

A DESCRIPTIVE STUDY OF ATTITUDES OF EPISCOPALIANS
TOWARD ORDINATION OF WOMEN

by

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ABSTRACT

Whereas encoding and decoding information has been shown to be affected by certain variables, one such variable presently being investigated is sex differences. In particular, roles which were once male-dominated are being studied. This thesis examined such a role, that of the parish priest, or rector, in the Protestant Episcopal Church. In addition, sex differences by respondents were examined.

The methodology was the administration of a mail survey to voting members from two Episcopal churches, one in Lawrence, Kansas, and one in Salina, Kansas. Various types of information were gathered on the 56-response questionnaire. These included: acceptable roles for women in the Church, reasons for the person's attitude for or against ordination of women, nature of concern for ordination of women, effects foreseen as a result of it, attitudes toward usage of "equalitarian" terms, evaluations of a future male and a future female priest, and subject demographic data.

Voluntary responses were received by 218 voting members, or 23% of the total surveys mailed. Frequencies were reported for most items according to church membership, subject sex, and sex differences within each church. Analyses of variance were used in some reporting of results.

The following conclusions were drawn. Ordination of women was not agreed upon by the respondents. Most Protestant Episcopalians surveyed did not wish to review and change the liturgy to make it less "male-dominant" in reference to men and women, or to God. Church responses significantly differed from one another on most items. Age affected attitudes. Length of membership was a factor in attitude toward ordination of women. Theological position showed a significant relationship with attitude toward ordination of women. A significant relationship existed between

satisfaction in the church and church attendance predictions as a result of ordination of women. A significant relationship existed between satisfaction in the church and Biblical interpretation of ordination of women. Sex differences were not evidenced as significant.

CHAPTER ONE

THE RESEARCH PROBLEM

Purpose

In the last decade, there has been an increasing number of studies regarding sex differences in communication. One communicative role that presently lends itself to study is that of the parish priest. As in other traditionally male-dominated roles, this role had never undergone such drastic changes as it has since the inclusion of women into the priesthood. With the advent of women in this profession comes the necessity to investigate the extent to which gender affects the credibility and performance of this communicator.

The goal of this thesis was to describe the attitudes toward ordination of women in the Protestant Episcopal Church. Within the broad topic of ordination of women, this study addressed itself to various subtopics which included.

1. acceptable roles for women in the Church,
2. reasons for the person's attitude for or against ordination of women,
3. nature of concern for ordination of women,
4. effects foreseen as a result of it,
5. attitudes toward usage of "equalitarian" terms, and
6. evaluation of a future male and a future female priest,

Demographic information about the respondents was used to describe the Episcopalians who were surveyed.

This particular investigation of attitudes of Episcopalians was pursued in this study as a result of the following past events:

1. On July 29, 1974, eleven Episcopal women were illegally ordained by three retired bishops.
2. Two years later, the fight by Protestant Episcopal women for equality in the priesthood was attained by the General Convention's ruling in Minneapolis, Minnesota, in September, 1976.

3. In addition, the first women Episcopal priest, the Rev. Jacqueline Means, was ordained on New Year's Day, 1977.¹
4. A total of 42 women were scheduled to be ordained in the first three months of the same year, 1977.²
5. Schism has been reported in the Protestant Episcopal Church and has been expressed in various ways following these events.

A questionnaire (Appendix A), devised by this researcher, was mailed to all members of Christ Cathedral Episcopal Church in Saline, Kansas, and Trinity Episcopal Church in Lawrence, Kansas. Using the questionnaire is consistent with the research approach of the descriptive method defined by J. Jeffrey Auer as "the study of existing conditions, situations, or relationships, in order to discover or establish norms or standards."³ Descriptive research is thought of as ascertaining norms, establishing goals, or developing methods. The critical questions asked in such an investigation are:

1. Where are we?
2. Where should we be?
3. How do we get from norms to goals?

This study sought to answer the question, "What are Episcopalians' attitudes toward ordination of women?" Specifically, eleven questions were answered by this study. They were as follows:

1. What characteristics of the subjects were ascertained from the questionnaire?
2. In church involvement, what roles and behaviors were considered acceptable or unacceptable for women?
3. What were the reasons given for acceptance or rejection of ordination of women?
4. What was the nature of concern for the issue of ordination of women?
5. As a result of ordination of women, what effects in church life were foreseen?
6. In the rhetoric of religion, were language changes, from

"male-dominant" to "equalitarian" words, acceptable or unacceptable?

7. In what regard was a future male priest viewed similarly or dissimilarly to future female priest according to sex of the person and church of the person?
8. Were there significant differences in the evaluation of the story character when responses were partitioned according to sex of the story character, subject sex, and satisfaction in the Episcopal Church?
9. Were there significant differences in the evaluation of the story character when responses were partitioned according to subject sex and attitude toward ordination of women?
10. Were there significant differences when the dependent variable of attitude toward ordination of women was partitioned according to sex, income, age, political affiliation, educational level attended, number of years in the Episcopal Church, marital status, theological position, satisfaction in the Episcopal Church, and number of years worked outside the home?
11. Were there significant differences when the dependent variable of satisfaction in the Episcopal Church was partitioned according to women as lay leaders, "he-men," male and female descriptions of God, preference for the male priestly tradition, ordination of women as valuable, effects on attendance generally, Biblical interpretation of ordination of women, age, sex, and church?

The first six questions were purely descriptive of the attitudes of the respondents. The latter five questions focused upon the relationships among the data mentioned. A brief discussion of each of the eleven questions follows.

First, what characteristics of the subjects were ascertained from the questionnaire? This question was an attempt to describe the population that responded to the various items. Comparisons of this demographic data with the descriptive information available of both churches' populations helped to understand whether or not the respondents resembled the overall profile of the churches. In addition, simply knowing this information assisted in discussion and the making of conclusions about the issue of ordination of women in the Episcopal Church.

Second, in church involvement, what roles and behaviors were considered acceptable or unacceptable for women? This question was an attempt to describe the attitude toward ordination of women on the one hand, while on the other, it was an attempt at providing a view of women's involvement in general in the Protestant Episcopal Church. The assumption was made that while ordination of women might not be an agreed-upon issue, there might be other forms of involvement which would meet with wider acceptability. In addition, a ranking of less acceptable behaviors performed by women to more acceptable behaviors might be found.

Third, what were the reasons for acceptance or rejection of ordination of women? This question was an attempt to delineate the beliefs which comprised the reasoning of the attitude toward ordination of women. Basically, the reasons found in the literature regarding the issue were of two major types, those being: Biblical, or theological arguments; and practical arguments. Specific items which explored theological controversies concerned the maleness of the twelve disciples, the maleness of Christ, and various interpretations of Scriptural passages. Regarding practical issues, reasons such as tradition, men being better suited for the ministry, and women as unable to take the strain of ministry were considered. Also included was an open-ended item which allowed the subject to express his/her reasons for or against ordination of women.

Fourth, what was the nature of concern for the issue of ordination of women? This question was an attempt to answer the importance that the subject placed upon the issue, such as its value to the Episcopal Church and its meaningfulness. The assumption has sometimes been made that the more that individual has a more clearly defined opinion on the issue.

Therefore, this question provided information which was used to answer another question. Was there a relationship between the value of ordination of women and the subject's attitude toward ordination of women?

Fifth, as a result of ordination of women, what effects in church life were foreseen? This question was an attempt to identify what effects might be perceived by the subject concerning changes in church membership and relationships. This question was similarly related to another question, as was the value of ordination of women to the subject; that question was: Was there a relationship between how the subject felt about ordination of women and his/her perceived effect on attendance? These questions might contribute to understanding certain aspects of the subject's belief system surrounding the attitude of ordination of women.

Sixth, in the rhetoric of religion, were language changes, from "male-dominant" to "equalitarian" words, acceptable or unacceptable? This question was an attempt to identify the extent to which church members were willing to allow for less differences based upon sex in yet another way. Specifically, the two areas which were questioned were references to God and references to terms which describe humanity in general. For instance, God is referred to as "Father" in church language whereas it is possible to refer to God in images and terms which indicate both female and male imagery. Nouns, such as "humanity" and "man", and the possessive pronoun "his", are examples of potential areas for change; if substitutes were made, such as "men and women" and "his/hers", the language would seem to become less masculine and more equalitarian. In terms of second-class citizenship for women, this area seems to be an additional concern being reflected in the churches in the 1970's

Seventh, in what regard was a future male priest viewed similarly or dissimilarly to a future female priest according to a) sex of the

subject and b) church of the subject? This question was an attempt to discern any significant differences in ethos of a priest based upon sex. Based upon the evidence that males and females were perceived differently in some leadership situations, answers to this question could be extremely interesting. Responses were given according to effectiveness, helpfulness, reliability, responsiveness, and successfulness with regard to the male or female future priest, and were analyzed on the basis of a composite score of these variables.

The next two questions were related in that they, too, reviewed the overall assessment of the story character. However, in addition, the variables of satisfaction in the Episcopal Church, subject sex, sex of the story character, and attitude toward ordination of women were studied for possible interactions among these variables. Therefore, the eighth question investigated was: Were there significant differences in the evaluation of the story character when responses were partitioned according to sex of the story character, subject sex, and satisfaction in the Episcopal Church? Likewise, the potential for related significant findings was sought in the ninth question, which was: Were there significant differences in the evaluation of the story character when responses were partitioned according to subject sex and attitude toward ordination of women? The evaluation score for these two questions, as well as in question seven, was a composite score of the following variables: effectiveness, helpfulness, reliability, responsiveness, and successfulness.

Subject's demographic data were sought to discern the population surveyed. It was also used in locating possible relationships among that data and attitudes expressed on other questionnaire items. While certain demographic data tend to suggest more probable relationships toward ordination of women (such as sex, age, educational level attained, number of

of years in the Episcopal Church, theological position, satisfaction in the Episcopal Church, and number of years worked outside the home) than others (such as income, political affiliation, and marital status), answers were sought to the tenth question: Were there significant differences when the dependent variable of attitude toward ordination of women was partitioned according to sex, income, age, political affiliation, educational level attained, number of years in the Episcopal Church, marital status, theological position, satisfaction in the Episcopal Church, and number of years worked outside the home?

With all the turmoil, conflict, schism, and questioning within the Episcopal Church as a result of ordination of women, one was led to question the level of satisfaction in the church that members felt. If, indeed, the issue caused personal discomfort for Episcopalians, this might be reflected in their level of satisfaction in the church. Furthermore, interactions might be found between other items in the questionnaire and the subject's level of satisfaction. Finally, these thoughts were expressed in the eleventh, and last, question of this study, which was: Were there significant differences when the dependent variable of satisfaction in the Episcopal Church as partitioned according to women as lay leaders, "he-men," male and female descriptions of God, preference for the male priestly tradition, ordination of women as valuable, effects on attendance generally, Biblical interpretation of ordination of women, age, sex, and church?

Thus, Episcopalians' attitudes toward ordination of women will be discussed on the basis of these eleven questions. In order to pursue the investigation any further, various terms will be defined according to their usage in the Protestant Episcopal Church. These definitions are

based upon information in THE PROTESTANT CHURCHES OF AMERICA by John A. Hardon, S.J.⁴

Definition of Terms

Anglican Communion: a world association of the highest theoretical level of which Anglican churches in various countries regard themselves as members.

Diocese: a fundamental unit, governed by the Bishop, which varies according to size.

Laymember: a person who fulfills the membership requirements of that particular parish, generally not receiving special academic training at a seminary nor the recipient of the title, Rector, Priest, or Bishop.

Member: one who fulfills the formal criterion of the particular parish being considered.

Ordained priest: one who has received academic training which is celebrated by installation in the priesthood; of utmost importance of priestly duties is the administration of the Sacraments.

Protestant Episcopal Church:* the Anglican Church within the United States, which includes three missionary divisions.

Province: the next level under the national level, composed of dioceses.

Rector: the head of a local parish who must be an ordained priest.

Seminary: a privately-funded institute for the purpose of Biblical study and preparation for the ministry at the post-graduate level.

With the purpose of this paper delineated, as well as the definition of terms presented, a discussion of the limitations of this study will follow.

* referred to as Episcopal Church on the questionnaire and in most discussions in this paper

Limitations

There were several limitations to this study, some of which were particular to the methodology used and the people whose responses were used.

First, there are inherent limitations of a survey study. Respondent subjectivity and objectivity are difficult to measure. Some of the subjectivity might include such things as the setting and time at which the respondents completed the questionnaire, respondents' moods, and understanding of the questionnaire items. Also, the attitudes of the respondents were limited to the questionnaire items themselves, the way the items were worded, and the type of items chosen for use.

Second, while the study sought to describe Episcopalian attitudes toward ordination of women, the subjects were limited to those of two churches in Kansas which volunteered to complete and return the questionnaire.

Third, the information is dated. The data is relevant for the time at which the questionnaire was completed, April 1977.

SIGNIFICANCE OF THE STUDY

As a descriptive investigation of attitudes toward ordination of women, this thesis intended to assess the way Episcopalians viewed ordination of women at the time. The information gained might prove valuable to the fields of Speech Communication and Human Relations, the Protestant Episcopal Church, and men and women in society. While several studies indicated the position of Episcopal bishops toward ordination of women, fewer studies were found which revealed the attitudes of priests; even fewer studies can be found at the local parish level with laymembers as subjects. No such study with regard to the location chosen, nor with regard to the instrument used in this investigation, had been previously conducted.

Importance to the Field of Speech Communication and Human Relations

The field of Speech Communication and Human Relations may benefit from this study because the study contributes to one's understanding of the influence of ethos in the communication process. According to K. Andersen and T. Clevenger, ethos is defined as: "the image held of a communicator at a given time by a receiver, either one person or a group."⁵ Two thousand years ago, Aristotle used the word ethos to mean "a favorable disposition" held by listeners toward the intelligence, goodwill and character of a public speaker.⁶ In current communication thought, credibility refers "to the image of a source in any communicative situation."⁷ The credibility of a communicator can be affected by a variety of factors, including physical appearance, sex, dynamism, expertise, competence, composure, helpfulness, etc., with some of these factors being unalterable, such as sex, race, and certain physical characteristics. Thus, studying Episcopalian attitudes toward ordination of women demonstrates how sex affects the source credibility associated with the communicative role of church leaders.

Importance to the Protestant Episcopal Church

Also, the results may have special importance for the Protestant Episcopal Church. The Episcopate membership may be sensitized to the needs of its members, as the Episcopal Church attempts to further understanding and direction of education and growth. At the time this paper was begun, intensive consideration was being given to ordination of women in the Protestant Episcopal Church, and such consideration was strongly influenced by the radical--according to some--and illegal ordination of eleven Episcopal women on July 29, 1974. Thus, the years of 1974-1977 brought an onslaught of articles and publications surrounding the issue. Some Episcopal parishes have formally broken ties with the

national church over the ordination of women, while some priests have issued a call for establishment of a new church. Receiving both acceptance and encouragement from the rectors of both representative parishes in this study, the study may prove helpful for these parishes as they are concerned by this issue. For all levels of the hierarchical structure concerned with encouraging and soliciting the participation of the people whom they serve, this study provides information from the laymembers, and therefore, can facilitate communication among the varying hierarchical levels. By allowing laymembers to express their thoughts and to hear the thoughts of others with whom they share communion, the Protestant Episcopal Church may improve relationships within its membership.

Importance to Men and Women in Society

While men and women are gaining new understanding of their communicational behaviors, this research may contribute to their increased knowledge of themselves in society. This paper may assist the sexes as they define and re-define their relationship with each other amid the changing times of the latter half of the twentieth century. A large amount of research on communication between the sexes has previously been done, yet the need for current research continues.

FORECAST OF REMAINING CHAPTERS

The remaining chapters will review the literature pertinent to this study, present the methodology used, report the results, and conclude and summarize the entire thesis. At this time, the review of literature will be presented in chapter two. Inasmuch as the review of literature sought to examine the most important information relevant to the topic of ordination of women in the Protestant Episcopal Church, the findings will be discussed in the following nine ways:

1. employment of women in the 1900's,
2. sex-role stereotypes,
3. ordination of women in religion,
4. ordination of women in the Protestant Episcopal Church,
5. reasons against ordination of women,
6. reasons for ordination of women,
7. language as it affects human behavior,
8. male dominance of the English language in society and religion, and
9. God as male or female.

In chapter three, the methodology will be reviewed. This will include discussion of the following aspects of this thesis:

1. the problem,
2. research questions addressed by the questionnaire,
3. subjects of the study, and
4. administering the questionnaire.

In chapter four, the results are presented in the following manner:

1. subject response,
2. questionnaire results,
3. demographic data,
4. roles,
5. reasons for acceptance or rejection of ordination of women,
6. concern for ordination of women,
7. effects predicted,
8. religious language,
9. story character analysis according to church and subject sex,
10. story character analysis according to subject sex and satisfaction in the Episcopal Church,
11. story character analysis according to subject sex and attitude toward ordination of women,
12. attitude toward ordination of women when partitioned according to demographic data, and
13. satisfaction in the Episcopal Church when partitioned according to various questionnaire items.

The fifth and final chapter will conclude with the findings of this research including a review, conclusions drawn, limitations of the conclusions, suggestions for future research, and final comments.

CHAPTER TWO

REVIEW OF THE LITERATURE

Employment of Women in the 1900's

Historically, women have entered the work field as a result of economic necessity, and in today's society, more and more women enter the work world for both economic reasons and personal satisfaction. Also, women are entering areas of work which were once thought to be exclusively masculine in nature.

