

*Nazarene Clergy Women: A Statistical Analysis  
from 1908 to 2003*

by

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Presented at the 2003 Association of Nazarene Sociologists and Researchers  
(ANSR) Annual Conference

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## **Introduction**

The theme of this year's ANSR conference—Women in Ministry: What We Say, What We Do—implies that there may be a difference between our saying and doing. What we say can be found in the doctrinal statements of our *Manual*, the pages of *Holiness Today*, and in NTS classes. Manual paragraph 904.6, Women in Ministry, clearly states, “The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church, affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.” However, the focus of this paper will be on “what we do.” By examining statistical changes that have occurred in regard to the number of clergywomen and their roles from 1908 to 2003 it is my hope to allow the reader (or listener) to form his or her own conclusion as to whether or not there is truly a difference between what we say and what we do. For comparison, these statistics will always be placed along side those of clergymen. This should enable us to: 1) gain a clear picture of what we have done, and 2) explore some possible explanations for the changes that have occurred, particularly among the female ministerial workforce.

## **Methodology**

The data for this study needed to be compiled since no database was available which detailed the number of men and women in particular ministerial assignments from 1908 to 2003. To create such a database with the resources available, I determined that five year increments would provide enough information to cite trends occurring within the ministerial corp of the Church of the Nazarene. Because the denomination was founded in 1908, that year became my starting point; however, I wanted to include the start of each decade in my incremental points of study. Since I did not think much change would occur between 1908 and 1910, I moved to the year 1915, and then studied every fifth year through 2000. I then added 2003 so that the data is as current as possible.

It was also determined that only credentialed ministers would be counted for the study. A credentialed minister is one who holds either a district license or is ordained. The district license is a necessary step in the process of ordination; it also creates a mutual link of authority and accountability between the denomination and individual. Ministers who hold a district license are in the process of completing their educational requirements or are acquiring ministerial experience. Ordained ministers have met all the educational requirements of the denomination and have acquired at least two years of ministerial experience. All credentialed ministers claim the calling of God and have received the approval of the denomination.

Two sources were used in compiling these statistics: district assembly journals were used for the study years between 1908 through 1980, while computer records were available for the period from 1985 to 2003.

The assembly journal is the official record of each district's yearly meeting. It records the minutes of the assembly, contains a directory of the churches in the district, reports several statistics for each church, and lists all credentialed individuals in the district. It is this listing of credentialed individuals, which appears in the journal under the headings "Elders" and "Licensed Ministers," that is the source for much of this study's data.

Collecting data from the journals presents several problems. The most notable is that gender is not indicated. Since gender is an important factor in analyzing the data for this study it had to be determined. Following is a description of the methods used to determine gender.

In most cases the journal listings have a title in front of the names of women, such as Mrs. or Miss. In these cases I feel quite confident the individuals are female, but there are many times when no title is given. The men are rarely given a title; often they have only initials designating their first and middle names. With names such as Bertha and Betty, one can assume with confidence a female gender, even when no title is given. The problem comes with names such as Leslie and Pat, and when only initials are given. In cases such as this, I assume that the individual is male. Female gender is only concluded when some other piece of information points to such an assumption.

Some examples of additional information leading to the conclusion of female gender are: 1) when the name is found elsewhere in the journal with a feminine title, or 2) when two individuals have the same last name and address and a double-check of the church directory lists them in such a way that a marriage relationship can be assumed. (For example, the Elders listing might include a John Jones and a Pat Jones, both with the same address. If the directory of churches listed them as John and Pat Jones, it was assumed that Pat was the wife of John, and not a brother or other male relative.)

Another problem presented by the journals was that until 1955 the elders and licensed ministers listings did not include the individuals' assignments. Fortunately, I was able to determine which were pastors by comparing the names in the elders and licensed ministers lists to the pastors' names found in the church directory portion of the journal. Likewise, each journal contained a separate listing of evangelists, so that by comparing these names I was able to identify which of the elders and licensed ministers were evangelists. Other assignments such as missionary or educator were not normally indicated, making the categorization of those roles impossible. If an individual was neither a pastor nor an evangelist, he or she was placed in the "other" category.

The final problem presented by the journals is that districts do not hold their assemblies simultaneously. One district may hold its assembly in June while another may hold its in August. Since the journal becomes a record of the district at the time of the assembly, it becomes possible for someone to be recorded as a credentialed member of one district,

and then move and be recorded as a credentialed member of another district, thereby being counted twice. Of course, the reverse is also possible. It is difficult to say how often the above scenario takes place, but for the analysis in this study, it is assumed that any movement in one direction is balanced by movement in the other. It is at least helpful that credentialed membership can only be held in one district at a time.

The computer records used to compile data for the years between 1985 and 2003 are from those kept by the General Secretary's Office at the headquarters for the Church of the Nazarene. The Nazarene Headquarters went to a computerized system in 1983 and has accurate histories for ministerial assignments from that time forward. Along with personal information, the database contains one record for each assignment held. Included within this data is a gender code, a credential code, a beginning and ending date for each assignment, a role code which indicates the type of assignment being held (pastor, evangelist, missionary, educator, associate pastor, etc.), and the church name or place where this assignment is located.

This database made it possible for me to select only those people in the system who held a credential of elder or licensed minister on a particular date. The dates used were December 31, 1985, December 31, 1990, February 22, 1995, April 24, 2000, and February 28, 2003. I was then able to crosstab the data by gender and role. Since the data from 1908 through 1980 included only three role categories (pastor, evangelist, and other), the computer data was condensed to those same roles for comparability. By choosing a particular date within the year, it is possible for a person who had pastored for most of the year to be counted in another category. For example, it is possible for someone who had pastored 10 months in 1990 to be counted as a missionary (and therefore included in "others") for that year if that is what his or her assignment was on December 31. However, this type of role change only reflects the constant movement within the ministerial workforce and should not skew the overall data in any particular way.

## **Trends in Clergy Roles**

### *Pastoral Roles*

Table 1 shows that within the Church of the Nazarene, women show numeric increases in pastoral positions from 1908 through 1935, although their percentage of total pastoral positions peaked back in 1925. From 1925 through 1935, the number of women in pastoral roles, although increasing, did not keep pace with the number of men. After 1935 and continuing through 1950 there were small declines in the number of female pastors; however, these small numeric declines accelerated the percentage declines because the number of male pastors continued to increase. The rapid growth of male pastors in comparison to female pastors can be seen in Illustration 1.

1955 stands out as the peak of the number of women in pastoral ministry in the Church of the Nazarene. The gain of 86 female pastors from the 1950 total also represents the largest numeric increase for any of the five-year periods in the study. Interestingly, the

actual total number of credentialed women fell by 23 (from 898 to 875) for the period from 1950 to 1955. It should also be noted that the number of men in pastoral roles increased by 689 for the same period, which represents the largest numeric gain for male pastors.

