

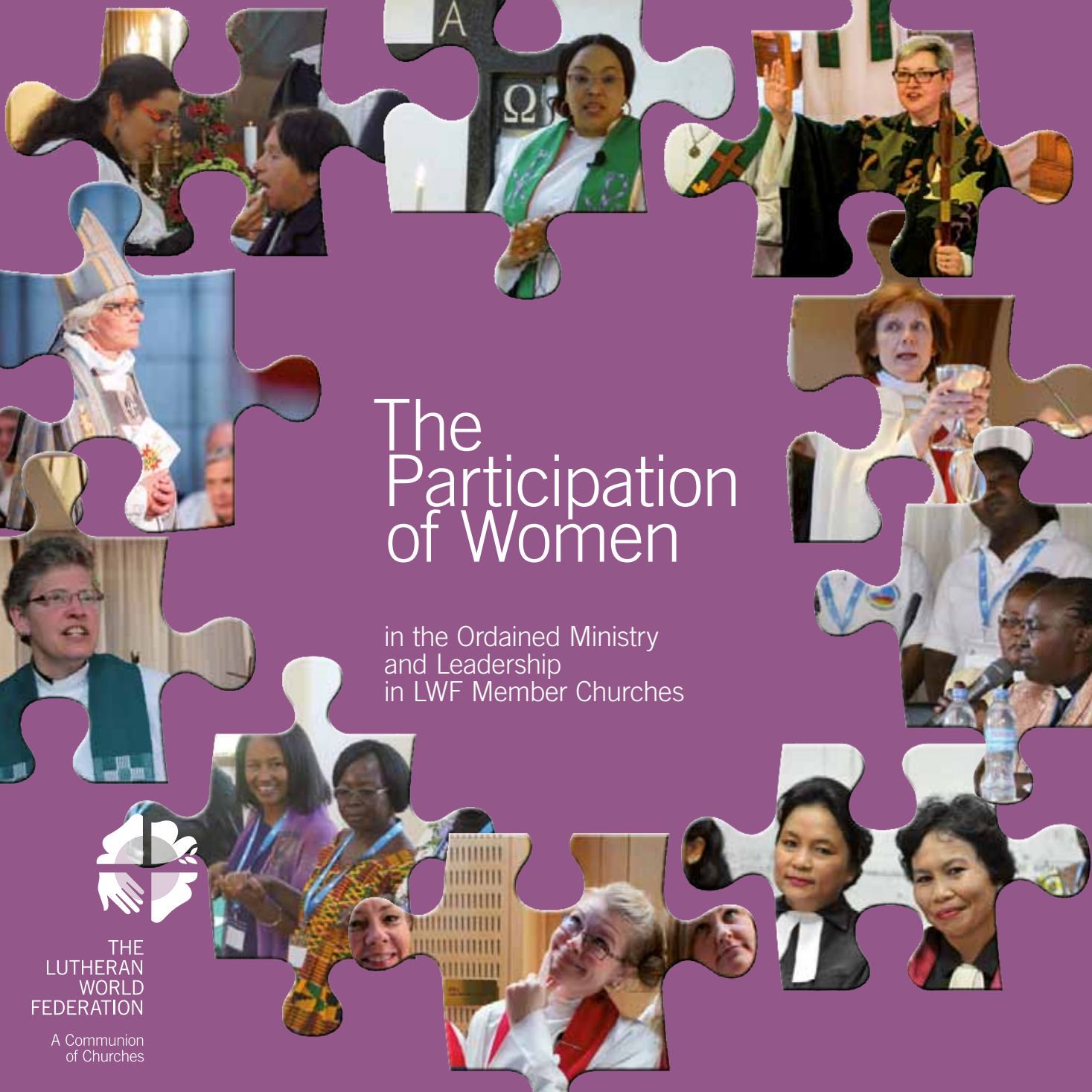
The Participation of Women

in the Ordained Ministry and Leadership
in LWF Member Churches



THE
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WORLD
FEDERATION

A Communion
of Churches



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2016

Editor: Office for Women in Church and
Society, Department for Theology
and Public Witness

Design and Layout: Department for Theology and
Public Witness
Office for Communication Services

Cover: Barbara Robra

Publisher: **The Lutheran World Federation**
– **A Communion of Churches**
Department for Theology and
Public Witness
Women in Church and Society
Route de Ferney 150
P. O. Box 2100
1211 Geneva 2, Switzerland

ISBN 978-2-940459-

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Preface

Martin Junge

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



Rev. Dr Martin Junge. Photo: LWF/Maximilian Haas

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.



