The Participation of Women in the Ordained Ministry and Leadership in LWF Member Churches
Puzzles require considerable patience and attention to detail. It takes time until the many pieces of the puzzle are fitted together and the full picture emerges.

The cover of this publication uses images of women, shaped in the form of the pieces of a puzzle. Each piece tells a story. Each piece gives a sense of the struggle and journey of women, men, congregations and churches discerning and deciding on the access of women to the ordained ministry in the church.

This baseline assessment collects and analyzes data that give us a starting point for further reflection and action. What is the proportion of women included in the decision-making positions in our churches? Which theological pillars sustain the different decisions made in terms of women in the ordained ministry? To what extent has the LWF Gender Justice Policy been implemented? Such questions are food for thought and fuel action.

I would like to express my gratitude to all those who contributed to the completion of this very important survey. Particular recognition is due to the church leaders for their commitment to this process and to the regional women’s networks who painstakingly researched and collected dates, numbers and names.

I commend this survey to you for careful study. It helps to understand the dynamic process in the member churches and the global communion regarding women’s ordination and, more importantly, to discern the next steps to be taken and how these can best be supported.
Introduction

Elaine Neuenfeldt
Maria Cristina Rendon

In order to follow up on the LWF Gender Justice Policy (GJP), the Communion Office undertook a gender baseline assessment on the participation of women in the ordained ministry and in leadership functions and decision-making processes in the LWF member churches. A baseline assessment provides information on the situation to be addressed. It is a critical reference point for assessing changes and impact, as it establishes a basis for comparing the situation before and after an intervention, and for making inferences as to the effectiveness of the steps followed.

Why is it important to carry out a gender baseline assessment?

The 2010 LWF Assembly approved the “Standing Resolution on Inclusiveness.”

The Assembly requests the General Secretary to: Evaluate the quota system since its introduction; review commitment to, and implementation of, the quota system (youth, lay and ordained, male and female, etc.) on all levels (governing bodies and its elected officers); report on the quota system to the LWF Council about
the implementation of the principles of inclusive representation by the LWF as well as the member churches.\(^1\)

In addition, the approval of the GJP by the LWF Council at its meeting in 2013, required designing follow-up mechanisms to monitor the implementation of the GJP by the member churches.

A gender baseline assessment is a meaningful resource to keep track of the communion’s progress, commitment and change with regard to the goals set by the GJP, particularly those referring to women’s leadership and the full participation of women in the ordained ministry.

The LWF understands the ordained ministry as an office that is inclusive of both men and women. This has been affirmed by LWF assemblies and councils since 1984. Lay women are engaged in various ministries as active leaders in the life and mission of the church. This survey posed questions regarding the ministry of women, lay and ordained, in an attempt to make visible women in leadership positions in the LWF communion.

Key concepts used in the survey

Regarding quota system:
In 1984, a landmark decision on the participation of women was taken by the Seventh Assembly at Budapest, Hungary. The quota system introduced at Budapest ensures the participation of at least forty percent women at LWF meetings and in decision-making bodies. As a standing resolution, these texts are considered governing documents of the LWF cf. Bylaws 10.3).\(^2\)

In 2010, the Eleventh Assembly of the Lutheran World Federation adopted the following important resolution regarding the implementation of the quota system in the communion:\(^3\)

LWF principles of inclusivity—Gender balance:

The LWF Assembly, Council, Officers, and all other committees and task forces, including at all regional levels shall be composed of at least forty percent women and at least forty percent men. And that the gender quota is respected also among youth representatives. In all activities that it organizes at all regional levels, the LWF shall respect this basic principle, and LWF staff shall encourage those with whom it cooperates to do likewise. The basic principle also applies to executive staff in the LWF communion office.\(^4\)

---


\(^4\) Acknowledging the existing challenges, meetings and activities in which the basic principle has not been applied are not to be declared invalid, but their non-compliance
Regarding the ordained ministry:
The LWF Document “Episcopal Ministry within the Apostolicity of the Church—The Lund Declaration, (2007) expresses the following communion view on the ordained ministry:

(36.) Through baptism persons are initiated into the priesthood of Christ and thus into the mission of the church. All the baptized are called to participate in, and share responsibility for, worship (leitourgia), witness (martyria) and service (diakonia). Baptism by itself, however, does not confer an office of ordained ministry in the church.

(37.) The ordained public ministry of word and sacrament belongs to God’s gift to the church, essential for the church to fulfill its mission. Ordination confers the mandate and authorization to proclaim the word of God publicly and to administer the holy sacraments.

(38.) As a supplement to the service of the ordained ministry, churches sometimes bless and commission lay Christians to carry out specific tasks which may also belong to the ministerial office. Service in such capacities represents particular aspects of the ministry of the whole church.5

The responses to the survey were collected in a process involving church leaders and the regional women’s networks of the Office for Women in Church and Society. This type of participatory research promotes ownership of the topic: it is not merely a collection of data but, rather, it elicits an effective commitment to the data collected.

One of the challenges of such a survey is the different ways in which some of the questions are understood in different contexts, and it is difficult objectively to capture the essence of the answers. This and the impossibility to systematize the answers to certain questions or to draw clear conclusions indicate that there is room and the need for further research.

The different timelines for deciding on the integration of women in the ordained ministry is one such topic. Some churches decide and ordain within in a very short period, while others take the decision but only ordain the first woman at a later point. In some churches that never took a formal decision, women started to study theology, were prepared for the ministry and then were simply ordained upon completion of their studies.

Women are engaged in numerous types of ministries and areas of work in the church. Some churches do not ordain women to the ministry of Word and sacrament (pastors) but do ordain women as deacons. In the past, some churches blessed women engaged in pastoral work; they were, however, not permitted to administer the sacraments. In one context, women were accepted to the pastoral ministry but had to remain celibate while, in another, only married women could become pastors.

These variations show the creative way in which women have claimed their place and space in the churches. The consequences of these models require further analysis.

The different reasons cited for limiting the inclusion of women in the ordained ministry is another area that warrants thorough analysis: How are biblical texts used either to support or to reject the ordination of women? What are the hermeneutical keys used? Identifying these should be taken up in the Communion Office’s programmatic work and will become a tool for the LWF governing bodies.

A question demanding further exploration, locally and globally, is where in the church ordained women work. Are they full or part time? Are they volunteers or sharing a position with husbands who are also ordained? Are they working in parishes or special ministries? As is often the case, due to prevalent gender stereotypes, women work with children and in the fields of Christian education and special women’s ministries. Data could be collected globally and further studies developed on the basis of individual case studies.

