

GLOBAL MINISTRY — FORUMS —



ANALYSIS OF THE GLOBAL
MINISTRY FORUMS



EXECUTIVE SUMMARY



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EXECUTIVE SUMMARY

Prepared for the Church of God Executive Committee and Executive Council

January 3, 2020

The Global Ministry Forums Survey yielded a total of 6,323 responses among Church of God ministers and laypersons across the world. Means (statistical averages), standard deviations (statistical variability), and frequency distributions were calculated for all responses and were presented in a comprehensive analysis of the Global Ministry Forums survey. For each question, the responses agree/strongly agree were combined into an agreement percentage, and the responses disagree/strongly disagree were combined into a disagreement percentage for presentation purposes. This executive summary highlights the general findings, with select highlights to responses of Ordained Bishops on certain topics thought to be of interest to the Church of God Executive Committee and Executive Council.

GENERAL DEMOGRAPHICS OF RESPONDENTS

In total, 77% of the respondents were male, with 74% being between the ages of 36-65 and 90% of respondents indicating a marital status of married. In terms of ethnicity, 57% reported being white non-Hispanic, while another 26% reported as Hispanic/Latino and 9% as African-American. The educational level of respondents was distributed as follows: 46% of respondents had less than a four-year degree, 30% indicated the highest degree earned as a four-year degree, while 24% of respondents had completed a graduate degree. Among respondents, 76% were from the United States, with 44% reporting their current place of residence as the USA-South. Respondents from Central and South America each represented 7% of the population, while respondents from Mexico represented 5% of the population. The vast majority (90%) of respondents have been members of the Church of God for more than 10 years. In terms of rank/role, 44% were Ordained Bishops, 27% were Ordained Ministers, while 24% indicated their current role as some other form of ministry and 6% as laypersons. 60% of respondents were currently engaged in full-time ministry, while 21% were engaged in part-time ministry with another 13% reporting as ministers not currently in vocational ministry.

IMPORTANCE AND UNDERSTANDING OF RANKS

- 70% of all respondents agree there is a lack of understanding regarding the three current ranks of ministry: Exhorters, Ordained Ministers, and Ordained Bishops.
- It appears as if the vast majority of respondents did not feel they had adequate understanding of why the ranks were created.
- 66% of respondents agreed the ranks do assure local church congregations that the Church of God is properly evaluating ministerial qualifications.
- 65% of respondents either agreed or strongly agreed that maintaining the three ranks is important. This agreement percentage increased to 70% among Ordained Bishops.
- 40% of respondents indicated disagreement that the distinct ranks have no validity outside of determining whether a person can participate in certain meetings and serve on certain boards; 50% of Ordained Bishops indicated some form of disagreement with this statement.
- 47% of respondents disagreed or strongly disagreed with reducing the ranks of ministry to Licensed Minister and Ordained Minister. That number was 56% among Ordained Bishops.

QUALIFICATIONS

- 92% of all respondents agreed background checks should be required for all potential ministers prior to engaging in any ministerial training activity, while 75% agreed background checks should be conducted at least every 5 years for credentialed ministers.
- 77% of respondents indicated ministers should be required to engage in “continuing education” programs, while 48% disagreed that ministers should be required to renew their ministerial credentials periodically by filing an application; 54% of Ordained Bishops disagreed with that latter statement.
- 69% of respondents agreed the Church of God must require at least a minimum level of educational training for its ministers in order to advance, while 57% agreed that MIP provides sufficient training for those preparing to serve as pastors.
- Laypersons were generally more favorable for items related to enhanced qualifications, education and periodic checks for credentialed ministers than respondents from the three ministerial groups.
- 72% of all respondents agree the qualifications for the three ranks of ministry are sufficient; this agreement level increased to 76% among Ordained Bishops.
- 59% of respondents indicated agreement that Ordained Ministers should be allowed to participate in the International General Council, while only 26% of all respondents disagreed. Among Ordained Bishops, agreement was just 40% with 44% of Ordained Bishops indicating some form of disagreement to this statement.

WOMEN IN LEADERSHIP POSITIONS

- 73% of respondents disagreed or strongly disagreed that it is un-biblical for women to participate in any denominational leadership role. Among Ordained Bishops, the level of disagreement on this item was 70%.
- On every other item of this sub-scale, the percentage of Ordained Bishops indicating agreement was approximately 17% less than non-Ordained Bishops.
- 62% of all respondents agreed that women would bring a healthy perspective to the direction of the Church of God if allowed to serve in all denominational roles. This agreement percentage was 52% among Ordained Bishops.
- 67% of respondents agreed that women should be allowed to serve on State/Regional Councils and participate in the International General Council; this compares to approximately 57% of Ordained Bishops for these two items.
- 59% of respondents agreed that women should be allowed to participate in all levels of ministry in the Church of God, with 48% agreeing women should be allowed to obtain the rank of Ordained Bishop and 42% agreeing women should be allowed to serve as Administrative Bishops. Among Ordained Bishops, 49% indicated women should be allowed to participate in all levels of ministry, with 39% agreeing women should be allowed the rank Ordained Bishop and 31% as Administrative Bishops.
- Female respondent agreement percentages were approximately 25% greater than male respondents on each item in this sub-scale. In addition, younger respondents, those with higher levels of educational achievement, and those from outside of the United States were more likely to indicate agreement on virtually each item of this sub-scale.

ATTENTION UPON THE MEANING AND USAGE OF THE TERM BISHOP

- 81% of respondents indicated agreement that the debate over the title *Bishop* needs to be resolved so that the Church of God can move on from the issue.
- 74% of all respondents disagreed that the title *Bishop* is offensive; that disagreement percentage was 80% among Ordained Bishops.
- Among Ordained Bishops, 69% agreed they do not use the title *Bishop* in their everyday role as pastor, and 44% do not use the title when referring to the highest rank of ministry in the Church of God to friends from other denominations.
- 49% of all respondents agreed the title *Bishop* should be reserved only for those in a leadership role over other pastors, such as Administrative Bishop or Presiding Bishop; this agreement percentage was 46% among Ordained Bishops.
- 34% of Ordained Bishops prefer the title Ordained Minister to Ordained Bishop, while 38% of Ordained Bishops indicated some form of disagreement with this statement.
- 45% of respondents disagreed that women should be excluded from obtaining the title of *Bishop* due to the biblical definition of this position. That number was 37% among Ordained Bishops, while 46% of Ordained Bishops agreed with that statement.

Addendum

As a result of the twenty-five (25) open Ministry Forums held globally during the 2019 calendar year, motions were developed and are presented for consideration by the 78th International General Assembly regarding the following three topics:

- Importance and Understanding of Ministry Ranks
- Women in Leadership Positions, and
- The Meaning and Usage of the Title *Bishop*.

