

**The Status of Racial and Ethnic Minority Clergywomen
in
The United Methodist Church**

Submitted by
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Submitted to
The General Board of Higher Education and Ministry
The United Methodist Church

2004

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A Final Report

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I. INTRODUCTION

1. A Brief History of the Study

The study, “The Status of Racial and Ethnic Minority Clergywomen in The United Methodist Church,” arises from one of the resolutions that was adopted by a vote of 797 to 8 at the 1996 General Conference. The original resolution called for a study of United Methodist African-American clergywomen; however, the Reverend Lynn Scott of the Section of Elders and Local Pastors, Division of Ordained Ministry made the decision to undertake a systematic study of all racial and ethnic minority clergywomen in The United Methodist Church. When the Rev. Scott contacted the coordinators of the study -- Dr. Jung Ha Kim, a sociologist at Georgia State University in Atlanta, and Dr. Rosetta Ross, a social ethicist at that time at United Theological Seminary of the Twin Cities in New Brighton, Minnesota (presently at Spelman College) -- in the winter of 1999, Kim and Ross collaborated to put together a proposal for the three-year comprehensive study to explore situated lives of racial and ethnic minority clergywomen in The United Methodist Church.

The proposed study sought to address the larger question: How do clergywomen of color experience United Methodism? Such a broad research question has emerged from taking seriously two commitments. The first commitment reflects the request and the resolution that was submitted by African-American clergywomen at the 1996 General Conference for a “comprehensive study to document the disparities” in “appointments, compensations, and

elections to chair, convene, and serve on” general church boards and agencies. Second was the researchers’ wish to impact various aspects of the denominational policy by faithfully analyzing lived experiences of racial and ethnic minority clergywomen and their shared problems and challenges in The United Methodist Church. Based on these two commitments, Kim and Ross submitted the proposal to study “The Status of Racial and Ethnic Minority Clergywomen in The United Methodist Church” in December of 1999.

The proposed three-year research included a denomination wide survey questionnaire to all clergywomen of color in the UMC, in-depth, face-to-face interviews with a representative sample, participant observations of selective annual conferences and caucus meetings, and content analysis of written documents regarding the status and participation of racial and ethnic groups in the context of the annual conference and of the general church boards and agencies. More detailed discussions of the foregoing methods and revised data collection strategies are offered in the methodology section of this report.

In addition to working closely with staff persons of the Division of Ordained Ministry’s Section of Elders and Local Pastors, researchers proposed to form an Advisory Committee comprised of four or five people from across the denomination, and a group of Conversation Partners selected from UMC racial and ethnic minority clergywomen to inform further and guide their research. Letters of invitations were sent out and the confirmed list of people who served as the Advisory Committee and Conversation Partners were finalized in June 2001.

Members of the Advisory Council were:

Bishop Leontine T. C. Kelly, the Reverend Yolanda Pupo-Ortiz, Bishop Melvin Talbert, the Reverend Kyunglim Shin-Lee (and a Division of Ordained Ministry board member).

Conversation Partners (and their locations at that time) were:

The Reverends Evelene Sombrero (Desert Southwest Conference), Billie Nowabbi (Oklahoman Indian Missionary Conference), Minerva Carcaño (Perkins School of Theology now resident bishop of the Desert Southwest Conference), Carmen Guad (The

Upper Room staff), Catalina Magali Burbon (Florida Conference), Angelin Jones Simmons (South Carolina Conference), Martha Orphe (West Pennsylvania Conference), Charlotte Abram (Nebraska Conference), Myung Ji Cho (Northern Illinois Conference), Ruth Cortez (California-Pacific Conference), Amelia Finau (Central Texas Conference), and Bishop Beverly Shamana (initially California-Pacific Conference Council on Ministries staff person, now resident bishop of the California-Nevada Conference).

Their participation, interest, and timely advice have been important sources of support. Kim and Ross would like to thank members of Advisory Committee and Conversation Partners for their support. We are especially grateful to Conversation Partners who reviewed and offered comments that proved particularly helpful in refining the survey instrument.

2. Acknowledgments

Along with the Advisory Committee and Conversation Partners, researchers also would like to acknowledge leadership of two special persons in the Section of Elders and Local Pastors, Division of Ordained Ministry, General Board of Higher Education and Ministry: the Rev. Lynn Scott and the Rev. Marion Jackson. It was mainly due to Lynn Scott's commitment to follow through with the resolution passed at the 1996 General Conference that this study was inceptioned. As no financial support accompanied the resolution, Reverend Scott's ingenuity in determining a means to secure resources to complete the study accounts in large measure for the work having been undertaken at all. After Lynn Scott left the Board, it was mainly due to Marion Jackson's on-going support and dedication that the study is now completed. Kim and Ross are grateful for Scott's and Jackson's commitment to addressing challenging issues in the denomination and for their friendship and support.

During various stages of this study, students at Georgia State University and the United Theological Seminary in Twin Cities offered their assistance in the processes of conducting telephone interviews, coding and entering of survey data, transcribing materials, and conducting

library research. Kim and Ross would like to thank especially Jiao-hong Li, Jennifer Chandler, Wei Li, Heather Kurtz, and JoAnn Campbell-Sudduth. They would also like to express thanks for institutional support provided to conduct this study provided by the Department of Sociology at Georgia State University and the Vice President for Financial Affairs at United Theological Seminary at Twin Cities.

More than anything, this study would not have been possible without racial and ethnic minority clergywomen's active participation and cooperation. Researchers are deeply moved by the clergywomen's willingness to share their life narratives and by their desires to participate in and otherwise assist with this study. Out of 214 returned surveys, for example, 91 clergywomen volunteered to be interviewed, and 43 clergywomen provided additional written statements in the margins and at the bottoms of the survey questionnaire to share their thoughts, questions, requests, and comments. (A list of comments from clergywomen who participated in the survey is provided in Appendix B.) While not all persons who volunteered were contacted for interviews, researchers would like to express their heartfelt gratitude to every racial and ethnic minority clergywoman of The United Methodist Church who made this study possible by actively participating in it. As a small token of appreciation for and as an expression solidarity with participants, this study is dedicated to racial and ethnic minority clergywomen in The United Methodist Church.

II. OBJECTIVES AND METHODOLOGIES

1. Objectives of the Study

The overall objective of the study was to determine and describe the situation of clergywomen of color in The United Methodist Church. As such this study addresses the broad question: How do racial and ethnic minority clergywomen experience United Methodism? More specifically, research goals were: a) to document the roles and effects of race and gender on the call to ministry in clergywomen's lives; b) to determine and describe experiences and sources of stress and challenge in clergywomen's lives; c) to examine their experiences of appointments, compensation, leadership in the denomination/ministry; and d) to provide a set of suggestions and recommendations based on the study's findings that can have an impact on denominational policies. The objective of this study included probing intersections of racial and ethnic clergywomen's experience of United Methodism along lines of race, gender, age, marital status, language, generation, and ordination status. By identifying emerging themes and issues in racial and ethnic clergywomen's lives in their own terms, the study seeks to advocate necessary changes in The United Methodist Church.

2. Selective Methodology

The nature, design, and approaches of this project reflect interdisciplinary methodologies. That is, both conceptual and methodological tools have been drawn from the fields of gender studies, theology, congregational studies, anthropology, ethics, history, and sociology. Moreover, as mentioned in the Introduction, to conduct a comprehensive study that is also accountable to the very subjects of this study, two groups have been formed: the Advisory Council and the Conversation Partners.

a) Roles of the Advisory Council

The Advisory Council was formed during the preliminary stage of the study. The Council is comprised of five people whose work and commitment demonstrate a keen sense of interest in women's empowerment and advancement on one hand and competency in guiding research project such as this one. Members of the Advisory Council reflect the interdisciplinary nature and approaches of the study and racial and ethnic diversity of The United Methodist Church. The Council's main role was to advise the three-year project by participating in the conference calls and respond to periodic requests for feedbacks by researchers of the study.

b) Roles of Conversation Partners

Conversation partners were selected in the beginning of the data collection stage. The group of Conversation Partners was comprised of two to three clergywomen of the four largest racial-ethnic minority groups in the United Methodist Church: African American, Native American, Asian American, and Latina American. The total number of the partners was 11. Their main responsibility was to engage in conversations with researchers about the study and to assist them by providing local knowledge and suggestions. Conversation Partners also played an important role in shaping the final survey questionnaire. (In the original proposal, there was a plan to invite all conversation partners at the end of the third year of the study to share findings and possible policy articulations and implications.)

c) Survey Questionnaire

The pre-test questionnaire contained 45 questions regarding demographic information; ordination status and processes; family-related information; leadership roles in the local church, annual conferences, districts, and denomination; pay and financial circumstances; health issues; and participation in race- and/or gender-based caucuses. The questionnaire was sent to

Conversation Partners for a pretest. After receiving feedback from conversation partners and staff of the Division of Ordained Ministry, the questionnaire was revised to contain 50 questions. (A copy of the request for review of the pretest survey and a copy of the final survey form are provided in Appendices D and E.)

There were some 700 racial and ethnic minority clergywomen in the UMC in the 2000 denominational records. (The actual number of mailed surveys was 789.) The questionnaire was sent to all 700-some clergywomen of color in the summer of 2001. By December of 2001, researchers received 189 returned surveys (excluding five “unusable” responses from male and European-American clergy). By the mid-2002, 214 usable surveys were collected. All 214 usable surveys were carefully coded and entered into the SPSS computer program to run various statistical analyses. Narrative data from the surveys also were coded and examined for frequency tests and for identifying emerging themes. Selected discussions based on these statistical and narrative analyses are offered in the Section III of Findings.

d) Interviews

Of 214 returned surveys, 91 clergywomen volunteered to be interviewed. That is, approximately 42 percent of survey participants volunteered to share their own experiences. Such a high percentage of the sample volunteering for further participation in the study is rather “unheard of” in social-scientific studies. Researchers interpret this unusually enthusiastic response by racial and ethnic minority clergywomen as their own way of perceiving this study as a forum to share their stories of struggle and experiences in the denomination. For example, some participants wrote on their surveys “Thank you for the opportunity,” “Please, let me know about the result [of the study],” and “Call for more stories.” Although it was impractical for researchers to conduct 91 interviews for this particular study, they would like to emphasize the

importance and urgency of providing further opportunities for racial and ethnic minority clergywomen to voice their own lived experiences of The United Methodist Church in their own terms.

The selected interviews were conducted in two ways, through face-to-face contact and by telephone interview. All face-to-face interviews were conducted by Kim and Ross during their participant observations of several annual conferences, racial and ethnic caucus meetings, and the 2002 UMC Clergywomen's Consultation. Researchers also maintained individual contacts and conversations with the selected clergywomen of color.

Substantive data also were collected through telephone interviews by a research assistant. The list of interviewees was compiled from the returned surveys based on clergywomen's willingness to participate in follow-up interviews. Of 91 volunteered persons, a handful representative sample was selected for telephone interviews. This representative sample reflects a balanced number of four major racial and ethnic groups (African American, Asian Pacific Islander American, Latina American and Native American), geographical locations, ordination status, and age of clergywomen.

The interview questions were open-ended and designated to elicit clergywomen's life-narratives of their own experiences of the ministry. The questions included topics such as the process of ordination, impacts of race and ethnicity and gender in their ministry, issues and problems they presently face, the strategies they adopted to cope with and manage multiple layers of responsibility, self-perceptions, suggestions or desires that they would like to share with other women of color and the denomination. (A list of interview questions is provided in Appendix C.) Each telephone interview was tape-recorded. Telephone interviews lasted approximately 30 to 40 minutes, and generated from 9 to 23 transcribed pages for each

interview. All transcribed interviews were read, re-read, and examined for recurring patterns as well as unique and/or emerging themes. By closely reading interview data, researchers identified commonalities as well as unique experiences from four racial and ethnic groups of clergywomen. A list of emerging themes, common struggles, and concerns are discussed in the Section III titled Findings.

e) Participant Observations, Content Analysis, and Literature Review

Researchers adopted three additional strategies to supplement collected data from the survey questionnaires, participant observations, and interviews: (content) analysis of printed materials from various annual conferences, districts, and the denomination; literature review of (minority) clergywomen across denominational lines; and on-going contact with a few clergywomen who are included in this study as interviewees or Conversation Partners. These methodological strategies were adopted in order to better contextualize the findings of the study. For example, Ross participated in the Korean-American and African-American clergywomen's caucus meetings in 2001 and the Minnesota Annual Conference in 2002 making observations and conducting face-to-face interviews. Kim participated in the Northern Illinois and North Georgia Annual Conferences in 2001, and the UMC Clergywomen's Conference in San Diego, and an Asian-American clergywomen's gathering in Chicago in 2002.