The intent of this survey was to provide the impetus for further action in the regional networks and the member churches. Numbers matter: they reflect political decisions, theological itineraries and the openness toward or wariness of the wide variety of gifts and calls available in the churches. Individual member churches and regions are encouraged to collect disaggregated data on gender within the communion. The collection and differentiation of data and statistical information is a political tool to enable making informed decisions and to propose appropriate policies and actions. It is a powerful tool. As part of the LWF “Women on the Move” program, women are actively developing this field of knowledge in their theological studies in order to move the church and the whole communion toward more inclusive structures and relations.

A word of thanks is due to Rebecca Sangeetha and Iwona Baraniec, as well as to our direct colleagues, for their work in compiling this survey.

The Participation of Women in the Ordained Ministry

ELCIC National Bishop Susan Johnson (right), with Diaconal Minister Virginia Burke, at the convention closing worship service. Photo: ELCIC

---

6 wicas.lutheranworld.org/content/women-move-141-0
General Questions

Question 1: What is the percentage of women (ordained and lay) participating in your church’s main decision-making body?

Since some churches responded by giving numbers and others by giving a percentage it was impossible to graph the survey results. The overwhelming number of churches responded that a considerable number of lay women participated in their decision-making bodies. Some churches broke down the numbers of lay and ordained women in the deanery and church assembly but also in this case the number of lay women surpassed the number of ordained women in decision-making bodies.
Question 2: Does your church have a quota system?

Of the 86 churches surveyed, 83 responded to this question. Of these, 19 have a quota system and 64 do not.

Some churches have mechanisms in place, which are not strictly called quota. These principles or tools ensure the equal or balanced participation of women and men in decision-making bodies. More or less detailed information was provided as to how the quota system is being implemented. Insights gleaned from the responses could be the basis for further research.

Eight churches (Evangelical Lutheran Church of Colombia; Evangelical Lutheran Church in Bavaria; Evangelical Lutheran Church in Northern Germany; Evangelical Lutheran Church in Württemberg; Evangelical Lutheran Church in Sierra Leone; The Ethiopian Evangelical Church Mekane Yesus; Evangelical Lutheran Church in Malaysia and the Evangelical Lutheran Church in Guyana) have included articles in their constitutions that relate specifically to promoting and respecting equal rights for women and men and to achieving gender balance in nominations for positions at different levels of the church.

The surveyed churches that do not have a quota regulation in place base their arguments on similar rationales. In the words of one of the churches surveyed: “Since women take up leadership positions in both society and the church there is no need for formal quota mechanisms and there have never been any discussions on the need for a quota system. Nonetheless, it is strongly recommended to include at least 40 percent women in all decision-making bodies.

The presence and participation of women and young people in elections, representations and meetings are carefully monitored and efforts are being made to ensure the balanced representation of women and men.”

Comments included:

• “Since in some congregations women are in the majority, it is felt that there is no need for any formal mechanisms to ensure women’s participation. Moreover there is still a culture of not considering women capable of taking decisions. Attention is being paid to capacity building to encourage both men and women to be ordained and to pass the test of Lutheran faith and to be prepared as pastors.”

• “Since the church membership is so small every person who agrees to take on a leadership position
is welcome. The best person is chosen for the job available and in accordance with the non-religious recruitment legislation in the country and according to professional qualities; there should not be discrimination in favour of race, gender or sexuality.”

Some churches that do not have a formal quota system shared examples of how they continue to work for equality between women and men at all levels of the church. Particularly in the Nordic region, the church follows government policy, which regulates the equal participation of women and men.
Questions 3 and 5: When was the decision to ordain women taken by your church? What is/are the name/s of the first woman/en to be ordained to the ministry of Word and sacrament in your church? When was she/were they ordained?

While several churches had never officially specified that ordination was reserved for men only, in some cases, it took a long time for women to be admitted to theological studies and be prepared for ordination. In other churches, considerable time elapsed between the decision to ordain women having been taken and the first woman/women actually to be ordained.

**Africa**

**The Ethiopian Evangelical Church Mekane Yesus (EECMY)**

**Evangelical Lutheran Church of Cameroon (ELCC)**

**Evangelical Lutheran Church in Zimbabwe**

**Evangelical Lutheran Church in Southern Africa (Cape Church)**

**Evangelical Lutheran Church in Mozambique**
Decision taken and first ordination: 13 September 2013, Elisa Cuniua and Argentina Ngamba.

**Kenya Evangelical Lutheran Church**

**Evangelical Lutheran Church in Zambia**

**Evangelical Lutheran Church in Congo (EELCO-DRC)**

**Evangelical Lutheran Church in Sierra Leone (ELCSL)**
Decision taken and first ordination: 1988, at the founding of the church, Marie Jilo Barnett.
Evangelical Lutheran Church in Southern Africa (ELSA N-T)
Decision taken and first ordination: 1989, Katrin Brandt.

Evangelical Lutheran Church in Namibia (ELCIN-GELC)
All the ordained women have been seconded by the EKD.

Evangelical Lutheran Church in Botswana

Evangelical Lutheran Church in Tanzania

Asia

Japan Lutheran Church

South Andra Lutheran Church

Northern Evangelical Lutheran Church

Gossner Evangelical Lutheran Church in Chotanagpur and Assam
Decision taken: March 1997. First ordained: 26 October 2000, Ashisa Ankandunla (Bage); Meriyan Mizn; Isabela Barla.

The Mara Evangelical Church
Decision taken and first ordination: March 2006, Mai Ki, Sikhei.

The Lutheran Church of the Republic of China

Basel Christian Church of Malaysia (BCMM)

Nepal Evangelical Lutheran Church
As per the constitution approved in 2003, there is no restriction for women to be ordained but so far there are no properly educated and prepared candidates.

Protestant Christian Batak Church (HKBP)

The Indonesian Christian Church (HKI)
**Lutheran Church in Singapore**

**Taiwan Lutheran Church**

**The Evangelical Lutheran Church of Hong Kong**

**The Protestant Christian Church (BNKP), Indonesia**
Decision taken and first ordination: August 16, 1992, Nurlia Ziliwu.

**Tsung Tsin Mission of Hong-Kong**

**Japan Evangelical Lutheran Church**

**Lutheran Church in Malaysia**

**The Chinese Rhenish Church Hong Kong Synod**

---

**Central Eastern Europe**

**Silesian Evangelical Church of the Augsburg Confession**
First ordained: 21 October 1953, Lidia Szlauer.

At the second synod assembly in 1948, a clause was added to the church’s constitution permitting women to become pastors, provided that they are professionally prepared for the ministry.