Due to the scope of the “Qualifications of Ministry,” no specific motion has been offered in regards to changing the qualifications of the various ranks of ministry. It is noted that while the *Minutes* articulate various ministry ranks and position titles, the inclusion of qualifications is limited. In most cases, the primary criteria listed is “Selection,” sometimes “Requirements,” and generally throughout “Duties and Authorities.” In light of this comprehensive review of ministry ranks, the following motion is presented in regards to the qualifications of ministry within the Church of God:

Qualifications of Ministry

We recommend:

That the International Executive Council complete a study and submit to the General Council at the 79th International General Assembly (2024) recommendations delineating qualifications of ministry congruent with ministry ranks as stated in the Minutes: Book of Discipline, Church Order, and Governance.



RESUMEN EJECUTIVO



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RESUMEN EJECUTIVO

Preparado para el Comité Ejecutivo Internacional y el Concilio Ejecutivo Internacional de la Iglesia de Dios

3 de enero de 2020

La Encuesta de los Foros Ministeriales Globales obtuvo un total de 6,323 respuestas entre los ministros y laicos de la Iglesia de Dios de todo el mundo. Los medios (promedios estadísticos), las desviaciones estándar (variabilidad estadística) y las distribuciones de frecuencia fueron calculadas para todas las respuestas y presentadas en un análisis exhaustivo de la encuesta. Para cada pregunta, las respuestas de acuerdo/muy de acuerdo, fueron combinadas en un porcentaje de acuerdo, mientras que las respuestas, no están de acuerdo/muy en desacuerdo, fueron combinadas en un porcentaje de desacuerdo, para los efectos de la presentación. Este resumen ejecutivo destaca las conclusiones generales, dándole énfasis a las respuestas de los obispos ordenados sobre ciertos temas que se piensa que son de interés para el Comité Ejecutivo Internacional y el Concilio Ejecutivo Internacional de la Iglesia de Dios.

PERFIL DEMOGRÁFICO GENERAL DE LOS PARTICIPANTES

En total, el 77% de los encuestados fueron varones, de los cuales el 74% estaba entre las edades de 36 a 65 años, con el 90% indicando que estaba casado. En términos de etnia, el 57% reportó ser blanco no hispano, mientras que otro 26% reportó ser hispano/latino y 9% como afroamericano. El nivel educativo de los encuestados estuvo distribuido de la siguiente manera: el 46% de los encuestados contaba con menos de un bachillerato, el 30% indicó haber obtenido un bachillerato, mientras que el 24% ostentaba títulos graduados. Entre los encuestados, el 76% provino de los Estados Unidos, mientras que el 44% reportó su lugar de residencia actual como el sur de los Estados Unidos. Los encuestados de América Central y Sudamérica representaron cada uno el 7% de los participantes, mientras que los encuestados de México representaron el 5% de la población. La gran mayoría (90%) de los encuestados ha sido miembro de la Iglesia de Dios durante más de 10 años. En términos de rango/rol, el 44% se identificó como obispos ordenados, el 27% ministros ordenados, mientras que el 24% indicaba algún otro tipo de ministerio y el 6% como laicos. El 60% de los encuestados estaban involucrados en el ministerio a tiempo completo, mientras que el 21% a tiempo parcial y otro 13% reportándose como ministros que no estaban ejerciendo al momento.

IMPORTANCIA Y COMPRENSIÓN DE LOS RANGOS

- El 70% de los encuestados está de acuerdo con la carestía de comprensión sobre los tres rangos ministeriales actuales: Exhortadores, Ministros Ordenados y Obispos Ordenados.
- Al parecer, la gran mayoría de los encuestados no comprende la justificación de por qué se crearon los rangos.
- El 66% de los encuestados estuvo de acuerdo que los rangos les aseguran a las congregaciones de que la Iglesia de Dios evalúa adecuadamente las calificaciones ministeriales.
- El 65% de los encuestados estuvo de acuerdo o muy de acuerdo en la importancia de mantener los tres rangos. Este porcentaje de acuerdo aumentó al 70% entre los obispos ordenados.
- El 40% de los encuestados indicó estar en desacuerdo con que los distintos rangos carecen de otra validez que no sea el determinar si una persona puede participar en ciertas reuniones y servir en ciertas juntas; el 50% de los obispos ordenados indicaron algún tipo de desacuerdo con esta declaración.
- El 47% de los encuestados no estuvo de acuerdo o discrepó fuertemente de la propuesta de limitar los rangos ministeriales a Ministro Licenciado y Obispo Ordenado. Esa cifra fue del 56%

entre los obispos ordenados.

Cualificaciones

- El 92% de todos los encuestados convinieron en que las verificaciones de antecedentes deberían ser necesarias para todos los ministros potenciales antes de participar en cualquier actividad de capacitación ministerial, mientras que el 75% está de acuerdo que las verificaciones de antecedentes acordados deberían llevarse a cabo al menos cada 5 años para los ministros con credenciales.
- El 77% de los encuestados indicó que los ministros debían participar en programas de «educación continuada», mientras que el 48% no estuvo de acuerdo en que se requiriera la renovación periódica de las credenciales ministeriales; el 54% de los obispos ordenados no estuvo de acuerdo con esa última declaración.
- El 69% de los encuestados estuvo de acuerdo en que la Iglesia de Dios debe requerir al menos un nivel mínimo de capacitación educativa para el ascenso de sus ministros, mientras que el 57% convino en que el PMS es más que suficiente para capacitar a los pastores.
- En términos generales, los laicos favorecieron los temas relacionados con la mejoría en los requisitos, la educación y las verificaciones periódicas de los ministros con credenciales, a diferencia de los encuestados de los tres grupos ministeriales.
- El 72% de los encuestados está de acuerdo en que los requisitos para los tres rangos ministeriales son suficientes; este nivel de acuerdo aumentó al 76% entre los obispos ordenados.
- El 59% de los encuestados manifestó su acuerdo en que se debería permitir a los Ministros Ordenados participar en el Concilio General Internacional, mientras que solamente el 26% de los encuestados no estuvo de acuerdo. Entre los obispos ordenados, el acuerdo fue de apenas el 40% y el 44% de los obispos ordenados indican algún tipo de desacuerdo con esta declaración.

