communication, and building meaning during suffering so that they may function with excellence as they are compelled to find ways to unite believers and non-believers together to pursue unity. Further, churches should pay attention to becoming substantial help and be willing to listen while pursuing the highest ethics in embodying the call as the Body of Christ (Rich & Stennis, 2021). The participants had all learned to exemplify these convictions as they pursued their call to ministry. At some point, each one achieved a deep conviction of her calling that became unshakeable, even during resistance and discrimination. Such a strong belief in their calling propelled them forward with greater urgency toward fulfilling their call.

While these convictions were valuable, the best leadership development and ministry success was achieved in relational contexts. Most participants experienced one or more male supporters who opened organizational doors for them, modeled successful ministry, and encouraged their development through honest feedback. In addition, the younger half of the participants learned from more experienced clergywomen who broke barriers, modeled servant leadership, and championed the participants to others.

Gender Role Congruity

Gender role congruity was a recurring challenge for the women in the study. Each had encountered multiple types of stereotyping and discrimination in pursuing their call. The women in the study encountered numerous examples of gender incongruity through the expectations of others regarding their behavior.

Unattainable standards were a problematic barrier in their ministry preparation. For example, several were required to have female mentors because mentorship was a necessary part of the preparation process, although no female mentors were geographically accessible. Gillooly et al. (2021) revealed the powerful positive impact of having role models and mentors as the most prominent predictor of success in terminal education for women. Sunil (2022) described the importance of the impact of mentoring to benefit both mentees and their organizations. Further,

Sunil's research indicated that the benefits are substantial enough to warrant organizations strategically prioritizing mentoring women. Many pastors and leaders have embraced what has come to be known as the Billy Graham Rule (Graham, 2019), which has come to perpetuate the objectification of women, making them dangerous to be with, and reinforcing men as holders of power (Gervais et al., 2020).

Graham describes how he and his team might deal with four potential challenges while at a crusade in Modesto, CA (Graham, 2019). Four issues were identified as potentially derailing Graham's ministry: money, sexual immorality, antichurch sentiment, and publicity. To address the potential for sexual immorality, Graham (2019) referenced the Apostle Paul's directive to the young pastor, Timothy, as a guideline to follow for his own life and chose not to travel, meet with, or eat alone with any woman other than his wife. 2 Timothy 2:22 cautions to flee from any temptation that arouses lust, and instead to chase after holiness, righteousness, peace, and love with purity. The sentiment was valuable for Rev. Graham in his context as a famous traveling evangelist. Many other male pastors have chosen to embrace the practice as well. However, it has led to clergywomen being unable to work effectively (or at all) with male colleagues, find male mentors, and accomplish the denomination's requirements to prepare for ordination. Seemingly unintentionally, these barriers have fallen on the women clergy alone to bear.

Internalized misogyny was a recurring thread in the responses that deserves mention. While it was not prominent enough in any one location to be an independent theme, it was evident. Misogyny is a collective structural phenomenon that enforces the patriarchal status quo through prejudice against women (Stark, 2019). Patriarchy also seeks to maintain stability in cultural norms that maintain hierarchies in which men hold power (Melo Lopes, 2019). When a woman has internalized misogyny, she reflects antagonism toward female behaviors that fall outside a preconceived notion of what is feminine (Kaul, 2021). Internalized misogyny occurs in the church when women define what it means to be a good religious person through the lens of such patriarchal systems and agree with those norms that discriminate against women who function outside the system's boundaries (Le Roux, 2017). Several responses described the concept of internalized misogyny that the participants had encountered, either in themselves or in other women. Some had to overcome these internal biases to embrace their call and achieve unshakeable clarity and purpose.

Practical Implications

All the clergywomen in the study expressed gratitude for the Church of the Nazarene and the ability to be called into ministry in a denomination that holds a firm conviction about the ordination of women. However, evidence showed that most of the effort to overcome barriers, counter stereotypes, and succeed in ministry was being placed on the shoulders of called women rather than denominational leaders. Based on the statistical trends in the licensing and ordination of women in the 21st century (see Appendix B), it should be acknowledged that changes are occurring. However, some women find their entire ministry has required pushing against these cultural norms. For some, the call to ministry has come to require more than ministry in the traditional sense. Instead, the call has expanded to require some to press in against the systems and stereotypes to create change for themselves and others.