A brief review of employment for women in the 1900's will provide further understanding of women's role in the 1970's. Statistically, in the late 1910's, women constituted almost one-fourth of the fifty-two million workers in America; while during the 1940's, of the sixty-seven million workers, nearly one-third were women.⁸ Along with the return of the soldiers from war, women began to leave the work force. Whereas in the 1910's and the 1940's, economic necessity was the primary reason that women worked, the present society allows much greater flexibility for women; the freedom to choose whether or not to work is much more a possibility now than in the previous part of the century.

Sex-Role Stereotypes

A large body of research suggests that men and women in American society have been stereotyped into definable categories of characteristics. According to Inge Broverman, et. al., "Evidence of the existence of sex-role stereotypes, that is, highly consensual norms and beliefs about the differing characteristics of men and women, is abundantly present in the literature."⁹ In addition, Judith Bardwick and Elizabeth Douvan state clear differences exist between the stereotypical role of male and female.¹⁰ Furthermore, John Baird explained what the stereotypes seem to be, presented as follows:

Males commonly are thought to be independent, aggressive, competitive, task-oriented, outwardly oriented, assertive, self-disciplined, stoic, objective, innovative, analytic-minded, and unsentimental; females are thought to be dependent, passive, fragile, nonaggressive, noncompetitive, inner-oriented, interpersonally oriented, empathetic, sensitive, subjective, intuitive, and supportive.¹¹

Baird reviewed twenty studies with the intent of determining whether or not the conduct of males and females conformed to the role theory explanation of sex differences. He found that the research generally demonstrated conformity to a role theory or explanation in these four areas:

1. interaction patterns, including verbal and nonverbal behaviors;
2. task performance, including interests, abilities efficiency, and risk-taking;
3. conformity, and
4. bargaining and coalition formation.

The fifth area investigated by Baird, leadership, suggested superficial support for the sex-role theory of behavior.

Ordination of Women in Religion

Within religious institutions in the 1970's, new opportunities have been available for women. In particular, various denominations have contemplated the issue of ordination of women, and several have decided to ordain women. Among those who have changed their church canons are the Protestant Episcopal Church, the Lutheran Church in America, the American Lutheran Church, and the Reformed Church in America. Other churches, such as the Roman Catholic Church, the Eastern Orthodox Church, and the Lutheran-Church Missouri-Synod have held fast in the tradition of the all-male clergy.

Ordination of Women in the Protestant Episcopal Church

The only significant schism previous to the one being currently experienced by the Protestant Episcopal Church was a little over a century ago, when in 1873, a group of eight clergymen left the church in

protest against what they considered Anglo-Catholicism regarding the Eucharist and baptism.¹² Research suggested that the present schism was brought upon in part by the ordination of women and related events that have taken place within the church in the 1970's.¹³ The most important actions were reviewed in chapter one of this thesis, but at this time, additional events will be reviewed to gain further understanding of the situation.

On November 2, 1972, the results of the action of the House of Bishops as they convened in New Orleans, Louisiana, was pro-ordination of women. In a close roll call vote, the Bishops endorsed in principle the ordination of women to the priesthood. According to Wesley Jackson, "The vote, which followed a lengthy, unscheduled afternoon session in which impassioned pleas were advanced by both sides of the issue, was 74 in favor, 61 opposed, and five "present but no vote" ballots cast."¹⁴

The following year, The Anglican Consultative Council which met in July, 1973, in Dublin, resolved by a vote of 50 to 2 that if "any Province of the Anglican Communion decides to ordain women to our priesthood this should not cause any break in fellowship in our Anglican family."¹⁵ A second resolution by a vote of 54 to 1 acknowledged that the ordination of women could have "ecumenical repercussions which should be taken into consideration" but should not be regarded as decisive.¹⁶

Three months later, on October 4, the delegates to the Triennial Convention of the Protestant Episcopal Church "endorsed the ordination of women to the priesthood and episcopate and memorialized Convention to change the canons without further delay."¹⁷ However, the issue of priest-
ing of women was narrowly rejected on October 5 the following day in the House of Deputies.¹⁸ The following information regarding this action explains the decision:

The decision, reached earlier than expected, was announced at the session. Failing to pass in both orders, the vote was as follows.

<u>Clergy Vote</u>	<u>Lay Vote</u>
50 Yes	49 Yes
43 No	37 No
20 Divided	26 Divided

The issue, though defeated, can be brought up again, reintroduced into the House of Deputies or introduced into the House of Bishops. Leaders on both sides of the issue have been warned that the issue is very much before the Convention.¹⁹

During the next few years, coalitions were formed both pro and con ordination of women to sway the membership. It was at this time that eleven illegal ordinations took place.

However, at the next Triennial Convention, held in September 1976, in Minneapolis, Minnesota, approval of women priests was granted and became effective on January 1, 1977.

Two months later, in November, the Fellowship of Concerned Churchmen, a coalition of seventeen groups, about half of them independent Episcopal publications, declared that ordination of women would betray the faith, and urged formation of a separate church. They scheduled a conference in September 1977, in St. Louis, to consider the breakaway step.²⁰ According to Barbara Delatiner, "More than 1500 of the most vociferous dissidents met in St. Louis, and, under the sponsorship of the Fellowship of Concerned Churchmen, the coordinating agency for several resistance groups, vowed to form a new church true to their convictions."²¹

Another opposition group, the Coalition for the Apostolic Ministry, including most bishops opposing women's ordination, repudiated departures from the denomination. Rather than departing from the national church, Bishop Stanley Atkins of Eau Claire, Wisconsin, said the group would not accept women priests, but would uphold that position within the Episcopal Church, not outside it.²²

The ordinations of women began with the Rev. Jacqueline Means. An estimate was provided by church members that 75 persons attended the service, whereas it was usual to have 90 to 125 worshipers in church.²³

In the Episcopal diocese of Virginia, when the Rev. Patricia Merchant Park became the first ordained woman priest, there was no protest. Instead, "Friends rang bells and 800 supporters watched as her bishop, the Rt. Rev. Robert Bruce Hall, officiated in Alexandria."²⁴

In New York, the Rev. Carol Anderson was ordained in front of 1,000 parishioners who roared their approval, while a group of priests attempted to stop her ordination.²⁵ During the ceremony, Bishop Horace Donegan, former Bishop of New York, asked the congregation if it was their will "that Carol be ordained a priest," and the answer, instead of a traditional whisper, was a resounding, "It is!"²⁶ Yet, a last-minute appeal by a group of priests, with the Rev. James Wately as spokesman, was made in the form of a letter to the current head of the New York diocese, Bishop Paul Moore, Jr. The Rev. Wately's letter said the ordination would "cause grave scandal to the consciences of many of the faithful and expose the ordained to unnecessary anguish."²⁷

Mixed reactions were seen in the Ohio Episcopal diocese when the Rev. Mary Sterrett Anderson was ordained by Ohio Bishop John Burt at Trinity Cathedral.²⁸ About 45 male priests took part in the ceremony and a crowd of 1,000 persons jammed into the church. A couple of miles away, "...a group protesting the ordination met at St. James Episcopal Church... to conduct what they called a 'positive witness to the traditional all-male' ministry."²⁹

The year 1977 continued to be an eventful year for the Protestant Episcopal Church. Not only did the ordination of women policy become effective, but "diocesan bishops were found to have placed thirty-two

priests or deacons under some form of inhibitions from functioning--suspension or facing it--for formenting departures from the church."³⁰ Furthermore, the Rev. Robert Morse of St. Peter's Church in Oakland regarded his suspension as an honor following his congregation's break with the national Episcopal Church. The following quote explains Rev. Morse's position:

In February, 1977, Morse had notified Bishop C. Kilmer Myers that his parish had voted overwhelmingly to break with the national church because of actions taken at the Episcopal General Convention in Minneapolis. Morse said that ordaining women priests was just a small part of the "radical chic image" being imposed on the church.³¹

The Episcopal Church attempted to reconcile these differences among priests, bishops, and deacons. A clause, attached to the ordination of women policy, allowed for freedom-of-conscience, specifying that no one should be "coerced or penalized in any manner" for refusing to recognize women priests.³² This action was a result of Presiding Bishop John M. Allin's offer to resign at the House of Bishops' annual meeting in the fall of 1977; his offer, which was refused, was made because of his unwavering opposition to the ordination of women.³³

A significant study of Episcopalians' attitudes, completed by December 31, 1977, used the questionnaire method and was administered to domestic dioceses of the Protestant Episcopal Church.³⁴ The survey showed that 3,400 members of the 2.9 million member church decided in 1977 to leave the church due to one or more of the following:

1. ordination of women,
2. prayer book revisions, and
3. alleged "secular or humanistic" trends in the church.

In addition, the study showed that of 7,192 parishes, thirteen had voted to leave the church, and eighteen had voted to withhold funds from national diocesan church programs. Also, the results indicated that ten congrega-

tions had declined to allow visits by their bishops.

According to Delatiner in February 1978, eighteen churches had withdrawn from the mother church.³⁵

A fall survey in 1977 showed that sixty-two women deacons or candidates were headed for the priesthood.³⁶ In addition, it was noted that more than ninety women had been ordained as Episcopal priests.

The assignments that these ordained women had taken were various. Of the more than ninety that were ordained in 1977, about two-thirds of them held paid positions in the church or served as ministers in secular institutions.³⁷ Twelve of the ninety were in charge of congregations as pastor, assistant pastor, or interim pastor. According to Delatiner's report, "...the number of women who have found places in parishes as assistants or rectors is thought to be minimal, especially in the Midwest and the South where opposition to women priests has been most pronounced."³⁸

Reasons against Ordination of Women

Interdenominationally, on the legalistic level, the issue of ordination of women has faced a series of arguments, several of which have been identified as highly significant. Among the most prominent opposing views are these:

1. the order of creation,
2. the maleness of Christ,
3. an all-male apostleship,
4. the apostolic succession, and
5. the early church policies and attitudes toward women.

Inherently encompassed within the issue of ordination of women are arguments not theological in nature, such as these:

1. the joint roles of raising children,
2. a present oversupply of clergy, and
3. the capabilities of women.

Ms. Mary Collins, associate professor of religion at the University

of Kansas, described the major arguments that were discussed at a November 1975 conference of 1,200 persons interested in ordination of women.³⁹ The participants contemplated the three stumbling blocks to ordination of women that had been presented by Roman Catholic bishops, they were.

1. church tradition,
2. the policies of the early church toward women in ministry, and
3. incarnation, or the belief that men were created first.⁴⁰

Also cited were the teachings of St. Paul that women should be subordinate to men.

Similarly, Delatiner wrote about the opposition within the Episcopal Church, as follows:

[the opposition within the Episcopal Church] like the Roman Catholic and Eastern Orthodox Churches, held that the ordination of women would be theologically unacceptable since it believes in apostolic succession, the uninterrupted transmission of spiritual authority through a succession of bishops. Because the Apostles were male, traditionals hold, the priesthood must remain male.⁴¹

A wide variety of cultural arguments against ordination of women is evidenced in the literature. Emily Hewitt and Susan Hiatt discussed several minor-but-important considerations in the Episcopal Church that do not relate to any specific theological issue; they were more broad in base. These included:

1. the oversupply of clergy,
2. aspects of the profession that women can't handle, such as midnight calls in dangerous neighborhoods and/or counseling men with embarrassing sexual problems;
3. a withdrawal of men from the profession because women have entered it,
4. unwantedness of women priests by women laymembers; and
5. the schism in the church that will result.⁴²

These arguments were offered in the sincere belief that for any of these reasons alone women should not be priests and that should be the end to it.

Other arguments have been mentioned in the literature. Norma Ramsey Jones expressed the opinion of some people that if women were permitted to move into the power structure of the church, they would "take over" and completely feminize the institution.⁴³ Now a graduate of Luther Theological Seminary, Dawn Proux had previously explained that some parishioners argued that their congregation was not ready for a woman pastor yet, and that some clergy had told her that they did not think they could work with a female associate.⁴⁴ An objection based upon sexual attraction between people by a well-known professor of a first-rank seminary, was cited by Georgia Harkness, the professor argued that a woman minister would use her pulpit to attract men erotically and thus result in the breaking up of families.⁴⁵ Regarding the act of sex itself, Hewitt and Hiatt wrote, "It is strongly implied by some, since man properly takes the initiative in the sex act, only male priests may take initiative in the life of the church."⁴⁶

This discussion has addressed many, but not all, of the reasons against ordination of women. Even though legalistically, the theological issues such as apostolic succession, order of creation, maleness of Christ, and early church policies and attitudes toward women have become the decisive concerns for contemporary church policy, it is evident that for some individuals, a single secular-based reason may decide the issue.

Reasons for Ordination of Women

Advocates of ordination of women tend to disclaim that the importance of apostolic succession, the maleness of Christ, and the order of creation, justify exclusion of women from the priesthood in today's society. Writers such as Agnus Cunningham, Mary Daly, Sarah Doely, Margaret Sittler Ermath, Georgia Harkness, and Hewitt and Hiatt agree that, historically, women were a large part of the church's deaconate, and that women played a very

important part in the church, but through teaching and history, these facts were often omitted. Through in-depth study, a scholar can find various references to women as leaders, including prophetess. Whereas the names of the apostles have become household words to religious persons, the knowledge of various women leaders have not been emphasized, and therefore seem not to exist.

These same writers acknowledge that there have been cultural limitations placed upon women's participation in the church. Therefore, they agree that women have found it impossible to live out an active vocation in the church today because of cultural limitations, rather than by divine decree or theological justification.

Language as it Affects Human Behavior

A number of scholars have written about the nature of language and its effects on human behavior. Paul A. Kolers has stated that, "One's language directs his attention to the features of the environment his culture has found important. Language is one way a culture expresses its style and therefore conveys information about how a culture sees the world."⁴⁷ Other writers who have addressed these same notions include Richard Weaver and Anatol Rapoport.

Male Dominance of the English Language in Society and Religion

In her article, "Our Sexist Language," Ethel Strainchamp reviewed the historical development of the male dominance of the English language and its effects on human behavior.⁴⁸ Another author, Otto Jespersen, attempted to prove that English is "the most positively and expressly masculine" or all languages he knew.⁴⁹

The sexist nature of our language is an issue in religion in our society. Writers on the subjects of symbolism, language, and mythology of Christianity are Sue Neustrom, Mary Collins, Mary Daly, and Dr. Leonard Swidler.

God as Male or Female

A similar issue related to women's concerns in the church is that of the nature of God, commonly and traditionally described in masculine terms. As Jim Bishop wrote, "The Church has always been male-oriented. Two persons of the Holy Trinity are male: 'In the name of the Father, the Son...'. The Holy Spirit is known to have appeared in the form of a dove, which would imply a doubt of gender."⁵⁰ Mary Daly also suggested confrontation with the images and symbols used to refer to God.⁵¹ Leonard Swidler considers the continual reference to a male God as an inaccurate presentation of the truth, as well as an insult to women. Swidler wrote, "Jesus did not shrink from the notion of God as feminine."⁵²

FORECAST OF REMAINING CHAPTERS

The remaining chapters will present the methodology, results, and conclusions. At this time, chapter three will examine the eleven different questions investigated by this research. Special attention will be given to the questionnaire items which pertain to each of the eleven questions. Also, a discussion of the subjects of this study will be made.

In review, the specific questions of this study concern the following.

1. demographic data regarding the respondents,
2. acceptable and unacceptable roles for women in the Episcopal Church,
3. reasons for or against ordination of women,
4. nature of concern for ordination of women,
5. effects foreseen,
6. possible language changes,
7. evaluations of a future male and a future female priest,
8. two analyses of variance regarding the story characters,
9. analysis of variance of attitude toward ordination of women with various items, and
10. analysis of variance of satisfaction in the Episcopal Church with various items.

CHAPTER THREE

METHODOLOGY

The Problem

Based upon the review in the last chapter, various questions regarding ordination of women in the Protestant Episcopal Church are relevant to this study. Whereas in society women have been expanding career opportunities, the Protestant Episcopal Church has made it legal that women can serve in the position of priest, after a long denial of such a possibility in church tradition. The protests, both pro and con ordination of women, have enabled this researcher to postulate eleven questions which seek to clarify how Episcopalians feel as a result of such a legalistic change in church leadership. Each question was briefly described in chapter one as to its purpose and intent; however, the questionnaire's design will be discussed in the following pages regarding the specific items which pertain to each postulated question.

Research Questions Addressed by the Questionnaire

The questionnaire consisted of fifty-six different responses to be made. The items were not grouped into identifiable sections, although some groupings of data were made according to the eleven questions researched by this study.

Demographic data was requested of the subjects in order to answer the question, What characteristics of the subjects can be ascertained from the questionnaire? The data requested and their item numbers were as follows:

1. church attendance.....1,
2. sex.....2,
3. worship attendance.....3,
4. family income.....37,
5. age.....38,
6. political affiliation....39,
7. education.....40,

8. number of years as a member in the Episcopal Church.....41,
9. marital status.....42,
10. theological position.....43,
11. satisfaction in the Episcopal Church.....44, and
12. number of years worked full-time outside the home.....45.

In order to answer the second question addressed by this study, In church involvement, what roles and behaviors were considered acceptable or unacceptable for women?, three single items were used as well as a list of behaviors performed by a woman in various priestly functions. Specifically, these items were:

4. I favor ordination of women in the Episcopal Church.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree
5. I favor women as lay leaders in the Episcopal Church.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree
9. The Church functions best when men continue to be in "public" roles and women in "home-oriented" roles.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

Approval-Disapproval Scale. The numbers on the right indicate how the respondents felt regarding a woman participating in the identified behaviors that are on the left.