MUJERES EN POSICIONES DE LIDERAZGO

- El 73% de los encuestados no estuvo de acuerdo o discrepó enérgicamente en que no es bíblico que las mujeres participen en cualquier rol de liderazgo en la denominación. Entre los obispos ordenados, el nivel de desacuerdo sobre este tema fue del 70%.
- En todos los demás puntos de esta sección, el porcentaje de obispos ordenados que indicaba su acuerdo era aproximadamente un 17% menor a de los que no eran obispos ordenados.
- El 62% de los encuestados estuvo de acuerdo en que las mujeres aportarían una perspectiva saludable a la dirección de la Iglesia de Dios si se les permitiera servir en todas las funciones de la denominación. Este porcentaje de acuerdo fue del 52% entre los obispos ordenados.
- El 67% de los encuestados estuvo de acuerdo en que se debería permitir que las mujeres sirvieran en los consejos estatales o regionales y en el Concilio General Internacional; esto representa aproximadamente el 57% de los obispos ordenados en ambas preguntas.
- El 59% de los encuestados estuvo de acuerdo en que se debería permitir que las mujeres participen en todos los niveles ministeriales de la Iglesia de Dios, y el 48% estuvo de acuerdo en que debería permitírseles que aspiren al rango de Obispo Ordenado, con el 42% de acuerdo en que se les permita servir como obispos administradores. Entre los obispos ordenados, el 49% indicó que las mujeres deberían participar en todos los niveles ministeriales, y el 39% estuvo de acuerdo en que se les otorgue el rango de Obispo Ordenado, y el 31% en que sirvan como obispos administradores.
- Los porcentajes de acuerdos entre las encuestadas fueron aproximadamente un 25% mayor a de los varones en cada pregunta de esta sección. Además, los encuestados más jóvenes, los que tenían mayores niveles educativos y los que viven fuera de los Estados Unidos tendieron a estar de acuerdo sobre prácticamente cada punto de esta sección.

ATENCIÓN AL SIGNIFICADO Y LA UTILIZACIÓN DEL TÉRMINO OBISPO

- El 81% de los encuestados manifestó su acuerdo en que el debate sobre el título de *Obispo* debe ser resuelto para que la Iglesia de Dios siga adelante.
- El 74% de los encuestados no estuvo de acuerdo en que el título de *Obispo* es ofensivo; ese porcentaje de desacuerdo fue del 80% entre los obispos ordenados.
- Entre los obispos ordenados, el 69% estuvo de acuerdo en que no utilizan el título de *Obispo* en su función pastoral, mientras que el 44% no utiliza el título del rango más alto en sus conversaciones con amigos de otras denominaciones.
- El 49% de los encuestados estuvo de acuerdo en que el título de *Obispo* debería reservarse únicamente para aquellos que desempeñan un papel de liderazgo sobre otros pastores, como el obispo administrador o el obispo presidente; este porcentaje fue del 46% entre los obispos ordenados.
- El 34% de los obispos ordenados prefieren el título de Ministro Ordenado al de Obispo Ordenado, mientras que el 38% de los obispos ordenados indicaron algún tipo de desacuerdo con esta declaración.
- El 45% de los encuestados no estuvo de acuerdo en que las mujeres fueran excluidas de la obtención del título de *Obispo* debido a la definición bíblica de esta posición. Esa cifra era del 37% entre los obispos ordenados, mientras que el 46% de los obispos ordenados estuvo de acuerdo con esa declaración.

APÉNDICE

A raíz de los veinticinco (25) Foros Ministeriales realizados por todo el mundo durante el 2019, se prepararon mociones, las cuales son presentadas para la consideración de la 78ª Asamblea General Internacional con respecto a los siguientes tres temas:

- La importancia y definición de los rangos ministeriales
- Las mujeres en puestos de liderazgo
- El significado y uso del título de obispo

Las “cualificaciones para el ministerio” son tan amplias que no se ha generado una moción para alterarlas. Nótese que el manual de las *Enseñanzas, disciplina y gobierno de la Iglesia de Dios* articula varios rangos ministeriales y cargos, pero limita las cualificaciones. En la mayoría de los casos el criterio principal es la “selección” o los “requisitos”, pero en general son los “deberes y poderes”. En vista de este abarcador repaso de los rangos ministeriales, se presenta la siguiente moción sobre las cualificaciones ministeriales dentro de la Iglesia de Dios:

Cualificaciones para el ministerio

Recomendamos:

Que el Concilio Ejecutivo Internacional lleve a cabo un estudio y presente al Concilio General Internacional de la 79ª Asamblea General Internacional (2024) las recomendaciones sobre las cualificaciones para el ministerio que sean congruentes con los rangos ministeriales estipulados en las Enseñanzas, disciplina y gobierno de la Iglesia de Dios.



ANALYSIS OF THE GLOBAL MINISTRY FORUMS SURVEY

Available in English only



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2 INTRODUCTION

For the last two decades, the Church of God has been engaged in continued discussion related to the “Meaning and Usage of the Title *Bishop*.” A study was called for in 2004, a narrative was approved in 2006, and continued calls for additional study were heard over the next decade. In 2016, the International General Assembly of the Church of God called again for “Further Study” to address whether it is necessary to change current nomenclature in order to clarify and fulfill the intent of the International General Council. Following the presentation of an in depth “Further Study” presented to the 77th International General Council, the General Assembly approved the following motion:

Meaning and Usage of the Term *Bishop*

That open Ministry Forums be conducted globally to provide opportunity for deliberate and meaningful discussion, dialogue, questions/answers and time for spiritual insight regarding the importance and understanding of ministry ranks, qualifications, and women in leadership positions with attention upon the meaning and usage of the title “bishop.” Following the forums, appropriate motion(s) be formulated by the International Executive Council specifically addressing the stated issues and brought to the 2020 International General Council.

As a result of the 77th International General Assembly action, the implementation of Global Ministry Forums was mandated. In 2018, the Church of God Executive Committee developed a plan to hold forums in 25 locations around the world. A committee was established to plan and execute these forums according to the mandate, and these forums were held during the 2019 calendar year.

2.1 VARIABLES

The variables, as mandated by the International General Assembly action, called for discussion and dialogue regarding four variables:

- Importance and Understanding of Ministry Ranks
- Qualifications
- Women in Leadership Positions
- Attention Upon the Meaning and Usage of the Term *Bishop*

2.2 INSTRUMENT

In order to better understand the perspective of the Church through the Global Forums, the Church of God Executive Committee determined it would be helpful to design and administer a survey to gather feedback regarding the four variables mandated by the International General Assembly. To maintain the integrity of the assessment and analysis process, a third-party independent research entity was contracted to assist in survey development, collection and analysis. This research entity, led by Dr. Jayson VanHook, worked closely with a team appointed by the Executive Committee to develop the instrument and manage the collection of data during the year.

A 42-question instrument was developed for this purpose, including 9 demographic items, 9 items related to Importance and Understanding of Ministry Ranks, 9 items related to Qualifications, 7 items related to Women in Leadership Positions, and 8 items related to Attention upon the Meaning and Usage of the Term *Bishop*. English and Spanish versions of the instrument were made available in both digital and paper forms. Both versions of the instrument are provided in Appendix I.