As a denomination (in the United States and Canada), the Church of the Nazarene has been increasingly contradictory over the past century in its fundamental distinction of not only

allowing but affirming and endorsing women in all levels of ministerial leadership within the organization. In contrast with the history of the Church of the Nazarene, denominational leaders in the 21st century have not been as affirming toward clergywomen as the early founders may have imagined. While the affirmation statements have consistently remained in the Church of the Nazarene Manual, they are not consistently applied in churches, districts, and general church leadership.

Some clergywomen indicated they had felt much support from other pastors, leaders, mentors, and denominational leadership as they followed their call to ministry. Some clergywomen indicated they felt little support, with few or no mentors, or others invested in their development and success in their call. Placement into lead pastor positions varied, depending greatly on the district superintendent and local church lay leadership. Some clergywomen had highly supportive district superintendents, while others felt little or no support.

Since the turn of the century, increasing numbers of women have entered into pastoral ministry as they follow their call of God. Statistics from the denomination (see Appendix A, Appendix B, Appendix C & Appendix D) show increasing numbers of women being licensed and ordained into ministry. The challenge is whether positions will be available for these clergywomen after they have completed their ministry preparation requirements. Women actively involved in ministry in inclusive churches benefit from the experience in meaningful ways because of the opportunities for leadership that are made available to them, surpassing the opportunities the unchurched encounter (Homan & Burdette, 2021). However, in churches not intentionally functioning inclusively, it remains unknown whether women can fully complete the ordination requirements based upon some of the unrealistic or unattainable standards for some clergywomen. If the denomination genuinely holds to its historic convictions regarding women in ministry leadership, it must intentionally create opportunities for existing and future clergywomen following a call of God.

Christian women tend to suppress their gifts and graces, negatively impacting their leadership abilities and preventing them from bringing valuable perspectives to collaborative teams (Glanz, 2020). Research indicates that approaching leadership through an open perspective improves inequalities through grassroots empowerment, which leads to upward mobility (Nesbitt, 2019). A part of finding confidence in their calling is also finding their voice. Roughly one-third of the participants have learned to speak into difficult situations, speak up to assert their leadership, and find confidence through their communication. Unfortunately, that leaves the majority of participants who did not express such confidence and may not find their full potential in ministry.

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Appendix A: USA/Canada Church of the Nazarene Women Clergy Statistics 1997–2017