The gains for women in pastoral positions were short lived, however, and again declined every year in both number and percent through 1985. Finally, small numeric and percentage gains appear from 1990 through 2003. The change in male pastoral positions from 1990 to 2003 should also be noted since there is a decline of 354. This is the only period of decline recorded for men.

### *Evangelist Roles*

The numeric high point of 120 women evangelists in the Church of the Nazarene was reached in 1950, but by that time women only represented 21.6% of Nazarene evangelists. At the start of the denomination in 1908, almost half (43%) of the evangelists were female. (See Table 1, Columns 5-7.) With the exception in 1940, this percentage declined steadily all the way through 1985. Since 1985 there has been a steady but small increase in the percentage of female evangelists; however, this percentage increase is mostly due to the decline in the number of male evangelists. (See Illustration 2.)

Male evangelists reached their high of 499 in 1955. For the next 20 years the number of male evangelists was relatively stable. Then, from 1975 to 1980 there was a 10% drop in their number. This was followed by an even bigger loss from 1980 to 1985. The total decline in the number of male evangelists from 1975 to 2003 was 236 (49%).

It is important to note this change in the number of male evangelists because the pattern from 1955 to 2003 is significantly different from the number of male pastors. One would expect the pattern of steady growth in the number of male pastors to be paralleled by the number of male evangelists. This relationship seems to be true for the women since female evangelists display a pattern of numeric growth and decline that is similar to that of female pastors. In fact, a relationship of steady growth in both male evangelists and pastors can be seen from 1908 to 1955; but then a change occurs. While the number of men in pastoral roles continued to increase from 1955 to 1990, the number in evangelist roles plateaued and then declined.

The patterns of growth and decline among evangelists suggest there is less of a distinction between male and female evangelists than there is between the role of evangelist and the role of pastor.

### *Other Credentialed Roles*

There are many other roles in the Church of the Nazarene besides pastor and evangelist. Some other roles include educator, chaplain, missionary, associate minister, district and Headquarters administrative positions, etc. For this historical perspective I have not taken the time to count these various roles separately because much of the information is unavailable for the first 50 years of the denomination. Therefore, I have combined all the roles except that of pastor and evangelist and refer to these roles as "other."

When other men's and women's roles are considered together the overall number increases fairly steadily until 1995. (See Illustration 3.) The drop in the total between 1995 and 2000 is somewhat hard for me to explain. I have added the 2000 and 2003 data just recently and I wonder if I included retired persons in the 1985 to 1995 computer retrieved data, which I did not include in the 2000 and 2003 data. But if that were the case I would have expected a large increase between the 1980 journal data and the 1985 computer data. Whatever the case, during the first 50 years of our denomination the percentage of clergy holding "other" roles was in decline, going from 65.4% in 1908 to 37.9% in 1960. (See Table 1, Column 12.) Over the next 35 years the number of clergy with "other" roles climbed so that by 1995 they represented 58.7% of the total ministerial force. And although the 2000 and 2003 data are lower than in 1995, ministers in "other" roles still make up more than 50% of all clergy.

Things other than gender affect some of the changes in clergy roles. The number of new church starts declined dramatically after 1955,<sup>1</sup> leading to a leveling off in the total number of pastors. Expanding educational and administrative systems have created more opportunities for "other" ministries. And, as existing churches have increased in size<sup>2</sup> the role of associate minister has become more common.

Another possibility for the increasing size of the "other" category is that more and more ministers are actually without an assignment. They currently do not hold a position within the Nazarene system even though they hold a credential. Ken Crow, in a study for the Church of the Nazarene concerning the composition of the 1987 ministerial corps, estimated there to be 1,000 more ministers than there were appropriate positions in which to place them.<sup>3</sup> If part of the growth in the "other" category is due to an increase in the number of unassigned ministers (especially males), it may be that competition for a limited number of positions has negatively affected the placement of females.

### **District Size and Women Pastors**

Evidence suggests that a shortage among male clergy leads some denominations to ordaining and using women in pastoral positions.<sup>4</sup> While there never seems to have been an overall shortage in the number of male clergy available in the Church of the Nazarene, it is possible that particular districts have experienced shortages of male pastors. I am hypothesizing here that smaller districts—that is, district with fewer churches because they are in rural areas or areas new to the Church of the Nazarene—would have a more difficult time attracting male pastors because they have fewer resources and may have a perceived lower status, and that we should therefore find a higher percentage of female pastors in these smaller districts.

Using the data collected, district size was determined by adding the number of male and female pastors. While this number may actually be slightly lower than the total number of churches—a church may have been in the middle of a pastoral change, or one pastor may have been pastoring two churches—it should still accurately represent the amount of work taking place within the district.

For the data from 1915 to 1985 each district within each year was considered a separate case.<sup>5</sup> This produced a total of 971 cases observed. Within the cases were a total of 50,536 pastors; 48,505 of whom were males (96%), and 2,031 of whom were females (4%). The null hypothesis would assume that district size would have no effect on the above distribution of male and female pastors.

Using all 971 cases the districts were broken into two groups: those with less than or equal to 10 pastors (42 cases), and those with more than 10 pastors (929). Within these two groups, women represented 9.5% of the pastors in districts with less than 10 total pastors, and 4.0% in the districts with more than 10 total pastors. This procedure was repeated so that two groups were formed at 20 pastors, 30 pastors, and so on up to 90 pastors.

Chi-square analysis was then used to test if the distribution observed between male and female pastors was significantly different from what would be expected by chance. By default, chi-square assumes an equal distribution between variables. Since I knew my variables of female and male pastors were not equally distributed, I computed my own expected frequencies for each grouping based on the overall distribution of 4% female and 96% male. By doing this I isolated district size as the independent variable. Illustration 5 summarizes the results for both the percentage of female pastors in each grouping and the chi-square analysis.

The percentages from the above procedure clearly show that as district size increases, the percent of pastors who are female decreases. The chi-square analysis is significant at less than .001 for each district size grouping up to 70 pastors. At the 80 and 90 pastor groupings the distribution of male and female pastors is close enough to the overall distribution of 96% male and 4% female that the chi-square statistic is no longer significant below the .05 level. Based upon these results the null hypothesis is rejected. For some reason smaller districts have a significantly higher percentage of pastors who are female.