Rev. Lilana Kasper from the Evangelical Lutheran Church in Southern Africa.
Photo: LWF/E. Neuenfeldt

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

¹ See full text of Assembly resolutions, at www.lutheranworld.org/sites/default/files/LWF-Eleventh-Assembly-Report-EN.pdf

² Carl H. Mau (ed.), *Budapest 1984. "In Christ—Hope for the World." Proceedings of the Seventh Assembly, LWF Report 19/20* (Geneva: The Lutheran World Federation, 1985), 224.

³ www.lutheranworld.org/sites/default/files/LWF-Eleventh-Assembly-Report-EN.pdf

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

with the basic principle shall be formally recognized and actions to improve on this need to be planned.

⁵ *Episcopal Ministry within the Apostolicity of the Church. The Lund Statement 2007* (Geneva: The Lutheran World Federation, 2008), 17–18.

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.



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

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" program⁶, 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.

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



Indonesia pastors during the June 2014 LWF Council meeting in Medan. Photo: LWF/M. Renaux

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.

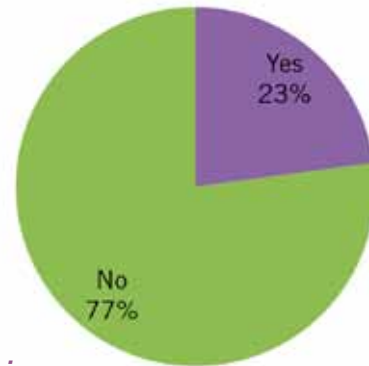
Question 2: Does your church have a quota system?

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.

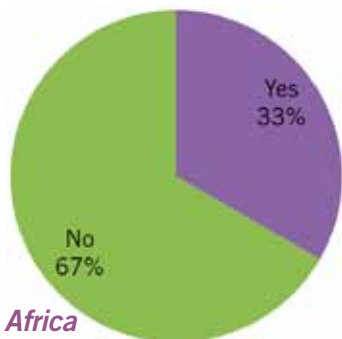


LWF Communion

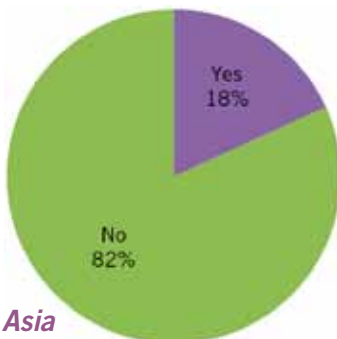
The presence and participation of women and young people in elections, representations and meetings are carefully monitored and efforts are being made to ensure the balanced representation of women and men.”

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



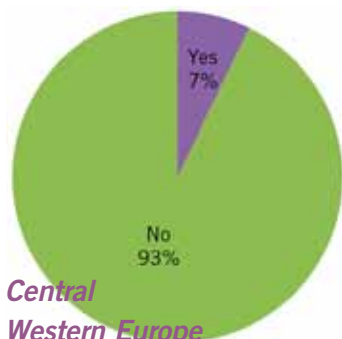
Africa



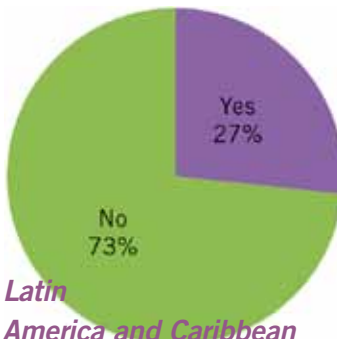
Asia



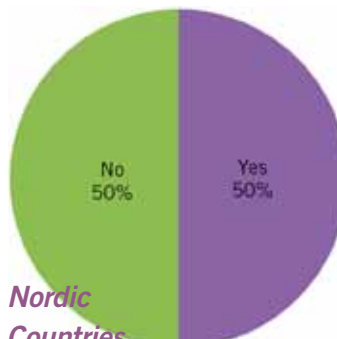
Central Eastern Europe



Central Western Europe



Latin America and Caribbean



Nordic Countries



North America

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)

Decision taken: 20 January 1996. First ordained: 16 May 2000, Dr Bekure Dhaba.

Evangelical Lutheran Church of Cameroon (ELCC)

Decision taken: 7 May 2009. First ordained: 12 May 2012, Jeannette Ada Maina, Halema Rita Dewa, Eliane Nock Djobdi.

Evangelical Lutheran Church in Zimbabwe

Decision taken: 1987. First ordained: 1991, Chipo Mtombeni and Chiropafadzo Moyo.

Evangelical Lutheran Church in Southern Africa (Cape Church)

Decision taken: 1980. First ordained: K Brand, 1987.

