THE IMPACT OF THE ORDINATION OF WOMEN AND ANDROGYNY
ON MARITAL ADJUSTMENT

THESIS

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

MASTER OF SCIENCE

By

Beverly J. French, B.A.
Denton, Texas
May, 1993
French, Beverly J., *The Impact of the Ordination of Women and Androgyny on Marital Adjustment*. Master of Science (Sociology), May, 1993, 97 pp., 8 tables, references, 67 titles

Research on the ordination of women has focused on the effect in the church and on aspects of the personality of the women choosing the priesthood but not on effects on the families of ordained women. Using personal interviews, the Dyadic Adjustment Scale and the Bem Sex Role Inventory, spouses in 12 families which contain ordained women from Episcopalian, Methodist, Unity and The Reorganized Church of Jesus Christ of Latter Day Saints churches were analyzed to determine the effects of ordination on the families. Couples containing an ordained female were found to have slightly higher marital adjustment and significantly higher levels of androgyny than a standardized sample. Androgyny and marital adjustment were significantly correlated. The more androgenous, the greater the marital adjustment.
TABLE OF CONTENTS

LIST OF TABLES..........................................................V

Chapter

I. STATEMENT OF THE PROBLEM.................................1
   Introduction
   Statement of the Problem
   Research Questions
   Importance of the Study
   Summary

II. REVIEW OF THE LITERATURE.................................8
   Introduction
   Sociological Theory of Religion and Social Change
   Historical View of Religion and Woman's Roles
   Contemporary Women In the Ministry
   The Process of Change
   The Role of "Pastor's Husband"
   Religiosity and Marital Adjustment
   Marital Adjustment and Working Wives
   Dual Minister Families
   Androgyny
   Androgyny and Religion
   Androgyny and Female Ministers
   Androgyny and Marital Adjustment
   Summary

III. RESEARCH DESIGN AND METHODOLOGY ......................35
   Introduction
   Definition of Terms and Variables
   The Sample
   Data Collection Techniques
   Statistical Techniques
   Presentation of Results
   Summary

iii
IV. DATA RESULTS AND ANALYSIS..........................42

- Description of Sample
- Contemporary Women in the Ministry
- Understanding and Perception of the Process Of Change
- Role of "Pastor's Husband"
- Women Ministers and Marital Adjustment
- Relationship with Children
- Dual Minister Families and Marital Adjustment
- Androgyny and Marital Adjustment
- Summary

V. CONCLUSIONS AND IMPLICATIONS FOR FURTHER STUDY........................61

- Introduction
- Contemporary Women In The Ministry
- The Processes of Change
- The Role of "Pastor's Husband"
- Religiosity and Marital Adjustment
- Ordination of Women and Marital Adjustment
- Dual Minister Families and Marital Adjustment
- Androgyny and Religiosity
- Ordained Women, Their Spouses, and Androgyny
- Androgyny and Marital Adjustment
- Key Findings
- Limitations of the Study
- Implications for Further Research
- Summary

APPENDIX A.............................................................74

APPENDIX B..........................................................76

APPENDIX C..........................................................79

APPENDIX D..........................................................85

REFERENCES..........................................................89
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Description/Description of Family Type</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Description of Families With Ordained Women</td>
<td>42</td>
</tr>
<tr>
<td>2.</td>
<td>Marital Adjustment Means For Couples With Ordained Women</td>
<td>50</td>
</tr>
<tr>
<td>3.</td>
<td>Marital Adjustment Means For Dual Minister And Single Minister Families</td>
<td>53</td>
</tr>
<tr>
<td>4.</td>
<td>Bem Sex Role Means for Female Ministers And Spouses</td>
<td>54</td>
</tr>
<tr>
<td>5.</td>
<td>Distribution of Sex Role Identification</td>
<td>55</td>
</tr>
<tr>
<td>6.</td>
<td>Denomination And Sex Role Identification</td>
<td>56</td>
</tr>
<tr>
<td>7.</td>
<td>Distribution of Gender by Androgyny</td>
<td>57</td>
</tr>
<tr>
<td>8.</td>
<td>Marital Adjustment Means for Androgynous And Non Androgynous Couples</td>
<td>58</td>
</tr>
</tbody>
</table>
CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

The women's movement in the United States has brought about changes in many of the institutions of the society. When there are changes in one institution it tends to create changes in other institutions. The church and the family are major institutions where cultural change in attitudes about the role of women have created tension and controversy. Each of these institutions function as stabilizing agents for the larger society. Tuma (1988), for example, identifies the family and religion as the two major institutions that help sustain traditional behavior patterns. The institutions of religion and the family are heavily invested in tradition, as the work of Burtrand (1976) also suggests. It is this investment in tradition that has created the resistance to change and the tension involved with the changing role of women in society.

This resistance to change in the institution of religion is reflected in recent sociological studies. Contemporary sociological research tends to focus on the social control aspect of religion's interactive role with family life, as noted by D'Antonio et al. (1982).
American churches, which are highly invested in tradition, have resisted changes in woman's roles. Some churches are presently deliberating over whether to allow women into the ministry or to keep this traditionally male role in the hands of men. Although the research of Thornton (1985) acknowledges the role of religious beliefs in shaping Western family structure, little research has been done on the effect of allowing women into the clergy. What research is available focuses on the changes in the church and not on the changes in the family.

Families in our society are facing increasing levels of tension and dysfunction. Examples of problems are numerous. Eitzen and Baca Zinn (1992, p. 351) state that one half of all marriages will end in divorce. Family violence is increasingly in the news. Traditional family roles are changing. Economic pressures have forced women out of the home and into the work force. By 1987, only ten percent of American families included a full time homemaker (Eitzen and Baca Zinn, 1992, p. 328).

One institution that has helped support the values and roles of the traditional family has been the church, as stated in the work of D'Antonio (1980). Because the church is so important in supporting the family as an institution, when the church allows women into the priesthood, there may be effects on the family. The effect of the ordination of women on the families of those women has not been assessed.
Statement Of The Problem

The women's movement has brought significant changes in the role of women within the religious community of the United States. Part of that change has been the ordination of women. The ordination of women has not only altered the theological perspective of the role of women, but may have altered the marital adjustment in the family of those women entering the ministry. This study evaluates the impact of the ordination of women on the marital adjustment of the dyads of which they are members.

Women who choose the ministry are entering a domain formerly restricted to males. Women who enter the ministry, because it is a masculine domain, tend to be more androgynous than most females (Steward, Steward and Dary, 1983) perhaps because they would not feel comfortable in a male role otherwise. Whether or not the spouses of female ministers are also more androgynous than most males has not been examined. Neither has the effect of androgyny on marital satisfaction been addressed. This study is designed to evaluate the impact of androgyny on marital adjustment for both the female minister and her spouse.

The process of change the various churches in this study went through in adopting the ordination of women into the ministry may have had an effect on the marital adjustment of the couples with women ministers. This question is also addressed.
The role of "pastor's wife" has been a traditional role for many years among the churches to which the women ministers in this study belong. The question of a role for the male spouse of a pastor has not been addressed. Male spouses of women ministers were also interviewed to determine what kind of role they play in the church as "pastor's husband."

Since the ordination of women is an issue still facing many churches today, families with female ministers from a number of different churches such as Episcopal, Methodist, Unity and Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) were interviewed. By interviewing women ministers and their spouses from several religious denominations, findings relating to the impact of the ordination of women on the families with women in the priesthood should be more generalizable to the Christian religious world.

Research Questions

The major research questions addressed in this paper are:

1. What is the degree of marital adjustment in families which contain ordained women, or women in the ministry?

2. Does the degree of marital adjustment of couples that contain ordained women differ from the degree of
marital adjustment of families in a standardized sample in which the women are not ordained, and if so, how?

Since there is not sufficient research on this subject to predict an outcome in hypothesis form, the following research subquestions are addressed:

1. What is the degree of marital adjustment for husbands and for wives as well as for married couples where the wife is ordained in an organized church?

2. Is there a difference in the marital adjustment between spouses as well as between couples where both spouses are ordained verses couples where only the wife is ordained?

3. What effect has the ordination had on relationships in the families of these ordained women?

4. Are women in the ministry more androgenous than a standardized sample of women who are not in the ministry?

5. Are men who are married to women in the ministry more androgenous than a standardized sample of men who do not have wives in the ministry?

6. In what ways does androgyny effect marital adjustment within this population?

7. Have the various processes involved within each church in allowing women into the ministry/priesthood, had an effect on the marriages of the ordained women?
8. Does the "pastor's husband" have a role in the church, and if so, what is that role?

Each of these questions were addressed individually and the results are presented, linking the findings to information and existing theories of religion and social change, androgyny, and marital adjustment. Conclusions have been drawn and implications for further research are addressed.

Importance Of The Study

Although women have been ordained among several denominations for some time (Christian Century, 1986) the effects on the marital adjustment of couples where women have entered this formerly all male realm have not been assessed. This is a timely study, evaluating the effect that social change in a meso level social institution (the church) has on a micro level social institution (the family) which is both supported by and supportive of the larger institution.

The new role of minister may have created additional role conflict in the lives of women entering the ministry/priesthood, adding new roles into what has been traditionally regarded as family time, that of the weekend. At the same time, if the husbands of the ordained (in the ministry) women are heavily invested in the same religious
organization as their spouse, the new role may add strength to the marriage as the couple share more.

Because women ministers from several different Christian religions are interviewed, the findings should be generalizable to most Christian churches who have recently allowed women into the priesthood. The findings may also provide insight to those churches that are still facing this change.

Limitations on the generalizability of this study to the population at large are based on the self-selection process of women in the ministry/priesthood, sample size and social economic status of the sample which is middle upper class.

This study adds insight into the role of religion as an agent of social change as well as the relationship between women in the ministry, androgyny, and marital adjustment. The study also explores the effects of the process of social change and the role of "pastor's husband."

Summary

This thesis explores the effects of the ordination of women, dual minister couples, and androgyny, on marital adjustment. The impact of the process of ordination in the churches is discussed and the role of "pastor's husband" is explored.
CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The woman's movement has brought significant changes in the role of women within the religious community of the United States (Stump, 1986; Flowers, 1984). Most significant among these changes has been the ordination of women into the priesthood of some protestant denominations (Yarrington, 1985; Carrol, Hargrove and Lummis, 1981). In this chapter, several areas of relevant literature dealing with the ordination of women were reviewed. Among the subjects covered are: social theory of religion and social change, the historical role of religion and women's roles, contemporary women as ministers, the process of ordination of women in the churches, religiosity and marital adjustment, marital adjustment and working wives, androgyyny and marital adjustment, and the role of "pastor's husband."