Since the above test did not include the most recent data I ran another test on just the 2003 statistics. Table 2 lists by district name the number of active congregations, the number of female and male pastors, and the percentage of pastors that are female. I then plotted each of the 84 districts, putting the number of active congregations on the X-axis and the percentage of pastors that are female on the Y-axis. (See Illustration 6.) A logarithmic regression line was added in order to more easily see the trend. Once again the data shows that smaller districts tend to have a higher percentage of women in pastoral roles than do larger districts.

### **Clergy Roles in 2003**

Table 3 provides a complete list of clergy roles and the number of men and women in each. Women make up just 10.7% of all clergy in the Church of the Nazarene (Total,

Column 4). Just 3.7% of pastors are women. Another way to look at the relationship between the number of men and women pastors is to compare what percentage of each group holds the pastoral role. In columns 6 and 7 we find that 14.7% of all clergywomen are pastors compared to 45.9% of all clergymen.

Those familiar with the Church of the Nazarene will not be surprised to find that 100% of General Superintendents, District Superintendents, and Tenured Evangelists are men (Column 5). However, when compared to their 10.7% overall total, women are over represented as missionaries (17.3%), associate pastors (21.4%), and students (22.7%).

A large number of both men and women currently have no assignment. Numerically the “no assignment” category is the second largest for both men and women. Almost 1 out of every 4 (23%) clergywomen are unassigned compared to about 1 out of every 6 (17.2%) clergymen.

### **Church Size in 2003**

It has been said that the Church of the Nazarene is a denomination of small churches. This observation is even more applicable when seen through the eyes of female pastors. Table 4 shows the number and percent of men and women by the membership and worship attendance of the churches they pastor. Over 93% of women pastors are ministering in churches that average less than 100 in worship attendance compared to 66.8% of their male counterparts.

### **Conclusion**

This study has helped document changes within the ministerial corps of the Church of the Nazarene. The roles of pastor and evangelist have been singled out because of their importance to the Church of the Nazarene as evidenced by the denomination’s record keeping of these roles. Since the 1960s the number of churches (and therefore the number of pastors) has plateaued, leading both men and women to find ministry opportunities in other types of clergy roles. Although I have not provided many explanations as to why other certain changes have occurred within the data, it is hoped that this documentation has provided the reader (or listener) with information that helps him or her examine “what we say” and “what we do” as a denomination.



### Notes:

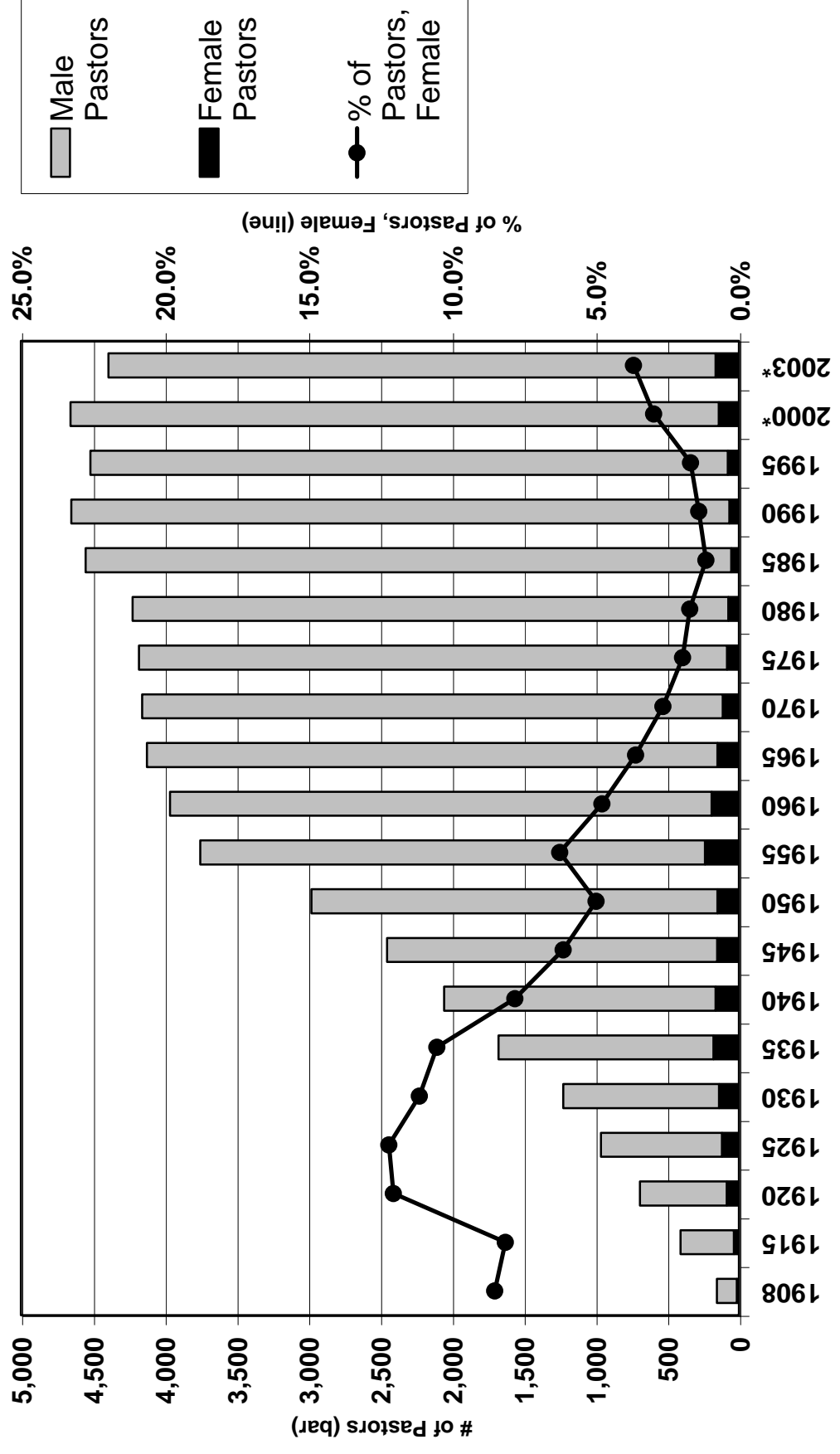
1. Kenneth E. Crow, "The Life Cycle of Nazarene Churches" (Kansas City: Church Growth Research Center, Church of the Nazarene Headquarters, 28 September 1987), 12.
2. Ibid., 8.
3. Kenneth E. Crow, "Pastors in the Church of the Nazarene: A Report of a Study of the Ministerial Corps" (Kansas City: Church Growth Research Center, Church of the Nazarene Headquarters, 22 March 1988), 18.
4. Mark Chaves, "Ordaining Women: The Diffusion of an Organizational Innovation," *American Journal of Sociology* 101, no. 4 (January 1996), 846-847.
5. The 1908 data was dropped from the analysis because the district figures were combined.