**Evangelical Lutheran Church in Romania**
Decision taken and first ordination: 1944, Margit Jarosi

**Slovak Evangelical Church of the Augsburg Confession in Serbia**
Decision taken and first ordination: 1970, Zusana (Slovakova) Kolarovska

**Estonian Evangelical Lutheran Church**

**The Evangelical Lutheran Church in Hungary**

**Evangelical Church of the Augsburg Confession in Poland**
There is no ordination of women to the ministry of Word and sacrament. But women were ordained in January
1963 to the teaching ministry of the church. After the first exam (*pro venia concionandi*) women theologians could teach religion in secular and Sunday Schools, lead Bible studies, services and worship (special liturgy) and be involved in youth and women’s pastoral care, hospital and home visits. On 26 October 1996, the new church law made it possible for women to be ordained as deacons; as such, they can lead the services, baptize, distribute Holy Communion and be involved in the same duties as women in the teaching ministry. In accordance with the law, all women theologians in the teaching ministry of the church became deacons:

- **9 October 1938:** Irena Heintze received the blessing to the ministry during the ordination of her male colleagues.
- **15 December 1963:** Janina Kisza-Bruell, Helena Gajdacz, Emilia Grochal Krystyna Frank-Smoleńska

**Evangelical Church of the Augsburg Confession in the Slovak Republic**
Decision taken and first ordination: 1951, Darina Bancikova.

**Federation of Evangelical Lutheran Churches in Russia and Other States (Evangelical-Lutheran Church of European Russia)**

**Latvian Evangelical Lutheran Church Abroad**

---

**Central Western Europe**

**Evangelical Lutheran Church in Württemberg**

On 24 October 1937, Else Beuning, Elisabeth Mack and Frieda Sauter were installed through the laying on of hands (*eingesegnet*).

**Evangelical Lutheran Church in Bavaria**
Decision taken: 4 December 1975. First ordained: 4 April 1976, Liesen Bruckner, Käthe Rohleder

**Evangelical Lutheran Church in Baden**

**Evangelical Lutheran Church in Northern Germany**
First ordained: 1941, as vicar and 1959, as pastor, Elisabeth Haseloff (Lübeck).

**Background information:**
The “Nordkirche” is a relatively young church (Pentecost 2012). In order correctly to answer the questions, data was collected from the previously autonomous churches that were merged and now form the Northern Church.

---

7 On Pentecost 2012 the North Elbian Evangelical Lutheran Church, the Evangelical Lutheran Church of Mecklenburg and the Pomeranian Evangelical Church merged to form the Evangelical Lutheran Church in Northern Germany.
As a united [meaning Lutheran-Reformed] church, the Pomeranian Evangelical Church was part of the Old Prussian Union which already in 1927 passed a law on female vicars [candidates for ministry] (Vikarinnengesetz). In 1963, the Pomeranian Evangelical Church passed a law on female pastors (Pastorinnengesetz), and in 1974 the celibacy clause was abolished in all Eastern churches [churches in the former East Germany]. The 1982 law regulating the service of pastors (Pfarrerdienstgesetz)\(^8\) ensures men and women equal status before church law in all churches of the Federation of Protestant Churches in the GDR.

In the North Elbian Evangelical Lutheran Church, in the state of Hamburg, a law for women theologians (Theologinnengesetz) was already discussed in the 1920s. The first woman Sophie Kunert applied for ordination already in 1925 and, in 1928, she became the first assistant pastor (Pfarramtsgehilfin) with a specific ministry. After several setbacks, a law on female pastors (Pastorinnengesetz) was passed in 1969. Since 1979, the law on pastors of the United Evangelical Lutheran Church of Germany (VELKD) applies.

In the Evangelical Lutheran Church of Mecklenburg passed a church law on the service of the female theologians. In 1925, the Evangelical Lutheran Church of Mecklenburg examined the possibility of employing women in the ministry. In 1929, the Evangelical Lutheran Church of Mecklenburg passed a law on assistant pastors (Pfarrgesetz). In 1936, Marie Louise Henry entered into a training and employment relationship with the church, and by 1964 the Evangelical Lutheran Church of Mecklenburg had already 24 female theologians.

In the Evangelical Lutheran Church of Lübeck a law on female pastors (Theologinnengesetz) was already in place in 1958. The assistant pastor (Pfarrvikarin),\(^9\) Elisabeth Haseloff from Schleswig-Holstein, was called by the governing board of the church to a church wide specialized ministry for women and as the third pastor in the parish of St Matthew in Lübeck as of 1 April 1959.

In 1966, the Evangelical Lutheran Church of Schleswig-Holstein passed a church law on the service of the female theologians.

In the Evangelical Lutheran Church of Eutin the issue of women’s ordination was only taken up in the late 1970s. The first female pastor came to the church district of Eutin only after the merger with the North Elbian Evangelical Lutheran Church.

**Evangelical Lutheran Church of Schaumburg-Lippe**


**Lutheran Church in Great Britain**

Decision taken and first ordination: 1988, Barbara Melas Swanson.

---

\(^8\) Pfarrerdienstgesetz = la loi sur le service des pasteurs (official translation by the EU Commission).

\(^9\) A Pfarrvikarin is an ordained female pastor who is serving her first three years of ministry. After finishing their training for the ministry and after being ordained, every pastor (male and female) in Germany is a Pfarrvikar (or Pfarrer/in zur Anstellung or Pfarrer im Probedienst) for three years.
United Protestant Church of France
Decision taken and first ordination (with some restrictions): 1937. A full decision with no restrictions, such as celibacy, was taken in 1965. First ordained, with restrictions: 1937, Geneviève Jonte and in 1949, Elisabeth Schmidt.

Evangelical Church in Central Germany
The church in this configuration and name is young. It is formed out of the unification of two churches: The Evangelical Church of the Church Province of Saxony, which first ordained women in 1948, and the Evangelical Lutheran Church in Thuringia, which first ordained women in 1969.


Evangelical Lutheran Church in Brunswick

Evangelical Lutheran Church in Italy
The church received pastors from the EKD Germany; the first woman ordained in the Italian church was Kirsten Thiele, 4 September 2011.

Evangelical Lutheran Church of Saxony
First ordained: 1938, Ruth Lauber.