Each of these subjects add to the understanding of the research presented in this thesis. Because of the scope and depth of the literature available on some of these subjects, this review does not attempt to be an exhaustive examination of each subject. Material in each area that appears relevant to the issue of the ordination of women, androgyyny,
the role of "pastor's husband," and marital adjustment will be highlighted.

Sociological Theory of Religion and Social Change

Two major bodies of social theory on the role of religion in social change, the works of Emile Durkheim and Max Weber, add some insight into the process of ordination of women in contemporary time.

Durkheim (O'Dea, 1966, p. 12) describes the function of religion as a thinly veiled worship of society. In performing this function, when the values and norms of society change, the rituals and practice of religion would, in time, lend supernatural authority to the new values and norms of the larger society by changing religious beliefs to again reflect the norms of the larger society.

Applying the Durkheimian model of social change to the changing role of women, evidence of this process is found in the research of Christ and Plaskow (1979). As part of this process, traditional norms are first challenged. Christ and Plaskow (1979) state:

Feminists have charged that Judaism and Christianity are sexist religions with a male God and traditions of male leadership that legitimate the superiority of men in family and society (Christ and Plaskow, 1979, p. 1).

This challenge to traditional Christian religion is a challenge to the norm of male superiority and the traditional role of women in the family and society.
In the process of accepting the new norm of working women, churches with more conservative leadership would tend to change more slowly than the rest of society, fitting Durkheim's model. In such cases, change may come from grass roots demands imposed on the traditional church leadership, as is inferred in Christ and Plaskow's (1979) research.

The Church of England, for example, according to the research of Alan Aldridge (1992) is responding to the process of change in woman's roles in a manner that fits the Durkheimian model. Aldridge states:

Pressure for accommodation had built up to the point where it proved impossible to resist (Aldridge, 1992, P. 45).

In an attempt to allow women some reform without destroying male domination of the clergy, Aldridge (1992) describes the Church of England's response as employing Durkheim's distinction between the sacred and the profane. Women are now allowed into the diaconate, which is now described as profane, but not allowed to be priests, the domain of the sacred. This distinction of sacred verses profane, according to Aldridge (1992), validates the exclusion of women.

Research on the Mormon Church's response to the change in woman's roles also fits the Durkheimian model. Iannaccone and Miles (1990) found the initial response of the Mormon Church to the change in woman's roles to be one of more articles supporting the traditional view of the role
of women showing up in the church's official periodical.

As the difference between social norms and obedience to church norms increased, the cost to the Mormon Church increased. This difference in norms polarized the membership. Iannaccone and Miles (1990) found older, more traditional members were pleased and participated more, but participation of the youth decreased. In time, according to Iannaccone and Miles (1990), the Mormon Church's view has shifted to accommodate the new social norm by beginning to publish articles in support of working women. This has led to less participation by older, more traditional members at the same time increasing the participation of the youth.

Iannaccone and Miles (1990) conclude that conservative churches must walk a fine line in implementing change. If they proceed too rapidly, they alienate the more traditional older membership. If they move too slowly in implementing change, they lose the youth.

For Max Weber, religion is the search for new understanding about the unknown (Roberts, 1984, p. 186). In this sense, religion is similar to science in its quest for new knowledge. As such, religion may challenge traditional norms as well as support the status quo. Religion as an agent of change, and in order to incorporate new knowledge, may be on the forefront of social change.

In applying Weber's theory to the new norm of working women, liberal church leadership may allow women into the
priesthood before the masses of traditional believers in the church have accepted the change in the role of women. In this case, the change would come from the leadership instead of from the grass roots.

The process of allowing women into the priesthood in the RLDS Church as described by Yarrington (1985) fits the Weberian model of religion and social change. The process of change in the RLDS Church is discussed more fully in the section in this chapter on the process of social change.

Whether the church has more conservative or more liberal leadership, dictates the direction from which change is implemented, but both the Durkheimian and Weberian model account for changes in religious attitudes about women in general and, more specifically, about allowing women into the priesthood.

There may be more tension involved for the first ordained women in churches where the change comes from the grass roots, as leaders might tend to resent the new intruders into their world, as is exemplified by the Church of England (Aldridge, 1992). This elevated tension level may increase the strain on the marriages of those females. When the change is implemented form the leadership, as is exemplified by the RLDS Church (Yarrington, 1985), more support for the first ordained women from that leadership may reduce tension for the women ministers, leading to less strain on the marriage.
The work of Durkheim and Weber help explain why some churches, those with liberal leadership and those closer to the mainline of society, have allowed women into the priesthood while others, those with conservative leadership and those further from the mainline of society, have been more reluctant to do so.

Historical View of Religion and Woman's Roles

Historically, religion has relegated women to the role of deceit and evil, creating a separate caste based on gender. Reineke (Freeman, 1989, p. 400) illustrates the traditional stance. She states:

We can detect caste differences ascribed to gender in Judaism, Christianity, and Islam. ....Symbols, myths, and rituals are primary vehicles for the teaching of caste differences that are ascribed to gender. The morning prayer of male Orthodox Jews makes this explicit. It includes the phrase, "Praised are you, O Lord our God, King of the Universe, who has not created me a woman."..... Woman's presumed characteristics of sexual allure, curiosity, and gullibility are often blamed for humankind's problems... (Freeman, 1989, p. 400).

This view of women as evil is prevalent in Christian literature as well. For example, the Apostle Paul wrote in his letter to the Corinthians that women were to be silent in church. They were not to teach. Women were to be saved in childbearing.

The view of women as subordinate to man is again echoed in the works of Martin Luther (Pelikan, 1958, p. 202-203). Luther reaffirms the role of woman as subject to the man.
Women are to stay home and look after the affairs of the house, as, Luther states, women do not possess the ability to administer the affairs outside the home, those that have to do with affairs of the state.

In many churches this view of women still exists, as is evident in a Vatican declaration against women in the priesthood (Vatican City, 1976). The Roman Catholic Church hierarchy's reasoning against allowing women into the priesthood rested on the idea that people in the priesthood must physically resemble the Christ, in other words, they must be male.

Historically, the church has supported the traditional family with the wife at home, subject to her husband. As more women have entered the work force in other areas, the pressure to admit women into the ministry/priesthood has increased. The response of Christian churches in America to this pressure has been varied. Some are strongly opposed. Some are discussing the idea and others have allowed women into the ministry at this point in history. With the belief in the inferiority of women (or the superiority of man) so ingrained in Christian theology, it is easy to see why women entering the ministry/priesthood has been so long in coming.

Contemporary Women In The Ministry

Allowing women into the ministry has been a long and arduous process. Documentation of this process has evolved
slowly as well. The research of Hargrove, Schmidt and Devaney (1985) is instrumental in documenting this process. This research found that the ordination of women in most main line churches has changed the social structure as well as the ideology of those churches that have ordained women.

The earliest women ministers were described as charismatic evangelists. Their authority was, in the Weberian tradition, charismatic authority. Hargrove, Schmidt and Delaney (1985) identify their "charismatic gift of the Spirit and their soul winning ability" as that which gives validity to their call to preach. The first women fully ordained into Christian Ministry in an American Denomination, according to Hargrove Schmidt and Delaney (1985) was Antoinette Brown, ordained by Wesleyan Methodist Pastor Luther Lee in the year 1853. By the 1880's, Hargrove, Schmidt and Delaney (1985) suggest, the first women presbytery, again charismatic, enter the scene.

As early as 1916, there were as many as sixty religious training centers for women, run by women. It wasn't until the 1970's, however, that the Lutheran and Episcopalian denominations voted to ordain women (Hargrove, Schmidt and Delaney, 1985). The effect of the ordination of women ministers on the religious institutions of the United States has been grand in scope and interesting in character. The work of Haines (1986) describes the effect as the creation of a positive
shift in the consciousness of the congregation toward a more "Yielding Spirit." In a similar expression of the change in the religious atmosphere created by women in the priesthood, Barr (1985) found the presence of women ministers has changed the spirit of the sacrament (communion) toward a focus on God's Gift, and Haddad and Findly (1985) found that the addition of the "finer" gender to the priesthood has released a transforming vision which is positively oriented toward change, as women are less invested in tradition and more open to changes in the structure.

Women's roles in religious social change, according to Haddad and Findly, are mainly symbolic, representing changes in other facets of religious life. At the same time, Fornaro (1985) describes a change in the attitude toward woman's supernatural powers (such as birthing and giving milk) as a transformation from evil, as depicted in early religion, to that of God like, adding to the validity of modern religion in the Durkheimian sense.

With the amount of change the ordination of women has caused in the larger social institution, the church, one expects to find some effect on the smaller institution of the family brought about by the ordination of women as well. Sunday morning going to church has traditionally been family time with mother in charge of the kids or dutifully sitting beside her husband in the church service. Similarly, most time demands on ministers to 'shepherd their flock' comes at
times when children and husbands are at home. Have these time demands added extra stress in the marriages of women in the ministry? The subject of stress in the marriages of women in the ministry is one of the topics addressed in this study.

The Process of Change

While the process of ordination of women in some churches has been conflictual between the women and the leadership (Economist, 1986-A; Economist, 1986-B) and ordination of women is still being rejected by some denominations (Slack, 1986), women have been ministers for years in others.

Acceptance of women into the ministry/priesthood has been slower in some parts of the United States than in others. Missouri and the surrounding states, for example, are among those states in which less than five percent of the ministers are women (Stump, 1986). To control for the possible effects of such regional differences, all families interviewed were selected from the Dallas/Fort Worth Metroplex.

Westhues (1973) states that the established church can act as an agent of change when the established church is a sub unit of a wider, hierarchically organized religion. The adoption of change-oriented ideology by the community of
believers mainly occurs when change is proposed by the central authority (Westhues, 1973).

The RLDS church, for example, is a hierarchically organized religion with a central authority located in Independence, Missouri. Ordination of women was initiated by the central World Church (Christian Century, 1984) and has been implemented in many regions of the Church at the same time. This process has served to reduce tension (Yarrington, 1985). If this process is successful in lowering tension, the women who are ordained in this fashion should experience less role conflict.