Evangelical Lutheran Church in Mozambique

Decision taken and first ordination: 13 September 2013, Elisa Cuniua and Argentina Ngamba.

Kenya Evangelical Lutheran Church

Decision taken: 1997. First ordained: 2002, Catherine Ngina and 2008 Jacklyne Lorogwa.

Evangelical Lutheran Church in Zambia

Decision: 2002. First ordained: 2005, Matildah Banda, Doreen Mwanza and Rolita Machila.

Evangelical Lutheran Church in Congo (EELCO-DRC)

Decision taken: 1987. First ordained: 1994, Ilunga Mukanya.

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

Decision taken and first ordination: August 1995, An-nah T. Nguvauva as deaconess and Grace Menyatswe in 1996.

Evangelical Lutheran Church in Tanzania

Decision taken and first ordination: 20 November 1990, Tuseline Kihgwele Madembo.

Asia

Japan Lutheran Church

Decision taken: May 2005. First ordained deaconess in 2006.

South Andra Lutheran Church

Decision taken: 2010. First ordained: 12 January 2011, Smitha Das G., K. Sireesha, Nevalala Gnana Prasuna.

Northern Evangelical Lutheran Church

Decision taken and first ordination: 1991, Porimal Kisku.

Gossner Evangelical Lutheran Church in Chotanapur and Assam

Decision taken: March 1997. First ordained: 26 October 2000, Ashisa Ankandulna (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

Decision taken: 28 September 1992. First ordained: 12 October 2004, Selma Chen, Freda Lin.

Basel Christian Church of Malaysia (BCMM)

Decision taken: November 1983. First ordained: 1986, Pang Khen Ping, Chong Fui Yung.

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)

Decision taken: 28 August 1983. First ordained: 27 July 1986, Nortje Lumbantoruan.

The Indonesian Christian Church (HKI)

Decision taken: 1974. First ordained: 11 November 1987, Noderia Manalu

Lutheran Church in Singapore

Decision taken: 1993. First ordained: 31 October 2004, Rita Wong and Sylvia Yeung.

Taiwan Lutheran Church

Decision taken and first ordination: 1997, Hsieh, Feng-Ching.

The Evangelical Lutheran Church of Hong Kong

Decision taken: 27 March 1989. First ordained: 23 July 1989, Chan, Sek-Mui

The Protestant Christian Church (BNKP), Indonesia

Decision taken and first ordination: August 16, 1992, Nurlia Ziliwu.

Tsung Tsin Mission of Hong-Kong

Decision taken and first ordination: 23 May 1999, Grace Wong and Sandy Mak.

Japan Evangelical Lutheran Church

Decision taken: 1969. First ordained: 6 May 1970, Seiko Kadowaki.

Lutheran Church in Malaysia

Decision taken: November 1991. First ordained: August 1993, Mah Choy Yin, Lui Bee Leng and Low Wui Li.

The Chinese Rhenish Church Hong Kong Synod

Decision taken: August 2009. First ordained: 30 May 2010, Siu-ling Ho.

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 (Slovakia) Kolarovska

Estonian Evangelical Lutheran Church

Decision taken and first ordination: 1967, Laine Villenthal; in 1968, Linda Maior.

The Evangelical Lutheran Church in Hungary

Decision taken: October 1972. First ordained: 19 November 1972, Etelka Kovács

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 Kizza-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)

Decision taken: 1990. First ordained: 1993, Inessa Thierbach.

Latvian Evangelical Lutheran Church Abroad

Decision taken: 1974. First ordained: 18 May 1974, Agnese Pone.

Central Western Europe

Evangelical Lutheran Church in Württemberg

Decision taken and first ordination: 15 November 1968, Eleonore Volz and Carlotte Essig.

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

Decision taken: 1993. First ordained: September 2012, Cornelia Hübner.

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).⁷ 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 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 (*Pfarrgehilfengesetz*). 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

Decision taken: 1991. First ordained: 7 June 1992.

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.

First ordained with some restrictions: 1928, Gertrud Schäfer and Auguste Begeman in 1929. First ordained without restrictions: 30 May 1948, Irene Schulz, and Gertrud Riesenberg 30 October 1949.

Evangelical Lutheran Church in Brunswick

Decision taken: 23 January 1968. First ordained: 4 April 1968, Mechtild Brauer, Gertrude Böttcher, Doris Gassmann, Annemarie Marx, Gudrun Hahn, Ingebrg-Charlotte Neubeck.

