

WHAT ARE UNITED PENTECOSTAL CHURCH INTERNATIONAL
WOMEN PASTORS EXPERIENCING: A QUALITATIVE INQUIRY

By

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Submitted to the
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Cynthia Ann Miller

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DEDICATION PAGE

This work is dedicated to the participants of this research study. Women who made themselves vulnerable, who gave of their time, shared their stories and personal experiences in order to further the role of women in ministry. You stand in the company of New Testament women of faith, women such as Junia, Phoebe, and Priscilla, our ministerial sisters.

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ABSTRACT

WHAT ARE UNITED PENTECOSTAL CHURCH INTERNATIONAL WOMEN PASTORS EXPERIENCING: A QUALITATIVE INQUIRY

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Clergywomen make up less than four percent of the licensed ministers of the United Pentecostal Church International (UPCI). This phenomenological inquiry explored how female pastors of the United Pentecostal Church International described their experience of being a female in a profession where men significantly outnumber women in both pastoral and leadership positions. In an attempt to identify factors to guide clergywomen in a truer sense of what it means to be a woman in ministry, eight women serving in pastoral ministry were interviewed. After data analysis of transcribed interviews and participant journals, five findings emerged. The five main findings were that the participants a) were sustained by a sacred call, b) embraced a female distinctiveness in ministry, c) had a personal definition of success, d) surrounded themselves with a network of support, and e) pursued professional development. The themes of this study were found to corroborate previous research findings. Finally, future recommendations for both clergywomen and the denomination were provided.

CHAPTER ONE: INTRODUCTION

Overview

The past century ushered in greater opportunities for women in the workforce, and with those opportunities came the possibility of change in the way women view their roles in life (Collins, 2009; Meece, 2006). Studies exploring the experiences of women who are pursuing careers in traditionally male-occupied professions provide a greater insight into the impact of being a numerical minority operating in an unbalanced power structure. This is of particular interest regarding clergywomen as increasing numbers enter ministry in the mainline Protestant denominations.

An anomaly for the cultural trend regarding women entering a male-occupied field is found in the history of the United Pentecostal Church International (UPCI) that has its roots in the Pentecostal movement. Historical data reviewed and synthesized in chapter two (Literature Review) demonstrated the pervasive and prevalent role of women in the birth of the Pentecostal movement in the early 1900's followed by a marked decline in the number of clergywomen. According to the executive office of the UPCI (personal correspondence, November 2013), clergywomen comprise less than four percent of the licensed ministers of this organization. Of the 9, 445 licensed ministers, 365 are female; and all of the fifty-six district superintendent positions are held by male clergy (see Appendix A).

Studies on female Pentecostal preachers do exist in a limited number (Blumhofer, 2006; Lawless, 1988), but these are not inclusive of clergywomen in the United Pentecostal Church, International (UPCI). By focusing on the experiences of female pastors in the primarily male-

populated profession and male-governed denomination of the UPCI, this exploratory study hoped to narrow the gap left by limited empirical data on the experiences of women in the Pentecostal movement in general and in the United Pentecostal Church, International. The crux of the problem for clergywomen in the UPCI is represented in a statement by Keller and Reuter (1995), “Religious history itself in the United States had been impoverished because the place and contribution of women had not been a part of the story” (p. 3). When it is considered that experienced career clergywomen “rated women role models as more valuable to them than men for all kinds of learning” (Steward, Steward, & Dary, 1983, p. 172), the dearth of female voices to be heard by future women clergy in the UPCI is deafening.

Introduction

Female ministers in mainline Protestant traditions are privy to research findings in a variety of areas including debates over the right to pursue pastoral ministry and ordination (Chaves, 1997), job placement (Nesbitt, 1997), relationship with denominations (Blumhofer, 2006), relationship with congregations (Purvis, 1995), relationship with their male counterparts (Becker, 2000), ministerial styles (Perl, 2002; Zikmund, Lummis, & Chang, 1998), clerical roles (Rediger, 1979; Simon & Nadell, 1995), and history (Grammer, 2003; Keller & Ruether, 1995). Women in other denominations (e.g., Episcopal) have eagerly shared their stories (Campbell, 1978) in order to provide the basis for research exploring their experiences (Chaves, 1997; Keller & Ruether, 1995), yet no foundational study existed for women clergy in the United Pentecostal Church, International. This was of particular importance since women have been ordained in this organization since it was formed in 1945 in a merger of two other organizations, which also had provision for and practice of women in all forms of leadership.

Pentecostal clergywomen are not unique from clergywomen in the institution-centered Protestant denominations (Episcopal, Lutheran, Presbyterian, and United Methodist) in being a numerical minority; however, the struggles and denominational differences between female Pentecostal ministers and clergywomen in these other denominations are different (Blumhoffer, 2006). For example, Pentecostals view ordination differently, and the right to administer sacraments (e.g., The Lord's Supper) is assumed rather than granted. This position is in contrast to other Protestant denominations (Blumhoffer, 2006). While ordination provides leadership access in the above referenced denominations, a thorough reading of the United Pentecostal Church Manual reveals that ordination in the UPCI does not allow women access to higher levels of authoritative denominational leadership, such as a district superintendent that makes up the governing board of the UPCI (2011).

This study examined the experience of being female in a primarily male-occupied profession, specifically within the UPCI. The data attempted to show if these UPCI clergywomen emulate their male colleagues, as believed by Rediger (1979), and identified factors that exist to guide clergywomen to successfully tap into a truer sense of what it means to be a woman in ministry.

Literature research on Pentecostal denominations exists but the UPCI, if it is mentioned at all, is subsumed into other broader categories. According to the Hartford Institute for Religious Research:

Membership in Pentecostal denominations (such as the Assemblies of God, Church of God In Christ, and International Pentecostal Holiness Church), and individual congregations are growing at a rapid pace throughout the world. Yet little of the academic research focuses on this subject. Nor are there many good sources of

information about this topic on the web (<http://hrr.hartsem.edu>).

While clergywomen affiliated with institution-centered denominations have a voice (Blumhofer, 2006; Campbell, 1978; Chaves, 1997; Lawless, 1988; Purvis, 1995), this study provided the foundation for United Pentecostal clergywomen voices. This foundational study gathered data from UPCI clergywomen to “hear” their stories and to understand their perceptions connected with their roles in ministry within the UPCI framework.

Background of the Problem

Part of the reaction felt by the Christian denominations was a reaction against feminism or women’s organized efforts to secure equal rights in the workplace as well as other spheres (Bernard, 2003). While an important part of the story, this research study attempted to move beyond the “stereotypes of women clergy as either an oppressed minority or feminist vanguard” (Olson, Crawford, & Deckman, 2005, p. 3) to explore the experiences of clergywomen who feel they were successfully living out their calling. Specifically, this study focused on the women pastors of the UPCI located within the United States.

Due to the diversity among adherents, readers should be aware that the term *Pentecostal movement* does not refer to a single Pentecostal denomination (Johnston, 2010). The clergywomen in this study were associated with the UPCI, an organization with roots deep in the early Pentecostal movement. Understanding the organization is key to understanding the women who pastor the affiliated churches. The underpinnings of this denomination will be explored in greater detail in Chapter Two.

The congregations in churches are predominately made up of women and children (Witham, 2005). This current study sought to find the beginnings of understanding the reasons

for the small percentage of licensed women ministers. Some possibilities included, but were not limited to a lack of interest, barriers as a numerical minority, barriers in organizational structure, or marriage as proposed by Nesbit,

Many Protestant women have responded to their own desire for ordained ministry by marrying clergy, seminarians, or prospective candidates for ordination. Under the shadow occupation “minister’s wife,” they effectively have gained opportunities to co-pastor while not having to confront ambivalence or outright hostility within their congregations or denominations, much less their own personal hesitations, or friction from their husbands (1997, p. v).

The General Superintendent of the UPCI, Reverend David Bernard, is vocal about his interest in and support of women in ministry and the UPCI seminary, Urshan Graduate School of Theology, is deliberate about providing awareness, resources, and opportunities for women (Bernard, Lectures, 2011). The leadership of the UPCI is focusing on increasing the number of women who are licensed ministers. Yet, without an understanding of the women who pastor or feel called to pastor much of the effort may be in vain.

By focusing on the individual and denominational factors affecting female clergy, this study provided a starting point for a discussion that needs to take place within the organization. This discussion should seek answers to questions, such as: “What factors influence a woman’s success in ministry and what about being a woman makes you unique as a pastor? What impact does operating in a predominately male structure have on you as a woman?” Answers to these questions may provide insight and an understanding into the needs of clergywomen pastoring in this denomination. It is hoped that the data from this study will contribute to decision-making centered on creating an inclusive future for women, and provide coping resources and helps for their continued care and ministerial support.

Previous recommendations for further research in this area include understanding the consequences of the different life experiences women clergy bring to the ministry (Chang, 1997). Chang also posited that, “areas in which more research could make an immediate and significant contribution include studies that incorporate the experience of, and make comparisons with, smaller, ideologically different, and culturally diverse religious organizations” (p. 571). McMinn et al. (2005) suggested moving “beyond the study and treatment of dysfunction, to understanding and promoting healthy functioning” (p. 563) by identifying coping resources. All of these recommendations were touched upon by this study. This was important because, based on data from the Anglican Church, clergy may have more need for pastoral care than the parishioners they serve (Jones & Francis, 2003). It was possible that this applied to the clergywomen of the UPCI as well.

Purpose of the Study

This exploratory study examined the experience of female UPCI pastors. The intention of this research was to gain a “deeper, richer understanding” (van Manen, 1990, p. 66) of the experience of women who successfully live out their ministerial callings in a primarily male-populated profession within a male governed denomination. Research highlighted the absence of literature focused on studies of United Pentecostal women pastors. This study placed that gap at the center of attention as it examined the effects of gender, professional affiliation, and personal factors on the success of clergywomen who pastor. Additionally, the study attempted to provided leaders, ministers, educators, pastoral care providers, and counselors with insight into the impact of ministry on and the needed care for clergywomen as members of a numerical minority.

This explorative study was a beginning step toward understanding the experiences and needs of female pastors in the UPCI. Since there were no current studies that explored the behavior of this particular population, a detailed understanding of the topic told in the voices of the participants was preferred (Creswell, 1998; 2013). Qualitative research provided “multi-layered and rich details” and descriptions of individual experiences (Kazdin, 2003, p. 329). The qualitative method of phenomenological inquiry was the best fit for this study as it allowed the researcher to fully explore, through the perspective of the participants, the phenomena under study (Portney & Watkins, 2000; van Manen, 1990).

Research Question

Given that the purpose of this study was to examine the experiences of female pastors, the principal research question framing this study was as follows:

How do female pastors of the United Pentecostal Church International describe their experience of being a female in a profession where men significantly outnumber women in both pastoral and leadership positions?

Assumptions and Limitations

Based on the literature introduced in this chapter the assumption existed that topics related to women, and women pastors specifically, continued to be a necessary area of research. Further research exploring the experiences of female clergy provide denominations, seminaries, and congregations with necessary insight and information to support the development of

programs and procedures that enable women to operate successfully in the field of their life calling. However, as with all research, this inquiry had limitations.

This study may have been limited by the relatively small number of women pastors eligible to participate. These participants represented a wide range of ages, ethnicities, and ministry experience. Another area of concern was the possibility of participant bias (e.g. participants may change their behavior or not honestly respond to the questions in the interview). These, and other possible limitations, were addressed in Chapter Three.

Definition of Terms

The primary terms used in this study were operationally defined. These terms were gender, pastor, and United Pentecostal Church International.

Gender

Merriam-Webster (2012) defined the term gender as “the behavioral, cultural, or psychological traits typically associated with one sex” (e.g., male or female). For the purposes of this study, the term *gender* was used in this context only.

Pastor

The term pastor was used to describe the Christian minister acting in the capacity of teaching, spiritually nurturing, and caring for the local congregation (Ensey, 1997). The United Pentecostal Church International manual listed the duties of the pastor as to (a) preach and teach (b) visit the sick (c) encourage the weak (d) reprove and (e) advise and counsel (p. 130).

United Pentecostal Church International

The United Pentecostal Church International is the result of a merger of the Pentecostal Church Incorporated (PCI) and the Pentecostal Assemblies of Jesus Christ (PAJC) that occurred on September 25, 1945. For 27 years this merged group was known as the United Pentecostal Church (UPC). The word “International” was added to the official name of the organization in 1972 (UPCI Manual, 2011). Throughout the study the initials UPCI was used when referencing the United Pentecostal Church International.

Significance of the Study

While other studies have looked at the place of clergywomen in the Pentecostal tradition from the perspective of a historian or sociologist (Blumhofer, 2006; Johns & Watson, 2006; Olson, Crawford & Guth, 2002; Wacker, 2001; Witham, 2005), this study explored the unique experiences of women who, in their own voice, shared the experience of being a female religious leader in a male-governed religious tradition.

The study of Pentecostal (UPCI) women in ministry offered an opportunity to further our knowledge about how working as a numerical minority in a field possibly influenced the identity and choices of women. Since clergy share characteristics with other professionals who are numerical minorities in traditionally male occupations, other professions and organizations may also benefit from this research study (Richman, van Dellen, & Wood, 2011).

It was hoped that information obtained from this study would provide a better understanding of the needs of clergy and women pastors in particular. This study was committed to exploring those needs and providing research-supported recommendations for pastoral care

and professional support of women clergy to denominations, seminaries, and other ministerial agencies (Chang, 1997; Frame & Shehan, 2004).

The Researcher

Research revealed that women in seminary were reporting a desire for stronger, closer relationships with female professors and look to these female professors as role models and mentors (Glanville, 2000; Johns & Watson, 2006; Storms, 2011). This researcher served as an assistant professor in a seminary and had a deep interest in understanding the experiences of women in ministry in order to help successfully release female seminarians into their ministerial callings. The research methods used in this study were based on the advice of Clark Moustakas (1994) who said, “one chooses a [research] topic rich with personal significance and social meaning, a topic that reflects an experience that the researcher has had and about which there is a passionate interest in understanding its nature” (p. 104). As a pastor and a professor, this researcher had a great interest in this significant topic.

Summary

This chapter introduced the importance of examining the experience of being female among United Pentecostal women pastors. First, an overview of the interest and purpose of this study was presented. Next, the reason for this study was discussed along with a brief introduction to the phenomenological method. Finally, the researcher was introduced in reference to this study. Chapter Two will provide a review of the literature and identify the specific gap in the research that was the focus of this study. In Chapter Three the methodology will be outlined in detail.

CHAPTER TWO: REVIEW OF THE LITERATURE

Introduction

The purpose of this study was to examine the experience of women who successfully live out their ministerial callings in the United Pentecostal Church International. How do female pastors of the UPCI describe their experience of being female in a primarily male-occupied profession? This chapter reviewed the body of literature that documented the experiences of women in the twenty-first century entering traditionally male fields of employment in four distinct areas: (1) secular professions; (2) religious professions, specifically the Christian Protestant domains; (3) Pentecostal religious denominations; and (4) the United Pentecostal Church International.

Multiple information sources were used in this review. These sources include professional journals, books, book chapters, dissertations, and Internet resources. Sources were accessed through the Liberty University research portal (e.g. Academic Search Complete, Atla, ProQuest Religion, Google Books and Google Scholar), the Urshan Graduate School of Theology library, and various Internet searches. The computerized literature searches used keywords or a combination of the keywords that included clergywomen, denomination, female, gender, male-dominated profession, numerical minority, organizations, and women pastors. Each piece of literature was examined to determine if the information was relevant to this study. Literature consisting of printed documents (available electronically), books borrowed from libraries, and purchased books were also reviewed.

This chapter opens with a qualitative analysis of the literature covering the experiences of women as a numerical minority in traditional male jobs and specifically the experiences of women expressing positive perceptions of their role within the organization they serve. The following research was reviewed: Collins, (2009), DeMaiter & Adams, (2009), Eagli & Carli, (2008), Hileman, (2008), Logel, Walton, Spencer, Iserman, von Hippel, & Bell, (2009), Meece, (2006), O'Neil, Hopkins, & Bilmoria, (2008), Pierino, (2007), Richman, vanDellen, & Wood, (2011), Rudman & Phelan, (2010), Rydell & Boucher, (2009), Ulku-Steiner, Kurtz-Costes, & Kinlaw, (2000), Vanderbroeck, (2010).

Next, the research related to the experiences of women as a numerical minority in religious organizations of the mainline Protestant faiths was qualitatively assessed and synthesized. This research included: Benvenuit, (1995), Charlton, (1997), Chaves, (1997), Cody-Rydzweski, (2007), Everts, (1995), Frame & Sheehan, (1994), Glanville, (2000), Gundry, (1977), Johns & Watson, (2006), Kroll, (2003), Jones & Yutzenka, (2003), Lincoln, (2012), Lehman, (1981, 1985), Lummis & Nesbitt, (2000), Longman, Dahlvig, Wikkerink, Cunningham, & O'Connor, (2011), McDuff, (2001), McMinn, (2005), Mueller & McDuff, (2004), Murphy-Geiss, (2011), Olson, Crawford, & Guth, (2002), Papanek, (1973), Rediger, (1979), Rydell & Boucher, (2009), Skovalt, (2001), Steele, Spenser, & Aronson, (2002), Steward, Steward, & Dary, (1983), Storms, (2001), Witham, (2005), Zikmund, Lummis, & Chang, (1998).

Subsequently, the literature on the history of the Pentecostal Movement and the experiences of women clergy within the Pentecostal movement was reviewed and assessed Alexander & Yong, (2009), Barfoot & Sheppard, (1980), Bernard, (2012), Blumhofer, (1993), Brekus, (1998), Clanton, (1970), Ewart, (1947/2000), Foster, (1965/1981), Grammer, (2003), Johnston, (2010), Lawless, (1988), Littlewood, (2009), Olson, Crawford, & Deckman, (2005),

Pope-Levinson, (2004), Ruether & Keller, (1986), Scanzoni & Setta/Ruether & Keller ed., (1986), Synan, (1971/1997), Tucker & Liefeld, (1987), Tyson, (1992), Wacker, (2001), Witham, (2005).

Lastly, the literature on the experiences of female pastors within the UPCI was searched for; however, no research was found on the clergywomen of the UPCI: Bernard, (2012), Blumhofer, (2006).

The sections that follow present a qualitative synthesis of the literature reviewed in each of these areas: (1) the experience of women as a numerical minority in traditionally male professions; (2) the experience of women as a numerical minority in mainline Protestant denominations; and (3) the experience of women clergy within the Pentecostal movement. Although it is obvious from the outset that there is a gap for research on clergywomen specifically in the UPCI, the analysis of these diverse but linked writings revealed the necessity for this work to be done in the conclusions of the existing literature as it relates to the impact on self in a man's world among women pastors and the need for professional support.

The Experiences of Women as a Numerical Minority in Traditional Male Professions

At the turn of the twenty first century, women had begun to enter the traditional male professional fields. While the percentage of women in the workforce more than doubled in a fifty-year period (Meece, 2006), Rudman and Phelan (2010) reported that women still remain the minority in the traditionally male-occupied, powerful leadership positions of the business world, even though more women attend college than men and a majority of women are active in the labor force. While inroads have been made for women in primarily male-occupied positions, many women still work "in primarily female occupations" (Pierino, 2007, p. 10). The twenty

first century also witnessed nearly half of the students in the nation's law and medical schools, including dental, pharmacy and veterinary medicine, were women, and in the exclusive world of the symphony, more than a third of the chairs in top orchestras were occupied by women (Collins, 2009). Even though the number of women entering traditionally male professions, such as the sciences and engineering fields, continues to increase, women still remain a numerical minority (Richman, vanDellen, & Wood, 2011).

Richman, vanDellen, and Wood (2011) found that there were women who successfully moved through promotional and celebrated aspects of their chosen field as a numerical minority prompting the question, "What are the factors that enable some women to be relatively impervious to the threats of being a minority in a traditional male-dominated field?" (p. 493). By giving attention to factors that help or hinder women who have successfully navigated barriers as a numerical minority in traditional male-dominated occupations, insight can be gained to promote organizational change in those organizations desirous of it (see also DeMaiter & Adams, 2009). Themes related to the experiences of women in traditionally male professions that emerged from an analysis of the research included (1) the impact of gender and (2) coping strategies for women as a numerical minority. These themes are now described.

The Impact of Gender

The American Psychological Association defined the term gender as "attitudes, feelings, and behaviors that a given culture associates with a person's biological sex" (APA, 2012). Merriam-Webster (2013) defined the term gender as the behavioral, cultural, or psychological traits typically associated with one sex (e.g. male or female). Gender stereotypes do exist in the workplace and being a numerical minority in a gender-imbalanced organization can activate

these stereotypes (Eagly & Carli, 2008). The term “stereotype threat” is used to identify a behavior “in which individuals targeted by a stereotype alleging inferior ability in a domain feel pressure to avoid being judged in light of that stereotype and worry they could inadvertently confirm it through their performance” (Logel, et al., 2009, p.1090).

In traditional male workplace settings, jobs that have been designed by men place high value on traditionally understood male strengths or male characteristics creating “the image of the ideal worker” (DeMaiter & Adams, 2009, p. 32). Any position where performance is assessed based on expectations created for men by men provide men with an advantage and prove more challenging for women (Richman, vanDellen, & Wood, 2011). Two areas or “traps” that prevent women from succeeding include “the assumption that the success of women and men leaders is based on the same qualities and the belief that imitating male behavior is the key to success” (Vanderbroeck, 2010, p. 765).

In DeMaiter and Adam’s study (2009) of the experiences of eleven women in the information technology (IT) field who had successful careers, they found that the women downplayed gender—the traits associated with being female or male—as significant. Despite women’s claims to downplay gender, male characteristics such as aggression or lack of emotion had to be exhibited in order for women to be successful in the field (DeMaiter and Adam, 2009; Vanderbroeck, 2010). Furthermore, while women’s success was possibly facilitated by their refusal to acknowledge how gender shaped their career, the putting on of male characteristics in order to advance in a chosen field may prove a barrier to other women (DeMaiter and Adam, 2009; Vanderbroeck, 2010).

Women who choose to stay in gendered environments may believe that imitating male behavior, “trap two” (Vanderbroeck, 2010, p. 765), is a way to not only survive but to thrive.

Some women may choose to accept the masculine workplace as a norm and de-emphasize the significance of gender as a coping mechanism in order to avoid tense relationships with colleagues or workplace stress (DeMaiter & Adams, 2009).

In conclusion, according to the research analyzed, the impact of gender on women includes:

- Successful women in a male-dominated field tend to downplay the significance of gender even though gendered characteristics played an important role in career success;
- Women trying to advance in a job created by men for men are at an automatic disadvantage whether they have acknowledged it or not;
- Successful women were found to display traditionally male characteristics including aggression and lack of emotion.

Coping Strategies for Women as a Numerical Minority

Research identified various responses for women as a numerical minority in their field. Specific attention was given to women who successfully advanced in the workplace. Studies revealed that women who have careers in organizations where men hold the majority of positions may have a personal definition of success that does not match the standard organizational or traditional male definitions of success. In O'Neil, Hopkins and Bilimoria's study (2008) the researchers listed a sense of personal achievement, integrity, and life balance as definitions of success reported by women working in heavily populated male professions. By operating according to their own personal values rather than the traditional (male) definitions of success, based on income or position within the corporate hierarchy, women perceived their careers to be

successful. This same study also found that because of their differing views of success, women were choosing to leave traditional male organizations to pursue challenges in alternative or entrepreneurial opportunities.

Other buffers for coping with their minority status may include belonging experiences (Logel, Walton, Spencer, Iserman, von Hippel, & Bell, 2009; Richman, vanDellen, & Wood, 2011), female role models or mentors and strong support networks from leaders higher in the organization (McDonald, Toussaint, & Schweiger, 2004; Richman, vanDellen, & Wood, 2011; Ulku-Steiner, Kurtz-Costes, & Kinlaw, 2000), family encouragement and social support (Richman et al, 2011), higher self-esteem (Rydell & Boucher, 2009), life-work balance support (McDonald, Toussaint, & Schweiger, 2004) and minimal personal discrimination (Richman, vanDellen, & Wood, 2011). All of these, taken together, provide powerful insight into efforts necessary to ensure women will continue to successfully navigate in environments that may be slow to change. Additionally, this research, in revealing the diverse needs reported, would suggest exploratory studies are needed to support specific organizations that are seeking to provide the resources needed to empower women within their employ.

Vanderbroeck (2010) offered another possible coping strategy when he stated, “Women must find and develop their own style in order to progress. They need to turn being different into a positive contribution that adds value” (p. 767). He used the example of Rear Admiral Margaret Klein who, while attaining her high rank in a centuries old male-dominated organization, chose to adopt a “distinctly feminine leadership style” (p. 767). Klein is aware that she is viewed as maternal by many and feels that is part of her leadership style. She sees herself as able to challenge and nurture those in her command. In an interview she stated that in order “to help male subordinates get used to a female leader, she tells them, ‘think of me as your mother in

uniform”” (p.767). Women can add value to the workplace by embracing the difference that comes from being a numerical minority and see it as a positive contribution (Vanderbroeck, 2010).

Conclusions related to women’s coping strategies in traditionally male professions include:

- Successful women are able to validate their own personal values rather the traditional (male) definitions of success;
- Women opt to leave traditional male organizations in favor of alternative opportunities;
- Self-reported needs are many and diverse which makes it difficult for organizations to address unilaterally without first hearing from the specific women within their particular organization;
- Woman can embrace the difference they bring as a positive contribution which adds value.

This concludes the analysis of the research related to women’s experiences as a numerical minority in traditionally male professions. Themes described included: impact of gender and coping strategies for women as a numerical minority. The next section will examine the experiences of women in the traditionally male field of religious organizations.

The Experiences of Women in Traditionally Male Religious Organizations

This section presents a qualitative analysis of the research that focuses on the experiences of clergywomen in mainline Protestant organizations. Themes that emerged from the research

literature included: identity and models, calling, women-led churches, the impact of marriage on clergy, and the role of personal and professional support.

Women who step into the traditionally male arena of ministry face challenges that are unique to the profession. According to Olson, Crawford, and Guth (2002), “The de facto minority status of women in ministry is exacerbated by long-standing religious norms about appropriate gender roles, which have been used to challenge the ordination and acceptance of women clergy” (p.142). While the individual stories are filled with personal anecdotes, most clergywomen find their stories are more alike than they are different. According to Cody-Rydzewski (2007) theologians as well as researchers are studying the professional experiences of clergywomen (see Carroll, Hargrove, and Lummis, 1983; Chaves, 1997; Ice, 1987; Lawless, 1988; Nesbitt, 1997; Zikmund, Lummis, & Chang, 1998) (p.275).

The literature exploring the most recent gendered experiences of women in ministry included the themes of role identity and models, calling, professional development, women-led churches, ministerial styles, job satisfaction, the pressure of the two-person career, marriage, and the role of personal and professional support.

Role Identity and Models

Even with greater numbers of women entering the ministry there is still resistance toward them by both male clergy and laity of both genders. Stereotypical gender assumptions are largely responsible for lack of receptivity to women clergy (Lehman, 1981, 1985). Laity who hold to stereotypes tend to maintain traditional views of gender roles and to reject the perspective of gender equality (Chaves, 1997; Frame & Shehan, 2005; Lehman, 1981). Negative stereotypes create barriers that make it difficult for members of the stigmatized group to successfully

function (Rydell & Boucher, 2009). Gundry (1977) stated that a problem only exists when femininity is defined by “a set of things you can and cannot do, not by what you are” (p. 31).

Literature supports the idea that gender-based expectations may lead women pastors to “mother” their congregations as a strategy for overcoming resistance to women in ministry (Lawless, 2008). The relational approach used by most clergywomen with a greater focus on caring, being approachable, and available to increase the comfort of the congregation may lead to a greater role overload than experienced by their male colleagues (Cody-Rydzewski, 2007). Clergywomen argue that a more relational style of ministry is a strength they bring to pastoral work (Witham, 2005).

Rediger (1979) explored the question of women’s experience in ministry from a counselor’s point of view. He felt as more women were accepted into the ministry that women would face a role identity challenge. Rediger posited that women, because of a lack of female role models, tended to imitate male clergy. He asked the question, “Is there a unique female version of ministry?” (p. 699). Zikmund, Lummis, and Chang (1998) also questioned, in their study on leadership styles, “Are younger women in the institution-centered denominations feeling particularly pressured to act more like the younger men to get ahead?” (p.4). Una Kroll (2003) was concerned that she would be forced to follow a male tradition when entering the Anglican priesthood instead of staying true to her female nature. She stated, “Nevertheless, I am happy to be a priest who is a woman. I continue to try to understand how and what my womanhood contributes to my own parish ministry” (p. 35).