**Table 1.**  
**USA Church of the Nazanene**  
*Credentialed Clergy by Gender and Role: 1908 - 2003*

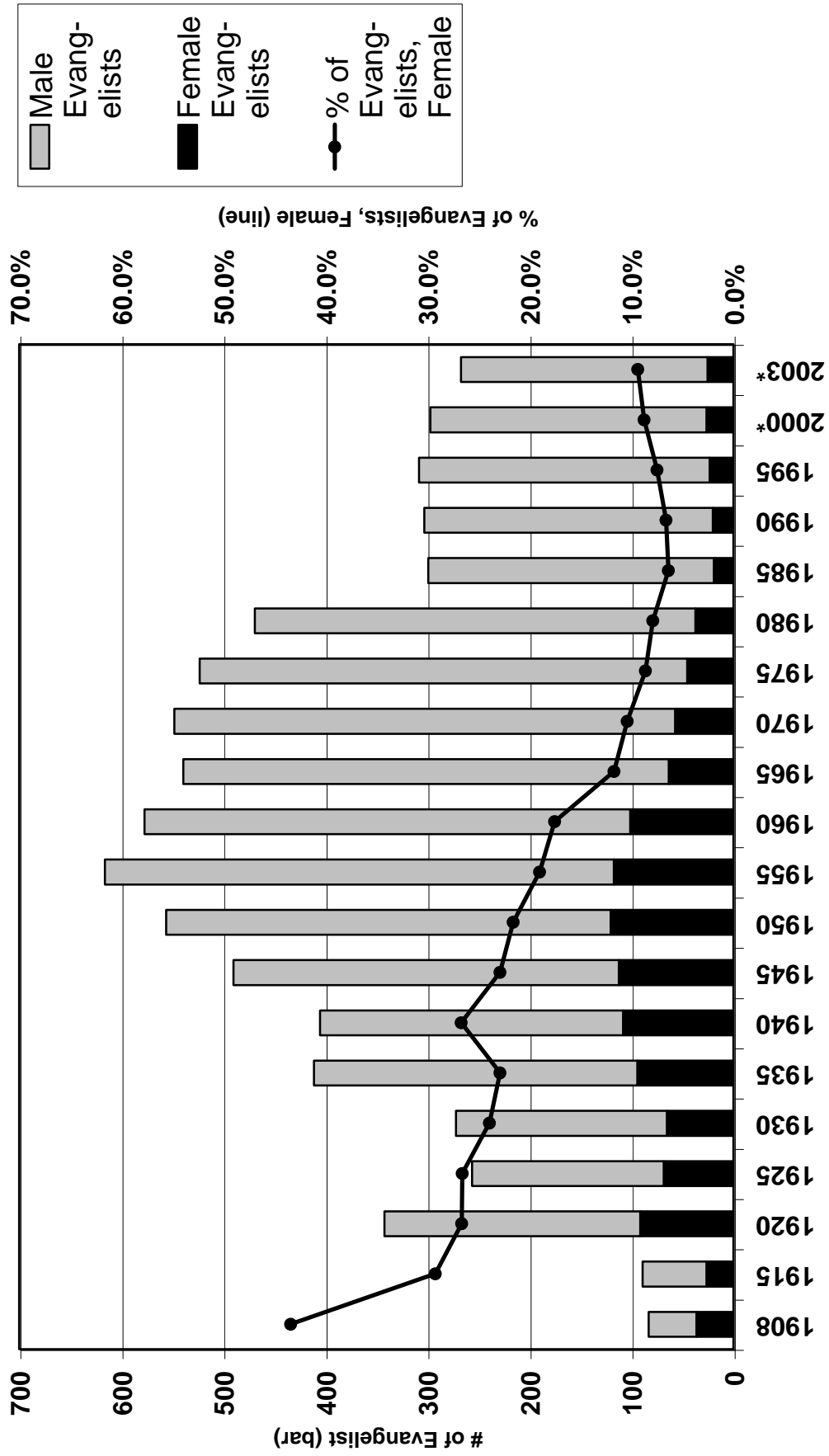
Year	Col. 1	Col. 2	Col. 3	Col. 4	Col. 5	Col. 6	Col. 7	Col. 8	Col. 9	Col. 10	Col. 11	Col. 12	Col. 13	Col. 14	Col. 15	Col. 16
	<b>Female Pastors</b>	<b>Male Pastors</b>	<b>% of Pastors, Female</b>	<b>% of Total Clergy, Pastors</b>	<b>Female Evang- elists</b>	<b>Male Evang- elists</b>	<b>% of Evang- elists, Female</b>	<b>% of Total Clergy, Evang.</b>	<b>Female, All Other Roles</b>	<b>Male, All Other Roles</b>	<b>% of Other, Female</b>	<b>% of Total Clergy, Other</b>	<b>Total Female Clergy</b>	<b>Total Male Clergy</b>	<b>Total Clergy</b>	<b>% of Total Clergy, Female</b>
1908	13	140	8.5%	22.4%	36	47	43.4%	12.2%	72	374	16.1%	65.4%	121	561	682	17.7%
1915	33	373	8.1%	29.7%	26	63	29.2%	6.5%	138	732	15.9%	63.7%	197	1,168	1,365	14.4%
1920	83	607	12.0%	30.9%	91	251	26.6%	15.3%	261	941	21.7%	53.8%	435	1,799	2,234	19.5%
1925	117	843	12.2%	36.9%	68	188	26.6%	9.8%	342	1,042	24.7%	53.2%	527	2,073	2,600	20.3%
1930	136	1,087	11.1%	39.3%	65	207	23.9%	8.7%	445	1,175	27.5%	52.0%	646	2,469	3,115	20.7%
1935	176	1,498	10.5%	44.2%	94	317	22.9%	10.8%	497	1,207	29.2%	45.0%	767	3,022	3,789	20.2%
1940	160	1,893	7.8%	45.8%	108	297	26.7%	9.0%	580	1,443	28.7%	45.1%	848	3,633	4,481	18.9%
1945	150	2,301	6.1%	46.6%	112	378	22.9%	9.3%	616	1,703	26.6%	44.1%	878	4,382	5,260	16.7%
1950	148	2,828	5.0%	47.5%	120	436	21.6%	8.9%	630	2,107	23.0%	43.7%	898	5,371	6,269	14.3%
1955	234	3,517	6.2%	52.9%	117	499	19.0%	8.7%	524	2,198	19.3%	38.4%	875	6,214	7,089	12.3%
1960	189	3,772	4.8%	54.2%	101	476	17.5%	7.9%	514	2,253	18.6%	37.9%	804	6,501	7,305	11.0%
1965	148	3,974	3.6%	52.1%	63	476	11.7%	6.8%	513	2,732	15.8%	41.0%	724	7,182	7,906	9.2%
1970	110	4,046	2.6%	47.6%	57	491	10.4%	6.3%	493	3,540	12.2%	46.2%	660	8,077	8,737	7.6%
1975	82	4,096	2.0%	42.7%	45	478	8.6%	5.4%	478	4,596	9.4%	51.9%	605	9,170	9,775	6.2%
1980	72	4,150	1.7%	41.4%	37	432	7.9%	4.6%	482	5,036	8.7%	54.1%	591	9,618	10,209	5.8%
1985	52	4,497	1.1%	45.1%	19	280	6.4%	3.0%	437	4,806	8.3%	52.0%	508	9,583	10,091	5.0%
1990	65	4,584	1.4%	42.1%	20	283	6.6%	2.7%	578	5,504	9.5%	55.1%	663	10,371	11,034	6.0%
1995	76	4,439	1.7%	38.7%	23	285	7.5%	2.6%	684	6,160	10.0%	58.7%	783	10,884	11,667	6.7%
2000*	138	4,517	3.0%	46.2%	26	271	8.8%	2.9%	692	4,435	13.5%	50.9%	856	9,223	10,079	8.5%
2003*	161	4,230	3.7%	42.6%	25	242	9.4%	2.6%	912	4,739	16.1%	54.8%	1,098	9,211	10,309	10.7%

