

## General Studies Related to Women's Ordination

Allan, Gail. "We Intend to Move Together: The Story of Ecumenical Women on a Pilgrimage of Gender Justice." *International Review of Mission* 104, no. 1 (April 2015): 3–17.

<https://doi.org/10.1111/irom.12071>.

Campbell-Reed, Eileen. "State of Clergywomen in the U.S.: A Statistical Update," October 2018. <https://eileencampbellreed.org/state-of-clergy/download-state-of-us-clergywomen/>.

———. "No Joke! Resisting the 'Culture of Disbelief' That Keeps Clergy Women Pushing Uphill." *CrossCurrents* 0, no. 0. Accessed July 29, 2019.

<https://doi.org/10.1111/cros.12355>.

Carroll, Jackson W., Barbara Hargrove, and Adair T. Lummis. *Women of the Cloth: A New Opportunity for the Churches*. San Francisco: Harper and Row, 1982.

Chaves, Mark. *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, Mass.: Harvard University Press, 1997.

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

Kim, Eunjoo Mary, and Deborah Beth Creamer, eds. *Women, Church, and Leadership*. Eugene, OR: Pickwick Publications, 2012.

Knoll, Benjamin R, and Cammie Jo Bolin. *She Preached the Word: Women's Ordination in Modern America*. New York: Oxford University Press, 2018.

Benjamin R. Knoll and Cammie Jo Bolin, two political scientists, argue that broad generalizations are used too often in discussion of women's ordination. To remedy this, they conducted analysis on female ordination to update the findings of previous studies conducted in the 1990s and investigate the impact of female clergy on women's empowerment. As political scientists, their goal was to provide empirical data instead of evaluating theological arguments. They use data from quantitative surveys and rely upon the data about Christians collected in the Gender and Religious Representation Survey, which surveyed Americans in all major Christian and non-Christian denominations, as well as those who identify as having no religion. They broaden their scope by conducting interviews and finding statistics surrounding female assistant clergy and laymembers, instead of only senior pastors. Some notable facets of their research include: whether political leaning and/or party affiliation impact support of female clergy, young women's empowerment from having female clergy in their churches, and the use of list

experiments to find discrepancies in respondents' public and private responses to their support of female clergy. The book includes a bibliography at the end, listing sources on religious history, female clergy, and women in secular leadership.

Lehmann Jr., Edward C. *Gender and Work: The Case of the Clergy*. Albany: State University of New York, 1993.

———. *Women Clergy: Breaking Through Gender Barriers*. New Brunswick: Transaction Books, 1985.

———. "Women's Path into Ministry: Six Major Studies." *Pulpit & Pew: Research on Pastoral Leadership*. Durham, N.C: Duke Divinity School, Fall 2002.

Edward C. Lehman, Jr. is a retired sociologist who specialized in studying attitudes towards women in ministry and the changing role of women in church settings in America, Europe, and Australia across a variety of church denominations. In this work, Lehman is charged by the research project *Pulpit & Pew* to create a review essay that makes the findings of research on women in ministry more accessible to a general audience. Lehman summarizes six major works in this field: Carroll et al.'s *Women of the Cloth: A New Opportunity for the Churches*, Lehman's *Women Clergy: Breaking Through Gender Barriers*, Lehman's *Gender and Work: The Case of the Clergy*, Nesbitt's *Feminization of the Clergy in America: Occupational and Organizational Perspectives*, Chaves' *Ordaining Women: Culture and Conflict in Religious Organizations*, and Zikmund et al.'s *Clergy Women: An Uphill Calling*. Throughout his review, Lehman synthesizes the findings of these studies into chapters based on stages in a clergy's career. Interesting topics include a description of Lehman's categorizations of maximalist and minimalist points of view about women's ministry styles as well as a synthesis of Carroll et al.'s and Zikmund et al.'s investigations of role strain in female clergy. Optimistically, Lehman concludes by arguing that denominations with Judeo-Christian values will eventually advance into an era of gender-blind policies. The work also includes responses from four clergy members including Rev. J. Elise Brown, a female Lutheran pastor.