RLDS regional churches are under the direct control of the central World Church headquarters of the RLDS Church in Independence. The fact that the headquarters of the RLDS church is in the center of an area of the country that has been identified as slower to adopt changes in the role of women in the priesthood (Stump, 1986) should create an in-group, out-group for the church, adding to the cohesion on the part of all members once the change had been made from the top, as it has. This should have made the process easier for the new women ministers and perhaps lessened the tension in the family of those new women ministers.

The process of adopting the changing role of women and allowing women into the ministry in other religious organizations may have had an effect on the tension associated with that change, leading to a rise in the level
of overall role conflict encountered by the women entering the ministry. This is one of the topics to be addressed in the study.

The Role of "Pastor's Husband"

The traditional role of "pastor's wife" is that of support, not only for the pastor, but also of the congregation which he serves. For the male pastor, the "pastor's wife" supports him emotionally. She helps him carry the sometimes enormous burdens of his flock. In many small congregations, the "pastor's wife" also acts as secretary and receptionist for the pastor, keeping track of the pastor's appointments and answering the phone. For the congregation, the "pastor's wife" acts as chair of the Women's Department, sometimes officially, sometimes unofficially. She is usually in charge of, or heavily involved in, the social life of the congregation. Her contribution to the life of the church is significant.

Because of the major role played by the "pastor's wife," I was interested in what form, if any, the role of "pastor's wife" takes when the pastor is a female and the "wife" is a male. Although there is no direct research on the role of "pastor's husband," there has been some work done on the role husbands play when the wives take on a formally masculine role. This research may expedite the understanding of the role of "pastor's husband."
In the work of Zale (1992), the supportive role of wives with husbands involved in labor movements is documented as one of walking picket lines, staffing first aid stations, and managing soup kitchens. Women are very actively involved supporting their husbands during labor organizing activities, both emotionally and physically. Zale (1992) contrasts this role of wife helping the husband organize labor with her study of the role the husbands played when staff nurses in a large public hospital successfully organized a union. Zale found the role of the husband, while supportive, was less concrete. Husbands tended to lend emotional support, but were less physically involved in their wives' organization movement than were the wives of men organizing in previous studies.

If this same pattern of behavior holds for "pastor's husband," again a supportive role, there will be less physical involvement in the congregation for this group than would be found with a traditional "pastor's wife" although the emotional support for the female minister should still be present.

Religiosity and Marital Adjustment

Social scientists have recently revived the interest in the relationship between religion and the family, as is evident by the creation of a new section on religion by the National Council of Family Relations in 1984, as reported by
Thomas and Henry (1985). Not since the time of Durkheim and Weber has there been so much focus on the impact of religion. Some of the recent research examines the interrelationship between marital adjustment and religiosity.

Filsinger and Wilson (1984) found a significant positive relationship between religiosity and marital adjustment. Families more highly involved in religion tended to have higher marital adjustment scores. This correlates with the work of Davidson et al. (1983) which found that people highly involved in family tend to be involved in religion. This relationship between church involvement and family involvement is also supported in the research of Bardis (1978) who found high religiosity and "pro-family values" to be positively correlated.

The religious aspect of "ritual" has shown the highest correlation with marital adjustment (Wilson and Filsinger, 1985) suggesting that when both spouses are involved in the performance of religious rituals, there will be a higher level of marital adjustment. Marital adjustment should, therefore, be higher in families where both spouses are in the ministry/priesthood.

Marital Adjustment and Working Wives

Women have been entering the work force in increasing numbers for more than thirty years (Locksley, 1980). By
1987, fifty six percent of wives worked (Freeman, 1989, p. 104). Although there is no research on the specific career of female minister and marital adjustment, there are many studies available that have examined the effect of working women and marital adjustment.

Locksley (1980) found no evidence of any effect on marital adjustment for the independent variables of wives' employment or interest in their work. Smith (1985), in a review of more recent research, found similar results.

In another study, Housekecht and Macke (1981) found that working women with graduate degrees had slightly higher marital adjustment scores if they have positive family experiences that support their working, such as a willingness to relocate to advance the wife's career. In a similar study, Meeks, Arnkoff and Glass (1986) identify the family's belief in their own ability to solve problems as a more salient predictor of marital adjustment than if the wife worked or not. Along the same line, Julia Wood's study (1986) identifies communication skills as positively linked to higher marital adjustment scores for working wives.

The findings of Feinaur and Williams-Evans (1989) shed some light on the subject of role conflict for working mothers and marital adjustment. They conclude that the advantages of having dual incomes probably offset the greater stress involved in dual earner families.
The body of research cited above suggests no difference should be found in the marital adjustment of families with female ministers and other families. On the other hand, MacEwen and Barling (1988) found that higher levels of interrole conflict between work and family are negatively correlated with marital adjustment. Along the same line, the work of Ladewig and McGee (1986) confirm that high levels of job commitment on the part of the wife adversely effect marital adjustment for both the husband and the wife.

Female ministers are expected to have high levels of job commitment because of the commitment needed to meet the requirements for ordination. Female ministers are also expected to have high levels of interrole conflict, as their job is performed during weekend hours, especially Sunday morning, a time when children and dad need attention. Applying the research findings of MacEwen and Barling (1988) and Ladewig and McGee (1986) to families with women in the ministry, suggests that families with women in the ministry should have lower marital adjustment scores than a standardized sample of families which do not include female ministers.

Overall, research tends to suggest two possible outcomes: either no difference in the marital adjustment of families with women ministers as compared to a standardized sample of families which do not include female ministers, or less marital adjustment for couples which contain female
ministers. None of the research suggests a finding of higher marital adjustment for families with women in the priesthood.

Dual Minister Families

Although there is little research on women in the ministry and no research on dual minister families, some of the studies on dual earner families, as well as existing social theory on shared attitudes, may add some insight into what is to be expected along the lines of marital adjustment for dual minister families, those families with the wife as well as the husband involved in the ministry.

Both Spitz (1988) and Chafetz (Freeman, 1989, p. 156) suggest that when husbands and wives are both working, they are more likely to have shared world views and common experiences, which, according to Spitz (1988) and Chafetz (Freeman, 1989, p. 156), translate into positive effects on marriages which contain working wives. This positive effect of wives' working should be further enhanced if the husband and wife are both in the ministry, as their potential for sharing world views and common experiences is greatly increased.

For dual career couples (couples identified on the basis of commitment to the job by both spouses), Ladewig and White (1984) found a higher level of marital adjustment than for those couples identified as dual work couples. Their
research suggests that commitment to the job on the part of both spouses added to marital adjustment.

Social theories which relate to shared attitudes may also be applicable here. According to Heider's (1946) Balance Theory, married couples tend to develop similar attitudes and beliefs in order to protect their relationship. When the ideational system in the larger religious organization to which the couple belongs is changed from the top, the ideational system of couples which maintain ties to that organization will follow to maintain balance. When the woman in the couple enters the ministry, the couple's investment in the ideational system of the larger institution increases. This should heighten marital adjustment for the couple by reducing the dissonance between the ideational system of the larger religious institution and the ideational system of the smaller marital institution.

Marital adjustment should be highest for couples who are both involved in the religious institution in a ministerial role, based on the amount of participation in ritual (Wilson and Filsinger, 1956). It is expected that the shared duties in the families, where the husband is active in the church as well as the ordained wife, will add to the cohesion of the couple.
Androgyny

The concept of androgyny (possessing the characteristics of both the masculine and the feminine) as an ideal, has been evolving in Western culture for some time. Androgyny is depicted as positive by feminists in contemporary society.

As early as 1975, Blumenfeld identified androgyny as a "harmonic ideal" desired by females. This is echoed in the science fiction writings of females in the United States, according to Andreas-Grisebach (1987). Andreas-Grisebach describes female science fiction writers as envisioning future societies where androgyny is the norm, societies with no strictly male or female roles.

In an interesting corollary, the work of the German Sociologist, Ulla Bock (1987) traces the evolution of androgyny from ancient times to the present as Bock depicts it. Bock (1987) identifies themes of androgyny in ancient to modern times as limited to males seeking human perfection by cultivating feminine characteristics such as warmth, nurturance, tenderness and empathy. No support for females acquiring perfection through the cultivation of masculine characteristics such as rationality, determination and conflictualness, is found. At this point, according to Bock, androgyny remains "a utopia helplessly tied to existing reality."
Another study worthy of note was done in New Zealand by Ritchie et al. (1977). The researchers developed a scale to identify androgyny in children, similar to the Bem Sex Role Inventory (Bem, 1974). Contrary to the expectations of the researchers, the results of their study on the relationship between anxiety and sex role orientation was that, as early as 1977, sex role orientation toward androgyny (high masculine and high feminine, seen as poor sex role socialization) in New Zealand children produced no more anxiety than other sex role orientations.

Androgyny, although usually portrayed as an ideal by both males and females, is not seen as the norm in society as yet.

Androgyny and Religion

Studies that focus on the relationship between religion and androgyny tend to suggest a negative relationship (Morgan, 1987; Jones and McNamara, 1991). People that are religious tend to be inclined toward a traditional sex role orientation. People who are androgynous tend to discount the role of religion in their lives.

The research of Mary Morgan (1987), for example, links high religiosity with high traditional sex role expectations for women in her sample of women college students. In a more recent study along the same lines, Jones and McNamara (1991) found that people who internalize religious beliefs
tend to hold more traditional views of the role of women and place more emphasis on the value of family.

Coming at the subject from the opposite direction, Feltey and Poloma (1991) found that people who value androgyny are less likely to attend church regularly and feel that religion is less important in their lives.

Research tends to indicate a negative relationship between religiosity and androgyny. Since in this study the sample of families that contain female ministers is religious, it is suggested that androgyny would not be valued or exercised.

Androgyny and Female Ministers

Contrary to the anticipated relationship between androgyny and religiosity, Steward and Dary (1983) found that women who choose the ministry are significantly more androgenous than a sample of college women. If this holds as well for women chosen for the ministry, as they are in the RLDS Church where people are "called" and do not "choose" this role, the ability of these women to enter formerly all male positions will be maximized, minimizing the amount of marital strain from the acceptance of the new role.