Evangelical Church of the Augsburg Confession in Austria

Decision taken: 1965. First ordained: 11 September 1966, Stefanie Prohaska; 25 October 1966, Elisabeth Strehblow and Dora Winkler-Hermann.

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

Decision taken: 1988. First ordained: 1989, Ana Langerak and 1990, Raquel Rodriguez.

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 Church

Decision taken: 1986. First ordained: 1994, Abelina Centeno de Gomez and Blanca Recinos Méndez de Marina.

Bolivian Evangelical Church

Decision taken: 2004. First ordained: 2010, Maritza Castañeta and Erlini Tola Medina.

The Nicaraguan Lutheran Church of Faith and Hope

Decision taken and first ordination: July 1990, Victoria Cortez.

Evangelical Lutheran Church in Peru

Decision taken: 1990. First ordained: 1999, Adita Torres, Irene Ponce and Patricia Cuyatti.

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

Decision taken: 1980. First ordained: 1980, Gloria Rojas.

United Evangelical Lutheran Church (Argentina)

Decision taken and first ordination: 1985, Juana Elvira Corigliano.

Evangelical Lutheran Church of Colombia

Decision taken: January 1993. First ordained: 11 January 1998, Liria Consuelo Preciado Naranjo.

Lutheran Church in Chile

Decision taken: 2005. First ordained: 15 March 2014, Hanna Schramm.

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)

Decision taken: 1974. First ordained: 4 November 1983, Silvia Ramirez.

Mexican Lutheran Church

Decision taken and first ordination: 2009, Angela Trejo Haager, Sofia Tenorio, Maria Elena Ortega.

Nordic Countries

Church of Sweden

Decision taken: 1958. First ordained: 10 April 1960, Elisabeth Djules, Ingrid Persson; Marguit Sahlin.

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 annulled.

Evangelical Lutheran Church of Finland

Decision: 6 November 1986. First ordained: 6 March 1988, 94 women.

The Evangelical Lutheran Free Church of Norway

Decision taken and first ordination: 2005, Lilian Oksnevad.

The Evangelical Lutheran Church of Iceland

Decision taken and first ordination: 29 September 1974, Audur Vilhjálmsdóttir.

North America

Evangelical Lutheran Church in Canada

Decision taken: 1970. First ordained: 7 May 1976, Pam McGee.

Evangelical Lutheran Church in America

Decision taken: October 1970. First ordained: 22 November 1970, Elizabeth Platz and 20 December 1970, Barbara L. Andrew.



Archbishop Antje Jackélen, Church of Sweden.
Photo: Tord Harlin/IKON

Churches Ordaining Women

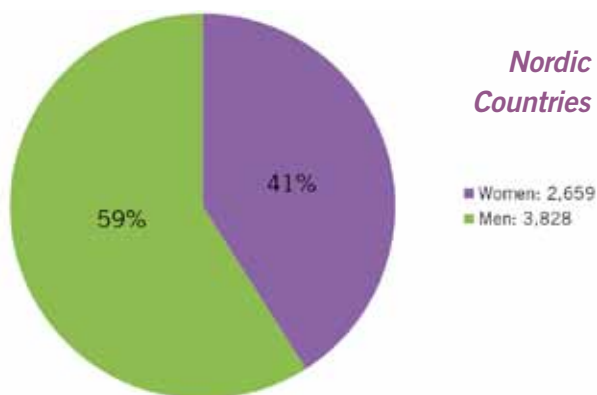
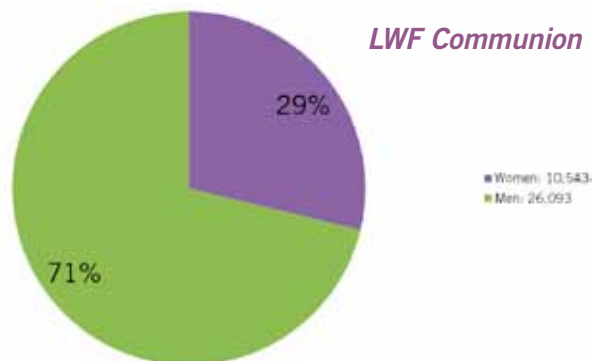
Question 4: How many women and how many men are currently working in the ministry of Word and sacrament in your church?

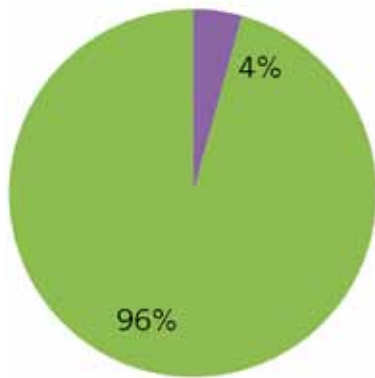
The figures show a significant imbalance in the numbers of ordained women and ordained men currently working in the ministry of Word and sacrament in the surveyed churches.