Women, in the process of becoming a pastor, often struggle with issues that involve identity, purpose, and the strategies that would successfully equip them to continue to become a minister (Bammert, 2010). As women struggle to understand and define themselves as pastors

without compromising their feminine traits, the gap in this research was for women to hear from women in their particular denominations as role models for this issue. Women feel female role models are important to career development (Steward, Steward, & Dary, 1983), and experienced career clergywomen “rated women role models as more valuable to them than men for all kinds of learning” (Steward, Steward, & Dary, 1983, p. 172). However, the overall limited number of female clergy limits women’s access to each other’s experiences.

The shortage of documented experiences by women in ministry not only impacts the members of the minority group but the denomination with whom these women are affiliated. Social identity threat is the concept that a person is at risk of being devalued or marginalized in the context of identity (Steele, Spenser, & Aronson, 2002). Research by Logel, Spencer, Iserman, Walton, von Hippel, & Bell (2009) indicates that these threats not only undermine the person targeted but the organization as well, due to underperformance or disassociation of the individual. Results of such a threat could cause targeted women to leave the organization where they no longer feel they belong. Logel, Walton, Spencer, Iserman, von Hippel, & Bell, (2009) state that social identity threats may be conveyed in subtle ways such as “a corporate brochure that claims a color-blind ideology but shows few minorities” (p. 1090; see Purdie-Vaughns, Steele, Davies, & Ditlmann, 2008). For clergywomen, denominational resources that target men as preachers, pastors, teachers and leaders may trigger social identity threats, implying their presence is not valued.

Research suggests that women “with greater levels of self-esteem build on personal strengths to succeed” (Rydell & Boucher, 2009). The value of having successful role models and mentors could be supported by the findings in literature that indicate one strategy women with higher self-esteem employ when faced with a stereotype threat is to “discount the negative

stereotype by thinking of counter stereotypic exemplars” (Rydell & Boucher, 2009, p. 240). For women pastors this could mean focusing on the beliefs associated with receiving God’s call (positive stereotypes) when faced with the negative stereotype that women should not preach. This is a strategy that can be taught by the women who employ it.

Conclusions from this section on role identity and models for women in traditionally male religious organizations include:

- Stereotypical gender assumptions challenge women’s ability to understand role identity regarding pastoral responsibility;
- Even when women leverage relational strengths as females in pastoral work this has the tendency to lead to role overload more quickly than male counterparts;
- Although the access to female role models within a denomination was considered of most importance by experienced clergywomen, women have a lack of access to each other’s’ experiences as a result of being a numerical minority;
- The impact of social identity threat harms both women clergy and their affiliated denominations;
- Positive coping strategies that counter negative stereotypes can be learned from celebrating the experience of female pastoral role models.

Calling

Calling is a powerful but complicated phenomenon. It is most closely linked with a sense of purpose or meaning involving direction from God (Longman, Dahlvig, Wikkerink, Cunningham, & O’Connor, 2011). While calling is not an isolated experience of women, it is

this sense of calling that gives meaning and purpose to women as they begin the journey into the uncharted waters of ministry.

Clergy responsibilities are varied usually including administrative work, leadership development, and some form of counseling (Jones & Yutzenka, 2003). Faced with increased expectations from their congregations and communities, clergy do more than the traditional pastoral role of preach, teach, baptize, and make disciples. Although other variables exist as necessary for experiencing high levels of job satisfaction including having physical and material needs met, feeling appreciated, being able to balance work-family life, and having time to focus on pastoral work that uses talent, training, and skills related to personal calling (Jones & Yutzenka, 2003), clergy job satisfaction was enhanced overall because of the fulfillment found in following God's calling and accomplishing one's purpose in that calling (Jones et al., 2003; Mueller & McDuff, 2004).

This general research on the correlation between calling and job satisfaction has a greater impact for women. Churches often are more willing to place women in ministries that are "emotional" such as counseling rather than the "rational" ministries of preaching or administration (Everts, 1995) which limits the opportunities women have to fulfill a call to pastoral ministry. Mueller and McDuff (2004) used the term "gender job satisfaction paradox" to explain that "women are as satisfied or more satisfied with their jobs even though their work conditions are worse than for men" (p. 266). Overall clergywomen describe the ministry as "both intensely rewarding and incredibly stressful" (Cody-Rydzewski, 2007, p. 280).

Johns and Watson (2006) found that "the determination to persevere was deeply rooted in women's sense of 'call' to ministry and their belief that the God who had called them would sustain them" (p. 136). Because of long-held cultural assumptions or church traditions, women

wrestle with the meaning of a call differently than men (Lincoln, 2012). In their process of becoming a pastor, women may face more personal challenges than men and experience more relational and organizational obstacles. Assurance of calling seems to provide the resiliency to continue in ministry in spite of the struggles and setbacks. Conclusions related to calling included:

- A sense of calling and job satisfaction for clergy in general are closely connected;
- Call narratives for women clergy can often sustain them in the face of multiple obstacles they may uniquely experience as women.

Women-Led Churches

According to the National Congregations Survey of 1998, women lead 10 percent of all U.S. congregations. Most of these churches are small, containing six percent of churchgoers. Many of the women pastors have no paid staff and may be bi-vocational or part-time (Witham, 2005).

Congregations consisting of predominately female membership are common to American Christianity, whether pastored by a male or female pastor. However, it is more common for female pastors to have a predominately female congregation (Witham, 2005). This finding is supported by Lummis and Nesbitt (2000) who indicated that 61% of all religious congregations in the United States are made up of women, and women-led churches are more likely to be made of women and single parents.

While some studies have stated that women generally serve small or rural churches (McDuff, 2001), the Congregations Survey of 1998 found that women were more likely to serve in urban congregations than rural ones (Witham, 2005). These findings apply to the mainline

denominations and institutionalized churches that provide placement for clergy. Conclusions related to women-led congregations included:

- Knowing statistics regarding women-led congregations can help determine a woman serving in an anomalous context;
- Findings for women-led congregations are by default limited to bi-vocational clergy serving predominantly female congregations in urban settings.

Impact of Marriage on Clergy

The pastorate is often seen as a two-person career (Papanek, 1973, Murphy-Geiss, 2011). The ministry, as in the military or politics, generally requires the participation of two adults, typically the male employee and his wife to achieve success in the profession. Thus, historically, clergy wives have carried the burden of high levels of unpaid involvement in their clergy husbands churches, enabling their husbands to achieve higher status appointments and salary increases (Frame & Shehan, 1994).

The demands of the two-person career are extremely difficult, if not impossible, for clergywomen to accomplish. While the number of couples in which both husband and wife are clergy is also on the rise, more women are entering the ministry, and “male clergy-spouses may have different issues from female clergy-spouses with which to contend” (Hileman, 2008, p.141). Indeed, most clergywomen are married to professional men who often have neither the time nor the interest in playing out the roles for clergy spouses (Frame & Shehan, 1994). Cody-Rydzewski (2007) found that ordination and pastoral authority placed a strain on marriages with a clergy wife and non-clergy spouse. In her study, clergy-women reported that they “compromised with their spouse over decision-making, family life, and marital roles and

responsibilities and saw this as “a ‘small sacrifice’ in exchange for attending seminary and fulfilling the calling of ministry” (p. 285).

Role overload in a profession structured as a two-person career where the clergywoman may not have a spouse who is willing to serve at a high level of unpaid involvement certainly is an area for concern. One overload for clergywomen comes from the expectations of the congregation that she not only fulfills the role of pastor but also of pastor’s “wife” and helps with cooking, teaching or caring for children, and other “wifely” duties (Cody-Rydzewski, 2007, p. 280). There appears to be a significant gap between the amount and types of support provided by a clergy wife and the support provided by a clergy husband. However, according to Witham (2005) a second-income spouse could be an advantage for clergywomen providing “on average twenty percent more total income than households of male ministers” (p. 45). Conclusions related to impact of marriage comprise:

- Clergywomen married to non-clergy spouses can experience the pressures of fulfilling both responsibilities of pastor and “pastor’s wife” as role overload;
- Whereas male pastor’s wives may have been praised for non-paid involvement, female pastors may experience marital strain if spouses are not clergy as well.

The Role of Personal and Professional Support

Members of the clergy are often reluctant to share their needs or struggles because of their role as pastor. Jones & Yutzenka (2003) report that clergy generally do not pursue help or counseling for themselves (McMinn, 2005). Yet, for women clergy, in addition to the normal stress of the position, there is the added experience of being a numerical minority in a male-ordered organization.

To date, the study most related to this inquiry about gender and women in ministry is Frame and Shehan's (2004) study of pastoral care for United Methodist clergywomen. This qualitative study explored the unique challenges faced by women who pastor including the impact of gender. It looked at the personal and professional challenges of clergywomen and their coping mechanisms. Healthy strategies included time for self, support groups, counseling and pastoral care, and friendships. The unhealthy coping strategies included substance abuse (drugs or alcohol), overeating, and venting on those in close relationships.

In a dissertation study by Storms (2001) of three women who are senior pastors, seven factors emerged that showed women entering the ministry need: (a) an environment of acceptance, (b) role models and mentors, (c) a sacred calling, (d) experiences confirming the call, (e) an understanding of the theology of women in ministry, and (g) the opportunity to experience or experiment with ministry.

Longman, Dahlvig, Wikkerink, Cunningham, and O'Connor (2011) support Storms' findings and add that, "leadership development programs should incorporate a variety of strategies that allow women to identify, celebrate, and further develop their talents and strengths" (p. 271). Women are trained for ministry through seminary, Bible school, field education, church-led ministerial development programs, or self-study. Most, due to the limited number of women in ministry, are trained and prepared for ministry by men. While this is not wrong, it may reinforce the struggle of what it will mean to be a woman in ministry. Skovalt (2001) lists lack of professional development as a pitfall to be avoided in the practice of self-care for those in people-helping professions. Research by Glanville (2000) concluded that, "a positive theological environment is highly critical to the formation, emergence, and release of women in the ministry" (p. 19). A healthy self-image is important for women working in primarily male organizations.

In Johns and Watson's study (2006) on leadership development of women in seminary, women reported a need for mentoring and a desire for female mentors specifically. In addition to female mentors, the women also reported a desire for "stronger relationships with female seminary professors and felt the need for personal and professional relationships with women leaders in their profession as role models and as mentors" (p. 133). It is possible that when the care of clergywomen becomes a high priority among denominations and seminaries it could lessen the premature departures from the ministry caused by the unique challenges experienced by women in ministry.

Women in ministry continue to be a numerical minority and are oftentimes targeted by gender bias. "Those who hold sexist attitudes create a threatening environment by displaying their sexism in subtle ways" (Logel, Walton, Spencer, Iserman, von Hippel, & Bell, 2009, p. 1090). While gender bias or discrimination is forbidden in most organizations it can be experienced in subtle ways such as encouraging women to pursue ministry while not providing them with opportunities or resources to do so (Logel et al., 2009).

Leadership training for women by women has been considered invaluable in equipping women with a greater understanding of self in the role of ministry (Longman, Dahlvig, Wikkerink, Cunningham, & O'Connor, 2011).

This concludes the analysis of the research related to the experiences of women in traditionally male religious organizations. Themes described included: role identity and models, calling, women-led churches, the impact of marriage on clergy, and the role of personal and professional support. The data drawn in the above studies came from research among U.S. clergy in the mainline denominations and institutionalized churches. These referenced studies did not include women from the Pentecostal organizations in their research sample. Therefore, a

qualitative review of the literature on the experiences of women clergy in Pentecostal organizations follows.

The Experiences of Women Clergy in Pentecostal Organizations

This section presents a qualitative analysis of the research on the experiences of women clergy in Pentecostal organizations. Themes that emerged from this analysis include: the historical role of women in the Pentecostal movement, impact on women as Pentecostal organizational structures formalized, and women in the oneness Pentecostal movement.

The Historical Role of Women in the Pentecostal Movement

The birth of the Pentecostal Movement is dated around 1901. While roots of Pentecostalism can be traced to Topeka, Kansas, Synan (1971, 1997) believes that the Azusa Street revival with the famous minister, William J. Seymour, was the beginning of the modern Pentecostal movement, and that almost all Pentecostal groups in existence have roots in this early revival. Many of the leaders were men, yet women also filled various key leadership roles, including Lucy Farrow who was responsible for bringing the Pentecostal experience to William Seymour (Alexander, 2005). Women like Lucy Farrow, Clara Lum, and Florence Crawford were key to the success and spread of this revival (Alexander, 2005).

Continuing through the first half of the century, women played an important part in the spread of the Pentecostal message in pastoral as well as “quasi-clerical positions” (Wacker, 2001, p. 160). They served as pastors, teachers, evangelists, ministers, and missionaries.

In these and other Pentecostal groups, women occasionally served as the sole pastors of churches, especially if they had planted them in the first place. More commonly, however, they functioned as co-pastors with their husbands.

Considered whole, the primary evidence suggests that something like half of the traveling evangelists, divine healers, and overseas missionaries were women. Dozens single-handedly set up and ran Bible institutes and orphanages. Scores more staked out influential careers as tract writers, hymn writers, and newspaper editors (Wacker, 2001, p160).

The open door for women in ministry in the Pentecostal (also referred to as Holiness) churches was created by the belief of God's Spirit being poured out "on all flesh" (Acts 2:17, KJV). Charles Barfoot and Gerald Sheppard (1980, p. 4) explain that Pentecostal theology laid great emphasis on (1) an individual's experience of a calling; (2) the confirmation of that call through its recognition by the group of the Spirit's anointing; and (3) the group's belief that the days of the "latter rain" had come, fulfilling Joel's prophecy that "your sons and your daughters shall prophesy" (Joel 2:28, KJV). Many men and women believed that receiving the Holy Spirit was a mandate to preach the gospel (Stanley/Alexander & Yong, 2009; Wacker, 2001). The perceived ban by the Apostle Paul, used by theologians and denominational leaders in the argument against women in ministry (I Corinthians 14:33b-35; I Timothy 2:11-15, KJV) was explained by those in support of women in ministry as being a cultural mandate addressing a specific need to a specific group and not, as men had used it, a directive to keep women out of ministry.

Even in these early years there is some evidence that the out-pouring of the Spirit was not enough to overcome all barriers to women's equal involvement in ministry. Benvenit (1995) shared this insight from one of the letters of an early pioneer Pentecostal preacher, Mae Eleanore Frey, who said, "...for God-fearing, intelligent, Spirit-filled women, upon whom God has set his seal in their ministry, to have to sit and listen to men haggle over the matter of their place in the ministry is humiliating to say the least" (p. 78).

Receiving “the ‘call’ was a very important factor in justifying or defending a woman’s right to preach” (Tucker & Liefeld, 1987, p. 259). Traditionally, dramatic stories of receiving a call were an integral part of the sermon delivered by a woman minister as proof of God’s authority in her life and her message (Brekus, 1998; Grammer, 2003; Lawless, 1998; Pope-Levinson, 2004). It was this call of God and His affirming powers that provided the courage and determination for women to confront any existing societal or religious restrictions to pursue their ministry.

Important considerations from this review of the literature regarding the role of women in the birth of the Pentecostal movement include:

- Women were significant contributors to the birth and propagation of the Pentecostal movement beginning at Azusa Street serving as pastors, teachers, evangelists, and missionaries;
- The belief in God’s Spirit and receiving the call were significant factors in women being accepted on an equal playing field with men in a variety of pastoral roles.

Impact on Women as Pentecostal Organizational Structures Formalized

Initially Pentecostals did not formally organize because they feared the loss of the leading of the Holy Spirit. Leading preachers of the day believed organized religion was unscriptural (Tyson, 1992). However, the Church of God, the Pentecostal Holiness Church, and the Church of God in Christ were “loosely” organized groups from original Holiness churches (Tyson, 1992). The “loosely” organized groups consisted of several small bands of believers who would organize and reorganize several times before denominations would be firmly established (Tyson, 1992).

While empirical data from women expressing their experiences during formalization processes is lacking, it may be that the formalized structures had a negative impact on women as ministers. In the first decade of the 20th century, women founded denominations, parachurch ministries, and served as pastors of some of the largest Pentecostal churches (Wacker, 2001). However, Wacker (2001) also notes that after organization began in 1914, clergy records went from nearly one-third of the ministers being women to “slightly less than a fifth” (p.160) within eleven years. During this same time period, it is note-worthy that as organizations formalized their structures, racial segregation was also evident. Witham (2005) states that by 1912 while the message of Azusa Street was spreading around the world, the Azusa Street congregation, originally a mixed race group of worshippers, had segregated into an all-Black church. By 1914 a predominately white Pentecostal organization was formed known as the Assemblies of God.

Conclusions related to the impact on women as Pentecostal structures formalized include:

- Formalized structures in organizations can be a factor in limiting voices of women in ministry;
- A lack of research studies about women and their first-hand experiences only leaves room for conjecture.

Women in the Oneness Pentecostal Movement

Oneness Pentecostals followed the general trajectory of other Pentecostal organizations in their formalization of structure. The earliest formalized Oneness organization that still exists today was the Pentecostal Assemblies of the World (PAW) who had a humble beginning in late fall of 1907. It should be noted that this assembly elected a woman to serve as chair of the General Assembly. “On July 8, 1908, the general assembly again met in Los Angeles and elected

Sister Hopkins as temporary chairman” (Tyson, 1992, p. 189). In 1908 the General Assembly of the Apostolic Assembly merged to form one consolidated body called the Pentecostal Assemblies of the World. Unfortunately for the purpose of research, there remains no historical account of Sister Hopkins, the first woman to serve as “chairman” of the Pentecostal Assemblies of the World.

The United Pentecostal Church International is “the largest ‘oneness’ denomination in the United States” (Synan, 1997, p. 161). This organization formed in 1945 when two similar Pentecostal organizations, The Pentecostal Church Incorporated (PCI) and Pentecostal Assemblies of Jesus Christ (PAJC) merged. There is very little mention of women in the official documents for the PCI: women as well as men were appointed as foreign missionaries (Clanton, 1970). The PAJC allowed for ministerial membership for women. However, in addition to the general requirements for men seeking licensure with the Pentecostal Assemblies of Jesus Christ, credentials issued to women ministers had to state “Missionary” or “Evangelist.” The licensed women ministers were only allowed to “perform weddings, conduct funerals, baptize candidates, and serve Communion ... in case of an emergency” (Clanton, 1970, p. 77; Wacker, 2001). If a woman started a church, she could only serve as pastor or “take charge of the assembly” until a man was available to assume the pastorate (Clanton, 1970, p. 77).

Bernard (2012) noted that, “In the earliest Oneness Pentecostal ministerial directory that we have (1919), 203 of 704 ministers, or twenty-nine percent, were women” (p. 8). This percentage would decline in the UPCI reaching its current state of less than four percent of the total ministers today being women (UPCI office of Church Administration, personal communication, August 1, 2012). This is particularly striking in its negative correlation to rising

number of women clergy in mainline denominations (Charlton, 1997). Conclusions on the women in the Oneness Pentecostal Movement include:

- Even though names, like Sister Hopkins, who served in pivotal roles are known, their stories and experiences are lost to researchers;
- While numbers of clergywomen are on the rise in mainline Protestant denominations, Pentecostal organizations demonstrate a decline in numbers of female clergy despite women playing significant roles in the birth of the Pentecostal movement.

This concludes the presentation on the Pentecostal movement and an analysis of the research literature related to women's experience serving as clergy in the Pentecostal church. The next section provides an analysis of the available research related to the experiences of women who pastor within the UPCI, the largest oneness organization in the United States.

The Experiences of Women Pastors Within the UPCI

This section presents the findings from a qualitative analysis of the research related to the experiences of women pastors within the United Pentecostal Church International. The themes that emerged from the research include: comparisons between UPCI and mainline Protestant clergywomen.

Comparisons Between UPCI and Mainline Protestant Clergywomen

As seen earlier in this literature review, clergywomen have similar experiences related to being a numerical minority. However, there are two notable areas of distinction between the

women clergy of the mainline Protestant churches and the women of the UPCI: function of ordination and job placement.

The Pentecostal movement has been ordaining women from its beginnings, as reviewed in the historical section on women in the Pentecostal movement above. Yet research exploring the experiences of women clergy of the UPCI is nonexistent, making comparisons limited to conjecture. The recorded stories of women clergy in the United Pentecostal Church International are few in number. The narratives that are available focus more on ministerial activities and accomplishments than on individual experiences as women in ministry. It is possible that these women did not bother to write about their struggles because they saw it as unimportant to the mission and fulfillment of their calling.

While the UPCI has always had provision for the ordination of women, it is different from other denominations where ordination provides full clergy rights regardless of gender (Blumhoffer, 2006). In the UPCI ordained women have access to a limited number of denominational leadership positions while formal boundaries exist that exclude ordained women from most district or executive leadership positions. Since the UPCI endorses pastors whether they are licensed or ordained, women are not served any advantage in advancing in organizational leadership by becoming ordained.

In most mainline Protestant faiths, job placement is a responsibility of the organization. In the UPCI, congregations have the responsibility for selecting their pastors and the organization takes no responsibility for job placement. There are currently 3,997 churches affiliated with the UPCI and thirty-eight women listed as pastor, senior pastor, or associate pastor (UPCI Office of Church Administration, personal communication, September 4, 2012). Due to a lack of research on the UPCI it is difficult to determine if there is a correlation between this

numerical minority and the reluctance of congregations to elect a woman as pastor or if women themselves are reluctant to pursue the office of pastor.

This is a meaningful gap in the literature when the clear need for role models, call narratives and positive coping strategies are recognized as necessary for the success of women clergy. This concludes the analysis and synthesis of the research related to this study.

The Relationship Between the Literature and the Present Study

The preceding review revealed that there was a need for research that would (a) provide a benchmark of scholarship on women clergy of the UPCI and (b) explore the factors inherent in women pastors who successfully pastor in the UPCI. Other studies have looked at the place of clergywomen in the Pentecostal tradition from an historic or sociological perspective. Yet, women in the UPCI have not been asked to define for themselves their experiences as clergywomen even as research on women in traditionally male religious organizations demonstrates a critical need for this study. No research to date addressed the experiences of the clergywomen of the UPCI, which then limits care practices and professional support; and startling historical trends of declining numbers of UPCI women clergy remain limited to conjecture.

Summary

This chapter provided a qualitative analysis of the literature relevant to this study and established the legitimacy of this study. In the first section, the literature related to women who are numerical minorities in male professions was assessed. The highlighted areas included (a) the impact of gender and (b) coping strategies for women as a numerical minority.

In the second section of this chapter, the literature on the experiences of women who are numerical minorities in male religious organizations, specifically Protestant faiths, was evaluated and revealed the following themes: (a) role identity and models; (b) calling; (c) women-led churches; (d) professional development; (e) women-led churches; (f) the impact of marriage on clergy; and (g) the role of personal and professional support.

In the third section of this chapter, the literature related to the experiences of women in the Pentecostal Movement was appraised. The highlighted areas included (a) the historical role of women in the Pentecostal movement; (b) the impact on women as Pentecostal organizational structures formalized; and (c) women in the oneness Pentecostal movement.

In the final section of this chapter, the lack of literature on the experiences of clergywomen was discussed and two notable distinctions between women clergy of the Protestant denominations and the UPCI were mentioned. These two areas were (a) ordination, and (b) job placement. The chapter closed with an emphasis on the need and importance of this study. In the next chapter the research method is introduced and the research method explained.

CHAPTER THREE: METHODS

Introduction

The review of the literature established that there was currently limited research investigating the experience of women who pastor and no known research related to women who pastor within the UPCI. Therefore, the legitimacy and need for this study was established. In this chapter, the research methods used for this phenomenological inquiry, as well as the rationale for their use, are presented. Secondly, an explanation of the methods used for the selection of participants and the implementation of proper ethical procedures are provided. Next, details regarding methods used for the collection, processing and analysis of the data are given. Lastly, procedures included to ensure the trustworthiness of the findings are reviewed.

The Phenomenological Inquiry

According to Creswell (2013) qualitative research is an exploration of the meaning of an experience from the perspective of the one experiencing the human problem. Researchers collect data, analyze findings, and provide a final report that includes the stories of the participants as well as a description of the problem.

One approach of qualitative inquiry is phenomenological research (Moustakas, 1994; van Manen, 1990). Marshall and Rossman (2011) explain the philosophical tradition of phenomenology as studying lived experiences to develop a framework for interpreting the world. Lived experience is defined as “the individual having directly experienced the phenomena of interest; they have ‘lived experience’ as opposed to secondhand experience” (Patton, 2002, p. 104). According to van Manen (1990) phenomenology is an organized system for the study of

those experiences. When focusing on individual's lived experiences, it could be argued that these experiences are understood by the perceptions of those who experience them (Marshall & Rossman, 2011). Therefore, researchers tell the story of the common experiences as described by the participants in the study (Creswell, 2013).

Participants are selected based on their experience of the phenomenon (Moustakas, 1994). The use of an in-depth interview is the primary strategy used to extract the depth of meaning in the experience as related by the participant and often includes other supporting data (e.g. journals) (Marshall & Rossman, 2011). Phenomenology does not explain or analyze lived experience; rather it clarifies what it means to have this experience in everyday life (van Manen, 1990). The results are presented in discussions based on themes (Patten, 2004). Though philosophical arguments over appropriate use may differ, Creswell (2013) states that the shared philosophical assumptions are (a) the study of the conscious experiences of persons, and (b) descriptions are provided rather than explanations or analysis of the experiences (Moustakas, 1994; van Manen, 1990)

The Phenomenological Framework

The writings of German mathematician Edmund Husserl (1859-1938) contributed to the philosophical basis of phenomenology. The conceptual framework of the heuristic phenomenological method includes two important philosophical concepts: Intentionality (Moustakas, 1994) and Objectivity (van Manen, 1990). This framework allows the researcher to understand not only what the participants experience, but also how they experience it, and directs how the researcher will represent that understanding.

The philosophical concept of intentionality or “intentionality of consciousness” is the “idea that consciousness is always directed toward an object” (Creswell, 2013, p.77). According to Moustakas (1994) intentionality refers to being directed toward what the person perceives whether the perception is real or imagined. There may be a difference between an actual object and how the object is perceived. For example, a tree with a specific shape, height, or color may be perceived differently based on the location of the observer, the light, and other variables (Moustakas, 1994). Since the purpose of phenomenological research is the understanding of how an individual experiences a phenomenon or objects, remaining intentional is a valuable methodological concept (Gibson & Hanes, 2003).

Van Manen (1990) defines “objectivity” as the researcher being “oriented to” or remaining “true to the object” (p. 20). He states, “The researcher becomes in a sense a guardian and a defender of the true nature of the object” (van Manen, 1990, p. 20). The responsibility of the researcher is to faithfully represent what the participant has experienced. The participant’s thoughts, feelings, and experiences are maintained in the analysis of the data and descriptions are included to accurately reflect the experience exactly as it is told by the participants. This is accomplished through “subjectivity” which is explained as the researcher remaining insightful throughout the process (van Manen, 1990). A systematic approach is employed for analysis and enables the researcher to provide a synthesis of the essence of the experience (Moustakas, 1994).

Throughout the study the researcher must maintain an approach that “aims at being presuppositionless” (van Manen, 1990, p. 29). This is understood as the researcher being guided by the study instead of guiding the study. Phenomenological reflection is best achieved when the researcher engages in the “epoche” process. This process is understood as suspending judgment,

bracketing biases, setting aside preconceptions and remaining as open as possible while listening to research participants stories (Moustakas, 1994).

The methodical structure of phenomenological research is explained by van Manen (1990) to include six research steps: (1) finding a phenomenon that draws or compels us; (2) studying that experience as it is lived rather than as we believe it to be; (3) eliciting the themes that describe the experience; (4) putting into writing descriptions of the phenomenon; (5) remaining strong “to the fundamental questions or notion” (p. 33); and (6) considering both the parts and whole in providing a synthesis of the research in a balanced presentation. These six research steps were included in the structure of this study.

Why a Phenomenological Inquiry?

A phenomenological inquiry seems particularly appropriate for this study when considered in light of Creswell’s (2003) explanation:

One of the chief reasons for conducting a qualitative study is that the study is exploratory. This means that not much has been written about the topic or the population being studied and the research seeks to listen to participants and build an understanding based on their ideas (p. 30).

Qualitative research provides “multi-layered and rich details” and descriptions of individual experiences (Kazdin, 2003, p. 329). The progression of the studied phenomenon is “typically framed as processual —being, becoming, understanding and knowing” (Marshall & Rossman, 2011, p. 20). Understanding the phenomenon is accomplished through the study of those who have lived the experience and who are able to share how they felt, what they thought, how they perceived the experience, and the meaning it held for them (Kazdin, 2003). This

allows the research to be built on an understanding based on the perspectives of the participants (Creswell, 2003, p.30).

The qualitative method of phenomenological inquiry seemed to be the best fit for this study as it allowed the researcher to fully explore through the perspective of the participants (Portney & Watkins, 2000; van Manen, 1990).

Research Question

Given that the purpose of this study was to examine the experience of being female from the perspective of women who successfully live out their ministerial callings in the United Pentecostal Church International, the principal research question framing this study is:

How do female pastors of the United Pentecostal Church International describe the experience of being a female in a traditionally male profession?