\*Includes Canada

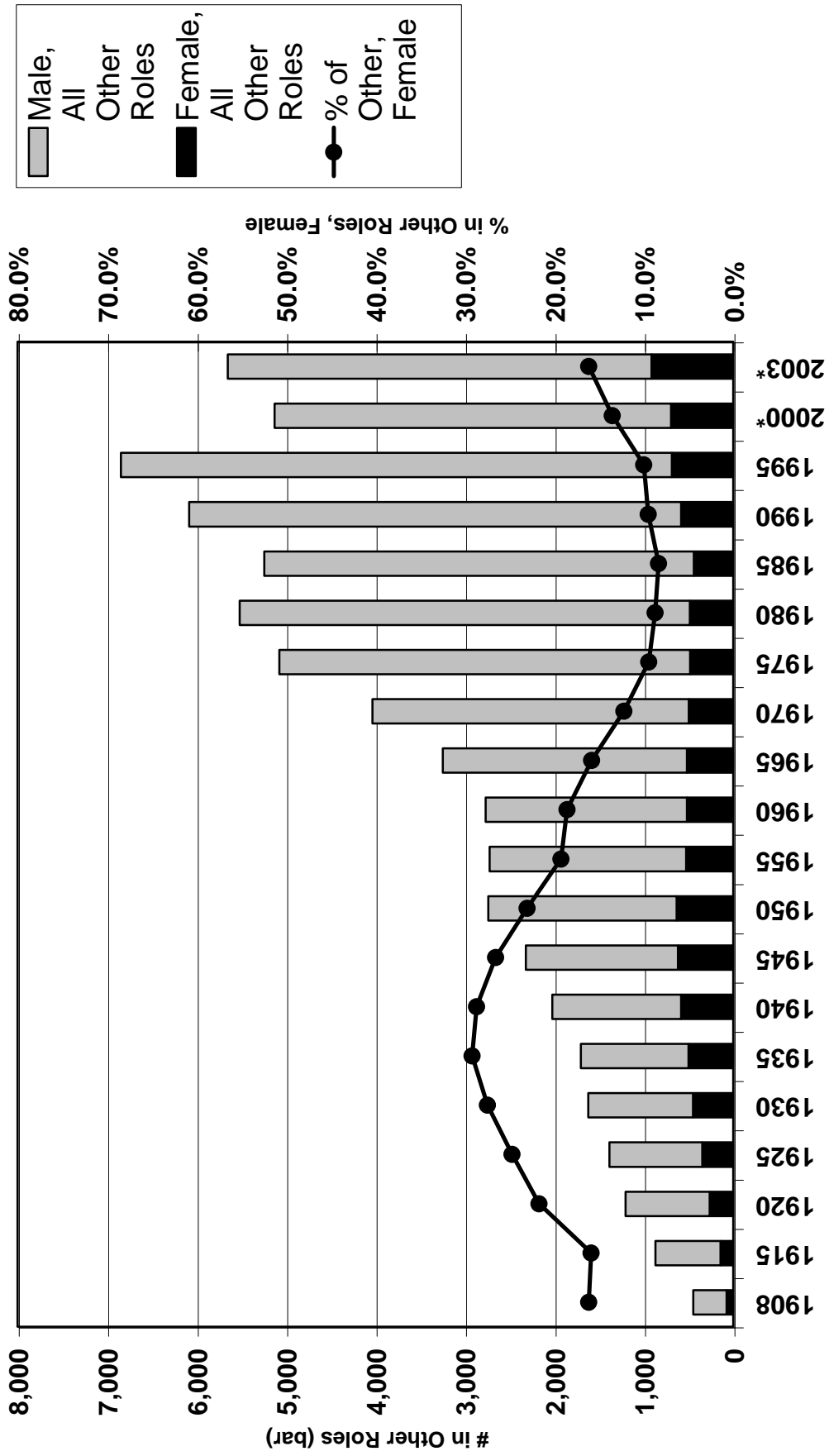
**Illustration 1.**  
**USA Church of the Nazarene**  
**Number of Pastors by Gender: 1908 - 2003**  
 (Years with \* Include Canada)