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.

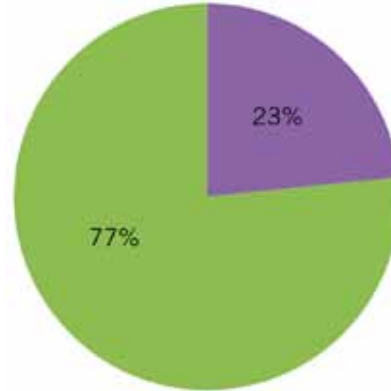
It is important to note that the data is incomplete since some churches from Africa and Asia, which have a large number of pastors in general and, therefore, also of women pastors, did not respond to the survey.





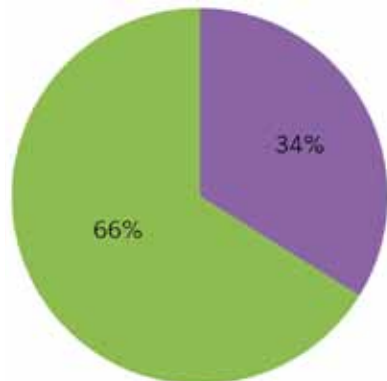
Africa

■ Women: 306
■ Men: 6,798



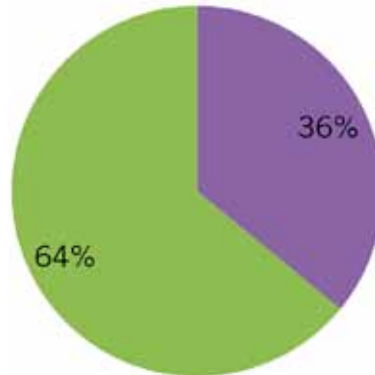
Asia

■ Women: 929
■ Men: 3,043



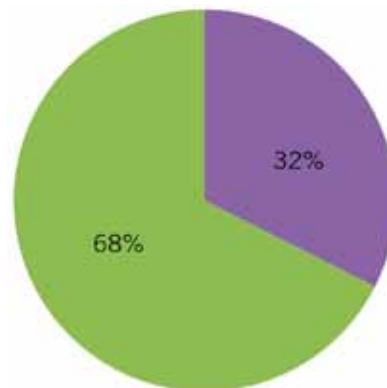
Central Eastern Europe

■ Women: 348
■ Men: 680



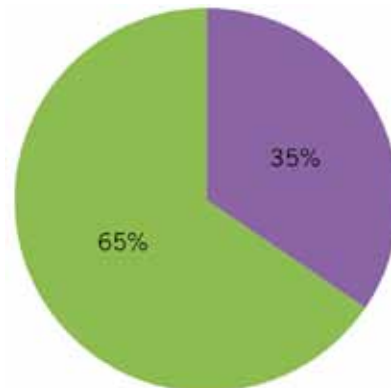
Central Western Europe

■ Women: 2,350
■ Men: 4,184



Latin America

■ Women: 438
■ Men: 912



North America

■ Women: 3,489
■ Men: 6,624



Rev. Livia Mojzsisova and Rev. Erika Hlacokova, Evangelical Church of the Augsburg Confession in the Slovak Republic. Photo: LWF/E. Neuenfeldt

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 diakonia, mission, Christian education, catechists, evangelists, lay pastors and preachers and family ministry.

Standing in front of youth participants, Rev. Anna Makyao. Seated, left to right: Rev. Sarah Urassa, Rev. Alice Kabugumila and Rev. Joyceline Fred Njama, Evangelical Lutheran Church in Tanzania. Photo: LUCSA



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.