III. FINDINGS

The section of findings is largely divided into two parts: 1) “Demographic and Statistically Significant Findings” and 2) “Thematic Findings and Their Significance.” A third section entitled “The Clergywomen’s ‘Own Words’ Discussing Emerging Themes” relates to the second part of the findings section.

1. Demographic & Statistically Significant Findings

a) Race-Ethnicity and Age

Out of some 700 survey questionnaires that were sent to all listed racial and ethnic clergywomen in the UMC, we received 214 usable returned surveys. A 25 percent return rate for a survey is just below average given that the return rate of 35-40 percent in social scientific studies is considered successful.

The total sample size of 214 clergywomen was comprised of:

125 African American,
41 Asian Pacific Islander,
25 Hispanic American,
2 Native American,
9 Multi-racial,
11 “Other” and
1 Unspecified.

The racial and ethnic categories we used in the survey are based on the U.S. Census categories. As we started to code returned surveys, it became clear to us that U.S. Census categories are not sufficient to capture the clergywomen’s ways of identifying themselves. For example, we found that Native Americans are more likely to identify themselves as either “other” or “multi-racial,” than any other racial or ethnic group, and African and Caribbean women are more likely to circle “Black” as their race and then specify African or Caribbean identity. Asian-American women also tend to identify specifically with their country of origin.

While the rate and number of returned surveys differs from one racial and ethnic group to another, the projected median age of clergywomen by race points to an interesting trend in the denomination. That is, among the three largest racial minority groups, the median age of African-American clergywomen tend to be younger (i.e., about 83 percent of Asian-American respondents are age 54 or younger) than any other racial minority group.

Cross Tabulation by Race and Age

Count

		Age					Total
		25-34	35-44	45-54	55-64	65 or over	
Race-ethnicity	Asian	2	19	13	6	1	41
	Black	7	22	58	35	3	125
	Hispanic	0	8	4	12	1	25
	Native American	0	1	1	0	0	2
	Multiracial	1	2	2	2	2	9
	other	0	2	6	2	1	11
Total		10	54	84	57	8	213

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25-34	10	4.7	4.7	4.7
	35-44	54	25.2	25.2	29.9
	45-54	84	39.3	39.3	69.2
	55-64	58	27.1	27.1	96.3
	65 or over	8	3.7	3.7	100.0
	Total	214	100.0	100.0	

A close reading of the overall median age and age cohort distribution of racial and ethnic minority clergywomen points to the need to encourage and recruit a younger age cohort into ministry in order to sustain vibrant growth of the church/denomination.

b) The Marital Status

Along with the age-cohort, the marital status of racial and ethnic clergywomen discloses a peculiar glimpse of their lifestyles. That is, they are highly likely to be “singles.”

Cross Tabulation by Race and Marital Status

		Marital Status						Total	
		Never Married	Married	In Committed Relationship	Separated	Divorced	Widowed	Remarried	
Race-ethnicity	Asian	6	28	0	1	4	0	1	40
	Black	26	40	0	2	37	6	12	123
	Hispanic	1	10	0	1	6	2	4	24
	Native American	1	0	0	0	0	0	1	2
	Multiracial	2	6	0	0	0	0	1	9
	Other	1	6	1	2	1	0	0	11
	Total	37	90	1	6	48	8	19	209

Among 209 responses to this question, 109 women are married or remarried. The rest, 48 percent of the total respondents, is “singles.” And among singles, divorced and never-married women make up a clear majority of all single-status women. When studying women’s ordination across Christian mainline denominations in the United States, Mark Chavis (1997) noted that approximately 27 percent of clergywomen are single. Given that almost all clergymen are married, this 27 percent of single women in the ordained ministry was considered “rather high” by Chavis. We found in this study that the marital status among clergywomen of color is even more skewed. Almost one in every two clergywomen of color in The United Methodist Church is single.

While many voiced that their marital status is not necessarily an achieved status and reflected on disadvantages of the single status, some clergywomen of color specified some “advantages” of being single in doing ministry. An Asian-American clergywoman in her early forties, for example, reflects on her lifestyle as a single in this way: “Because I don’t have children [of my own], I can spend more energy and quality time to devote myself in children’s ministry. I feel that if I have to care for my own children at home and then come to the church to care for Sunday School children again, I would be completely exhausted.” A multi-racial clergywoman also voiced, “. . . this constant move every two or three years can be quite taxing on family members. But I don’t have to worry about that [as a single].” Whether being single is advantageous or not, these clergywomen’s reflections on their marital status seems to come often as afterthoughts. That is, once they find themselves as singles, they reflect upon both positive and negative effects of their marital status on ministry. And we offer this disproportionately high rate of single clergywomen of color in the UMC as a noteworthy finding which needs further probing.

c) Education

The survey also asked for information about the highest educational attainment of clergywomen of color. As expected, no clergywoman is of educational attainment less than high school or with just the high school diploma. And only 5.7 percent of respondents reported to have limited college education.

Race-ethnicity* educational attainment-less than high school cross tabulation

Count

		(Highest) educational attainment-less than high school	Total
		No	
Race-	Asian	11	11
	Black	125	125
	Hispanic	24	24
	Native American	2	2
	Multiracial	9	9
	Other	11	11
	Total	212	212

Race-ethnicity* educational attainment-some college cross tabulation

Count

		(Highest) educational attainment-some college		Total
		Yes	No	
Race-ethnicity*	Asian	1	40	41
	Black	9	116	125
	Hispanic	1	23	24
	Native American	0	2	2
	Multiracial	0	9	9
	Other	1	10	11
	Total	12	200	212

Race-ethnicity* educational attainment-some graduate work cross tabulation

Count

		(Highest) Educational attainment-some graduate work		Total
		Yes	No	
Race-ethnicity*	Asian	3	38	41
	Black	5	120	125
	Hispanic	2	22	24
	Native American	1	1	2
	Multiracial	0	9	9
	Other	2	9	11
	Total	13	199	212

Race-ethnicity* educational attainment-other graduate/professional degree cross tabulation

Count		(Highest) educational attainment-other graduate/professional degree		Total
		Yes	No	
Race-ethnicity*	Asian	19	22	41
	Black	33	92	125
	Hispanic	11	13	24
	Native American	0	2	2
	Multiracial	5	4	9
	Other	2	9	11
	Total	70	142	212

An overall 40.6 percent of clergewomen of color who responded to the survey reported to have graduate and/or professional educational credentials. As Jody Davis (1995) and Mark Chavis (1997) have noted, The United Methodist Church exemplifies one of the more highly educated clergy of the mainline denominations in the United States. Note also, two of the most highly educated racial-minority groups with graduate and/or professional degrees are Asian American and Hispanic Americans with 86.4 percent and 84.6 percent, respectively.

Compared to the overall high rate of educational attainment by clergewomen of color, many reported that their seminary training and actual ministry that they are doing present cognitive dissonance. For example, four out of five selected African-American clergewomen who participated in telephone interviews described their seminary training as “not at all relevant” to her present ministry and “prepared me in some ways, but not much.” More specifically, an African-American clergywoman in her late forties shared: “It [i.e., seminary training] helped me to learn about how the structure works . . . but the day-to-day kinds of events that happen, the

kind of planning and structuring and creating ministry and dealing with conflicts and dealing with lessons and dealing with the money and dealing with some of the really, real world kinds of things, seminary didn't prepare me for that." In short, what some African-American clergywomen saw as a shortcoming of their seminary training was absence of attention to "more of the day-to-day of what ministry really is about and really is relationship with people in a congregational or beyond the congregational kinds of settings."

A 1.5 generation Korean-American clergywoman expressed a similar perspective in her reflections on seminary education. She said, "You know, you have to unlearn what you've learned from seminary and re-learn everything anew from you own congregation." Another Asian-American clergywoman shared that "seminaries don't teach you how Asians think and how they interact." In sum, while we found ample evidence for documenting the highly educated body of racial-ethnic minority clergywomen in The United Methodist Church, we also see the need to assess systematically the content, quality, and applicability of seminary education that clergywomen of color undergo for the ministries in which they find themselves. A related finding that we find merits further probing is that while evidence documents that UM racial and ethnic clergywomen generally are highly educated, in comparison to Asian American and Hispanic-American clergywomen, a much lower percentage of African American and Native American clergywomen have completed graduate preparation.

d) The Denominational Affiliation

Needless to say, experiences in the family of origin impact all aspects of life. Clergywomen of color are no exception. In fact, their family's denominational and religious background often influences clergywomen of color's denominational affiliation. As the next table illustrates, almost half (48.5 percent) of clergywomen of color reported that they grew up in

The United Methodist Church, which surpasses that of the Baptist background (the second largest denominational background with 25.2 percent of survey participants). Put differently, however, this also means that more than half of the 214 racial and ethnic minority clergywomen have come from outside of The United Methodist Church, and some from non-Christian backgrounds.

Count

	primary religion/denomination in which you were reared																				Total				
Race Ethnicity	Baptist	Presbyterian	Friends-Quaker	UMC	Mormons	Buddhist	Roman Catholic	Protestant	Non denominational	Catholic	Methodist and Presbyterian	Christian and Presbyterian	Evangelical United Brethren and United Methodist	Evangelical and Reformed	Christianity	Non-denomination	A.M.E.	Baptism and Pentecostal	Methodist Episcopal	Pentecostal	Plymouth Brethren	Dominican Evangelical	Korean Methodist	Total	
Asian	2	7	0	17	0	1	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	3	34
Black	44	1	0	56	0	0	0	1	1	0	1	1	0	0	2	0	6	1	4	4	0	0	0	0	122
Hispanic	2	0	1	14	0	0	1	0	0	4	0	0	0	0	0	0	0	0	0	0	0	1	0	0	23
Native American	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2
Multiracial	2	0	0	5	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	9
Other	1	1	0	5	0	0	1	0	0	0	0	0	1	1	0	0	0	0	0	0	1	0	0	0	11
Total	51	9	1	98	1	2	2	1	1	4	2	1	1	1	4	1	6	1	5	4	1	1	3	201	

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While almost half of clergywomen of color have been intergenerational United Methodists, their denominational affiliation and loyalty in the future cannot be taken for granted. That is, clergywomen of color are critically assessing their own experiences in the denomination and seeking to bring about necessary changes to advance further their situated lives in ministry. For example, their searching for mentors and support systems often necessitates their looking beyond the denomination and, at times, beyond Christianity. In fact, most Hispanic American and Asian-American clergywomen cited their own racial and ethnic communities outside the local church as main support systems. A Hispanic clergywomen in her late forties said, “Quite frankly: I’ve never gotten major support from the local church, and so I’ve always had to turn out into the community. So I don’t go into a place expecting to get support.” Aside from the local church and the denomination’s insufficient support for clergywomen of color, survey responses indicate that UMC racial and ethnic clergywomen are a highly mobile and economically conscious group. Put differently, clergywomen of color are most likely to switch their denominational affiliation if they perceive a lack of fair salary support. More detailed discussion of this issue will be offered in the Section III, 2, Thematic Findings. At this point, it is sufficient to say that clergywomen of color’s denominational affiliation and loyalty seems to be in flux depending largely on how long and how far they can sustain themselves in their own ministry, often all by themselves.

When asked if they ever considered changing denominational affiliation since entering the ministry, about 20 percent responded positively. That is, one of every five clergywomen of color has at least considered changing denominational affiliation while doing their ministry. The table below also shows that multiracial clergywomen are most likely to consider changing

denominational affiliation with 33 percent responding positively, followed by Hispanic-Americans (25 percent), African-Americans (23 percent) and Asian-Americans (15 percent).