Research Participants

Data for this study was primarily gathered from in-depth interviews with women who were currently serving in a pastoral position with the UPCI, who were interested in a deeper understanding of the experience (Moustakas, 1994; Rubin & Rubin, 2005). In addition to the interviews, these participants kept a self-reflective journal, agreed to the interview being audio-recorded and checked by them for accuracy and additions, and to have the data published in a dissertation.

Selection of Participants

Phenomenological studies typically have ten or less participants (Rudestam & Newton, 2007), as this number typically allows for enough data to thoroughly explore the phenomena while preventing a buildup of excessive data (Creswell, 2007). For this study, eight women pastors were selected from among the current female pastors of the UPCI. Purposive sampling was used to provide a sample that met the criteria for the study from participants who had the knowledge necessary to inform the study (Portney & Watkins, 2000). Portney and Watkins (2000) define purposive sampling as the practice of hand selecting participants based on specific criteria. A purposive, criterion sampling method was used to ensure that participants met the criteria of this study and the most relevant data was ascertained (Creswell, 1998). The guiding criteria for participation in this study included:

1. Must be a woman
2. Must be a licensed minister with the UPCI
3. Must currently be serving in a pastoral role either as senior pastor, associate pastor, or assistant pastor
4. Must be willing and able to explore their experiences and share their perceptions of those experiences

After approval from the IRB was obtained, potential participants were selected via the use of criterion sampling (Creswell, 2013). Participants were selected from the small pool of women pastors within the UPCI listed in the ministerial directory of the UPCI. Those selected were contacted by telephone by the researcher to screen for interest level and appropriateness (see Appendix D for screening questions). The screening included asking the candidate to confirm that she (a) was a licensed minister within the UPCI currently serving in a pastoral role

either as senior pastor, associate pastor, or assistant pastor; and (b) was willing and able to explore her experiences and share her perceptions of her experiences. Potential participants were interviewed and the researcher was able to secure a sample of eight women pastors who were interested, eligible, and available (Creswell, 2013). This sample size allowed for data to be thoroughly explored without unnecessary repetition (Bloomberg & Volpe, 2008).

Informed Consent

Informed consent is vital to ethics in research (Bloomberg & Volpe, 2008). Participants were emailed a consent form (see Appendix E) and a demographic survey (see Appendix F). The consent form provided an overview of the purpose of the study, procedures involved, the risks and benefits of participating, the procedures to minimize risks and maintain confidentiality, and an explanation of the voluntary nature of the study. Prior to signing the consent form, an opportunity to ask questions was provided and participants were reminded that they were free to withdraw from the study at any point if they change their mind.

In addition to informed consent procedures (described above), other ethical principles were upheld including avoiding deception, protecting confidentiality, and communicating potential risks and benefits for participants (Creswell, 2013). According to Kazdin (2003), informed consent is not accomplished simply by signing a form. It is the responsibility of the researcher to further the participants' understanding of the research in order to avoid deception. Deception in research occurs when the researcher deliberately misleads or deceives the participant by withholding vital information, hiding the purpose of the study, or secretly obtaining information without the knowledge or consent of the participant (Creswell, 2013). In this study, deception was avoided by the researcher making every effort to fully communicate in

easily understood language the information provided in the informed consent form, allowing for questions, and providing specific explanations in answer to questions that were raised (Kazdin, 2003).

Confidentiality is the right of the participant and the responsibility of the researcher (Patton, 2002). The informed consent protocol included protecting the privacy of the participant and is detailed in the section entitled confidentiality. Safeguards of confidentiality included coding the data so that a name or identifying features were not associated with specific data, purposefully securing data collected, and not releasing information without the permission of the participant (Kazdin, 2003). Steps for confidentiality in this study are detailed further in this chapter.

It is also the ethical responsibility of the researcher to inform the potential participant of any inconveniences (e.g. time involved), risks, or benefits that may be involved prior to an agreement to participate in the study (Kazdin, 2003). It is important to highlight both the known risks that may be inherent in the study as well as the possible benefits in order for the participant to make an informed decision when agreeing to participate (Creswell, 2013). In order to maintain ethical practices in this study, the researcher stated in the consent form possible risks and the procedures incorporated to minimize those risks. These risks were (1) the possibility that despite precautions someone reading the final product may recognize details of the participant's story; and (2) the sharing of their story may cause unexpected emotions to surface. The procedures to minimize the risks included (1) changing or withholding any identifying data; and (2) should unexpected emotions surface the opportunity for debriefing was provided, along with referral for professional counseling if indicated. This protocol included confidentiality and the right to withdraw from the study at any time without penalty (Kazdin, 2003).

During the selection process potential participants were provided adequate information in order to make an informed decision about involvement in the study. Once the sample of eight women was confirmed, the participants were asked to review and sign a consent form provided by the researcher. This consent form detailed the purpose, procedures, and participation expectations of the project (Creswell, 2013). Information about confidentiality, the voluntary nature of the inquiry, and withdrawing from the project were included in the consent form (Bloomberg & Volpe, 2008). Each participant received a copy of the consent form for her own records.

Data Collection Procedures

Triangulation is the use of multiple sources of data in order to gain an in-depth understanding of the phenomenon thereby strengthening the study (Bloomberg & Volpe, 2008). The two primary sources of data collection for this study were participant journals and interviews.

Participant journals served as a means for the participant to prepare for the interview. The journal contained self-reflective writings of personal experiences related to the phenomenon under study (van Manen, 1990). Each participant wrote for one week reflecting on her experiences as a woman in pastoral ministry (see Appendix G). The following directions were provided to each participant regarding the journaling:

1. For a period of seven days, reflect on your experiences as a woman in ministry, past or present. Record these events or memories in as much detail as possible. For example, you may want to start with your decision to enter the ministry and how you experienced it. Reflect on both positive and negative experiences in your ministerial journey and describe those in your journal.

2. While keeping this journal, be sure to include in detail any experiences that seem significant to you during the course of the week that impact you as a woman, in your role as a pastor, or both if they are linked.
3. The journal should be completed prior to the interview. It will be submitted electronically via email. No guarantees can be made regarding the interception of data sent via electronic source; however, the researcher will take all necessary precautions to ensure privacy by maintaining confidential password protected logins to both the researcher's computer and email address. Participants will have the option to mail a hard copy submission if they prefer.

The written information from the journals was used in conjunction with verbal responses from interviews in the data analysis process.

Interviews are “like night-vision goggles, permitting us to see that which is not ordinarily in view and examine that which is often looked at but seldom seen” (Rubin & Rubin, 2005, p. vii). The long interview method is used in a phenomenological investigation to explore and gather narrative data for the purpose of developing a deeper understanding of the human phenomena (Moustakas, 1994; van Manen, 1990).

The interview questions were used to help the participant reflect on her real life experiences and draw out a deeper understanding of what those experiences mean (Rudestam & Newton, 2001). An interview guide (see Appendix H) was used to prompt reflection and conversation. However, the researcher engaged in a responsive style of interviewing to create depth in responses rather than breadth (Rubin & Rubin, 2005). Each interview was sixty to ninety minutes in length (van Manen, 1990).

In order to obtain accurate transcriptions the interviews were audio recorded. The researcher also took field notes during the interview to record any significant observations (Rudestam & Newton, 2001). The recordings were transcribed by a professional service.

Confidentiality was maintained by (a) keeping all records private, (b) coding all data as to protect identity, (c) securing all confidential information in a locked file in the office of the researcher, (d) erasing audio-taped data after transcription was complete, and (e) ensuring data will be stored in coded format and inaccessible to outsiders until it is destroyed within three years after the study's completion in compliance with Liberty University's Internal Review Board (IRB).

Data Analysis

According to Creswell (2013), the process of analysis involves interconnected steps and specific activities such as “organizing the data, conducting a preliminary read-through of the database, coding and organizing themes, representing the data, and forming an interpretation of them” (p.179). Bloomberg & Volpe (2008) referenced Merriam's (1998) suggestion to manage data by making “data analysis and data collection a simultaneous activity” (p. 84). A system for labeling, coding, and storage of all data will be created for the specific purpose of managing of the data throughout the study.

Organizing the data begins with what Creswell calls the “data analysis spiral” (Creswell, 2013). The spiral begins with organizing, reading, taking notes, reviewing those notes, and scanning for repetition of ideas or themes. The spiral continues with “describing, classifying, and interpreting the data” (Creswell, 2013, p. 184). The spiral ends with the researcher presenting the data in narrative form.

The method of phenomenological analysis used for this study was a simplified version by Creswell (2013) of Moustakas' (1994) method. As each interview was completed a hired transcriptionist transcribed the data from the audio recordings. The researcher reviewed the transcription of the audio recording and each participant reviewed the transcript of her interview for accuracy (Creswell, 2003). The researcher then analyzed the data from the interviews and other data sources (e.g. field notes, participant journals) looking for recurring themes and the data were organized into specific themes (Kazdin, 2003; Rudestam & Newton, 2001). The data was presented in narrative form that included a textual and structural description of the phenomenon studied along with the "essence" of the experience (Creswell, 2013, p.194).

The purpose of the analysis was to provide a scholarly report that would explicate the experience of women who successfully live out their ministerial callings in the UPCI denomination. This qualitative study was conducted in such a way as to ensure the findings were credible, dependable, and the results transferable. In qualitative research this is known as ensuring the trustworthiness of the data (Bloomberg & Volpe, 2008).

Trustworthiness

In qualitative research credibility, dependability, and transferability are all issues of trustworthiness. Trustworthiness addresses questions regarding the quality of the research (Marshall & Rossman, 2011). Credibility or validity is used when referring to the comparisons between the perceptions of the participants and how those perceptions are depicted by the researcher (Bloomberg & Volpe, 2008), which is accomplished through bracketing, multiple sources of data, triangulation, and member checking. Dependability or reliability refers to the ability to follow the methodology of the researcher (processes and procedures) in the research

study. Dependability can be achieved by peer review. Transferability is used to describe the possibilities of using the research findings in other contexts and can be assessed through full and detailed descriptions (Bloomberg & Volpe, 2008). The procedures used to address the trustworthiness of this study were: bracketing, multiple sources of data, triangulation, member checking, peer review, and rich descriptions.

Moustakas (1994) defines “bracketing” as setting aside personal experiences as much as possible for the purpose of ensuring trustworthiness. Clarifying biases creates an open and honest approach to the study (Bloomberg & Volpe, 2008; Creswell, 2003). Keeping a self-reflective journal is a method of monitoring the biases and was used by this researcher.

Multiple sources of data, compared through triangulation, strengthen the researcher’s conclusions (Kazdin, 2003). Patton (2002) quoted Denzin (1978b:28) to explain the logic of triangulation. He stated, “No single method ever adequately solves the problem of rival causal factors. Because each method reveals different aspects of empirical reality, multiple methods of observations must be employed; this is termed triangulation” (p. 247). Triangulation refers to a combination of methods that ensure the research is valid (Creswell, 2013). Triangulation in this research included multiple sources of data, which were compared and contrasted providing validity to the study (Kazdin, 2003).

Member checking in this study included sending transcribed interviews and also the researcher’s conclusions to participants for review to “ensure that the researcher’s own biases do not influence how participants are portrayed, and to determine the accuracy of the findings” (Bloomberg & Volpe, 2008, p. 78). Research participants not only checked for accuracy but thoroughness. Where detail or clarity was missing, participants were asked to supplement their additions in writing.

Two colleagues holding doctorates in theology, with an interest in women's studies, were asked to participate in this study as peer reviewers. Peer Review, a criterion for dependability, is a process where colleagues are asked to code several interviews in order to check for consistency between raters (Bloomberg & Volpe, 2008).

Descriptions that are "rich" refer to descriptions with sufficient detail as to strengthen the transferability of the findings (external validity) (Kazdin, 2003).

This researcher understands that while the findings from this study may not be generalized to other settings, it was anticipated that the lessons learned would be useful to others.

Transferability, a criterion for trustworthiness, is measured by detailed information and "rich" descriptions (Kazdin, 2003).

Trustworthiness in this study was achieved by multiple sources examining the descriptions and interpretations from the data (Kazdin, 2003). Participants were allowed to do member checking achieved by sharing with them the meanings or themes derived from the transcribed interviews and verifying that their share of the findings was accurate (Moustakas, 1994; Rudestam & Newton, 2001). In addition to the participants themselves being asked to reflect on the data and provide feedback, two outside reviewers also evaluated the data and provided interpretations to the researcher (Creswell 2003; Kazdin, 2003).

Summary

This chapter presented an overview of phenomenological inquiry and the rationale for utilizing it for this study. The methods used to conduct this study were introduced along with the role of the researcher, the interview process, and details about criterion for participants. The protocol and procedures for participant recruitment were overviewed as well as the ethical issues

involving human subjects. A section on data collection processes provided information about the participant journals, the interview questions, and how data was recorded and analyzed. Last, the trustworthiness of this study was reviewed. The next chapter will present descriptions of the participants, the themes from the analysis of the data, and the research findings.

CHAPTER FOUR: FINDINGS

Restatement of the Purpose of the Study

The purpose of this qualitative phenomenological study was to explore the experience of female UPCI pastors who successfully live out their ministerial callings in a primarily male-populated profession within a male-governed denomination. This study sought to identify factors (if any) that exist to guide clergywomen to successfully tap into a truer sense of what it means to be a woman in ministry and understand the internal and external components that contribute to women pastors within the United Pentecostal Church International (UPCI) successfully fulfilling their ministerial calling. An understanding about the experience was obtained from eight female pastors who are currently licensed ministers with the UPCI, serve in a pastoral role, and would describe themselves as successfully living out their calling. The objective of this study was to (a) provide a benchmark of scholarship on women clergy of the UPCI and (b) explore the factors inherent in women pastors who successfully pastor in the UPCI.

Introduction

This chapter presents the research findings with the purpose of answering the research question stated above. In order to analyze the data, the researcher read the transcribed interviews, identified themes from each individually, triangulated findings with two external reviewers, re-read the interviews several times, and arrived at a set of major themes which were strongly evidenced in a minimum of seven of the eight interviews. Research findings are reported in this chapter in narrative form and include verbatim quotations from participants' transcribed interviews and journals which support the identified major themes, a practice suggested by

Bloomberg and Volpe (2008).

This chapter begins with an introduction to the participants by providing broad group demographic information that had been collected prior to the interview. Next, a biographical profile of the clergywomen in terms of their ministerial beginnings is presented in order for the reader to contextualize the findings that emerged from their stories. This personal introduction to each participant will acquaint the reader with each one's personal definition of success and ministerial journey, which includes a brief description of each participant's particular ministry context. In order to preserve the voice of the participants, quotes are included in their entirety as they appeared in the transcript with fillers ("um", "y'know", "uh", stutters) removed in order to keep clarity of thought. On occasion, sections of the original transcript are removed either to preserve anonymity or to focus on the central thought being expressed. In these instances brackets "[]" are inserted to indicate that there is an omitted space or that words in the brackets are inserted by the researcher. Subsequent to the biographical section, main findings are presented in terms of four major themes and sub-themes within each of these. The next section presents the findings gleaned from the two peer review readers holding doctorates in theology with an interest in women's studies, colleagues from the denominational seminary. A subsection discusses how findings from the two additional participants help establish data triangulation. Finally, the thematic findings of the research study are reviewed in the summary at the end of chapter four.

Background Description of Participants

Eight participants met the screening inclusion criteria for females who are currently pastors within the UPCI. The criteria included must be a woman, a licensed minister with the

UPCI, and currently serving in a pastoral role. In order to keep the phenomenological aspect of being female at the forefront, a diverse sample was selected to mitigate against other factors becoming more prevalent (e.g. cultural background, regional location, etc.). Participants were six Caucasians, one Latina, and one self-described as multi-racial between the ages of thirty-six and seventy-six with various levels of education, licensure and ministerial experience. An unintended result is that all the women were married and educated beyond a high school diploma. The researcher did attempt to find an unmarried female pastor willing to participate in the study, but was unable to do so. The educational background of these women was not part of the selection criteria; however, the screening results revealed that five of the eight participants pursued theological education through either Bible college and/or seminary. Additionally, four of the eight had graduate degrees in a secular field (for three of the participants this meant more than one graduate degree). This served them well as five of the women were bi-vocational pastors (an additional two were bi-vocational during the bulk of their ministry years but were retired from secular employment at the time of this interview). The average age of the women in the study was 53 and the average years spent in a pastoral ministry was 20. The average age at which these women started pastoral ministry was 33.

In the UPCI, ministerial licensure leading to ordination is a three-step process. Local license is the first step on this path followed by a general license. Ordination is the third step in this process and is seen as the highest form of licensure. Applicants with approved theological education can skip the step of local license. Half of the women in the study were ordained whereas three held general license and one had local license. Although women are prevented from holding most of the national leadership positions in the denomination, four of the eight participants in this study, at some point in their ministry, served in the highest office generally

available to women, an elected position specific to ministries for women.

Another interesting revelation from demographic data was that six of the eight women served in global missions prior to being a pastor and reported feeling a call to missions work first. An equal number of women (6) served in a ministerial capacity to children (this included Sunday School, youth leader, bus ministry, and Bible Quiz coach) prior to pastoring. Until a study is done on the UPCI ministerial fellowship as a whole (including men), no conclusions can be drawn regarding these in-roads to ministry, but the prevalence is worth noting.

Finally, in the journal entries completed prior to the interviews, the majority of participants wrote brief self-reflective comments on their early experiences in ministry as well as their current season of life and ministry.

Table 1:

General Demographic Summary of Female Participants

Participants	Ethnicity	Ministerial License	Size of Congregation	Employment
A	Caucasian	Ordained	100-150	Church
B	Caucasian	General	100-150	Bi-vocational
C	Caucasian	Ordained	>50	Bi-vocational
D	Caucasian	Ordained	50-100	Bi-vocational
E	Hispanic	General	50-100	Church
F	Caucasian	Local	50-100	Bi-vocational
G	Caucasian	General	100-150	Bi-vocational
H	Multi-racial	Ordained	100-150	Church

Table 2:

Educational Background of Female Participants

	# of Participants
College degree	8 (100%)

Theological/religious degree	5 (63%)
Graduate education (Master's or Ph.D.)	4 (50%)
Dual graduate degrees (2 Masters or Master & PhD)	3

Table 3:

Summary of Children and Family of Female Participants

	# of Participants
Married	8 (100%)
Have children	7 (87.5%)
Have children at home	4 (50%)

Table 4:

Additional Ministerial Experiences of Female Participants

	# of Participants
International missions work	6 (75%)
Sunday School and/or Youth (including Bus Ministry and Bible Quiz Coach)	5 (63%)
Music	4 (50%)
Parachurch (including Educational, Nursing Home, Prison, and Homeless Ministries)	4 (50%)
Conference Speaker	1 (12%)
Prayer Team	1 (12%)

This section provided a synopsis of the information collected from the screening process and offers insight into the women of this study. Although the general themes that emerged from

a comprehensive analysis of all the women are the focus of this study, each participant has a unique story to tell. The next section offers a brief biographical depiction of each female participant along with her personal context for ministry.

Biographical Profile of Participants

This section introduces each of the eight female participants individually. This data allows the reader to acquire a glimpse of the participant's personal definition of success for ministry as well as how she fulfills this in her ministry context. The excerpts are brief accounts that, for her, were most significant. Table 5 provides a summary of this section.

Melanie

Melanie was a married 46-year-old mother of two. She had served in multiple ministerial contexts both in ministry partnership with her clergy husband and currently serves as an Assistant Pastor. Although she had been in this particular position for less than five years, she was involved in church planting for more than a decade prior with her husband as co-pastor and used this experience to provide support for her current pastor in a church plant environment. She frequently preached in Wednesday night services as well as about once a month on Sunday's; however, Melanie's heartbeat for ministry was in knowing that she could support a novice pastor by sharing her wisdom gained through experience. She also mentioned that it was important to her that he knew "things won't fall apart should he get sick or need to go out of town."

I feel like the things – the lessons that I learned are very valuable to the role that I fulfill now in helping as an assistant. I love that we're able to be there and offer the support that I felt like we didn't have when we needed it most.

She herself confessed to being better at boundaries now that she's older. She explained,

“Being older now, I know what I can tolerate. I know what my boundaries are. I know when I’ve had enough. I didn’t always have that.” She has served in her district, led community groups related to her children’s education and development, and traveled to speak at several conferences for women; however, her operating definition of success is not related to numbers or power. In her own words,

I’m doing a good job, and I’m doing what I’m meant to do [when] I see a difference in the people’s lives around me...I can see hope in them, in their life situations; [I] can see them making changes that otherwise they may not have made...hanging in there when they wanted to give up and growing in the Lord, learning the Word.

Melanie’s concluding thought for the interview was also encouraging in her assertion that:

...on a personal level and in the world where I live most of my time, I don’t feel hindered at all. I feel fulfilled. I feel like I have all the opportunities that I have the energy to go after.

Jaanah

Jaanah was a 76-year-old senior pastor. She was married and had adult children and grandchildren. While the bulk of her years in ministry were with her husband, Jaanah is one of two women in this study to have been licensed prior to marriage. She was also the outlier in terms of demographic data because she was the oldest participant in the study, and also began pastoral ministry at the youngest age. She preached her first sermon at the age of thirteen and was an evangelist and missionary before she was twenty. She pastored two churches at the time of the interview and served in multiple leadership capacities for the denomination related to missions and education. She would be a role model for many women in the UPCI due to her longevity and diversity of service.

Jaanah's relentless dedication to being a good steward of the gifts within her opened many doors for her that have been closed to women and yet her short personal definition of success was simply to, "Do what's next." It is this juxtaposition which best defined her in that she views herself as a plodder unwilling to rest on past laurels whereas due to her exceptional ministry achievements, others may see her as an exceptional achiever driven to attain higher and higher goals.

Ann

Ann was a sixty-year-old co-pastor. She had a very active ministry before she married serving in missions and as an evangelist. After her marriage, she continued in ministry serving in partnership with her clergy husband. In addition to serving as co-pastor in her church, Ann continued to preach at conferences or for special occasions at other churches. She has been active in her district ministerial meetings and planning sessions. She has been involved in multiple ministries for women within the UPCI. Reflecting over her years of ministry she shared her personal definition of success:

Knowing that when I leave the pulpit, in my heart I know it's a yes. When I know that I have felt the anointing, and executed what He wanted me to do and that there's no regret over anything I didn't do. And whether that's on a weekly basis or once a year. It's just that I've been obedient, and that He took it, and blessed it, broke it, and gave it. And that's worth it all. Y'know, that gets back to possible regrets and yet I can't really say there's any. There's truthfully no regrets because if I've only been able to do that once, He's the one that gave the calling. So He may have only needed my voice for once.

Hope

Hope was 39-years-old, married, and a mother. She served as associate pastor for seven years. Hope did not follow the traditional ministry path choosing to serve as a lay minister (not

licensed or ordained by the UPCI) in her local church. She had a rich history of ministry opportunities offered from being a gifted educator as well as working with women and youth. She was on the regular preaching rotation in her church as well as serving in pastoral care capacities as a counselor and being employed as an educator. She referenced being invited to speak in various religious contexts throughout her life, but these were primarily outside the denomination in which she served.

Marrying in what she perceives to be later in life, but before she had fully come to terms with her personal ministerial calling, Hope stated that she tried to hide behind her husband's ministry. However, with the encouragement of mentors and the support of her husband, Hope formalized her calling and became an ordained minister. What made her exceptional is her willingness to be patient with herself in coming to a God-centered understanding of identity when she says,

My ministry is not contingent upon me being ready to receive everything when He [God] has it for me. He'll be patient, and He'll love me, and He'll send other people to my life to love on me. I want my legacy to be, <pause> 'She loved God, and she loved people.'

While Hope herself may not have realized it in the statement above, this correlated nicely with her personal definition of success which was simply, "To be faithful." She expanded on this definition when she added,

I think the only thing, when we stand before the Lord, really the only thing that we've been told that He will say positive is, "Well done, good and faithful servant." And so I think that as a minister I just [want to] be faithful.

Cordelia

Cordelia was a 63-year-old wife and mother of adult children. She served for twenty-two years in pastoral ministry. At the time of the interview, she co-pastored two churches with her

husband. She preached and taught in four languages as needed in the multi-cultural churches she pastored, which represented members from fourteen different nations. She was an active member of her district attending business meetings, planning sessions, and holding a position specific to ministering to the minister's wives and female congregants of her district.

At the time of the interview, Cordelia was retired from secular employment but frequently referenced her professional background, serving in upper management with an all male team, as preparation for ministry. Cordelia explicitly drew from this experience multiple times when describing her approach to ministry such as, "I've learned to survive, I've learned to behave and I've learned to carry on and do what I'm supposed to do regardless of whether the people accept [me] or not." This perspective motivated Cordelia to walk through any doors open to her, including several in other denominations. She explained, "I've preached everywhere and those groups do not have a problem with women preachers because they come and ask me to come preach. In our denomination, it's, <she hesitated searching for the right words> a mix in [this] organization...."

Cordelia's personal definition of success was to:

Do what the Lord has given me to do. There are times that I have gone and done, <pause> what the Lord has given me to do and I could feel that it was not accepted and I just said, "Lord, I've done what you've given me to do." And I stop at that. I feel successful because for years I hid from the ministry. When I understood that I had a call and I'm supposed to preach, I would hide and not even answer to go preach. I call it 'delayed obedience.' I've done that for quite a while. And now I feel fulfilled that the Lord gives me something to do, I do it and no matter what the response, I've done my part.

JoAnne

JoAnne was a 40-year-old co-pastor. She serves in the church where her husband is the Senior Pastor while being a full-time educator, wife, and mother to three school-age children.

JoAnne was similar to five other women in this study in terms of serving in a missions capacity and had extensive experience ministering in other countries as well as the United States. She was one of three participants who was multi-lingual.

JoAnne was a cooperating minister within her district and the UPCI general conference. She attended business meetings and fellowship events for district ministers as well as on the national level; although, she was only one of two women in this study who attended these on her own rather than with her husband, who stayed home with their children. At least one motivating reason for her going was her recognition of the fact that when she was experiencing a call to ministry she did not see many female role models to look to in these settings,

I looked for other female role models and that was a challenge for me because I wanted somebody to talk to. I wanted to ask questions, but I didn't have a personal connection to find out about their story or their journey. So that was a challenge in that just as I was feeling this calling, I really didn't have anyone to talk to.

Her expression of her definition of success was derived from the charge issued at her seminary graduation. She said,

It's a process, [and] I don't know that we can ever land and arrive there, but if I can be true to God, my calling, and myself as a woman, then I feel like I will be successful. And that's going to look different for different people, and it's going to look different if you're a man or you're a woman. It's going to look different if you're pastoring and you're a mother, and you have children, or if you're bi-vocational and you're pastoring and you have another job, but I think in all of that, if I can keep those three things in mind, that would be my definition of success.

Marie

Marie was a 36-year-old Pastor, married, with children living at home. She was referred to as "Pastora" in the multi-ethnic church she co-pastored with her husband and was in great demand as a speaker for conferences both nationally and globally (for ladies as well as

conferences for men and women). She was also one of the four participants who had children at home.

Marie began ministry as an adult when she was an appointed missionary in her late teens/early twenties with her husband. However, she grew up as the daughter of a home missions pastor. Her early ministry years saw her navigating changes in appointment as a missionary, as well as transitioning to a pastorate in the United States as a home missionary. Early on she did not believe that women could serve as a pastor. She believed her ministry was to serve as a support person for her husband's ministry. However, her husband recognized that she had her own calling that must be followed. This launched her into what she described as the "in between world" of being a female pastor. This was a world where she felt she no longer fit in with the group who were wives of pastors and she did not fit in with the almost all male group of pastors.

This contextualized her personal definition of success:

My definition of success as a woman in ministry is that when I finish, and when I lay on my deathbed, I will be able to have not only my daughter, but other women that I have mentored and helped through the years to be around me and to have come, not because of what I did for them, but because of the life I lived. That it was a life that they wanted to model, and they're there because they love me as I was brave enough to step out and do things that maybe were not normal and because I was able to do it, it was easier for them, and easier for their daughters and women's ministry was not just something that was open for a few years, but it just became the normal. Just like there's men in ministry, there's a woman in ministry too. And maybe because of something that I said or did. That's what I would define as success.

Sharla

Sharla was sixty-two years old, married and the mother of one adult child. She had pastored the church she founded for more than ten years and stood as the lone participant in this study whose husband was not involved in ministry. In addition to founding a church, she has

actively participated in business meetings within her local district. She, like three others in the study, had served in the highest acceptable national office available to women for her district.

Sharla remembered being called by God in her school-age years and interpreting this as a call to missions work. At various stages in her journey she described her inability to conceive of herself as a pastor because of cultural barriers, relational dysfunction, and low self-worth.

However, she found a way through it all to privilege God's voice and teared up more than once in the interview recalling the value communicated to her through God's call on her life.

Her definition of success was a clear articulation of her approach to ministry grounded in this understanding.