Background information
In 1947, the church approved a resolution on the employment of women theologians and staff without theological training in the ministry. (Exceptional admission to ordination due to a lack of pastors and the right to administer Word and the sacraments to women and children only.) In 1952, a church law was passed on the ministry of women pastors in training (Vikarin) and, in 1965, a church law on the ministry of women theologians (as a ministry of itself with the requirement of celibacy and a lower salary). In 1970, a church law on women theologians was passed. (Normally ordained women were employed as assistant pastors and the congregational council had explicitly to approve the employment of a woman pastor.)

Latin America and the Caribbean

Lutheran Costa Rican Church
**Evangelical Church of the Lutheran Confession in Brazil**
Discussions on women’s ordination held in the church council since 1970. First woman sent to work in a parish after completing her theological studies, 8 January 1976, Rita Panke; First ordained: 11 November 1983, Edna Moga Ramminger.

**Salvadorean Lutheran Lutheran Church**

**Bolivian Evangelical Church**

**The Nicaraguan Lutheran Church of Faith and Hope**
Decision taken and first ordination: July 1990, Victoria Cortez.

**Evangelical Lutheran Church in Peru**

**Evangelical Lutheran Church in Guyana**
The executive council of the church took the decision in 1977, admitting the first woman candidate to the seminary in preparation for the ordained pastoral ministry. However, the candidate did not complete the training. First ordained: 1996, Margaret Roberts.

**Evangelical Lutheran Church in Chile**

**United Evangelical Lutheran Church (Argentina)**
Decision taken and first ordination: 1985, Juana Elvira Corigliano.

**Evangelical Lutheran Church of Colombia**

**Lutheran Church in Chile**

**Guatemala Lutheran Church**
Decision taken and first ordination: March 1987, Manuela de Jesús Cabrera Mejia.

**Christian Lutheran Church of Honduras**
Decision taken and first ordination: 2012, Bertha Ramirez.

**Evangelical Church of the River Plate (Argentina)**

**Mexican Lutheran Church**
Decision taken and first ordination: 2009, Angela Trejo Haager, Sofia Tenorio, Maria Elena Ortega.
Nordic Countries

Church of Sweden
First woman to study theology: 1909, Emilia Fogelklou.

Evangelical Lutheran Church in Denmark
Decision taken and first ordination: 1948, Johanne Andersen, Ruth Vermehren and Edith Brennech.

Church of Norway
First ordained: 19 March 1961, Ingrid Bjerkas.

Background information:
The decision was taken by the Storting, the Norwegian parliament. Conditional on the state church system of the Church of Norway at the time, the question of admitting women to clerical service was regulated in the Act related to the admittance of women to public offices. Changes to this Act were debated in the Storting as early as 1912 and, as a result, most offices were opened for women. In the 1930s the issue was raised three times in five years under two different governments.

The decision taken in 1938 was a compromise, which provided a provisional solution that admitted women to clerical service, but also allowed each parish not to accept women ministers on the grounds of principle. In 1956 all parts of the body of laws of Norway that discriminated against women in this or similar ways were anulled.

Evangelical Lutheran Church of Finland

The Evangelical Lutheran Free Church of Norway

The Evangelical Lutheran Church of Iceland

North America

Evangelical Lutheran Church in Canada

Evangelical Lutheran Church in America
Churches Ordaining Women
Question 4: How many women and how many men are currently working in the ministry of Word and sacrament in your church?

The figures show a significant imbalance in the numbers of ordained women and ordained men currently working in the ministry of Word and sacrament in the surveyed churches.

In several regions (Latin America, North America, Western and Central Europe) the ratio in terms of representation in the surveyed churches is 65 percent male pastors to 35 percent female pastors. The region with the most balanced distribution is the Nordic region, with 59 percent male pastors to 41 percent female pastors.

When analyzing these results one needs to bear in mind the fact that churches with a large number of members and pastors in Africa adopted women’s ordination only in the 1980s (four of the 15 African churches that responded to the survey). There where women were integrated into the ordained ministry already before 1950, today the number of ordained men is significantly higher than the number of ordained women.

It is important to note that the data is incomplete since some churches from Africa and Asia, which have a large number of pastors in general and, therefore, also of women pastors, did not respond to the survey.
The Participation of Women in the Ordained Ministry

Africa
- Women: 306
- Men: 6,798
- Women: 4%
- Men: 96%

Asia
- Women: 929
- Men: 3,043
- Women: 23%
- Men: 77%

Central Eastern Europe
- Women: 348
- Men: 680
- Women: 34%
- Men: 66%

Central Western Europe
- Women: 2,350
- Men: 4,184
- Women: 36%
- Men: 64%

Latin America
- Women: 438
- Men: 912
- Women: 32%
- Men: 68%

North America
- Women: 3,489
- Men: 6,624
- Women: 35%
- Men: 65%

Department for Theology and Public Witness
Question 6: What kind of ministry do ordained women perform in your church?

The survey included the following categories: bishop; president; superintendent; parish pastor; chaplaincy; social services; theological education; church administration; deacon and others.

Due to the fact that some churches opted to provide percentages instead of numbers, the survey results could not be graphed.

Women are most frequently represented in the categories “parish pastor,” “theological education” and “church administration.” The categories least often mentioned are “bishop” and “president.” However, in some regions, notably Africa, the Nordic region, Western Europe and North America, women are well represented at the leadership level. They are also equally represented in all the other categories—neither over- nor underrepresented in any of the categories. Although not a reality yet, in some churches there is the possibility that women will be appointed to different leadership positions, such as president, bishop or archbishop, in the near future.
Question 7: Does your church commission women and men to other ministries?

In some churches the pastoral and diaconal ministries are ordained ministries. In others, ordination applies to four different ministries: the catechetical, diaconal, missionary and pastoral. All of them require the same level of theological studies or training. One church pointed out that it ordains elders.

A wide range of ministries were mentioned such as diaconia, mission, Christian education, cathechists, evangelists, lay pastors and preachers and family ministry.

Question 8: Are there positions that are not open to women in your church?

While in theory all positions are open to women, sometimes the cultural mores and structural impediments prevent women from accessing certain positions.

In general the comments affirmed that the churches provided equal access to women and men. In the words of one of the respondents: “Women and men have the same rights to positions within the church; formally speaking, there is gender equality within the church; the church follows the state equality law; it is inclusive and respects gender equality; there is no difference between women and men. Ordination enables women to hold any ministerial position in the church.”