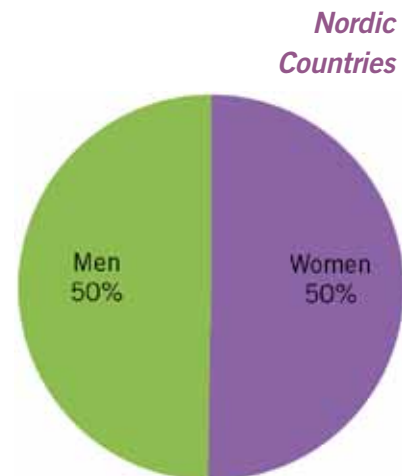
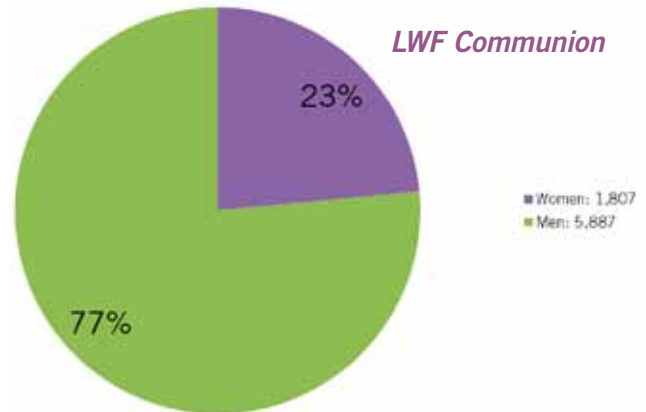
Rev. Adriana Gastellu, Church of Sweden and Rev Marcia Blasi and Adriana Dewes, Evangelical Church of Lutheran Confession in Brazil.
Photo: Faculdades EST

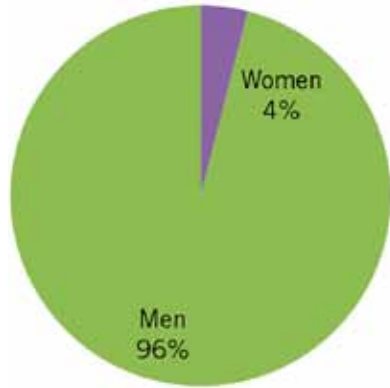
Question 9: How many women and men were ordained by your church in the last five years (2011–2015)?

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.

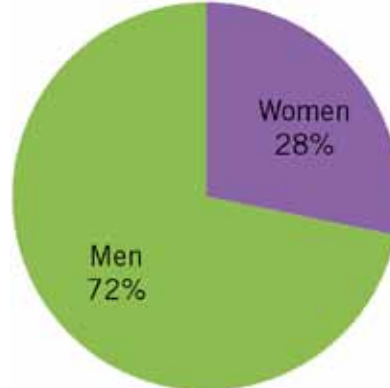
It is important to note that the above mentioned figures do not necessarily reflect the situation in the churches that did not respond to the survey. This is particularly true for those churches in Africa and Asia with a large number of ordained pastors. The overall picture of the communion would look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

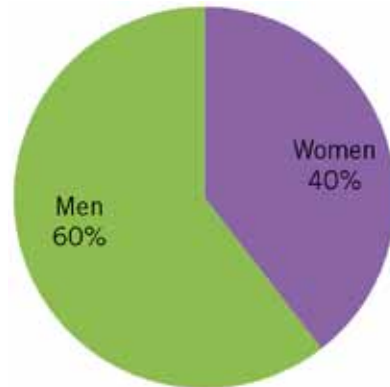




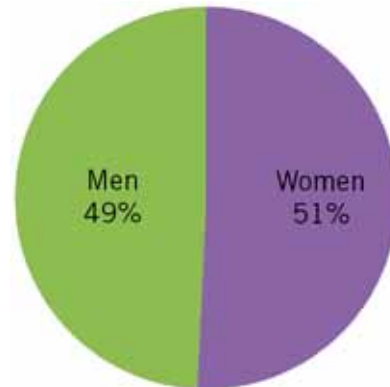
Africa



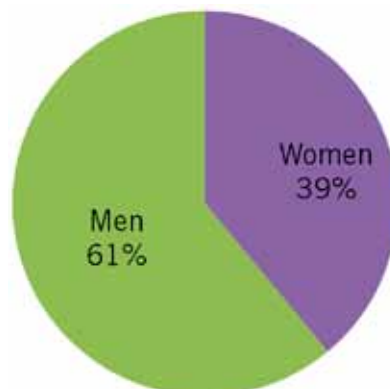
Asia



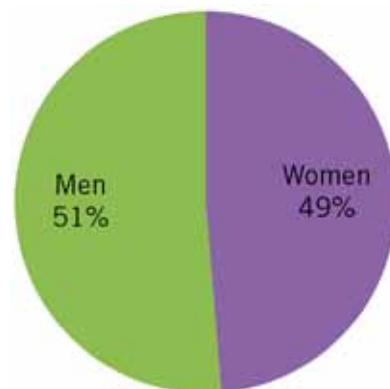
Central Eastern Europe



Central Western Europe



Latin America



North America

Ordination of Women in the LWF Member Churches

The following statistics¹⁰ are based on ongoing research by women leaders in the member churches, women's networks and regional representatives. The list includes **(in bold and purple)** 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.