- | | |
|---|---------------------------------|
| <input type="checkbox"/> Preached a sermon at a service in which you participated | 9 Approve highly |
| <input type="checkbox"/> Counseled you | 8 Approve quite a lot |
| <input type="checkbox"/> Lead a Bible study in which you | 7 Approve somewhat |
| | 6 Approve slightly |
| | 5 Don't care one way or another |

<input type="checkbox"/> Represented your church to the community	4 Disapprove slightly
<input type="checkbox"/> Worked with youth of your church	3 Disapprove somewhat
<input type="checkbox"/> Administered the Sacrament to you	2 Disapprove slightly (Note the error. "Disapprove slightly" is used twice)
<input type="checkbox"/> Counseled couples with marital problems	1 Disapprove highly
<input type="checkbox"/> Represented your church to the diocese	
<input type="checkbox"/> Planned worship and educational opportunities for your church	

The next grouping of data was made to answer the question, What are the reasons given for acceptance or rejection of ordination of women?

Twelve separate items were included to address this aspect of the study.

The first five presented below were considered possible reasons based upon the review of literature.

10. I oppose ordination of woman because Christ was male.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

11. I oppose ordination of women because the disciples were all males.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

12. I would like to keep the male priestly tradition.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

13. Women cannot take the strain of the ordained ministry.
 - Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

14. In general, men make better priests than women.

- Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree

In attempting to discover additional information, two questions were included about Biblical interpretation of ordination of women in general.

They were:

20. To me, ordination of women is...

- Very Biblical
 Somewhat Biblical
 Uncertain
 Somewhat unbiblical
 Very unbiblical

27. I believe that the Bible...

- supports ordination of women
 prohibits ordination of women
 says nothing about ordination of women
 uncertain

Specifically, four Biblical quotations were considered potential reasons for or against ordination of women. These were:

28. I Corinthians 14:33b-36: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate...If there is anything they desire to know, let them ask their husbands at home, For it is shameful for a woman to speak in church."

I believe that this passage...

- supports ordination of women
 prohibits ordination of women
 does not apply to ordination of women, because it applies to the society at the time it was written, not today's society
 uncertain

29. Galatians 3:28. "There is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus."

I believe that this passage...

- supports ordination of women
 prohibits ordination of women
 does not apply to ordination of women, because it applies to the society at the time it was written, not today's society
 uncertain

30. I Timothy 2:11: "I permit no woman to teach or to have authority over men; she is to keep silent."

I believe that this passage...

- supports ordination of women
 prohibits ordination of women
 does not apply to ordination of women, because it applies to the society at the time it was written, not today's society
 uncertain

31. Genesis 2:21-22: "So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs, and closed up his place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man."

I believe that this passage means...

- woman is not subordinate to man, but a helpmate and an equal
 woman is subordinate and a helpmate for man
 uncertain

Last of all, respondents were given a chance to respond freely. The item read:

8. In Item 4 you were asked your attitude towards ordination of women. Please use the following space to discuss why you feel as you do.

The next question was What was the nature of concern for the issue of ordination of women? Six items were used to arrive at the answer, and they are presented as follows:

15. To me, ordination of women is...

- Very valuable
 Somewhat valuable
 Uncertain
 Somewhat worthless
 Very worthless

16. To me, ordination of women is...

- Very fair
 Somewhat fair
 Uncertain
 Somewhat unfair
 Very fair

17. To me, ordination of women is...

- Very clear
 Somewhat clear
 Uncertain
 Somewhat confusing
 Very confusing

18. To me, ordination of women is...

- Very important
 Somewhat important
 Uncertain
 Somewhat unimportant
 Very unimportant

19. To me, ordination of women is...

- Very meaningful
 Somewhat meaningful
 Uncertain
 Somewhat meaningless
 Very meaningless

21. To me ordination of women is...

- Very comforting
 Somewhat comforting
 Uncertain
 Somewhat discomfoting
 Very discomfoting

Whereas perceived effects as a result of ordination of women may be a contributing factor to attitude, this question was pursued: As a result of ordination of women, what effects in church life were foreseen? Seven items, including attendance, relationships within the church, and the number of men in the priesthood were written as follows:

22a. Ordination of women will have the following effect on church membership:

- Increase in attendance
 Decrease in attendance
 No change
 Uncertain

22b. Ordination of women will have the following effect on church membership:

- Increase in male attendance
 Decrease in male attendance
 No change
 Uncertain

- 22c. Ordination of women will have the following effect on church membership:
- Increase in female attendance
 - Decrease in female attendance
 - No change
 - Uncertain
23. Ordination of women will affect relationships with other denominations.
- The relationships will improve.
 - The relationships will become worse.
 - No change
 - Uncertain
24. Ordination of women will affect the quality of the relationship between men and women in church life.
- The relationship will be better.
 - The relationship will become worse.
 - No change
 - Uncertain
25. Ordination of women will affect the priesthood.
- The number of men will increase.
 - The number of men will decrease.
 - No change
 - Uncertain
26. Ordination of women will affect the lives of children.
- Children will profit by it.
 - Children will be hindered by it.
 - No change
 - Uncertain

Only two items were used to answer the question, In the rhetoric of religion, were language changes, from "male-dominant" to "equalitarian" words, acceptable or unacceptable? The items about references to men and women as well as God were as follows:

6. In church literature "he" and "man" are used to include both men and women. I favor using non-masculine words when referring to both men and women.
- Strongly agree
 - Somewhat agree
 - Uncertain
 - Somewhat disagree
 - Strongly disagree

7. I favor using both female and male descriptions of God.

- Strongly agree
- Somewhat agree
- Uncertain
- Somewhat disagree
- Strongly disagree

The remaining items of the questionnaire were experimentally designed with the intention of finding differences or similarities in the evaluations of a male future priest and a female future priest. One-half of the subjects in each church received the following story about Jonathan Reardon, while the other half were given an identical story with exception that the name Barbara was substituted for Jonathan and pronoun substitutions were made where needed:

Jonathan Reardon, age 25, is presently a student in an Episcopal seminary. He has completed one half the necessary course work that is required for an ordained priest.

Jonathan has studied courses in Old and New Testament, sermon preparation, pastoral care, and communication skills. He applies the things he has learned in teaching a Sunday School class on a regular basis in a nearby Episcopal church. In the seminary he attends, he has been an organizer and leader for a weekly prayer group.

Jonathan expresses little desire to work with children and teenagers. Yet, he feels enthused about working with people in the early twenties and older.

Evaluations of each prospective priest were made according to the following items.

32. Effective
 Somewhat effective
 Uncertain
 Somewhat ineffective
 Ineffective
33. Reliable
 Somewhat reliable
 Uncertain
 Somewhat unreliable
 Unreliable
34. Helpful
 Somewhat helpful
 Uncertain
 Somewhat unhelpful
 Unhelpful

35. Responsive
 Somewhat responsive
 Uncertain
 Somewhat unresponsive
 Unresponsive
36. Successful
 Somewhat successful
 Uncertain
 Somewhat unsuccessful
 Unsuccessful

All of the questionnaire items have been reviewed, but four questions remain to be answered. The answers to them were found by analyses of variance of pertinent items. The items of story character evaluations, respondents' sex, and satisfaction in the Episcopal Church were used to answer the eighth question, Were there significant differences in the evaluation of the story character when responses were partitioned according to sex of the story character, subject sex, and satisfaction in the Episcopal Church? Likewise, similar items were used to answer the related question, Were there significant differences in the evaluation of the story character when responses were partitioned according to subject sex and attitude toward ordination of women?

The question format of the last two questions is similar, while one dealt with relationships among various data to the respondents' attitude toward ordination of women, the other dealt with the respondents' satisfaction in the Episcopal Church. The questions were as follows.

Were there significant differences when the dependent variable of attitude toward ordination of women was partitioned according to sex, income, age, political affiliation, educational level attended, number of years in the Episcopal Church, marital status, theological position, satisfaction in the Episcopal Church, and number of years worked full-time outside the home?

Were there significant differences when the dependent variable of satisfaction in the Episcopal Church was partitioned according to women as lay leaders, "he-men," male and female descriptions of God, preference for the male priestly tradition, ordination of women as valuable, effects on attendance generally

Biblical interpretation of ordination of women, age, sex,
and church?

Subjects of the Study

The subjects for this study were found by a process which began on January 30, 1977, with letters of inquiry to. The Very Rev. Dutch Stolz, Assistant to the Dean, Grace Cathedral, Topela, Kansas; The Very Right Rev. Bishop William Davidson, Salina, Kansas; and The Very Rev. Robert Matthews, Trinity Episcopal Church, Lawrence, Kansas. The replies to the inquiry were received by the first week of February, 1977.

In the absence of her husband, The Very Right Rev. Bishop William Davidson, Mrs. Davidson wrote that her husband was not in charge of any parish. However, she encouraged contacting these two priests. The Very Rev. Arthur Rathbun, Priest-in-Charge, Church of the Incarnation, Salina, Kansas; and The Very Rev. Sylvan Law, Dean, Christ Cathedral, Salina, Kansas. Contact was made with these gentlemen over the phone, and both agreed to allow their congregations to participate. A third reply of agreement was received by The Very Rev. Robert Matthews, Trinity Episcopal, Lawrence, Kansas.

The replies of agreement were followed by one denial of consent. The Very Rev. Dutch Stolz, Assistant to the Dean at Grace Episcopal Cathedral, replied on behalf of his superior, the Dean, "Mailing lists are private--may not be given to anyone by us "⁵³

Although three consents were given, it was decided by this researcher that two churches would be adequate. Therefore, the congregations studied were Christ Cathedral in Salina, Kansas, and Trinity Episcopal in Lawrence, Kansas. While Christ Cathedral was in the Western Kansas Diocese, Trinity Episcopal was in the Eastern Kansas Diocese. All members of both parishes were mailed the survey in the spring of 1977.

Using information provided by the Rt. Rev. William Davidson, Bishop of Western Kansas, Christ Cathedral was a 482-member body, with 364 voting adults in Salina, a small, midwestern farming community. Two religious colleges, Marymount (Roman Catholic) and Kansas Wesleyan (United Methodist) also were found in the community. The constituency of Christ Cathedral was drawn from the entire geographical area and was represented by upper-middle class with many professionals, and was from all age groups, although emphasis was on sixty years and older. Membership by minorities was nil, this was not intentional, but there were not any members other than the white race. The ratio of men to women was thirty-five to sixty-five.

Based upon information provided by The Very Rev. Robert Matthews, Trinity Episcopal was a 791-member body located in the downtown area of Lawrence, Kansas, a small, midwestern university city. This parish's membership was drawn from the entire geographical area and was also predominantly represented by the upper-middle class. Of the total membership of 791, the number of voting adults was 583. Based on average attendance, the following approximate percentages were tallied according to age distinctions:

1. from infant to 20 years - 46%,
2. 21 to 30 years - 12%,
3. 31 to 50 years - 27%, and
4. over 50 - 15%.

Membership by minorities was minimal. The approximate ratio of men to women was forty to sixty.

The parish priests of these two congregations, Rev. Matthews and Rev. Law, gave encouragement for this research and appeared interested in the results. Also, both parties reported a variety of mixed feelings present within the congregation.

Administering the Questionnaire

A list of current members from each parish was provided by its priest in March 1977. On April 6, the research questionnaire (see Appendix A) and a cover letter (see Appendices B and C) were mailed to all members over the age of eighteen in each parish. The cover letter for each church indicated the nature of the study, encouragement and support from the parish priest, identification of this researcher, researcher appreciation, instructions for completion of the questionnaire, and confidentiality standards. In addition, Trinity Episcopal's March newsletter, which was sent to every church member, gave a short, informational article on the thesis study.

The deadline for Trinity Episcopal was set for April 22, 1977; participants were asked to either mail their responses to this researcher, or to place them in the box outside the church office. Due to greater distance in mailing, the deadline for Christ Cathedral was set for April 30, 1977.

FORECAST OF REMAINING CHAPTERS

Chapter four will report the results of each of the questions reviewed in this methodology. The discussions will include the responses of all subjects, each church, each sex, and according to church-and-sex differences. Lastly, the conclusions will appear in chapter five.

CHAPTER FOUR

RESULTS

SUBJECT RESPONSE

The questionnaire and cover letter described in chapter three were sent to all adult voting members of Trinity Episcopal Church and Christ Cathedral. Based upon current mailing lists, 583 questionnaires were mailed to Trinity Episcopal members, and 364 questionnaires to Christ Cathedral members.

From the 947 surveys mailed, a total of 218, or 23%, responded. Recipients were not asked to identify themselves. All but one questionnaire were usable in this study; the one which was excluded had answers for only three of the items and written comments on the remaining ones. Specifically, 122, or 21%, questionnaires were received from Trinity Episcopal, with 121, or 21%, usable. On the other hand, 96, or 26%, questionnaires were received and were usable from Christ Cathedral.

QUESTIONNAIRE RESULTS

As indicated in chapter one, this study addressed itself to eleven different questions regarding the role of women in the Protestant Episcopal Church. The data found is presented in fifty-five tables. Tables 1-43 (excluding Tables 16 and 17 which are rank orderings and need no further explanation at this time) give relative frequencies, including percentages for "missing cases," and seek to describe the results for questions one through six addressed by this study. Response choices for each item are presented on the extreme left of each table, and the results are reported for all subjects ("All S's"), Trinity Episcopal ("TE"), Trinity Episcopal males ("TEM"), Trinity Episcopal females ("TEF"), Christ Cathedral males ("CCM"), and Christ Cathedral females ("CCF"). Discussion of the findings for each item will be done on the basis of percentages,

although the item's mean for all subjects will be included in the tables.

DEMOGRAPHIC DATA

The first question addressed by this study, What characteristics of the subjects were ascertained from the questionnaire?, will be discussed on the basis of selected demographic data in the following order:

1. church membership,
2. sex,
3. worship attendance,
4. income,
5. age,
6. political affiliation,
7. education,
8. years of membership,
9. marital status,
10. theological position,
11. satisfaction in the Episcopal Church, and
12. working experience.

Church Membership

Of the 217 questionnaires returned, 12% more were received from Trinity Episcopal than from Christ Cathedral as indicated in Table 1.

TABLE 1

Item 1. CHURCH

Number of Responses	All S's	TE	CC
217	100%	55.8	44.2

Mean = 1.558

Sex

As Table 2 indicates, the respondents to the questionnaire were mostly female, with the percentages being similarly reflected in both churches.

TABLE 2

Item 2. SEX

MALE	FEM.	TEM	TEF	CCM	CCF
36.4	63.6	35.5	64.5	37.5	62.5

Mean = 1.636

Worship Attendance

Based upon the data presented in Table 3, 63% of all subjects had attended worship over thirty times per year, with Trinity Episcopal members attending somewhat more than those from Christ Cathedral. Also, the results show that more women than men attended over thirty times per year.

TABLE 3

Item 3. WORSHIP ATTENDANCE

Number of Times Per Year	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
5 or less	13.4	12.4	14.6	12.7	13.8	9.3	14.1	16.7	13.3
6 - 16	10.1	4.1	17.7	12.7	8.7	7.0	21.6	19.4	16.7
17 - 30	13.4	13.2	13.5	17.7	10.9	12.0	12.8	22.2	8.3
Over 30	62.7	70.2	53.1	57.0	65.9	70.5	41.7	41.7	60.0
Missing	0.5	0.0	1.0	0.0	0.7	0.0	0.0	0.0	1.7

For all Subjects: Mean = 3.264

Income

Regarding income of all the subjects, presented in Table 4, 53% had earned over \$20,000. Christ Cathedral reported higher percentages in income over \$20,000 by 10%, while 14% more males than females earned over \$20,000. Overall, Christ Cathedral males had the most subjects earning over \$20,000, while Trinity Episcopal females had the fewest.

TABLE 4

Item 37. INCOME

<u>Annual Earnings</u>	<u>S's</u>	<u>TE</u>	<u>CC</u>	<u>MALE</u>	<u>FEM.</u>	<u>TEM</u>	<u>TEF</u>	<u>CCM</u>	<u>CCF</u>
Under 10,000	11.1	11.6	10.4	6.3	13.8	4.7	15.4	8.3	11.7
10 - 20,000	30.4	35.5	24.0	26.6	32.6	30.2	38.5	22.2	25.0
Over 20,000	53.0	48.8	58.3	62.0	47.8	58.1	43.6	66.7	53.3
Missing	5.5	4.1	7.3	5.1	5.8	7.0	2.6	2.8	10.0

For all Subjects: Mean = 2.444

Age

Almost one-half of all the subjects were over fifty years of age, with nearly three-fourths of them over forty-one years. The data, presented in Table 5, indicates that the subjects from Christ Cathedral were slightly older than the subjects from Trinity Episcopal, with more of this older group being female rather than male.