According to Basow (1992, p. 181) androgynous individuals, both male and female, are more flexible behaviorally and can adapt more easily than individuals who
express or adapt traditional sex-typed roles. This flexibility is key to easily performing tasks formally restricted to males, such as that of the pastor.

There should be less role conflict in families with women in the ministry if the husbands in those families are also androgenous. Up to this time, no research has been published on the level of androgyny in husbands of women in the priesthood. The level of the husband's androgyny in families of ordained women should affect the level of marital adjustment, with those couples who are both highly androgenous expected to have the most satisfying marital arrangement.

Women in the ministry/priesthood are expected to be more androgenous than a standardized sample and men married to women in this role are expected to be more androgenous also. It is expected that the couples that contain two highly androgenous spouses will also be the couples with the highest level of marital adjustment.

Androgyny and Marital Adjustment

The research on androgyny and marital adjustment suggest a positive relationship between these two variables. According to Steil and Turetsky (1987) fully egalitarian marriages, those with both spouses employed by choice and in which both share in household chores, are the least stressed. This can be understood as behavioral
manifestations of androgynous attitudes in both spouses in the relationship.

In similar research, Basow (1992) identifies egalitarian marriages as ideal. This could also be understood as behavioral manifestations of an androgynous couple. The numbers of this type of marriage are on the rise, with an estimated ten to twenty percent of marriages this type at present (Basow, 1992, p. 223).

The positive effect of androgyny on marital adjustment are reflected in the research of Diez-Bolanos and Rodrigues-Perez (1989) who found a positive correlation between marital adjustment and the perception of equality in aspects of affection, domestic tasks and global equity for two earner families. Again, this can be seen as the outward appearance of androgynous attitudes.

The positive effects of androgyny on marital adjustment are also echoed in the research of Quinn and Davidson (1986) who found equity positively correlated with marital adjustment, although higher correlations were found for wives than were found for husbands.

Although Leslie and Anderson (1988) found domestic roles are still primarily filled by the wife in two earner families, they found marital adjustment linked to the attitude toward domestic work arrangements. In a similar vein, Li and Caldwell (1987) found that the more egalitarian in sex role orientation the husband, relative to the wife,
the better the marital adjustment. The less egalitarian in sex role orientation the husband relative to the wife, the lower the marital adjustment.

Social class may effect the relationship between androgyny and marital adjustment. Klein and Shulman (1981) found that among lower class families, the more masculine and feminine appropriate the behavior of the spouses, the higher the marital adjustment, while the higher the androgyny, the lower the marital adjustment scores. Their research focuses on the relationship between marital adjustment and androgyny, or the outward behaviors associated with androgynous attitudes, indicating overall, a negative relationship between androgyny and marital adjustment.

In contrast, some researchers have focused on the other end of the spectrum, those families in counseling for marital problems. Along this line, Susan McDaniel (1990) found that problems in families develop around rigid gender role socialization. In a similar study, Peterson, Baucom, Elliott and Farr (1989) used two different sample groups, a sample of families in therapy and a sample of families not in therapy. Using the Bem Sex Role Inventory (Bem, 1974) and the Dyadic Adjustment Scale (Spanier, 1976), Peterson et al. (1989) found only one family (less than one percent of the sample) with both partners androgynous among the sample of families in therapy. About fifteen percent of the
families in the sample not in therapy contained two androgynous partners. Couples in which both members were highly androgynous had the highest marital adjustment scores. Peterson et al. (1989) concluded that androgyny provides flexibility in both spouses to meet the relationship needs of "comfort in sharing" and "mutual respect of instrumental skills."

Except for the study by Klein and Shulman (1981) using a sample from the lower middle class, androgyny has been positively correlated with marital adjustment.

Summary

A review of the literature on the subjects of social theories of religion and change, the historical view of religion and women's roles, the contemporary role of women as ministers, the process of change, the role of "pastor's husband," religiosity and marital adjustment, marital adjustment and working wives, androgyny, androgyny and religion, androgyny and female ministers, as well as androgyny and marital adjustment, reveal some insight into the question of the ordination of women and marital adjustment. Some of the major findings are:

1. Social theories of religion and change add insight as to which churches have allowed women into the priesthood and what form the process of admitting women into the ministry has taken: mainline churches admitting women into
the clergy as a result of grass roots efforts, and churches with more liberal leadership admitting women into the priesthood as a result of change from the top.

2. The historical perspective of religion and the role of women has been to lend supernatural support to the traditional role of the wife at home, subject to her husband.

3. The process of admitting women into the priesthood has been long and arduous. Women have added a new dimension to spirituality in the churches where they minister.

4. The effects of religiosity on marital adjustment are positive, suggesting that families with women in the priesthood as well as dual minister families should have higher levels of marital adjustment than a standardized sample.

5. Women working has had little impact on the marital adjustment of couples, while dual career couples tend to share more and have higher marital adjustment.

6. Religiosity and androgyny are negatively correlated. People that are androgynous tend to be not as religious and religious people tend to hold traditional sex role attitudes.

7. Women in the priesthood tend to be more androgynous than most women. The effects of androgyny as healthy for the family are hinted at in the literature.
8. Research on the role of "pastor's husband" does not appear in the literature. However, the supportive role of husbands in other endeavors tends to point to the expectation of less active involvement by "pastor's husbands" than is found for pastor's wives.

Overall, the literature suggests that women ministers in churches where the process of ordination was implemented from the top should have higher marital adjustment scores. There should be higher marital adjustment for married couples which contain an ordained woman minister than for a standardized sample. Androgyny should be a positive factor in the relationship for these couples, and dual minister couples should have higher marital adjustment scores.

The ordination of women, or their engagement in the ministerial role, is expected to effect marital adjustment in a positive way.
CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Introduction

A sample of twelve women ministers and their husbands from the Dallas/Fort Worth Metroplex was used to identify the effect of the ordination of women on marital adjustment, the effect of androgyny on marital adjustment and the role of "pastor's husband." Indicators for all variables were acquired through the use of interviews of each spouse of about one hour in length and standardized tests to determine marital adjustment and androgyny scores for each spouse.

The organization and the duties as well as the title of the women in this study vary depending on what religious organization is involved. An attempt was made to identify similarities in role and function in the various organizations and control for differences by limiting the study to those roles that most closely approximate the duties of a traditional pastor, including but not limited to preaching, visiting the sick, performing marriages, baptisms and serving the communion emblems.

The effects of the independent variables of: gender of ministers, the process of change, single minister or dual
minister families, and androgyne on the dependant variable of marital adjustment, were analyzed.

Definition Of Terms And Variables

1. Marital Adjustment: Marital adjustment is satisfaction with the relationship within the marital dyad. Operational Definition: Marital adjustment as determined by the Dyadic Adjustment Scale (DAS) (Spanier, 1976). See Appendix C for a copy of this scale.

2. Ordained (minister/priesthood): Those people, male or female, who hold ministerial office in an official capacity or act as official representative of their denomination. Operational Definition: Those people identified as ordained or licensed as ministers in the Episcopalian, Methodist, Unity or the RLDS Church.

3. Androgyne: The possession of both masculine and feminine role characteristics. Being at once masculine and feminine. Operational Definition: Androgyne as measured by the Bem Sex Role Inventory (BSRI) (Bem, 1974). See Appendix D for a copy of the BSRI.

4. Role Of "Pastor's Husband": The role within the church performed by the male spouse of a female minister. Operational Definition: The role in the church performed by the male spouse of a female minister as self described in a personal interview.
5. Process of change: The process of admitting the first women into the priesthood. Operational Definition: The perception of the process of admitting the first women into the priesthood as described by both women ministers and their spouses in personal interviews. Possible processes identified are:

A. Grass roots effort: Change from the people that forces change on the leadership.

B. From the top: Change implemented from the church leadership without grass roots efforts.

The Sample

Twelve couples which include a female in the ministry/priesthood participated in the research project. The women were associated with either the Episcopalian, Methodist, Unity or the Reorganized Church of Latter Day Saints church. The couples were chosen from the Dallas/Fort Worth Metroplex using a snowball sampling procedure. The snowball sample began with female ministers known to the author. These women were asked who they knew that would be willing to participate in the research project. The female ministers were all contacted first by phone to gain permission and set up an appointment time that would be convenient for both the female minister and her husband. A snowball sample was used because of the small population of women ministers and the
even smaller population of women ministers who were married. The women interviewed indicated that married female ministers were in the minority. Some of the women ministers in the sample reported they were the only married women in their class going through the process of ordination. The sample was limited due to resource and time constraints. I collected twenty-four separate interviews and sets of standardized tests, half on the female ordained minister and half on their spouses.

Each ordained female minister chosen to participate in the research had basically the same duties which included, but were not limited to, preaching, teaching, visiting the sick, performing baptisms and marriages. Although some of the ministers were not totally in charge of their congregation, they did perform the same type of functions.

Data Collection Techniques

Interviews were conducted in the homes of the families between the fall of 1990 and the spring of 1991. Both spouses of couples with women in the ministry/priesthood were interviewed individually during a meeting held at their convenience and in their own homes.

Of the twelve couples, two were Episcopalian, five were RLDS, two were from Unity and three were Methodist. Each couple received a copy of the Dyadic Adjustment Scale (DAS) (Spanier, 1976) and a copy of the Bem Sex Role Inventory
(BSRI) (Bem, 1974) to be filled out by the wife and a copy of each instrument to be filled out by the husband. A personal interview schedule (see Appendix B) was added for each individual to draw demographic data and identify the priesthood duties as well as the experiences of each spouse before, during and after each women entered the ministry/priesthood. A consent form (see Appendix A) was secured from each respondent.

The process of interviewing consisted of one spouse filling out the DAS and BSRI in another room out of earshot while the other spouse was interviewed. Then the process was reversed with the first spouse interviewed while the other spouse filled out the BSRI and the DAS. This procedure was designed to keep tension in the couple down and to allow each spouse the freedom to speak freely without the other spouse interfering in what was said. Which spouse went first, male or female, was on a self choice basis. Six females went first amd six males went first.

Each interview was taped and transcribed to (1) find patterns of relationships within the couples, (2) examine relationships between children and parents in each family, (3) identify the process of ordaining women for each church represented by female ministers in the sample, and (4) identify patterns of interaction within the religious setting for the male spouse.
Controls for region of the country (using Dallas/Fort Worth Metroplex families) as well as minister's role (that of the typical pastor role) were employed. Naturally occurring categories in the sample, that of education level (at least some college) and similar social class (that of upper middle class) minimize the possible effects of these variables.