Don't quit, just don't quit. Just keep going. I think that's the key is don't quit. It's ok to fail...And just remind yourself, y'know, failure isn't final, just get up. Keep going, it'll work out in the end. And stay true to the word, and true to yourself. If we lose connection with ourselves and God, then there's nothing, really.

These are the eight women presented in this study. This section presented a brief glimpse of their ministries, personalities, and personal definitions of success. Each of them had a unique voice and perspective to offer. Their stories are as riveting individually as they are when taken collectively. Insights from the unique perspective of each participant were shared through the use of quotes describing their own reflections of ministerial success.

Interestingly, while the participants had unique experiences and varied descriptions as to how they perceived their sacred calling, and while they all experienced the ministerial path in diverse ways, ultimately they all came to serve in pastoral roles fulfilling their original callings.

The next section presents the findings from the eight female participants.

Findings from Interviews with Participants

This section presents the four major findings from interviews with the research participants. Findings are presented in relation to the primary research question. The findings in terms of major themes are presented in Table 5. The findings in terms of sub-themes are summarized in Tables 6, 7, 8 and 9.

Research Question

The principal research question framing this study is as follows: How do female pastors of the United Pentecostal Church International describe their experience of being female in a profession where men significantly outnumber women in both pastoral and leadership positions? There were four main findings associated with this research question. Table 5 summarizes the findings associated with this research question. These findings are:

1. Calling. All (100%) of the participants recalled a life event or experience identified as a sacred call that started them on the path of pastoral ministry.
2. Identity Roles and Gender Expectations. All (100%) of the participants shared experiences highlighting distinctions of being female in a traditionally male profession.
3. Denominational Experience (Numerical Minority). All (100%) of the participants related specific experiences associated with being a numerical minority within the UPCI denomination.
4. Personal Support and Professional Development. All (100%) of the participants recognized external sources of affirmation from pastors, family members, church leaders, or respected peers as instrumental in their ability to continue in ministry.

Table 5:

Summary of Findings for Research Question

	Experience of Sacred Call	Distinctiveness Regarding Identity Role & Gender Expectation	Impact of Being a Numerical Minority in the Denominational Experience	Need for External Personal Support &/or Professional Development
Ann	X	X	X	X
Cordelia	X	X	X	X
Hope	X	X	X	X
Janaah	X	X	X	X
JoAnne	X	X	X	X
Marie	X	X	X	X
Melanie	X	X	X	X
Sharla	X	X	X	X

This section presented the four major findings obtained from in-depth interviews with the eight research participants. These findings were presented in correlation to the research question guiding this study. The next section provides further insight and clarification with details and participant quotes that explain each finding for these four major themes.

Explication of Themes

This section documents the broad range of experiences shared by participants in this study. There are four major themes that emerged from the data collected. These themes are associated with calling, role identity and gender expectations, denominational experiences as a numerical minority, and personal support and professional development. In this section, each of

these four themes is presented. Then, each theme is detailed. Next, a summary of each theme section is given. Finally, a summary chart is provided.

Theme One: Sacred Call. All (8 of 8 [100%]) of the participants identified the experience of sacred call, either as an event or internal awareness, along with recognition of that call by others as the main factor in her decision to pursue or continue in pastoral ministry. These events or experiences were diverse among participants in that each woman experienced her calling in a very specific or unique way to her. Sub-themes described in this section are: Calling as an Event, Calling as an Internal Awareness, Recognition of Call by Others, and Calling that Keeps.

Calling As An Event

While all participants experienced calling, five of the eight clergywomen were able to pinpoint a specific time and event that they understood as their clarion call to ministry. Three women expressed more of an internal awareness of calling as a progressive development or revelation over time. The five women who identified a moment early in life as a specific call to pastoral ministry were Janaah, Hope, Ann, Cordelia, and Sharla. Of these five, Janaah and Ann were the only ones to immediately accept and respond to this call in its full implication for pastoral ministry.

Janaah did not share her specific call story during the interview as she has written about this in various contexts and referenced the researcher to one of those sources. Her ministry story began at thirteen years of age when she heard a lady missionary speak during a Sunday service. She remembered retreating to a secluded spot behind the choir seats and weeping for forty-five minutes at the end of the message. She recounted,

Some of the women ministers I knew were dowdy, overweight, and wore their hair in a bun with long hairpins sticking out. They wore saggy stockings and were masculine in their walk and talk. Ugh! I told the Lord He had to come up with a better plan for my life.

Young Jaanah felt like the Lord spoke to her in response to her request by assuring her that He did not want her to be like them. She described that early life calling:

I had heard the voice of the Lord in my soul. It was an undeniable experience. I had offered every excuse but found that I could not even raise my body up to a sitting position. It was as though His heavy hands pressed me downward toward the floor, until a resignation escaped my lips. “Yes, Lord, I will go.” Then as though some spring was released, I threw both hands in the air. Ecstasy and anticipation filled my being.

Hope’s call narrative also began with a specific event:

I can take you back to the spot where I received my calling from God. I was sixteen years old, in St. Louis for a Youth on Missions training, just prior to my two-week journey. A group of girls were having a prayer meeting in our room [at the hotel]. A precious young lady was praying with me, and God used her to speak into my life. I was humbled, and I was in awe.

However, while she felt a definite call to ministry, being young and without a role model or example of a woman in pulpit ministry, Hope didn’t quite know what being called to ministry meant for her:

So, my model at that point was my pastor and his wife, and they were a great ministry team, but she never considered herself to be called to pulpit ministry. She was an incredible teacher. She was my Sunday school teacher. So I kind of felt like that was probably more my model, and I think I viewed it as: I was called to be a pastor’s wife.

While Hope experienced a specific call event, it would be a twenty-year journey before she was able to see herself as a pastor in her own right and fulfill her calling.

Ann *knew* by the age of seventeen she was called into ministry, which she related in two stories from that year which demonstrate her responding to an internal prompting in spite of her reservations. The first was a story she described as a “fleece” in testing her ability to be obedient to the Lord by responding to an impetus to sing a solo when she had never sung before:

And so in one of those faith services, I put a fleece before the Lord. I said, "If this is the night then Lord just let Brother Smith say, '[Does anyone] have something to say?'" He did and I didn't obey. Finally, on the third go round, all he had to say was "It's time. Who has something of the Lord for this service?" And unbeknownst to anyone in the church, I got up. I went to our musicians, and I told them to give me the key of F and I started singing. It was all in tune and it blew them away. It surprised me, but then it also let me know that there was the anointing because I went from one day not being able to carry a tune to where I could now carry a tune. That [experience of] obedience made me more sensitive to be more obedient in times to come.

The second experience for Ann came in the same year when she was on a mission trip.

During the mission, there was an invitation to preach and she implicitly associated herself with the group who had acknowledged calls to preach, though she was the lone female:

None of the guys that had acknowledged calls to preach would get up, so I, under the inspiration of the Holy Ghost, got up, preached, and we had church. And it just started building from there.

Cordelia's ministerial calling event occurred in the spring of 1992. She recalled, "I was at a ladies conference, and I had a vision. I saw myself preaching to [a large number] of ladies at a conference." However, this call would remain a private experience until gifts were recognized in her and she was encouraged by her pastor to continue in ministry and pastoral roles.

Sharla recalled:

Actually the journey of being a tool in the Lord's kingdom started as a little girl. I used to want to be a missionary to Africa. And my mother used to say, "She's going to be used of God; God's going to use her." And we were Catholic. And all through my life I felt that somewhere, someplace in time, I knew that I would work for the kingdom. And the only part that I knew that I could do was to be a nun. So I thought, "Well, I'm going to grow up and be a nun." So I focused on my catechism and working in the church.

As a young adult, Sharla moved away from the Catholic Church and after marriage, through a friend, she was introduced to a Pentecostal experience:

I had spent a summer with my Nana and won a Bible at vacation Bible school. I'd never had one. I only had catechisms, and so I memorized a hundred Bible verses so I could get a Bible. And, it was that Bible that I took

off the shelf and dusted it, literally dusted off the Bible, and looked up Acts two thirty-eight, and I remember sitting there crying, just bawling my eyes out.

At this point in her story, remembering the events that led to her ministerial journey, Sharla sat silently with tears streaming down her cheeks. Collecting herself she continued:

And I knew that He was calling me again. But it went deeper than just a Bible, it went deep in my soul. I would always look at my situation, and my circumstances, and [think] it's impossible (not knowing God in the power that I know Him now, not knowing that all things are possible in the end), but I remember thinking, "Well, I'll just learn the Bible and I'll do good things for people..." [] and I took the Bible down and wept in my home. I lived in a little three-room camper. I didn't have a whole lot. My husband was an alcoholic. Again the circumstances said, "It's not going to be like that... You're not going to be able to do all that you're feeling inside of you. But do the best that you can where you're at." And I remember weeping and crying and saying, "God, I want to be used of you. And I want to do your will. And I want to follow you, but I don't even know where to begin, or where to go, or what this journey is."

Calling As An Internal Awareness

Three of the eight participants spoke of understanding their call to ministry through an internal awareness that led to a specific moment of yielding to that call. Each participant seemed passionate about the experience of "knowing" they were called, even though their understanding of their calling was something that was revealed to them over time. Melanie, Marie, and JoAnne explained how they came to terms with an understanding of being called to pastoral ministry.

Both Marie and JoAnne indicated that they may have experienced a calling at an earlier age but they did not respond because they did not believe women could be called into this kind of a role.

Melanie described her understanding of being called as an understanding that came to her through opportunities connected with her husband's ministry:

I can't specifically say exactly when I made a conscious decision to enter ministry; it seemed like ministry just unfolded. My husband felt the calling first to ministry and a lot of it was just partnership with him, working beside him, and beginning to realize that I had gifts and abilities (long pause); things that I could bring to the congregation that I didn't know I had in me. And as opportunities came to practice these and to grow in

them, ministry opportunities opened up. As far as pulpit ministry, that of course was by accident too: just by being given the opportunity to teach adult Sunday school and realizing that I felt like it was something I was born to do.

She concluded by saying:

The journey was mostly side by side with my husband, and then at some point it began to branch off for me individually to do ministry. As I got invited to speak, or to do a sermon, I realized that was part of my calling as well. Not just for my husband, but for me individually to have a calling to ministry.

Beginning at the age of ten years old, Marie was very involved in all aspects of ministerial work. She stated that she always knew she had a calling on her life, but since she did not believe that women could be called to preach, she assumed that her calling meant she would marry a minister and fulfill her calling by serving as a pastor's wife. "It never would have crossed my mind that I would be a co-pastor or a preacher. I grew up in an age when — especially in the Latin community—women just didn't preach." In the early years of her marriage, Marie and her husband were very involved and busy in multiple ministries, pastoring several churches at the same time, and working on not only a district level but a national level of leadership as well. With her husband's heavy workload and busy travel schedule, Marie describes her role during the early years, "[] the first church that I really pastored was in _____. I was kind of like a ghost pastor []." With her husband's busy schedule, multiple leadership roles, and the work of pastoring several growing churches, Marie was able to support his ministry by focusing on the church she loved. "But even then, I, if I spoke, I thought that I was just speaking. I didn't consider myself a preacher." After hearing Marie speak at a conference, her husband came to her and encouraged her to see that her calling was not limited to being a church musician, or a worship leader, but that God had called her to be a preacher. Marie recalled laughing at that statement and replied to him:

Women don't preach. I am a lady. Ladies do not preach. You can say whatever you want to, but I'm not a preacher and I'll never be a preacher. And he told me in Spanish, "Lo puedes hacer por las buenas o las malas" [which translates] "You can do it the easy way or the hard way, but eventually you'll get to where the Lord wants you doing it." And so I fought it for a very long time. I went through a lot of sickness, a lot of illness.

During this time of illness Marie found herself in the hospital.

I finally said, "God, I don't understand why you are allowing all this to happen to me. I've always done everything You've asked of me. I mean, I'm still in church, I've chosen You. I've sacrificed so much. Then the Lord said, "But you haven't heeded my call." And then I started to cry. And I said, "Well, God, if you're going to use anyone, use me. I'll respond to your call. I've learned my lesson. I'll do whatever you ask of me."

JoAnne spoke of her growing awareness of calling this way:

It's been a lifelong decision to enter the ministry, a lifelong plan. I think I was doing ministry very early in childhood, and in my teenage years, and even in college, my dad would take me with him on trips and it would just be he and I. And he kind of mentored me into ministry; even though, I don't know if he was consciously doing that.

At a different point in her narrative JoAnne alluded to the tension she felt with the practice endorsed by her dad and the teaching of a pastor during her growing up years:

[The pastor] did not believe in women in ministry, as far as in a pastoral, teaching, or authoritative sense. He firmly believed that no woman should have authority over a man, and so women could be Sunday School teachers and women could be on the worship team but never would a woman lead service or teach from the pulpit or preach. And so that was really challenging for me because I did have an altar ministry, and I participated in ministry in the roles that he found acceptable, <pause> but this still had an impression on me because there was the dichotomous: "Yes, women can be in ministry," and my father inviting me along in that process whereas another pastor that I loved and respected, firmly did not believe that women could be in a pastoral role. So that was something— the tension that I had to work through.

JoAnne noted in her journal entry, as she reflected on her ministerial journey, that while she had met numerous examples of women in ministry— teachers, speakers, minister's wives— she had "never met a female pastor." This served as a barrier during the years she felt God was "dealing with my heart about more ministry". "I remember feeling like there was no one to talk to, no one to be a mentor or role model. I felt God was calling me into uncharted waters."

During the time that God was speaking to her heart, JoAnne's husband invited her take a class at the seminary he attended. This class was taught by a female professor who was also a speaker, writer, and pastor. During that week, at a social event, JoAnne asked another female student about her calling:

I was surprised and thrilled when she shared that God was calling her to pastor. She was single at the time, therefore she was not being called to assist her husband, but she was attending seminary herself to take an active leadership role in pastoral leadership.

Soon after that, JoAnne enrolled in seminary in order to take "concrete steps toward pastoral ministry."

Recognition of Call by Others

All eight of the participants reported the significance of the recognition of their call from pastors, leaders, and others who provided preaching and ministry opportunities. On this point Melanie commented, "It was people who saw that (call) in me, women in ministry, that saw that in me, and gave me that opportunity." The following participants shared stories of confirmation, which both helped them come to terms with their calling and/or helped develop their awareness that they were called to minister.

Hope was in her junior year of college when she was asked to give a sermon in the chapel service (at the college she attended). She described the significance of this opportunity:

I was selected by my peers to speak and my pastor drove 45 minutes to offer his support. His encouragement didn't stop there however. He asked if I would preach the same sermon on Sunday night at our church. The message was about giving God your dreams, and allowing Him to fulfill His call in your life. The sweet irony was that, through his blessing, my pastor had given me permission to submit to the dreams God had for my own life. I didn't realize it at the time, but that public "blessing" of my calling would be a watershed moment for me.

Cordelia related that before she received her call to ministry people would ask her if she was a minister and she said, “I didn’t even know what they meant.” Still, their comments planted seeds that prepared her for what she pinpointed as her “sacred call from God” (shared above). She explained that three years after her vision experience, “We were living in another state and our pastor there felt that I had a call on my life and asked me to speak in a midweek service.” Cordelia expanded on the impact others played in her acceptance of calling:

I cannot say that I’ve had like what you call, an ah-ha moment in my life, because I always hide myself, and I’ve been <chuckles> beaten to death by others, people and my husband saying, “You have not accepted your calling. That’s why you still hide.” And so I guess for the majority part, it’s been people [that influenced me to accept my calling].

Ann had the privilege of having a pastor who recognized her calling early on. She described her pastor and his wife as “pouring into her”, introducing her to missionaries who visited the church, and allowing ministry-mentoring opportunities by including her in visiting at their house or in going to lunch with seasoned ministers. Ann’s pastor nurtured her calling and prepared her for the ministry over a period of several years. A pastor was also vital in affirming Sharla’s call as she recalled a pivotal moment being when a pastor in her district said to her, “Why, Sister Green, I believe the Lord has a call upon your life.” For Marie and JoAnne, both cited their husbands as significant voices in affirming their calling, as well as father figures (father-in-law in Marie’s case).

Janaah also acknowledged how important people were in their affirmation of her calling:

Early years, the inspiration and encouragement of people, like [name omitted], who every time she saw me she’d say, “You’re great Jaanah.” <deep altered voice>. Well, you know, <hand clap>, I believed her. . . . that I could be great! Not could be, but was. So she and her husband invited me to preach in their church when I was nineteen years old. (I was) invited to preach in a church when I was thirteen, and I didn’t have a second thought. I just sat down and got my sermon from Romans chapter one, [I thought,] “I am now ready to preach the gospel.”

She added:

So I think for a woman who is a pastor, the most important thing she can do for herself is to stop all this self-doubting. Go cold turkey off of this addiction for affirmation, stop looking for praises, and people saying, “You did a good job,” and being a people pleaser. That’s not my mentality.

As the sole participant in this study who responded to her calling and never questioned it or looked back from the age of thirteen until her present years, there is something significant in this observation. However, recognition of calling by others appears to be an important confirmation of calling for women who are pursuing pastoral ministries.

Calling That Keeps

All eight of the participants believe it was their experience of sacred call that not only started them on the path of ministry, but also kept them on that path as they discovered what that call meant to them as individuals. The clergywomen acknowledged this calling has kept them in ministry in times of crisis, confusion, or discrimination; furthermore, they found themselves reliant on the experience of calling more than their own personality, gifts, or training.

Melanie and her clergy husband experienced a life altering family crisis during their service in a pastorate. During the season of stress, they made the decision to resign as pastors. After resigning they began to minister in other churches when invited to fill the pulpit on Sundays or for special occasions. A rare opportunity was presented to them when they were both invited to come to a church to serve as assistant pastors to the senior pastor. This was a role that Melanie found rewarding and more suited to her vision for ministry. While she felt that they could not “handle the crisis in our family and take care of the church effectively” the decision to resign the pastorate did not include a decision to resign from ministry. Melanie describes

pastoring as something she was born to do, “I am meant to do this. This is why I am alive.”

For Hope it was also her calling that kept her on the twenty-year journey from the time she experienced her call until she was ordained and became a pastor:

No matter how I struggled or wrestled with the language and practice related to my calling, I knew God had called me, and I experienced what it was like to minister in my calling with the blessing of my pastor.”

In her current ministry she had an assurance expressed as follows:

(This) is a huge part of who we are: I’m not going to stop being the associate pastor. I’m not going to stop preaching. I’m not going to stop doing the things that I’ve been given the authority to do.

She concluded with this thought:

Just the fact that I have landmarks that I can go back to, that God called, and God called, and God called, and God is using, and God has confirmed. I think because I’m gaining more confidence in my calling, I realized that, it’s not my mission in life to make everybody believe that I have a biblical mandate to be in pastoral ministry.

Ann wrote in her journal, “I am confident that God called and anointed my life. I have endured embarrassment and ridicule on a few occasions. God will use my ministry when and if it is needed for His glory.” In another entry she added, “Another ‘AH-HA!’ moment occurred when I realized that I don’t have to apologize for being called. I only need to apologize if I do not fulfill the call. I can live with that knowledge.” She concluded, “I guess, the thing to one more time underscore is: we have nothing to prove. We just have the will of God to deliver. He calls, He anoints, and He has to be the one who sends.”

Sharla also reflected on the strength of the calling that comes from God:

In my heart [I know], man didn’t call us, God did, number one. So God will give the strength, even when we are feeling a little awkward at times. I think you can feel awkward, if you have to give a book report in school. Whether male or female, there’s still that feeling. It’s always going to be a part of our life. But, I say in my heart, “OK, God, I do feel uncomfortable. But Lord, I don’t want to step back from what you’re doing for the women in the ministry. I believe that there are women—women are going to be a part

of the marching army in the last days. God can use all of us.”

JoAnne concurred with these sentiments in her own comment, “I feel like my understanding of myself is that I know I have my calling from God. I know I’m equipped, and I’m still growing spiritually in my personal-spiritual disciplines.” Janaah also acknowledged that she may be a “rare breed” (reflecting on the tenacity with which she has held to God’s calling):

What has been most helpful...first of all my personal grit, just this absolute beyond belief knowledge that God called me to minister... and so I prepare, I learn, I put it together, I go teach it, I watch it hit the hearts of people. I see them fall in the altar, and the anointing that comes as a result of prayer and preparation, and you put those three things together, you can’t beat it...

The finding of sacred call as a necessary experience for successful continuation in pastoral ministry was further reflected by the agreement in participants’ narratives that being a female in a traditionally male profession would also include challenges in role identity and gender expectations. An awareness of these challenges would enable clergywomen to more successfully navigate the ministerial waters in terms of differentiating calling as hearing from God versus calling mediated in the voices of culture. In Theme Two experiences of role identity and gender expectations as expressed by participants will be explored. Theme Two will be discussed in the next sub-section.

This sub-section provided excerpts from participant interviews that support theme one, a theme associated with the experience of calling. Sub-themes described in this section are: Calling as an Event, Calling as an Internal Awareness, Recognition of Call by Others and Calling that Keeps. A summary chart (Table #6) illustrates data associated with this theme. The following sub-section presents Theme Two, a theme associated with identity roles and gender expectations

Table 6:

Summary of Theme One: Sacred Call

	Call As Event	Calling As An Internal Awareness	Recognition of Call by Others	Calling That Keeps
Ann	X		X	X
Cordelia	X		X	
Hope	X		X	X
Janaah	X		X	X
JoAnne		X	X	X
Marie		X	X	
Melanie		X	X	X
Sharla	X		X	X

Theme Two: Identity Roles and Gender Expectations. All (8 of 8 [100%]) of the participants shared experiences highlighting distinctions of being female in a traditionally male profession. Whether they focused on what it meant to be a female imaging God, a female as a pastor, or shared observations of being female in ministry, all of the women perceived women in ministry as a positive. When moving to the more specific questions regarding distinctiveness of pastoring as a woman, there was a shared sense that women were “more emotional,” explicitly expressed by seven of eight participants. Some identified this as something to be repressed, some celebrated this, and others were uncertain in their thoughts as they evaluated this. All the participants experienced identity role conflicts, with some reporting these as past occurrences only and others as ongoing. Sub-themes described in this section are: Women in Ministry

Provide Balance, Female Distinctiveness in Pastoring, and Role Identity Challenges.

Women in Ministry Provide Balance

All eight of the participants spoke about their awareness of being female in a traditionally male profession, with four participants clearly articulating the value of women in ministry in order to bring balance and fully representing God to His people.

JoAnne eloquently described her conviction, which she expressed as developing through her licensure process:

So it's different being a woman in ministry, but I think it's an opportunity. Not only in our denomination, but I think it's an opportunity in my local church and in the community to represent a different aspect of God. And I refer back to one of the graduation services at the seminary; [the speaker]--her sermon at the graduation was "The Feminine Side of God." And I hearken back to that because I think it's an opportunity to show a holistic approach to ministry. Balancing social roles: considering what men bring to our communities, and our families and our churches, but also what women can add. Especially with a compassionate nature, or caring approach and just a feminine approach. And so I think it's an opportunity to reflect God in a different way.

Sharla also spoke of bringing balance to the ministry. As the only female Senior Pastor in this study, Sharla spoke to her need for balance when she referenced a previous male assistant pastor:

I've had to re-steer [him], but I also recognize that I do need that man. Do I feel I could handle it? Yeah, but I like the balance. I think it's very important. I think the men need that too.

Sharla did not explicitly reference how this balance was achieved; however, Hope, described her awareness of how, as a female in ministry, she brought balance to her husband's ministry as they co-pastored their church. She explained:

I am a minister who happens to be a woman. I would say where I'm gaining knowledge or growth in that area of my understanding is that, I am a minister, I am a woman, and God has put the two together because as a woman I can uniquely image God in a way that

a man cannot. And so, my definition of what a woman in pastoral ministry looks like does not have to mirror what my husband's ministry is like. I can preach in a way that I don't feel like I have to snort and pound the pulpit. That is not who I am. It would be disingenuous. I think that the Bible is very clear. God created male and female and He created us both in His image. And so, I think He's given me gifts. He's given my husband gifts. They're very different. Some of them are just giftings that are different. But some of them are gender based.

Janaah supported this need for balance of female and male in the role of pastor and by extension, as a voice in denominational decision-making:

I perceive myself to be self-sufficient. I am independent. I'm an independent thinker. I am a person who seeks to gather all the facts from all sides. As a woman, I believe I have perception into some areas that by God's very creative nature weren't put into men and it should be blended with what men are saying and then negotiated. So as a woman I see myself as bringing specific ingredients to the mixture for a negotiated decision that men would be without...

Female Distinctiveness in Pastoring

Seven of the eight participants indicated that they believed that being female provided a distinction in how they performed as pastors. However, some were only able to express this distinction in generic terms when follow-up questions regarding specifics were asked. All of the respondents described women as "emotional" and for some this was a boon to relational style or preaching, while for others, this was something women felt they needed to downplay for successful ministry or preaching. Cordelia was the only one not to attribute any distinctiveness as a female pastor during the interview; although, she did address this in her follow-up comments after reviewing her transcript and those are shared at the end of this section.

Melanie described her relational style of pastoring as rooted in emotional sensitivity. She explained:

I feel like as a woman in ministry, especially in a pastoral role, there is a part me that's a nurturer; the whole idea of loving God and loving people. As a woman,

this is special. I feel like I have a capacity to love on a different level, in a different way. I feel like there's a softness and a tenderness that I can bring to ministry and an intuitiveness and understanding of emotional parts of people that maybe a man in ministry may not be as in tune with.

She also saw this emotion as a key distinctive in female ministers during altar work:

Being a woman, there's a piece of emotion that attaches the scripture to my life. I'm able to relate; and praying with people at the altar, there's this nurture part of me that I can wrap my arms around people and I can love them; not just emotionally but physically. I feel like I can offer love and support to them. I think that's a benefit of being a woman in ministry; that you have that side [of] you [that you] can bring to an altar service.

Ann also spoke about an emotional distinctiveness in women, saying that in her role as co-pastor she is able to sit in most of the services as an observer, attentive to the people while the Word is being preached. This allows her to minister to the individual after the preaching because of her unique emotional connection as a woman:

I feel like that's how the Lord can use me in a church service. I'm feeling out [what] my husband is delivering in the Word for the whole congregation, but I'm anticipating a need of one individual that God might point to me, and that's a woman thing. I know that men do that too, but women have a [special] sensitivity. It's these emotions that God gave us.

Melanie also commented on how emotion as a female impacted her preaching style. She described her style and contrasted it with her husband's style of preaching:

I feel the emotion that I can bring to a sermon; life experiences. I notice that often I'll cite experiences (real life events) and link them to emotions which I tie into scripture; whereas a lot of times my husband, or the other pastors that I hear preach often, will use stories, <chuckles> other people's stories or [they] preach the Word and the stories in the Word without a lot of life application.

Hope likewise alluded to emotion in her description of female distinctiveness in preaching when she compared herself to her husband, specifically the differing emotions that females can elicit in presentation, compared to males. Her pauses indicate the considered speech she uses describing this. She said:

I'm speaking in terms of the pulpit because that's the sacred cow. That's the thing: that

you're speaking behind the pulpit to men <laughter> in the context of the main service. In terms of [being] behind the pulpit, I'm gaining more confidence to see that I am who I am [and] that's who I need to be. I've seen sometimes, behind the pulpit, God will use <pause> my <pause> my demonstration, or my presentation to yield the tenderness in people's hearts; in a way that my husband doesn't. And so I think that that's just part of the fact that male or female, we image God differently.

JoAnne also expressed that her preaching was influenced by being female. She found this to be a positive fact, relieving her of the pressure to relate or preach the same as a man may do:

In a counseling role, or in even a preaching and teaching role, because I'm confident in who I am, and I'm confident in myself as a woman, that I don't feel pressure to speak or to exhort...I don't feel pressure to be like a man would be in the pulpit. And so I don't feel pressure to compete or to mimic other preachers, or other men that I've admired. I don't feel any type of pressure to imitate how they come across as a man.

Sharla expressed the distinctiveness of being a female pastor as primarily relating to being more attuned to caretaking:

... the role of a female pastor spills over into that. I sometimes will try to do everything, and I have to step back, let other people step in and take the role, or lead them to start taking the role, because I tend to be a caretaker.

JoAnne asserted distinctiveness as a female in terms of how she provided care, but immediately shifted to broader terms of a pastor without gendered aspects:

I think my understanding of myself, and my identity as a woman, comes into play with how I provide care for other people. But when I see my role as a pastor, I see it as a shepherd, as an under shepherd really. Christ is the ultimate Shepherd but I see it as caring for people and however that comes across through my personality, through my gender, then that's what God's calling me to do.