Race-ethnicity* considered changing denominational affiliation since entering ministry cross tabulation

Count		considered changing denominational affiliation since entering ministry		Total
		Yes	No	
Race-ethnicity*	Asian	6	34	40
	Black	28	95	123
	Hispanic	5	20	25
	Native American	0	2	2
	Multiracial	2	6	8
	Other	1	10	11
	Total	42	167	209

e) Intergenerational Class Mobility

Intergenerational social mobility is strongly correlated to clergywomen’s race-ethnicity. The concept of social mobility can be measured either inter- or intragenerationally. Sociological and theological literature often emphasizes the intergenerational class trend over that of intra-generation. Thus, the survey also sought to measure intergenerational class mobility, if it exists, among the subjects.

Race-ethnicity * social class of original family cross tabulation

Count		social class of original family					Total
		Poor	Working Class	Middle Class	Wealthy	Other	
Race-ethnicity*	Asian	2	12	23	3	1	41
	Black	14	69	39	0	0	122
	Hispanic	3	8	14	0	0	25
	Native American	0	0	2	0	0	2
	Multiracial	0	6	3	0	0	9
	Other	3	4	4	0	0	11
	Total	22	99	85	3	1	210

Race-ethnicity * social class of current family cross tabulation

Count

		social class of current family					Total
		Poor	Working Class	Middle Class	Wealthy	Other	
Race-ethnicity*	Asian	2	9	28	1	0	40
	Black	4	32	85	0	1	122
	Hispanic	0	10	15	0	0	25
	Native American	0	0	2	0	0	2
	Multiracial	0	2	6	0	0	8
	Other	0	3	8	0	0	11
	Total	6	56	144	1	1	208

**Social mobility * race Asian-Black-Hispanic
Cross Tabulation**

			race asian-black-hispanic			Total
			1.00	2.00	3.00	
Social mobility	two scales downward	Count	1	1		2
		% within race asian-black-hispanic	2.5	.8%		1.1%
	one scale downward	Count	6	2	1	9
		% within race asian-black-hispanic	15.0%	1.7%	4.0%	4.9%
	remain the same class	Count	27	63	19	109
		% within race asian-black-hispanic	67.5%	52.5%	76.0%	58.9%
	one scale upward	Count	4	46	5	55
		% within race asian-black-hispanic	10.0%	38.3%	20.0%	29.7%
	two scales upward	Count	2	8		10
		% within race asian-black-hispanic	5.0%	6.7%		5.4%
	Total	Count	40	120	25	185
		% within race asian-black-hispanic	100.0%	100.0%	100.0%	100.0%

This last table indicates that African-American clergywomen are most likely to experience intergenerational upward mobility (45 percent in total) than Asian-American and Hispanic-American clergywomen (15 percent and 20 percent, respectively). Moreover, compared to African American and Asian Americans, Hispanics as a racial-ethnic group are most likely to remain in the same social class intergenerationally. And Hispanic-American clergywomen are least likely to have undergone an upward social mobility within a two-generational time period. (The two scales for measuring the upward mobility are zero).

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.406 ^a	8	.001
Likelihood Ratio	26.221	8	.001
Linear-by-Linear Association	2.577	1	.108
N of Valid Cases	185		

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .27.

Again, the Chi-square (.001) in this table points out that the correlation between race and upward social mobility can be generalized to the entire group racial-ethnic minority clergywomen in The United Methodist Church. Researchers present this generalization of the correlation between race and ethnicity and intergenerational economic upward mobility with 99.9 percent confidence.

f) The Current Appointment

As expected, the numerical majority of racial and ethnic clergywomen are appointed to serve local parishes. And, as the following series of tables indicates, the “call to ministry,” superceded the “call to the local church” as the clergywomen’s self-understanding of why they entered ministry. Moreover, as racial and ethnic clergywomen entered the processes of exploration, candidacy, and ordination, they do not as a group report significant encounters of mentoring into the denomination and into the vocation of ministry. This finding is, of course, in keeping with racial and ethnic minority clergywomen’s assertions that they “find their own ways” as clergy and in ministry. Only two Asian-American and another two African-American clergywomen reported that they have encountered people in their own community who “talked them into going into ministry.”

Race-ethnicity * current appointment Cross Tabulation

Count

Race-ethnicity*	Current Appointment																Total	
	Local UMC	Extens'n Ministry	Both 1 and 2	Assoc pastor	Local UMC (part-time)	Comm'ny Center	District Super'nt	Mission	School	Conference	Administrative Faculty	Leave of absence	Teaching	Campus Ministry	General Board	Chaplain		None
Asian	28	1	0	3	0	0	1	0	0	1	1	0	0	0	0	0	1	36
black	67	3	0	6	4	1	2	1	1	3	1	0	2	3	1	4	0	99
Hispanic	8	3	1	1	0	0	0	2	0	0	0	1	0	0	0	0	0	16
Native American	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1
Multiracial	4	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	6
other	6	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	8
Total	113	7	1	11	6	1	2	5	1	3	2	2	3	3	1	4	1	166

g) The Residential Pattern

Among 209 respondents who gave information about their residential patterns, 138 (i.e., about 66.3 percent) reported that they have moved at least once during the past five years, and another 106 (i.e., 50.5 percent) in the past three years. Given the appointment-based denominational policy, it is no surprise that clergywomen of color are also highly mobile. A closer look at statistical analyses points to varying degrees of frequent moves by racial and ethnic groups. That is to say, Asian-American clergywomen are more likely to change their residences (and the site of appointments) than any other racial-ethnic group. Some 72.5 percent of Asian-American clergywomen reported that they have moved in the past five years, while 66.7 percent African-American, 62.5 percent Hispanic-American women have. Within the past three years, again, 55 percent of Asian-American clergywomen, 52 percent African American, and 48 percent Hispanic American reported to have moved at least once.

Race-ethnicity * move during the past 5 years cross tabulation

Count

		moved during the past 5 years		Total
		Yes	No	
Race-ethnicity*	Asian	29	11	40
	Black	82	41	123
	Hispanic	15	9	24
	Native American	2	0	2
	Multiracial	5	4	9
	Other	5	6	11
	Total	138	71	209

Race-ethnicity * move during the past 3 years cross tabulation

Count

		moved during the past 3 years		Total
		Yes	No	
Race-ethnicity*	Asian	22	18	40
	Black	65	58	123
	Hispanic	12	13	25
	Native American	1	1	2
	Multiracial	3	6	9
	Other	3	8	11
	Total	106	104	210

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Race-ethnicity move during the past 5 years	209	97.7%	5	2.3%	214	100.0%
Race-ethnicity move during the past 3 years	210	98.1%	4	1.9%	214	100.0%
Race-ethnicity move after the 2001 Annual Conference	208	97.2%	6	2.8%	214	100.0%

The survey questionnaire alone cannot address complex causal factors and effects of such frequent change of residence and work site on their lives; however, a Korean-American clergywoman in her fifties volunteered to share her hypothesis. She said, “Asian clergywomen move more frequently because they are appointed mostly to do cross-cultural, cross-racial ministry and in small churches. I don’t have exact numbers now, but I’m sure we [i.e., Asian- American clergywomen] are less likely to be considered as part of the community because we are also bilingual and look different from the rest.” Another Asian-American clergywoman at an annual conference said, “finding and having a sense of home is extremely difficult for me. I mean, my

congregation. . . . now accepts me as their pastor, but I still feel not fully at home with them.”

Whether the suspicion that cross-cultural and cross-racial appointments contribute to the high frequency of moving among clergywomen of color bears out or not, the impact of frequent change of residency and congregation is another issue to be further addressed in another study.

h) The Status of Physical Health

The survey also asked for self-reported reflections on racial-ethnic minority clergywomen’s health. While the question refers to physical health, and not mental health, we are pleasantly surprised to find an overall positive response from clergywomen of color.

Race-ethnicity * status of physical health cross tabulation

Count

		status of physical health				Total
		Excellent	Good	Fair	Needs constant/ immediate medical attention.	
Race-ethnicity*	Asian	13	23	4	0	40
	Black	26	82	15	2	125
	Hispanic	8	13	2	2	25
	Native American	1	1	0	0	2
	Multiracial	3	3	2	1	9
	other	3	8	0	0	11
	Total	54	130	23	5	212

A clear majority of 184 clergywomen out of 212 who responded to this question (i.e., 87 percent) reported that their physical health is in either excellent or good condition, and only five reported that they require constant or immediate medical attention. Since we have encountered many anecdotal cases where clergywomen of color suffer from both mental and physical illnesses (including physical demise) due mostly to their stress, we are both relieved and puzzled to find

such a positive self-report on their health conditions. A hypothesis about the positive self-report on mental and physical health is that in spite of challenges racial and ethnic clergywomen face in ministry in United Methodism, the relationship of fulfilling calling to health outlook is an ameliorative one. change of residency and congregation is another issue to be further addressed in another study.

i) Participation on District, Conference, and General Church Boards and Agencies

The survey also asked an open-ended question about racial and ethnic clergywomen's participation in district, conference, general boards and/or commissions. Out of 214 subjects, 116 reported (approximately 54 percent) that they have served these leadership positions in a wide variety of capacities. And when serving on a variety of agencies of the denomination, racial and ethnic clergywomen tend to serve several capacities often at the same time or consecutively. For example, except for nine women who listed only one experience of serving on a district, conference, or denominational agency, most women listed three or four such experiences, and some even listed eight different experiences of serving committees and commissions. On the district level, eight racial-ethnic clergywomen reported that they participated in the Committees on Congregational Development, six on District Councils on Ministries, five on Pastoral Care Committees, three in Program Ministries, two in District Boards of Laity, two in Children's Ministry, three in Planning and Strategy Committees, one as Advocate for Survivor of Clergy Misconduct, one as the convener of the Religion and Race Committee, and one as the secretary of the Committee on District Superintendency. On the conference level, 21 reported that they participated in Conference Program Ministries, five in Conference Congregational Development, four in Youth Council, four with the Conference Committees on of Communications, seven on the Committee on Ethnic Local Church, and one on a Conference Board on Equitable Compensation. Several clergywomen also reported that they participated in the Jurisdictional Asian-American

Commission, Hispanic Ministry Task Force, and Black Methodists for Church Renewal, and the Commission on the Status and Role of Women. On the level of various general church boards and agencies, three clergywomen (or less than two percent) specified themselves as staff of General Board of Church and Society or the General Board of Global Ministries. Six (less than three percent) served the General Board of Discipleship. Another 11 clergywomen (or five percent) reported that they were part of the General Conference in 1996 or 2000; however, these 11 served as both delegates and alternates. While over one-half of the clergywomen reported serving on denominational agencies, the vast majority of this service is at the district level. Moreover, in the instances of racial-ethnic clergywomen's service at the annual conference level the absence of survey respondents reporting service on agencies like the conference Councils on Finance and Administration, conference Boards of Pensions, conference Boards of Ordained Ministry suggests negligible racial-ethnic clergywomen's participation on such agencies. Conversely, the conglomeration of respondents reporting service on conference agencies such as Youth Councils, Congregational Development, Committees on Communications, and Ethnic Local Church Concerns suggests a disproportionate representation. Of the 21 annual conference agencies identified as places where racial and ethnic women serve, one-third of the clergywomen indicated service on Committees on Ethnic Local Church Concerns. Another telling statistic is the total of only six clergywomen (less than three percent) reported having served in volunteer capacities as members of general church agencies, and all of these reported serving on the General Board of Discipleship. An area that should be probed more fully is whether racial and ethnic clergywomen's service on all specific boards or agencies at all levels is encouraged, affirmed, and valued.