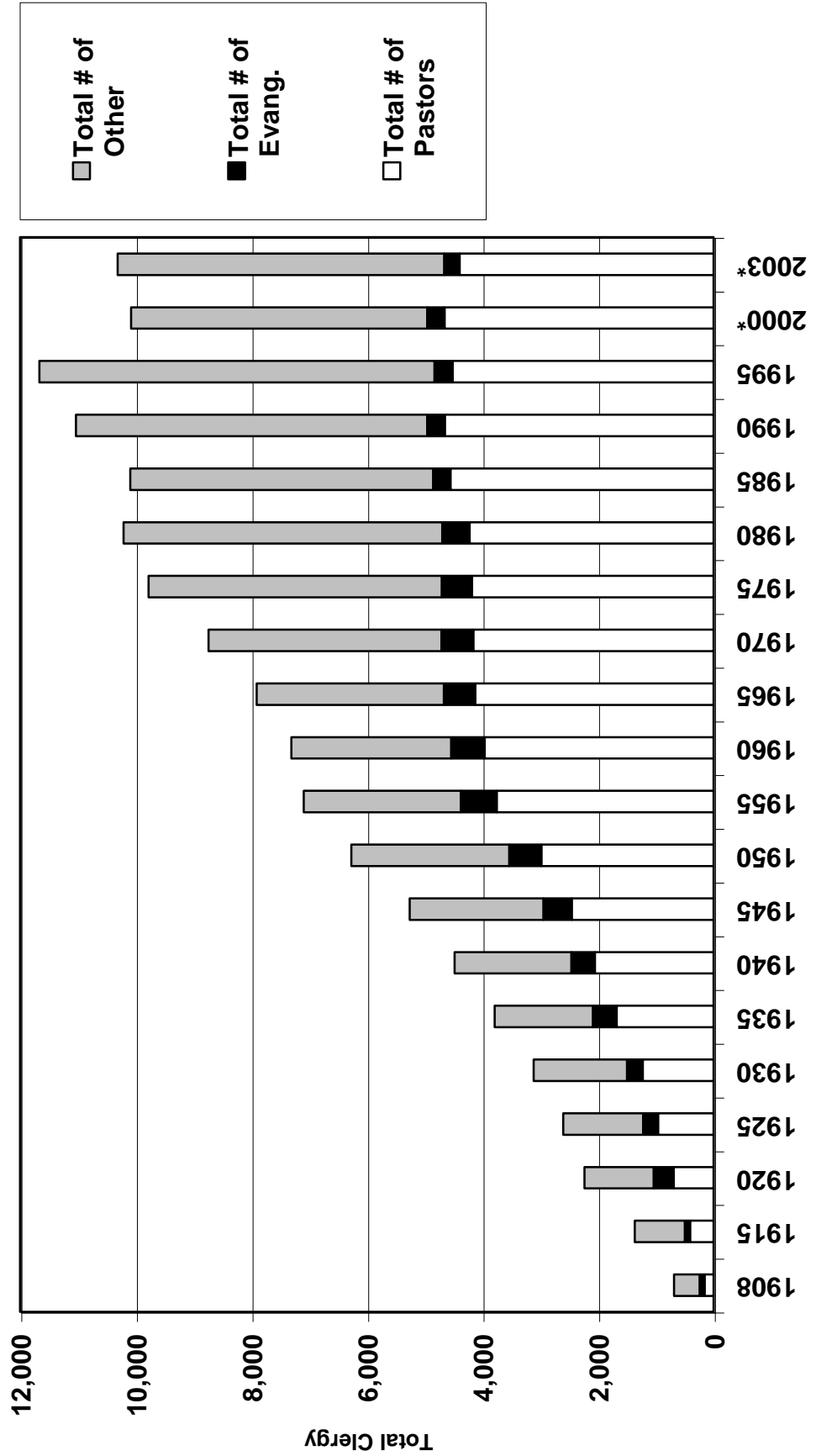
**Illustration 2.**  
**USA Church of the Nazarene**  
**Number of Evangelists by Gender: 1908 - 2003**  
 (Years with \* Include Canada)



**Illustration 3.**  
**USA Church of the Nazarene**  
**Number of Other Roles (not Pastor or Evangelist) by Gender: 1908 - 2003**  
 (Years with \* Include Canada)

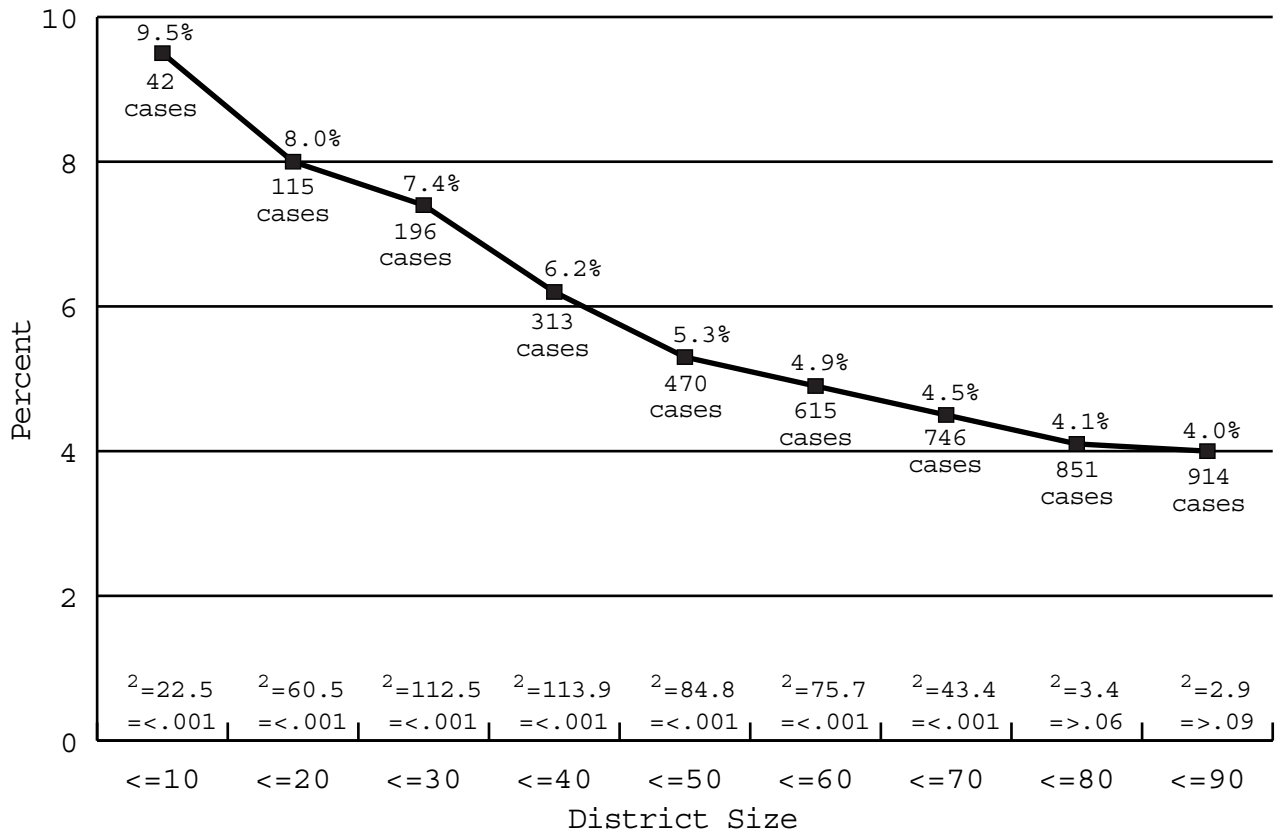


**Illustration 4**  
**USA Church of the Nazarene**  
**Total Clergy: 1908 - 2003**  
 (Years with \* Include Canada)



**Illustration 5.**  
**Distribution of Pastors by Gender and**  
**District Size: 1908-1995**

—■— Indicates % of Pastors that are Female



Notes: District size is based on the number of pastors serving in the district.  
 Total cases=971.  
 Expected frequencies for  $\chi^2$  computed from observed distribution  
 of all cases (96% male, 4% female).