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

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

¹⁰ Status in June 2016. A constantly updated list can be found at www.lutheranworld.org/content/women-doing-theology

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

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

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 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**
12. **Christian Lutheran Church of Honduras**
13. **Mexican Lutheran Church**
14. **The Nicaraguan Lutheran Church of Faith and Hope**
15. **Evangelical Lutheran Church in Peru**
16. **Evangelical Lutheran Church in Suriname**
17. **Evangelical Lutheran Church in Venezuela**

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**

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. **Guatemala Lutheran Church**
11. **Evangelical Lutheran Church in Guyana**

North America

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

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);

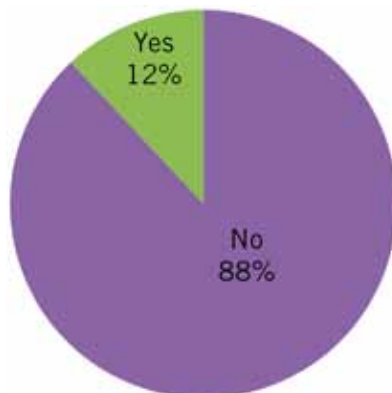
- 2 from Eastern Europe (The Evangelical Lutheran Church of Latvia; The Evangelical Church of the Augsburg Confession in Poland).

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.

LWF
Communion



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 dea-neries 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?

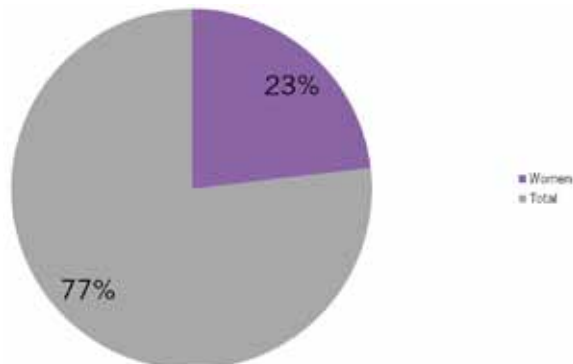
At the communion level the number of men studying theology is three times as high as the number of women pursuing the same studies.

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.

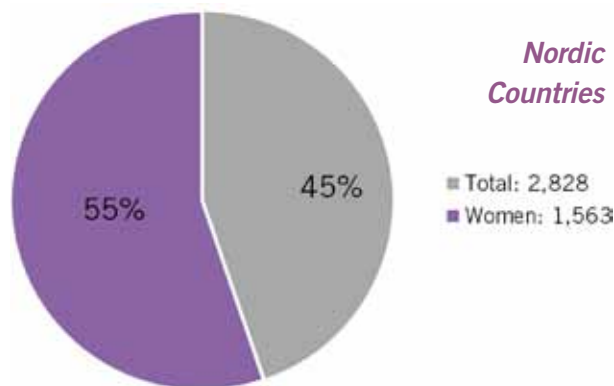
Further analysis would be required to determine the reasons for the low level of representation of women in theological studies which coincides with the current trend of three times more men than women ordained over the last five-year period (23 percent women versus 77 percent men ordained).