2.3 SURVEY PROCESS

During the 2019 calendar year, the Global Ministry Forums survey was made available to forum attendees through both digital and paper formats. In addition, the survey was made available through a link on the Global Ministry Forums website, via the Minister's Reporting Portal, as well as through press releases and other electronic communication methods. Due to the broad distribution of this instrument, respondents were asked to provide an email address to limit responses to one per person. To maintain the anonymity of respondents, all individual survey responses were collected and maintained by the third-party research entity, and results were only made available in aggregate form. During the administration window, a total of 6,323 unique responses were received, including:

- 4,645 digital survey submissions – English version
- 338 paper survey submissions – English version
- 1,224 digital survey submissions – Spanish version
- 116 paper survey submissions – Spanish version.

2.4 ANALYSIS

Following the final Global Ministry Forum in November 2019, the survey administration period closed. During November and December 2019, the data was analyzed by the third-party research entity. This report documents the results of that analysis.

2.5 USE OF RESULTS

The results of the analysis will be used by the Church of God Executive Committee and Church of God Executive Council to fulfill the mandate of the 77th International General Assembly that appropriate motion(s) be formulated specifically addressing the stated issues and brought to the 2020 International General Council.

3 RESPONDENT DEMOGRAPHICS

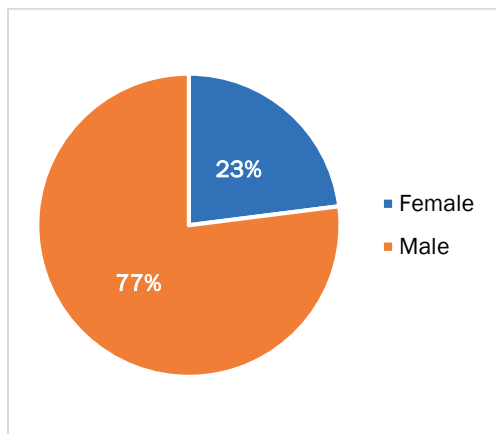
The Global Ministry Forums survey included nine items to aid in better understanding certain demographic characteristics of respondents and to enable categorical analyses of survey items in the four sub-scale areas. These items were as follows:

- What is your gender?
(Female or Male)
- Which category below includes your age?
(Less than 25, 26-35, 36-45, 46-55, 56-65, 66 years or greater)
- What is your marital status?
(Single, Married, Separated or Divorced, Widowed)
- What is your ethnicity?
(African-American, American Indian/Alaska Native, Asian, Hispanic/Latino, Native Hawaiian/Pacific Islander, White-Non Hispanic, Other)
- What is the highest level of formal education you have completed?
(High school or less, Some college, Completed a bachelor's degree, Some master's level study, Completed a master's degree, Some doctoral level study, Completed a doctoral degree)
- Which global region below includes your current place of residence?
(Africa, Asia, Caribbean, Central America, Europe, Middle East, Canada, Mexico, USA-Northeast, USA-Midwest, USA-South, USA-West, Oceania, South America)
- Which category below best reflects how long you have been a member of the Church of God?
(Less than 10 years, 10-20 years, 21-40 years, More than 40 years, I am not a member of the Church of God)
- What is your current role/rank in ministry?
(Ordained Bishop, Ordained Minister, Exhorter, Minister of CE, Minister of Music, Layperson, Non-member)
- Which statement below best describes your current role in the church?
(I am in a full-time ministry position; I am in a part-time ministry position; I am a minister but not currently involved in vocational ministry; I am a layperson involved in my local church; I am a layperson but not currently involved in a local church; I am not involved in a local church.)

For each of the nine demographic items, frequencies are provided below in graphical representation along with a short narrative description of the results. *For a more detailed breakdown of responses, see Appendix II (Frequency Distributions of Demographic Items).*

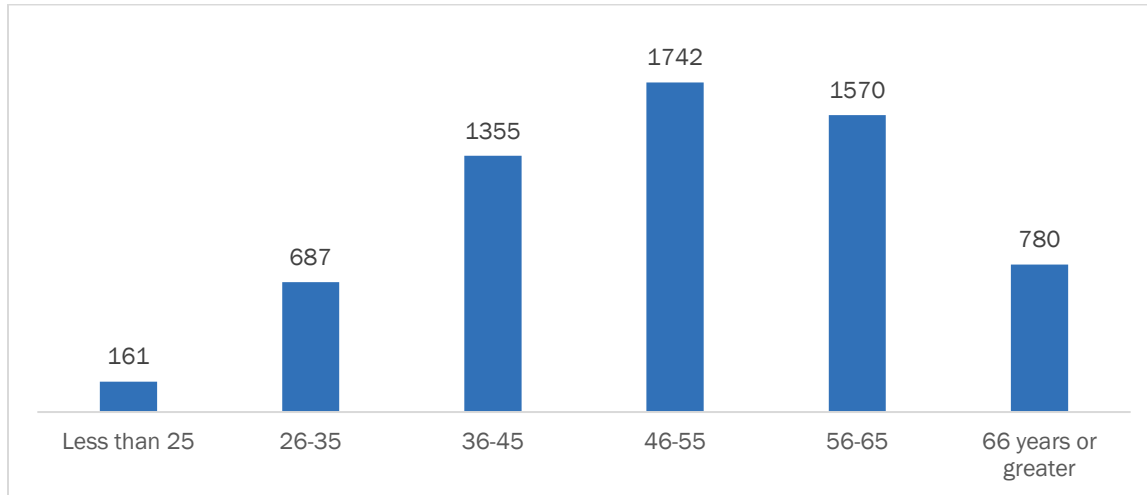
3.1 GENDER

Among all respondents, 4810 (77%) were male and 1448 (23%) were female. This demographic variable was used for categorical analyses of items for each of the four sub-scales.



3.2 AGE

Respondents were asked to select their age according to one of six age bands. 74% of all respondents were between the ages 36-65, with the largest age band among respondents 46-55 years of age. The breakdown of responses is provided in the chart below. For the categorical analyses of items throughout the four sub-scales, age bands were collapsed into two groups: 45 years of age and younger (35% of all respondents) and Greater than 45 years of age (65% of respondents).