Statistical Techniques

The independent variables of sex (male and female) and religious affiliation (Episcopalian, Methodist, Unity or RLDS) as well as type of couple (dual or single minister) and process of change (from the top or grass roots) are all at the nominal level of measurement.

The dependant variable of marital adjustment provided by the DAS is at the ordinal level of measurement. The indicator for androgyny from the BSRI, provides nominal level data. Because of the nominal level of most measures the statistical technique of Chi Square was used to analyze the data. Descriptive statistics of the sample are presented. Data is presented in tabular form to aid in the presentation of the results.

Presentation of Results

Patterns of response from the interviews, including quotes from the participants, are integrated into the discussion of the results from the DAS and BSRI to present
as complete a picture as possible of the relationship between the independent variables (sex, religious affiliation, type of couple, process of change) and the intervening variable of androgyny as indicated by the BSRI, with the dependant variable of marital adjustment as indicated by the DAS.

In order to protect the identity of the participants, names of the individuals quoted are not given.

Summary

Using a snowball sample of female ministers from several Christian denominations in the Dallas/Fort Worth Metroplex, and employing interview techniques along with the Bem Sex Role Inventory (Bem, 1974) and the Dyadic Adjustment Scale (Spanier, 1976), the relationship between the ordination of women, androgyny and marital adjustment is explored. The role of "pastor's husband" as well as the effect of the process of change leading to allowing women into the priesthood is examined.
CHAPTER IV

DATA RESULTS AND ANALYSIS

Description Of Sample

The couples in the sample were married from a minimum of one year to a maximum of 42 years, with the mean marriage length of fourteen years (see table 1). The age range was from 29 to 65 years of age. However, the majority of people in the sample were between the ages of 30 to 42 years old. The average level of education was 16 years. The women in the sample had been ordained from a minimum of 1 year to a maximum of 9 years. The mean length of ordination was 3.4 years.

Table 1

Descriptive Means of Families With Ordained Women

<table>
<thead>
<tr>
<th>Description</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years Married</td>
<td>1</td>
<td>42</td>
<td>14.3</td>
<td>13.0</td>
</tr>
<tr>
<td>Age</td>
<td>29</td>
<td>65</td>
<td>41.9</td>
<td>9.3</td>
</tr>
<tr>
<td>No. of Children</td>
<td>0</td>
<td>3</td>
<td>1.8</td>
<td>1.1</td>
</tr>
<tr>
<td>Education</td>
<td>13</td>
<td>20</td>
<td>16.4</td>
<td>1.8</td>
</tr>
<tr>
<td>Years Ordained (female)</td>
<td>1</td>
<td>9</td>
<td>3.4</td>
<td>2.4</td>
</tr>
</tbody>
</table>
The lifestyles of the couples in the sample were strikingly similar. Each home was very neat. The furniture, traditional in style at each residence, was arranged in each home in a remarkably similar manner and the choice of accents was also similar. The quality and arrangement of furnishings was typical of upper middle class American families, as the level of education for the sample would indicate. Although data was not collected on the variable income level, the similarity of the homes suggests that differences in income was not a significant variable for the sample.

The average length of time spent per week in the role of minister varied by whether it was a vocation or avocation. For seven of the women, the role of minister was a vocation. They spent an average of fifty hours a week in the role of minister. For the other five women, the role of minister was an avocation. These women spent an average of twelve hours a week in the role of minister. Of the five, four spent an average of forty hours a week at other jobs outside of the home. The fifth was a full time student, equivalent to full time employment. The average total time spent outside the home for the two groups was about the same, fifty to fifty two hours a week.

The number of children in the home ranged from 0 (for two couples) to 3 children (for one couple), with the mean of 1.83 children. The ages of the children ranged from the
youngest who was eight years old to the oldest who was twenty three.
The sample has eliminated one of the possible problems of young children needing their mothers on Sunday morning through a process of natural selection. Women with small children tend not to choose the occupation of minister. This was an unexpected finding.

Contemporary Women in the Ministry

This sample of women in the ministry reflect a change in the authority patterns for female ministers from that of charismatic authority to one of rational legal authority. The women ministers, although they all described themselves as "called" or "led" into the ministry, have gained their authority as ministers through a rational legal process similar to that of the male minister.

When asked how they choose the ministry, one female minister said "Well, if you believe in the ability to hear a still small voice, this was a loud booming voice that said 'you need to do that.'" Another, who talked of everything just falling into place, said "If you would have told me ten years ago I would be doing this, I would have laughed at you!" A third female minister talked of just falling into it. She said "I was the Church secretary for 15 years. I wanted to teach, but when my kids were old enough, I went into the ministry."
When asked about a mentor, all of the female ministers recalled a male role model that influenced them. Female mentors were not mentioned. Male minister husbands identified themselves as fulfilling the mentor role for their wives but were not mentioned by their wives. One female, in response to the question about a mentor, said:

There were people that you saw. They were male, but they were role models. Brother_______ in particular. He was always at church, always helping.

Her husband, in response to who served as role model for his wife, stated: "Probably me." Another couple's responses are similar. She said: "I had several role models who were Missionaries when I was a teenager." Her husband, in response to the question of who served as a role model for his wife, said: "I suppose me. Probably me as principal and other women whom she may think of as role models."

A few of the women noted some tension in the congregation when they were first ordained. In time, however, the tension declined and most of the women report the role of minister as being very satisfying. One female minister said "It is in all areas of my life!" Another: "It's a wonderful experience!" And another: "I really enjoy being helpful."

The one negative comment that the majority of female ministers mentioned was that they seem to spend more time at being minister than was expected. When asked what was
different than they expected, one husband said: "The time element. Time away from each other." One of the female minister's comment was: "It's a lot more work than I had expected" and another: "An awful lot of responsibility."

Women ministers reported the role of minister as very rewarding, and all participants, both male and female, strongly encouraged other women who feel led into this line of work to pursue it.

Most of the women were pastors of small congregations or assistant pastors of larger congregations. None of the women were in charge of larger congregations with assistant pastors. The traditional hierarchy with the dominant male, has still not completely vanished.

The perception expressed by the respondents was that female ministers are as accepted as their male counterparts by the people in their congregations. All female ministers reported the role of minister to be very fulfilling.

Understanding And Perception Of The Process Of Change

The length of time that women in general have been ordained in the various religious institutions has varied from four years to fifty years. The understanding of the process leading to the change which allowed women into the ministry was very clear for women ministers in the institutions that have just recently allowed women into the priesthood. The women who were involved in institutions
where women have been ordained for some time were less likely to know the process that allowed women into the ministry. They were also somewhat unaware of the history or the people involved in the change. Comments from one of the women involved in institutions that have had women ministers for some time was: "It just seemed natural to have women in the priesthood."

The differences in the process of ordaining women in the various religious institutions studied as well as the length of time that women have been allowed in the priesthood may have had an effect for the first women ordained at the very onset. At this point, the pattern of response received in the interviews tended to support no perceived difference in the marriages and no differences in the marital adjustment scores was found linked to the process of ordination.

Both men and women who were involved in the research had varying degrees of acceptance to women in the priesthood when they were first introduced to the concept of women entering the ministry. Some of the women as well as some of the men opposed it at first. When asked how she felt about women in the priesthood at first, one of the female ministers said: "I was unhappy. It seemed strange. It was a surprise."

The comments of one of the men was: "At first I did not feel right about it!" Others were expectant. One female
said: "It was a long time in coming." And another: "It just felt kind of at home!" Some of the men, as well, experienced no problems with the idea of women ministers. One husband said: "I had no trouble accepting the change." And another: "I don't even remember feeling surprised."

The feeling expressed now, however, is overwhelming support for women ministers from all respondents. None of the people interviewed wanted to go back to the way it was. One male stated: "Now I would have a hard time without male and female ministers. It would feel incomplete." All participants in the survey stated that they fully encouraged any women who wished to follow this career to do so. Only positive effects from the addition of women to the ministry were noted.

Role of "Pastor's Husband"

Traditionally, the role of "pastor's wife" has been fairly well defined as one of being in charge of social occasions for the congregation. I was curious to see if such a role had developed for the spouses of the women ministers. It seems there is no set norm of behavioral expectations for the "pastor's husband." Each male had defined his own role, from not involved at all, to carrying out only those functions he was interested in. One of the husbands said: "I sense some stereotype roles expected, but I don't play. Maybe I should." Six of the twelve husbands
in the study were also ministers. They each had a pre-
determined role in their church based on their own
ministerial status. A pattern of describing the marital
relationship of the couples who were both in the ministry as
having more in common and sharing more emerged in the
interviews. One male minister said: "I feel closer to my
wife now that she is in the ministry." One of the females
stated: "We are co-ministers. We do everything together."

Although there were exceptions, the response of sharing
more came mainly from the male ministers, who had all been
in the ministry for some time before the ordination of their
wives and who held higher offices in the ministry than their
spouses. Within these families, the traditional hierarchy
(male dominant) was still intact.

Women Ministers and Marital Adjustment

The effect on the marital relationship of ordination of
the women was described by all participants in the study as
minimal and always in the positive direction. The
perception of more sharing if the male was also ordained was
identified as a response pattern. The DAS scores were not
significantly different based on the ordination of the
husband.

The families showed a normal pattern of marital
adjustment as indicated by their DAS scores and presented in
table two. The sample mean for marital adjustment was
with a standard deviation 16.8. This compares to a standardized sample of college students of with a mean of 114.8, standard deviation 17.8. This sample of couples with women in the ministry/priesthood, tends to have slightly higher marital adjustment scores and tends to be slightly more homogenous than a standardized sample of couples.