2. Thematic Findings and Their Significance

Based on interviews, statistical findings, and participant observations of various conferences and racial and ethnic minority clergywomen’s functions, several emerging themes have been identified. All telephone interviewees, for example, point to experiencing a high sense of calling as the core causal factor for entering into ministry. While trying their best to faithfully follow the call to ministry, racial-ethnic clergywomen also report the commonly shared list of struggles, lack of support as women and racial minorities in ministry, financial challenges, being alone, cognitive dissonance between seminary experience and actual experience of ministry, and need to create positions of “non-traditional,” “open” ministry to suit their own situated lives and ministry. The following themes of struggle are commonly shared by most participants of the study. As such, we offer more detailed discussions on these emerging themes in this section of the report.

a) Race and Gender Consciousness

Several survey questions address clergywomen’s race and gender consciousness. Based on a hypothesis that clergywomen of color maybe experiencing double jeopardy (i.e., the possibility of experiencing challenges in ministry related to race and gender), researchers suspected that clergywomen are more likely to participate in either race- or gender-specific caucuses and events. And the hypothesis was statistically proven positively: a clear numerical majority of the sample participates in race and gender specific caucuses and events.

participate in racially-ethnically specific caucuses and events

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	155	72.4	77.9	77.9
	no	44	20.6	22.1	100.0
	Total	199	93.0	100.0	
Missing	System	15	7.0		
Total		214	100.0		

participate in gender specific caucuses and events

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	136	63.6	68.7	68.7
	no	62	29.0	31.3	100.0
	Total	198	92.5	100.0	
Missing	System	16	7.5		
Total		214	100.0		

According to these two tables, about 78 percent of 214 subjects reported that they participate in racial-ethnic specific caucuses and events, and another 69 percent of the respondents, gender specific caucuses and events. While clergywomen of color are more likely to participate in race-specific functions than gender-specific functions, we ran several statistical analyses to see if other demographic characteristics may be correlated to their participation in race and gender caucuses and events. For example, researchers initially thought that the age of clergywomen may affect their participation in gender- and/or race-specific events. The rationale behind this hypothetical correlation between age and participation in gender/race-specific events was to see the possible influence of various historical stages of feminism/womanism in the nation on clergywomen’s lives. Researchers did not find strong relationship between age of clergywomen and their participation in race- and/or gender-specific functions. Both to verify the findings and to see if there may be other unexpected statistical trends, we ran a logistic regression and found no strong evidences for other types of correlation between clergywomen’s age and participation in gender/race-specific events, as the charts below indicate.

participate in gender specific caucuses and events * Age Crosstabulation

			Age					Total
			25-34	35-44	45-54	55-64	65 or over	
participate in gender specific caucuses and events	yes	Count	7	34	54	35	6	136
		% within Age	77.8%	68.0%	70.1%	63.6%	85.7%	68.7%
	no	Count	2	16	23	20	1	62
		% within Age	22.2%	32.0%	29.9%	36.4%	14.3%	31.3%
Total		Count	9	50	77	55	7	198
		% within Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.736 ^a	4	.443
Likelihood Ratio	5.326	4	.255
Linear-by-Linear Association	.302	1	.582
N of Valid Cases	199		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 1.55.

Participate in racially-ethnically specific caucuses and events * participate in gender specific caucuses and events cross tabulation

Count		Participate in gender specific caucuses and events		Total
		Yes	No	
participate in racially-ethnically specific caucuses and events	Yes	115	34	149
	No	18	25	43
Total		133	59	192

We also have noticed a rather low degree of gender consciousness expressed by interviewees of both face-to-face and telephone interviews. Given the high rate of clergywomen’s participation in both racial-ethnic and gender-specific caucuses and events, their unwillingness and/or lack of expressing gender consciousness was rather unexpected. As indicated above about 69 percent attend gender- specific caucuses and events. While these caucuses tend to be institutionally based, racial-ethnic minority clergywomen’s participation in these functions appears to bear no significance in their gender consciousness. To be sure, all interviewees addressed issues and problems they face as women and gave considerable attention to what they face as on-going challenges in ministry. Identifying oneself as a feminist or womanist, however, is something that most clergywomen who participated in the study expressed as problematic. An interesting finding related specifically to African-American women is that there appears to be a high tendency among African American clergywomen who are over 55years of age and who have

been married for more than 30 years value the entire ministry experience positively. They are less likely to express need for support of racial-ethnic and gender caucuses. For example, one respondent listed an additional attachment identifying places where she gets support.

b) “Moving Up” in the Denomination

While the statement, “race-ethnicity is strongly correlated with the promotion rate” seems rather obvious, statistical analyses of the ordination status of clergywomen of color reveal complex intersections of race and ethnicity, [the rate] of ordination, and the rate of “promotion” from the status of being a probationary deacon to an elder. The notion of “moving up” is, then, operationalized to measure in the following two ways: 1) the rate of ordination (i.e., how many racial-ethnic minority clergywomen have been in the ministry as non-ordained or ordained ministers?); and 2) the mobility rate of the ordained ministers (i.e., how long did clergywomen take to move from the status of probationary deacon to that of elder?)

Among the 214 returned survey, only 83 provided both the ordination date and their present status. While this does not automatically mean that only 41 percent of racial-ethnic minority clergywomen are properly ordained as deacons and elders in the UMC, the fact that less than 50 percent subjects reported their ordination date is a meaningful finding in and of itself.

Among the 83 subjects, the length of time it took them to become elders since their probationary deacon status ranges from one year to nine years. While a numerical majority of clergywomen experienced a “promotion” from being a probationary deacon to an elder in two or three years, the following table shows a wide spread of one to nine years of duration. (Note: Since this survey was conducted in 2001, persons who reported their movement from probationary deacon to elder taking three or more years would have entered the ordination process before the 1996 *Discipline*. Persons with shorter rates of movement from deacon to elder may also have

entered the process prior to the 1996 *Discipline* since certification of candidacy served to date their status in relationship to the *Discipline*.)

number of years between deacon and elder ordained

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	1	.5	1.2	1.2
	2.00	41	19.2	49.4	50.6
	3.00	21	9.8	25.3	75.9
	4.00	12	5.6	14.5	90.4
	5.00	2	.9	2.4	92.8
	6.00	5	2.3	6.0	98.8
	9.00	1	.5	1.2	100.0
	Total	83	38.8	100.0	
Missing	System	131	61.2		
Total		214	100.0		

Among 83 subjects, about 75 percent reported that transition from probationary deacon to elder took them either two or three years. The number of years between the two ordination statuses, however, vary greatly across specific racial-ethnic groups.

number of years between deacon and elder ordained * race-ethnicity Crosstabulation

		race-ethnicity						Total
		Asian	black	Hispanic	Native American	Multiracial	other	
number of years between deacon and elder ordained	1.00	Count		1				1
		% within race-ethnicity		2.0%				1.2%
	2.00	Count	16	22	1	1	1	41
		% within race-ethnicity	80.0%	44.0%	16.7%	100.0%	25.0%	49.4%
	3.00	Count	3	13	2		2	21
		% within race-ethnicity	15.0%	26.0%	33.3%		50.0%	25.3%
	4.00	Count	1	9	2			12
		% within race-ethnicity	5.0%	18.0%	33.3%			14.5%
	5.00	Count			1			2
	% within race-ethnicity			16.7%			2.4%	
6.00	Count		4			1	5	
	% within race-ethnicity		8.0%			25.0%	6.0%	
9.00	Count		1				1	
	% within race-ethnicity		2.0%				1.2%	
Total	Count	20	50	6	1	4	2	83
	% within race-ethnicity	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Among the three largest minority groups (Asian Americans, African Americans, and Hispanics), Asian Americans are more likely to get promoted from the deacon status to the elder status in a relatively short time period. That is to say, 80 percent of Asian-American subjects reported that they were ordained as elders after two years of being deacons. For African Americans, 44 percent of subjects experienced such promotion within two years and another 44 percent of them were promoted in three or four years. Hispanic-American subjects are least likely to be promoted into the Elder status among all three racial-ethnic groups; in general they have the longest interval between deacon and elder status. Statistically, the Chi-square test indicates that a significant relationship exists between clergywomen’s race-ethnicity and the interval of promotion (Chi-square is less than .05). In other words, we can present this correlation with 95 percent confidence.

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	45.688 ^a	30	.033
Likelihood Ratio	33.212	30	.313
Linear-by-Linear Association	4.875	1	.027
N of Valid Cases	83		

a. 37 cells (88.1%) have expected count less than 5. The minimum expected count is .01.

Another way to verify this significant correlation is to use another form of a frequency statistic: the average number of years between deacon and elder per each different racial-ethnic group.

Report

number of years between deacon and elder orda

race-ethnicity	Mean	N	Std. Deviation
Asian	2.2500	20	.5501
black	3.0600	50	1.4765
Hispanic	3.5000	6	1.0488
Native American	2.0000	1	.
Multiracial	3.5000	4	1.7321
other	4.0000	2	1.4142
Total	2.9277	83	1.3324

Consistent with the Chi-square result, the mean intervals between deacons and elders for Asian Americans, African Americans, and Hispanics are 2.25, 3.06, and 3.50 years, respectively. Hence, we conclude that there is a statistically significant disparity in promotion opportunities among different racial-ethnic clergywomen in T-he United Methodist Church.

c) Compensation and Salary Support

Of the 214 returned surveys, 152 racial-ethnic minority clergywomen (i.e., 74.5 percent of the sample) reported that they do not receive equitable salary support from the current appointment. While such a high proportion of lack of equitable salary support for minority

clergywomen may appear to be a positive factor in the salary status of racial-ethnic clergywomen, the salary support still emerges as a problem that is experienced differently by various racial-ethnic groups. That is, approximately 56 percent of Asian-American clergywomen reported that they do not receive sufficient salary support in the current appointment, 67 percent of Hispanic, 81 percent of African-American, 86 percent of multi-racial and 73 percent of “other” racial-ethnic categorical clergywomen reported the same thing.

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Race-ethnicity “fair” compensation	204	95.3%	10	4.7%	214	100.0%

Race-ethnicity * compensation includes “fair” salary support in current appointment cross tabulation

Count

		compensation includes “fair” salary support in current appointment		Total
		Yes	No	
Race-ethnicity*	Asian	17	22	39
	Black	23	100	123
	Hispanic	7	14	21
	Native American	1	1	2
	Multiracial	1	7	8
	Other	3	8	11
	Total	52	152	204

Note also that such a high degree of “inadequate” or “insufficient” financial support reported by racial-ethnic minority clergywomen is not related to the current appointment they hold. Put differently, there exists no strong correlation between clergywomen’s present appointment and their perception of receiving “insufficient” or “unfair” compensation. While the reasons are not evident in the survey material, the predominant perception of racial-ethnic clergywomen is that they do not receive “fair” compensation for their work.

Directional Measures

			Value	Asymp. Std. Error ^a	Approx. T	Approx. Sig.
Nominal by Nominal	Lambda	Symmetric	.000	.000	.	.
		compensation includes equitable salary support in current appointment Dependent	.000	.000	b	b
		current appointment settings recoded Dependent	.000	.000	b	b
		Goodman and Kruskal tau				
		compensation includes equitable salary support in current appointment Dependent	.017	.011		.511 ^c
		current appointment settings recoded Dependent	.002	.002		.816 ^c

a. Not assuming the null hypothesis.

b. Cannot be computed because the asymptotic standard error equals zero.

c. Based on chi-square approximation

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.303 ^a	4	.509
Likelihood Ratio	4.178	4	.382
Linear-by-Linear Association	1.402	1	.236
N of Valid Cases	198		

a. 1 cells (10.0%) have expected count less than 5. The minimum expected count is 3.94.

The first table above demonstrates that no statistically significant relationship exists between the two factors (lambda is zero); and the second table indicates that there may be a weak relationship, which is generalizable (Chi-square equals to .509, far greater than the threshold .05) to the entire sample.

Furthermore, drawing from the selected interviews, researchers find that clergywomen identify insufficient salary as a challenge they face in ministry. An African-American clergywoman in her mid-forties who does inner-city outreach ministry voices her on-going struggle as mainly “financial.” In her own words,

What I have been lacking is that every time I’ve been battling with the financial part of the church, you know, I’m not on annual salary. It is a church that doesn’t make sufficient income. So it’s been a battle to get things paid and instead of focusing on our community work, we’ve have to focus on, you know, raising money to pay that and pay my salary. And it’s been an adventure.

A first-generation Korean-American clergywoman in a cross-cultural appointment also said, “I don’t know what is acceptable package of equitable salary support any more.” On one hand, compared to her Korean-American male clergy colleague she said, “I don’t get pay as much as he does.” On the other hand, she is not serving a Korean-American congregation, as is her male counterpart. “I don’t know whether it’s due to my gender or ethnicity or the [current] appointment that is the core reason for my under-pay.” And lowering her voice, she almost whispered,

“Besides, I wasn’t taught to raise my voice over materialistic and financial matters. Both Confucian culture and Christian religion is discouraging me to mention clearly about my pay in the church.” It is interesting to note in the instance of this Korean clergywoman that she relates her lower compensation to the intersection of discrimination based on her race and her gender.