TABLE 5

Item 38. AGE

<u>Number of Years</u>	<u>All S's</u>	<u>TE</u>	<u>CC</u>	<u>MALE</u>	<u>FEM.</u>	<u>TEM</u>	<u>TEF</u>	<u>CCM</u>	<u>CCF</u>
18 - 30	6.9	7.4	6.3	11.4	4.3	11.6	5.1	11.1	3.3
31 - 40	18.4	24.0	11.5	16.5	19.6	20.9	25.6	11.1	11.7
41 - 50	24.9	27.3	21.9	24.1	25.4	30.2	25.6	16.7	25.0
Over 50	49.3	40.5	60.4	48.1	50.0	37.2	42.3	61.1	60.0
Missing	0.5	0.8	0.0	0.0	0.7	0.0	1.3	0.0	0.0

For all Subjects: Mean = 3.180

Political Affiliation

Based upon the data in Table 6, the following observations can be made regarding political affiliation. One-half of the persons surveyed were Republican, while only one-fifth were Independent or Democrat. How-

ever, Christ Cathedral respondents had more Republican respondents than did Trinity Episcopal.

TABLE 6

Item 39. POLITICAL AFFILIATION

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Republican	50.7	44.6	58.3	52.2	39.5	47.4	58.3	58.3	58.3
Democrat	20.3	22.3	17.7	19.0	21.0	23.1	16.7	18.3	18.3
Independent	19.4	20.7	17.7	22.8	17.4	30.2	15.4	13.9	20.0
Other	0.9	1.7	0.0	1.3	0.7	2.3	1.3	0.0	0.0
Missing	8.8	10.7	6.3	8.9	8.7	7.0	12.8	11.1	3.3

For all Subjects: Mean = 1.677

Education

Upon reviewing the data in Table 7 regarding the level at which the subjects' education ended, one large difference seemed to occur. Over one-half of the respondents from Trinity Episcopal ended their education at the graduate school level as compared to slightly over one-fifth of Christ Cathedral respondents. Those who had achieved the most education were clearly Trinity Episcopal males. However, in viewing the total subject response, the observation can be made that over four-fifths of the respondents ended their education beyond the high school level.

TABLE 7

Item 40. EDUCATION

Level Attained	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Jr. High	0.9	0.0	2.1	1.3	.7	0.0	0.0	2.8	1.7
High School	7.4	3.3	12.5	3.8	9.4	2.3	3.8	5.6	16.7
College	43.8	37.2	52.1	36.7	47.8	25.6	43.6	50.0	53.3
Grad. Sch.	40.6	54.5	22.9	48.1	36.2	67.4	47.4	25.0	21.7
Trade or Technical	1.8	0.0	4.2	2.5	1.4	0.0	0.0	5.6	3.3
Missing	5.5	5.0	6.3	7.6	4.3	4.7	5.1	0.3	3.3

For All Subjects: Mean = 3.371

Years of Membership

As indicated in Table 8. the persons who responded to the questionnaire had been members of the Episcopal Church for some time. Clearly, over 70% had been members for seventeen years or more, and of this percentage, nearly two-fifths had been members more than thirty-two years.

TABLE 8

Item 41. MEMBERSHIP

Number of Years	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
5 or less	7.4	9.9	4.2	7.6	7.2	14.0	7.7	0.0	6.7
6 - 16	18.4	18.2	18.8	20.3	17.4	23.3	15.4	16.7	20.0
17 - 32	30.4	33.1	27.1	34.2	28.3	30.2	34.6	38.9	20.0
Over 32	39.6	34.7	45.8	34.2	42.8	30.2	37.2	38.9	50.0
Missing	4.1	4.1	4.2	3.8	4.3	2.3	5.1	0.0	3.3

For all Subjects: Mean = 3.067

Marital Status

The observation can be made, based upon the data in Table 9, that nearly three-fourths of the subjects were married. More males than females were married.

TABLE 9

Item 42. MARITAL STATUS

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Single	6.0	8.3	3.1	7.6	5.1	9.3	7.7	5.6	1.7
Married	74.7	73.6	76.0	86.1	68.1	86.0	66.7	86.1	70.0
Divorced	5.1	7.4	2.1	1.3	7.2	2.3	10.3	0.0	3.3
Separated	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Widowed	9.7	6.6	13.5	1.3	14.5	0.0	10.3	0.0	20.0
Missing	4.6	4.1	5.2	3.8	5.1	2.3	5.1	8.4	5.0

For all Subjects: Mean = 2.295

Theological Position

Nearly one-half of the subjects indicated a conservative theological position as observed in Table 10, while slightly more than one-third showed a liberal position. One slight difference that emerged was that Christ Cathedral males were the most conservative members who responded to the survey.

TABLE 10

Item 43. THEOLOGICAL POSITION

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Conservative	16.1	15.7	16.7	16.5	15.9	11.6	17.9	22.2	13.3
Somewhat Conservative	30.9	29.8	32.3	32.9	29.7	34.9	26.9	30.6	33.3
Uncertain	10.1	7.4	13.5	5.1	13.0	4.7	9.0	5.6	18.3
Somewhat Liberal	25.8	28.1	22.9	29.1	23.9	30.2	26.9	27.6	20.0
Liberal	12.0	14.0	9.4	11.4	12.3	16.3	12.8	5.6	11.7
Missing	5.1	5.0	5.2	5.1	5.1	2.3	6.4	8.3	3.3

For all Subjects: Mean = 2.859

Satisfaction in the Episcopal Church

The presentation of data in Table 11 leads to the observation that most respondents were satisfied in the Episcopal Church. All sub-groups reported at least 70% satisfied, with the sole exception of Christ Cathedral males who showed a percentage of nearly 64%.

TABLE 11

Item 44. SATISFACTION IN EPISCOPAL CHURCH

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very much dissatisfied	6.9	9.1	4.2	5.1	8.0	9.3	9.0	0.0	.7
Somewhat dissatisfied	12.0	11.6	12.5	12.7	11.6	9.3	12.8	16.7	10.0
Uncertain	5.5	2.5	9.4	7.6	4.3	2.3	2.6	13.9	6.7
Somewhat satisfied	24.9	20.7	30.2	26.6	23.9	23.3	19.2	30.6	30.0
Very much satisfied	47.0	52.1	40.6	44.3	48.6	53.5	51.3	33.3	45.0
Missing	3.7	4.1	3.1	3.8	3.6	2.3	5.1	5.6	1.7

For all Subjects Mean = 3.967

Working Experience

Information provided on the item regarding the number of years worked full-time outside the home, presented in Table 12, showed the greatest difference of the demographic data surveyed; the difference was by sex, not by church. Whereas nearly one-half of the subjects had worked over eleven years, over three-fourths of the males had done so, while only one-third of the females had done so. Also, nearly 15% more females from Christ Cathedral than from Trinity Episcopal had worked more than eleven years outside the home.

TABLE 12

Item 45. WORKING EXPERIENCE

Number of Yrs. Empl.	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
None	13.4	14.0	12.5	3.8	18.8	4.7	19.2	2.8	18.3
5 or less	21.2	24.8	16.7	5.1	30.4	7.0	34.6	2.8	25.0
6 - 10	10.1	12.4	7.3	8.9	10.9	9.3	14.1	8.3	6.7
11 - 20	14.7	14.0	15.6	12.7	15.9	14.0	14.1	11.1	18.3
Over 20	33.2	29.8	37.5	63.3	15.9	62.8	11.5	63.9	21.7
Missing	7.4	5.0	10.4	6.3	8.0	2.3	6.4	11.1	10.0

For all Subjects: Mean = 3.358

Summary of Demographic Data

A demographic summary of the respondents of this study suggested several observations. Those characteristics which stand out from the data will be discussed in the following paragraphs.

First, typical respondents were over forty-one years of age, having had some college education, married, members in the Episcopal Church for at least seventeen years, and satisfied in the Episcopal Church.

Second, more subjects from Trinity Episcopal than from Christ Cathedral returned the survey, attended worship more than thirty times per year, and attended a graduate level of education. However, Christ Cathedral had more respondents who earned over \$20,000, were over fifty years of age, and were Republicans.

Third, the results of the demographic data, when reviewed on the basis of sex, suggested several distinctions. Basically, more males than females earned over \$20,000 annually, had attended the graduate level of education, were married, and had worked full-time outside the home for eleven or more years. On the other hand, more females than males responded to the questionnaire and annually attended worship more than thirty times per year. Showing very little difference between males and females were the categories of age, political affiliation, numbers of years a member in the Episcopal Church, theological position, and satisfaction in the Episcopal Church.

Last, the following group classifications were contrasted:

1. Trinity Episcopal males
2. Trinity Episcopal females
3. Christ Cathedral males
4. Christ Cathedral females

When compared to the other three groups, Christ Cathedral males lent itself to more discussion of its characteristics. Christ Cathedral had

more male respondents who a) earned over \$20,000 annually, b) were members for more than seventeen years, c) were conservative theologically, d) were least satisfied in the Episcopal Church, and e) attended worship less often per year. Regarding Christ Cathedral females when compared to the other three groups, the one outstanding feature was that more respondents were over fifty years of age. Also, when comparing the two remaining groups of Trinity Episcopal males and Trinity Episcopal females, only one outstanding feature was evident. On the one hand, Trinity Episcopal males had more respondents than the other three groups, in attendance at the graduate level of education. On the other hand, Trinity Episcopal females seemed to have worked full-time outside of the home fewer number of years when compared to the other three groups.

ROLES

The next question to be answered by this study, In church involvement, what roles and behaviors were considered acceptable or unacceptable for women?, will be answered by discussion of several questionnaire items. These items fall into various categories which will be discussed in the following order:

1. ordination of women,
2. woman as lay leaders,
3. women in home-centered roles, and
4. women in various priestly functions.

The information regarding attitude toward ordination of women is presented in Table 13. Overall, with only 12% uncertain, those in favor of ordination and those against it were evenly divided, with slightly more in favor of women as priests (46%) over those against (41%). Therefore, no majority seemed to carry the issue. The major differences in how people felt appeared in the differences between churches, rather than by sex. While the percentage favoring ordination of women in Trinity

Episcopal Church was 57%, a much smaller percentage of 32% favored it in Christ Cathedral. Both males and females in Trinity Episcopal contrasted this basic difference over the males and females in Christ Cathedral.

TABLE 13

Item 4. I FAVOR ORDINATION OF WOMEN IN THE EPISCOPAL CHURCH

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Disagree	29.5	19.8	41.7	26.6	31.2	16.3	21.8	36.9	43.3
Somewhat Disagree	11.5	12.4	10.4	15.2	9.4	11.6	12.8	19.4	5.0
Uncertain	12.4	9.9	15.6	11.4	13.0	14.0	7.7	8.3	20.0
Somewhat Agree	15.7	17.4	13.5	24.1	10.9	25.6	12.8	22.2	8.3
Strongly Agree	30.4	39.7	18.8	21.5	35.5	30.2	44.9	11.1	23.3
Missing	0.5	0.8	0.0	1.3	0.0	2.3	0.0	0.0	0.0

For all Subjects Mean = 3.060

Data in Table 14 led to several observations on women as lay leaders. A definite majority (81%) was reportedly in favor of women as lay leaders, although this figure still had some opposition (15%). Undoubtedly, this item shows distinct favorability toward women as lay leaders even though slightly less than two to one over acceptability of women as ordained priests. While Christ Cathedral was again less favorable than Trinity Episcopal (by 12%), women also tended slightly less favorable than men on this item (by 6%).

TABLE 14

Item 5. I FAVOR WOMEN AS LAY LEADERS IN THE EPISCOPAL CHURCH

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Disagree	6.0	2.5	10.4	5.1	6.5	2.3	2.6	8.3	11.7
Somewhat Disagree	8.8	4.1	14.6	6.3	10.1	0.0	6.4	13.9	15.0
Uncertain	3.7	4.1	3.1	2.5	4.3	4.7	3.8	0.0	5.0
Somewhat Agree	27.2	24.8	30.2	31.6	24.6	27.9	23.1	36.1	26.7
Strongly Agree	53.9	63.6	41.7	53.2	54.3	62.8	64.1	41.7	44.7
Missing	0.5	0.8	0.0	1.3	0.0	2.3	0.0	0.0	0.0

For all Subjects: Mean = 4.134

The findings on the item regarding whether "the Church functions best when men continue to be in "public roles and women in home-centered roles" indicated 60% disagreed, as presented in Table 15. Although no differences occurred between men and women, Trinity Episcopal disagreed with this statement more than Christ Cathedral by a difference of 24%.

TABLE 15

Item 9. THE CHURCH FUNCTIONS BEST WHEN MEN CONTINUE TO BE IN "PUBLIC" ROLES AND WOMEN IN "HOME-CENTERED" ROLES.

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Disagree	37.3	48.8	22.9	34.2	39.1	44.2	51.2	22.2	23.3
Somewhat Disagree	24.0	23.1	25.0	26.6	22.5	27.9	20.5	25.0	25.0
Uncertain	6.0	4.1	8.3	7.6	5.1	2.3	5.1	13.9	5.0
Somewhat Agree	10.0	8.3	12.5	10.1	10.0	9.3	7.7	11.1	13.3
Strongly Agree	15.7	11.6	20.8	17.7	14.5	14.0	10.3	22.2	20.0
Missing	6.9	4.1	10.4	3.8	8.7	2.3	5.1	5.6	13.3

For all Subjects. Mean = 3.614

The extent to which people approved a women in various priestly functions are presented in two tables of rank orderings. Table 16 gives the priestly functions from most acceptable to least acceptable, while Table 17 shows these functions from least disapproved to most disapproved. Both tables give responses for all subjects only.

TABLE 16

RANK ORDERINGS
EXTENT OF APPROVAL BY A WOMEN IN VARIOUS PRIESTLY FUNCTIONS
FROM MOST ACCEPTABLE TO LEAST ACCEPTABLE

Rank Order	Item	Percent Approved
1	Worked with youth of your church	80.6
2	Lead a Bible study in which you participated	68.6
3 & 4	Represented your church to the community Planned worship and educational opportunities for your church	65.4
5	Represented your church to the diocese	62.7
6	Counseled couples with marital problems	54.8
7	Preached a sermon at a service in which you participated	49.8
8	Counseled you	49.0
9	Administered the Sacrament to you	38.7

TABLE 17

RANK ORDERINGS
EXTENT OF APPROVAL BY A WOMEN IN VARIOUS PRIESTLY FUNCTIONS
FROM LEAST DISAPPROVED TO MOST DISAPPROVED

Rank Order	Item	Percent Disapproved
1	Worked with youth of your church	2.3
2	Lead a Bible study in which you participated	4.2
3	Planned worship and educational opportunities for your church	6.9
4	Represented your church to the community	10.1
5	Represented your church to the diocese	10.7
6	Counseled couples with marital problems	15.7
7	Counseled you	23.0
8	Preached a sermon at a service in which you you participated	24.9
9	Administered the Sacrament to you	39.1

The rank orderings showed that "Worked with youth of your church" received the most approval and least disapproval by all subjects, and "Administered the Sacrament to you" received the least approval and most disapproval by all subjects. Of special note are the percentages on "Administered the Sacrament to you"; while 39% approved of this, also 39% disapproved. On both rank orderings, only two pairs of items differed in sequence, yet the differences were extremely slight (Items 3 and 4, Items 7 and 8).

The two churches' responses were basically similar, with only two pairs of slight differences in rank order. However, Christ Cathedral had less acceptability on all items (ranging from 4% to 17%) except on these items: "Worked with youth of your church" and "Lead a Bible study in which you participated." Regarding these latter two items, Christ Cathedral's results were slightly more accepting than Trinity Episcopal.

The rank orderings for men and women were similar, with but one

exception: women seemed more ready than men to accept a female priest as their counselor; 54% of the women approved whereas 39% of the men approved. More males than females approved of a woman priest working with the youth of the church (by 19%). Both males and females agreed that "Preached a sermon at a service in which you participated," "Counseled you," and "Administered the Sacrament to you" were among the least acceptable behaviors; but "Worked with youth of your church" and "Lead a Bible study in which you participated" were the most acceptable.

Summary of Roles

In summarizing the attitudes toward acceptable and unacceptable roles for women in the Protestant Episcopal Church based upon the results obtained by all subjects, the following observations were made:

1. the respondents varied in their attitudes toward ordination of women;
2. four-fifths favored women as lay leaders; and
3. three-fifths disagreed that "the church functions best when men continue to be in "public" roles and women in home-centered roles."

Also, the respondents strongly approved of women working with youth in the church and leading a Bible study in which the respondent participated. The figures were reduced to one-half when approving of women preaching a sermon at a service in which the member participated. The issue of administering the Sacrament to the respondent gave no decisive results.

Some differences were evident on the basis of church response. While 56% of the respondents from Trinity Episcopal favored ordination of women, 52% from Christ Cathedral did not favor it. In addition, Trinity Episcopal respondents more strongly favored women as lay leaders than did Christ Cathedral; Trinity Episcopal also more strongly disagreed that "the church functions best when men continue to be in "public" roles

and women in home-centered roles" than did Christ Cathedral. As mentioned earlier, Christ Cathedral was somewhat less favorable of women in all of the various priestly functions except for working with youth and leading a Bible study in which the respondent participated.

In conclusion, there were minimal differences between the sexes, and no group based on church-and-sex classification had any identifiable differences from the other groups.

REASONS FOR ACCEPTANCE OR REJECTION OF ORDINATION OF WOMEN

Subjects were asked, What were the reasons given for acceptance or rejection of ordination of women? Their responses were gathered in the following four areas:

1. miscellaneous reasons for possible rejection of ordination of women (five items),
2. general Biblical interpretation of ordination of women (two items),
3. interpretations of specific Biblical passages (four items), and
4. comments regarding the members' attitudes toward ordination of women (one item),

Miscellaneous reasons for possible rejection of ordination of women

The results shown in Table 18 indicate that at least 60% of the respondents did not oppose ordination of women because Christ was male.