Marie described the people who visit or become members of her congregation as people who are "looking for someone to love them." Comparing her style of pastoring to her husband, she said congregants received a more nurturing response from her in that. "I hug everybody whether male or female." However, she sees this as the only difference in pastoring styles between herself and her male co-pastor when she goes on to assert, "I preach behind my pulpit

just as my husband would preach. I pray for my people.” Marie also lamented the limits others’ perceptions place on women in ministry,

But I feel that sometimes people forget that there are women who are preachers that can really bring a word from God that would make a difference in people’s lives rather than just get somebody who’s beautiful and speaks well and eloquently, and sings, and sings, and sings, but really there was nothing edifying to your soul.

Janaah recognized that being a woman gave her “access to insights,” but believed that how she pastored was more influenced by her calling and relationship to God than anything related to gender. She explained:

They receive me differently because I am different, but I’m not sure that being a woman is that difference. I think if I were a man I’d be the same. In my ministry and in my nature, so far as ministering to people, and relationship with people, and counseling people, I don’t think that being a woman is what has influenced me. I think it’s my calling and my relationship with the Lord that has influenced me, not the fact that I’m a woman. Being a woman gives me access to insights...but that’s just a small portion of ministry.

Janaah was the most vocal in asserting that the emotional side of women should be downplayed as this does not contribute to being received as a leader. When speaking of herself she described how she found a more “productive way to cry” through prayer “in those rare moments when the feminine side gets fragile, and I feel the tears coming on.” She later continued with this point:

There’s nothing that men hate more than a woman that gets emotional. So, forget the crying to get a point across. Uh-uh. You have to be solid. You have to be strong, and you can’t get emotional.

Cordelia did not attribute any distinctiveness as a pastor to her being a woman during the interview, but she did respond to a direct question about this:

I don’t know that there is really a difference in my mind because as early as age nine I’ve been in a leadership position and I’ve always had to guide others and tell them what to do and care for them, and even protect them. So when we got into ministry what I had thought was, “Lord, I have to care for these people.”

She answered other questions about pastoral style and approach by reflecting on her work experience in the secular world as a minority female rather than anything specific to her pastorate. However, after reviewing her transcript she added:

After [the interview], I actually felt a certain degree of liberty. Was I in some form of a prison? [] It wasn't until this morning in meditation that I realized that apart from a daughter, I have no one who would ask me about me and actually listen. Or perhaps I would give "surface" answers to those who asked, my cognitive bias being that they don't understand my world anyway.

Her conclusion to these thoughts was that she saw herself as a person who has “survived” by understanding the reality of her experience that, “there are unspoken expectations of the role/behavior for a woman minister in our organization.” This insight helps contextualize other women’s answers when the impact of being a numerical minority is discussed in theme three.

Identity Role Challenges

All of the eight participants expressed tension in balancing different roles. The most prevalent conflict was balancing an understanding of themselves as a pastor with being a pastor’s wife/wife (brought up by six of the eight participants). For three this took place earlier in their ministry but now feels more resolved, while three reported this as an ongoing source of tension. Seven of the clergywomen also acknowledged that they felt most comfortable with their role as pastor within their local congregations or community.

Janaah, JoAnne, and Cordelia appeared least conflicted in their personal fulfillment of dual roles as pastor and pastor’s wife; however, they all suggested marriage as a key factor in a woman fulfilling her pastoral calling either in choice of spouse or in ministry opportunities.

As the lone participant in this study who was not married to a licensed minister, Sharla

may not be expected to speak of marriage as a contributor to her ministerial path; however, she described the permission of her husband, even when he was an abusive alcoholic, as a necessary aspect of her continuing in ministry. The call story (recounted more fully in theme one above) included the observation, “For ten years I didn’t say anything about the Lord calling me to be a pastor. Married to an unsaved man who was an atheist, how could it be God?” Fast-forwarding the ten years to when she began receiving affirmation of her calling from other sources she said,

So I left it there again and I said, “Ok, God, you’re going to have to reveal it to my pastor, to my husband, and open the doors. I’m not going to push them. I’m not going to shove them. Lord, you be my guide.” And I left it again in the hands of the Lord. Then the Lord spoke to me and He said, “I have prepared a table before you in the presence of your enemies. I will make a way where there seems to be no way. I will open doors that need to be opened and close those that need to be closed.” And He told me that it would be in the presence of my enemies, which probably were ministerial, husband, or whatever.

Ann was frank in describing her shift from a single woman evangelist to a married female co-pastor. For her, the first several years were filled with uncertainty, not on the part of the congregation, but for herself in relation to her husband and co-pastor. She and her husband accepted the pastorate of an already established traditional church. She believed that they had evolved into a team in ministry and elaborated on how that occurred:

I worried for years because of places we went. I had already been in ministry a number of years before he even got into the church, and so I felt like he felt inferior to my calling, and how God used me. And so especially when we first started pastoring, I didn’t do a lot at that point.

Ann was quick to point out that her husband never expressed by word or action that he felt inferior; it was just something she was concerned about:

Evangelizing was one thing, but pastoring was another. I wanted that church to fall in love with him, and know that he’s the pastor. But as he developed more and God began to really take him places in the Spirit, he became more relaxed and comfortable, and then, when I saw that happening with him, then I became more comfortable in who I was. So in the last ten years, it has become even more of a team effort.

Melanie also explicitly referenced this tension regarding the difference in ministerial expectations for herself and her husband:

I feel I need to fulfill both roles, and he just doesn't have that challenge. He's free to study, and close the door, and pray, and it's just assumed that I will take care of the children . . . and take care of the laundry, and take care of the house. He doesn't have that dual role.

Although Melanie co-pastored with a man who is not her husband at the time of the interview, she described early years of ministry when she was both pastor and pastor's wife:

I had to help him with everything: taking care of people, going for visitation, doing the Bible study, and cooking for a special event, cleaning up for a special event, cleaning the church where he basically just preached.

Hope also specifically spoke of the experience of being not only the pastor but the pastor's wife as a source of conflict:

My pastor's wife friends <chuckles> they don't do that. They'll do some counseling, but then some counseling they're, like, "Oh no, you need to talk to my husband." Some of it's just varying degrees because as pastors' wives really, the responsibility is as much as you feel confident or comfortable taking on, you take on. There's not a job description. But for me, there are responsibilities in addition to pastor's wife. So, it does feel like two separate jobs.

Hope became very choked up as she spoke of the tension being in ministry brings to her role as a wife and mother:

At the end of the day when someone calls and their world is falling apart, and I need to decide whether to read my son a story and pray before he goes to bed, or I need to help them. I'm trying to determine, ok, how much is their world falling apart?

She went on to say:

And then feeling, if I'm being really real, really honest, I feel resentment towards my wonderful, incredible husband. Because I feel like I carry more of the load than him. Now, as a pastor I feel like he has to be Mr. Mom, because I'm doing so much church stuff, and that doesn't feel natural to me. And, he wants to help me and he doesn't always know how to lighten my load—I don't either.

Marie also recognized tension in the years when she transitioned from being “pastor’s wife” to being both pastor’s wife and pastor and how this resolved:

I was able to step back and let my husband be who he is, and not try and fix everything for him all the time. It was a hard process, but he learned, and I learned, and we’re able to be where we’re at now.

Marie, as one of the four participants with children still living at home, also referenced the challenge of balancing expectations for motherhood and ministry. She traveled frequently and spoke about coming home from a long trip or a demanding preaching schedule:

Sometimes I need a day or two, sometimes longer, just to get back to who I am. It’s difficult for my family because I may have been gone for a week, (or) they haven’t seen me for two weeks and your kids want to be with you. Your husband wants to be with you, but you just want to be by yourself. And it’s kind of hard to do that because you don’t want to seem ugly, you don’t want to shut out your family. But sometimes, in order for you to be who your family knows you to be, you just need some time.

After long trips, she just tells them, “Mommy just needs a little bit of time.” or “Mommy is just really tired.” Marie added this about the struggle for this:

I am at everything that my kids have at school. I try to be at all the games, at all things, at all the singings. I’ve had to miss a few of them. I wish I never had to miss anything that my kids did. But there are some things that I have to miss because I’m not [in town] and it makes me sad. And that was one thing, as a mom, I always wanted to be there every moment. The thing I try to do the most is to be at the important things that they have, so they’ll always have those memories that I was there. I never want them to have the memories that mom wasn’t there. So, it’s a hard balance. Cause if you’re not, you’ll regret it and they will remember it.

For four of the eight participants, an additional role identity challenge was being fully accepted as pastors within their own congregations and communities but feeling oppressed or “jacketed” by others. Marie and Cordelia shared personal examples of experiences outside of their own churches where lack of acceptance of women ministers was an uncomfortable reality.

While Marie spoke to distinctions of liberty she has at her home church where she “does all the same things as her husband” she also acknowledged that in her travels she sometimes

feels the need to protect herself with the explanation, “I am under the umbrella of my husband.”

Cordelia described a feeling of “being jacketed” in some churches versus the liberty she experienced in her own church where her journal evidences her freely moving through the range of pastoral responsibilities including preaching, hospital visits, funerals, counseling, and administration.

Both Melanie and JoAnne were cognizant of congregational and community acceptance of them as pastors. Melanie reflected, “I live my life, work my full time job, bring ministry into the workplace...and into the community. In my church I feel respected and valued as a woman, as a minister.”

JoAnne stated, “I love serving as Pastor at my local church. I am received as a shepherdess.” One of her journal entries also reflected on acceptance as a minister in her community. She wrote,

One thing I have found is that when I am ministering in my community, or my church, I am myself, and I don’t feel the male-female distinction. I think sometimes the world, our community, is more accepting of women in ministry, than the men who are clergy in our denomination. So for me, it’s not an everyday awareness of “Oh, I’m a woman in ministry.” Because I’m doing my duties, I’m caring for people, reaching out in our community.

This sub-section provided excerpts from participant interviews that support theme two, a theme associated with role identity and gender expectations. Sub-themes described in this section are: Women in Ministry Provide Balance, Female Distinctiveness in Pastoring, and Role Identity Challenges. A summary chart (Table 7) illustrates data associated with this theme. The following sub-section presents theme three, a theme associated with denominational experiences as a numerical minority. This follows from the findings above in that while all women reported being very positive about the value and presence of women in ministry, the reality of being a numerical

minority often challenged them in their ability to live out this conviction.

Table 7:

Summary of Theme Two: Identity Roles and Gender Expectations

	Women Provide Balance	Female Distinctiveness in Pastoring	Role Identity Challenges
Ann		X	X
Cordelia		X	
Hope	X	X	X
Janaah	X	X	X
JoAnne	X	X	X
Marie		X	X
Melanie		X	X
Sharla	X	X	X

Theme Three: Denominational Experience (Numerical Minority). All (8 of 8 [100%]) of the participants related specific experiences associated with being a numerical minority within the UPCI denomination. The participants shared experiences related to the awareness of being a numerical minority in the process of applying and interviewing for ministerial licensure. This awareness was heightened by attending business meetings either on a district or denominational level or when preaching in other churches for male pastors. Four of the participants discussed the negative reactions of other women to a woman minister. All of the participants discussed the subject of femininity in the ministry and the future for clergywomen within the denomination. Sub-themes described in this section are: The Experience of Licensure, District Ministers/

Business Meetings, Denominational Ministers/Business Meetings, Preaching within the Denomination, Other Women, Femininity and Ministry, and Acceptance.

The Experience of Licensure

The process leading to ordination for ministers within the UPCI involves three levels: local license, general license, and ordination. Each of those levels of licensure consists of completing the educational requirements, submitting a detailed application, and participating in an interview process conducted by a group of men serving on what is known as the district board. After completing all the steps in this process, the ministerial board of the district they reside in either approves or disapproves the candidate for licensure. This process is repeated for each level of ministry that the candidate wishes to obtain. For women within the UPCI, reaching the level of Ordination does not carry the same privileges that it might in other organizations. Upon receiving General license status, the minister may perform wedding ceremonies, baptize, and administer sacraments. Ordination does not allow women to hold district or national leadership positions within the UPCI, although males who are ordained are automatically eligible for those positions. For these reasons, some women who pastor choose to do so after acquiring General License status, as Ordination does not provide any additional benefits or opportunities. Other women find that being ordained is a spiritual and meaningful step in their ministry regardless of the gender restrictions in leadership.

Criteria for participation in this study was that women needed to be licensed and currently serving in a pastoral role either as senior pastor, associate pastor, or assistant pastor. While each of the women followed the same specific steps described above, each experienced the process differently. Janaah is the only one to have pursued licensure as a direct response to

her calling to ministry, and she did not share a story of meeting with the district board for her license or ordination. Melanie also did not share her experience of licensure in her district. The others reported being called to pastoral ministry and going through licensure as separate processes. They shared their own unique perceptions of the experience.

Ann's licensure experience was closely related to her call story, and it is worth noting that she and Janaah are the only two participants who got licensed prior to getting married. Ann recalled an instance early on when she felt like she had "blown" her calling; however, after "sitting down for two years" she was invited to preach a revival:

From [the first revival I preached] and with my pastor's guidance, I felt led to get my local license. I met the District Board and was petrified, and missed more questions than I got right, but I was the novelty. I was the female coming to get a license, and I don't know, perhaps they felt that I would never do anything with it. But they granted me the license and I got involved in the district.

JoAnne's understanding of her calling was crystallized in questioning whether she should pursue license during a seminar. She attended a class taught by a mix of men and women ministers and "was particularly riveted to the female speakers because I so badly wanted to hear from female ministers." The class ended with a challenge to the women:

I knew I was called; I knew I was actively ministering and being equipped for future ministry. Did God want me to pursue licensure? During one of the sessions we took a break and I went outside to walk under the trees and to talk to God about what I was hearing. The Lord spoke so clearly to me that He was calling me to more ministry, to preach, and teach. I argued, of course, as we mere humans have a tendency of doing, that it was going to be difficult and challenging. When the Lord assured me of the promise of His on-going presence; I was satisfied. On the drive home I called my District Superintendent and inquired about the process of pursuing a preaching license.

Regarding the specific licensure experience, JoAnne reported feeling aware of being a minority:

Because it's a room of twelve men in suits, and even though there are smiling eyes and they are kind and respectful and always have received me and treated me well, I'm still

very aware that I'm the minority, and I know that they are treating me differently without meaning to.

She also wrote in her journal:

I met the (district) board on three different occasions (for licensure). Once I recall crying during one of my interviews and my presbyter kindly handing me his handkerchief. I can only imagine that men didn't cry in their interviews. But, I was not a man, and God made me a woman, an emotional being. When my presbyter came out to tell me the board had approved my application, what did I do? Cry, of course! "Don't cry!" he proffered, "I have good news. The board approved your license." My tears must have made him uncomfortable, even though for me it was a happy, emotional release.

Sharla, Hope, and Marie all directly attributed their licensure to their husbands'

prompting, despite great resistance on their part. Sharla told about coming home one day and her husband's suggestion that she get licensed leading her to apply. She spoke of meeting the board this way:

So I went and I was so scared. I felt like I had just taken a shower. I was just sweating and fearful, but praying that the Lord would help to say the right thing. So when I got in there, and you know how you feel intimidated: they're all men, and you're the only woman. And they were asking me all these questions, "How does your husband feel about this?" I said, "My husband's sitting by the phone waiting for you to ask him any question that you feel you need to ask him."

Hope's husband is credited for pushing her to first accept the title of pastor during their time of establishing a new church plant. She said,

My husband started saying, "Ok, we need to be more intentional about what we're doing. Everybody knows that I'm the pastor— I'm the lead pastor. But people need to know what your role is in the church and it's not my wife. You are a pastor *here*."

She then described "nudges from trusted mentors" as well as vocal support from district leaders encouraging her to apply for ordination. She finally laid aside all of her excuses and followed their advice:

They gave me the two nicest board members, [omitted name] was my interviewer and another gentleman. And they didn't even know that I wasn't licensed already— I'm just applying for ordination. So they thought I had a license before, and I'm like, "No."

Typically you have to go through all the steps and I was approved for ordination on the spot. I mean it was like God was telling me, “Well duh, what are you doing? What have you been waiting for?” Even little things like that, God used just to confirm, “Hey.” And it wasn’t about the piece of paper. It wasn’t even about the prayer they prayed over me, which was incredible and that will be a treasure in my heart forever. But it was about <pause> not hiding. <Pause> <chuckles, then voice quiet> Not being afraid to be who God’s called me to be.

As Hope discussed her ordination service, her voice dropped again as she reflected on her long journey to accept God’s call:

I believe because there is power that comes with the laying on of hands of our elders. When there’s impartation, it, it is there. And then there is also power of just acknowledging, “God whatever you call me to do, I’m going to do it.” Whether people accept it, whether people don’t. Whether people believe it, whether they don’t. Whether people leave our church because they don’t believe in women in ministry. Well, guess what, you can find lots of other apostolic churches who don’t, so there you go. God bless you and you can still be saved.

Marie’s coming to grips with her calling through her husband’s challenge is told earlier in theme one. However, it was a female role model who pushed her to get licensed when she said:

Marie, if you have a call, and the Lord has called you to preach, why not have that affirmation of your organization for you to be able to carry the card and say that you also are a minister of the United Pentecostal Church? You travel to so many places into so many countries, and if they go in and they ask what you’re doing, you say you’re preaching a conference and you have nothing to back you up, how are they going to believe you?

Marie also shared,

I remember when I applied for my general license. I got the phone call, and they asked me, “They want to know why you’re applying for your general license. Isn’t a local license enough?” And I responded, “Would this question be asked of me if I were a man?” They didn’t know what to respond to me. And they didn’t say anything back, and then I was approved for my general license.

Licensure also served as a form of affirmation in her role as pastor. She remembered a time her husband addressed the church:

And I also want you to know that she’s a general licensed minister of the United Pentecostal Church, she was not approved by a local district, she was approved by the

Global Missions Board that has these prominent ministers on it.

For Cordelia, licensure did not immediately follow her move to ministry in fulfillment of her calling. Similar to Hope and Marie, it was after she was already functioning in a ministerial capacity that she was urged by others to pursue licensure in order to open more doors for her:

But I never did get licensed with the UPC till [several] years later, and when I went to get the license, it was the pastor I was under who said that, “You should get your license.” And I said, “Why is that? What is that for?” And he explained and said, “Well, you can get to work with the ladies and you can get known in the district.”

Regarding the affirmation of the licensing experience itself, Cordelia wrote in her journal:

When I went before the (District) Board for my local license I was not intimidated because I knew I had a calling on my life. I had been preaching for seven years. The Board was candid as they asked me how I would react to the non-acceptance prevalent in our organization. I related my experiences [in education and career both in traditional male spheres]. I concluded that God had called me, therefore He will be the one to open and shut doors. I wouldn't take any offense. I waited five years before going for a general license. I felt that there had to be a definite change for me to go to another level. Facing the Board, I wanted to be able to tell them: my life is no longer bi-vocational, my role in ministry has expanded. I wanted to have something substantial, meaningful, something that warranted the change to a higher level; not just collecting titles. And I did. At that point, I was working full time in ministry. Five years later, fulfilling a ten-year journey, I became an ordained minister. I had finally come to the place where I could no longer deny, hide, or pretend that God had not really called me to do that.

District Ministers/Business Meetings

All of the participants (8 of 8, 100%) spoke about the experience of attending or participating in District ministers' meetings (also referred to as business meetings). At district meetings, the business of selecting district level leadership is conducted and decision-making regarding allocation of financial resources and departmental vision casting and planning takes place. Only licensed ministers may speak or vote at these meetings. Prospective ministers and minister's wives may attend and listen to the proceedings, but they are not allowed to participate.

Seven of the eight research participants attend district meetings, participate in meetings in various capacities, and expressed a range of emotions regarding doing so. Only one participant, Marie, reported that she did not attend the district business meetings. She explained this by saying:

I go to my district conferences, and I am a licensed minister, but because there's not very many of us in there, I usually go to the pastor's wives events because I just feel more comfortable there. I know that I'm a preacher but I don't feel comfortable staying there. No. No, I don't. Maybe it's a couple of things that I've seen. There's some, maybe a handful of licensed (women) ministers in our district. I remember that I was in a certain place [meeting], and they had all the ministers sitting on the platform. I very well could have gone and got a seat because I am a licensed minister also. There was one lady that tried to sit with the ministers. But I could see that they just sort of rushed her off. And I talked to myself, "Why would I put myself in that position? Being made to feel inferior because I'm a woman. I'd much rather sit where I am at and know who I am, than for somebody to make me feel like I was less than anyone else sitting there." And I remember feeling sorry for her, for having even tried. So now, whenever all the ministers are gathered together, I prefer to go with the pastors' wives.

She went on to add that in her district almost all, if not all, of the licensed women do not attend business meetings and choose to go to pastors' wives events or they just leave.

Ann also recalled experiences that influenced how she conducted herself at business meetings. Early in her ministry, before she married, when at a district conference, she had felt impressed to speak but during that meeting another clergywoman had stood and tried to speak: "...but the chair ruled she was out of order and embarrassed her. I thought, 'I won't. I'm not going to do the same thing here.'"

She laughed recalling another memory of a time at a district youth rally when the platform called for all the ministers to stand and then restated the request for "all the gentlemen to stand," she thought:

OK, well, that's fine. <smiling at the memories> In the district that I'm in now, even at the camp meetings, it's not a problem anymore, because I am submitted. I do believe in submission. And I have nothing to prove. The anointing of God has proven itself. And

I'm comfortable in my calling.

For Ann, memories of uncomfortable encounters at ministerial meetings did not seem to trouble her. Still smiling, as she thought about past experiences for women, she continued:

Four or five years ago, I would not have been able to laugh, I'd have just said, "I always feel that way." I've had a lot of raised eyebrows. Even in one district a Presbyterian came to me and said, "I don't believe in women preachers. We don't have them in this district." But now, I am perfectly at ease with who I am in the district I'm in.

Melanie did not experience the rejection or embarrassment witnessed by Marie and Ann but she spoke about her own feelings of self-consciousness when attending the required meetings at a district level:

I feel most aware of [being female] when we [ministers] are together corporately. I notice a lot at our district conference—the feelings that I have, the emotions that come up, <deep breath> the insecurities, the vulnerability, all that is present when I'm together with the constituency when there are all men pastors and ministers.

I feel like the old adage, "a woman should be seen and not heard." I know we say that about our kids too, but for me that's how I feel in a room with male ministers, that I should just listen and even if I have an opinion, I'm not going to stand and give it. I don't feel permission to.

Melanie continued to reflect on her own experiences. She recounted, "A challenge is having a voice in our district, and in how things go in the decision making process. I feel like I have an opinion often, but not an opportunity to voice it."

I feel self-conscious at times. I feel like I have to worry more about how I appear. How I look. How I behave. I don't feel as much liberty as my male counterparts probably feel. <chuckles> You know, one of the guys. So that's definitely something that's always on my mind, how I am going to present myself.

JoAnne wrote in her journal:

At the same time as I was going through the licensing process, my husband was stepping back from his participation in the UPCI. So the first [meetings] I attended were by

myself. I felt conspicuous walking into the meetings alone. However, the other ministers were kind and always made an effort to make me feel comfortable and included.

Hope, like JoAnne, attends the meetings and participates even though at times it is uncomfortable:

I feel like I'm in a very safe district, but when I go for district voting, and I look around... actually, I try not to look around. I sit with my husband. I go in. We don't sit in the back. He marches me up to the front, or somewhere near the front. And I see out of the corner of my eye there are three other ladies in the room with I don't know how many hundreds of men. And, I think none of them are under the age of sixty-five. That's kind of a, "oh, um, OK."

Sharla shared a current experience related to attending the district annual summer camp meeting where all ministers are expected to sit on the platform during services:

Last night a lot of the lady preachers weren't [at the meeting], so I came in, and it seemed like the women sit on this side, when we should just sit there <pointing to platform> and so I was the only one sitting there last night. And I'm thinking, "Oh, boy! Where are all the other lady ministers? Come on girls, don't back down now." And then I thought, "This is a little awkward, I kind of wish there was another lady up here."

In her journal writings Janaah spoke about the self-conscious behaviors she has observed in other women:

Women, even the most successful, are riddled with self-doubt. We second guess our next move. We withhold our opinions in big meetings while the less informed men freely bluster, one-upping and interrupting one another. When we express our opinions we often apologize or prematurely disclaim, "I'm not sure about this." Young women are brilliant and self-accomplished but self-doubting.

National Denominational Ministers/Business Meetings

All of the participants spoke about the experiences of attending the denominational ministerial events or business meetings and feeling aware of being a rare female amongst a large crowd of males. Of the eight, three shared experiences of attending these national meetings while

the remaining five shared insights into why they do not attend the meetings, even though they attend the General Conference.

JoAnne had the determination to attend the larger denominational gatherings and fulfill her ministerial responsibility:

I think when I am most aware of my role, or that I'm a minority, is when I am attending the General Conference and I go into the business meeting. So far <pause> each time since I've been licensed, I've been with a male relative, but I'm keenly aware that I'm a woman in ministry and I don't always know how other people, or how other clergy, are viewing me. It doesn't bother me, what they think, because I know a lot of people through my male relative's ministry.

Like JoAnne, Janaah was committed to the denomination and took her responsibility as an ordained clergywoman seriously, albeit it was uncomfortable to do so at times:

In the business meetings at General Conference, when I search the audience to find women, I can only see a few scattered across the congregation. I am most aware of being a woman when an issue is being discussed that I feel I have insight into and should express it, and I realize for a woman to go to the microphone on a general conference floor of a business session is <chuckle> an anomaly to say the least. It's really unusual. So, I try to frame my remarks so that they're succinct and to the point. I try not to second guess whether or not I will be accepted or rejected and, on several occasions the men have applauded when I've sat down. I find that interesting. So in the business meetings when I think I see things that they do not see, I realize that I should be speaking because as a woman I'm probably perceiving things differently from most of the people in the room. So the business sessions would be where that sensitivity surfaces, just by power of numbers; the fact that I'm one of few. So in a business meeting of two thousand ministers, I'd be pressed to find ten or twelve [women] in the room.

Janaah also had the unique privilege of serving her district as an elected official of a large division, one that did not have the qualifying statement "must be a male" in the requirements for the position. To her knowledge she is the first and only female to have ever served on this board. Reflecting on being elected by the ministers of her district to represent them at headquarters on this committee, she said:

I just carried on, being a woman was neither here nor there to me. You have the office, do the job, go to St. Louis, sit in the board meetings, all men on this board except me. <Taking a deep breath.> But I went in with the understanding of how they probably felt, and so I calculated every move. I spoke rarely. I waited until all the men had voiced their opinions, and then even the chairmen would look at me and say, ‘What say you?’ and then I would speak. So, in the board meetings I always conducted myself in a way to [not] raise the eye or offend the men who aren’t accustomed to having women [present]. And I think it put me in some kind of situation of esteem to the extent that they welcomed what I had to say, understanding I was coming from a different perspective.

She went on with advice to other women: “...dress appropriately so that you blend in. I usually wear a black suit when I go to the all men board meetings.”

Hope also attends the denominational business meetings as a voting member. She also spoke of feeling self-conscious and needing to pay extra attention to her appearance:

I’m fretting for like forty-five minutes trying to figure out what I’m going to wear to go in there. My husband just says, “Do you think they’ll be wearing ties? Do I need to wear a tie? I’ll just pack it in my pocket, if I need to put it on I can.” I’m thinking ...for sure I should wear my hair up. Do I need to wear a dress? Should I wear a suit? Should I those sorts of things. So that’s where I’m kind of keenly aware.

Five of the eight participants reported not attending the national denominational ministerial business meetings because of the unwelcoming environment. Ann and Sharla did not elaborate on the reasons why they did not attend; however, the other participants did.

Marie stated:

I never go to the General Conference meetings. To me it just feels like it’s all the men that are over there and all the ladies over in their place [ministers’ wives and women ministers breakfast that is held at the same time as ministers’ business meeting]. I’m trying to think about how to say this... I don’t think that it’s as friendly for women as [it is at] the women’s breakfast. So I prefer going to the [breakfast].”

In explaining why she has not attended the denominational business meetings since she started pastoring, Melanie asked, “And why would I miss a day with my friends having lunch when I know in the meetings I have no voice? I don’t know if I even feel that they want the

women in there.”

Melanie continued:

I really do believe that respect is the key word right now as I think about it. I feel accepted, from most. Some, I know, just tolerate women in ministry. But I don't know that I feel respected. I feel respected as a person, but I don't know that they respect me as a minister. As I think about when they hold the ministerial meetings for our general conference, they do it at the exact time they have the ladies ministries and women in a ministry brunch. So, women who are licensed are most often attending the brunch, and are not attending the ministerial meetings where there are decisions being made and votes being taken; all of the business is being done for the denomination. Women are not encouraged to be in that room. Welcomed but we're not encouraged to be there. It's like [they are saying], "Go have lunch with the girls." I think it's a message. [] How am I doing ministry, and how am I being a woman? And they make that very clear that you would have to make a choice. [The men] know they are there, they're not going to lunch with <pause> their friends. They are going to meetings. They're going to take care of the business.