Another significant finding that we consider essential information for the denomination to take seriously is that the reported lack of sufficient salary support may be a causal factor for some clergywomen’s changing their denominational affiliation. The negative sign of Gamma

**Salary Support and Denominational Affiliation
Cross Tabulation**

			compensation includes "fair" salary support in in current appointment		Total
			yes	no	
considering changing denominational affiliation since entering ministry	yes	Count % compensation includes "fair" salary support in current appointment	2 3.8%	24 16.0%	26 12.8%
	no	Count % compensation includes "fair" salary support in current appointment	50 94.3%	126 84.0%	176 86.7%
	4.00	Count % compensation includes "fair" salary support in current appointment	1 1.9%		1 .5%
Total		Count % compensation includes "fair" salary support in current appointment	53 100.0%	150 100.0%	203 100.0%

Symmetric Measures

		Value	Asymp. Std. Error ^a	Approx. T ^b	Approx. Sig.
Ordinal by Ordinal	Gamma	-.685	.200	-3.146	.002
N of Valid Cases		203			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

indicates that the two variables (i.e., the subject’s change of denomination and the current salary support) are negatively (or inversely) correlated. That is, if clergywomen do not perceive and/or

receive sufficient salary support, they are more likely to change their denominational affiliation. The correlation between these two variables is very strong (the absolute value is .685) and significant (Gamma = .002). Therefore, we can conclude with more than 99.5 percent confidence that the salary support has a very strong relationship to survey respondents' likelihood of staying in or leaving The United Methodist Church. And with these statistical results, we can also generalize the same findings about the entire group of racial and ethnic minority clergywomen of the UMC as well.

3. The Clergywomen's "Own Words" Discussing Emerging Themes

Themes emerging from narratives of respondents who volunteered for telephone interviews related to several areas. The major (recurring) themes that emerged are the idea of calling, experiences of racism and sexism, concerns and/or dissatisfaction about appointment and promotion experiences (including challenges related to compensation), and discussion of how they attend to their health and well-being. In almost all instances, interviewees identified entering ministry as resulting from a high sense of calling. Several identified a specific ministry to which they felt called. Some interviewees expressed that responding to calling has meant needing to create, to help create, or to find positions of ministry for themselves. Interviewees identified creating and finding ministry contexts for themselves as reflecting both a response to feeling called to specific ministries as well as response to the need for a context in which to do ministry. Most of the contexts identified by these interviewees may be seen as nontraditional ministries. Interviewees' discussions of experiences of racism and sexism generally may be seen as reflecting systemic practices that neglect both the societal reality of racial discrimination and the failure of the denomination as a system to address concerns and needs specific to racial and ethnic clergywomen that result from the larger social problem. Another recurring concern among

interviewees relates to appointment/promotion/compensation issues, including location, size of appointment, salary support, etc. Some identified financial challenges as a significant detrimental factor to their work in ministry. Finally, many interviewees consciously identified practices through which they attend to their general well-being. In what follows, researchers present segments from narratives from racial-ethnic clergywomen discussing, “in their own words” (1) experiences of racism and sexism, (2) concerns about or dissatisfaction with appointments/promotion/compensation, and (3) comments about how interviewees attend to themselves. While we identify these three themes as separate, in some instances quotes relate to more than one theme. In these cases, because of our hope to convey their sense of their experiences and because of the desire to present “their words,” in some instances we decided to leave longer quotes intact.

a) Experiences of Racism and Sexism

Interviewees’ discussions of experiences of racism and sexism generally may be seen as reflecting systemic practices that neglect both the societal reality of racial discrimination and the failure of the denomination as a system to address concerns and needs specific to racial and ethnic clergywomen that result from the larger social problem. In general, interviewees asserted that they experienced a lack of support as women of color in ministry. Several expressed that support for their ministries has to be sought out or systems of support created. Related to this is the recurring theme of being alone in ministry, or the need to make a way for one’s self. One Latina elder explicitly identified isolation she experiences as relating both to her gender and race, and, perhaps indirectly, to her community activity as a “woman of color”: “Basically, I think the most difficulty I had was that I felt like the fact that I’m a community activist and a political activist was not well accepted There are groups of clergywomen that gather in this conference. I’m not a part of that It’s because of who I am in this conference in terms of being a strong woman of color,

that's not always accepted. My political views and my social views are not always accepted.” Moreover, she said she has come to recognize the need to make a way for herself (without sufficient support) as a part of what it means for her to be in ministry: “I do basically just take care of myself. I mean I turn to my community; and, quite frankly, I've never gotten major support from the local church. And so I've always had to turn out into the community. So I don't go into a place expecting to get support.” This interviewee also identified the level of response to structuring a “Hispanic Ministry” program as marginalizing, another way that systemic racism occurs. She said, “Now we need to get beyond the idea of we're going to bring in a part-time person to begin and do Hispanic ministry. And get beyond the thought of if we're going to do Hispanic ministry, they have to come join us in English.”

While these comments relate to the more general experience of racism and sexism in the denominational culture, one African-American interviewee identified more specific and personal experience of racism and sexism. “I'm telling you, the state for Black females in The United Methodist Church is absolutely appalling,” she said. This interviewee went on to describe her experiences at a meeting with her bishop:

. . . at one meeting the bishop decided he would hold with the Black clergy [and clergy of color] in this conference Then he went around the room and let everyone introduce themselves and their burning issue. Every male he acknowledged and let them talk. A _____ came in with a prepared report of what her issues were. Midway through, the bishop stopped A _____ and told her he didn't have time for that. Then during the meeting as every male would make a comment of his burning issue, the bishop would massage that comment, acknowledge it and reword it back and place it on the table. Not once did he do that for a female at all. When I said to him my concern was that first-year people of color were being placed into extreme boundaries of the conference with no support and that, that if they were going to do that understanding ministry is needed in those extreme areas, then perhaps the conference could be more proactive in how it develops some mentors hopefully who can identify. Giving a Black female in a white racist church a white male for a mentor, just, I don't know what you can make it akin to, okay. You know give the person a rope and go tell them to hang themselves or something. But so when I didn't say discord, but simply said perhaps more care and attention should be given on the front end of how that

person would be supported. When I finished the bishop looked at me and said “I did not come here today to be attacked by you.” Now I’m sitting here confused because I made the statement just in the same form everyone else had. This is my burning issue, yada, yada, yada. A few minutes later, A _____ interrupted something that was being said, “Uh, bishop,” she’s a very proper woman, and she said, “Bishop with all due respect, I would like you to hear what my colleague Reverend O _____ has said because it coincides with something” and she started making her point. The Bishop did not acknowledge that she had said a word. At the end of the meeting, and this is when it finally hit the other women what had happened At the end of that meeting, the bishop went around the table and called every male by name and issue and thanked him and did not acknowledge one of us females.

b) Ordination, Promotion, and Appointment Issues

Anecdotally, there long have existed assertions that the experience of the ordination process, the types of appointments, and the compensation of racial and ethnic clergywomen generally lag behind all other clergy groups in The United Methodist Church. Comments by interviewees add to this anecdotal material. Asian Pacific-Islander clergywomen report being asked to explain their intention and plan to juggle demands that are family-related and church-related in their lives. This type of questioning can be registered as an “either/or” choice between the family or the church and a “catch 22,” to borrow a Korean-American clergywoman’s expression. That is – as an Asian-Indian woman who attended the 2002 Clergywomen’s Conference in San Diego said – “If I say, ‘the family comes first,’ then [the Board of Ordained Ministry] would think that I’m not dedicated enough to serve the church. But if I say ‘the church comes first,’ then they would think that I’m an unfit wife and mother.” This clergywoman also shared that when her Board of Ordained Ministry asked her about her family-related responsibilities, she answered by asking “Do you ask the same question to male candidates how they would handle demands from their family and the church?” For some Korean-American

women racism and sexism are experienced in the ways District Committees and Conference Boards of Ordained Ministry interact with them around language issues. One Korean-American elder reported that when she was a probationary deacon and in the process of seeking elders orders:

the Conference Board of Ordained Ministry made me go through speech therapy for accent reduction as a prerequisite process to be appointed to the Asian American Service Agency. At first I thought since my native tongue is not English, most Korean clergy have to go through the same speech therapy to work at the American church. But when I asked [a Korean-American male clergy] how long he had to go through accent reduction speech therapy, he looked at me as if I was speaking a foreign language. I realized then that he and all other Korean clergymen I knew did not have to go through what I was going through What bothers me the most was that [the same Korean-American male clergy] used to borrow my notes and ask me to help him write papers when he went through his seminary training, and I know that my accent is not worse than his. Yet he didn't have to go through speech therapy [The Conference Board of Ordained Ministry] recommended me to do six months therapy, then another course for accent reduction at a continuing education program It is humiliating to know that my language skill is considered beneath [his] and my education training insufficient just because I am a Korean woman.

Indicating that racial discrimination occurs under the guise of language competency, an African-American clergywomen from the Northern Illinois Conference shared an interesting observation about the so-called “language barriers” especially in the context of the cross-cultural appointment: “Certainly, language can be an issue [for immigrant clergywomen], but even with the perfect facilitation of language, you can still face flat rejection from a white congregation.”

African-American clergywomen also report difficulty during the ordination processes. In one instance, an African-American woman elder identified the district processes as difficult saying, “every time I went to the district committee, the district committee was the hardest for me And [the] district committee was the rough one for me.” Another African-American woman elder said she experienced difficulty throughout her ordination process:

At the district level, and I still have the letter that was sent to me, the district committee in writing recommended that I get counseling because I identified the

belief that I was not called to pastoral ministry. At the level of going before the Conference Board for elder's orders, during my small group meeting one [European-American] clergyman kept picking at my word choices in answers I had written in my ordination papers. I remember in particular, for example, that he was very insistent that my use of the word sacramental as an adjective was incorrect. I finally said I wasn't invested in that word as a way of yielding and moving forward. After that ordination retreat was over, an African-American man (who also was in the small group) told me that he sat in because he knew there were white clergy who did not want to ordain me. Apparently, the small group experience would have been more difficult if he were not there.

Another African-American clergywoman cited "irregularities" and being given a difficult first appointment context as interrupting her ordination process:

[U]pon graduating from seminary, I had gone all the way through the process of, through the entire handbook, through mentoring, through the seminary, through everything except going before the final, I guess, opportunity to go before the district When I came to that point, certain things started happening that some people were telling me – off the record – that were out of the ordinary in that what I would be, that once they had assigned me to pastor in North Carolina and that I had in fact gone before the district board in the area, about four months into, three months into my pastorate and I was being told I had to go before the Board again. And I was told by someone who is an ordained elder that this was not supposed to be happening and not only that, but there was totally, they gave me something like a one week notice that I was due there. And when I called and told them I was sick, and being single and in that town alone, I needed someone to drive me because of the medication I was on. I was then told that it was no big deal, that if, they just wanted to check out some things with me, if I couldn't make it, it would be okay. Well then, I didn't make the meeting, and then I was, I received a letter the day after the meeting had been scheduled, and I had called them before then asking them to re-schedule me, and they said it was no big deal if I didn't make it, they just had some general questions they wanted to follow up on. I then received a letter from them stating that because I did not make the meeting, I would not be given another opportunity to come before them and that they would not submit my name before the bishop I was . . . almost 200 miles away, all the way down to C _____ to _____ United Methodist Church in J _____. Now I was also given an appointment where I was the first clergy that had not been a military chaplain. I was the first female, and I was the first Black in an all-white upscale small church that had racial issues.