Further research would give a better picture of whether or not being open to women in certain positions is linked to unwritten cultural laws and social practices, or to a formal law that prevents women’s access to higher positions in the church.
Rev. Adriana Gastellu, Church of Sweden and Rev Marcia Blasi and Adriana Dewes, Evangelical Church of Lutheran Confession in Brazil.

Photo: Faculdades EST
Question 9: How many women and men were ordained by your church in the last five years (2011–2015)?

Although there is a significant imbalance in the numbers of women and men ordained at the global communion level, it must be noted that with the exception of Asia and Africa the regional results do not follow the overall trend. In the Nordic and Western European regions, the number of ordained women over the past five years has outstripped the number of ordained men. In North America, 49 percent of the ordained pastors are women. During the same period, in Latin America and Central Eastern Europe, 39 percent and 40 percent respectively of the ordained pastors were women.

It is important to note that the above mentioned figures do not necessarily reflect the situation in the churches that did not respond to the survey. This is particularly true for those churches in Africa and Asia with a large number of ordained pastors. The overall picture of the communion would look different, since some of the churches that did not respond have ordained a significant number of women.

When comparing these results at the communion level with the numbers of women and men currently working in the ministry of Word and sacrament in the church (question 4) we can see that between 2011 and 2015 there has been a decrease globally in the numbers of women ordained to the ministry (only 24 percent of the newly ordained pastors were women as opposed to the 30 percent of women that currently work as pastors).
The Participation of Women in the Ordained Ministry

Africa

Women 4%
Men 96%

Asia

Women 28%
Men 72%

Central Eastern Europe

Women 40%
Men 60%

Central Western Europe

Women 51%
Men 49%

Latin America

Women 39%
Men 61%

North America

Women 49%
Men 51%
Ordination of Women in the LWF Member Churches

The following statistics are based on ongoing research by women leaders in the member churches, women’s networks and regional representatives. The list includes all member churches that ordain women or are open to and in principle accept women in the ordained ministry. Some churches in this category have not as yet ordained a woman; in some, women are currently being prepared for ordination.

Africa
1. Evangelical Lutheran Church of Angola
2. Evangelical Lutheran Church in Botswana
3. Church of the Lutheran Brethren of Cameroon
4. Evangelical Lutheran Church in Cameroon (ELCC)
5. Evangelical Lutheran Church of the Central African Republic
6. Evangelical Lutheran Church in Congo (EELCO-DRC)
7. The Evangelical Lutheran Church of Eritrea
8. The Ethiopian Evangelical Church Mekane Yesus (EECMY)
9. Evangelical Lutheran Church of Ghana
10. Evangelical Lutheran Church in Kenya
11. Kenya Evangelical Lutheran Church
12. Lutheran Church in Liberia
13. Malagasy Lutheran Church
14. Evangelical Lutheran Church in Malawi
15. Evangelical Lutheran Church in Mozambique
16. Evangelical Lutheran Church in Namibia (ELCIN-GELC)
17. Evangelical Lutheran Church in the Republic of Namibia (ELCRN)
18. The Evangelical Lutheran Church in Namibia (ELCIN)
19. The Lutheran Church of Christ in Nigeria
20. The Lutheran Church of Nigeria

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of member churches</th>
<th>Not ordaining yet</th>
<th>Ordaining</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>31</td>
<td>9 (29%)</td>
<td>22 (71%)</td>
</tr>
<tr>
<td>Asia</td>
<td>54</td>
<td>13 (24%)</td>
<td>41 (76%)</td>
</tr>
<tr>
<td>CEE</td>
<td>16</td>
<td>4 (25%)</td>
<td>12 (75%)</td>
</tr>
<tr>
<td>CWE</td>
<td>19</td>
<td>0</td>
<td>19 (100%)</td>
</tr>
<tr>
<td>LAC</td>
<td>17</td>
<td>0</td>
<td>17 (100%)</td>
</tr>
<tr>
<td>Nordic</td>
<td>6</td>
<td>0</td>
<td>6 (100%)</td>
</tr>
<tr>
<td>NA</td>
<td>2</td>
<td>0</td>
<td>2 (100%)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>145</td>
<td>27 (18%)</td>
<td>119 (82%)</td>
</tr>
</tbody>
</table>

Status in June 2016. A constantly updated list can be found at www.lutheranworld.org/content/women-doing-theology
The Participation of Women in the Ordained Ministry

21. Evangelical Lutheran Church of Congo
22. Lutheran Church of Rwanda
23. The Lutheran Church of Senegal
24. Evangelical Lutheran Church in Sierra Leone (ELCSL)
25. Evangelical Lutheran Church in Southern Africa
26. Evangelical Lutheran Church in Southern Africa (Cape Church)
27. Evangelical Lutheran Church in Southern Africa (ELSA N-T)
28. Moravian Church in South Africa
29. Evangelical Lutheran Church in Tanzania
30. Evangelical Lutheran Church in Zambia
31. Evangelical Lutheran Church in Zimbabwe

Asia
1. Lutheran Church of Australia
2. Bangladesh Lutheran Church
3. Bangladesh Northern Evangelical Lutheran Church
4. Hong Kong and Macau Lutheran Church
5. The Chinese Rhenish Church Hong Kong Synod
6. The Evangelical Lutheran Church of Hong Kong
7. Tsung Tsin Mission of Hong Kong
8. Andhra Evangelical Lutheran Church
9. Evangelical Lutheran Church in Madhya Pradesh
10. Evangelical Lutheran Church in the Himalayan States
11. Good Shepherd Evangelical Lutheran Church
12. Gossner Evangelical Lutheran Church in Chotanagpur and Assam
13. India Evangelical Lutheran Church
14. Jeypore Evangelical Lutheran Church
15. Northern Evangelical Lutheran Church
16. South Andhra Lutheran Church
17. The Arcot Lutheran Church
18. The Tamil Evangelical Lutheran Church
19. Batak Christian Community Church
20. Christian Communion of Indonesia Church in Nias (Gereja AMIN)
21. Christian Protestant Angkola Church
22. Christian Protestant Church in Indonesia
23. Indonesian Christian Lutheran Church
24. Communion of Protestant Christian Church
25. Pakpak Dairi Christian Protestant Church
26. Protestant Christian Batak Church (HKBP)
27. Protestant Christian Church in Mentawai
28. Simalungun Protestant Christian Church
29. The Indonesian Christian Church (HKI)
30. The Protestant Christian Church (BNKP), Indonesia
31. The United Protestant Church
32. The Evangelical Lutheran Church in Jordan and the Holy Land
33. Japan Evangelical Lutheran Church
34. Japan Lutheran Church
35. Kinki Evangelical Lutheran Church
36. Basel Christian Church of Malaysia (BCMM)
37. Evangelical Lutheran Church in Malaysia
38. Lutheran Church in Malaysia
39. The Protestant Church in Sabah
40. Evangelical Lutheran Church in Myanmar (Lutheran Bethlehem Church)
41. Lutheran Church of Myanmar
42. Myanmar Lutheran Church
43. The Mara Evangelical Church
44. Nepal Evangelical Lutheran Church
45. Evangelical Lutheran Church of Papua New Guinea
46. Gutnius Lutheran Church—Papua New Guinea
47. Lutheran Church in Philippines
48. Lutheran Church in Singapore
49. Lutheran Church in Korea
50. Lanka Lutheran Church
51. Taiwan Lutheran Church
52. The Lutheran Church of Taiwan (RoC)
53. The Lutheran Church of the Republic of China
54. The Evangelical Lutheran Church in Thailand