Table 2
Marital Adjustment Means for Couples With Ordained Women

<table>
<thead>
<tr>
<th>SCALE</th>
<th>Couples With Ordained Women</th>
<th>Standardized Std. Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dyadic Consensus</td>
<td>51.7</td>
<td>57.9</td>
</tr>
<tr>
<td>Dyadic Consensus</td>
<td>11.0</td>
<td>8.5</td>
</tr>
<tr>
<td>Dyadic Satisfaction</td>
<td>40.5</td>
<td>40.5</td>
</tr>
<tr>
<td>Dyadic Satisfaction</td>
<td>4.6</td>
<td>7.2</td>
</tr>
<tr>
<td>Dyadic Cohesion</td>
<td>16.8</td>
<td>13.4</td>
</tr>
<tr>
<td>Dyadic Cohesion</td>
<td>3.0</td>
<td>4.2</td>
</tr>
<tr>
<td>Affection/expression</td>
<td>9.5</td>
<td>9.0</td>
</tr>
<tr>
<td>Marital Adjustment</td>
<td>118.5</td>
<td>114.8</td>
</tr>
<tr>
<td></td>
<td>16.8</td>
<td>17.8</td>
</tr>
</tbody>
</table>

Note: Data collected using the Dyadic Adjustment Scale (Spanier, 1976).

Ordination of women has positively effected the marital adjustment of the couples in the survey. The sample of couples has, on average, slightly higher marital adjustment scores than the standardized sample on two of the four subscales on the DAS, that of cohesion (16.8 vs 13.4) and that of affection (9.5 vs. 9.0). This is in contrast to the dyadic consensus subscale where the sample of ordained
minister families have lower scores than a standard sample (51.7 vs 57.9), and the dyadic satisfaction subscale, where the two samples have the same average score (40.5).

Cohesion for the families with women in the priesthood was higher than for the standardized sample, while consensus for the couples tended to be lower than for the standardized sample. Consensus may not be as important for the family with two career partners, as all of these families are. Perhaps the overall cohesion of the dyad allows for more room for differing views for each spouse.

Relationship With Children

Some interesting patterns emerged as the interviews proceeded. One of the patterns is the impact of Mother in the ministry on the relationships between children and both parents of the couples who had children. Men indicated that they were spending more time with the children (if the children were still at home). One husband said: "I spend more time when my wife is ministering taking care of the kids."

This increased time spent with the children added to the relationship between the father and the children. Women noted that they felt a change in that they were now representing God to their children and were no longer just mother, adding a dimension of sanctity to the relationship.
One female minister said: "I've become more patient and more loving."

Overall, the relationship between the parents and the children was reported to either not change (50%) or was reported to change in a positive direction (50%) with the ordination of the mother.

Dual Minister Families and Marital Adjustment

For the couples with both spouses in the ministry, all the males had equal or more authority in their church. No female minister in the sample held a higher office in the priesthood than did her spouse. Males in dual minister couples with smaller children reported some tension in the relationship when it came to who was going to watch the children and who was going to attend priesthood functions.

Dual minister husbands, but not their wives, also reported feeling closer to their spouses, as they felt they had more to share since their spouses have entered the ministry. This difference in perception by gender is reflected in the marital adjustment scores of these couples.

As revealed in table three, female ministers with ordained spouses tended to be less well adjusted than females whose husbands were not in the priesthood (See table 3). Males who were in the priesthood tended to be slightly higher in marital adjustment than those males in the sample
who were not in the priesthood (see table 3). The differences are, however, not statistically significant.

The differences between the DAS marital adjustment scores of the spouses tend to cancel each other out. When the couples in the dual minister and the single minister groups are compared, the mean for couples with only the female in the ministry have a higher mean (see table 3). Both groups had higher marital adjustment scores than the standardized sample of 114.8.

Table 3
Marital Adjustment Means for Dual Minister and Single Minister Families

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Dual</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>female mean</td>
<td>114.2</td>
<td>123.3</td>
</tr>
<tr>
<td>male mean</td>
<td>117.6</td>
<td>115</td>
</tr>
<tr>
<td>Couple mean</td>
<td>115.9</td>
<td>119.5</td>
</tr>
</tbody>
</table>

Note: Data collected using the Dyadic Adjustment Schedule (Spanier, 1976)

Androgyny And Marital Adjustment

The Bem Sex Role Inventory (BSRI) is divided into four types of sex role identification (see table 4). Using a mean split of the standardized sample, the sex role identification types are:
1. Masculinity (high masculine, low feminine),
2. Femininity (high feminine, low masculine),
3. Undifferentiated (low masculine, low feminine),
4. Androgyny (high masculine, high feminine).

The means on the scales for masculine and feminine for the sample of female ministers and their husbands are presented as well as means from a standardized sample of Stanford University students from Bem (1977). Bem's (1977) alternative way of scoring the Bem Sex Role Inventory allows for the identification of androgynous and undifferentiated personality types. According to Bem (1977), this type of scoring is more desirable than the "t" scores originally devised.

Table 4

Bem Sex Role Means for Female Ministers and Spouses

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female ministers</td>
<td>4.88</td>
<td>5.17</td>
</tr>
<tr>
<td>Their spouses</td>
<td>5.43</td>
<td>4.86</td>
</tr>
<tr>
<td>Couple Mean</td>
<td>5.16</td>
<td>5.32</td>
</tr>
<tr>
<td>Standardized Sample</td>
<td>4.89</td>
<td>4.76</td>
</tr>
</tbody>
</table>

Note: Data collected using the Bem Sex Role Inventory (Bem, 1974). Standardized sample of Stanford Students (Bem, 1977)

In table five, the combined masculine and feminine scale means are compared with a standardized sample to compare sex role identification patterns among the sample of
female ministers and their spouses with the standardized sample.

The percentage of people in each category in the standardized sample is compared to the percentage of people that fall into each category in this sample of female ministers and their spouses.

The sample of female ministers is more androgynous than a standardized sample of females (50% compared to 29%). The sample of husbands of female ministers is also more androgynous than a standardized sample of males (50% compared to 21%). The total sample of female ministers and their spouses is even more androgynous (50% compared to 25%).

Table 5

Distribution of Sex Role Identification

<table>
<thead>
<tr>
<th></th>
<th>Und</th>
<th>Fem</th>
<th>Mas</th>
<th>And</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female ministers</td>
<td>17%</td>
<td>25%</td>
<td>8%</td>
<td>50%</td>
</tr>
<tr>
<td>Standardized sample</td>
<td>20%</td>
<td>34%</td>
<td>16%</td>
<td>29%</td>
</tr>
<tr>
<td>women</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spouses</td>
<td>0%</td>
<td>8%</td>
<td>42%</td>
<td>50%</td>
</tr>
<tr>
<td>Standardized sample</td>
<td>16%</td>
<td>27%</td>
<td>36%</td>
<td>21%</td>
</tr>
<tr>
<td>males</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total sample</td>
<td>8%</td>
<td>17%</td>
<td>25%</td>
<td>50%</td>
</tr>
<tr>
<td>Standardized sample</td>
<td>18%</td>
<td>31%</td>
<td>26%</td>
<td>25%</td>
</tr>
<tr>
<td>total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: All percentages are from the BSRI (Bem, 1974).

Standardized sample percentages from Bem (1977).

Und= undifferentiated, Fem= feminine, Mas= masculine, And= androgenous.
their spouses contains twice the rate of androgynous respondents than the standardized sample (50% compared to 25%).

The breakdown by religion and androgyny presented in table six, indicates those churches that are more traditional and those that are more non-traditional in the sample. Those churches that are more mainline (closer to the center of society) tend to have fewer androgynous people represented in the sample. Because of the small size of each sample, this may not be representative of the level of androgyny of female ministers and their spouses in each church's population. Table six also shows the one mixed religion family in the sample, with one member Episcopalian, the female minister, and one Methodist, her spouse.

Table 6

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Und</th>
<th>Fem</th>
<th>Mas</th>
<th>And</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>RLDS</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Unity</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Methodist</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Episcopal</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>4</td>
<td>6</td>
<td>12</td>
<td>24</td>
</tr>
</tbody>
</table>

Note: All scores are from the Bem Sex Role Inventory (Bem, 1974). Und= undifferentiated, Fem= feminine, Mas= masculine, And= androgenous.
Each church is represented by a higher percentage of androgenous people in the sample than represented in the standardized sample. The Unity group appears to be more unified in their attitudes and more androgenous than other church groups. The RLDS sample is the most diversified of the groups, with all possible sex role types represented.

When the sample is split by gender and their androgyny scores compared, the findings are striking (see table 7), 50% of the females and 50% of the men androgenous.

Table 7

<table>
<thead>
<tr>
<th>Gender</th>
<th>Und</th>
<th>Fem</th>
<th>Mas</th>
<th>And</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>4</td>
<td>7</td>
<td>11</td>
<td>24</td>
</tr>
</tbody>
</table>

Note: All scores are from the Bem Sex Role Inventory (Bem, 1974). Und= undifferentiated, Fem= feminine, Mas= masculine, And= androgenous.

Two of the females have undifferentiated scores. One of the males has a higher feminine score than masculine score and one of the females has a higher masculine score than feminine score (these two happen to be a couple).

Correlations were run between the BSRI subscales and the subscales for the DAS as well as with the number of
ordained in the marital dyad. No significant correlations for number of ordained in the family were found, and only moderate correlation for BSRI subscales and DAS subscales were found.

As presented in table eight, the sample was split by Androgyny. Those couples where both spouses scored androgenous were put in one group and the couples who were not both androgenous were put in the other group. Each group contained three dual minister couples and three single minister couples. Total marital adjustment means for each group from the DAS were calculated.

Table 8
Marital Adjustment Means for Androgenous And Non Androgynous Couples

<table>
<thead>
<tr>
<th></th>
<th>ANDROGENOUS</th>
<th>NON ANDROGENOUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Male</td>
<td>122.6*</td>
<td>110.6*</td>
</tr>
<tr>
<td>Female</td>
<td>126.0*</td>
<td>111.0*</td>
</tr>
<tr>
<td>Combined Couple</td>
<td>124.4*</td>
<td>110.8*</td>
</tr>
<tr>
<td>Stand. Sample</td>
<td>114.8</td>
<td></td>
</tr>
</tbody>
</table>

* Chi Square Significance level = <.025

Note: Scores are from the Dyadic Adjustment Schedule (Spanier, 1976) and the Bem Sex Role Inventory (Bem, 1974).
The greatest difference in marital adjustment scores tends to center around the combined androgyny of the couple. The more androgenous both spouses, the higher the marital adjustment for the couples in the sample. For this sample of couples which include female ministers, all the androgynous females were married to androgynous males.