Masci, David. "The Divide over Ordaining Women." Pew Research Center, September 9, 2014. <https://www.pewresearch.org/fact-tank/2014/09/09/the-divide-over-ordaining-women/>.

McDougall, Joy Ann. "Weaving Garments of Grace: En-Gendering a Theology of the Call to Ordained Ministry for Women Today." *Theological Education* 39, no. 2 (2002): 149–65.

A professor of systematic theology at Candler School of Theology, McDougall addresses the institutional barriers and internal predicaments that inhibit her women students' discernment of pastoral calling. She proposes cultivation of a culture of call that builds on a Reformed

feminist doctrine of sin and reframes women's struggle as a process of new creation. Finally she offers practical strategies in support of women's calling.

Nesbitt, Paula D. *Feminization of the Clergy in America: Occupational and Organizational Perspectives*. New York: Oxford University, 1997.

Paula Nesbitt, a professor of the sociology of religion, examines the impact of women clergy on ministry in two specific denominations, the Episcopal Church and the Unitarian Universalist Association, over a seventy-year period. She uses a sociological approach that contrasts the occupational advancements of male and female clergy, defined in this study by job mobility and the achievement of higher-level positions. Different from other research, Nesbitt conducts a longitudinal study to examine clergy over the length of their careers. She organizes the book to reflect this study format, dedicating each chapter to a different stage in the lives of clergy members. Nesbitt emphasizes the importance of the second call on clergy, identifying this as the moment that the career trajectories of female and male clergy become separate and gender inequality becomes more evident. The final chapters of the book are dedicated to analysis of religious institutions' reactions to the recent influx of female clergy and the backlash that these women face in their religious communities. This book has a bibliography at the end that includes religious journal articles about a variety of religions, sociological studies, and documents about religious history.

Olson, Laura R., Sue E. S. Crawford, and Melissa M. Deckman. *Women with a Mission: Religion, Gender, and the Politics of Women Clergy*. Tuscaloosa: University of Alabama Press, 2005.

Parvey, Constance F., ed. *Ordination of Women in Ecumenical Perspective: Workbook for the Church's Future*. Geneva, Switzerland: World Council of Churches, 1980.

Schneider, Carl J. *In Their Own Right: The History of American Clergywomen*. New York: Crossroad Publishing, 1997.

Sentilles, Sarah. *A Church of Her Own: What Happens When a Woman Takes the Pulpit*. 1st edition. Orlando: Harcourt, 2008.

Thompsett, Fredrica Harris, ed. *Looking Forward, Looking Backward: Forty Years of Women's Ordination*. New York: Morehouse Publishing, 2014.

Marking the fortieth anniversary of women's ordination in The Episcopal Church, this collection of fifteen essays both recalls historical events and reflects upon the ways in which women's entry into the priesthood has, and has not, changed life in Episcopalian churches and notions of ministry. Topics include assessment of women's career trajectories, discussion of

liturgical practice, reflection on notions of humanity, gender, and sexuality, and attention to vocational discernment by millennial women involved in voluntary service. Acknowledging many changes in the past four decades, the authors nonetheless, raise provocative questions about how to address persistent gender inequities among clergy and to respond to challenges such as racism and emerging understanding of sexuality and gender identity.

Zikmund, Barbara Brown, Lummis, Adair T., and Chang, Patricia Mei Yin. *Clergy Women: An Uphill Calling*. First edition. Louisville, Kentucky: Westminster John Knox Press, 1989.

Zikmund et al., a team made up of two religious scholars and one sociologist, argue that female clergy are creating change in the nature of the church, causing them to experience an uphill struggle. They write this to update the work of Carroll et al. from ten years prior as well as expand the research to a pool of sixteen Protestant denominations, some of which were not included in the work of Carroll et al. The authors create unique categorizations for churches in “congregation-centered”, “institution-centered” and “spirit-centered” denominations to increase comparison within the sixteen denominations. They also emphasize the feminist perspective, which they define as being based on actions that promote gender equality instead of self-identification with feminism. Their research highlights the impact of a variety of factors on gender equality in clergy, including age, children, leadership styles, marriage status, and denominational affiliation. They also notably discuss female clergy who decide to leave the parish for secular employment as well as the lack of seminary education on workplace sexism for female clergy.