TABLE 18

Item 10. I OPPOSE ORDINATION OF WOMEN BECAUSE CHRIST WAS MALE.

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Agree	13.4	8.3	19.8	13.9	13.0	4.7	10.3	25.0	16.7
Somewhat Agree	12.0	12.4	11.5	15.2	10.1	11.6	12.8	19.4	6.7
Uncertain	5.1	5.8	4.2	5.1	5.1	7.0	5.1	2.8	5.0
Somewhat agree	7.8	7.4	8.3	10.1	6.5	11.6	5.1	8.3	8.3
Strongly agree	53.9	60.3	45.8	51.9	55.1	60.5	60.3	41.7	48.3
Missing	7.5	5.8	10.4	3.8	10.1	4.7	6.4	2.8	15.0

For all Subjects: Mean = 3.835

Based upon the data in Table 19, the respondents did not oppose ordination of women because the disciples were all males.

TABLE 19

Item 11. I OPPOSE ORDINATION OF WOMEN BECAUSE THE DISCIPLES WERE MALE.

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Agree	14.7	8.3	22.9	16.5	13.8	7.0	9.0	27.8	20.0
Somewhat Agree	10.6	9.9	11.5	11.4	10.1	9.3	10.3	13.9	10.0
Uncertain	6.0	6.6	5.2	7.6	5.1	9.3	5.1	5.6	5.0
Somewhat Disagree	9.7	8.3	11.5	15.2	6.5	11.6	6.4	19.4	6.7
Strongly Disagree	50.7	59.5	39.6	43.0	55.1	55.8	61.5	27.8	46.7
Missing	8.3	7.4	4.4	6.3	9.4	7.0	7.7	5.6	11.7

For all Subjects Mean = 3.774

Furthermore, based upon the data in Table 20, at least 50% also disagreed that women cannot take the strain of the ordained ministry. Of each of these three items, Christ Cathedral consistently reported more agreement than did Trinity Episcopal. Males and females differed very slightly from each other, with men disagreeing 7% more than females that women cannot take the strain of the ministry. The group which agreed somewhat more than the other groups with these items was Christ Cathedral males.

Mixed reactions whether men make better priests than women are shown in Table 21. While 37% agreed, 24% were uncertain, and 32% disagreed. Christ Cathedral respondents agreed with the statement somewhat more than Trinity Episcopal, and males agreed with it by 9% more than females. Trinity Episcopal females were least agreeable with the item.

TABLE 21

Item 14. I: GENERAL, MEN MAKE BETTER PRIESTS THAN WOMEN

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CEF
Strongly Agree	27.2	23.1	32.3	21.5	30.4	16.3	26.9	30.3	35.0
Somewhat Agree	10.1	10.7	9.4	21.5	3.6	23.3	3.8	21.2	3.3
Uncertain	24.0	22.3	26.0	25.3	23.2	23.3	21.8	30.3	23.0
Somewhat Disagree	7.0	8.3	6.3	6.3	8.0	7.0	9.0	6.1	6.7
Strongly Disagree	24.4	30.6	16.7	20.3	26.8	27.9	32.1	12.1	20.0
Missing	6.9	5.0	9.4	5.1	3.6	2.3	6.4	8.3	10.0
	For all Subjects		Mean = 2.911						

The last item of these miscellaneous reasons for acceptance or rejection of ordination of women can be discussed based upon the results in Table 22. Nearly 50% would like to keep the male priestly tradition; this is a slightly higher percentage than those who favored ordination of women. The differences between the churches were greater than the differences between the sexes. The group that most wanted to keep the tradition was Christ Cathedral females.

TABLE 22

Item 12. I WOULD LIKE TO KEEP THE MALE PRIESTLY TRADITION.

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Agree	36.4	30.6	43.8	38.0	35.5	27.9	32.1	51.4	40.0
Somewhat Agree	13.4	13.2	13.5	8.9	15.9	7.0	16.7	11.4	15.0
Uncertain	6.5	5.0	8.3	7.6	5.8	11.6	1.3	2.9	11.7
Somewhat Disagree	14.7	18.2	10.4	20.3	11.6	27.9	12.8	11.4	10.0
Strongly Disagree	25.3	29.8	19.8	21.5	27.5	20.9	34.6	22.9	18.3
Missing	3.7	3.3	4.2	3.8	8.0	4.7	2.6	2.8	5.0
For all Subjects: Mean = 2.785									

General Biblical interpretation of ordination of women

The two items which addressed the Biblical perspective toward ordination of women were similar in intent, but with different response choices. The results are presented in Tables 23 and 24.

TABLE 23

Item 27. I BELIEVE THAT THE BIBLE...
(Regarding ordination of women.)

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	23.0	24.8	20.8	21.5	23.9	16.3	29.5	27.8	16.7
Probits	12.0	11.6	12.5	10.1	13.0	14.0	10.3	5.6	16.7
Says Nothing	49.8	47.9	52.1	51.9	48.6	48.8	47.4	55.6	50.0
Supports	6.5	7.4	5.2	10.1	4.3	14.0	3.8	5.6	5.0
Missing	8.8	8.3	9.3	6.3	10.1	2.3	9.0	5.6	11.6
For all Subjects: Mean = 2.434									

TABLE 24

Item 20. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Unbiblical	30.4	19.8	43.8	32.9	29.0	4.7	19.2	47.2	41.7
Somewhat Unbiblical	15.2	15.7	14.6	17.7	13.8	11.6	15.4	19.6	11.7
Uncertain	31.3	34.7	27.1	32.9	30.4	18.6	33.3	27.8	26.7
Somewhat Biblical	6.5	8.3	4.2	3.8	8.0	20.9	10.3	2.8	5.0
Very Biblical	7.8	10.7	4.2	6.3	8.7	34.9	10.3	0.0	6.7
Missing	8.8	10.7	6.3			9.3	11.5	2.8	8.3

For all Subjects: Mean = 2.409

The observation is that within the Bible there is little support of ordination of women, nor prohibition of it. Rather, nearly half of the respondents felt that the Bible says nothing about ordination of women. Similar responses were reported between the churches and between the sexes.

The responses on the item reported in Table 24 tend to support by nearly half the notion that ordination of women was unbiblical. The results by church indicate that Trinity Episcopal had a less decisive response to the item, while nearly three-fifths of Christ Cathedral's respondents said ordination of women was unbiblical. More men than women felt ordination of women was unbiblical, and Christ Cathedral males was the group with the largest percentage viewing ordination of women as unbiblical (67%).

Interpretations of specific Biblical passages

From the data in Table 25 for Galatians 3:28, the response of "does not apply..." received 48%, with more from Christ Cathedral than from Trinity Episcopal indicating that it did not apply to ordination of women. Men and women were similar to each other in feeling that Gala-

tians 3.28 did not apply to ordination of women, while more Christ Cathedral females felt so compared to the other three groups.

TABLE 25

Item 29. Galatians 3:28: "There is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." [I believe that this passage... regarding ordination of women.]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	12.0	13.2	10.4	13.9	10.9	14.0	12.8	13.9	8.3
Prohibits	3.2	3.3	3.1	3.8	2.9	2.3	3.8	5.6	1.7
Doesn't apply	48.4	43.0	55.2	45.6	50.0	41.9	43.6	50.0	58.3
Supports	28.6	32.3	24.0	31.6	26.8	34.9	30.8	27.8	21.7
Missing	7.8	8.2	7.3	5.1	9.4	7.0	9.0	2.7	10.0

For all Subjects: Mean = 3.015

*...because it applies to the society at the time it was written, not today's society.

Nearly three-fourths of the respondents felt that I Corinthians 14:33b-36 did not apply to ordination of women, while slightly more than this percent from Trinity Episcopal indicated so, as presented in Table 26. Somewhat more women than men felt that the passage did not apply to ordination of women. Trinity Episcopal females had the largest percentage of respondents who felt that I Corinthians 14:33b-36 did not apply to ordination of women.

TABLE 26

Item 28. I Corinthians 34:33b-36: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate... If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church." [I believe that this passage... regarding ordination of women.]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	3.2	1.7	5.2	7.6	0.7	2.3	1.3	13.9	0.0
Prohibits	17.1	16.5	18.8	19.0	16.7	20.9	14.1	16.7	20.0
Doesn't apply	76.5	78.5	72.9	70.9	79.0	74.4	80.8	66.7	76.7
Supports	0.9	1.7	0.0	1.3	0.7	2.3	1.3	0.0	0.0
Missing	2.3	1.7	3.1	1.3	2.9	0.0	2.6	2.8	3.3

For all Subjects: Mean = 2.769

*...because it applies to the society at the time it was written, not today's society.

Table 27 presents the results for I Timothy 2:11. Slightly over 71% indicated that this passage did not apply to ordination of women. More subjects from Trinity Episcopal than from Christ Cathedral thought that it did not apply, while more women than men thought it did not apply. The group which felt most strongly that the passage did not apply to ordination of women was Trinity Episcopal females.

TABLE 27

Item 30, I Timothy 2:11. "I permit no woman to teach or to have authority over men; she is to keep silent."
[I believe that this passage... regarding ordination of women]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	5.1	1.7	8.3	6.3	3.6	0.0	2.6	13.9	5.0
Prohibits	18.9	17.4	20.8	25.3	15.2	25.6	12.8	25.0	18.3
Doesn't apply	71.4	75.2	67.7	63.3	76.8	67.4	79.5	58.3	73.3
Supports	0.9	1.7	0.0	1.3	0.7	2.3	1.2	0.0	0.0
Missing	3.7	4.1	3.1	3.8	2.6	4.7	3.8	2.8	3.3

For all Subjects: Mean = 2.708

*...because it applies to the society at the time it was written, not today's society.

The results about Genesis 2:21-22 are in Table 28. They show that 64% viewed the interpretation of the passage as woman is not subordinate to man, but a helpmate and an equal. Trinity Episcopal had slightly more members who chose this response, while more women than men chose it. The group which chose this response the least was Christ Cathedral males.

TABLE 28

Item 31. Genesis 2:21-22. "So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up his place with flesh, and the rib which the Lord God had taken from the man he made into a woman and brought her to the man." [I believe that this passage means... regarding woman's relationship to man.]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	12.9	17.4	14.6	20.3	13.8	23.3	14.1	16.7	13.3
Subordinate	15.7	10.7	16.7	16.5	11.6	11.6	10.3	22.2	13.3
Helpmate	63.6	65.3	60.4	57.0	66.7	60.5	67.9	52.8	65.0
Missing	7.9	6.6	8.3	6.3	8.0	4.7	7.7	8.3	8.3

For all Subjects Mean = 2.532

Comments regarding the members' attitudes toward ordination of women

Item 8 of the questionnaire gave the respondents an opportunity to respond freely regarding their attitude toward ordination of women. The results are not presented in a table, but instead will be discussed in the text. The remarks are grouped according to attitude toward ordination of women: favorability, uncertainty, or unfavorability. Two-thirds of the respondents answered the item.

First, the comments by people who were favorable toward ordination of women basically regarded men and women as equal in society. A few responded that men and women were equal in society with justification in the Bible. A response from one woman was as follows

In Scripture there is "neither Greek nor Jew - Male nor female"; they are all one in God's sight. There is NO reason why women should not have a call to Holy Orders as well as men. There is NO reason why women should not be ordained priests as well as men. There is NO reason the Church should not use the talents of all its people; not just men

The response from a male member was as follows:

- A. Women priests will help correct the present confusion between gender, role playing, and symbolism.
- B. There will be greater clarification of the male role (as opposed to the male sex) if performed by a woman and likewise men in the church will see the advantage of acting female roles.
- C. Children with bad fathers will have a chance to identify with the feminine aspect of God's goodness.

Second, very few of those who were uncertain toward ordination of women had comments. However, one male member wrote

Female equality is near realization in our society. God has always welcomed his children--not sexes. Should God or society decide? Probably God. Has Christian tradition been what God commanded? Some say yes--others, no. I'm uncertain.

A female who was uncertain wrote:

I feel there is great potential for women as priests; however I feel this should be approached gradually, especially in view of the present reactions.

Third, the comments by people who did not favor ordination of women were indicative of some Biblical interpretation against it, whether by a specific passage or a general understanding of the Bible. A few members indicated that the priesthood was not an acceptable occupation for women because women had a different role than men did in society. One female respondent wrote.

Because Jesus was the Son of God, - Ministers, and Bishops, are representing Jesus as Jesus represented God. The church was founded upon Peter the Rock - The disciples were all males and were preachers to Christians - The women should try to portray the role of Mary not Jesus.

On the other hand, a male who was opposed to ordination of women wrote:

I do not believe it was an accident that Jesus was male nor that the 12 apostles were male and for centuries Church leaders were male for the most part. At the same time the males have been the breadwinners and leaders in government. Females have borne the children and directed activities of the home. The fact, that many women are pressing for their right to rule, doesn't necessarily make for goodness or right.

Summary of reasons for acceptance or rejection of ordination of women

In summary, the reasons for acceptance or rejection of ordination by all respondents were limited in perspective. The issues of the disciples being male, Christ being male, and women being unable to take the strain of the ministry were not indicated as important factors in opposition to ordination of women. Likewise, the results showed uncertainty whether men make better priests than women. However, nearly one-half of the respondents preferred adherence to the male priestly tradition. The observations regarding Biblical interpretation of ordination of women basically showed that most respondents felt that the Bible "does not apply to ordination of women because it applies to the society at the time it was written, not today's society." The passage from Genesis 2:21-22 showed that more than three-fifths of the respondents felt that woman was a helpmate and an

equal to man. The discussion of the open-ended question found that those who favored ordination of women felt that men and women should be regarded as equal in society. On the other hand, those who did not favor ordination of women felt some Biblical support for their opinion.

Comparing the sexes on the items discussed in this area revealed only slight differences; however, the differences were larger when observing the responses for the two churches. Christ Cathedral had more respondents who opposed ordination of women for the following reasons:

1. Christ was male,
2. the disciples were male,
3. women cannot take the strain of the ordained ministry,
4. men make better priests than women, and
5. they preferred the male priestly tradition.

However, even though these differences were evident, Christ Cathedral reflected the general comments made about the entire population that, of these five items mentioned, only preference for the male priestly tradition received at least one-half of the responses.

In further studying the differences between the churches, the observations indicated that Christ Cathedral males differed from the rest of the population on a few points. Christ Cathedral males did not agree on two items: opposition to ordination of women because Christ was male or because the disciples were male. Also, one-third of the Christ Cathedral males felt that women could not take the strain of the ministry, and over one-half of them felt that men make better priests than women

CONCERN FOR ORDINATION OF WOMEN

The answers to the question, What was the nature of concern for the issue of ordination of women?, come from the responses to six scales. There were high percentages of uncertain responses on each item, ranging from 15% - 21%.

As indicated in Table 29, there was some disagreement about the value of ordination of women. Most members from Trinity Episcopal felt that ordination of women was valuable, while those from Christ Cathedral disagreed among themselves. Only one-third from Christ Cathedral felt it was valuable.

TABLE 29

Item 15. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Worthless	22.1	14.9	31.3	17.7	24.6	11.6	16.7	25.0	35.0
Somewhat Worthless	12.0	12.4	11.5	13.9	10.9	9.3	14.1	19.4	6.7
Uncertain	18.9	15.7	22.9	21.5	17.4	20.9	12.8	22.2	23.3
Somewhat Valuable	21.2	25.6	15.6	24.1	19.6	32.6	21.8	13.8	16.7
Very Valuable	23.0	29.8	14.6	20.3	24.6	23.3	33.3	16.7	13.3
Missing	2.8	1.7	4.2	2.5	2.9	2.3	1.3	2.8	5.0

For all Subjects: Mean = 3.114

Based upon observations of Table 30, slightly over one-half of the respondents felt that ordination of women was fair. Again, the churches were different in their responses. Sixty-four percent from Trinity Episcopal felt it was fair, while 35% from Christ Cathedral felt it was fair.

TABLE 30

Item 16. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Unfair	13.4	8.3	19.8	12.7	13.8	9.3	7.7	16.7	21.7
Somewhat Unfair	5.1	2.5	8.3	8.9	2.9	2.3	2.6	16.7	3.3
Uncertain	19.8	16.5	24.0	22.8	18.1	20.9	14.1	25.0	23.3
Somewhat Fair	9.2	11.6	7.3	8.9	10.1	9.3	12.8	8.3	6.7
Very Fair	42.4	52.9	28.1	39.2	43.5	53.5	52.6	22.2	31.7
Missing	10.1	8.3	12.5	7.6	11.6	4.7	10.3	11.1	13.4

For all Subjects: Mean = 3.692

There was no typical response whether ordination of women was clear or unclear, although slightly over two-fifths of the respondents felt that it was clear, as presented in Table 31. Once again, church differences were evident. More members from Trinity Episcopal than from Christ Cathedral felt that the issue was clear.

TABLE 31

Item 17. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Unclear	15.2	12.4	18.8	8.9	18.8	4.7	16.7	13.9	21.8
Somewhat Unclear	13.8	13.2	14.6	16.5	12.3	11.6	14.1	22.2	10.0
Uncertain	14.7	12.4	17.7	19.0	12.3	18.6	9.0	19.4	16.7
Somewhat Clear	13.8	19.0	7.3	12.7	14.5	20.9	17.9	2.8	10.0
Very Clear	31.8	35.5	27.1	34.2	30.4	34.9	35.9	33.3	23.3
Missing	10.6	7.4	14.6	8.9	11.6	9.3	6.4	8.3	18.3

For all Subjects: Mean = 3.371

Members were not in agreement whether ordination of women was important or unimportant (Table 32). To members from Trinity Episcopal, the issue was more important than to members from Christ Cathedral. Also, Trinity Episcopal males evidenced a greater sense of importance of ordination of women than did Trinity Episcopal females.