Women Clergy Statistics

Church of the Nazarene USA/Canada Region:		Total Newly Ordained	Women Newly Ordained	Total Active Clergy	Women Active Clergy	Total Senior Pastors	Women Senior Pastors	Total Associate Pastors	Women Associate Pastors	Total Evangelists	Women Evangelists	Total Unassigned	Women Unassigned	Total Percent	Women Percent
Year			Percent		Percent		Percent		Percent		Percent		Percent		Percent
1997	311	38	12.2%	9,657	767	4,567	103	1,428	250	294	23	1,826	223	7.8%	12.2%
1998	270	43	15.9%	9,678	783	4,525	111	1,503	261	286	22	1,784	215	7.7%	12.1%
1999	287	47	16.4%	9,773	837	4,536	133	1,518	275	286	24	1,823	218	8.4%	12.0%
2000	285	39	13.7%	9,923	897	4,545	152	1,686	309	271	20	1,787	216	7.4%	12.1%
2001	312	49	15.7%	10,085	983	4,481	153	1,823	357	279	23	1,829	227	8.2%	12.4%
2002	316	55	17.4%	10,237	1,088	4,457	171	1,911	400	268	25	1,827	238	9.3%	13.0%
2003	330	80	24.2%	10,424	1,176	4,478	177	1,984	442	269	24	1,865	254	8.9%	13.6%
2004	307	65	21.2%	10,579	1,265	4,456	181	2,138	497	252	21	1,887	269	9.2%	14.3%
2005	350	77	22.0%	10,781	1,394	4,438	198	2,254	554	238	22	1,939	294	9.2%	15.2%
2006	352	89	25.3%	11,001	1,529	4,438	216	2,508	658	236	31	1,888	287	13.1%	15.2%
2007	348	88	25.3%	10,975	1,597	4,401	229	2,585	698	213	27	1,870	293	12.7%	15.7%
2008	279	68	24.4%	11,032	1,688	4,411	251	2,650	771	203	30	1,873	292	14.8%	15.6%
2009	349	97	27.8%	11,124	1,781	4,467	271	2,797	839	171	30	1,742	277	17.5%	15.9%
2010	382	103	27.0%	11,056	1,808	4,475	303	2,898	870	167	27	1,641	269	16.2%	16.4%
2011	387	107	27.6%	11,025	1,863	4,414	311	2,983	909	160	26	1,607	270	16.3%	16.8%
2012	352	94	26.7%	11,201	2,014	4,430	330	3,279	1,062	155	26	1,528	246	32.4%	16.1%
2013	365	123	33.7%	11,172	2,086	4,437	353	3,342	1,095	146	25	1,465	253	32.8%	17.3%
2014	392	96	24.5%	11,091	2,124	4,419	368	3,434	1,145	136	18	1,438	275	19.2%	19.1%
2015	339	119	35.1%	11,033	2,199	4,419	389	3,497	1,208	118	17	1,329	252	19.9%	19.0%
2016	333	112	33.6%	10,926	2,290	4,407	424	3,582	1,280	109	15	1,199	238	35.7%	19.8%
2017	344	116	33.7%	10,818	2,302	4,358	441	3,571	1,288	118	19	1,156	226	10.1%	16.1%

Note: as of September 30 each year

Prepared by the Research Center, Church of the Nazarene

Note. From “USA/Canada Church of the Nazarene Women Statistics 1997–2017” [Unpublished statistical table] by Church of the Nazarene Research Services, 2020, Lenexa, KS. Used with permission.

Appendix B: USA/Canada Church of the Nazarene Credentialed Clergy by Gender & Role 2001–2021

Women Clergy Statistics

Church of the Nazarene
USA/Canada Region:

Year	Total Women New				Total Women Newly Ordained				Total Women Clergy				Total Women Pastors				Total Women Associate Pastors				Total Women Evangelists				Total Women Unassigned				Total Women Retired			
	District	Licensed	Percent	Ordained	District	Licensed	Percent	Ordained	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent	Total	Percent		
2001	598	138	23.1%	301	47	15.6%	10,079	9.7%	4,486	154	3.4%	1,824	357	19.6%	279	2.3	8.2%	1,834	226	12.3%	1,828	237	13.0%	2,688	173	6.4%						
2002	629	158	25.1%	310	52	16.8%	10,230	10.82	4,463	172	3.9%	1,915	400	20.9%	267	25	9.4%	1,868	253	13.5%	1,868	253	13.5%	2,696	175	6.5%						
2003	709	162	22.8%	333	78	23.4%	10,426	11.73	4,487	178	4.0%	1,986	442	22.3%	268	24	9.0%	1,888	268	14.2%	1,888	268	14.2%	2,711	167	6.2%						
2004	654	153	23.4%	305	64	21.0%	10,582	12.59	4,463	181	4.1%	2,143	497	23.2%	251	21	8.4%	1,938	291	15.0%	1,938	291	15.0%	2,711	162	6.0%						
2005	691	193	27.9%	349	77	22.1%	10,782	13.87	4,448	200	4.5%	2,257	554	24.5%	237	22	9.3%	1,886	284	15.1%	1,886	284	15.1%	2,737	158	5.8%						
2006	738	213	28.9%	356	90	25.3%	11,002	15.21	4,446	217	4.9%	2,512	658	26.2%	235	31	13.2%	1,889	293	15.7%	1,889	293	15.7%	2,784	162	5.8%						
2007	615	162	26.3%	344	88	25.6%	10,973	15.89	4,408	229	5.2%	2,588	698	27.0%	212	27	12.7%	1,871	290	15.5%	1,871	290	15.5%	2,788	157	5.6%						
2008	615	193	31.4%	278	68	24.5%	11,024	16.79	4,417	251	5.7%	2,654	771	29.1%	202	30	14.9%	1,746	275	15.8%	1,746	275	15.8%	2,804	159	5.7%						
2009	680	197	29.0%	345	96	27.8%	11,120	17.69	4,471	270	6.0%	2,803	840	30.0%	170	30	17.6%	1,646	266	16.2%	1,646	266	16.2%	2,858	166	5.8%						
2010	643	168	26.1%	376	102	27.1%	11,060	17.95	4,482	302	6.7%	2,906	871	30.0%	166	27	16.3%	1,525	244	16.0%	1,525	244	16.0%	2,980	182	6.1%						
2011	600	178	29.7%	384	107	27.9%	11,027	18.59	4,419	307	6.9%	2,993	911	30.4%	154	26	16.4%	1,457	252	17.3%	1,457	252	17.3%	3,048	196	6.4%						
2012	662	230	34.7%	348	94	27.0%	11,194	20.07	4,433	326	7.4%	3,292	1,064	32.3%	146	25	17.1%	1,420	268	18.9%	1,420	268	18.9%	3,122	207	6.6%						
2013	576	179	31.1%	358	119	33.2%	11,169	20.82	4,429	350	7.9%	3,361	1,097	32.6%	135	18	13.3%	1,308	241	18.4%	1,308	241	18.4%	3,185	214	6.7%						
2014	563	169	30.0%	386	93	24.1%	11,085	21.19	4,412	366	8.3%	3,471	1,160	33.4%	117	17	14.5%	1,186	231	19.5%	1,186	231	19.5%	3,276	229	7.0%						
2015	576	193	33.5%	333	116	34.8%	11,028	21.98	4,403	388	8.8%	3,539	1,229	34.7%	107	15	14.0%	1,039	208	20.0%	1,039	208	20.0%	3,345	253	7.6%						
2016	571	209	36.6%	323	109	33.7%	10,912	22.89	4,381	420	9.6%	3,614	1,299	35.9%	114	18	15.8%	962	191	19.9%	962	191	19.9%	3,425	261	7.6%						
2017	560	173	30.9%	337	115	34.1%	10,829	23.41	4,351	445	10.2%	3,735	1,351	36.2%	110	19	17.3%	885	192	21.7%	885	192	21.7%	3,479	277	8.0%						
2018	526	202	38.4%	343	113	32.9%	10,701	24.33	4,301	478	11.1%	3,735	1,401	37.5%	108	22	20.4%	885	192	21.7%	885	192	21.7%	3,466	301	8.7%						
2019	530	206	38.9%	349	121	34.7%	10,629	25.19	4,223	495	11.7%	3,804	1,469	38.6%	108	22	20.4%	885	192	21.7%	885	192	21.7%	3,466	301	8.7%						
2020	568	239	42.1%	128	42	32.8%	10,602	26.14	4,200	526	12.5%	3,820	1,504	39.4%	115	25	21.7%	836	176	21.1%	836	176	21.1%	3,495	333	9.5%						
2021	420	172	41.0%	496	195	39.3%	10,402	26.36	4,166	550	13.2%	3,772	1,534	40.7%	102	21	20.6%															

Note: as of September 30 each year

Prepared by the Research Services, Church of the Nazarene GMC

Note. From “USA/Canada Church of the Nazarene Women Statistics 1997–2017” [Unpublished statistical table] by Church of the Nazarene Research Services, 2020, Lenexa, KS. Used with permission.