In her journal Cordelia recorded this observation:

Because of my life experiences, I have learned to critically consider my every move and choose my mode of survival in every environment. For example, we are expected to be at Ladies' meeting, not at the business meetings when attending General Conference. These two events are scheduled at the same time. Therefore, the unspoken expectation is that we would stay where we belong. That I do.

Cordelia also expressed:

In my opinion women ministers' experiences, or anointing, is not valued, not needed, but is rather ridiculed, questioned or even rejected for whatever reason. I would not waste my time going to such a meeting. If I must attend any meeting where I know or sense that my voice would not be heard, I simply would not speak.

Preaching Within the Denomination

While all the participants regularly preached within their own congregations, the opportunity to preach at other churches within their districts or on a national level was usually in the context of seminars or conferences specific to women or women's ministries. All eight of the participants had experience in preaching for revivals, women's conferences, or other special

occasions in local churches.

JoAnne recounted her first experience in preaching for a presbyter in her district:

I don't feel any pressure to be like someone else. I don't feel any pressure to copy what men do in the pulpit. I don't feel that pressure. But yet, it seems that my male colleagues might think I feel that pressure. When I went to preach for my Presbyter, and it was his first time to hear me preach, he was already planning to give me some advice even before he heard me preach. And after the service he said, "Well, you did a good job." And he said, "I was going to tell you, 'Don't preach like a man', but you didn't." And I thought that was interesting because I'm not sure what he had expected. If he thought I was going to yell, and spit, and turn red in the face. I also thought it was interesting that he didn't give me any other advice, or he didn't give me constructive criticism. He already had in mind what he was going to say to me. So, I just thought that was interesting, that other male ministers don't always know how to receive or how to take my preaching as a woman, because it does sound different. It comes across differently, and they're not used to that.

Another time, when JoAnne was first licensed, a pastor invited her to speak at his Sunday evening service. This was a pastor who was vocal in admiration for and support of women in pastoral ministry. After the service she recalled women coming up to thank her for the message. She questioned herself, "Was it because I was a woman? Or was it that the Word specifically touched them? Would they have thanked a male preacher for the sermon just the same?" Then, later that night after the service, the pastor remarked that her sermon "felt different." He concluded that her "delivery style and voice as a woman gave the sermon a different feel."

JoAnne went on to say:

These comments do not bother me, or intimidate me, I often find them humorous! In my head, I often want to say, "Well, duh! I am not a man, I am a woman. My preaching is going to be different." But I keep my thoughts to myself and smile.

Cordelia also experienced the positive and negatives of preaching for other ministers within the denomination simply based on being female:

In our denomination many have accepted my ministry. There are some who didn't believe in women preachers [at first] and then they say, "Wow, this woman has an

anointing. I want her to come and preach.” And others, they still back off, but they bring me to preach at their ladies’ conferences. It’s a mix in the organization.

Janaah remembered early in her ministry:

Going back to evangelism as a young woman, the pastors were men. So I learned how men think, and I tried to disappoint them in that I wasn’t like a lot of other women. They would say, “oh,” “wow,” “yeah.” So I never had to ask for a place to preach, I always got invited. That’s part of the whining that I hear [from other women saying], “I’m never asked to preach.” Well, hello, did you have something to say? Because when you do, you get invited to say it somewhere.

Ann also shared from the early days when she was an evangelist:

When I evangelized, I was always very upfront with the Pastor. [I would say], “You’re the pastor, if I get out of line in any way, I am submitted and subjected to you. I’m just here to do what I feel like God wants me to do, but if at any time you disagree with me, then sit me down. It probably would hurt my feelings or embarrass me for sure, but I regard the ministry and God’s work that highly.”

Marie remembered a time shortly after she and her husband had become pastors at their present church:

There was a man in our church who didn’t believe in women preaching, which we really didn’t ever notice [at first]. But I would go up to the pulpit, and as soon as I would finish reading the Word of God, he’d walk out and he’d make a scene about it. I don’t think that would have happened if I would have been a man.

One Sunday her husband went to the pulpit before she preached and addressed the congregation,

I’ve noticed that there are some people who walk out when the Pastora comes behind the pulpit. And I want you to know that nobody can walk out today [unless they are leaving for good]. If anybody feels that they can’t stay here at this church because she preaches behind the pulpit, you know where the door is at. But here our [Pastora] is always welcome to preach and we know that she has a word from God.

Other Women

Four of the eight participants specifically mentioned stories involving rejection as ministers by other women. For Hope it was an excruciating rebuke from a pastor’s wife at a

church she worked at. Cordelia, Sharla and JoAnne shared similar painful experiences.

Hope shared the distressing memory of when she was a young woman attempting to fulfill her call to ministry after graduation from seminary. Although she was not yet licensed, she, along with her husband, was hired at a church with the promise of ministerial growth and opportunities. However, for Hope, the role became nothing more than a part time job as the church receptionist. Over a period of two years her voice was silenced and her opportunities restricted. Her opposition did not come overtly from the pastor, the men in leadership, or any of the males who made up the congregation. Her opposition came from another woman, the pastor's wife, who before her own marriage had also been a preacher. Even after many years, retelling this story brought Hope to tears:

The pastor's wife took me out for lunch, for my birthday, and shared with me, maybe for an hour and a half monologue, ways that I was limiting my husband. Her husband thought my husband could really be a great preacher, and really be a great man of God, if he wasn't under my influence. She said that I needed to realize that when God called that was fine, but now I'm married. I'm called to be his wife. I'm not called to be a minister because I needed to take care of my children, even though we didn't have children. As a matter of fact, I had an infertility diagnosis, so at that point I just realized, I guess I have absolutely no value because I can't provide him a child. <Long pause...> And the words she used were <pause> you know, it shouldn't hurt <laughter> this... <begins to cry> The words that she used were, "You don't want to limit his ministry. You don't want to bring shame to him."

At this point Hope was speaking so softly her words could barely be heard. Gathering her emotions, her voice grew stronger:

She shared her experiences of how when God called her to ministry, she was a much better speaker than her husband when they got married. But she realized that could be intimidating for him, so she just gave that up so that he could have the limelight. What I find a lot of times is women are pro women in ministry because they're pro themselves <chuckles> but they're not pro other women. I've had many positive affirmations of my call but that negative voice in my life—it's still hurtful today. And that was several years ago. And so, that moment, it wasn't a positive landmark, but it's something that I definitely have to go back to and say that it certainly shaped me.

Cordelia experienced a negative reaction from a woman parishioner while preaching her first revival:

I went to preach a revival, my first revival in a UPC church. One woman looked at me during the praise service and exclaimed, “What is this woman doing on the platform?” Loud enough that I could hear it, and the church was not small. I just laughed.

JoAnne believes one reason women are negative about women pastors is simply because they have not had exposure to female ministers. She had been invited to participate, as a clergy instructor, in a district educational training program. She recalled:

When I was invited to teach a semester, I arrived at the church campus early for the class. A few students had already arrived and were unpacking in the classroom when I walked in. I greeted the people in the room and began to set up my computer. One of the younger female students in her late 20’s blurted out, “I thought you would be a man!” Amused, I simply said, “Surprise! I am a woman! And I am going to be your instructor this semester.” Interestingly, by the end of the course, the same lady expressed appreciation for the quality of the class. She felt that she had been challenged.

Sharla expressed surprise and consternation recalling the rejection of women ministers by other women:

Believe it or not, it’s other women. Other women—if you know <makes a scowling skeptical face to convey her point> “the LOOK.” That look, you can identify it, you just know it when you see it. So then, I’m very careful to—I don’t acknowledge the look, but I acknowledge the person. [I act] like I’m another woman like her. I don’t try to say, “Well, I’m Pastor Sharla.” Because I don’t think that’s necessary. They obviously know it.

Femininity and Ministry

All of the research participants reported that being feminine as a clergywoman meant being true to who they were as a woman and how pressures to otherwise has various impacts.

Janaah, even at the young age of thirteen, knew that she did not want to be in ministry if it meant she had to be masculine. She was repelled by the idea that women in ministry were

“dowdy” and “masculine in their walk and talk.”. She remembered telling the Lord that “He had to come up with a better plan for my life” (quote from Theme One). The women of this study were adamant that they did not want a masculine style of ministry. JoAnne articulated this when discussing the need for role models (quote from Theme Four): “So, it’s not like we have to become more masculine in order to survive in this male-dominated denomination.” A few women spoke of their desire to retain their feminine side in ministry, others expressed concern for women who felt the need to present as masculine in order to be accepted in the denomination, and Janaah shared her perspectives from years of ministry on the need to retain femininity while avoiding the negative stereotypical feminine behaviors in order to successfully navigate the male world of the UPCI.

Hope stated:

I think part of some of my hang-ups have been that I don’t want to be the bull dozer, masculine preacher. I mean, that’s not a pretty picture; that’s not who I want to be. I want to be girly. I want to be cute. I want to be who I am. I think that can come through in the pulpit. I don’t think I have to take on male characteristics. I think it’s much healthier if we model ministry as who we are, as who God created us to be.

Sharla also clearly valued her identity as a feminine woman and expressed her perspective on being feminine in a masculine environment:

I think it’s very important that as a woman in ministry we maintain the stature of a woman, the grace of a woman, the posture of a woman, and to speak as a woman, not as a man. Hold yourself like a lady and wait for the man to open that door... being a woman, I want to be able to keep that. I don’t want to lose that. *I want to be able to be just be who I am—a woman.*

Sharla also noted that when attending district minister’s meetings or events, because she is a pastor and represents other women in ministry, “I always make that I’m feminine when I go. As feminine as I can be, with the curls because I need to be that woman.” She shared from previous experiences of being the only woman serving on a committee early on, at the beginning

of her more prominent involvement in the UPCI, “I asked God to help me to be me. Let me be me, who I am. So, it really wasn’t that bad. I’m going to remain the woman that I am.” Ann continued with:

And females can still be ladies, very much ladies, and do the work of God. In the past, there’s been those who, the way they dressed, the way they carried themselves, even their mannerisms, became such a masculine mannerism, that it turned more people off than made them accepting of females. They had great preaching abilities and were sensitive to the Lord, but their mannerisms were [emphasizing], “I can do this. I’m called of God.” I don’t think you have to go around and advertise that you’re called of God or carry yourself in certain ways. Now, I was a tomboy by nature, and so I fought mannerisms, but that’s where my pastor’s wife, a female mentor, and different wonderful ladies of God, were important. I watched and observed [them], and that’s who I wanted to be like in nature and in carrying myself. But then when I finally was told to be who I am, to be my own self, I realized God created me, and I’m just going to make sure that this temple is dressed to please Him, and not to put on a certain persona. And after that I was fine with it.

Hope expressed her concerns:

I am not pro-women who I think will bring shame to what I’m trying to do. For me a woman, if she is more “I’m a WOMAN <emphasis to show Hope’s voice increased> who ministers,” than “I’m a MINISTER who happens to be a woman.” That’s a huge turn off for me. And I don’t want to mentor that. But God convicted me about that, and [said], “I’m the One who calls. And, everybody has rough edges and you don’t have to be worried.”

Janaah addressed this again when she commented on women preachers who complain about not being accepted. She specifically referenced a small gathering of women preachers:

I didn’t want to go, because I think I know what the discussions would be and I don’t live there, that’s not my world. I just have no desire to be in that group. I focus on being in ministry. I mean, I am a woman but that’s neither here nor there. I just cannot go and hear the whining; I just can’t. *To me, it’s just like “Hello!”, stop pounding the pulpit, stop yelling.* Speak precisely, be articulate. Pull down some anointing and touch people’s lives; that’s really all you need. Just don’t get together and whine because you are a woman. It drives me crazy.

Janaah also shared her perspectives from years of ministry on the need to retain femininity while avoiding the negative stereotypical feminine behaviors in order to successfully

navigate the male world of the UPCI. She believed it was because she had learned to navigate the male dominated arena that she was accepted where other women were not. She stressed feminine behavior, presenting as respectful and submissive, and avoiding certain stereotypical behaviors ascribed to women:

Don't go in there and get all teary-eyed over stuff. Be rational, and stay away from behaving or responding in a way that, that, would make all the men look at each other and roll their eyes. Because sometimes these meetings don't really want women in there anyway, keep your voice low. Speak slowly, succinctly, to the point, and shut up. Sit down. Silence is golden. Say what you have to say.

When it comes to being a clergywoman within the UPCI, the women remained cautious, as if they had to walk a fine line between being female in a male world and staying true to who they were as women. The participants recognized how they presented themselves and interacted with other clergy not only impacted their own acceptance but also the acceptance of other clergywomen. Marie reflected on this concern:

I'm more cautious because there are some people that, maybe in this time, think it's so easy to be a woman in ministry when they really haven't paid the price. They go up and do and say whatever they want to say, and whatever they want to do, not realizing that somebody paid the price for the place that they're standing at. And they cause big chaos, and ruckus, and scandal when there are women who feel a passion and a calling. We want to be able to go in and preach and minister. We don't want that to be taken away because somebody was imprudent and not thinking. Because I am a woman I always state wherever I go that I work under the umbrella of my husband, and I have my bishop. I don't do whatever I feel like doing *because I never forget I'm a woman* (emphasis added).

Acceptance

The clergywomen in this study agreed that while progress has been made over the past few years, full acceptance of women within the denomination, both as pastors and leaders, is a work in progress. Some were more hopeful while others were obviously frustrated at the restraints. The participants stated:

I don't know if I will see a huge shift in our denomination in the next ten or twenty years, or in my lifetime, to where women are accepted as the men are accepted, and fully respected. I see glimpses of it but we're not there. We're a long way off. (Melanie)

...it's a wonderful day in the church now... We have leadership that has been put in place by God that says, in these last days, it's going to take male and female. (Ann)

Our General Superintendent has made [women in ministry] an initiative. So, I think I feel safety because of him. I really do feel safe because of Dr.----. I understand that there are some by-laws that prohibit me from holding certain offices, but that's not what I'm aspiring to, so, I don't feel limited. (Hope)

There will be a paradigm shift, but I'm not sure it'll happen in my lifetime. So, you accept some things. You have to accept that in the UPCI it is primarily expected, and historically is true, that it's a male dominated organization. The majority of pastors are men, the majority of the governing bodies are men, and that's the way it is. So, it would be foolish for one woman to go out there and say, "I'm going to be Joan of Arc and go in there and tear up the world." No, you can't turn a ship in a channel overnight. You have to do it slowly, and so I think the best way to respond to this challenge of male dominated governance in the UPCI is to gently, cautiously, and respectfully, fit in. It simply means that you're working with a paradigm that you know you're single handedly not going to change, but slowly the men will begin to see. And I believe many of them in the last generation that's now coming around, [do see] that women have insights and perceptions that men don't have. But women must enter these arenas very carefully. Somebody said, "How do you deal with the glass ceiling?" And I said, "What glass ceiling?" The only glass ceiling for me, in this organization, are the by-laws, and they can be changed and will be at some point. The moment that [the bylaws cease to restrict ordained clergywomen from district or national leadership positions] this organization will transform. We will open up like a flower blossoming in evangelism, because women have the ability to bring certain things to leadership that this organization has not yet experienced because of their absence. So, I'm just saying that when the day comes, and it will, the United Pentecostal Church will give every voting constituency the prerogative to choose their leader, male or female. (Janaah)

I wish I were alive when it comes to the full bloom of women in ministry. To see it... because it is going to happen. It will happen. I wish I was around to see it. I know it's going to take time, because it has to be accepted and the consciousness has to be raised. I wish I could be around to see it, to see all the women that will bloom to win a soul to the kingdom. To do the work of the Lord, and feel it's OK. And not be put down, and not feel worthless. I really think that was my biggest thing. I didn't feel worthy. I didn't feel like I was that worthy portion to be used. And that's because of all the negative that was out there; it was even in the church regarding women and I wish that to be gone for them, more than anything in the world. (Sharla)

We say we are Apostolic, that we need to go back to the book of Acts. In the book of Acts there were men, and there were women having churches, ministering, preaching. I'm sure you're well aware of [women's] history in this organization. If you look at the history of the organization, we used to have women in places where they are no longer [allowed]. So, instead of rising up to show the world what the Bible has, we have left that and joined the world. It is in the world that you have the macho male, and that's what I saw when I worked in corporate America. And so my question is, when are we, in our organization, going to look at who we're supposed to be and who we started to be compared to where we are now? How did we digress? We need to get back on track. (Cordelia)

This sub-section provided excerpts from participant interviews that support theme three, a theme associated with being a numerical minority within the denomination. Sub-themes described in this section are: Experience of Licensure, District Ministers/Business Meetings, Denominational Ministers/Business Meetings, Preaching within the Denomination, Other Women, Femininity and Ministry, and Acceptance. A summary chart (Table 8) illustrates data associated with this theme. The following sub-section presents Theme Four, a theme associated with personal support and professional development.

Table 8:

Summary of Theme Three: Denominational Experiences (Numerical Minority)

	Experience of Licensure	District Ministers/Business Meetings	Denominational Ministers/Business Meetings	Preaching Within the Denomination	Other Women	Femininity and Ministry	Acceptance
Ann	X	X	X	X		X	X
Cordelia	X	X	X	X	X	X	X
Hope	X	X	X	X	X	X	X
Janaah	X	X	X	X		X	X

JoAnne	X	X	X	X	X	X	X
Marie	X	X	X	X		X	X
Melanie	X	X	X	X		X	X
Sharla	X	X	X	X	X	X	X

Theme Four: Personal Support and Professional Development. All (8 of [100%]) of the participants recognized external sources of affirmation and guidance from spouses, pastors, family members, church leaders, friends or respected peers as crucial to their personal support as a woman in ministry. All (100%) of the participants expressed the need for professional development through mentors, role models, and/or denominational support as instrumental in their ability to succeed in ministry. Sub-themes described in this section are: Personal Support which includes Spouse, Friends, and Counselor as well as Professional Development which includes Role Models, Mentoring, Male Leaders and Pastors, and Denominational Support.

Personal Support

Personal support was an identified factor for longevity in ministry. All of the participants shared stories of support from spouses and friends. The people who have been the means for their continued strength to do the work they love.

Spouse

All of the participants recognized their spouse as supportive of their calling and ministry. From Melanie’s short comment, “he (husband) is a hundred percent supportive” to longer more explanatory statements, the importance of “marrying the right person” was threaded throughout

participants' reflections.

Ann shared about her husband's commitment to having her preach during the differing periods of time and roles in ministry:

When we first started pastoring, when we evangelized during Bible school, (my husband) would preach a service, I would preach the next, and it was just God that let us go to churches where they allowed women to be in the pulpit. It helped because my husband encouraged it. So we would alternate, or some nights we would tag preach.

At another point in her interview, Ann smiled and seemed genuinely pleased by the fact that her husband often told her he wished she would preach more (in the church they pastor together).

Janaah, who described her husband as her best friend, used the terminology of *marrying right* to reflect the support of her husband:

I married well. I married right. My husband and I share any [every] quality in pastoral ministry, that's why we use the word associate or co in pastoring. So for me to be a woman in ministry is a good fit.

Cordelia referred to her marriage as an equal partnership:

We have an equal partnership in everything and it's not since we became pastors. We've been like that even in the home. Raising our kids, whoever was there, did whatever. Cutting the grass, we're together. Washing clothes, we're doing it together. If I cooked part of the meal, he finished the meal. It was like that from the start, and it's not because of the ministry. That's how we did it.

JoAnne and Hope also shared their appreciation for supportive spouses:

One thing I didn't journal about but I think is really important is how supportive my husband has been. Even before I was confident that I could do care pastoring, he was encouraging me and kind of giving me the dream and vision long before I really even believed in myself. So I really feel like today I wouldn't be where I'm at, or doing what I'm doing, without the encouragement and support of my husband. (JoAnne)

God has given me a life partner and a partner in ministry who is so gracious and kind;

he's just a godly man. He's a godly Christian and loves people, and he's proud of me. He knows there are things that I'm better at than him, and he doesn't try to hide that. So that takes a lot of pressure off me. There is a lot of things he's better at than me <laughter> and there's many times that I'm just like, "Thank God for his wisdom." And thank God for his protection and covering in my life because I feel freedom to minister because of him. With the thousand percent support of my husband, who's my best admirer, and my best supporter, with all that, I don't have to worry about offending, or any kind of foot race with him. That's not part of our lives. (Hope)

Marie's statement was similar to Ann's:

I see a lot of young ladies that may have had very promising ministries, but because of who they married, it just kinda died, and then they're never able to accomplish the ministry that God had for them. So [for me], rather than a challenge, I believe that [marriage] provided opportunity in my ministry. It's such a blessing to have a husband like I do. He's very sure of who he is. He's a phenomenal preacher. I tell him all the time that I would never be who I am right now, if it were not for him. I would never have done what I do if he didn't push me...and he's always pushing me. And it doesn't matter where I go around the world, I know that he's at home praying for me.

Marie gave examples of his support, pointing out that he had appointed her as his co-pastor, generously accommodated her busy travel schedule by handling her work and his work at the church, and tended to home and children freeing her to travel and preach at conferences. She concluded, "he has really, really helped me a lot, with everything in general."

Sharla's story, from her calling to her present day ministry, was replete with examples of her husband's support, although she experienced it differently than the women who are in ministry with their spouse:

My husband's been a big backbone in making sure the church building was maintained, or the lawn was mowed. He'll say, "Honey, you need to get them to do such and such." He's still a piece, a bigger piece, than anybody knows. He just likes to be behind the scene. He doesn't like to be seen or heard or that type of thing. He's so supportive, he's my biggest support.

Friends

Participants reported that friends were an integral piece of support in their day-to-day life

of pastoring. For some, they had extensive support networks with other women in ministry while others spoke of adult children as their best friends.

Melanie reported that friendships are vital to her mental health: “I put a lot of work into relationships, and I have really good friends. When I’m overwhelmed and I’m overloaded, I’m not afraid to call, to phone a friend, and spend some time just being a woman.”

Ann’s friendships were also a source of strength:

I have a good circle of friends. Years ago, I’d have never said, “Wow, I preached a good one tonight.” That just wouldn’t have been, but I have a couple of friends now who say, “Hey, how did you do on Mother’s day?” “I blew it.” “How did you do?” “Oh, home run!” And that’s a release valve for us. Not everybody, I guess, would understand that, but it has helped tremendously because I’m not an army of one. There’s more. And then when you can sit down and laugh, and yet share what God has done, what God has given, it helps. It really does, with other women in ministry. There are enough now where you can find some of like precious faith where you can be yourself. And I think that’s a great thing; there are no ulterior motives. Its just friends sitting down, who have mutual callings, similar callings, and just wanting to see the kingdom of God grow. If I’m having a bad day, I’ll call one of my friends, and we may call five times a day. But then we may go five months and not call each other. But I know she’s there.

For Hope, having friends who are also in the ministry context is a relatively new experience. She shared:

I have some girlfriends who I trust. Unfortunately, I’m really not aligned with any other women who are in pastoral ministry, in terms of peers. I don’t know why, I just don’t have any connections. I’m sure there are others. So I don’t have that connection, but I do have some girlfriends who are church planters, and what I’m finding is that as a church planter even if you feel called to be a pastor’s wife, you’re having to step out and do some pastoral roles, and some pastoral responsibilities, even if that was never your calling. Some of these ladies are speaking in their churches, and not just on Mother’s Day. And God is opening doors for them and so we’re having conversations. I will call them or we will have a little Facebook chat, and we will just say, “Oh dear Lord, do you know what happened today?” That’s been hugely positive for me.

Marie reflected on the relationships that were most important to her:

I have some friends, it’s very few, I can count three or four people that are people I really

consider my friends. [They] believe in me five hundred percent. Sometimes I need people like that; they just believe in you no matter what. And so, I'm thankful to have friends like that, and I'm thankful to have friends that challenge me. My best friend has been my best friend for seventeen years. I know I can call her and she'd come running to my side in a heartbeat and she'd be with me, cause she's done it so many times. I know I can count on her.

Sharla felt the need to seek outside sources of personal support, clergywomen or women who understood ministry. She wanted to shield her husband from the uglier side of ministry that had the potential to alienate him from desiring to become a Christian. She knew she needed friendships, so she prayed:

“God give me a friend that I can talk to. One that I know that what we say is here, and it is not going any other place.” And God has given me that. She is a wonderful, wonderful, trustworthy friend. What a gift!

Janaah spoke of her husband and adult children, stating that they are her closest friends. For Janaah, lack of time and distance has proven to be the biggest challenge to maintaining close friendships. However, she acknowledged that she has a few close women friends and although she does not see them often, she considered them valuable and they have provided support in her ministry years.

Joanne's closest relationships were her husband and dad. While she did not elaborate on specifics, when asked about personal support, she stated, “I have friends that I call.” She also stated that support and care were also provided by “close friendships within the congregation.”

Cordelia underscored the need for friendships with this poignant entry in her journal:

I give God thanks for that one daughter (who she talks to every day) with whom I can share a few things. But she is 26 years my junior, I would not overburden her. So I have been Mrs. Lonely. Where is my husband? He has been there. He has listened. But he doesn't process things like a woman. That is a cold reality.

Counselor

Only two of the eight participants spoke of seeking out a counselor for personal support. A third participant, Sharla, was in a quasi-professional counseling relationship with “secular” friends. Although not a sub-theme due to lack of endorsement from all or most participants, this data is included to emphasize that counseling may be a helpful resource for some pastoring women:

My biggest struggle is feeling like I short change [my son, due to ministry involvement]. I carry extreme guilt for that, and that is a huge heavy load. <tears, and choked up voice>. So I recently decided I had to start seeing a counselor to try to— I need some balance in my life, trying to work through that. That’s my biggest challenge. (Hope)

Here in town, there is a Christian based counseling center. In the last month I had felt disrupted in my life and felt the need to go to a faith neutral person. And so, for the last month, I’ve actually been visiting a counselor there. And so, I feel like that was a healthy choice to go and seek someone professional, neutral, that could be a sounding board for my journey. I feel like right now that I’m in a very healthy place with the stresses of parenting, and teaching, and pastoring. (JoAnne)

So I have never used [counseling opportunities within the denomination or connected to her job], but I do have friends in the secular world that are gifted in counseling. I have a psychiatrist that is a really good friend of mine. They’re spiritual but not like us. But I’ve talked with him a couple of times about situations like, “What would you do if something like this happened? How would you handle that when you feel...?” (Sharla)

Professional Development

All of the participants addressed the need for professional development and most of them shared experiences of receiving this through female role models and mentors, along with supportive male leaders and pastors. Only one, Cordelia, spoke regretfully of not having the experience of being mentored. In addition, most of the women felt the UPCI as a denomination was not proactive in providing professional support or development for clergywomen. The women provided suggestions for what would be meaningful to them as individuals. Only one,

Janaah, did not feel the denomination had a responsibility to provide professional development.

Role Models

Some of the participants spoke of having a role model for ministry that inspired or supported them as they responded to the call of God in their lives:

I remember the first time I felt a calling to ministry. A woman was simply speaking, addressing the congregation that I was sitting in. And I remember feeling this gentle voice inside of me saying, “One day you’ll do that.” She was my first inspiration... she had no idea. She probably still doesn’t know how closely I watched her and was inspired by her. (Melanie)

I have great respect, and regard for, woman in ministry. We’ve had some great role models through the years, missionary ladies. I think of females in pastoring and I think of [two specific women] and what [the latter] lady did, where most men said, “It can’t be done.” But she just went in with the acknowledgement that “God has called me, and it’s up to Him.” And I have basically felt that way in my ministry. (Ann)

In the early years, the inspiration and encouragement of people like [a female pastor], who every time she saw me she’d say, “you’re great, Janaah”. Well, I believed her...that I could be great! Not could be but was. She and her husband invited me to preach in their church when I was (teenager). (Janaah)

[An elderly woman minister she had admired from a distance] called me over at a conference and asked me to kneel in front of her. She laid hands on me and she blessed me. I will never forget that. (Marie)

I see her legacy (referencing a well-known female minister), and I see what she’s done and I see how she’s received and so there is that knowledge: that there’s a role model in our movement. It just kind of reminds me, “Hey, God uses women.” So that’s been very helpful. (Hope)

While not all of the women recalled having a ministerial role model, most (7 of 8) of the women were passionate about the need for role models and saw themselves as responsible to live and minister in a way that would encourage other women to pursue the call of God and enter into the ministry.

JoAnne shared the struggle she had early in her calling to ministry:

One of the challenges early on when I felt God's calling, was that I really did look around for female role models. I looked for other female role models and that was a challenge, just as I was feeling this calling, I really didn't have anyone to talk to. I should say God brought people in my life to talk to, but still I felt very alone on the journey, and I think that is a challenge. I think sometimes women can tend to feel more isolated or emotional anyway, and so then to embark on this journey and not feel like I had other female support--that was difficult.

Sharla did much to support other women in ministry. She understood that she was a role model and took that responsibility seriously:

I use the power of self-talk and tell myself that, "You have to do this—God needs you to be an example in flesh here, to help other women." I'm well aware that there are women sitting out there who are striving for the ministry. I'm well aware that in their hearts, they are fearful and they need a role model to help them to be able to make that next step in their calling. If I step back I'm not helping them. It's not about me anymore.