**Illustration 6.**  
**USA/Canada Church of the Nazarene: 2003**  
**Affect of District Size on % of Pastors Being Female**

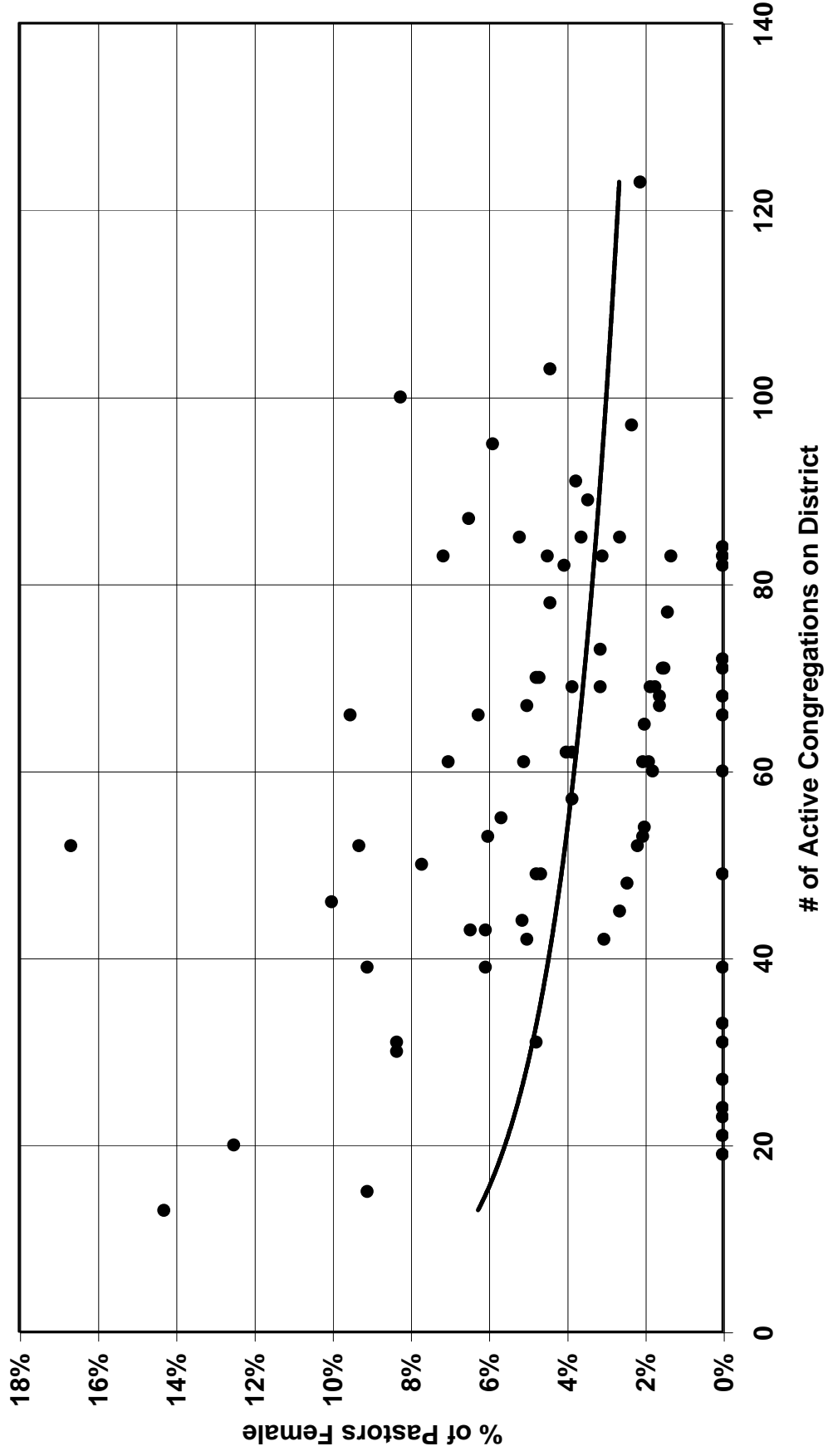




Table 2.  
**USA/Canada Church of the Nazarene: 2003**  
*Gender of Pastors by District*

District	Active Congregations	Female Pastors	Male Pastors	Total Pastors	% Pastors, Female
Alabama North	69	1	53	54	1.9%
Alabama South	50	3	36	39	7.7%
Alaska	24	0	21	21	0.0%
Anaheim	53	3	47	50	6.0%
Arizona	60	1	55	56	1.8%
Canada Atlantic	20	2	14	16	12.5%
Canada Central	52	7	35	42	16.7%
Canada Pacific	30	2	22	24	8.3%
Canada Quebec	15	1	10	11	9.1%
Canada West	43	2	29	31	6.5%
Central California	61	1	52	53	1.9%
Central Florida	85	2	74	76	2.6%
Central Ohio	87	5	72	77	6.5%
Chicago Central	65	1	49	50	2.0%
Colorado	70	3	61	64	4.7%
Dakota	39	3	30	33	9.1%
Dallas	69	2	50	52	3.8%
East Ohio	78	3	65	68	4.4%
East Tennessee	73	2	62	64	3.1%
Eastern Kentucky	60	0	44	44	0.0%
Eastern Michigan	71	1	66	67	1.5%
Georgia	103	3	65	68	4.4%
Hawaii Pacific	21	0	18	18	0.0%
Houston	52	4	39	43	9.3%
Illinois	91	3	77	80	3.8%
Indianapolis	68	0	61	61	0.0%
Intermountain	54	1	49	50	2.0%
Iowa	67	1	61	62	1.6%
Joplin	72	0	67	67	0.0%
Kansas	69	1	57	58	1.7%
Kansas City	85	3	80	83	3.6%
Kentucky	71	0	57	57	0.0%
Los Angeles	97	2	84	86	2.3%
Louisiana	46	4	36	40	10.0%
Maine	49	2	41	43	4.7%
Metro New York	123	2	93	95	2.1%
Michigan	77	1	70	71	1.4%
Minnesota	31	0	29	29	0.0%
Mississippi	49	2	40	42	4.8%
Missouri	70	3	60	63	4.8%
Navajo Nation	23	0	22	22	0.0%
Nebraska	31	2	22	24	8.3%
New England	100	7	78	85	8.2%
New Mexico	44	2	37	39	5.1%
North Arkansas	61	1	48	49	2.0%
North Carolina	66	6	57	63	9.5%
North Central Ohio	69	2	62	64	3.1%
North Florida	55	3	50	53	5.7%
Northeast Oklahoma	42	2	38	40	5.0%