Appendix C: USA/Canada Church of the Nazarene Credentialed Clergy by Gender & Role 1908–2003

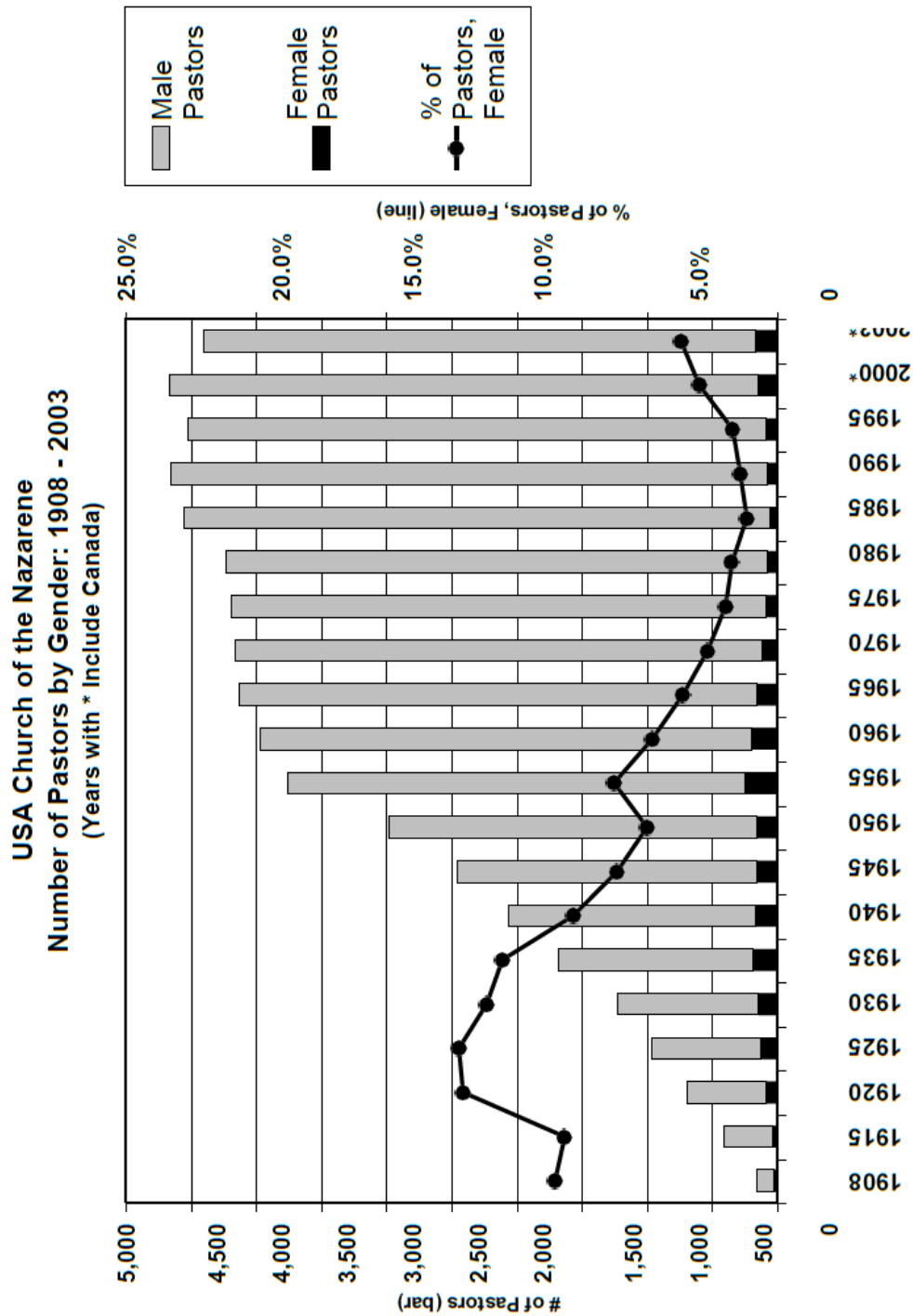
USA Church of the Nazarene
Credentialed Clergy by Gender and Role: 1908 - 2003