8. Evangelical Church of the Augsburg Confession in Poland
9. Evangelical Church of the Augsburg Confession in Romania
10. Evangelical Lutheran Church in Romania
11. Federation of Evangelical Lutheran Churches in Russia and Other States (Evangelical-Lutheran Church of European Russia)
12. The Evangelical Lutheran Church of Ingria in Russia
13. Slovak Evangelical Church of the Augsburg Confession in Serbia
14. Evangelical Church of the Augsburg Confession in the Slovak Republic
15. Evangelical Church of the Augsburg Confession in Slovenia
16. Latvian Evangelical Lutheran Church Abroad

Central Eastern Europe
1. Evangelical Church in the Republic of Croatia
2. Evangelical Church of Czech Brethren
3. Silesian Evangelical Church of the Augsburg Confession
4. Estonian Evangelical Lutheran Church
5. The Evangelical Lutheran Church in Hungary
6. Evangelical Lutheran Church of Latvia
7. Evangelical Lutheran Church of Lithuania

Central Western Europe
1. Evangelical Church of the Augsburg Confession in Austria
2. Malagasy Protestant Church in France
3. Union of Protestant Churches of Alsace and Lorraine
4. United Protestant Church of France
5. Church of Lippe (Lutheran Section)
6. Evangelical Church in Central Germany
7. Evangelical Lutheran Church in Baden
8. Evangelical Lutheran Church in Bavaria
9. Evangelical Lutheran Church in Brunswick
10. Evangelical Lutheran Church in Northern Germany
11. Evangelical Lutheran Church in Oldenburg
12. Evangelical Lutheran Church in Württemberg
13. Evangelical Lutheran Church of Hanover
14. Evangelical Lutheran Church of Saxony
15. Evangelical Lutheran Church of Schaumburg-Lippe
16. Evangelical Lutheran Church in Italy
17. Protestant Church in the Netherlands (Evangelical Lutheran Church in Netherlands)
18. Federation of Evangelical Lutheran Churches in Switzerland & in the Principality of Liechtenstein
19. Lutheran Church in Great Britain

Latin America and the Caribbean
1. Evangelical Church of the River Plate (Argentina)
2. United Evangelical Lutheran Church (Argentina)
3. Bolivian Evangelical Lutheran Church
4. Evangelical Church of the Lutheran Confession in Brazil
5. Evangelical Lutheran Church in Chile
6. Lutheran Church in Chile
7. Evangelical Lutheran Church of Colombia
8. Lutheran Costa Rican Church
9. Salvadoran Lutheran Church
10. Guatemalan Lutheran Church
11. Evangelical Lutheran Church in Guyana

North America
1. Evangelical Lutheran Church in Canada
2. Evangelical Lutheran Church in America

Nordic Countries
1. Evangelical Lutheran Church in Denmark
2. Evangelical Lutheran Church of Finland
3. The Evangelical Lutheran Church of Iceland
4. Church of Norway
5. The Evangelical Lutheran Free Church of Norway
6. Church of Sweden
Churches not yet Ordaining Women

Number of churches surveyed: 86

1. Does your church law reserve ordination for male candidates only?

Nine churches do not yet ordain women:

- 5 from Asia (The Evangelical Lutheran Church in Malaysia; Lutheran Church in Philippines; Japan Lutheran Church; Lutheran Church of Australia; The Lutheran Church of Republic of China – LCROC);

- 2 from Africa (Malagasy Lutheran Church; Church of the Lutheran Bretheren of Cameroon);

- 2 from Eastern Europe (The Evangelical Lutheran Church of Latvia; The Evangelical Church of the Augsburg Confession in Poland).

2. Is there a specific reason for not ordaining women in your church?

Many of the churches responded that while there were no formal reasons per se for not ordaining women, there are as yet no women candidates who are fully prepared for the ordained ministry. The reasons given for not yet ordaining women strongly emphasized biblical arguments, including that it is (a) neither biblical, nor apostolic; (b) that certain theological, social and economic factors speak against women’s ordination; and (c) that specific key passages of the Scriptures can be interpreted as opposing women’s ordination.

Two of the nine churches are currently not discussing the inclusion of women in the ministry of Word and sacrament, but there is a movement to include women in the ministry of diakonia and/or theological studies.
3. Is your church presently addressing or planning in the near future to discuss the issue of women’s ordination?

The churches surveyed described their situation in the following words:

1. “The presiding bishop introduced a new vision for the church of which women’s ordination is a part. There is a dedicated webpage and meetings are held in dioceses and parishes at which women’s ordination is being discussed.”

2. “The church is continuing to study the issue and while there are currently no women candidates the topic will be revisited in the next three to four years.”

3. “The question of women’s ordination is beginning to be raised at women’s gatherings, although the church’s present position is that the office of the public ministry is reserved for men and there is no official discussion on the topic.”

4. “The subject will be debated for a third time at the church convention and synod.”

5. “No specific time has been set for a discussion on the topic.”

6. “In 2012 the position of vice general secretary was opened to female candidates. The ordination of women has been discussed since 1974 when the church accepted women as students of theology. The National Committee agreed that the next general assembly will take a decision.”

7. “There is no specific reason for not ordaining women but the women are not yet ready to join the ministry. A deliberate attempt is being made to encourage young women to go for theological training, and the first theological student will hopefully start in 2016.”

8. “There are open positions for women in the ministry of diakonia and mission and plans are underway to discuss women’s ordination. The church is currently reflecting on permitting women to study theology.”