Still another African-American clergywomen reported that her district committee (after initially approving her for candidacy) denied continuation of her candidacy and wrote a letter encouraging counseling because she identified her desire to complete doctoral study in addition to seminary.

c) Compensation

Several interviewees cited compensation issues and/or financial challenges as related to their racial and ethnic identities. For example, a Latina elder asserted that racial discrimination occurs in appointment processes as people of color are passed over for positions in churches with more financial resources. “With me,” she said, “I’ve always served little poor churches that were struggling along Well, I think ideally if we could get rid of notions about how clergy are appointed to churches in terms of this church, can only afford an entry-level single person Get beyond that. We need to get beyond the idea that Anglo men are the only ones that can serve rich Anglo churches.” One African-American clergywoman interviewee concurred with the view that race appears to be a factor directly related to compensation, saying, “it’s a great disparity of salary between my Caucasian white sisters and me. I’ve got the same credentials that they have, went through the same hoops and the same educational background.” Two others asserted that lack of sufficient financial support impedes the ability to fully accomplish tasks in ministry.

[The appointment provides the type of ministry wanted;] I believe it does, but the financing and the support that I need to actually pull the ministry off and implement programs and things that help people, I don’t have any of that I’ve felt this appointment was a good match for me, but what I have been lacking is that every time I’ve been battling with the financial part of the church, you know, I’m not on annual salary, the church is the, it is a church that doesn’t make sufficient income . . . to pay its bills for that matter. So it’s been a battle to get things paid and instead of focusing on our community work, we’ve had to focus on, you know, raising money to pay that and pay my salary, and it’s been an adventure.

Another said:

And let me be very specific because I think this is something that I think we need to hear. Because I came from another background, came from the corporate world and came into the ministry financially I was in a place where that I was able to do some things, like afford education, making some sacrifices doing some things because I had some resources. It was, it would have been very difficult, had I not, had I come into this you know as a person came straight out of undergraduate school, you know, it would have been very difficult. Resources do make a difference in your ability to do this work.

d) Attention to Health and Overall Well-Being

Many interviewees consciously identified practices through which they attend to their general well-being. In at least one instance this “health-consciousness” resulted from an interviewee’s recognition that a previous illness related to her failure to “take time away.” “I pick a day off, and I call it my spiritual day,” one African-American elder said. She continued, “I pull together in community people that I’ve known even from different states, and we have twice a year, I have my group together. Most of all we have conference calls; we use technology. We have a conference call.” Another African-American clergywoman said, “I am very conscious of Sabbath. I do take my Sabbath time. I do take my time away, and that’s usually away from everybody. That means spouse. That means children. I’ve learned that in my first ministry setting after getting very, very ill, and so I find out that you do have to take time away and just do nothing . . . people can drain you I do it now, religiously, a couple of times a month, I go away I take my day off I do date night with my husband.” A Latina elder indicated as well a clear consciousness about the need to take “personal time.” She said, “I do the things I need to do for myself. That includes taking care of me, taking personal time, spending time with family and friends. I know what I need to nourish myself and in every realm in terms of spiritual and communal, and I do that.” Asserting that she finds support through interactions with other Latin persons she continued, “I’m very involved in my community [I]n all cases, I received support from my particular community, but that didn’t always come from within that particular local church Basically I sought it out or it just came connected to the community that I was involved with And generally, sometimes, it could have been, and, I wish it would have been more.” An African-American deacon also pointed to the importance to her well-being of “gathering with the, physically with the people that are part of the African-

American community. I stay very connected with the African-American community. [It is v]ery important to hold onto my identity.”

While researchers were pleasantly surprised that there were not more survey data indication or narratives of the health challenges of clergywomen of color, there was one instance of an interviewee who indicated that her health status and the ability to respond effectively to health concerns both related to her compensation. “[B]ecause I was a part-time pastor, I was working another job. When I started getting ill, I could not keep up with the other job, so I focused on the ministry. And what happened when I went into [the hospital] for my cancer treatment, we had charge conference, and what happened to me at charge conference, the district superintendent cut my pay. I wasn’t notified . . . while I was undergoing chemo So that did create a little problem for me to afford living.” In another instance, a Korean clergywoman indicated that the additional burden of extra time to complete required speech therapy led to stresses and anger that affected her emotional health, a challenge her Korean male (and other clergy groups) did not experience. This caused her, without denominational support, to determine strategies to diffuse and decrease her stress and anger.

IV. RECOMMENDATIONS

1. While a high percentage of survey respondents participate in race- and gender-specific caucuses and activities – 78 and 69 percent, respectively – the absence of full correlation related to age and participation in these caucuses and activities may suggest that such participation depends significantly on personality. A factor to consider may be that persons who participate are “risking” being labeled negatively for such participation. Anecdotal data suggests that there is concern about how persons are perceived and about participation and “promotion” possibilities for what may be understood as “activism” related to race and gender. Since clergywomen identify participation in race- and gender-specific caucuses and activities as a source of affirmation that both helps sustain them and helps them live out their callings, it is recommended that the denomination integrate into formal structures support for both encouraging such participation and discouraging penalizing persons for such participation.

2. A strong indication of this study is that there exists no support system for racial and ethnic clergywomen, especially when they are faced with multifaceted problems – from the denomination, congregation, health challenges, family, or personal crises, etc. While the denomination and annual conference can provide occasions for clergywomen to come together to serve on a committee and/or a project, and the denomination provides gender- and race-based caucuses, none of these groups functions as a much-needed support system that address directly problems that minority clergywomen experience everyday. Moreover, the specific lack of correlation between respondents’ identification of themselves as feminist or womanist and their participation in gender-specific caucuses and events may reflect their perceived need to divert attention away from their gender because of potential retaliation or loss of opportunity.

In view of the clergywomen’s participation in gender-specific caucuses – which researchers interpret as efforts to find much-needed support in ministry in The United Methodist Church – we

recommend that annual conferences and denominational boards and agencies develop more denomination wide formal mechanisms supporting women in ministry in general and racial and ethnic clergywomen in particular. In addition, because of the societal tendency to stigmatize institutionally and marginalize such support mechanisms, we recommend that annual conferences and denominational boards and agencies undertake efforts to sensitize United Methodists to racial and ethnic clergywomen's issues, and attempt to sustain an affirmative nonstigmatized status for the formal mechanisms. This may be done by something as simple as, for example, regular affirmation of these activities by bishops and district superintendents.

3. While the issue of cross-racial appointments is a significant factor in more equitable distribution of pay and promotion opportunities, a number of racial and ethnic clergywomen in cross-racial appointments reported difficulty because annual conferences have not significantly or consistently included antiracism training, gender sensitivity training, follow-up visits and conversations, or other programs to seek to ensure congregations, district superintendents, peer clergy, or clergy receiving these appointments opportunities to experience well-being and success. It is recommended that conferences develop regular and consistent transition and follow-up training and support practices to attend to the well being of clergypersons and congregations in cross-racial appointment processes.

4. Because noteworthy programmatic and policy changes that would support and affirm racial and ethnic clergywomen will most clearly be articulated by racial and ethnic clergywomen, it is recommended that annual conferences and general church agencies undertake activities to increase the numbers of women of color participating on "significant" boards and agencies in empowered ways. This might include mentoring processes that seek to ensure preparation for full participation on these agencies.

5. It is recommended that a survey of UM clergy salary be undertaken examining disparities in compensation based on education, ordination status, and number of years of service in The United Methodist Church. Such a survey would help develop hard data on the financial status of racial-ethnic clergywomen in comparison with their male and female European-American and male racial-ethnic peers. It is further recommended that annual conferences institute policies to more equitably affirm the ministry of all UMC clergy through compensation and promotion.
6. We recommend that the General Board of Higher Education and Ministry widely disseminate results of this study.

Summary Comments

In general, this study indicates that racial and ethnic clergy women in The United Methodist Church experience feelings of invisibility and perceive that their work is unappreciated by the denomination. Their experiences as women of color in a predominantly European-American denomination significantly reflect racial-ethnic issues of the larger society. The study also points out that although the clergy experience stresses and challenges particular to their race and gender, there is no substantive support system for racial and ethnic clergywomen in United Methodism. Many indicate they feel alone in their work and that they pay an unexpectedly high price for being faithful to the call. Racial and ethnic clergywomen also perceive their salary support as lagging behind that of their European-American female and all-male colleagues. Researchers interpret the method of funding this study as consistent with these perspectives. The fact that the Resolution passed in 1996 without designated funding to carry it out raises questions about the significance of the relating the resolution (see Appendix A) to the well-being of racial ethnic clergywomen in the denomination. Even though the 1996 General Conference adopted the resolution, without the intentional initiative of the Reverends Lynn Scott and Marion Jackson of the General Board of

Higher Education and Ministry, the voice of racial and ethnic clergywomen raised at that General Conference would have been silenced. We strongly urge that the denomination take seriously findings of this study and its implications for denominational policy.

A Word of Thanks

Both researchers, Dr. Jung Ha Kim (a Korean-American woman) and Dr. Rosetta E. Ross (an African-American woman) experienced completing this research as an opportunity to collaborate on an important project. An added benefit of that collaboration is that as we were doing work about women from our own racial-ethnic communities, we also experienced a deepening of our professional and personal relationships. This study, then, is also a product of our friendship and sisterhood. When we dedicate this work, we dedicate it with and hope for the possibility of similar experiences of sisterhood across racial-ethnic boundaries and communities. We thank these clergywomen for sharing their responses and stories with us. We thank the General Board of Higher Education and Ministry of The United Methodist Church and the Division of Ordained Ministry for this opportunity.

APPENDICES

Appendix A Resolution Adopted by 1996 General Conference (as delivered to researchers by the Reverend Lynn Scott)

Resolution submitted by the Black Clergywomen of the United Methodist Church to the 1996 General Conference. Adopted. Placed in The Book of Resolutions of the United Methodist Church, 1996, pages 164-165.

AFRICAN-AMERICAN CLERGYWOMEN

Whereas, African-American clergywomen are subjected to sexism and racism within The United Methodist Church with respect to appointments; compensation; and election to chair, convene, and serve on various boards and agencies of the General Church; and

Whereas, these discriminatory practices have caused a significant number of African-American clergywomen to suffer stress-related illnesses; and

Whereas, the salaries for African-American clergy are substantially less than those of white female and male clergy;

Therefore, be it resolved, that the General Conference enact the following:

1. Commission the General Board of Higher Education and Ministry, Division of Ordained Ministry, to do a comprehensive study and document the disparities affecting African-American clergywomen with regard to:
 - a) appointments, compensations, and elections to chair, convene, and serve on various boards and agencies of the General Church; and
 - b) the nature and extent of stress-related illnesses suffered by African-American clergywomen related to these disparities; and
2. Submit a report of these findings no later than the 2000 General Conference.

Adopted 1996

See Social Principles, Para. 66AF; "Eradication of Racism in The United Methodist Church."

NOTE: The above is the way the resolution appears within The Book of Resolutions; however, it is not what was passed at General Conference. According to the petitions reports, the Legislative Committee recommended concurrence as amended. The amendment was to delete item #1b: "The nature and extent of stress-related illnesses suffered by African American Clergywomen related to these disparities." A plenary session of the General Conference supported the committee's recommendation by a vote of 797 yes and 8 no.

Appendix B

A List of Comments from Participants of the Survey Questionnaire (arranged by topics)
[Racial and ethnic clergywomen's enthusiastic response to this study yielded many comments written on the survey forms which, though unsolicited, provided important additional insights and data that researchers felt important to include fully here.]

Cross-Cultural Appointment

“Has anyone ever researched the cross-cultural appointments?” (As. Am)

“Cross-racial appointment, integration of churches.” (Af. Am)

“Cross-cultural appointments” (Af. Am)

“How do black women fare in cross-racial appointments?” (Af. Am)

Positions in the Church

“Issues with Associate positions” (Af. Am.)

“I would like for you to research why I started out in ministry in 1990, and why I have been neglected so long and not under an appointment other than an assist.” (Af. Am)

“Who is doing part-time work, either by choice or otherwise? Has anyone had trouble getting an appointment because there just wasn't a place for her? Ask questions about maternity/family leave and support.” (As. Am./multi-racial)

“How many of us are in/have been in, multiple point charges vs. Track record of our white/same sex/peers?” (Native-American)

“Do you have a sick spouse or partner? Do you think it affects your appointability? What do you as a part-time local pastor think is required of you by your parishner?” (Af. Am)

“Would like to hear if females are placed in small rural churches and/or assoc. Position when just as qualified as males.” (Af. Am)

“Why African-American women seem to get the ‘scum’ of the appointments.” (Af. Am)

Financial Issues

“Relationship between sisters/brothers and sisters/sisters as it relates to upward mobility” (Af. Am)

“Salary; educating laity about clergywomen pastors. I have little commitment to remaining in UMC unless I transfer to a more progressive conference” (Af. Am)

“Salary. I’ve heard of PPR that say her husband has a good income so we don’t have to pay as much.” (Additional comments): “Although I am only beginning, I have seen and hear some interesting male and female stories. I would never have believed these before.” (Af. Am)

“Pay equity. Gender exclusivity” (Af. Am.)