TABLE 32

Item 18. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Unimportant	20.7	18.2	24.0	16.5	23.2	14.0	20.5	19.4	26.7
Somewhat Unimportant	14.3	9.9	19.8	20.3	10.9	11.6	9.0	30.6	13.3
Uncertain	17.1	16.5	17.7	17.7	16.7	18.6	15.4	16.7	18.3
Somewhat Important	20.3	25.6	13.5	22.8	18.8	30.2	23.1	13.9	13.3
Very Important	23.5	28.1	17.7	20.3	25.4	25.6	29.5	13.9	20.0
Missing	4.1	1.7	7.3	2.5	5.1	0.0	2.6	5.6	8.3

For all Subjects: Mean = 3.120

Table 33 shows disagreement among the respondents about the meaningfulness or meaninglessness of ordination of women. More members from Trinity Episcopal than from Christ Cathedral felt it was meaningful. Also, somewhat more females than males from Trinity Episcopal felt ordination of women was meaningful.

TABLE 33

Item 19. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Meaningless	22.6	19.0	27.1	21.5	23.2	18.7	19.2	25.0	28.7
Somewhat Meaningless	14.7	14.0	15.6	16.5	13.8	11.6	15.4	22.2	11.7
Uncertain	18.9	17.4	20.8	22.8	16.7	25.6	12.8	19.4	21.7
Somewhat Meaningful	16.1	17.4	14.6	11.4	18.8	13.6	20.5	11.1	16.7
Very Meaningful	22.1	28.9	13.5	22.8	21.7	30.2	28.2	13.9	13.3
Missing	5.5	3.3	8.3	5.1	5.8	2.3	3.8	8.3	7.9

For all Subjects: Mean = 3.005

The last scale, reported in Table 34, shows that respondents were again in disagreement. However, more respondents felt that the issue was discomfoting rather than comforting. Churches again differed in their responses, with slightly over one-half from Christ Cathdral indicating that the issue was discomfoting compared to 37% from Trinity Episcopal who indicated that it was discomfoting. Nearly two-thirds of the Christ Cathedral males felt ordination of women was discomfoting, while nearly 47% of Christ Cathedral females felt it was discomfoting.

TABLE 34

Item 21. TO ME, ORDINATION OF WOMEN IS...

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Very Discomfoting	24.9	19.8	32.3	19.0	29.0	11.6	24.4	27.8	35.9
Somewhat Discomfoting	19.2	17.4	21.9	29.1	13.8	20.9	15.4	38.9	11.7
Uncertain	21.2	19.8	21.9	19.0	21.7	23.3	17.9	13.9	26.7
Somewhat Comforting	14.3	18.2	10.4	13.9	15.2	18.6	17.9	8.3	11.7
Very Comforting	13.4	19.0	6.3	11.4	14.5	14.0	21.8	8.3	5.0
Missing	6.9	5.8	6.3	7.6	5.8	11.6	2.6	2.8	10.0

For all Subjects. Mean = 2.698

Summary of Concern for Ordination of Women

In summary, nearly one-half of the respondents viewed ordination of women as fair, clear, valuable, and discomfoting. Christ Cathedral was less semantically positive than Trinity Episcopal on all items.

EFFECTS PREDICTED

The next question, As a result of ordination of women, what effects were seen?, will be discussed according to responses on seven items including the following areas:

1. the lives of children,
2. church membership,
3. male attendance,
4. female attendance,
5. relationships with other denominations,
6. relationships between men and women in church life, and
7. the number of men in the priesthood.

The results for these seven items are presented in Tables 35-41.

TABLE 35

Item 26. ORDINATION OF WOMEN WILL AFFECT THE LIVES OF CHILDREN

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	25.8	24.8	27.1	25.3	26.1	25.6	24.4	25.0	28.3
Hindered	15.7	9.9	22.9	13.9	16.7	7.0	11.5	32.2	23.3
No change	29.0	28.1	30.2	31.6	27.5	27.0	28.2	36.1	26.7
Will profit	24.9	31.4	16.7	26.6	23.9	34.9	29.5	16.7	16.7
Missing	4.6	5.8	3.1	1.3		4.6	6.4	0.0	5.0

For all Subjects: Mean = 2.567

TABLE 36

Item 22a. ORDINATION OF WOMEN WILL HAVE THE FOLLOWING EFFECT ON CHURCH MEMBERSHIPS:

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	36.9	37.2	36.5	32.9	39.1	32.6	39.7	33.3	38.3
Decrease Attendance	31.3	28.9	34.4	30.4	31.9	23.3	32.1	38.9	31.7
No Change	27.2	27.3	27.1	30.4	25.4	34.9	23.1	25.0	28.3
Increase Attendance	3.7	5.8	1.0	6.3	2.2	9.3	3.8	2.8	0.0
Missing	0.9	0.8	1.0	0.0	1.4	0.0	1.3	0.0	1.7

For all Subjects: Mean = 1.977

TABLE 37

Item 22b. ORDINATION OF WOMEN WILL HAVE THE FOLLOWING EFFECT
ON CHURCH MEMBERSHIP: [Regarding Male Attendance]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	43.3	41.3	45.8	39.2	45.7	30.2	47.4	50.0	43.3
Decrease	21.2	20.7	21.9	19.0	22.5	20.9	20.5	16.7	25.0
No Change	31.8	33.9	29.2	36.7	29.0	41.9	29.5	30.6	28.3
Increase	1.4	0.8	2.1	2.5	0.7	2.3	0.0	2.8	1.7
Missing	1.8	3.3	1.0	2.6	2.2	4.6	2.6	0.0	1.7

For all Subjects. Mean = 1.925

TABLE 38

Item 22c. ORDINATION OF WOMEN WILL HAVE THE FOLLOWING EFFECT
ON CHURCH MEMBERSHIP: [Regarding Female Attendance]

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	45.2	47.9	41.7	36.7	50.0	32.6	56.4	41.7	41.7
Decrease	16.1	11.6	21.9	13.9	17.4	11.6	11.5	16.7	25.0
No Change	30.4	29.8	31.3	35.4	27.5	37.2	25.6	33.3	30.0
Increase	6.0	7.4	4.2	12.7	2.2	16.3	2.6	8.3	1.7
Missing	2.3	3.3	1.0	1.3	2.9	2.3	3.8	0.0	1.7

For all Subjects. Mean = 1.972

TABLE 39

Item 23. ORDINATION OF WOMEN WILL AFFECT RELATIONSHIPS
WITH OTHER DENOMINATIONS

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	38.2	43.0	32.3	40.5	37.0	41.9	43.6	38.9	28.3
Become Worse	18.0	9.9	27.1	19.0	16.7	11.6	9.0	27.8	26.7
No Change	35.0	33.9	37.5	32.9	37.9	34.9	33.3	30.6	41.7
Will Improve	6.5	9.9	2.1	5.1	7.2	7.0	11.5	2.8	1.7
Missing	2.3	3.3	1.0	2.5	2.2	4.7	2.6	0.0	1.7
For all Subjects: Mean = 2.099									

TABLE 40

Item 24. ORDINATION OF WOMEN WILL AFFECT THE QUALITY OF THE
RELATIONSHIPS BETWEEN MEN AND WOMEN IN CHURCH LIFE

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	30.9	28.9	33.3	31.6	30.4	30.2	28.2	33.3	33.3
Become Worse	19.8	14.0	27.1	15.2	22.5	7.0	17.9	25.0	28.3
No Change	27.2	24.0	31.3	29.1	26.1	27.9	21.8	30.6	31.7
Will Improve	19.4	28.9	7.3	22.8	17.4	32.6	26.9	11.1	5.0
Missing	2.8	4.1	1.0	1.3	3.6	2.3	5.1	0.0	1.7
For all Subjects: Mean = 2.360									

TABLE 41

Item. 25 ORDINATION OF WOMEN WILL AFFECT THE PRIESTHOOD

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Uncertain	35.0	40.5	28.1	30.4	37.7	37.2	42.3	22.2	31.7
Become Worse	27.6	17.4	40.6	32.9	24.6	23.3	14.1	44.4	38.3
No Change	32.7	36.4	28.1	30.4	34.1	32.6	38.5	27.8	28.3
Will Improve	1.8	2.5	1.0	3.8	0.7	4.7	1.3	3.8	8.3
Missing	2.8	3.3	2.1	2.5	2.9	2.3	3.8	2.8	1.7
For all Subjects: Mean = 2.014									

Each table is not discussed separately; rather, the percentages for the four different response choices were used to arrive at average percentages which are discussed in two ways. The first discussion will group the averages according to the following:

1. uncertain,
2. no change,
3. decrease in attendance or hindrance of church relationships,
and
4. increase in attendance or improvement of church relationships.

A rank ordering of the averages on response choices for all items reveals the following predictions if women were ordained:

1. uncertain - 36% average (range of 26% - 45%),
2. no change - 30% average (range of 27% - 35%),
3. decrease in attendance or hindrance of church relationships -
20% average (range of 10% - 31%), and
4. increase in attendance or improvement of church relationships -
9% average (range of 1% - 25%).

This information on items of effects predicted, when compared to other questions thus far discussed, had the highest percentages of uncertain responses. However, of the seven items surveyed, the largest percentage of either increased attendance or improved relationships was reported on the item regarding children profiting by ordination of women (25%).

Secondly, two areas were reported to be hindered the most: church attendance (31%) and the number of men in the priesthood (28%).

When comparing the two churches; responses, 12% more people from Christ Cathedral than from Trinity Episcopal indicated a decrease in attendance or hindrance of church relationships. Also, 7% more people from Trinity Episcopal than from Christ Cathedral indicated an increase in attendance or improvement of church relationships.

Male and female subjects responded similarly to each other. However, slightly more men than women consistently saw less hindrance on all items, except relationships with out denominations and men in the

priesthood, where the differences were slightly reversed. Also, slightly fewer men than woman were uncertain on all items, except on the relationships with other denominations and the relationship between men and women, again with the difference slightly reversed.

Results on the basis of church and sex differences indicated that more Trinity Episcopal males than the other three groups chose the response of increase of attendance or improvement of church relationships, while fewer Christ Cathedral females than the other three groups chose the response of increase of attendance or improvement of church relationships.

A second discussion of the data in Tables 35-41 will combine the categories of no change plus increase in attendance or improvement in church relationships because of their innate difference from decrease in attendance or hindrance of church relationships. Thus, the second discussion will group the averages according to these areas:

1. no change plus increase in attendance or improvement of church relationships,
2. uncertain, and
3. decrease in attendance or hindrance of church relationships.

When the responses are viewed according to this method, the results are:

1. no change plus increase of attendance or improvement of church relationships - 40% average (range of 31% - 53%),
2. uncertain - 36% average (range of 26% - 45%), and
3. decrease in attendance or hindrance of church relationships - 20% average (range of 10% - 31%).

Thus, two-fifths of the respondents did not view the effects as being negative, however, there were nearly two-fifths who were uncertain as well. Yet, in fact, when combining no change plus increase of attendance or improvement of church relationships, only one case, that of children profiting from it, received one-half of the total response.

Comparisons between the churches on this basis indicated larger

differences than on the first method of discussion. The category of no change plus increase in attendance or improvement of church relationships received 22% more responses from Trinity Episcopal than from Christ Cathedral. Likewise, 12% more respondents from Christ Cathedral than from Trinity Episcopal indicated a decrease in attendance or hindrance of church relationships.

Male and female responses were similar. However, nearly one-half of the men felt there would be no change or increased female attendance, while nearly one-third of the women felt so.

The subgroup that showed the most difference from the other three on the basis of church and sex, was Trinity Episcopal males. This group had more respondents choose no change plus increase of attendance or improvement of church relationships, as well as having the fewest respondents in the choices of uncertain and decrease in attendance or hindrance of church relationships.

Summary of Effects Predicted

In summary, the effects foreseen based upon ordination of women indicated that most of the respondents were uncertain, with their second most frequent response being "no change." Whereas Trinity Episcopal respondents indicated less decrease of attendance or hindrance of church relationships than did Christ Cathedral, similarly men indicated less decrease of attendance or hindrance of church relationships than did women. When combining responses, two-fifths of the respondents felt there would be no change plus an increase in attendance or improvement of church relationships. Likewise, almost two-fifths were uncertain of the possible effects.

RELIGIOUS LANGUAGE

"Unacceptable" was the dominant answer to the question, In the rhetoric of religion, were language changes, from "male-dominant" to "equalitarian" words, acceptable or unacceptable? This data is presented in Tables 42 and 43. Nearly 70% of the respondents disagreed with using non-masculine words when referring to men and women, and slightly more disagreed with using male and female descriptions of God.

TABLE 42

Item 6. IN CHURCH LITERATURE "HE" and "MAN" ARE USED TO INCLUDE BOTH MEN AND WOMEN. I FAVOR USING NON-MASCULINE WORDS WHEN REFERRING TO BOTH MEN AND WOMEN.

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Disagree	47.9	46.3	49.0	49.4	46.4	51.2	43.6	47.7	50.0
Somewhat Disagree	18.9	17.4	20.8	22.8	16.7	18.6	16.7	27.8	16.7
Uncertain	14.7	15.7	14.6	11.4	17.4	14.0	16.7	8.3	18.3
Somewhat Agree	9.7	10.7	8.3	8.9	10.1	7.0	12.8	11.1	6.7
Strongly Agree	6.0	7.4	4.2	5.1	6.5	7.0	7.7	2.8	5.0
Missing	2.8	2.5	3.1	2.5	2.9	2.3	2.6	2.8	3.3
				For all Subjects	Mean= 2.043				

TABLE 43

Item 7. I FAVOR USING BOTH FEMALE AND MALE DESCRIPTIONS
OF GOD

	All S's	TE	CC	MALE	FEM.	TEM	TEF	CCM	CCF
Strongly Disagree	58.5	52.1	65.6	53.2	60.9	44.2	56.4	63.9	66.7
Somewhat Disagree	13.4	15.7	11.5	17.7	11.6	16.3	15.4	19.4	6.7
Uncertain	16.6	18.2	14.6	16.5	16.7	20.9	16.7	11.1	16.7
Somewhat Agree	2.3	2.5	2.1	1.3	2.9	9.3	3.8	2.8	1.7
Strongly Agree	6.0	6.6	5.2	6.3	5.8	9.3	5.1	2.8	6.7
Missing	3.2	5.0	1.0	5.1	2.2	9.3	2.6	0.0	1.7

For all Subjects: Mean = 1.800

According to church differences, Christ Cathedral members disagreed somewhat more than Trinity Episcopal members with using non-masculine references to men and women by a difference of 6%. Similarly, Christ Cathedral was more opposed than Trinity Episcopal regarding usage of both male and female references to God by a difference of 9%.

On the basis of sex differences, similar results on both items were reported. However, regarding usage of non-masculine words for men and women, women were slightly less opposed than men.

Within Christ Cathedral, the female members were less opposed than males on both items. Thus, the one group of the four, based upon church-and-sex, that was most opposed to changes in religious language, was Christ Cathedral males.

Summary of Religious Language

In summary, most subjects were opposed to changes in non-masculine references for men and women as well as for God. Also, Christ Cathedral was somewhat more opposed than Trinity Episcopal, with Christ Cathedral

males being the most opposed based upon church-and-sex differences of respondents.

STORY CHARACTER ANALYSIS ACCORDING TO CHURCH
AND SUBJECT SEX

Answers to the question, In what regard was a future male priest viewed similarly or dissimilarly to a future female priest according to the sex of the subject and church of the subject? were analyzed in terms of the following groups

1. all subjects,
2. story character sex and individual church,
3. story character sex and subject sex, and
4. story character sex, individual church, and subject sex.

A composite, evaluative score for each story character was used based upon the combining of scores on the following semantic variables

1. effective versus ineffective,
2. reliable vs. unreliable,
3. helpful vs. unhelpful,
4. responsive vs unresponsive, and
5. successful vs. unsuccessful.

Values for the above variables ranged from one to five, with five being the more positive variable.

Regarding story character sex when partitioned according to all subject response, the observations of Table 44 indicate that the male story character was evaluated slightly higher than the female story character.

TABLE 44

EVALUATION SCORE MEAN BY STORY CHARACTER SEX

<u>Story Character Sex</u>	<u>Means for all Subjects</u>
Male	3.8265
Female	3.7536

According to story character sex and church, as reported in Table 45, Trinity Episcopal male and female respondents evaluated the female story character the most favorably, while Christ Cathedral male and female respondents evaluated the female story the least favorably of all four groups.

TABLE 45

EVALUATION SCORE MEAN BY STORY CHARACTER SEX AND CHURCH

Church	Story Character Sex	Mean
Trinity Episcopal	Female	3.8558
Trinity Episcopal	Male	3.8465
Christ Cathedral	Female	3.7988
Christ Cathedral	Male	3.6186

In Table 46, where the data is analyzed according to story character sex and subject sex, the highest mean score was recorded for the male story character by male respondents, while the males' evaluation of the female story character was the lowest of all four groups.