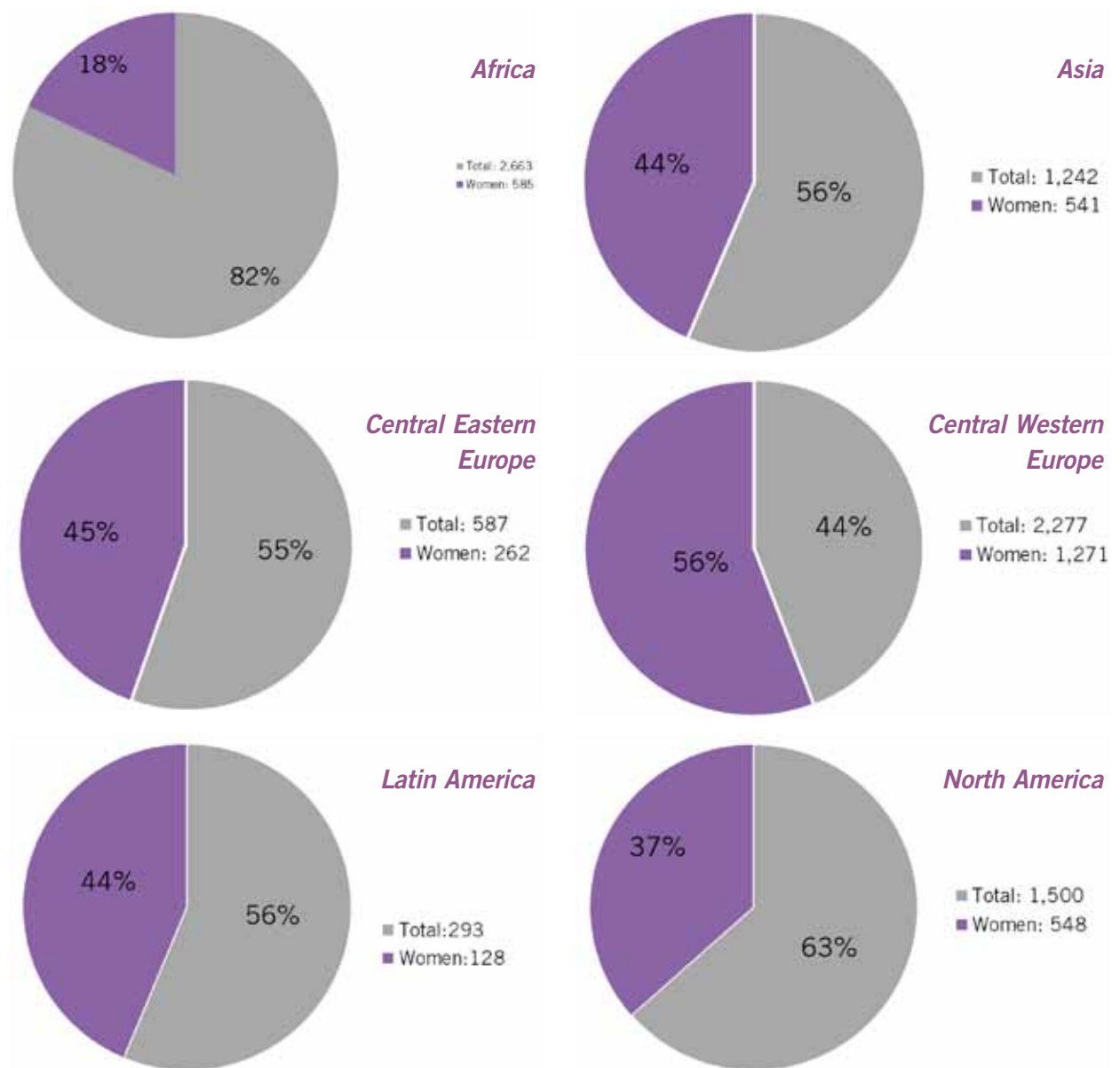
2. How many students of theology are currently enrolled in your theological institutions? How many of these are women?

LWF Communion



Nordic Countries





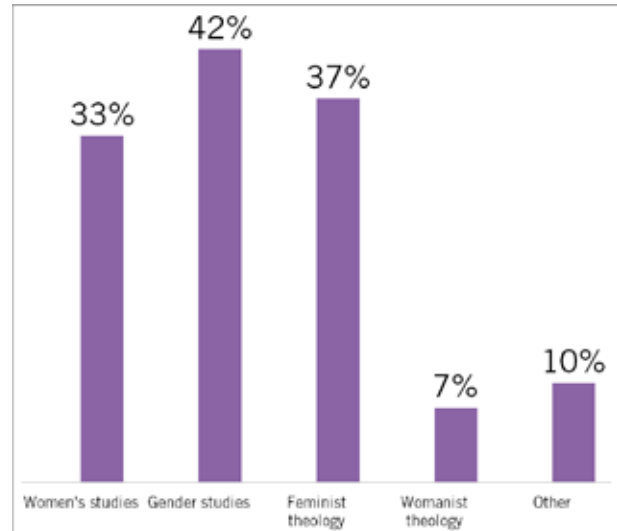
In some regions the gap between the number of female students of theology and the number of women currently working as pastors might be explained by the fact that there is a formal impediment to women's ordination or that women are not encouraged to take up the ordained ministry.

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





Rev. Sigrún Óskarsdóttir, Rev.
Kristín Þórunn Tómasdóttir and
Rev. Guðrún Karls Helgudóttir.
Photo: Árni Svanur Daníelsson

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)

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

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



African women church leaders in their preparatory meeting for the Marangu anniversary conference in Moshi, Tanzania.
Photo: LWF/P. Mumia

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

Evangelical Lutheran Church in Guyana

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 Błahut-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 _____

7. Does your church commission women and men to other ministries?

Yes _____ No _____

Which ministries?	Women	Men

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?

Position	Number of full time	Number of part time

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: _____



THE
LUTHERAN
WORLD
FEDERATION

A Communion
of Churches

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.