“Minority pay and benefits.” (Af. Am.)

“Disparities in clergy salaries, benefits, and type of church appointed to as it relates to race and gender.” (Af. Am.)

Support System

“Do you have a mentor? I have none!! Did you receive a license? I have never received one! I have asked and was told it was not necessary! What about clergy discounts, parking at hospitals and so forth?” (Af. Am)

“Why lack of pastoral support from DS’s.” (Af. Am)

“Are there other conference like _____ who are so behind the times?” (Af. Am)

“The relationships with DS.; mentoring relationships; and conference-wide race relations” (Af. Am)

A List for Further Probes

“More support for music ministries. Why are ethnic churches so stingy about paying adequately?” (As. Am)

“Satisfaction issue” (Af. Am)

“Number of seminary students, new ministerial candidates” (Af. Am)

“How are we providing “self care” in an environment that demands so much of us?” (Af. Am)

“Impediments to women of color entering candidacy process or being ordained” (Af. Am)

“Second career, lived experience, and other forms of educational material in reference to ministry tracks” (Af. Am)

“Why clergy are not afforded due process when dismissed? Why you don’t train bishops in prejudice reduction/relearning racism?” (Af. Am.)

“As a Black clergywoman there are not much opportunities for service.” (Af. Am).

“Problems with ordination.” (As. Am/ multi-racial)

“In my 15 years as clergy in the UMC, it’s been my experience that we ethnic minority women are the last of the last when it comes to appointment no matter our gifts, [quality??], and experience.” (Hisp. Am)

Concerning This Particular Study

“Survey is not broad enough or inclusive enough of one’s life and ministry.” (Af. Am)

“Currently, I’m scheduled to attend school at Drew Theological School, Madison, New Jersey. I’ve not sure how involved I can become, but I am interested [in participating in an interview]” (Af. Am)

“It would help if you would make a reference to persons with disabilities. It would have been most helpful if your questions probed into area such as: upward mobility, discrimination practices, the status of women clergy in the appointment system, discrepancies in salaries overall, and perception of local churches regarding women as their pastors” (Af.Am)

“Please, ask the same questions for persons outside of the local church. Your approach delves ministries other than those in the local church” (Af. Am)

“As a deacon and a missionary (not a local pastor), I don’t know how useful my input would be. If you can use my input, contact me [for an interview].” (Hisp. Am)

“I have two colleagues who can tell you their horrendous process of getting ordained. Please, contact.” (As. Am)

“Thank you!” (Af. Am)

“Thank you for asking me and I hope my answers will be of some help.” (Af. Am)

“You’re very welcome!” (As. Am)

“I would like a copy of the survey results, please.” (Multi-racial, As. Am.)

“This information must be share with District Superintendents and Bishops, in order to help what type of pastor, ordained or lay, is the best to serve through the church setting.” (Hisp. Am)

Appendix C
A List of Interview Questions

**The Status of Racial and Ethnic Minority Clergywomen in
The United Methodist Church Interviews**

Every interview file will be comprised of:

- 1) the face sheet (with demographic info.)
- 2) the consent form (for face-to-face interviewees; and telephone interviews)
- 3) taped recorded conversation(s)
- 4) transcribed interview
- 5) [other observational notes and comments]

For face-to-face interviews:

- 1) more open-ended and autobiographical interview techniques
- 2) a list of interview questions to be served as a broad guidelines
- 3) combine semi-structured and open-ended interview techniques

For telephone interviews:

- 1) more formatted and formal interview techniques
- 2) closely follow the list of interview questions within the (limited) time

Interview Questions

Ministry & Ordination

1. Please, tell me why you entered ministry.
(or) Describe the type of ministry you want or feel called to do.
2. Does the type of appointment you have now provide you the opportunity to do that ministry?
(If yes, how so?)
(If not, what needs to change, in order that you can do that ministry?)
3. Have your vision of ministry and appointments been matched?
(Explore responses)
4. Are you presently pursuing ordination?
(or) Are you ordained?
(If yes, tell me why you pursued ordination)
(If not, tell me why not)

(If yes, what was your experiences of the ordination process?
i.e. How long have you been in the ordination track? (Also, the duration from being ordained as a deacon to an elder) Any stories of struggle/triumphs of getting ordained?
5. Has your understanding of (ordained) ministry changed over the years since you entered ministry?
(or) Are you in the type of appointment you expected you would be in after deacon's/elder's orders?
(If not, what is the reason for your present type of appointment? Do you intend to remain in this type of appointment?)
6. How well did your formal (seminary) education prepared you for ministry (in a local church)?
7. What experiences (personal, interpersonal, communal, educational, etc.) Best prepared you for ministry (in a local church)?

*(Questions about “gender” and “race-ethnicity” can be combined; questions with ** can be combined or asked separately, depending on the method of interviews (face-to-face or telephone)*

Gender (& Feminism)

** 1. Have there been other women clergy at the churches (and/or other work-sites) you have served?

(If yes, in what capacity did they serve the churches?)

** 2. How many times have you been the first women (at the churches and/or various workplaces)?

** 3. Have you experienced support as a woman in ministry?

(If yes, from whom/where and at what circumstances? Have you had to seek it out or receive it without asking? Have you wanted more or less than you have received?)

4. Do you have any mentors? (Male or female? How did you find them?)
(or Do you have any support systems? (Institutional or informal?))

** 5. Do you know and/or have meaningful connections with other clergywomen in ministry?

** 6. Have you experienced any problems or particular joys that you attributed to being a woman in ministry? (Please, describe)

7. Do you consider yourself a feminist?

(Explore various definitions/understandings of “feminism” from the response)

8. Do others (such as parishioners, co-pastors, co-workers, etc.) consider you a feminist?

(Why or why not)

(Do you experience particular difficulties or benefits from those perceptions?)

** 9. How do you take care of yourself as a clergy WOMAN?

(After establishing sexism in the church/denomination, go to further probing questions)

Race-ethnicity

** 1. Have there been other racial-ethnic MINORITY clergy(women) at the churches (and/or other work-sites) you have served?

(If yes, in what capacity did they serve the churches?)

** 2. How many times have you been the first racial-ethnic minority clergy(at the churches and/or various workplaces)?

** 3. Have you experienced support as a racial-ethnic minority in ministry?

(If yes, from whom/where and at what circumstances? Have you had to seek it out or receive it without asking? Have you wanted more or less than you have received?)

4. How important is your racial-ethnic identity in the context of doing ministry? (in the church, work-sites, etc.)

** 5. Do you know and/or have meaningful connections with other racial-ethnic minority clergy?

6. Do you have a place/community to process issues related to ministry as racial-ethnic minority clergy? (Are they institutional or informal? How did you find them?)

** 7. Have you experienced any problems or particular joys that you attributed to being a racial-ethnic minority in ministry? (Please, describe)

** 8. How do you take care of yourself as a racial-ethnic MINORITY clergy?

(Or) 9. How do you take care of yourself as a racial-ethnic minority clergywomen?

(After establishing practices of racism in the church/process of appointment, etc., go to further probing questions)

General

(Family)

1. Does your particular family situation (marital status, number of family members, residential patterns, etc.) make any difference (better or worse) in your ability to carry out your ministry?
(If yes, how?)

(\$\$/Compensation)

2. Does your particular financial situation (the local church salary, family income, etc.) make any difference (easier or harder) in your ability to carry out your ministry?

(Culture)

3. Does your particular appointment situation (esp. “cross-cultural,” “inter-racial,” or (special) “language” ministry) make any difference (easier or harder) in your ability to carry out your ministry?

(Summary)

4. Let’s suppose someone [a racialized woman] is thinking very seriously about
a) entering into ministry; b) getting ordained; c) joining your church/denomination.
What would you say that would be the major factors holding them back?

5. In an ideal world, what would be your picture of ministry?
And to actualize your ideal picture of ministry, what changes need to take place (in the local parish, denomination, society, etc.)?

6. Are there particular challenges in (ordained) ministry that you have not yet had a chance to mention?

(or) Are there particular issues/questions that I have not asked that you would like to address?

Further probing questions

After establishing sexism in the church/denomination (especially related to ordaining women, appointments of women clergy, etc.)

1. What biblical passages, concepts, and images have been used against in the church (in the process of ordination/in the denomination) against clergywomen?

2. Do you see any contradictions in the church’s (denomination’s) claim (i.e., theology) and its practices? If so, can you name sources of these contradictions?

Cover page

Code: _____

Name:

Race:

Age:

Clergy (ordination) status:

Annual conference:

Address:

Contact info.: (phone numbers)
(E-mail address)

Interview

Interviewer:

Date:

Place:

Time:

Duration of the interview:

Means of the interview: Face-to-face
 Telephone
 Other (specify):

Overall comments/remarks

Appendix D
Pre-Test Survey Questionnaire

**The Status of Racial Ethnic Minority Clergywomen
In the United Methodist Church**

To Conversational Partners,

Thank you for your willingness to assist with the UMC racial and ethnic clergywomen's study by commenting on the survey instrument. The questionnaire is attached below. We are anxious to complete this phase of the research. This questionnaire is a pretest of the nation-wide survey to be sent out to all racial ethnic minority clergywomen in The United Methodist Church. Please, fill out the questionnaire as fully and soon as possible. You may refuse to answer any question. In that event, please comment on reasons why. Attach any additional comments and/or sheets you may wish, including additional questions or areas about which we should ask questions. When completed, seal everything in the envelope provided, and send it in. All answers and comments that you share are strictly confidential. No results will ever be presented in a way that would identify any individual. You may also direct any questions about the questionnaire to either Rosetta Ross at 651-633-4311 or Jung Ha Kim at 404-651-1847. THANK YOU for your participation in the study.

DEMOGRAPHIC INFORMATION

Code: _____
(Do not write in this space)

1. Race-ethnicity (circle one)
a) Asian b) Black c) Hispanic d) Native American e) Pacific Islander
f) Multiracial (specify) _____
g) other (specify) _____
2. Generation: _____
(Answer if you can recall your (ancestor's) immigration history)
3. How long have you lived in the U.S.? _____
4. Age (circle one)
a) 18-2 b) 25-34 c) 35-44 d) 45-54 e) 55-64 f) 65 or over
5. Sexual orientation
a) bi-sexual b) hetero-sexual c) homo-sexual d) don't know
e) other (specify) _____

6. Marital Status (circle letter that applies)
- | | |
|--|------------------------------|
| a) Never married | b) Married for _____ years |
| c) in committed relationship for _____ years | d) Separated for _____ years |
| e) Divorced for _____ years | f) Widowed for _____ years |
| g) Remarried for _____ years | |
7. Are you currently married to or in a committed relationship with another clergy person?
 a) Yes b) No
 If yes, in what denomination is your partner ordained? _____
8. Residential pattern (circle one)
- | | |
|---|-------------------------------|
| a) live alone | b) live with a parent(s) |
| c) live with a relative (other than a parent) | d) live with a spouse/partner |
| e) live with roommate (not related) | |
9. People currently in your household, in addition to yourself (use additional sheet, if necessary)
- | age | sex | relationship to you |
|-------|-----|---------------------|
| _____ | | |
| _____ | | |
| _____ | | |
| _____ | | |
| _____ | | |
10. Number of children (including those not currently living with you): _____
11. Type of house you are currently living in:
- | | |
|-------------------------------------|--------------------------------------|
| a) church-owned single family house | b) self-owned single family house |
| c) rental property: apartment | d) rental-property: condo-/townhouse |
| e) other (specify): _____ | |
12. What social class best describes your family of origin?
 a) poor b) working class c) middle class d) wealthy
 f) other (specify): _____
13. What social class best describes your current family?
 a) poor b) working class c) middle class d) wealthy
 f) other (specify): _____
14. Birth order: You are # _____ of _____ children.