TABLE 46

EVALUATION SCORE MEAN BY STORY CHARACTER SEX AND SUBJECT SEX

Subject Sex	Story Character Sex	Mean
Male	Male	3.8483
Female	Male	3.8138
Female	Female	3.7818
Male	Female	3.7111

Finally, an analysis of variance shown in Table 47 indicates that there were no main effects, two-way interactions, and three-way interactions according to story character sex, church, and subject sex. Therefore, the respondents' evaluations of the story character had no significant relationship to the sex of the story character, the subjects' church, or the subjects' sex.

TABLE 47

EVALUATION SCORE BY STORY CHARACTER SEX, CHURCH, AND SUBJECT SEX

Source	Sum of Squares	df	Mean Square	F
Total	12097.705	216	56.008	
Main Effects	334.975	3	111.358	0.114
Story Character	50.975	1	50.838	0.339
Church	179.723	1	179.723	0.073
Subject Sex	98.346	1	98.346	0.184
2-Way Interactions	174.726	3	58.242	0.371
StorChar Church	0.071	1	0.071	0.972
StorChar SubjSex	139.349	1	139.349	0.114
Church SubjSex	32.230	1	32.230	0.447
3-Way Interactions	0.135	1	0.135	0.961
StorChar Church SubjSex	0.135	1	0.135	0.961
Explained	508.936	7	72.705	0.246
Residual	11588.769	209	55.449	

Summary of story character analysis according to church and subject sex

Thus in summary, the male story character was evaluated somewhat more favorably than the female story character. Differences did occur on the basis of church and sex. For instance, Trinity Episcopal members evaluated the female story character more favorably than did Christ Cathedral members. Furthermore, males evaluated the male story character more favorably than they did the female story character. However, analyses of variance showed that there were no significant main effects, nor two-way or three-way interactions at the .05 level.

STORY CHARACTER ANALYSIS ACCORDING TO SUBJECT SEX AND SATISFACTION IN THE EPISCOPAL CHURCH

Answers to the question, Were there significant differences in the evaluation of the story character when responses were partitioned according to sex of the story character, subject sex, and satisfaction in the

Episcopal Church?, are presented in Table 48. There were no significant differences by the analysis for main effects, two-way interactions, and three-way interactions. Regardless of the story character's sex, subject sex, and subject satisfaction in the Episcopal Church, these variables were not significant when partitioned with the evaluation score for the story character.

TABLE 48
EVALUATION SCORE BY SEX AND STORY CHARACTER,
SUBJECT SEX, AND SATISFACTION IN THE EPISCOPAL CHURCH

Source	Sum Squares	df	Mean Square	F
Total	11259.139	208	54.130	
Main effects	664.235	6	110.706	0.056
StorChar	55.117	1	55.117	0.309
SubjSex	94.566	1	94.566	0.183
Satis	499.349	4	124.837	0.055
2-Way Interactions	457.194	9	50.799	0.475
StorChar SubjSex	86.721	1	86.721	0.202
StorChar Satis	142.826	4	35.707	0.610
SubjSex Satis	210.266	4	52.567	0.413
3-Way Interactions	132.591	4	33.148	0.644
StorChar SubjSex Sat	132.591	4	33.148	0.644
Explained	1254.020	19	66.001	0.224
Residual	10005.119	189	52.937	

STORY CHARACTER ANALYSIS ACCORDING TO SUBJECT SEX AND
ATTITUDE TOWARD ORDINATION OF WOMEN

In answering the next question of this study, Were there significant differences in the evaluation of the story character when responses were partitioned according to subject sex and attitude toward ordination of women?, one main effect for attitude toward ordination and the evaluation was found. Thus, those who favored ordination of women were significantly different than those who opposed it. The results are in Table 49.

TABLE 49

EVALUATION OF STORY CHARACTER BY STORY CHARACTER SEX, SUBJECT SEX, AND ATTITUDE TOWARD ORDINATION OF WOMEN

Source	Sum of Squares	df	Mean Square	F
Total	11827.773	215	55.013	
Main Effects	919.608	6	153.268	0.010
StorChar	64.781	1	64.781	0.271
SubjSex	160.697	1	160.697	0.064
AttOrd	717.372	4	179.343	0.011*
2-Way Interactions	384.728	9	42.748	0.614
StorChar SubjSex	69.359	1	69.359	0.255
StorChar AttOrd	167.143	4	41.786	0.536
SubjSex AttOrd	137.523	4	34.381	0.631
3-Way Interactions	84.953	4	21.238	0.809
StorChar SubjSex AttOrd	84.953	4	21.238	0.809
Explained	1389.289	19	73.120	0.144
Residual	10438.485	16	53.258	

* $p < .05$

On the other hand, no significant results were found by the two-way and three-way interactions reported for this question. Clearly, the subjects who were uncertain about ordination of women scored the story character the highest of all groups. Even though the story character's sex showed no interactions with the other variables questioned, Table 50 shows that those who either strongly or somewhat agreed with ordination of women evaluated the story character higher than did those who somewhat or strongly disagreed with ordination of women.

TABLE 50

EVALUATION SCORE MEAN BY ATTITUDE TOWARD ORDINATION OF WOMEN

<u>Attitude Toward Ordination of Women</u>	<u>Evaluation Score Mean</u>
Uncertain	3.7185
Strongly Agree	3.5939
Somewhat Agree	3.4647
Somewhat Disagree	3.0880
Strongly Disagree	2.7875

ATTITUDE TOWARD ORDINATION OF WOMEN WHEN
PARTITIONED ACCORDING TO DEMOGRAPHIC DATA

Subjects' demographic data was sought in the first question of this study to discern the population surveyed. Yet, that information was also sought for usage in locating possible relationships among that data and attitudes expressed on other questionnaire items. While certain demographic data tend to suggest more probable relationships toward ordination of women than other data, the next question of this study will be as follows:

Were there significant differences when the dependent variable of attitude toward ordination of women was partitioned according to sex, income, age, political affiliation, educational level attended, number of years in the Episcopal Church, marital status, theological position, satisfaction in the Episcopal Church, and number of years worked outside the home?

Significance at the .05 level was found on three of the items analyzed with attitude toward ordination of women. They were:

1. number of years in the Episcopal Church,
2. age, and
3. theological position.

First, the number of years in the Episcopal Church and attitudes toward ordination of women made differences. As noted in Table 51, the F probability was 0.0143. Subjects having membership of over thirty-two years differed from subjects having membership of six to sixteen years. Therefore, the subjects that had been members over thirty-two years had a significantly lower mean, and thus were significantly less

favorable toward ordination of women than the group having six to sixteen years of membership.

TABLE 51

NUMBER OF YEARS IN EPISCOPAL CHURCH BY ATTITUDE TOWARD
ORDINATION OF WOMEN

Source	Sum of Squares	df	Mean Square	F
Total	547.6039	206		
Between Groups	27.6970	3	9.2323	0.0143*
Within Groups	519.9069	203	2.5611	

Error = 0.1133

*p < 0.05	2.6941	3.1515	3.5000	3.6250
	Over 32	17 - 32	Less than 5	6 - 16

Second, age by attitude toward ordination of women showed a statistical difference as presented in Table 52. The F probability was less than 0.001. The difference was between subjects fifty-one years old and over and a group of subjects composed of the following age groups:

1. forty-one to fifty,
2. thirty-one to forty, and
3. eighteen to thirty.

Those subjects fifty-one and over were significantly lower in favorability toward ordination of women, and thus age did show a significant relationship toward ordination of women.

TABLE 52

AGE BY ATTITUDE TOWARD ORDINATION OF WOMEN

Source	Sum of Squares	df	Mean Square	F
Total	578.2140	214		
Between Groups	49.4937	3	16.4979	0.0003*
Within Groups	528.7202	211	2.5058	

Error = 0.1121

*p < 0.001	2.6132	3.2407	3.6750	3.9333
	51 and Over	41 - 50	31 - 40	18 - 30

Third, a significant difference was found between theological position and attitude toward ordination of women, as reported in Table 53. The F probability was less than 0.00001. Differences were found among the following groups of respondents:

1. conservative,
2. somewhat conservative, and
3. uncertain, somewhat liberal, and liberal.

Those who were theologically conservative were significantly less favorable toward ordination of women than those who were somewhat conservative as well as those who were uncertain, somewhat liberal, and liberal. Likewise, somewhat conservative subjects significantly differed from conservative subjects as well as those who were uncertain, somewhat liberal, and liberal. However, those who were uncertain, somewhat liberal, and liberal did not significantly differ from each other.

TABLE 53

THEOLOGICAL POSITION BY ATTITUDE TOWARD ORDINATION OF WOMEN					
Source		Sum of Squares	df	Mean Squares	F
Total		541.1902	204		
Between Groups		133.3148	4	33.3287	0.*
Within Groups		407.8754	200	2.0394	
Error = 0.1138					
*p < 0.00001	1,8000	2.6716	3.5909	3.864	4.1154
	Conservative	Somewhat Conservative	Unc. Somewhat Liberal		Liberal

In summary, by use of one-way analyses of variance followed by the Tukey-B procedure for locating the sources of significant differences between groups, statistical differences were reported for three areas:

1. number of years in the Episcopal Church ($p < 0.05$),
2. age ($p < 0.0001$), and
3. theological position ($p < 0.00001$).

SATISFACTION IN THE EPISCOPAL CHURCH WHEN PARTITIONED ACCORDING TO VARIOUS QUESTIONNAIRE ITEMS

Finally, the reporting of results for this thesis concludes with the responses on the questionnaire which are used to answer the question, Were there significant differences when the dependent variable for satisfaction in the Episcopal Church was partitioned according to women as lay leaders, "he-men," male and female descriptions of God, preference for the male priestly tradition, ordination of women as valuable, effects on attendance generally, Biblical interpretation or ordination of women, age, sex, and church? Significance was found on two of the items: effects felt on attendance and Biblical interpretation.

Table 54 shows that those who felt there would be a decrease in attendance were significantly less satisfied than those who were uncertain or felt that there would be no change. For the subjects that were uncertain about the effects of ordination of women, their satisfaction was significantly higher than those who felt attendance would decrease. Also, those who felt that attendance would not change were at least somewhat satisfied in the Episcopal Church. Although not significantly different, those who saw an increase in attendance were somewhat less satisfied than those who were uncertain or saw no change in attendance, yet the number of respondents in the increase category was so few (eight) that more subjects would be needed to discuss that finding any further.

TABLE 54

EFFECTS ON ATTENDANCE BY SATISFACTION IN THE EPISCOPAL CHURCH				
Source	Sum of Squares	df	Mean Square	F
Total	351.6980	206		
Between Groups	29.2281	3	9.7427	0.0005*
Within Groups	322.4627	203		
Error = 0.0908				
*p < .001	3.4762 Decrease	3.5000 Increase	4.0641 Uncertain	4.4138 No Change

Table 55 reveals that the source of difference regarding Biblical interpretation was between "prohibits ordination of women" and "uncertain". Those who were uncertain of a Biblical interpretation of ordination of women were significantly more satisfied than those who felt that the Bible prohibited ordination of women.

TABLE 55

BIBLICAL INTERPRETATION BY SATISFACTION IN THE EPISCOPAL CHURCH				
Source	Sum of Squares	df	Mean Square	F
Total	322,3698	191		
Between Groups	19.6022	3	6.5341	0.0080*
Within Groups	302.7676	188	1.6105	
Error = 0.0938				
* p < .01	3.2800 Prohibits	3 7143 Supports	3.9417 Says Nothing	4.3400 Uncertain

FORECAST OF THE FINAL CHAPTER

Whereas the results have been presented in this chapter for each of the eleven questions addressed by this study according to all respondents, church differences, sex differences, and church-and-sex differences. The following chapter will discuss some of the major findings of the study. Furthermore, limitations of those findings will be discussed, along with suggestions for future research.

CHAPTER FIVE

CONCLUSION

Review

This study has attempted to describe the attitudes of a sample of Episcopalians toward the ordination of women, the reasons for their attitudes, the nature of concern over ordination of women, and the possible effects on church matters as a result of ordination of women. In addition, respondent answers were contrasted on the basis of various demographic information. Furthermore, attitude toward ordination of women, satisfaction in the Protestant Episcopal Church, and evaluations of a future male and future female priest were partitioned with various questionnaire items to test for possible significance. A minor point that the study addressed was the respondents' attitude toward "male-dominant" references to God, as well as men and women.

These topics of study were separately addressed and resulted in the formation of eleven, separate questions. Since the study was descriptive in nature, no hypotheses were set forth, but results were discussed according to church, sex, and church-and-sex differences of the respondents. Due to the timeliness of ordination of women in 1976 and the survey's completion in 1977, this study is relevant to the emergence of research being conducted on this current concern in the Protestant Episcopal Church.

This chapter will discuss conclusions, limitations of the study, suggestions for future research, and final conclusions.

Conclusion

1. Ordination of women was not agreed upon by the respondents. Several reasons for this are possible. One's resistance to change is a factor in various communication situations. Although most people in

this study did not feel ordination was wrong, they indicated that they preferred the all-male tradition - a tradition that has been such for hundreds of years. This attitude indicates a sense of conservatism, that is, a disposition toward existing conditions. It seems that this preference for tradition was the most influential reason for the disagreement over ordination of women. However, other reasons may be operant, but were not as evident in the results. There were indications that certain variables were not as important to most respondents in their opposition toward ordination of women. One of these was that most respondents did not feel that Biblical interpretation was an inhibiting factor. Another was that most disagreed with men being in "public" roles and women in "home-centered" roles. Therefore, for most respondents, the Bible nor a sex-role theory were the basis for opposition. Yet, the respondents did not agree on their attitude. Even though most people agreed that they preferred the all-male tradition, the opposing sides of ordination of women are not easily reconcilable at this time.

2. Most Protestant Episcopalians surveyed did not wish to review and change the liturgy to make it less "male-dominant" in reference to men and women, or to God. This acceptance of the existing situation is possible for several reasons. Once again, the existence of a long tradition is evident. Even more than the theological challenge posed by ordination of women, the changing of a rich, Biblical, "male-dominant" language may seem too radical or worthy of consideration. It seems that serious consideration of these changes is an extremely distant possibility. Whereas other denominations had set a precedent for ordination of women, which included an extensive investigation of both the opposing and favorable sides to the issue, no such precedent had been evidenced nor accepted by major Christian denominations regarding linguistic changes.

3. Church responses significantly differed from one another on most items. In the case of ordination of women, most people from Trinity Episcopal favored ordination of women, while most from Christ Cathedral opposed it. C. David Mortensen, in "Situational Geography," wrote: "...the impact of man's surroundings is so pervasive that the meaning of any message is dependent upon the total influences at work in a dynamic, ever-changing setting."⁵⁴ Therefore, one would need to study the differences in the geography of these two churches to understand why the differences in the results were evident. Both churches had similar respondents in most respects. When respondents indicated their theological position, only slightly more people from Trinity Episcopal than from Christ Cathedral indicated a liberal theological position. Also, Trinity Episcopal had only a slightly younger group of respondents than did Christ Cathedral. When comparing the two cities in which the churches are located, assumptions can be made about the "climate of thought" evidenced. It is assumed by many people that because of the University of Kansas in Lawrence, the city is liberal, particularly for Kansas, and particularly when compared to Salina. If such a comparison is true about the cities, then one's attitudes might be strongly influenced by this geographical situation.

4. Age affected attitudes. Specifically, the members who were fifty-one years old and over were less favorable toward ordination of women than other age groups. Since women's and men's roles in society have been expanding as a result of the recent decades, this older group of members was exposed to earlier decades when "traditional" sex-roles for men and women were the course. Thus, for a younger group of Episcopalians with less of a fundamental root in "traditional" sex-role behaviors, the inclination or acceptance of a change in church leadership may be easier.

5. Length of membership was a factor in attitude toward ordination of women. Those who had been members more than thirty-two years were less favorable than those who had membership between six and sixteen years. The discussion of this finding is similar to that of age differences. The longer the membership, the more resistance there is to change. The years during which those two groups became members is helpful to this discussion. Respondents with memberships of thirty-two years or more would have become members of the church in 1945 or before, while those who had been members between six and sixteen years would have become members from 1961 to 1971. In mentioning these dates, one must recall the attitudes of acceptable and unacceptable behaviors for men and women that were reflected at these times. In addition, the national perspective reflected differences in employment for women versus men.

6. Theological position showed a significant relationship with attitude toward ordination of women. Those who were conservative were opposed to ordination of women, and those who were uncertain, somewhat liberal, and liberal were more favorable toward ordination of women. Thus, those who indicated a disposition to preserving existing conditions in the Protestant Episcopal Church reflected that position regarding ordination of women.

7. A significant relationship existed between satisfaction in the church and church attendance predictions as a result of ordination of women. The results paralleled the notion that a person who perceived attendance as decreasing as a result of ordination of women would be less satisfied than someone who saw no change in attendance. In the case of this study, those who felt that attendance would decrease were significantly different than those who were uncertain about attendance or saw no change in attendance. Very few respondents felt that attendance would

increase. The implication is lodged that members were concerned about effects on attendance.

8. A significant relationships existed between satisfaction in the church and Biblical interpretation of ordination of women. Those who felt that the Bible prohibited ordination of women were significantly less satisfied than those who were uncertain about Biblical interpretation. When a person feels that a decision has been made contrary to his belief, there is reason for that person to be less than satisfied. Whereas, when a person is uncertain, and a decision has been made by someone else, there is less dissonance with that person's belief than if the person had strong convictions concerning the decision.