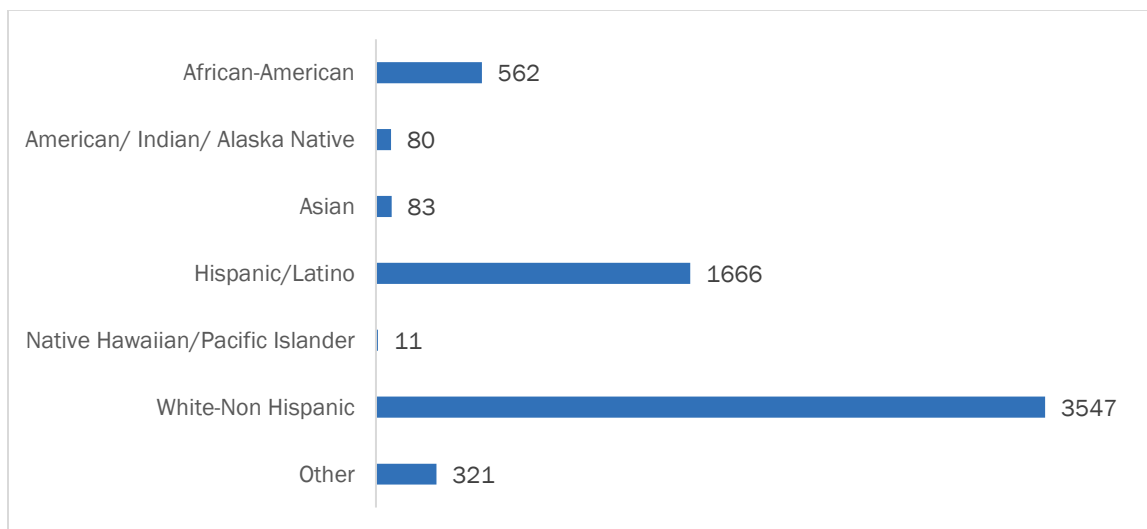


3.3 MARITAL STATUS

Respondents were asked to select their marital status using one of four response options. Among all respondents, nearly 90% indicated a marital status of Married. The remaining respondent population identified in the following way: Single – 6%, Separated/Divorced – 2% or Widowed – 2%.

3.4 ETHNICITY

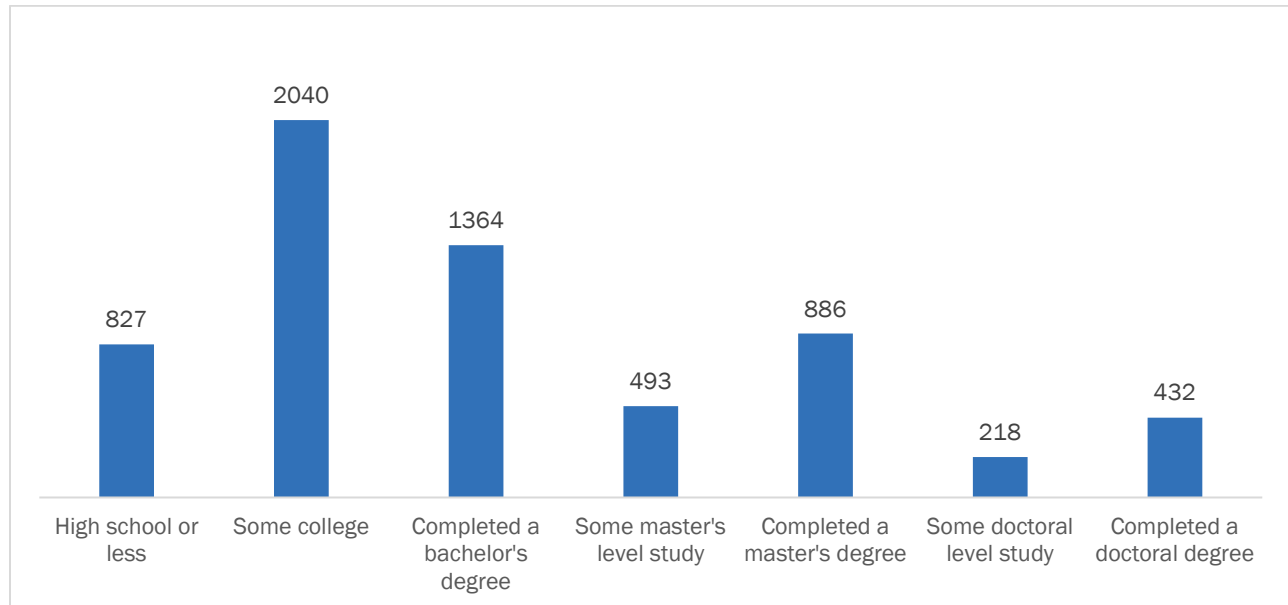
Respondents were asked to identify their Ethnicity according to seven response options. Among respondents, 57% identified as White-Non Hispanic, while 26% identified as Hispanic/Latino and 9% as African-American. The breakdown of responses is provided in the chart below.



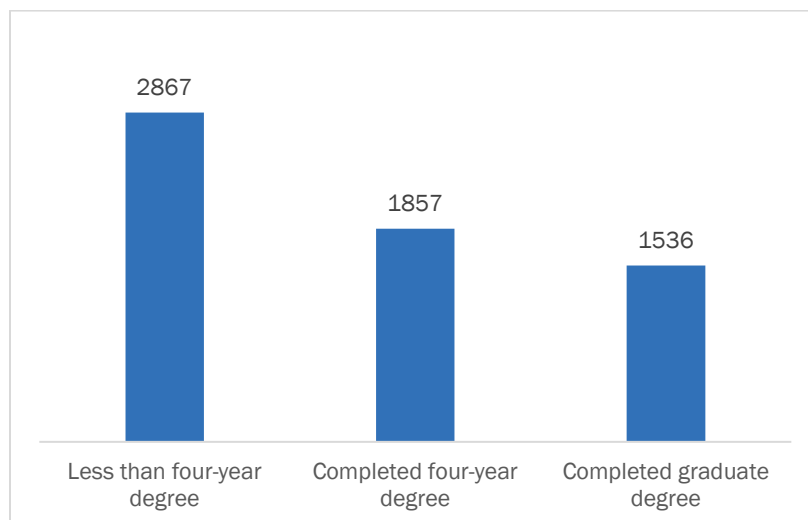
3.5 EDUCATION

What is the highest level of formal education you have completed?

Respondents were asked to select their highest level of formal education according to one of seven response options. A majority of respondents indicated having achieved at least a four-year degree (54%), with another 33% indicating having completed some college-level work. The breakdown of responses is provided in the chart below.