9. Only one church is currently discussing whether to restrict ordination to male candidates: “three deaneries have made a proposal to the next synod to change the church law and to reserve ordination for male candidates only. In order to make an informed decision, the issue of ordination of women will be discussed at a theological conference.”
Theological Education

1. Is it possible for women in your church to study theology

All churches—with the exception of one—are open toward offering the possibility to both women and men to enroll in theological studies. In this church a formal decision has yet to be taken.

2. How many students of theology are currently enrolled in your theological institutions? How many of these are women?

At the communion level the number of men studying theology is three times as high as the number of women pursuing the same studies.

Western Europe and the Nordic countries are the only regions where the numbers of female students of theology surpass their male counterparts. Africa and North America show the highest gaps in terms of gender balance.

Further analysis would be required to determine the reasons for the low level of representation of women in theological studies which coincides with the current trend of three times more men than women ordained over the last five-year period (23 percent women versus 77 percent men ordained).
The Participation of Women in the Ordained Ministry

Africa

Asia

Central Eastern Europe

Central Western Europe

Latin America

North America

18%

44%

45%

44%

56%

55%

56%

56%

18%

44%

45%

44%

56%

56%

37%

63%

Total: 2,663
Women: 585

Total: 1,242
Women: 541

Total: 587
Women: 262

Total: 2,277
Women: 1,271

Total:293
Women:128

Total: 1,500
Women: 548

Department for Theology and Public Witness
In some regions the gap between the number of female students of theology and the number of women currently working as pastors might be explained by the fact that there is a formal impediment to women’s ordination or that women are not encouraged to take up the ordained ministry.

The results at the communion level show that the surveyed churches privilege two subjects: gender studies and feminist theology. Although figures vary from region to region, all the churches include one if not several of these fields in the curricula of their theological seminaries and faculties.

Other areas mentioned by the surveyed churches include “women in the Bible” and “women in development.”

3. Are any of these Specific Themes included in the Theological Curriculum of Your Church?

LWF Communion
LWF Member Churches That Answered the Survey

The member churches that answered the survey are in bold.

**Africa**
Evangelical Lutheran Church of Angola
Evangelical Lutheran Church in Botswana
Church of the Lutheran Brethren of Cameroon
Evangelical Lutheran Church in Cameroon (ELCC)
Evangelical Lutheran Church of the Central African Republic
Evangelical Lutheran Church in Congo (EELCO-DRC)
The Evangelical Lutheran Church of Eritrea
**The Ethiopian Evangelical Church Mekane Yesus (EECMY)**
Evangelical Lutheran Church of Ghana
Evangelical Lutheran Church in Kenya
Kenya Evangelical Lutheran Church
Lutheran Church in Liberia
Malagasy Lutheran Church
Evangelical Lutheran Church in Malawi
Evangelical Lutheran Church in Mozambique
Evangelical Lutheran Church in Namibia (ELCIN-GELC)
Evangelical Lutheran Church in the Republic of Namibia (ELCRN)

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of member churches</th>
<th>Survey received</th>
<th>Not received</th>
<th>% received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>31</td>
<td>16</td>
<td>15</td>
<td>52%</td>
</tr>
<tr>
<td>Asia</td>
<td>54</td>
<td>22</td>
<td>32</td>
<td>41%</td>
</tr>
<tr>
<td>CEE</td>
<td>16</td>
<td>10</td>
<td>6</td>
<td>62.5%</td>
</tr>
<tr>
<td>CWE</td>
<td>19</td>
<td>15</td>
<td>4</td>
<td>79%</td>
</tr>
<tr>
<td>LAC</td>
<td>17</td>
<td>15</td>
<td>2</td>
<td>88%</td>
</tr>
<tr>
<td>Nordic</td>
<td>6</td>
<td>6</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>NA</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>145</td>
<td>86</td>
<td>59</td>
<td>59%</td>
</tr>
</tbody>
</table>

The Evangelical Lutheran Church in Namibia (ELCIN)
The Lutheran Church of Christ in Nigeria
The Lutheran Church of Nigeria
Evangelical Lutheran Church of Congo
Lutheran Church of Rwanda
The Lutheran Church of Senegal
**Evangelical Lutheran Church in Sierra Leone (ELCSL)**
Evangelical Lutheran Church in Southern Africa
**Evangelical Lutheran Church in Southern Africa (Cape Church)**
Evangelical Lutheran Church in Southern Africa (ELSA N-T)
Moravian Church in South Africa
**Evangelical Lutheran Church in Tanzania**
**Evangelical Lutheran Church in Zambia**
Evangelical Lutheran Church in Zimbabwe

Asia

Lutheran Church of Australia
Bangladesh Lutheran Church
Bangladesh Northern Evangelical Lutheran Church

Hong Kong and Macau Lutheran Church
The Chinese Rhenish Church Hong Kong Synod
The Evangelical Lutheran Church of Hong Kong
Tsung Tsin Mission of Hong Kong
Andhra Evangelical Lutheran Church
Evangelical Lutheran Church in Madhya Pradesh
Evangelical Lutheran Church in the Himalayan States
Good Shepherd Evangelical Lutheran Church
Gossner Evangelical Lutheran Church in Chotanagpur and Assam
India Evangelical Lutheran Church
Jeypore Evangelical Lutheran Church
Northern Evangelical Lutheran Church
South Andhra Lutheran Church
The Arcot Lutheran Church
The Tamil Evangelical Lutheran Church
Batak Christian Community Church
Christian Communion of Indonesia Church in Nias (Gereja AMIN)
Christian Protestant Angkola Church
Christian Protestant Church in Indonesia
Indonesian Christian Lutheran Church
Communion of Protestant Christian Church
Pakpak Dairi Christian Protestant Church
Protestant Christian Batak Church (HKBP)
Protestant Christian Church in Mentawai
Simalungun Protestant Christian Church
The Indonesian Christian Church (HKI)
The Protestant Christian Church (BNKP), Indonesia
The United Protestant Church
The Evangelical Lutheran Church in Jordan and the Holy Land
Japan Evangelical Lutheran Church
Japan Lutheran Church
Kinki Evangelical Lutheran Church
Basel Christian Church of Malaysia (BCMM)
Evangelical Lutheran Church in Malaysia
Lutheran Church in Malaysia
The Protestant Church in Sabah
Evangelical Lutheran Church in Myanmar (Lutheran Bethlehem Church)
Lutheran Church of Myanmar
Myanmar Lutheran Church
The Mara Evangelical Church
Nepal Evangelical Lutheran Church
Evangelical Lutheran Church of Papua New Guinea
Gutnius Lutheran Church – Papua New Guinea
Lutheran Church in Philippines
Lutheran Church in Singapore
Lutheran Church in Korea
Lanka Lutheran Church
Taiwan Lutheran Church
The Lutheran Church of Taiwan (Republic of China)
The Lutheran Church of the Republic of China
The Evangelical Lutheran Church in Thailand