Androgynous female ministers had the highest level of marital adjustment. Androgynous husbands had the next highest marital adjustment scores. Both non-androgynous females and males had lower marital adjustment scores than a standardized sample (see table 8).

Summary

A sample of twelve families which contain women in the ministry were interviewed as well as given the DAS and BSRI standardized test. Perceptions of the process of change in the various religions were identified as was the role of the "pastor's husband." Scores for dual minister families were compared to scores for families where only the female was a minister.

The sample in the study had slightly higher marital adjustment scores than a standardized sample. The process of change did not make a significant difference for the couples on marital adjustment scores. There is no focused role of "pastor's husband." Dual minister couples had slightly lower combined marital adjustment scores than
single minister couples. The most striking result was the effect of androgyny on marital adjustment. Couples who were both androgynous had significantly higher marital adjustment scores than couples who were not both androgynous.
CHAPTER V

CONCLUSIONS AND IMPLICATIONS FOR FURTHER STUDY

Introduction

In this chapter, the findings from this thesis are related to earlier research findings. Similarities and dissimilarities are presented on the subjects of contemporary women in the ministry, the process of institutional change leading to women in the priesthood and the impact on marital adjustment, the role of "pastor's husband," ordained women and marital adjustment, marital adjustment for dual minister families, the relationship between androgyny and religion, and, androgyny and marital adjustment. Each topic is discussed and key findings are presented. Implications for further study are examined.

Contemporary Women in the Ministry

Unlike the Charismatic Authority used by early women ministers, as identified by Hargrove et al. (1985), contemporary female ministers validate their position as ministers through an appeal to Rational-Legal Authority. They have all gone through the same process as their male counterparts and gain their authority through that rational-legal process.
When asked about a mentor, all of the female ministers recalled a male role model that had influenced them. Female mentors were not mentioned. It is interesting to note that when the husbands who were also ministers were asked about a mentor their wives might have had, each minister husband mentioned his role as mentor, but the female ministers did not mention their minister spouses as contributing through the role of mentor. Male minister husbands identified themselves as mentors but were not viewed as such by the female ministers.

The "yielding spirit" created in the religious institutions where women ministers are present (Haines, 1986) can be sensed in the conversation with women ministers in the sample. They are enthusiastic about their call to minister and talk in nurturing terms about their congregations. Overall, as Fornaro (1985) suggests, women have added a fuller vision of the completeness of God. Both the masculine and the feminine side of God are now visible in the ministry. All respondents in the survey spoke positively about women in the role of minister.

The Process of Change

The manner in which various churches in the study ordained women into the ministry, whether the change was initiated from grass roots efforts, as in the Methodist and Episcopalian churches, or from the leadership, as in the
RLDS church, did not make a significant difference in the marital adjustment of the couples in the sample.

There was no difference in the marital adjustment of either the grass roots or the top down process group. This may be explained by the amount of time that has elapsed since the first women were ordained in each church. While the first Methodist female was ordained in 1853 (Hargrove et al., 1985) and Lutheran and Episcopalian churches first ordained women in the 1970's (Hargrove et al., 1985), it was not until 1984 that women were ordained into the RLDS church (Christian Century, 1984). No matter how long women have been ordained, no difference in the perception of tension in the lives of the female ministers among churches was found. No difference in marital adjustment scores was found as well.

The evolution by which women have been ordained into the ministry tended to follow first the Durkheimian model as described by Christ and Plaskow (1979) with grass roots movements in mainline churches, and then the Weberian model, as described by Westhues (1973) with change coming from the leadership of churches further from the mainline of society.

Overall, the effect that the type of process of change allowing women into the priesthood has had on the women entering the ministry and, by extension, their families, can not be measured in this study because of the intervening variable of elapsed time. The different processes may have
made a difference in marital adjustment. The process of change initiated from the top may have aided the transition of the first female ministers into that role as compared to that of grass-roots initiated change, but since the grass-roots changes occurred so much sooner, this difference, if it existed, has disappeared.

The Role of "Pastor's Husband"

As the work of Zale (1992) suggests, the male role of "pastor's husband" is greatly reduced from it's counterpart of pastor's wife. Men are still emotionally supportive of their minister wives, but do not take an active role in the life of the church as do the female pastor's wives.

For small churches, the type most likely to hire a female minister (Steward et al., 1983), instead of getting two people essentially involved in the life of the congregation, when the minister is a female, the church can only expect the involvement of the female. Although this could be seen as a drawback to having a female pastor, it may be offset by the quality of ministry received through the woman minister. Typically women ministers can afford to work for much less salary, allowing the small church to afford better ministry than possibly otherwise available.

Religiosity and Marital Adjustment

The findings of Filsinger and Wilson (1984) and Davidson et al. (1983) along with Wilson and Filsinger
(1985) all suggest that marital adjustment for religious families is higher than for non-religious families.

In the sample of families which contain female ministers, the findings reaffirm what was found earlier. The sample of families with women in the priesthood have, on average, slightly higher marital adjustment scores than a standardized sample.

Ordination of Women and Marital Adjustment

Couples that contain women in the ministry had slightly higher marital adjustment scores than a standardized sample. This differs from the marital adjustment scores for most working wives. The marital adjustment for most working wives is about the same as that found in families where women did not work.

Husbands of female ministers reported spending more time with their children. This is similar to the findings of Darling-Fisher and Tiedje (1990) and Ricks (1985). Ricks (1985) concluded that fathers that are more confident and self-assured tended to have higher interaction levels with their children. This may be the case here.

The difference between this sample of female ministers may be accounted for in a similar manner to that of Housekecht and Make (1981) who found married women with graduate degrees had slightly higher marital adjustment. The women in the sample of female ministers had an average
of sixteen years of schooling, which is more than the average level of education but less education than the sample who had graduate degrees in the Housekecht and Make (1981) study.

The difference in overall marital adjustment could also be accounted for by the effect of religiosity for this sample, as stated earlier.

Inter-role conflict, which MacEwen and Barling (1988) identify as negatively correlated with marital adjustment, is not as much a problem for women in the ministry as was expected. For women in the ministry, inter-role conflict is kept to a minimum, as women with small children tend to not select the ministry as a profession.

Contrary to the findings of Ladewig and McGee (1986), this sample of married female ministers, although they have high levels of job commitment, found by Ladewig and McGee (1986) to be negatively correlated with marital adjustment, the high levels of job commitment does not adversely effect their marital adjustment.

Dual Minister Families and Marital Adjustment

The research of Spitz (1988) and the findings of Chafetz (Freeman, 1989, p. 158) suggest that couples with women who work share similar world views and have more in common with their mates as well as have higher marital adjustment scores. Dual minister couples, which have the
greatest potential for sharing similar world views and common experiences, had lower marital adjustment scores than the families with only the wife in the ministry. This was not expected.

Husbands in dual minister couples had higher marital adjustment scores than their spouses or than males who were not in the priesthood. It was male ministers who, in the interviews, commented on having more to share with their wives now that the women are in the ministry. Because the level of marital adjustment was not assessed before the wives were ordained, this claim cannot be verified. However, the DAS scores for the dual minister couples was slightly lower than for single minister couples in the research, but the dual minister couples had slightly higher marital adjustment scores than a standardized sample.

Androgyny And Religiosity

Contrary to the research findings of Morgan (1981), Jones and McNamara (1991) and Feltey and Poloma (1991) religiosity and androgyny were not found to be two opposite ends of the same variable. Religious males and females in this study tended to be much more androgynous than the norm. Fifty percent of the sample were androgynous as compared to twenty-five percent of the standardized sample. So, though religiosity for some people means adherence to
traditional sex-role orientation, it is not the case for female ministers and their spouses.

Ordained Women, Their Spouses, and Androgyny

Similar to the findings of Steward et al. (1983) using the BSRI, this sample of ordained women was also more androgynous than the standardized sample. Likewise, men married to women in the ministry were more androgynous than the standardized sample. The greatest difference was in the percent of females that are androgynous in the sample of female ministers.

Androgyny and Marital Adjustment

The relationship between androgyny and marital adjustment is hinted at in earlier studies presented in the review of literature. Of the research cited in the review of literature, only one research article, that of Peterson et al. (1989) directly identifies a positive correlation between androgyny and marital adjustment. Even here it is only a side note.

The relationship between androgyny and marital adjustment is found in the work of Basow (1992) who identifies egalitarian marriages, which could be described as containing people with androgynous characteristics. The numbers of egalitarian marriages are on the rise, with an estimated ten to twenty percent of marriages falling in this category (Basow, 1992). In the research of Peterson et al.
(1989) less than one half of one percent of the sample of families in counseling for marital difficulties were androgynous. The sample of couples not in therapy contained fifteen percent of the couples with two androgynous members. Again, these couples had the highest marital adjustment scores.

Of the couples in this study, fifty percent were couples with both partners androgynous. All church groups represented in the study are also represented by couples who contain two androgynous partners. The percentage of dual androgynous couples in this study are over three times as high as found by Peterson et al. (1989).

The marital adjustment scores for the couples with two androgynous spouses were significantly higher than for the standardized sample. Females in the dual androgyny group had the highest marital adjustment scores of any subgroup. Overall, androgyny is highly correlated with marital adjustment for this sample of families with women in the priesthood.

Key Findings

1. Women ministers are highly satisfied with their chosen work.

2. The role of "pastor's husband" is greatly reduced from that of "pastor's wife."
3. The role of minister for women had little effect on the marriages of those women as they have slightly higher marital adjustment scores than the standardized sample.

4. Contrary to earlier research, religion and androgyny are not necessarily opposite ends of the spectrum. This sample are generally both religious and androgynous.

5. Women ministers tend to be more androgynous and men who are married to women in the ministry are also more androgynous than is the norm.

6. Families that contain two androgynous spouses have significantly higher marital adjustment scores than a standardized sample.

Limitations Of The Study

Limitations to the generalizability of the study are related to the small sample size, the social economic status of the participants of upper middle class as well as a possible self selection bias of the sample. Finding similar results in the general public are questionable, but the study may generalize to female ministers and their husbands in most Christian churches in the United States.

Implications For Further Research

The chosen profession of women in the priesthood does not negatively effect the marital adjustment of those women. Marital adjustment in this study tends to be effected most
by the androgyny of the two spouses. Since androgyny seems to be the key to marital adjustment for females as well as men, further research is needed to identify the effects of androgyny in marital adjustment in the larger society, as well as for the religious sector of the society. If androgyny is found as vital to marital adjustment as indicated in this study, programs designed to increase androgyny for couples may strengthen relationships in marriages.