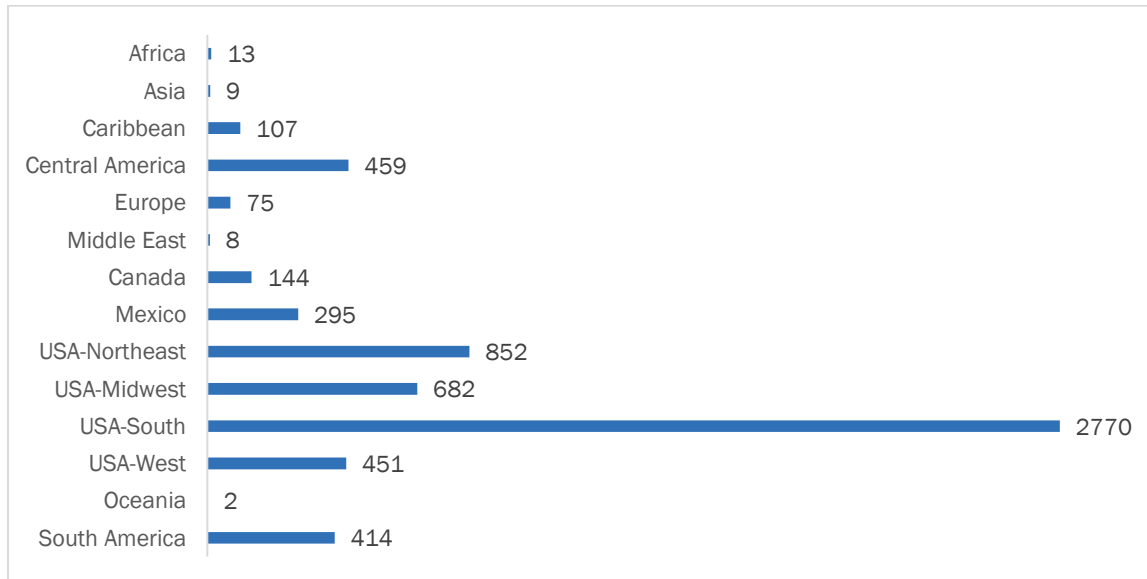
For the categorical analyses of items throughout the four sub-scales, responses were collapsed into one of three groups according to highest completed education. Respondents completing less than a four-year degree represented 46% of the population, while 24% reported having completed a graduate degree and the remaining 30% having completed a four-year degree. The breakdown according to the collapsed Education variable is provided in the chart below.



3.6 GLOBAL REGION

Which global region below includes your current place of residence?

Respondents were asked to select the global region that includes their current place of residence. Among all respondents, 76% indicated a current residence within one of the four regions of the United States, with 44% of respondents indicating a current residence of USA-South. Other regions with significant representation among respondents included: Central America – 7%, South America – 7% and Mexico – 5%. The breakdown of responses is provided in the chart below.

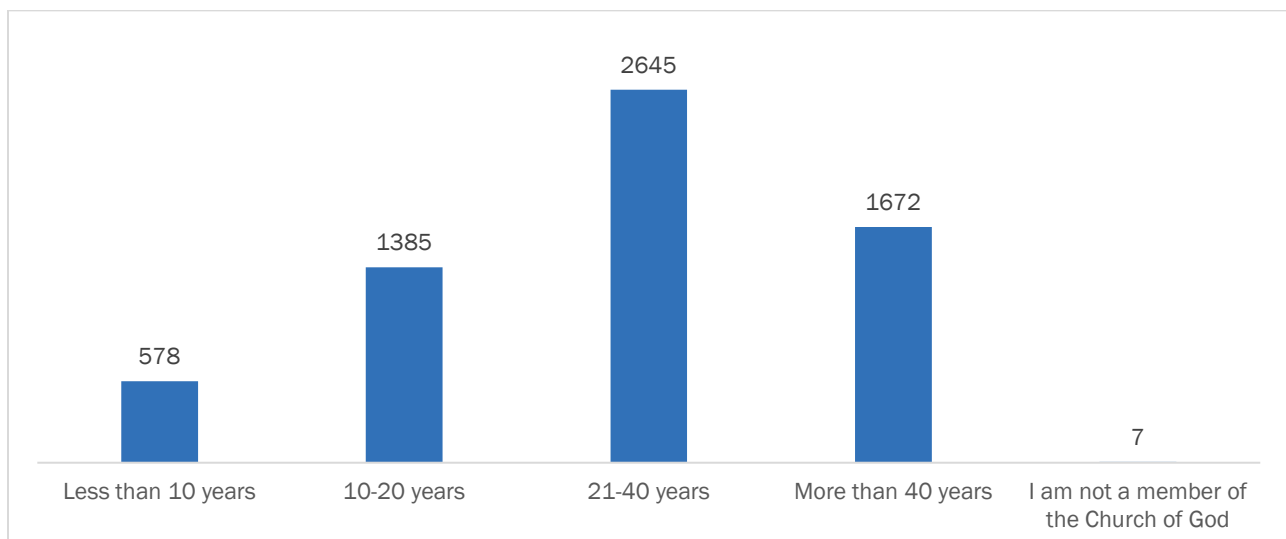


For the categorical analyses of items throughout the four sub-scales, the following global regions were excluded due to low response sizes: Africa, Asia, the Middle East and Oceania.

3.7 COG MEMBERSHIP

Which category below best reflects how long you have been a member of the Church of God?

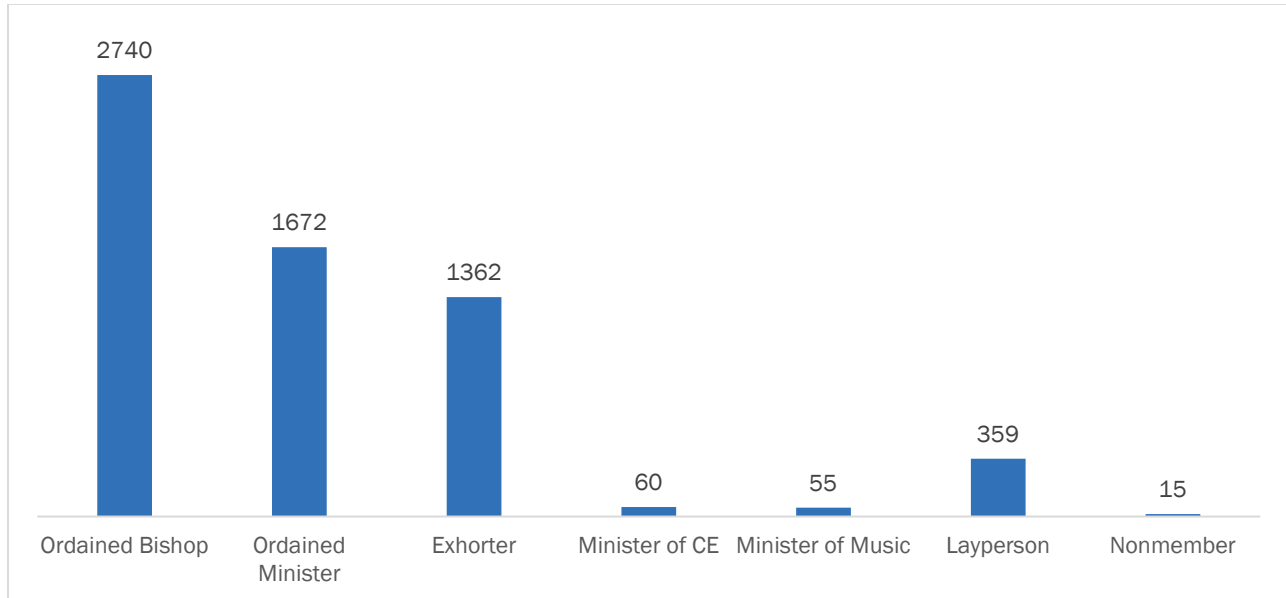
Respondents were asked to identify how long they have been a member of the Church of God according to one of five options. Among all respondents, 90% indicated they have been members of the Church of God for 10 years or greater. The breakdown of responses is provided in the chart below.