Marie, as an international speaker, was a role model for women aspiring to ministry in the US and other countries. She believed:

That's the kind of world we live in right now. That even though we don't know whose lives we touch, we don't even realize what impact we're making. But later on down the road we might be able to see who we were able to touch and inspire. I want ladies to see that there are women preachers and they can deliver the Word. How can I go somewhere if I don't see somebody showing me the way? I don't believe God has called everybody to do it, but I do believe He has called a lot and a lot of us haven't maybe stepped up to where we need to. And because we don't step into it, then how will the people that are looking at us?

JoAnne shared an experience that solidified the need for role models for the future generations:

We were in the fellowship hall at church, and in the fellowship hall is where the adult Sunday school teaching takes place. As we were preparing for a social, my daughter, who was four years old at the time, climbed up on the stool, and there was a Bible on the podium. There was another little girl there, and she [JoAnne's daughter] had her sit down and be part of the congregation [while] she began to preach. And as she was role playing and preaching from the Bible, it just warmed my heart because at least my daughter will know that women can preach. They can teach. They can pastor, and my

children will have seen two examples of people in ministry, their dad and mom. And so, even though I never set out to be a role model for my daughter, I mean, as a mother we are role models for our children, but I guess I feel glad. I feel happy that she knows if God calls her to some other kind of ministry, then that will be great as well. But I think part of following through with the calling to pastor, and to preach, I think every woman needs to realize that they're continuing to pave a path.

Mentoring

The term "role models" was used by participants to describe women whom they admired but were not in relationship with, while the term "mentoring" described closer relationships with experienced and caring individuals responsible for "grooming them" for ministry. Only three of the participants felt they had experienced a true mentoring relationship.

Ann spoke of two women whom she considered mentors:

There's been some dynamic ladies involved in my life. I guess you'd say mentors. (In reference to her pastor's wife who was not a preacher but recognized the call of God in her life and nurtured it and also an older woman who was a widowed missionary.) I would go hear her preach, I would talk to her on the phone. And the greatest thing she ever said to me was, "It's time you grow up and quit trying to act like others and just be who God has called you to be." And I was about twenty years old. And we were riding on a bus at General Conference. "I just wish you'd grow up ..." <laughter> "...and be yourself." And so I never sought other people to help mentor me.

Hope experienced mentoring with one female professor and one older woman who, while not a licensed minister, was an active ministry voice within the denomination:

I don't know where I would be without (mentors) in my life, who have encouraged me. We don't talk every week, but if I need something I can call, and there are people who I revere and respect, who have time and time again said, "Hey, God's got something special for you. You're different. You've got something on your life, and let me help you grow that and develop that." So, I think that even if I were a single woman, I think (mentors) would still find ways to push me to do what God has called me to do. And, so I've needed that, I've needed those loving nudges, and the affirmation, the building up of who I am.

She expressed a desire to see a time when less experienced women could sit and talk with seasoned women in ministry; for there to be consistent mentoring available for all.

Marie credited a mentor with influencing her to formalize her calling. She said, “I would have never applied for my license had it not been for [a woman mentor]. I still have all the letters she sent me. She encouraged me to step into the ministry the way that God had called me.” At the time of the interview, Marie had two women ministers whom she recognized as mentors in her life. Of the one, she said, “[She] really took me under her wing. She kind of polished me (as a woman), not my spiritual self. She took me and polished me up, and I listened.”

Sharla did not name specific women as mentors but she believed that her informal mentoring occurred through people who unknowingly spoke into her life:

I’ve gained a lot of wisdom through a lot of problem situations that have occurred, and the greatest people in my life have been those that have mentored me, that have not known they have mentored me, but that have strengthened me. Both male and female.

Not all of the participants experienced mentoring either formally or informally. For example Cordelia expressed regret that she had never been mentored:

I have met many great ladies in our movement whom I’ve talked to, but they never took me on. It seems like they never felt that they could mentor me because I was at their level. I don’t see myself at that point at all, but [the mentoring relationship] never came. Then, finally, I put it to rest. I would have loved to have had somebody, as a woman, who saw my calling, or heard it from my pastor or whatever, that I have this calling. Someone just to talk to me, even telling me things as simple as ladies ministry is this, it’s that, this is how it started. And [how to preach] or whatever. Things that are simple. They cannot really add to my calling, but they can structure it; they can help me structure it. I would have liked that.

Janaah believed mentoring was important for women if it is for the purpose of improving their ministries or themselves. In her pragmatic way she reiterated, “I think it is counter-productive to think in terms of coping with rejection. I don’t think emphasis should be placed on that. That’s energy wasted.”

Melanie stated:

I think having other women in ministry that have been doing it longer, and have the wisdom that I am yet to glean, if we could just spend time together. If there were small conversations we could have. If there's a way to have a round table discussion to just sit with women that have been in ministry and learn from them, one on one, that would be amazing.

Throughout her interview Marie referenced the difficulty women experienced in following their call and the need for other clergywomen to step into the gap for them and the future generations:

Because I know it is not an easy road that we are traveling on, and I never want to be one of those people who just fall to the wayside because I never asked for help from anybody. I've seen too many people that think they can do everything by themselves. And it's so overwhelming that you just stop. I don't want to be that person. And I want for my daughter to be able to grow up and see that we made it through. And she can do it too. But we can't do it by ourselves.

Male Leaders and Pastors

All of the participants acknowledged the importance of male leaders and pastors whose acceptance and encouragement provided support to them in ministry. These men acknowledged their value, respected their gifts, treated them as peers, and provided opportunities for them to develop further. For Hope, it was her first pastor, her professors at the seminary and district board members or leaders in the district. Marie had her father-in-law early in her ministry years to encourage her and provide opportunities; more recently, she relied on her Bishop for support. Cordelia had the full support of her pastor who did not believe in women preachers, but because of her calling and anointing made an exception for her. JoAnne experienced ministry by traveling with her dad on his ministry trips that allowed him to informally mentor her while exposing her to new and unique ministry experiences. As young as thirteen years of age, Janaah was invited to preach in churches by male pastors. Melanie stated, "I am with a

leadership team that fortunately, the senior pastor has great respect for women in ministry, and he looks at us as equals, and not that the men are superior and the women should just serve lunch.”

Ann remembered the early years of ministry when her pastor regularly used her in his services to preach, tag team with his own message or provide the altar call. She was blessed at the time of the interview to have the support and friendship of her district superintendent. She said:

My superintendent is very supportive. He teases me every so often, but it’s not sarcastic. It’s a friend teasing a friend because I feel like my superintendent trusts me. And to me that’s worth more than any position.

For Sharla, having male friends and supportive leaders has been invaluable. She recalled:

I’ve had some good male friends, in fact I was thinking of [one of them], a wonderful man of God. He loves women in ministry. I remember my first time on the platform, he pulled the chair up and said, “Come over and sit beside me.” That strengthened me because then I was not alone... He knew I was nervous. And there have been other men as well. They have treated me like an equal, not a woman, but as an equal. That’s within the ministry, which I think empowers you all the more. Because that’s your peer, and you need your peer.

Denomination Support

It is interesting to note that most of the women seemed hard pressed to think of how the denomination she is associated with supported her as a clergywoman or provided her with professional development in the face of being a numerical minority. However, the participants did have suggestions for what would be helpful either for themselves or for other women who are considering joining the ranks of clergy. Only one participant, Janaah, expressed the opinion that the denomination was not responsible to develop clergy but believed the denomination should consider providing support and development.

JoAnne reported that denominational involvement in the support of clergywomen was crucial:

Professionally, I don't know that there's a lot of support in our denomination. I think we're starting to have more resources, not necessarily that women should be singled out to have their own pastoral ministry because I think pastoral ministry is holistic. However men and women fit in that, we all need training, and we all need a sounding board or care. But I think there are some unique challenges from being a woman in ministry, and how you fit in the denomination. I do mention in my journaling that I'm not a feminist in the strictest sense of the word, but I think it's important for our younger generations, for girls who are feeling God's call to ministry. They need role models. They need to know that there are women who are pastoring, not just playing the keyboard, and not that there's anything wrong with just playing the keyboard, that's a wonderful gift, but I think our younger girls need to see women in leadership positions. I think they need to see that they can be in leadership positions and still be feminine, and still minister through their personality, through their femininity.

Melanie and Cordelia expressed that they had not received any personal support or professional development from the denomination and felt denominationally supported mentoring programs would be beneficial. Cordelia included the suggestion of newer clergywomen being linked to more experienced clergywomen, providing a type of ministerial coach.

Sharla offered the hope that the denomination would provide professional counseling resources. Reflecting on the current denominational endorsed clergy to clergy counseling she commented:

I think safety is an issue when you are in the ministry. To become vulnerable and say, "You know what? Today I feel like I just want to quit. I just want to lay the sword down. And say, I just need a break from all of this."

Ann shared that it is only recently that she has seen the denomination take a positive step toward embracing women in ministry. She cited the current General Superintendent and the seminary, Urshan Graduate School of Theology, as the two components responsible for providing professional support and development for clergywomen within the denomination. Ann

also expressed a desire for more experienced woman to come together with new women coming in to share their stories and wisdom. However, she also felt that in the Bible Schools and the seminary men needed to be included in the conversations of what it means to be a woman in ministry. She also advocated for teaching on the biblical support of women in ministry to become a higher priority. She finished her thought by saying, “It’s a good day for the United Pentecostal Church.”

Janaah believed that the organization could offer support and suggested a symposium for those who are in ministry or aspiring to ministry to hear seasoned clergywomen speak and “receive instruction on how to improve themselves.” She concluded, “ I think we (the denomination) need to be more creative, and more supportive for women who in fact do know how to minister, and do minister.”

Hope would like to see a more organized structure developed that provided mentoring for women and projects that bring women together several times a year for instruction, mentoring, peer sharing, and friendship.

Marie echoed the desire for and need of ministerial retreats for women where they could go and recharge spiritually before returning home to pastor. Her passion was for women to have role models and mentors as they navigate this often-difficult path.

This subsection provided excerpts from participant interviews that support theme four, a theme associated with personal support and professional development. Sub-themes described in this section are: Personal Support which includes Spouse, Friends, Counselor and Professional Development which includes Role Models, Mentoring, Male Leaders and Pastors, and Denominational Support. A summary chart (Table 9) illustrates the data related to this theme. The next section presents interview findings from two peer reviewers.

Table 9:

Summary of Theme Four: Personal Support includes Spouse, Friends, and Counselor and Professional Development includes Role Models, Mentors, Male Leaders & Pastors, and Denomination.

	Spouse	Friend	Counselor	Role Models	Mentors	Male Leaders & Pastors	Denomination
Ann	X	X		X	X	X	X
Cordelia	X	X		X	X	X	X
Hope	X	X	X	X	X	X	X
Janaah	X	X		X	X	X	X
JoAnne	X	X	X	X	X	X	X
Marie	X	X		X	X	X	X
Melanie	X	X		X	X	X	X
Sharla	X	X	X	X	X	X	X

Findings from Peer Reviewers

This study was designed to gain greater understanding of the experience of being a female pastor in a traditionally male profession within a male governed denomination. The primary method of data collection was in-depth interviews and an analysis of personal documents (journals). In order to promote trustworthiness of the findings, triangulation of the data was sought via the use of two experts, external readers. This practice helps mitigate against the researcher imposing findings from the data either through bias or misinterpretation (Bloomberg & Volpe, 2008). As the study was specifically researching the experience of being

female and all participants as well as researcher were members of this demographic, having male readers helps underscore the validity of the findings. The two peer reviewers chosen are both Ph.D. level professors who have an interest in the study of women in ministry. They were asked to code several interviews in order to check for validity of themes and to provide evidence of consistency among raters (Bloomberg & Volpe, 2008). Following the steps recommended by Marques and McCall (2005), the researcher did not provide any coded information to the readers but only the transcribed data for them to analyze for themes themselves. Readers were requested to list all the themes (words or phrases) they could deduce. The readers were not required to find a fixed number of themes. Readers were free to determine the number of themes they considered viable in the data. Agreement or support of researcher's findings was determined on 1) the exact finding (theme), and 2) similar findings falling within the context of the identified theme based on quotes selected (Marques & McCall, 2005). Findings from the peer reviewers are presented first, followed by a summary of how such findings contribute to data triangulation.

Peer Reviewer 1 (PR1)

This reviewer has a Ph.D. in the field of Family Studies and has been a professor for more than thirty years at both an undergraduate and graduate seminary level. He contributed analysis of transcripts from his perspective of one of the few to publish academic research on the subset of the United Pentecostal Church as a constituency. His research background includes familiarity with qualitative research methods and practice. As a seminary professor, he has worked with female students contemplating ministry in a pastoral role and has personally observed the callings and challenges that these female students experience. He is also responsible for drafting policies regarding gender inclusive language, which is now part of the Academic Handbook as well as expressed in the core values of the seminary. He has contributed papers on

postcolonial hermeneutics (inclusive of feminist perspectives) to school symposia as well as including gender studies as part of his approach to teaching practical theology courses.

Findings gleaned from this reviewer's (PR1) work had explicit links to all four of the major themes: Sacred Call, Role Identity & Gender Expectations (PR1 used the label: Femininity), Denominational Experiences (Numerical Minority) and Sources of Personal Support and Professional Development. Under the theme of Sacred Call were the similar findings of: meaning of call, irresistible call of God, and calling from God rather than men or organization. Similar findings associated with theme 2 Role Identity and Gender Expectations included: female balance of males (as pastors), dual roles and femininity. Under dual roles were listed the costs of housework (shame) and children/missing events (sad). Femininity for PR1 included maternal instincts in pastoral leadership style, felt need of the favor of men, and symbols of femininity identified in data as "curls," walk, talk and dress. An exact finding occurred for Theme 3 Denomination Experiences (Numerical Minority) subset Licensure. Licensure included: meaning of license for self, meaning of license for others, and meaning of ordination. This reader also commented on the fear experienced by the participants around licensure, indicating that these were not the same fears a male would have, and suggested that districts were not "safe spaces" for women. A similar finding for Theme 3 was Acceptance for women preachers (and expressions of hope for a more accepting future for women the participants mentor and their (participants') daughters. Linked to the theme of Personal Support were the similar findings of: sources of affirmation, support of spouse, support of bishop, male peers, and friends (or confidantes). Specific to the support of spouse were the subsets of spouse as encourager, spouse as protection, spouse as ministry team, and use of the phrase "right husband vs. wrong husband." Similar to the theme that included Professional Development were:

exemplars and role models, denominational support through training opportunities for women preachers, which allows for shared stories, role modeling and mentoring. These findings support the themes and sub-themes established by the researcher and listed earlier in this chapter.

Peer Reviewer 2 (PR2)

The second Peer Reviewer has a Ph.D. in Religion and has served as a professor for fourteen years. This reviewer has studied extensively and taught in seminary, churches, and denominational gatherings on the biblical view of women in ministry and has several publications on this topic. In addition to having a scholarly interest in this subject, he has years of experience in working with women in ministry at the seminary, within the denomination and on a district level, as well as in his own church. It was a combination of these experiences that led him to develop a course regarding women in the Bible, which he has taught three times with great impact on both men and women in the course.

This reader supplied findings that explicitly supported Theme One Sacred Calling and Theme Three Denominational Experiences (Numerical Minority). He also noted multiple instances of conflict or constraint experienced as a woman both in pastoral ministry and in relationship to others (spouse, leadership) and internally. This finding supported Theme Two Role Identity and Gender Expectations. He noted that women seem to be constrained by their own understanding of their calling (which possibly limits their ministry), other's view of the call that limits their ministry, and within the organization when male leaders and pastors limit their preaching to women by only inviting them to speak at conferences specifically for women. This supports Theme 3 Denominational Experiences (preaching in the denomination) as well as Theme Four in terms of a need for support (i.e., "But it seems that [their] answering that call was

done in spite of the organization and definitely not with its support. In other words, [they] had more hurdles than helps”).

Table 10:

Summary of Peer Reviewer Findings

	Sacred Call	Identity Role & Gender Expectations	Denominational Experiences (Numerical Minority)	Personal Support and Professional Development
PR1	X	X	X	X
PR2	X	X	X	X

The two reviewers combined findings of themes related to Sacred Call, Identity Role and Gender Expectations, Denominational Experiences, and Personal Support & Professional Development that were consistent with data from the interviews.

Triangulation of Findings

Peer Reviewers

The data obtained from the peer reviewers contributed to data triangulation in this research study. The results showed agreement on the core themes with each reader presenting these themes in similar if not exact language. The findings from peer reviewers offer support for data triangulation. In addition to the use of expert reviewers, findings were triangulated via member checking.

Member Checking

Participants were sent a copy of their transcribed interview and the researcher’s

conclusions to review for accuracy and thoroughness (Bloomberg & Volpe, 2008). Participants were asked to provide supplemental comments in writing in the event that detail or clarity was missing from the transcription.

This section presented the findings from peer reviewers, Ph.D. professors with an interest in women's studies. These findings strengthened the findings of this study by validating several of the themes that emerged from the interviews with female participants who are successfully living out their ministerial callings. Member checking confirmed that the analysis accurately told the story of the perceptions of the participant's lived experience. The final section of this chapter outlines the thematic findings and includes a chart that synthesizes the research findings.

Summary

This chapter opened with an introduction to the eight research participants followed by an explication of the major themes drawn from an analysis of participant interviews and personal journals. All of the participants described a specific calling or awareness of calling as an identifiable event or experience that led them to fulfill this calling as licensed clergy. All participants described experiences of role identity and gender expectations either as a past challenge or as an on-going issue. All participants shared a keen awareness of being a numerical minority within the denomination (UPCI) through various experiences at a district and/or national level, and all of the participants responded to the question of when she "is most aware of being a woman in ministry" by referencing the national conference for the denomination. All of the participants identified factors of personal support, experienced and desired, and described a need for professional development, especially in terms of mentoring or role models.

The peer reviewers offered validation to the findings from interviews with female

participants. Several themes were validated in this process. PR1 and PR2 validated all four major themes of Sacred Call, Identity Roles and Gender Expectations, Denominational Experiences, and Personal Support and Professional Development. The data summary table below (Table 11) illustrates the thematic findings. Member checking further strengthened the findings confirming that researcher bias did not influence how they were portrayed.

Table 11:

Data Summary Table: Findings Across Themes and Participants

	Theme 1: Experience of Sacred Call	Theme 2: Distinctiveness Regarding Identity Role & Gender Expectation	Theme 3: Impact of Being a Numerical Minority in the Denominational Experience	Theme 4: Need for External Personal Support &/or Professional Development
Ann	X	X	X	X
Cordelia	X	X	X	X
Hope	X	X	X	X
Janaah	X	X	X	X
JoAnne	X	X	X	X
Marie	X	X	X	X
Melanie	X	X	X	X
Sharla	X	X	X	X
PR1	X	X	X	X
PR2	X	X	X	X

The next and final chapter presents conclusions drawn from this study, compares and contrasts this study's findings with previous research, presents implications for future research, provides recommendations for the pastoral care and professional support of women clergy within

the UPCI, and offers commentary about some of the limitations of this study.

CHAPTER FIVE: DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

This study examined the experience of being a female pastor within the United Pentecostal Church International UPCI. The eight participants selected for this study were licensed ministers with the UPCI and serving in pastoral positions. Because no research existed on the experience of UPCI clergywomen, this exploratory study used a phenomenological approach, which allowed the women to speak about the experience from their own perspectives. Data was collected through in-depth interviews as well as journals, which were transcribed and thoroughly analyzed. The data provided insight into the experience of this sample of clergywomen who successfully tap into an authentic sense of what it means to be a woman in ministry. The previous chapter detailed the findings of this analysis by explicating the four themes that emerged from the interviews with participants: Calling, Identity Roles and Gender Expectations, Denominational Experiences (Numerical Minority) and Personal Support and Professional Development.

This chapter discusses the implications of these findings as it relates to the research question: How do female pastors of the United Pentecostal Church International describe their experience of being female in a profession where men significantly outnumber women in both pastoral and leadership positions? These findings, when compared and contrasted with the literature base, provide a connection to the context of the current literature on women as numerical minorities and clergywomen. Implications for clergywomen and for the denomination are also explored followed by a discussion of limitations and recommendations for future research.

Significance: Engaging the Literature

In this section, the findings of this study are presented and discussed in light of the empirical studies described in chapter two. The five main findings from this study were that the eight female participants a) were sustained by a sacred call, b) embraced a female distinctiveness in ministry, c) had a personal definition of success that enabled them to successfully and authentically navigate a predominately male professional domain, d) surrounded themselves with a network of support, and e) pursued professional development.

Sacred Call

All of the participants identified the experience of a sacred call as the main factor in her decision to pursue ministry and acknowledged how that call provided her with the resiliency to continue in ministry in spite of obstacles and discrimination. This finding corroborates with previous literature findings that for women, religious norms about gender roles supported by theological arguments create barriers that are unique to this traditionally male profession (Olson, Crawford, & Guth, 2002). However, sacred call narratives for women clergy can often sustain them in the face of the multiple obstacles they may uniquely experience as women (Longman, Dahlvig, Wikkerink, Cunningham, & O'Connor, 2011). Research indicates that sacred call narratives may provide determination to continue in ministry in the face of personal challenges or religious limitations (Brekus, 1998; Grammer, 2003; Johns & Watson, 2006; Lawless, 1998; Pope-Levinson, 2004; Tucker & Liefeld, 1987). The participants in this study believed that the experience of a sacred call both started them on the ministerial journey and kept them as they continued in spite of crisis or barriers. For example Sharla said, "In my heart [I know], man didn't call us, God did, number one. So God will give strength, even when we are feeling a little

awkward at times.” Echoes of this are seen in an entry from Ann’s journal: “I am confident that God called and anointed my life. I have endured embarrassment and ridicule on a few occasions. God will use my ministry when and if it is needed for His glory,” and from Janaah’s statement, “What has been most helpful... first of all my personal grit, just this absolute beyond belief knowledge that God called me to minister.”

This study supports findings that women wrestle with the meaning of call differently than men (Lincoln, 2012) in light of possible religious restrictions and cultural assumptions. Hope expressed this when she said, “I think because I am gaining more confidence in my calling, I realized that it’s not my mission in life to make everybody believe that I have a biblical mandate to be in pastoral ministry.” And Ann: “...I don’t have to apologize for being called. I only need to apologize if I do not fulfill the call.”

Research studies looking at job satisfaction linked with sacred call show that women who believe they are fulfilling their sacred call have high levels of job satisfaction in spite of external circumstances (serving in ministries other than a pastoral role or serving in poor working conditions) or internal pressures (stress in ministry) (Cody-Rydzewski, 2007; Everts, 1995; Mueller & McDuff, 2004). While the clergywomen in this study were serving in pastoral roles best suited to their particular callings and did not report poor working conditions or finding ministry specifically as stressful, the women did report a high level of job satisfaction linked with sacred call. Melanie shared, “... I don’t feel hindered at all. I feel fulfilled. I feel like I have all the opportunities that I have the energy to go after.” Janaah also stated, “So I prepare, I learn, I put it together, I go teach it, I watch it hit the hearts of people. [] ...you can’t beat it.”

One expansion this study’s findings add to the literature is that of sacred call as an experience that guides women to pursue ministry in the face of uncertainty, lack of acceptance,

or discrimination; that the certainty of the call provides determination, strength, and resiliency to continue on in ministry in spite of barriers; and the fulfillment of that call results in high levels of job satisfaction. The next subsection will discuss the finding that UPCI clergywomen embrace a female distinctiveness in ministry.

Embrace A Female Distinctiveness In Ministry

In addition to the experience of sacred call, all of the participants in this current study perceived being a woman in ministry as positive and spoke of the necessity for female distinctiveness. The women believed that a female distinctiveness in ministry was necessary in order for clergywomen to be true to themselves and to fulfill their sacred call. Research on the experiences of women as a numerical minority in traditional male jobs (DeMaiter & Adams, 2009), and specifically the experiences of women expressing positive perceptions of their role within the organization they serve, provide possible factors that may help women navigate barriers as a numerical minority in traditionally male occupations (Richman, vanDellen, & Wood, 2011).

One such possible factor includes the ability to see being female in a traditionally male profession as a positive, providing an opportunity to show the differences they bring as females as valuable contributions (Vanderbroeck, 2010). This supports the finding of the women in this study who repeatedly spoke of their gender differences in a positive light such as bringing a feminine approach to ministry or having the opportunity to image God. For example, JoAnne said,

So it's different being a woman in ministry, but I think it's an opportunity. Not only in our denomination, but I think it's an opportunity in my local church and in the community to represent a different aspect of God.

Hope also felt strongly about the privilege of being a woman in ministry:

I'm a minister who happens to be a woman. [] I am a minister, I am a woman, and God has put the two together because as a woman I can uniquely image God in a way that a man cannot.

A second possible factor includes the ability of women to develop their own style (Vanderbroeck, 2010) in pastoring. While keenly aware of ministry as a traditional male occupation where male characteristics and strengths have been valued as ideal (DeMaiter & Adams, 2009; Richman, vanDellen, & Wood, 2011), the participants in this study described themselves in the more feminine terms of “nurturer” (Melanie and Marie), “caretaker” (Sharla and Cordelia) and “shepherdess” (JoAnne). This supports research findings that women pastors prefer a relational style of ministry seeing it as a strength they bring to ministry (Cody-Rydzewski, 2007; Lawless, 2008; Witham, 2005). The comments from the participants of the current study were in line with these findings. Melanie, for example, stated, “I feel there’s a softness and a tenderness that I can bring to ministry and an intuitiveness and understanding of emotional parts of people” and from JoAnne: “I see (pastoring) as caring for people and however that comes across through my personality, through my gender, then that’s what God’s calling me to do.”

In finding their own style, the participants identified a third possible factor for success, which is the ability to avoid the “trap” of imitating male behavior. This finding corroborates with Vanderbroeck’s (2010) conclusion that “imitating male behavior” was a trap that prevents women from succeeding (p. 765) (see also Rediger, 1979; Zikmund, Lummis, & Chang 1998). The women, possibly due to lack of female role models, highlighted their female distinctiveness by stating how they are not masculine rather than highlighting specific feminine qualities. For

example, JoAnne said, “I’m confident in myself as a woman [] I don’t feel pressure to be like a man would be in the pulpit. I don’t feel any type of pressure to imitate how they come across as a man.” Hope echoed this: “I can preach in a way that I don’t feel like I have to snort and pound the pulpit. That is not who I am.”

The participants in this study adamantly desired to have a feminine style of ministry and were adverse to masculine traits in other clergywomen, seeing them as a set back for clergywomen in the UPCI as a whole. The participants seemed to desire this on a personal level and perceived it as necessary in order for women to have continued inclusion within the denomination. Sharla expressed this when she said, “I think it’s very important that as a woman in ministry we maintain the stature of a woman. [] I want to be able to be just who I am—a woman.” Hope also expressed a desire to retain her femininity when she explained,

I don’t want to be the bull-dozer, masculine preacher. [] I want to be who I am. I don’t think we have to take on male characteristics. I think it’s much healthier if we model ministry as who we are, as who God created us to be.

Ann furthered the thought by explaining, “In the past there’s been those who, the way they dressed, the way they carried themselves, their [masculine] mannerisms, that it turned more people off than made them accepting of females.” Participants perspectives of femininity supports Gundry’s (1977) finding that femininity is a viable choice when defined by what you are rather than what you can do.

Another factor highlighted in this study was the possibility that femininity was a coping strategy enabling women to navigate the male domain with a greater degree of acceptance. Janaah stressed feminine behaviors as necessary for acceptance within the UPCI. Melanie and Hope brought up their concerns over appearance and dress at district and national business

meetings. Sharla stated that when she attended district minister's events, "I am [] as feminine as I can be." Marie shared, "Because I am a woman, I always state wherever I go that I work under the umbrella of my husband, and I have my bishop. I don't do whatever I feel like doing because I never forget I'm a woman." This supports Logel, Walton, Spencer, Iserman, vonHippel, and Bell's (2009) research that found women worry they could inadvertently confirm a negative stereotype through their performance (stereotype threats). Janaah shared that as the one lone female elected official of a large division she was very aware of being a female among males: "In board meetings I always conducted myself in a way to [not] raise the eye or offend the men who weren't accustomed to having women [present]."

Only two participants, Janaah and Cordelia, supported DeMaiter and Adam's (2009) findings that professional success is facilitated by women's refusal to acknowledge how gender shaped their career. The remaining six participants in this study seemed very aware of the role of gender and recognized being female as significant. Cordelia, by her silence on the subject affirmed the finding, and Janaah, while stressing feminine behaviors and attitudes, sent a mixed message by promoting masculine traits as necessary for inclusion. Janaah warned, "There's nothing that men hate more than a woman that gets emotional. So, forget the crying to get a point across. You have to be solid. You have to be strong, and you can't get emotional." As a woman who had successfully ministered on multiple levels in UPCI, Janaah recognized that certain male characteristics (e.g. lack of emotion) had to be exhibited in order for women to be successful (DeMaiter & Adam, 2009). So, while Janaah stressed femininity as important in order to succeed in the UPCI, at the same time she urged women to avoid being emotional (teary-eyed) and to remain rational because, "sometimes in these meetings they don't really want women in there anyway."