Women in other formally male professions may also be more androgynous than the norm. Research is needed to explore this possibility as well.

Summary

Women entering the priesthood (ministry) has been a recent development in some churches. The effect on the families of these women, even though the work load is higher than average for most women, has been fairly positive. Couples report overall a similar level of marital adjustment as a standardized sample of college students. Contrary to our expectations, women who have spouses in the priesthood tend to have slightly lower marital adjustment scores than their counterparts who have spouses in other professions.

The sample of women in the priesthood in this study reaffirmed Steward and Dary's (1983) findings that women in
the ministry are more androgenous than the standardized sample. This study added the spouses to Steward and Dary's (1983) method of exploring androgyny. The male spouses of female ministers also tended to be more androgenous than a standardized sample.

The process of ordination may have had an effect on the length of time required to normalize the acceptance of women ministers. However, this could not be assessed in this study, as the process of ordination for women for each church group studied and the length of time since women were allowed in the ministry varied but the overall marital satisfaction level was generally the same.

The history of the ordination of women and the experiences in each institution is unique. This is part of women's heritage that is tending to get lost and it is suggested that the various institutions take time to document this history for further generations.

The most interesting finding is the interaction of marital adjustment and androgyny for this group of female ministers and their spouses. When both spouses were androgenous, the level of marital adjustment was much higher than for the group who did not have two androgenous spouses.

Well developed personalities of both spouses, including highly developed masculine and feminine sides of the personality, may enable the members to handle new and different situations better. This would account for the
higher level of marital adjustment when both spouses are androgenous.

A follow up study might assess the level of androgyny and marital adjustment in families and implement a program to increase androgyny, reassessing the level of marital adjustment at the end of the program.

The ordination of women seems to be a social fact that is here to stay. Not only do the women ministers describe their role as positive, the spouses of those women eagerly confirm the worth of women in the priesthood. This change tends to be enhancing the development of the church as well as strengthen the marital relationship.
APPENDIX A

CONSENT FORM
CONSENT FORM

WOMEN IN THE MINISTRY

I, __________________ agree to participate in an in depth study of Female Ministers conducted as part of a Thesis in Sociology by Beverly French at the University of North Texas. I give my consent to have the interview taped and to use sections of the interview in the research study. I understand that my name will be confidential and the information from inventories about my family will not be evaluated on an individual basis, but as part of a data set.

Name_______________________ Date__________
INTERVIEW SCHEDULE

(HUSBAND) __________  WIFE __________  # __________

1. How many years have you been married ________
2. What is your age? ________
3. What is the age and sex of each child at home?
   #1   #2   #3   #4   #5   #7
4. What religion do you belong to? ________________________
5. What is the highest year you completed in school? ______
6. Tell me about the history of ordination of women in your church.
7. Was it a more democratic process or was it more dictated from a position of authority?
8. How long ago did this change take place?
9. How did you feel about this change?
10. How do you feel now?
11. How long have (has) you (your wife) been in the priesthood? ________________
12. What is your role in the church?
13. Is this a vocation or avocation?
14. What is your spouse's role in the church?
15. Is this a vocation or avocation?
16. Are you employed outside the home?
   Husband: Occupation ____________________ Hours/week ___
   Wife: Occupation ____________________ Hours/week ___
17. How did you (your wife) choose to be ordained?
18. What did you expect the role of Minister to be like for you (your wife)?
19. How is it different than you expected?
20. How did you (your wife) learn the role of minister?
21. Does (your wife) being in the ministry effect other parts of your life (wife, mother, job, hobbies)
22. Has (your wife's) being in the priesthood changed your relationship to your spouse?
23. Has (your wife's) being in the ministry changed your relationship with the children?
24. Do they act differently toward you?
25. Has (your wife's) being in the priesthood changed your spouses relationship with the children?
26. Do they act toward him (her) differently?
27. If you were to write an article in the paper advising new women in the priesthood, what would your advise be?
28. If you were to write an article in the paper advising husbands of newly ordained women, what would your advice be?
APPENDIX C

DYADIC ADJUSTMENT SCALE
DYADIC ADJUSTMENT SCALE  (SPANIER, 1976)

Most people have disagreements in their relationships.
Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list.

<table>
<thead>
<tr>
<th>Item</th>
<th>Always Agree= 5,</th>
<th>Almost Always Agree= 4,</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling Family Finances</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>2. Matters of recreation</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>3. Religious matters</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>4. Demonstrations of affection</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>5. Friends</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>6. Sex relations</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>7. Conventionality</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>(correct or proper behavior)</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>8. Philosophy of life</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>9. Ways of dealing with parents or in-laws</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
<tr>
<td>10. Aims, goals, and things believed</td>
<td>5 4 3 2 1 0</td>
<td></td>
</tr>
</tbody>
</table>
11. Amount of time spent together
   5  4  3  2  1  0
12. Making major decisions
   5  4  3  2  1  0
13. Household tasks
   5  4  3  2  1  0
14. Leisure time interests and activities
   5  4  3  2  1  0
15. Career decisions
   5  4  3  2  1  0
16. How often do you discuss or have you considered divorce, separation, or terminating your relationship?
   All the time  0  Most of the time  1
   More often than not  2  Occasionally  3
   Rarely  4  Never  5
17. How often do you or your mate leave the house after a fight?
   All the time  0  Most of the time  1
   More often than not  2  Occasionally  3
   Rarely  4  Never  5
18. In general, how often do you think that things between you and your partner are going well?
   All the time  5  Most of the time  4
   More often than not  3  Occasionally  2
   Rarely  1  Never  0
19. Do you confide in your mate?
   All the time  5  Most of the time  4
   More often than not  3  Occasionally  2
   Rarely  1  Never  0
20. Do you ever regret that you married?
   All the time 0  Most of the time 1
   More often than not 2  Occasionally 3
   Rarely 4  Never 5

21. How often do you and your spouse quarrel?
   All the time 0  Most of the time 1
   More often than not 2  Occasionally 3
   Rarely 4  Never 5

22. How often do you and your mate "get on each other's nerves?"
   All the time 0  Most of the time 1
   More often than not 2  Occasionally 3
   Rarely 4  Never 5

23. Do you kiss your mate?
   Every day 4  Almost every day 3
   Occasionally 2  Rarely 1
   Never 0

24. Do you and your mate engage in outside interests together?
   All of them 4  Most of them 3
   Some of them 2  Very few of them 1
   None 0

How often would you say the following events occur between you and your mate?
25. Have a stimulating exchange of ideas:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once or twice a month</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26. Laugh together:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once or twice a month</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

27. Calmly discussed something:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once or twice a month</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

28. Work together on a project:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once or twice a month</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (check yes or no)

29. Being too tired for sex  
   Yes___  No____

30. Not showing love  
   Yes___  No____
31. The dots on the following line represent different degrees of happiness in your relationship. The middle point, "happy" represents the degree of happiness of most relationships. Please circle the dot which best describes the degree of happiness, all things considered, of your relationship.

<table>
<thead>
<tr>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXTREMELY FAIRLY A LITTLE HAPPY VERY EXTREMELY PER-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNHAPPY UNHAPPY UNHAPPY HAPPY HAPPY FECT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

32. Which of the following statements best describes how you feel about the future of your relationship?

5. I want desperately for my relationship to succeed, and would go to almost any length to see that it does.

4. I want very much for my relationship to succeed, and will do all I can to see it does.

3. I want very much for my relationship to succeed, and will do my fair share to see it does.

2. It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.

1. It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.

0. My relationship can never succeed, and there is no more that I can do to keep the relationship going.
APPENDIX D

BSRI
BSRI
(Bem, 1974)

In this inventory, you will be presented with sixty personality characteristics. You are to use those characteristics in order to describe yourself. That is, you are to indicate, on a scale of 1 to 7, how true of you these various characteristics are. Please do not leave any characteristics unmarked.

Example

Mark a 1 if it is never or almost never true that you are sly.
Mark a 2 if it is usually not true that you are sly.
Mark a 3 if it is sometimes but infrequently true that you are sly.
Mark a 4 if it is occasionally true that you are sly.
Mark a 5 if it is often true that you are sly.
Mark a 6 if it is usually true that you are sly.
Mark a 7 if it is always or almost always true that you are sly.

Thus if you think that it is sometimes but infrequently true that you are "sly," never or almost never true that you are "malicious," always or almost always true that you are "irresponsible" and often true that you are "carefree" you would mark these characteristics as follows:

3 Sly 7 Irresponsible
1 Malicious 5 Carefree
Describe yourself according to the following scale:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never or almost not true</td>
<td>Usually not true</td>
<td>Sometimes but infrequently true</td>
<td>Occasionally but infrequently true</td>
<td>Often true</td>
<td>Usually true</td>
<td>Almost always true</td>
</tr>
</tbody>
</table>

1. Self-reliant
2. Yielding
3. Helpful
4. Defends own beliefs
5. Cheerful
6. Moody
7. Independent
8. Shy
9. Conscientious
10. Athletic
11. Affectionate
12. Theatrical
13. Assertive
14. Flatterable
15. Happy
16. Has strong personality
17. Loyal
18. Unpredictable
19. Forceful
20. Feminine
21. Reliable
22. Analytical
23. Sympathetic
24. Jealous
25. Has leadership abilities
26. Sensitive to the needs of others
27. Truthful
28. Willing to take risks
29. Understanding
30. Secretive
31. Makes decisions easily
32. Compassionate
33. Sincere
34. Self-sufficient
35. Eager to soothe hurt feelings
36. Conceited
37. Dominant
38. Soft-spoken
39. Likable
40. Masculine
41. Warm
42. Solemn
43. Willing to take a stand
44. Tender
45. Friendly
46. Aggressive
47. Gullible
48. Inefficient
49. Acts as a leader
50. Childlike
51. Adaptable
52. Individualistic
53. Does not use harsh language
54. Unsystematic
55. Competitive
56. Loves children
57. Tactful
58. Ambitious
59. Gentle
60. Conventional
REFERENCES


Vatican City, (1976). Declaration on the question of admission of women to the ministerial priesthood, Section 27, Oct. 15: Vatican City.