15. Persons in your childhood household until age 18 (circle all that apply)
- | | | |
|----------------|----------------|------------------------|
| a) mother | b) father | c) siblings |
| d) stepmother | e) stepfather | f) step/half-siblings |
| g) grandmother | h) grandfather | i) other (list): _____ |
16. Did you move during the past five years? a) Yes b) No
17. Did you move during the past three years? a) Yes b) No
18. Do you expect to move at the 2001 Annual Conference? a)Yes b) No
19. Educational Attainment:
- | | |
|---------------------------------------|------------------------------|
| a) less than High School | b) High School Graduate |
| c) some College | d) College graduate |
| e) some Graduate work | f) Master of Divinity Degree |
| g) Other Graduate/Professional Degree | |
20. How would you describe the status of your (physical) health?
- a) excellent b) good c) fair d) poor e) don't know
- f) needs constant/immediate medical attention (specify): _____

PROFESSIONAL EXPERIENCES

21. Member of which Annual Conference? _____
22. Resident of which Annual Conference? _____
23. Current appointment (specify): _____

24. Seminary attended (Specify): _____
Degree received: _____ Year received: _____
25. Other educational degree(s) after graduating from college:
Degree received: _____ Year received: _____

26. Please complete the chart below as fully as possible:

	Y/N	Year first licensed	Year Ordained	Total years ordained	Annual Conference
Local Pastor				n/a	
Deacon					
Elder					

27. If you are a local pastor, what is the main reason for your not seeking ordination?

- a) age
- b) lack of financial resources
- c) lack of other resources
- d) family obligations
- e) other obligations (specify) _____
- f) other (specify) _____

28. What was/is the main reason for seeking ordination? (If more than one, mark 1, 2, 3 in order of importance)

- a) call to the ministry (non-specific): _____
- b) call to the local church: _____
- c) call to preach: _____
- d) required for sacramental duties: _____
- e) required for ministry other than local church: _____
- f) talked into it: _____
- g) natural or logical progression: _____
- h) other (specify): _____

29. In what type of appointment did you intend (or do you expect) to serve after elder's orders? (If more than one, mark 1, 2, 3 in order of importance)

- a) local church pastor: _____
- b) counseling: _____
- c) hospital, military, or other institutional chaplain: _____
- d) campus ministry: _____
- e) youth ministry: _____
- f) mission (with Mission Board): _____
- g) teaching: _____
- h) social or community service work: _____
- i) other (specify): _____

30. What is your current type of appointment?

- a) local church pastor
- b) counseling
- c) hospital, military, or other institutional chaplain (specify): _____
- d) campus ministry
- e) youth ministry
- f) mission (with Mission Board)
- g) teaching
- h) social or community service work
- i) district superintendent
- j) bishop
- k) other (specify): _____

31. If you are a local church pastor and are appointed to a charge, how many churches comprise your charge?

- a) Not applicable
- b) two
- c) three
- d) four
- e) more than four

32. What is the setting(s) of your current appointment?
 a) rural b) suburban c) urban d) inner city
 f) other (specify): _____
33. In your current appointment does your compensation include equitable salary support?
 a) yes b) no
34. Does your currently appointed institution employ multiple staff who are ordained?
 a) Yes b) No
35. Do you anticipate continued service in your current type of appointment? (circle one)
 a) Yes b) No c) Open to possible change
36. Have you ever withdrawn from your Annual Conference or surrendered your credentials?
 a) Yes b) No
 If yes, date (year) _____ from which Conference: _____
37. Have you ever considered changing denominational affiliation since ordination?
 a) Yes b) No
 If yes, for what reason(s): _____
38. Have you ever changed denominational affiliation since ordination?
 a) Yes b) No
 If yes, [from] which denomination did you move?

39. Primary religion/denomination in which you were reared: _____
40. Do you consider yourself as having left ministry? a) Yes b) No
 If yes, what is your current occupation/vocation? _____

41. Who were the greatest influences on your decision to enter ordained ministry? (If more than one, mark 1, 2, 3 in order of importance)

- a) my pastor: _____
- b) other clergy person(s): _____
- c) Sunday School teacher: _____
- d) family member(s): _____
- e) college/seminary professor(s): _____
- f) friend(s): _____
- g) spouse/partner: _____
- h) other (specify): _____

42. If you are serving a local church, which of the following best describes your reason(s) for serving the church? (If more than one, mark 1, 2, 3 in order of importance)

- a) I enjoy this local church; it's comfortable _____
- b) I am committed to the church as an institution _____
- c) I am doing what God called me to do _____
- d) the priestly duties are important to me _____
- e) I appreciate the kinds of relationships that are possible in the parish _____
- f) the appointment system is secure _____
- g) I haven't found anything else yet _____
- h) financial security _____
- i) the hours are good for my family _____
- j) I've been doing it too long to leave _____
- k) other (specify): _____

43. If you have ever left service in a local church, for what reasons did you leave? (If more than one, mark 1, 2, 3 in order of importance)

- a) lack of support from the [annual conference or denomination] system _____
- b) lack of opportunity to use my gifts in appointments _____
- c) too much rejection by churches/parishioners _____
- d) can't maintain my integrity in this system _____
- e) to follow a call to another kind of ministry _____
- f) don't like local church ministry _____
- g) family responsibilities or concerns _____
- h) financial reasons _____
- i) health reasons _____
- j) other (specify): _____

44. Have you ever left local church ministry and returned? a) Yes b) No

45. Do you have any family members who are in religious vocations? a) Yes b) No

If yes, please indicate below the relation and kind of vocation (attach a sheet, if necessary)

Relation

Type of vocation

46. On what district, conference, or general boards and commissions have you served, and in what capacities? (Use additional sheet, if necessary)

47. When serving the district, conference, or general board and commissions, did you receive any support from the denomination? a) Yes b) No

If yes, specify the type(s) of denominational support: _____

48. Do you participate in racially-ethnically specific caucuses and events?

a) Yes b) No

If yes, specify: _____

49. Do you participate in gender specific caucuses and events? a) Yes b) No

If yes, specify: _____

50. People/groups you rely on for (practical and/or emotional) support (use additional sheet, if possible):

Age / Sex / Race	Organization	Relationship to you
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

51. Lastly, for each appointment you have served (including all types of leave and while attending school), please, indicate the columns below the requested information (use additional sheet, if necessary):

	Appointment type & official title	Charge setting (rural, urban, etc.)	Multiple staff (Yes/No)	Annual Salary
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				

Please assist us by suggesting any changes and/or adding other questions that the study needs to probe.

Thank you again for participating in this pretest.

7. Residential pattern (circle one)

- a) live alone
- b) live with a parent(s)
- c) live with a relative (other than a parent)
- d) live with a spouse/partner
- e) live with roommate (not related)

8. People currently in your household, in addition to yourself (use additional sheet, if necessary)

age	sex	relationship to you
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

9. Number of children (including those not currently living with you): _____

10. Type of house you are currently living in:

- a) church-owned single family house
- b) self-owned single family house
- c) rental property: apartment
- d) rental-property: condo-/townhouse
- e) other (specify): _____

11. What social class best describes your family of origin?

- a) poor
- b) working class
- c) middle class
- d) wealthy
- f) other (specify): _____

12. What social class best describes your current family?

- a) poor
- b) working class
- c) middle class
- d) wealthy
- f) other (specify): _____

13. Birth order: You are # _____ of _____ children.

14. Persons in your childhood household until age 18 (circle all that apply)

- a) mother
- b) father
- c) siblings
- d) stepmother
- e) stepfather
- f) step/half-siblings
- g) grandmother
- h) grandfather
- i) other (list): _____

15. Did you move during the past five years? a) Yes b) No

16. Did you move during the past three years? a) Yes b) No

17. Do you expect to move at the 2001 Annual Conference? a)Yes b) No

18. Educational Attainment:

- a) less than High School
- b) High School Graduate
- c) some College
- d) College graduate
- e) some Graduate work
- f) Master of Divinity Degree
- g) Other Graduate/Professional Degree

19. How would you describe the status of your (physical) health?

- a) excellent
- b) good
- c) fair
- d) poor
- e) don't know
- f) needs constant/immediate medical attention (specify): _____

PROFESSIONAL EXPERIENCES

20. Member of which Annual Conference? _____

21. Resident of which Annual Conference? _____

22. Current appointment (specify): _____

23. Seminary attended (Specify): _____
Degree received: _____ Year received: _____

24. Other educational degree(s) after graduating from college:
Degree received: _____ Year received: _____

25. Please complete the chart below as fully as possible:

Y/N	Year first Licensed	Year Ordained	Total years Ordained	Annual Conference
-----	---------------------	---------------	----------------------	-------------------

Local Pastor n/a

Deacon

Elder

26. If you are a local pastor, are you going to seek ordination? If so, what are the main reason for seeking ordination?

- a) age
- b) lack of financial resources
- c) lack of other resources
- d) family obligations
- e) other obligations (specify) _____
- f) other (specify) _____

27. What was/is the main reason for entering ministry? (If more than one, mark 1, 2, 3 in order of importance)

- a) call to the ministry (non-specific): _____ b) call to the local church: _____
c) call to preach: _____ d) required for sacramental duties: _____
e) required for ministry other than local church: _____
f) talked into it: _____ g) natural or logical progression: _____
h) other (specify): _____

28. In what type of appointment did you intend (or do you expect) to serve after entering ministry?

(If more than one, mark 1, 2, 3 in order of importance)

- a) local church pastor: _____ b) counseling: _____
c) hospital, military, or other institutional chaplain: _____
d) campus ministry: _____ e) youth ministry: _____
f) mission (with Mission Board): _____ g) teaching: _____
h) social or community service work: _____
i) other (specify): _____

29. What is your current type of appointment?

- a) local church pastor b) counseling
c) hospital, military, or other institutional chaplain (specify): _____
d) campus ministry e) youth ministry
f) mission (with Mission Board) g) teaching
h) social or community service work i) district superintendent
j) bishop k) other (specify): _____

30. If you are a local church pastor and are appointed to a charge, how many churches comprise your charge?

- a) Not applicable b) two c) three d) four e) more than four

31. What is the setting(s) of your current appointment?

- a) rural b) suburban c) urban d) inner city
f) other (specify): _____

32. In your current appointment does your compensation include equitable salary support?

- a) yes b) no

33. Does your currently appointed institution employ multiple staff who are ordained?

- a) Yes b) No

34. Do you anticipate continued service in your current type of appointment? (circle one)

- a) Yes b) No c) Open to possible change

35. Have you ever withdrawn from your Annual Conference or surrendered your credentials?

- a) Yes b) No

If yes, date (year) _____ from which Conference: _____

43. Have you ever left local church ministry and returned? a) Yes b) No

44. Do you have any family members who are in religious vocations? a) Yes b) No
If yes, please indicate below the relation and kind of vocation (attach a sheet, if necessary)

Relation

Type of vocation

45. On what district, conference, or general boards and commissions have you served, and in what capacities? (Use additional sheet, if necessary)

46. When serving the district, conference, or general board and commissions, did you receive any support from the denomination? a) Yes b) No
If yes, specify the type(s) of denominational support: _____

47. Do you participate in racially-ethnically specific caucuses and events?
a) Yes b) No

If yes, specify: _____

48. Do you participate in gender specific caucuses and events? a) Yes b) No
If yes, specify: _____

49. People/groups you rely on for (practical and/or emotional) support (use additional sheet, if possible):

Age / Sex / Race

Organization

Relationship to you

50. Lastly, for each appointment you have served (including all types of leave and while attending school), please, indicate the columns below the requested information (use additional sheet, if necessary):

Appointment type & official title (e.g., Senior or Assist. Pastor)	Charge setting (rural, urban, etc.)	Multiple staff (Yes/No)	Annual Salary	No. of years
---	--	----------------------------	------------------	--------------

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

Please assist us by suggesting any questions and/or concerns that you would like the research team to further probe.

Are you interested in participating an in-depth interviews regarding the status of minority clergywomen? If yes, please, provide information as to how we can contact you.

Thank you again for participating in the survey.

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