Table 2.  
**USA/Canada Church of the Nazarene: 2003**  
*Gender of Pastors by District*

District	Active Congregations	Female Pastors	Male Pastors	Total Pastors	% Pastors, Female
Northeastern Indiana	83	1	75	76	1.3%
Northern California	66	4	60	64	6.3%
Northern Michigan	33	0	27	27	0.0%
Northwest	71	1	64	65	1.5%
Northwest Indiana	39	0	36	36	0.0%
Northwest Oklahoma	49	0	42	42	0.0%
Northwestern Illinois	61	4	53	57	7.0%
Northwestern Ohio	61	3	56	59	5.1%
Oregon Pacific	82	3	71	74	4.1%
Philadelphia	67	3	57	60	5.0%
Pittsburgh	85	4	73	77	5.2%
Rocky Mountain	39	2	31	33	6.1%
Sacramento	68	1	61	62	1.6%
San Antonio	48	1	40	41	2.4%
South Arkansas	45	1	37	38	2.6%
South Carolina	62	2	50	52	3.8%
Southeast Oklahoma	42	1	32	33	3.0%
Southern California	52	1	45	46	2.2%
Southern Florida	83	0	71	71	0.0%
Southwest Indian	13	1	6	7	14.3%
Southwest Indiana	84	0	73	73	0.0%
Southwest Latin American	19	0	14	14	0.0%
Southwest Oklahoma	62	2	48	50	4.0%
Southwestern Ohio	83	3	64	67	4.5%
Tennessee	83	2	63	65	3.1%
Texas-Oklahoma Latin	31	1	20	21	4.8%
Upstate New York	57	2	50	52	3.8%
Virginia	83	5	65	70	7.1%
Washington	89	3	84	87	3.4%
Washington Pacific	82	0	74	74	0.0%
West Texas	95	5	80	85	5.9%
West Virginia North	53	1	48	49	2.0%
West Virginia South	66	0	56	56	0.0%
Western Latin American	27	0	28	28	0.0%
Wisconsin	43	2	31	33	6.1%
Totals	5,066	161	4,230	4,391	3.7%

Table 3.  
**USA/Canada Church of the Nazarene: 2003**  
*Ordained and District Licensed Ministers by Gender and Role*

	Col. 1	Col. 2	Col. 3	Col. 4	Col. 5	Col. 6	Col. 7	Col. 8
<b>Role</b>	<b># of Females</b>	<b># of Males</b>	<b>Total</b>	<b>% of Role, Female</b>	<b>% of Role, Male</b>	<b>% of Females in Role</b>	<b>% of Males in Role</b>	<b>% of All Ministers in Role</b>
Chaplain	22	228	250	8.8%	91.2%	2.0%	2.5%	2.4%
Christian Education Minister	12	8	20	60.0%	40.0%	1.1%	0.1%	0.2%
District Assignment	10	107	117	8.5%	91.5%	0.9%	1.2%	1.1%
District Superintendent		83	83	0.0%	100.0%	0.0%	0.9%	0.8%
Educator	17	190	207	8.2%	91.8%	1.5%	2.1%	2.0%
Evangelist, Commissioned	4	56	60	6.7%	93.3%	0.4%	0.6%	0.6%
Evangelist, Registered	18	154	172	10.5%	89.5%	1.6%	1.7%	1.7%
Evangelist, Tenured		22	22	0.0%	100.0%	0.0%	0.2%	0.2%
General Assignment	11	92	103	10.7%	89.3%	1.0%	1.0%	1.0%
General Superintendent		6	6	0.0%	100.0%	0.0%	0.1%	0.1%
Missionary	31	148	179	17.3%	82.7%	2.8%	1.6%	1.7%
No Assignment	253	1,580	1,833	13.8%	86.2%	23.0%	17.2%	17.8%
Pastor	161	4,230	4,391	3.7%	96.3%	14.7%	45.9%	42.6%
Pastoral Service (Associates)	389	1,433	1,822	21.4%	78.6%	35.4%	15.6%	17.7%
Song Evangelist, Commissioned	1	2	3	33.3%	66.7%	0.1%	0.0%	0.0%
Song Evangelist, Registered	2	8	10	20.0%	80.0%	0.2%	0.1%	0.1%
Special Service	17	206	223	7.6%	92.4%	1.5%	2.2%	2.2%
Student	127	432	559	22.7%	77.3%	11.6%	4.7%	5.4%
Transferring	23	226	249	9.2%	90.8%	2.1%	2.5%	2.4%
<b>Totals</b>	<b>1,098</b>	<b>9,211</b>	<b>10,309</b>	<b>10.7%</b>	<b>89.3%</b>	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>

Note: Active, credentialed ministers on Feb. 28, 2003

Table 4.  
USA/Canada Church of the Nazarene: 2003  
*Congregation Size by Gender*

<b>Membership Size</b>	<b>Congreg. with Female Pastors</b>	<b>Congreg. with Male Pastors</b>	<b>% of Congreg. in Size Category with Female Pastor</b>	<b>% of Female Pastors in Size Category</b>	<b>% of Male Pastors in Size Category</b>
<50	83	1182	6.6%	51.6%	27.9%
50-99	57	1227	4.4%	35.4%	29.0%
100-149	14	666	2.1%	8.7%	15.7%
150-199	6	377	1.6%	3.7%	8.9%
200+	1	778	0.1%	0.6%	18.4%
<b>Totals</b>	<b>161</b>	<b>4230</b>	<b>3.7%</b>	<b>100.0%</b>	<b>100.0%</b>

<b>Worship Size</b>	<b>Congreg. with Female Pastors</b>	<b>Congreg. with Male Pastors</b>	<b>% of Congreg. in Size Category with Female Pastor</b>	<b>% of Female Pastors in Size Category</b>	<b>% of Male Pastors in Size Category</b>
<50	110	1496	6.8%	68.3%	35.4%
50-99	40	1328	2.9%	24.8%	31.4%
100-149	7	563	1.2%	4.3%	13.3%
150-199	3	298	1.0%	1.9%	7.0%
200+	1	545	0.2%	0.6%	12.9%
<b>Totals</b>	<b>161</b>	<b>4230</b>	<b>3.7%</b>	<b>100.0%</b>	<b>100.0%</b>