Year	Col. 1	Col. 2	Col. 3	Col. 4	Col. 5	Col. 6	Col. 7	Col. 8	Col. 9	Col. 10	Col. 11	Col. 12	Col. 13	Col. 14	Col. 15	Col. 16
	Female Pastors	Male Pastors	% of Pastors, Female	% of Total Clergy, Pastors	Female Evangelists	Male Evangelists	% of Evangelists, Female	% of Total Clergy, Evang.	Female, All Other Roles	Male, All Other Roles	% of Other, Female	% of Total Clergy, Other	Total Female Clergy	Total Male Clergy	Total Clergy	% of Total Clergy, Female
1908	13	140	8.5%	22.4%	36	47	43.4%	12.2%	72	374	16.1%	65.4%	121	561	682	17.7%
1915	33	373	8.1%	29.7%	26	63	29.2%	6.5%	138	732	15.9%	63.7%	197	1,168	1,365	14.4%
1920	83	607	12.0%	30.9%	91	251	26.6%	15.3%	261	941	21.7%	53.8%	435	1,798	2,234	19.5%
1925	117	843	12.2%	36.9%	68	188	26.6%	9.8%	342	1,042	24.7%	53.2%	527	2,073	2,600	20.3%
1930	136	1,087	11.1%	39.3%	65	207	23.9%	8.7%	445	1,175	27.5%	52.0%	646	2,469	3,115	20.7%
1935	176	1,498	10.5%	44.2%	94	317	22.9%	10.8%	497	1,207	29.2%	45.0%	767	3,022	3,789	20.2%
1940	160	1,893	7.8%	45.8%	108	297	26.7%	9.0%	580	1,443	28.7%	45.1%	848	3,633	4,481	18.9%
1945	150	2,301	6.1%	46.6%	112	378	22.9%	9.3%	616	1,703	26.6%	44.1%	878	4,382	5,260	16.7%
1950	148	2,828	5.0%	47.5%	120	436	21.6%	8.9%	630	2,107	23.0%	43.7%	898	5,371	6,269	14.3%
1955	234	3,517	6.2%	52.9%	117	499	19.0%	8.7%	524	2,198	19.3%	38.4%	875	6,214	7,089	12.3%
1960	189	3,772	4.8%	54.2%	101	476	17.5%	7.9%	514	2,253	18.6%	37.9%	804	6,501	7,305	11.0%
1965	148	3,974	3.6%	52.1%	63	476	11.7%	6.8%	513	2,732	15.8%	41.0%	724	7,182	7,906	9.2%
1970	110	4,046	2.6%	47.6%	57	491	10.4%	6.3%	493	3,540	12.2%	46.2%	660	8,077	8,737	7.6%
1975	82	4,096	2.0%	42.7%	45	478	8.6%	5.4%	478	4,596	9.4%	51.9%	605	9,170	9,775	6.2%
1980	72	4,150	1.7%	41.4%	37	432	7.9%	4.6%	482	5,036	8.7%	54.1%	591	9,618	10,209	5.8%
1985	52	4,497	1.1%	45.1%	19	280	6.4%	3.0%	437	4,806	8.3%	52.0%	508	9,583	10,091	5.0%
1990	65	4,584	1.4%	42.1%	20	283	6.6%	2.7%	578	5,504	9.5%	55.1%	663	10,371	11,034	6.0%
1995	76	4,439	1.7%	38.7%	23	285	7.5%	2.6%	684	6,160	10.0%	58.7%	783	10,884	11,667	6.7%
2000*	138	4,517	3.0%	46.2%	26	271	8.8%	2.9%	692	4,435	13.5%	50.9%	856	9,223	10,079	8.5%
2003*	161	4,230	3.7%	42.6%	25	242	9.4%	2.6%	912	4,739	16.1%	54.8%	1,098	9,211	10,309	10.7%

*Includes Canada

Note. From “USA/Canada Church of the Nazarene Women Statistics 1997–2017” [Unpublished statistical table] by Church of the Nazarene Research Services, 2020, Lenexa, KS. Used with permission.

Appendix D: USA/Canada Church of the Nazarene Number of Pastors by Gender 1908–2003



Note. From “USA/Canada Church of the Nazarene Women Statistics 1997–2017” [Unpublished statistical table] by Church of the Nazarene Research Services, 2020, Lenexa, KS. Used with permission.