The addition this study brings to the literature is that clergywomen who embrace a female distinctiveness in ministry may possess a positive perception of their place within their denomination and congregations, allowing them to view their presence and contributions as needed and valued. This allows them to remain true to themselves as women who value their feminine side. The next subsection will discuss the finding that UPCI clergywomen have a personal definition of success that allows them to navigate authentically in a male dominated professional culture.

Personal Definition of Success

The women in this study seemingly struggled to articulate their continued relationship within a denomination that appeared welcoming with ministerial licensure and ordination while the male majority remained unwelcoming in practice. Operating under a personal definition of success enables them to continue to authentically pastor their congregations while remaining affiliated with a denomination whose leadership is gender exclusive and acceptance among colleagues is limited.

Findings from this study corroborate with those of O'Neil, Hopkins and Bilmoria (2008) who concluded that women may have a personal definition of success that does not meet the traditional male definitions of success and by operating according to their own personal values women perceived their careers to be successful. For this study's participants, denominational leadership was not necessary in order for the women to feel their ministries were valuable or successful. Hope spoke for all of the women when she said, "I understand that there are some by-laws that prohibit me from holding certain offices, but that's not what I'm aspiring to, so, I don't feel limited."

All of the participants in this study shared their personal definition of success. The clergywomen did not base success on size of congregation, amount of salary, denominational recognition or acceptance by clergy peers. The personal values of each participant guided her definition of success. Melanie expressed her understanding of success as, “I’m doing a good job, and I’m doing what I’m meant to do. For Janaah success meant being faithful and continuing to “Do what’s next.” Faithfulness was repeated by Ann when she said, “Knowing when I leave the pulpit []. When I know that I have felt the anointing, and executed what He wanted me to do and that there is no regret over anything I didn’t do.” Hope continued the theme of faithfulness with,

When we stand before the Lord, really the only thing that we’ve been told that He will say positive is, ‘Well done, good and faithful servant.’ And so, I think that as a minister I just [want to] be faithful.

Cordelia also spoke of faithfulness to God when she described success as doing “what the Lord has given me to do. [] And now I feel fulfilled that the Lord gives me something to do, I do it and no matter what the response, I’ve done my part.”

JoAnne referenced faith in this way: “It’s a process [] but if I can be true to God, my calling, and myself as a women then I feel like I will be successful;” and finally Sharla:

Don’t quit, just don’t quit. Keep going. I think that the key is don’t quit. [] And stay true to the Word, and true to yourself. If we lose our connection, with ourselves, and God, then there’s nothing really.

Marie expanded the theme of faithfulness to God and self to include faithfulness to others:

When I finish, and when I lay on my deathbed, I will be able to have not only my daughter, but other women that I have mentored and helped through the years around me and to have come, not because of what I did for them, but because of the life I lived. That it was a life that they wanted to model, and they’re there because they love me as I was

brave enough to step out and do things that maybe were not normal and because I was able to do it, it was easier for them, and easier for their daughters [].

While diversity existed among the women in expression, the content expressed faithfulness to their sacred call, faithfulness to themselves as female ministers, and faithfulness to those who come after them in ministry as their personal definition of success in ministry.

This study adds to the literature on the importance of clergywomen developing and living by their own personal definition of success in order to experience fulfillment and authentically minister as a women in ministry. The next subsection explores the finding that UPCI clergywomen find strong networks of support as crucial to continuation in ministry.

Strong Network of Support

While internal factors such as experiencing a sacred call, embracing a feminine distinctive, and establishing a personal definition of success are necessary ingredients for continuation in the ministry, external factors exist as well. The women in this study verbalized the importance of developing a strong network of support. This substantiates previous findings that family encouragement and social support (support groups, counseling, pastoral care, and friendships) serve as buffers against discouragement and discrimination and provide healthy coping strategies for clergywomen (Frame & Shehan, 2004; Richman, vanDellen, & Wood, 2011).

Study participants identified supportive husbands, adult children, and close friends as their network of support. All of the participants credited spousal support as a strong factor in ministry success. JoAnne was appreciative of her husband, “I really feel like today I wouldn’t be

where I am, or doing what I'm doing, without the encouragement and support of my husband.”

Hope agreed:

With the thousand percent support of my husband, who's my best admirer, and my best supporter, with all that, I don't have to worry about offending, or any kind of foot race with him. That's not part of our lives.

Marie concurred, “So [for me], rather than a challenge, I believe that [marriage] provided opportunity in ministry. It's such a blessing to have a husband like I do.”

Janaah and Cordelia both mentioned adult children who have made the day- to- day life in the pastorate easier by sharing their emotional load. Cordelia wrote in her journal, “I give God thanks for that one daughter [] with whom I can share some things.”

Friends were also credited as ministry lifelines. Melanie values relationships and finds it easy to reach out to a friend, “When I'm overwhelmed and I'm overloaded, I'm not afraid to call, to phone a friend, and spend some time just being a woman.” Ann also counted friends as a source of strength and spoke of the sharing among other clergywomen that “provides a release valve” for the women. She said, “Not everybody, I guess would understand that, but it has helped tremendously because I'm not an army of one. There's more.” Ann continued, “And then when you sit down and laugh, and yet share what God has done, what God has given, it helps. [] If I'm having a bad day, I'll call one of my friends.”

A connection was made from this study to research showing that clergy were unlikely to pursue professional counseling for themselves (Jones & Yutrzenka, 2003; McMinn, 2005). Five of the eight clergywomen in this current study did not mention professional counseling as a possible option when dealing with personal or professional struggles. However, two of the participants were currently in counseling for life-work balance support (McDonald, Toussaint, &

Schweiger, 2004). Hope and JoAnne shared their decisions to seek counseling: Hope, “So I recently decided I had to start seeing a counselor to try to—I need some balance in my life, trying to work through that;” JoAnne: “

In the last month I had felt disrupted in my life and felt the need to go to a faith neutral person. [] And so, I feel like that was a healthy choice to go and seek someone professional.

Both women reported feeling positive about the decision. While Sharla did not seek out a professional counselor she made tentative attempts to receive help from professionals with whom she worked. She explained, “I do have friends [] that are gifted in counseling. I have a psychiatrist that is a really good friend of mine. [] I’ve talked to him a couple of times about situations.” While the UPCI denomination endorses a clergy to clergy pastoral care program, Sharla offered a possible reason why clergy to clergy counseling may not be the answer for most ministers: “I think safety is an issue when you are in ministry.”

This study adds to previous empirical literature by highlighting the need for a strong network of support as a resource enabling clergywomen to experience personal care leading to longevity in their chosen vocation. The next subsection discusses the importance of pursuing professional development.

Pursue Professional Development

As clergywomen of the UPCI, the participants in this study are resilient and resourceful. In spite of barriers and obstacles they have faithfully followed their call without an awareness of denominational support. However, professional development, preferably within their own denomination, is an area of great concern for them. The participants particularly valued female

role models as an inspiration. Melanie, when speaking of the woman she considers her ministry role model said, “She was my first inspiration...she had no idea. She probably still doesn’t know how closely I watched her and was inspired by her.” Janaah remembered her ministry role model: “In the early years, the inspiration and encouragement of people like (her), who every time she saw me she’d say, ‘you’re great, Janaah.’ Well, I believed her!” This finding corroborates with previous research conclusions that women “rated women role models as more valuable to them than men for all kinds of learning” (Steward, Steward, & Dary, 1983, p.172). Without a female role model women have only a male template and possibly attempt to form their identity by using an “against” model. They define themselves by what they are not. For example, “I am not a pulpit pounder” or “I don’t have to yell or snort” (Hope); and Janaah used this “against” model to instruct women in how to be a woman in the pulpit. She offered, “Stop pounding the pulpit, stop yelling.” This may result in role identity challenges (Rediger, 1979; Zikmund, Lummis, & Chang, 1998) as women attempt to envision what a female version of ministry should look like.

Substantiating the findings of Bammert (2010), who found that women clergy seek ways to prepare themselves for the pastorate and desire strategies for the successful continuation in ministry, participants desired professional development. JoAnne explained her initial struggle as she wrestled with her calling and what it would mean to become a pastor:

Just as I was feeling this calling, I really didn’t have anyone to talk to. [] I felt very alone [] so to embark on this journey and not feel like I had other female support-that was difficult.

For JoAnne, professional development came through preparation in seminary and her connection with a female professor and others who guided her on her journey. (See also

Glanville, 2000; Johns & Watson, 2006; Storms, 2011 for additional corroboration from previous research).

In addition to personally cultivating female role models and mentors, the participants in this study felt denominationally sponsored mentoring programs would be beneficial to women entering the ministry or those who have not been able to advance. Cordelia suggested the approach of ministerial coaching by linking experienced clergywomen with inexperienced clergywomen.

Another source of professional development mentioned by Ann was seminary and Bible Colleges because, in addition to general ministerial training, the educational environment would provide access to female role models and mentors. Other sources of professional development suggested included symposiums (Janaah), peer sharing and friendship (Hope), and ministerial retreats hosted by women for women (Marie) and all of these could be organized by experienced clergywomen or the denomination. Marie possibly spoke for most clergywomen when she said, “Because I know that it is not an easy road that we are traveling on, and I never want to be one of those people who just fall to the wayside because I never asked for help.”

This study adds to the literature with the finding that clergywomen may benefit from female role models and mentors for successful role identity formation in ministry and professional development. In the absence of denominationally sponsored programs women must be diligent to secure role models and mentors for themselves and pursue professional development from multiple sources.

This section presented connections between the literature base and findings from this study. The next two sections explore practical implications that can be drawn from these combined conclusions.

Implications for Clergywomen

Not only is there significance in this study due to how it relates to previous research; there also emerged some interesting potential implications for clergywomen as well as women who feel called to ministry and plan to pursue pastoral ministry as a profession. First, this study corroborated that women need the experience of a sacred call. Because of the power of this divine call, the ability to recall and narrate the event leading to a decision to enter the ministry appears to be crucial. In addition, it is recommended that clergywomen, who are numerical minorities in a male tradition, deliberately embrace a female distinctiveness in their pastoral leadership style and remain true to themselves as women. Women entering the ministry must decide that being female is an opportunity to uniquely represent God to their congregations and communities while contributing to the denomination they have chosen to affiliate with. Indications also exist that clergywomen who have developed a value laden personal definition of success are more likely to remain true to their sacred call and experience fulfillment in the work that God has called them to. The implications of this study indicate that a personal network of support is critical to longevity in ministry and women should be proactive in seeking out and securing role models and mentors to guide them on their ministerial journey.

Implications for Denomination

In addition to implications this current study has for clergywomen of the UPCI, there were also implications for the denomination and the Bible colleges and seminary associated with it. First, this study validated that professional support and development provided by the denomination was desired by clergywomen. Furthermore, by paying attention to the factors that help or hinder clergywomen, insight may be gleaned that promotes positive change within the

organization on behalf of the numerical minority and for the good of the denomination (DeMaiter & Adams, 2009; Richman, vanDellen, & Wood, 2011).

While the UPCI does accept women into its ranks of ministry, remaining oblivious to the hindrances, such as negative stereotypes (Rydell & Boucher, 2009) or social identity threats (Steele, Spenser, & Aronson, 2002), harms both the women and the denomination. Out of the current research, it could be recommended that since discrimination is often experienced through subtle messages, such as the use of gender exclusive language or gender exclusive resources, the denomination become intentional in eliminating this practice. One option would be for the denomination to have a written policy stating its stance on gender inclusive language at all denominational gatherings and to enforce that stance. Another option is to review all resources intended for UPCI ministers to ensure the material is gender inclusive.

Due to the significance of mentors, it is recommended that the denomination develop leadership training for men and women by women that would provide them with female role models as well as valuable instruction. This would also promote the ability for women to celebrate their differences while embracing a female distinctiveness as ministers. It would also provide training to further develop gifts and talents while experiencing the value the denomination has placed on them as women by providing an environment of acceptance. For those in a helping profession continued professional development is a necessity for self-care and should be provided when possible.

Further, more attention could be given to the understanding of the theology of women in ministry as taught in UPCI endorsed Bible Colleges and Seminary. Women must experience a positive theological environment to fully experience a successful release into ministry. This

would occur not only in teaching but also in practice as evidenced by the inclusion of experienced clergywomen as speakers and teachers at denominational gatherings.

It is recommended that the denomination have an open door policy for women who feel called and provide a safe welcoming environment for female colleagues in order to prevent the loss of experienced called women to the work of the ministry and denominational affiliation. When clergywomen believe they are devalued or marginalized, it makes it difficult for them to successfully function in ministry. This may result in them leaving the organization, which diminishes the denomination's ministerial strength. These are recommendations the denomination could explore further in order to better meet the needs of this population.

Limitations and Recommendations for Future Research

When evaluating the findings of this study it must be recognized that limitations are inherent in any research design. These limitations are a benefit in that they identify future research that can support and build on the findings discussed in this chapter. This section explores some of these limitations and identifies recommendations for future research resulting from this study.

First, this study was not designed to explore the experiences of women serving as pastors in other denominations. Given the vast differences among denominations future research is needed to explore the experiences of clergywomen affiliated with different denominations. More research could be done in order to determine if there is any correlation between UPCI clergywomen and clergywomen of other denominations.

Another limitation of this study related to the participants in that all were married, were Caucasian with the exception of two participants, and residing in the Northeast, Southeast, South,

and central mid west regions of the United States. Although all the participants were female, the journey may be experienced differently for females who are not married, who are not Caucasian, or reside in a different geographical area outside of the United States. A future study, building on this one, could include a wider sample of women from diverse ethnic backgrounds, and demographics. Further, it would be fitting to conduct an investigation on women who are unmarried and successfully living out their ministerial callings in order to compare and contrast their experiences with the participants in this study, all of who were married.

Future research could also be structured to include interviews with both partners of the married couple/clergy couple ministry team. Having the perspectives of the male spouse and ministry partner could convey a fuller picture of the clergywomen's experiences. A future qualitative study could be designed to interview the couple, and then each individual separately in order to obtain additional data.

In addition, this topic could be researched quantitatively to see if the findings of this current study are in fact the experiences of a larger number of UPCI clergywomen. A quantitative tool, such as a survey, could be administered in order to statistically measure if this study's findings coincide with quantitative data findings. It is also recommended that a similar study of male clergy's experience of calling, ordination, and denominational experience be conducted in order to balance the female experience. This may address the concern: is this a numerical minority issue or an organizational issue?

Given that the findings of the current research highlight a greater need for pastoral care and professional support from the denomination, it would be beneficial to study this phenomenon further. Future studies could investigate if there is any correlation between the clergywomen who seek professional counseling and clergywomen who rely on family and friends for support. In

conclusion, more research in all areas continues to be a need in order to better understand the experiences of women and what can be done to assist them as they answer their divine call and live out their ministerial calling within their chosen denomination.

Locating the Researcher in Light of the Findings

The initial interest in this study was due to involvement with female seminarians and the desire as their professor to see them successfully engage in ministry. This study provided the resolve to encourage students to share their sacred call story, to take personal responsibility for their ministry, to develop a network of support, and to continue to pursue professional development. It has also given inspiration to serve more effectively as a role model and mentor for the women of the seminary and as a resource for any woman who recognizes and is seeking guidance regarding her sacred call.

Chapter Summary

This chapter attempted to impart the significance of the findings from this study as it relates to the research question: How do female pastors of the United Pentecostal Church International describe their experience of being female in a profession where men significantly outnumber women in both pastoral and leadership positions? This was accomplished by providing a connection to the context of the literature on women as numerical minorities and clergywomen, and the current research findings, which has been corroborated by this study. Findings supported by this current study included sacred call; female distinctiveness in ministry; personal definition of success, network of support; and professional development. Implications for clergywomen and the denomination were also explored followed by a discussion of

limitations and recommendations for future research. Finally, the researcher shared the impact of this study on her personally and professionally empowering her interactions with seminary students and other women in ministry.

Final Summary

This study sought to understand the experience of being female in a profession where women are a numerical minority. Chapter one introduced the importance of examining the experience and provided the background of the problem, as well as the parameters. The researcher was introduced and explained her interest in the topic for this research. In chapter two a literature review was presented on studies related to women who are numerical minorities in male professions; experiences of women who are numerical minorities in male religious organizations, specifically Protestant faiths; and the experiences of women in the Pentecostal Movement. Moreover, this second chapter underscored the absence of literature on the specific topic of the experiences of clergywomen of the UPCI.

Once the need for this study had been established, chapter three detailed the phenomenological research design and the rationale for utilizing it in this study. The methods used to conduct this study were introduced along with the criterion of participant selection followed by a detailed explanation of the data collection and analysis procedures. Last, the techniques for ethics and trustworthiness were discussed

Upon approval by the Institutional Review Board, research began by following the procedures discussed in chapter three. Participants were contacted and screened, and individuals who met the guiding criteria for inclusion in this study were provided informed consent forms and detailed instructions. Each participant journaled for seven days prior to her interview, was

interviewed and the interviews were then transcribed. Both the journals and the interviews were meticulously analyzed.

Chapter Four began with an introduction to the eight female participants and presented the four themes that emerged from the analysis of participant interviews and personal journals. The themes were: Sacred Call, Identity Roles and Gender Expectations, Denominational Experiences (Numerical Minority), and Personal Support and Professional Development. The peer reviewers offered validation to the findings from interviews with female participants. All four themes were validated in this process. Member checking further strengthened the findings confirming that researcher bias did not influence how they were portrayed.

The conclusion to this study was presented in chapter five. This chapter revealed the significance of the study's findings, discussed findings in relation to the researcher assumptions, drew conclusions from the findings, and offered recommendations for future research. The implications for clergywomen and the denomination (UPCI) were discussed, and limitations and recommendations for future research were then provided. As this study ends, it is the desire of this researcher that these findings will serve as a starting point and inspire future studies in order to further understand the components involved that enable clergywomen to successfully live out their callings as pastors, along with the development of new innovative ways to equip these women based on these findings.

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APPENDIX A: UPCI MINISTERS STATISTICAL INFORMATION
AS OF NOVEMBER 2013

365 female

□9080 male

9445 TOTAL Ministers

Positions	Gender	Today	Last Month	Percent Change	Year Ago	Percent Change
Associate Pastor	F	1	1	0	1	0
Co Pastor	F	3	3	0	3	0
Co Pastor	M	82	79	4	79	4
District Secretary	M	56	56	0	56	0
District Superintendent	M	54	54	0	54	0
Evangelist	F	9	9	0	10	-10
Evangelist	M	151	153	-1	155	-3
Educational Director	M	6	7	-14	8	-25
Foreign Missionary	F	12	12	0	12	0
Foreign Missionary	M	131	131	0	136	-4
Minister	F	303	298	2	269	13
Minister	M	4631	4605	1	4461	4
Pastor (Mother Church)	F	1	1	0	1	0
Pastor (Mother Church)	M	180	179	1	177	2
Pastor	F	35	35	0	33	6
Pastor	M	3661	3657	0	3669	0
Assistant Pastor	M	9	9	0	10	-10
Pastor Emeritus	M	24	24	0	23	4
Senior Pastor	M	64	63	2	67	-4
WEC Official	F	1	1	0	1	0
WEC Official	M	31	32	-3	34	-9

Summary by Ministry Positions

□□□□ Median age = 52 □ Median age of females = 57 □ Median age of males = 51

APPENDIX B: IRB APPROVAL LETTER

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

April 23, 2014

Cynthia A. Miller
IRB Approval 1852.042314: What Are United Pentecostal Church International
Women Pastors Experiencing: A Qualitative Inquiry

Dear Cynthia,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master's thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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APPENDIX C: UPCI PERMISSION LETTER



UNITED PENTECOSTAL CHURCH INTERNATIONAL

April 15, 2014

Cynthia A. Miller, Ph.D. Candidate
Center for Counseling and Family Studies
Liberty University
Lynchburg, VA

Dear Cynthia Miller,

The United Pentecostal Church International is honored that you have chosen to study the women pastors of our denomination for your Ph.D. dissertation project. Your request to use the UPCI ministerial directory to contact potential participants for your study is approved.

If I can be of service as you move forward in this study, please do not hesitate to contact me.

Sincerely,

David K. Bernard
General Superintendent
United Pentecostal Church International

David K. Bernard
General Superintendent

Jerry Jones
General Secretary

Stan O. Gleason
Assistant Superintendent

Paul D. Mooney
Assistant Superintendent

World Evangelism Center | 8855 Dunn Road | Hazelwood, MO 63042 | P: 314.837.7300 | F: 314.837.4503 | E: Main@upci.org | W: www.upci.org

APPENDIX D: TELEPHONE RECRUITMENT AND SCREENING SCRIPT

Hello, my name is Cindy Miller. As a graduate student in the Center for Counseling and Family Studies at Liberty University, I am conducting research as part of the requirements for a Ph.D. in Pastoral Care and Counseling. The purpose of my research is to explore how female pastors of the United Pentecostal Church International describe their experience of being female in a traditionally male profession. I am calling to invite you to participate in this study. Is this something you would like to participate in?

NO

I understand. Thank you for your time.

YES

In order to participate you must be:

1. a licensed minister with the United Pentecostal Church International
2. currently serving in a pastoral position either as senior pastor, associate pastor, or assistant pastor
3. willing and able to explore your experiences and share your perceptions of those experiences.

If the person is unable to answer yes to all three requirements explain, “Since you are not (whichever requirement disqualifies them) I regret I will not be able to include you in my study. Thank you for your time today.

If the answer is yes to all three requirements move to next section.

In this study you will be asked to:

1. review and sign a consent form that details the information related to this study
2. keep a journal for seven days reflecting on your experiences, past and present, as a woman in ministry
3. participate in a sixty-ninety minute interview that will be audio-recorded and transcribed
4. review the transcript for accuracy

Your participation in this study will be completely confidential.

Would you like to participate in this study?

APPENDIX E: INFORMED CONSENT

CONSENT FORM

WHAT ARE UNITED PENTECOSTAL CHURCH INTERNATIONAL WOMEN PASTORS EXPERIENCING: A QUALITATIVE INQUIRY

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Center for Counseling and Family Studies

You are invited to be in a research study on Women Pastors within the United Pentecostal Church International (UPCI). You were selected as a possible participant because of your gender (woman), role (pastor), and affiliation (UPCI). I ask that you read this form carefully and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Cynthia A. Miller, Doctoral Candidate, Center for Counseling and Family Studies, Liberty University.

Background Information

The purpose of this study is to gain an understanding of the experience of being female among women pastors who successfully live out their ministerial callings in a primarily male-populated profession within a male governed denomination.

Procedures:

If you agree to be in this study, I will be asking you to do the following things:

- Sign this consent form after asking any questions you may have.
- Keep a journal for a period of one week prior to the interview. Directions will be provided.
- Participate in (a) a sixty to ninety minute interview at a mutually agreed upon location, or (b) a computer Skype or telephone interview. The interview will be audio-taped and transcribed.
- Review the transcript for accuracy.
- Be available as needed for the purposes of clarifying data.

Risks and Benefits of being in the Study

The study has minimal risks, none of which involve anything beyond what would be experienced in everyday life. First, although a pseudonym will be used in place of your name and your personal identity will be completely protected, there is the possibility that despite all precautions taken someone reading the final product may recognize the details of your story. Second, sharing your story may cause some unexpected emotions to surface.

Procedures have been incorporated to minimize those risks. First, any identifying data will be changed or withheld to protect you. As you review what is written, you will be able to confirm this protection. The privacy and confidentiality practices are outlined below. Second, should you experience unexpected emotions from the sharing of your

story recommendations for counseling services will be made available. Your participation is voluntary and you are free to withdraw at any time.

While there are no direct benefits to participation, the benefits to society include knowing that sharing your story may help others while furthering the knowledge base for researchers and providing insight and direction for seminaries and denominational leadership.

Compensation:

No compensation will be provided for participating in this study.

Confidentiality:

The records of this study will be kept private. In the dissertation or any reports that might be published, I will not include information that will make it possible to identify you as a subject.

All transcribed and audio taped data or notes will be coded in such a way that your identity is protected. Any information containing your personal information will be kept confidential and secured in the office of the researcher. The audio taped data will be immediately erased after the transcription is complete and all transcribed data or notes will be destroyed within three years of the study's completion. Until that time data will be stored in the office of the researcher in coded format and inaccessible to outsiders.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the Liberty University, Cynthia A. Miller, or with the United Pentecostal Church International. If you decide to participate, you are free not to answer any questions or withdraw at any time without affecting those relationships.

How to Withdraw:

If at any time you no longer chose to participate in this study you may withdraw by contacting myself or my advisor, Dr. Lisa Sosin, either by email or telephone. Should you withdraw, all data gleaned from the interview or supplemental data will be deleted from the study.

Contacts and Questions:

The researcher conducting this study is: Cynthia A. Miller. You may ask any questions you have now. If you have questions later, you are encouraged to contact me at (609) 291-9178 or camiller@liberty.edu. My advisor is Dr. Lisa Sosin and she may be contacted at llsosin@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher or my advisor, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent:

I have read the above information. I have asked questions and have received answers. I consent to participate in the study.

___ I agree to be audio-recorded in the interview portion of this study.

Signature: _____ Date: _____

Signature of Investigator: _____ Date: _____

IRB Code Numbers: *(After a study is approved, the IRB code number pertaining to the study should be added here.)*

IRB Expiration Date: *(After a study is approved, the expiration date (one year from date of approval) assigned to a study at initial or continuing review should be added. Periodic checks on the current status of consent forms may occur as part of continuing review mandates from the federal regulators.)*

APPENDIX F: DEMOGRAPHIC SURVEY

Age: _____

Ethnicity: ___ African American or Black ___ American Indian or Native American ___ Asian or Pacific Islander ___ Hispanic or Latino ___ Multiracial ___ White

State: _____ **UPCI District:** _____ **Level of Education Completed:**
___ High School ___ College ___ Seminary ___ Graduate School ___ Other _____

Current ministerial license held with the UPCI: ___ Local ___ General ___ Ordained

Ministerial title: _____ **Serving by:** ___ appointment ___ election

Years in ministry: ___ Years in pastoral ministry ___ Years in current position

Are you: ___ Employed by the church ___ Bi-vocational

Marital Status: ___ Married ___ Widowed ___ Single, Never Married
___ Divorced ___ Separated

Children: _____ Male _____ Female Ages of each: _____

Give a brief describe of your current position of ministry:

Give a brief description of your current congregation including the number of members:

Give a brief description of your current involvement in your district or UPCI departments/ministries:

Ministry experiences other than pastoral:

APPENDIX G: JOURNAL

Directions for Journal Entries

1. For a period of seven days, reflect on your experiences as a woman in ministry, past or present. Record these events or memories in as much detail as possible. For example, you may want to start with your decision to enter the ministry and how you experienced it. Reflect on both positive and negative experiences in your ministerial journey and describe those in your journal.
2. While keeping this journal, be sure to include in detail any experiences that seem significant to you during the course of the week that impacts you as a woman or in your role as a pastor or both if they are linked.
3. The journal should be completed prior to the interview. Your typed journal entries will be submitted electronically as an attachment via email to: camiller@liberty.edu. No guarantees can be made regarding the interception of data sent via electronic source but that the researcher will take all necessary precautions to ensure privacy.

APPENDIX H: INTERVIEW GUIDE

1. Tell me a little about your decision to enter the ministry and the journey that has led to your present position as (pastor, associate pastor, assistant pastor etc).
2. What does it mean to you to be a *woman* in ministry-specifically pastoral ministry?
3. How has being a woman pastor in a primarily male-populated profession and male-governed denomination informed your understanding of yourself as a woman?
 - a. When are you most aware of being a woman in your profession and/or denomination?
 - b. How does your understanding of who you are as a woman influence the way you perform your pastoral work?
4. Looking back over your ministerial journey, what do you see as having been most helpful or significant for both your growth as a woman and your ministry, contributing to your current success in ministry (of fulfillment of calling)?
 - a. People?
 - b. Events?
 - c. Personal awareness or “aha” moments?
5. What are the opportunities or challenges, if any, you experience as a woman serving in pastoral ministry?
 - a. Personally?
 - b. Professionally?
6. As you think about the challenges you encounter, what coping mechanisms do you find yourself using?

- a. Healthy?
 - b. Unhealthy?
7. What type of professional support and/or pastoral care (as defined in the study) have you experienced during your pastoral ministry? If possible, provide specific examples.
- a. From your congregation?
 - b. From your denomination?
 - c. Other? (family, friends, other ministers, etc)
8. Do you have any suggestions for the type of support that you would like to receive and from whom?
- a. Suggestions for each recommendation to make it more effective?
9. What is your personal definition of success as a woman in ministry?
10. Are there any other aspects of your experience you would like to share?