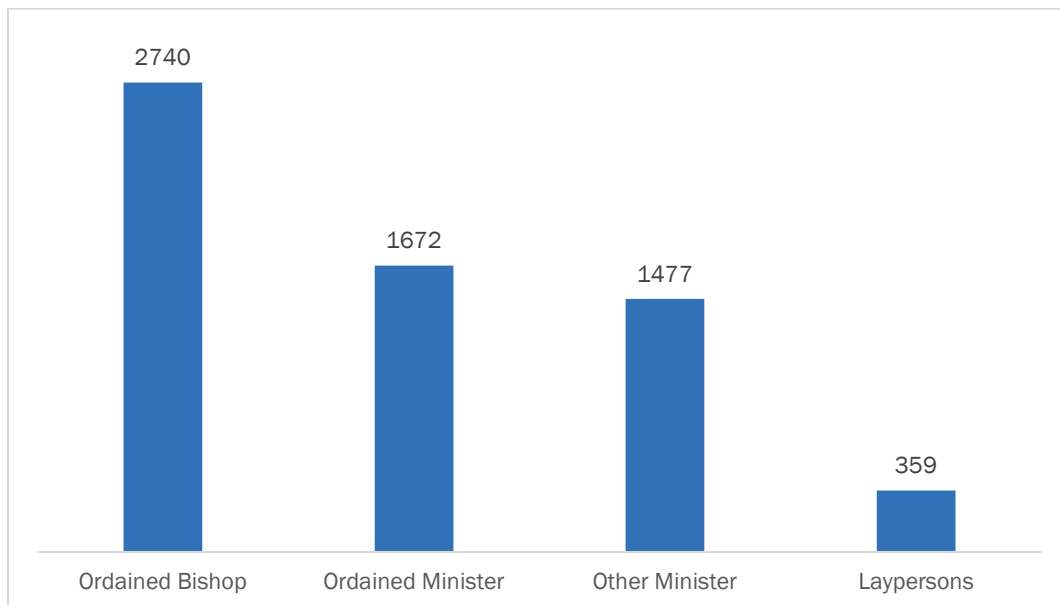
3.8 ROLE/RANK

What is your current role/rank in ministry?

Respondents were asked to select their current role/rank in ministry according to one of seven response options. Among all respondents, 44% identified as Ordained Bishops, with another 27% identifying as Ordained Ministers, and 22% as Exhorters. The breakdown of responses is provided in the chart below.



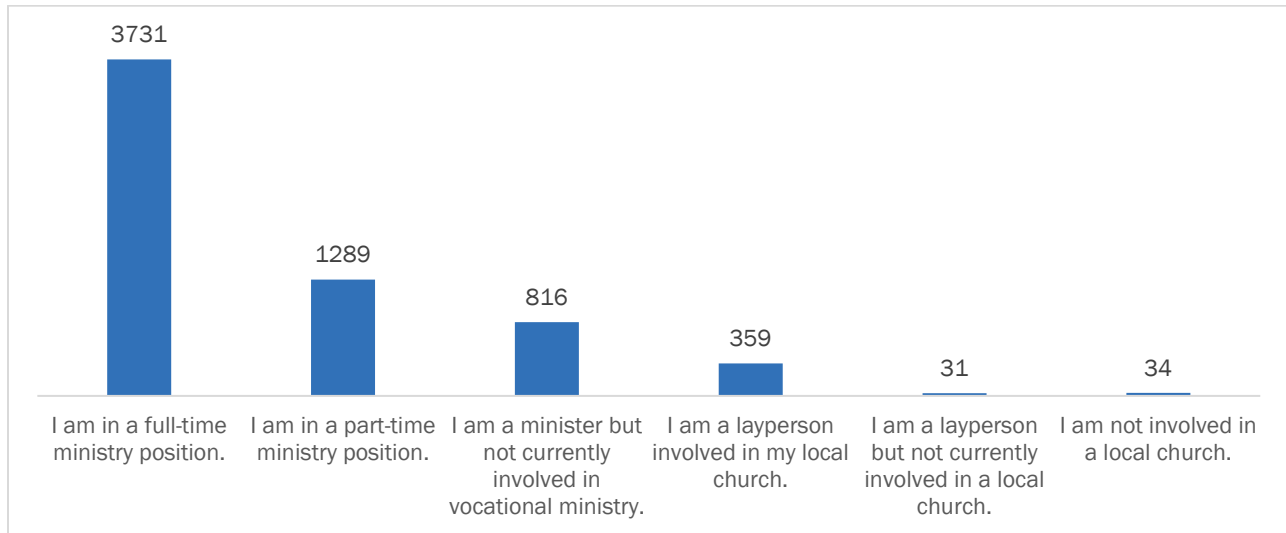
For the categorical analyses of items throughout the four sub-scales, responses were collapsed into one of four groups: Ordained Bishop, Ordained Minister, Other Minister and Laypersons. In addition to the percentages described above, Other Ministers represented 24% of the total respondent population, and laypersons represented another 6%. Nonmembers were excluded from sub-scale analyses. The breakdown according to the collapsed Role/Rank variable is provided in the chart below.



3.9 CHURCH ROLE

Which statement below best describes your current role in the church?

Respondents were asked to identify the statement that best describes their current role in the church according to one of six response options. Among all respondents, 60% indicated they are currently engaged in a full-time ministry position, while another 21% indicated they are currently serving in a part-time ministry position, and 13% identified as a minister not currently involved in vocational ministry. The breakdown of responses is provided in the chart below.