Central Eastern Europe
Evangelical Church in the Republic of Croatia
Evangelical Church of Czech Brethren
Silesian Evangelical Church of the Augsburg Confession
Estonian Evangelical Lutheran Church
The Evangelical Lutheran Church in Hungary
Evangelical Lutheran Church of Latvia
Evangelical Lutheran Church of Lithuania
Evangelical Church of the Augsburg Confession in Poland
Evangelical Church of the Augsburg Confession in Romania
Evangelical Lutheran Church in Romania
Federation of Evangelical Lutheran Churches in Russia and Other States (Evangelical-Lutheran Church of European Russia)
The Evangelical Lutheran Church of Ingria in Russia
Slovak Evangelical Church of the Augsburg Confession in Serbia
Evangelical Church of the Augsburg Confession in the Slovak Republic
Evangelical Church of the Augsburg Confession in Slovenia
Latvian Evangelical Lutheran Church Abroad

Central Western Europe
Evangelical Church of the Augsburg Confession in Austria
Malagasy Protestant Church in France
Union of Protestant Churches of Alsace and Lorraine
United Protestant Church of France
Church of Lippe (Lutheran Section)
Evangelical Church in Central Germany
Evangelical Lutheran Church in Baden
Evangelical Lutheran Church in Bavaria
Evangelical Lutheran Church in Brunswick
Evangelical Lutheran Church in Northern Germany
Evangelical Lutheran Church in Oldenburg
Evangelical Lutheran Church in Württemberg
Evangelical Lutheran Church of Hanover
Evangelical Lutheran Church of Saxony
Evangelical Lutheran Church of Schaumburg-Lippe
Evangelical Lutheran Church in Italy
Protestant Church in the Netherlands (Evangelical Lutheran Church in Netherlands)
Fed. of Evang. Luth. Churches in Switzerland & in the Principality of Liechtenstein
Lutheran Church in Great Britain

Latin America and the Caribbean
Evangelical Church of the River Plate (Argentina)
United Evangelical Lutheran Church (Argentina)
Bolivian Evangelical Lutheran Church
Evangelical Church of the Lutheran Confession in Brazil
Evangelical Lutheran Church in Chile
Lutheran Church in Chile
Evangelical Lutheran Church of Colombia
Lutheran Costa Rican Church
Salvadoran Lutheran Church
Guatemala Lutheran Church
Christian Lutheran Church of Honduras
Mexican Lutheran Church
The Nicaraguan Lutheran Church of Faith and Hope
Evangelical Lutheran Church in Peru
Evangelical Lutheran Church in Suriname
Evangelical Lutheran Church in Venezuela
Nordic Countries
Evangelical Lutheran Church in Denmark
Evangelical Lutheran Church of Finland
The Evangelical Lutheran Church of Iceland
Church of Norway
The Evangelical Lutheran Free Church of Norway
Church of Sweden

North America
Evangelical Lutheran Church in Canada
Evangelical Lutheran Church in America

The LWF has 145 member churches, including two associate member churches.
(left to right) Agnieszka Godfrejow-Tarnogorska, Deacon Aleksandra Blahut-Kowalczyk and Dr Malgorzata Grzywacz, at the WICAS Eastern Europe meeting.

Photo: LWF/C. Rendon
Appendix

Questionnaire Sent to Churches

General questions  (Please feel free to use as much space as needed to reply)

1. What is the percentage of women (ordained and lay) participating in your church’s main decision-making body?
   Ordained women__________________________
   Lay women______________________________

2. Does your church have a quota system?
   Yes ___ Describe________________________________________________
   No ___ Why?____________________________________________________

Churches ordaining women

3. When was the decision to ordain women taken by your church?
   Date__________________________________________________________

4. How many women and how many men are currently working in the ministry of Word and sacrament in your church?
   Women _____________________
   Men ______________________

5. What is/are the name/s of the first woman/en to be ordained to the ministry of Word and sacrament in your church? When?
   Name/s_______________________________________________________
   __________________________
   Date__________________________

6. What kind of ministry do ordained women perform in your church? (If possible, give figures for each category)
   a. Bishop _________________
   b. President ______________
   c. Superintendent __________
   d. parish pastor _____________
   e. chaplaincy ______________
   f. social services____________
   g. theological education_______
   h. church administration________
   i. deacon_______________
   j. other_____________________________________________________

I
7. Does your church commission women and men to other ministries?
   Yes   No

<table>
<thead>
<tr>
<th>Which ministries?</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8. Are there positions that are not open to ordained women in your church?
   Yes
   If yes, which ones?
   No
   Why?

9. How many women and men were ordained by your church in the last five years?
   k. Women
   l. Men

Churches not ordaining women

1. Does your church law reserve ordination for male candidates only?
   Yes   No

2. Is there a specific reason for not ordaining women in your church? Please explain.

3. Is your church presently addressing or planning in the near future to discuss the issue of women's ordination? If so, when and how the discussion is planned?

Theological education

1. Is it possible for women in your church to study theology?
   Yes   Since when?
   No   Why?

2. How many students of theology are currently enrolled in your theological institutions?

3. How many of these are women?
4. How many theologically-trained women are working in your church?

<table>
<thead>
<tr>
<th>Position</th>
<th>Number of full time</th>
<th>Number of part time</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. Are there any of these specific themes included in the theological curriculum of your church?
   - women's studies _____
   - gender studies ______
   - feminist theology _____
   - womanist theology_____
   - other____________

Name of the person responsible for the women's work in your church: ___________________________________________________________
Position: ____________________________________________________________
Postal address: ________________________________
_________________________________________________________________
Email: _____________________________________________________________

Name of the LWF Member Church_______________________________________
Name of the person who completed the survey: ___________________________
Position: ____________________________________________________________
Postal address: ________________________________
_________________________________________________________________
Email: _____________________________________________________________

Place and Date:______________________________________________________
In 1984, the VII Assembly of the Lutheran World Federation resolved:

To urge the LWF member churches that do not ordain women to take specific steps toward an affirmative action; to urge the LWF member churches that do ordain women to develop policies that ensure equality in service opportunities and benefits.