9. Sex differences were not significant. Whereas much literature has found evidence of sex differences, the lack of such a finding is important. One can only speculate about the reasons for this. Most respondents indicated that their opposition to ordination of women was rooted in a strong Christian tradition of male leadership, and few felt that women cannot take the strain of the ministry. Thus, perhaps the changing roles of men and women in society have influenced the respondents' attitudes toward women as leaders in such a way that both men and women view the situation similarly. For years, women in the church have done much of the actual ministering, including teaching, planning of activities, and giving. Perhaps this fact contributes to a recognition of women's capabilities by both sexes. Since differences were exhibited by churches, it is possible that that influence has had an equalizing influence on male and female members of the two churches. Whatever the case, more information is necessary to answer why there was no difference.

Limitations of the Conclusion

Various limitations are evident with regard to this study. First, one must understand that attitude formation is an on-going process and is subject to a variety of influential factors. Thus, there is difficulty in accurately measuring and interpreting the attitudes, in this case, toward ordination of women.

Second, there are specific limitations with regard to accurate measurement of attitudes using this research instrument. Although the instrument was given to several people for testing, it was used in an actual study for the first time in this thesis. Thus, all results from use of this instrument must be regarded as tentative.

Third, the results from this study contribute to a body of research and must not be viewed entirely in their own light. These results, combined with those conducted elsewhere and at other times, must work together to arrive at a concise understanding of Episcopalian attitudes toward women priests.

Fourth, the characteristics of the respondents of this survey must be taken into consideration. Most subjects were over forty-one years of age, married, having had some college education, members in the Protestant Episcopal Church for at least seventeen years, satisfied in the church, and volunteers in completion of the survey. The total response represented one-fifth of the total memberships of the two churches. We cannot be sure that the results and conclusions reached here would be accurate for the entire individual churches surveyed, for subjects with differing characteristics, nor for the entire Protestant Episcopal Church. Furthermore, differences according to church membership indicate that geographical distinctions are important. One must seek to understand which church, if either, best represents the views held by other Episcopalians.

Fifth, after five or more years have passed, one cannot be sure that the attitudes found here will be similarly reflected at that time. At the time of the survey, the laws of the church had just been changed, and ordination of women was very much discussed and debated. As that change in actual church policy becomes a decision of the past, attitudes also may change. With the passing of time will come more and more ordinations of women, and Episcopalians will have more opportunities to evaluate actual women priests rather than speculate on what effects would result from women priests. Hopefully, as sex-role stereotypes diminish and women priests continue to be ordained, the attitudes toward women priests will be more favorable.

SUGGESTIONS FOR FUTURE RESEARCH

Several suggestions have already been made for further research on attitudes of Episcopalians toward women priests. A few more directions for investigation will be discussed.

First, the instrument used in this study would benefit from various revisions. The instrument could have been altered to achieve better representation of attitudes in a variety of ways, including an attempt at better clarity with regard to certain items, elimination of some items, and addition of still others. In addition, the instrument could have been reduced in length.

Second, alternative methods of gathering data could be implemented. Investigations of churches with female priests could be compared with churches with male priests. Also, experimentally-designed studies could contrast male and female priests. In addition, new survey techniques could be pursued.

Third, there is constant need for follow-up research. After an interval of time, an investigation of the same two churches surveyed in this

study could once again be conducted to compare results. The number of women placed in parish positions needs to be continually reported, as well as the extent of schism evident by withdrawal by some churches from the national church as well as other types of protest movements. Studies which have been conducted by other researchers also need follow-up.

Fourth, future research must also take into consideration the type of subjects who are studied. In order to generalize about Protestant Episcopalian attitudes, a wide sampling of members need to take place. Furthermore, methods must take into consideration, in particular, the members' characteristics of age, geographic differences, satisfaction in the church, and length of membership. Not only are investigations of laymembers necessary, but also church leaders at all hierarchical levels need to be studied, as well as those of children. Although no sex differences were evidenced by this study, this variable must still be investigated due to conditions in our present society.

SUMMARY AND FINAL CONCLUSIONS

The results obtained from this study have been discussed in this chapter in light of their conclusions. The conclusions made included the following:

1. the disagreement toward ordination of women,
2. the opposition toward language changes,
3. basic differences in responses according to individual churches,
4. significant differences of age, length of membership, and theological position when analyzed with attitude toward ordination of women, and
5. significant differences of Biblical interpretation and church attendance predictions when analyzed with satisfaction in the church

Of these conclusions, two of the most important ones were disagreement of respondents toward ordination of women and the differences between individual churches.

Important limitations of the study include accuracy in measurement of attitudes and respondent characteristics. All findings must therefore be considered in light of these limitations and regarded as tentative.

Future research is necessary with respect to accurate and varied methods of gathering information, follow-up measures, and testing of variables found to be significant in this study.

It is this researcher's hope that this study has contributed to better understanding of the complex situation aroused by ordination of women in the Protestant Episcopal Church. Hopefully, members of the national church, the individual churches surveyed, the field of Speech Communication and Human Relations, and American society will profit by this research.

ENDNOTES

- ¹"Episcopals Ordain Two Women," The Lawrence Daily Journal World, Jan. 3, 1977, p. 6.
- ²George Cornell, "Women Step into Priesthood," The Lawrence Daily Journal World, Dec. 31, 1976, p. 11.
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⁵³Personal letter to this researcher, Feb. 2, 1977.

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APPENDIX A

QUESTIONNAIRE

Items in this questionnaire are to be checked with an "X" next to the answer you have chosen.

- | | |
|---|--|
| <p>1. I attend church in...</p> <p><input type="checkbox"/> Christ Cathedral</p> <p><input type="checkbox"/> Trinity Episcopal</p> | <p>2. My sex is...</p> <p><input type="checkbox"/> Male</p> <p><input type="checkbox"/> Female</p> |
| <p>3. I attend workshop service about...</p> <p><input type="checkbox"/> 5 or less times per year</p> <p><input type="checkbox"/> 6-16 times per year</p> <p><input type="checkbox"/> 17-30 times per year</p> <p><input type="checkbox"/> Over 30 times per year</p> | <p>4. I favor ordination of women in the Episcopal Church.</p> <p><input type="checkbox"/> Strongly agree</p> <p><input type="checkbox"/> Somewhat agree</p> <p><input type="checkbox"/> Uncertain</p> <p><input type="checkbox"/> Somewhat disagree</p> <p><input type="checkbox"/> Strongly disagree</p> |
| <p>5. I favor women as lay leaders in the Episcopal Church.</p> <p><input type="checkbox"/> Strongly agree</p> <p><input type="checkbox"/> Somewhat agree</p> <p><input type="checkbox"/> Uncertain</p> <p><input type="checkbox"/> Somewhat disagree</p> <p><input type="checkbox"/> Strongly disagree</p> | <p>6. In church literature, "he" and "man" are used to include both men and women. I favor using non-masculine words when referring to both men and women.</p> <p><input type="checkbox"/> Strongly agree</p> <p><input type="checkbox"/> Somewhat agree</p> <p><input type="checkbox"/> Uncertain</p> <p><input type="checkbox"/> Somewhat disagree</p> <p><input type="checkbox"/> Strongly disagree</p> |
| <p>7. I favor using both female and male descriptions of God.</p> <p><input type="checkbox"/> Strongly agree</p> <p><input type="checkbox"/> Somewhat agree</p> <p><input type="checkbox"/> Uncertain</p> <p><input type="checkbox"/> Somewhat disagree</p> <p><input type="checkbox"/> Strongly disagree</p> | |
| <p>8. In Item 4 you were asked your attitude towards ordination of women. Please use the following space to discuss why you feel as you do.</p> | |

9. The Church functions best when men continue to be in "public" roles and women in "home-oriented" roles.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
10. I oppose ordination of women because Christ was male.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
11. I oppose ordination of women because the disciples were all males.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
12. I would like to keep the male priestly tradition.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
13. Women cannot take the strain of the ordained ministry.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
14. In general, men make better priests than women.
 Strongly agree
 Somewhat agree
 Uncertain
 Somewhat disagree
 Strongly disagree
15. To me, ordination of women is...
 Very valuable
 Somewhat valuable
 Uncertain
 Somewhat worthless
 Very worthless
16. To me, ordination of women is...
 Very fair
 Somewhat fair
 Uncertain
 Somewhat unfair
 Very unfair
17. To me, ordination of women is...
 Very clear
 Somewhat clear
 Uncertain
 Somewhat confusing
 Very confusing
18. To me, ordination of women is...
 Very important
 Somewhat important
 Uncertain
 Somewhat unimportant
 Very unimportant
19. To me, ordination of women is...
 Very meaningful
 Somewhat meaningful
 Uncertain
 Somewhat meaningless
 Very meaningless
20. To me, ordination of women is...
 Very Biblical
 Somewhat Biblical
 Uncertain
 Somewhat unbiblical
 Very unbiblical

21. To me, ordination of women is...
- Very comforting
 - Somewhat comforting
 - Uncertain
 - Somewhat discomfoting
 - Very discomfoting
- 22a. Ordination of women will have the following effect on church membership:
- Increase in attendance
 - Decrease in attendance
 - No change
 - Uncertain
- 22b. Ordination of women will have the following effect on church membership:
- Increase in male attendance
 - Decrease in male attendance
 - No change
 - Uncertain
- 22c. Ordination of women will have the following effect on church membership:
- Increase in female attendance
 - Decrease in female attendance
 - No change
 - Uncertain
23. Ordination of women will affect relationships with other denominations.
- The relationships will improve.
 - The relationships will become worse.
 - No change
 - Uncertain
24. Ordination of women will affect the quality of the relationship between men and women in church life.
- The relationship will be better.
 - The relationship will become worse.
 - No change
 - Uncertain
25. Ordination of women will affect the priesthood.
- The number of men will increase.
 - The number of men will decrease.
 - No change
 - Uncertain
26. Ordination of women will affect the lives of children.
- Children will profit by it.
 - Children will be hindered.
 - No change
 - Uncertain
27. I believe that the Bible...
- supports ordination of women.
 - prohibits ordination of women.
 - says nothing about ordination of women.
 - Uncertain
28. I Corinthians 14:33b-36 "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate... If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church."
- I believe that this passage...
- supports ordination of women.
 - prohibits ordination of women.
 - does not apply to ordination of women, because it applies to the society at the time it was written, not today's society.
 - Uncertain

29. Galatians 3:28. "There is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus."

I believe that this passage...

supports ordination of women.

prohibits ordination of women.

does not apply to ordination of women, because it applies to the society at the time it was written, not today's society.

Uncertain

30. I Timothy 2:11. "I permit no woman to teach or to have authority over men; she is to keep silent."

I believe that this passage...

supports ordination of women.

prohibits ordination of women.

does not apply to ordination of women, because it applies to the society at the time it was written, not today's society.

Uncertain

31. Genesis 2:21-22: "So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs, and closed up his place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man."

I believe that this passage means...

woman is not subordinate to man, but a helpmate and an equal.

woman is subordinate and a helpmate to man.

Uncertain

After reading the following paragraphs, give some sort of tentative evaluation of the person described.

Jonathan Reardon, age 25, is presently a student in an Episcopal seminary. He has completed one half the necessary course work that is required for an ordained priest.

Jonathan has studied courses in Old and New Testament, sermon preparation, pastoral care, and communication skills. He applies the things he has learned in teaching a Sunday School class on a regular basis in a nearby Episcopal church. In the seminary he attends, he has been an organizer and leader for a weekly prayer group.

Jonathan expresses little desire to work with children and teenagers. Yet, he feels enthused about working with people in the early twenties and older.

32. Effective
 Somewhat effective
 Uncertain
 Somewhat ineffective
 Ineffective

33. Reliable
 Somewhat reliable
 Uncertain
 Somewhat unreliable
 Unreliable

34. Helpful
 Somewhat helpful
 Uncertain
 Somewhat unhelpful
 Unhelpful

- Responsive
 Somewhat responsive
 Uncertain
 Somewhat unresponsive
 Unresponsive

36. Successful
 Somewhat successful
 Uncertain
 Somewhat unsuccessful
 Unsuccessful

In the space below you will find the Approval-Disapproval Scale. This is to be used by you in answering the next nine (9) items. The numbers indicate how strongly you approve or disapprove of a woman participating in the identified behaviors that follow the scale.

- 9 - Approve Highly
8 - Approve Quite a Lot
7 - Approve Somewhat
6 - Approve Slightly
5 - Don't Care One Way or Another
4 - Disapprove Slightly
3 - Disapprove Somewhat
2 - Disapprove Slightly
1 - Disapprove Highly

- Preached a sermon at a service in which you participated.
 Counseled you
 Lead a Bible study in which you participated
 Represented your church to the community
 Worked with youth of your church
 Administered the Sacrament to you
 Counseled couples with marital problems
 Represented your church to the diocese
 Planned worship and educational opportunities for your church.

ADDITIONAL INFORMATION ABOUT YOURSELF.

- | | |
|---|---|
| <p>37. My family income is...</p> <p><input type="checkbox"/> Under \$10,000
 <input type="checkbox"/> \$10,000 - \$20,000
 <input type="checkbox"/> Over \$20,000</p> | <p>38. My age is...</p> <p><input type="checkbox"/> 18-30 years
 <input type="checkbox"/> 31-40 years
 <input type="checkbox"/> 41-50 years
 <input type="checkbox"/> 51 years or over</p> |
| <p>38. My political affiliation is...</p> <p><input type="checkbox"/> Republican
 <input type="checkbox"/> Democrat
 <input type="checkbox"/> Independent
 <input type="checkbox"/> Other</p> | <p>39. My schooling ended at...</p> <p><input type="checkbox"/> Junior High
 <input type="checkbox"/> High School
 <input type="checkbox"/> College
 <input type="checkbox"/> Graduate
 <input type="checkbox"/> Trade or Technical</p> |

41. I have been a member of the Episcopal Church for...
 5 years or less
 6-16 years
 17-32 years
 Over 32 years
42. My marital status is...
 Single
 Married
 Divorced
 Separated
 Widowed
43. My theological position is...
 Liberal
 Somewhat liberal
 Uncertain
 Somewhat conservative
 Conservative
44. I am satisfied in the Episcopal Church...
 Very much satisfied
 Somewhat satisfied
 Uncertain
 Somewhat dissatisfied
 Very much dissatisfied
45. I have worked full-time outside my home for...
 0 years
 5 years or less
 6-10 years
 11-20 years
 Over 20 years

APPENDIX B

April 6, 1977

All Members
Trinity Episcopal Church
1101 Vermont
Lawrence, KS 66044

Dear Friend:

This mailing includes a questionnaire on related aspects of women's ordination in the Episcopal Church. The responses made on the questionnaire will be the data used in my Master's degree thesis in the Department of Speech Communication and Human Relations, at the University of Kansas. My advisor for this project is Dr. Cal W. Downs.

Did you see the article mentioning this study in your March newsletter? That article was printed after I received encouragement and support from your pastor, Rev. Robert Matthews. Rev. Matthews gave me the opportunity to request your participation in this project. The total financial responsibilities are mine.

Your participation is strictly voluntary. However, for the study to be a success, it is important that you participate. I will provide a copy of the results for each of you.

The following information will aid you in answering the questionnaire:

1. The questionnaire takes a minimal amount of time to be completed. It would be best not to dwell on items that give you particular trouble.
2. There are no right or wrong answers. This study is interested in knowing your feelings on the statements presented.
3. Be assured that your name (or that of your church's) will not be associated in any way with the research findings.

Due to the financial costs necessary for this project, I regret that I am unable to furnish you with a self-addressed stamped envelope for the return of the questionnaire. Therefore, I ask that you return it to the box placed outside your church office or mail it to:

Betty Peterson
323 Illinois
Lawrence, KS 66044

The deadline has been set for April 22, 1977. I want to thank you very much for your assistance in gathering this information. I would be unable to pursue this topic of interest without your conscientiousness and willingness to participate.

Peace,

Betty Peterson

APPENDIX C

April 6, 1977

All Members
Christ Cathedral
Salina, KS 67401

Dear Friend:

This mailing includes a questionnaire on related aspects of a women's ordination in the Episcopal Church. The responses made on the questionnaire will be the data used in my Master's thesis in the Department of Speech Communication and Human Relations, at the University of Kansas. My advisor for this project is Dr. Cal W. Downs.

In late February, I received encouragement and support for this study from your pastor, the Very Rev. Sylvan W. Law. Rev. Law gave me the opportunity to request your participation in this project. The total financial responsibilities are mine.

Your participation is strictly voluntary. However, for the study to be a success, it is important that you participate. I will provide a copy of the results for each of you.

The following information will aid you in answering the questionnaire:

1. The questionnaire takes a minimal amount of time to be completed. It would be best not to dwell on items that given you particular trouble.
2. There are no right or wrong answers. This study is interested in knowing your feelings on the statements presented.
3. Be assured that your name (or that of your church's) will not be associated in any way with the research findings.

Due to the financial costs necessary for this project, I regret that I am unable to furnish you with a self-addressed stamped envelope for the return of the questionnaire. Therefore, I must ask for your assistance in mailing this questionnaire to.

Betty Peterson
323 Illinois
Lawrence, KS 66044

I should like to thank you very much for your assistance and expression of your feelings. I would not be able to pursue my interest in this topic without the conscientiousness and effort which you willingly put forth.

Peace,

Betty Peterson

P.S. Please return the
questionnaire by
April 30, 1977.