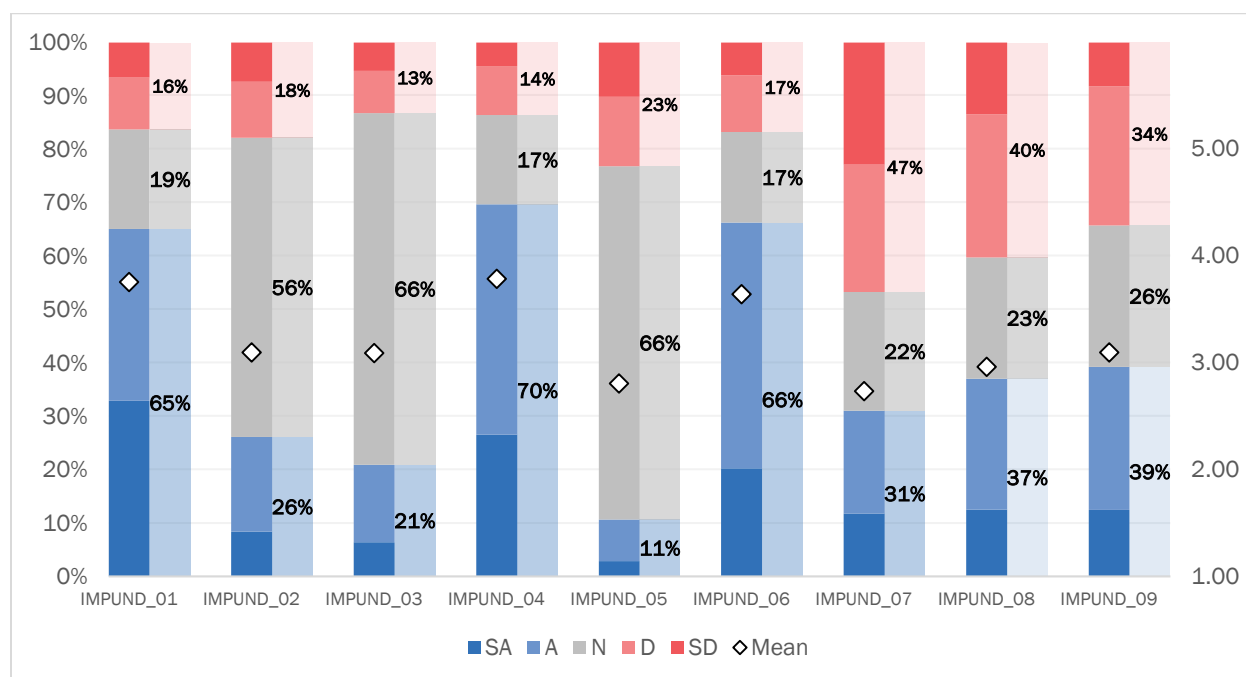
4 IMPORTANCE AND UNDERSTANDING OF RANKS

The Global Ministry Forums survey included nine questions that specifically addressed perceptions on the importance and understanding of ministry ranks in the Church of God. These questions were:

- It is important for the Church of God to maintain three distinct ranks of ministry: Exhorter, Ordained Minister, and Ordained Bishop. (IMPUND_01)
- The rank of Ordained Bishop was primarily created to satisfy the desire of ministers outside of the USA to have a recognizable hierarchy of ranks in ministry. (IMPUND_02)
- The rank of Ordained Minister was primarily created to satisfy requirements of the military related to the role of Chaplain. (IMPUND_03)
- Most laity in the Church of God do not understand the three different ranks of ministry. (IMPUND_04)
- The distinct ranks of ministry primarily came about to satisfy requirements of the United States Internal Revenue Service. (IMPUND_05)
- The distinct ranks of ministry assure local church congregations that the Church of God is properly evaluating ministerial qualifications for its pastors. (IMPUND_06)
- I would support reducing the distinct ranks of ministry to the following two levels: Licensed Minister and Ordained Minister. (IMPUND_07)
- The distinct ranks of ministry have no validity outside of determining whether a person can participate in certain meetings (e.g., General Council) and serve on certain boards (e.g., State/Regional Council). (IMPUND_08)
- The standards for obtaining each rank of ministry should be more rigorous. (IMPUND_09)

4.1 FREQUENCIES AND MEANS FOR ALL RESPONDENTS

Graphical representation of frequencies and mean scores for all respondents are provided below. For each question, frequencies of Likert-scaled responses are presented, with blue indicating various levels of agreement and red indicating various levels of disagreement. Means are represented by a diamond-shape. In addition to the full Likert-scale response set, SA and A are combined to identify an agreement band, as well as SD and D to indicate a disagreement band. Narrative descriptions follow.



Respondents were asked to evaluate the importance for the Church of God in maintaining the current distinct ranks of ministry: Exhorter, Ordained Minister, and Ordained Bishop (*IMPUND_01*). Among respondents, 65% either agreed or strongly agreed that maintaining the three ranks is important, while 16% disagreed or strongly disagreed (mean: 3.75, sd: 1.20). When asked if the distinct ranks of ministry assure local congregations that the Church of God is properly evaluating ministerial qualifications for its pastors (*ImpUnd_06*), 66% agreed the ranks do provide assurance, while 17% disagreed (mean: 3.64, sd: 1.10). At the same time, nearly 70% of all respondents agreed there is a lack of understanding among most laity in the Church of God regarding the three different ranks of ministry (*ImpUnd_04*); just 14% of respondents indicated disagreement. Responses to this statement yielded the highest consensus among all items in this sub-scale (mean: 3.78, sd: 1.07).

A number of items in this sub-scale addressed perceptions and understanding regarding *why* the ranks of ministry were created. Three items in particular identified specific reasons for the creation of one or more ranks. These three items, in general, yielded approximately 350 fewer responses than all other items in this sub-scale, indicating respondents might not have felt they had enough knowledge to answer appropriately. These non-responses are important to consider in evaluating the results. When asked if the rank Ordained Bishop was primarily created to satisfy the desire of ministers outside the USA to have a recognizable hierarchy of ranks (*ImpUnd_02*), 56% of all respondents indicated a neutral response (neither agree nor disagree). This, in addition to the large number of non-respondents, further signals respondents might not have felt they had enough knowledge to provide a judgement. Only 26% of respondents indicated some form of agreement, while 18% indicated disagreement (mean: 3.09, sd: 0.95). Similar results were seen when asked if the rank Ordained Minister was primarily created to satisfy requirements of the military related to the role of Chaplain (*ImpUnd_03*). In addition to a large number of non-responders, 66% of all respondents indicated a neutral response, while 21% indicated some form of agreement and 13% disagreement (mean: 3.09, sd: 0.83). The lowest levels of agreement on any item in this sub-scale were observed when respondents evaluated whether the distinct ranks primarily came about to satisfy requirements of the United States Internal Revenue Service (*ImpUnd_05*). Once again, the large number of neutral responses (66%), in addition to the large number of non-respondents, indicates many felt they did not have the appropriate knowledge to make a judgement. Among those who did select a level of agreement, 11% agreed or strongly agreed, while 23% disagreed or strongly disagreed (mean: 2.80, sd: 0.83). In sum, it appears as if the vast majority of respondents did not feel they had adequate knowledge to make a judgment on these three items.

A couple of items on this sub-scale yielded a more centrally-clustered set of responses. The first was in response to the statement: The distinct ranks of ministry have no validity outside of determining whether a person can participate in certain meetings (e.g., General Council) and serve on certain boards (e.g., State/Regional Council) (*ImpUnd_08*). Among respondents, 13% of respondents each indicated strongly disagree or strongly agree; the remaining responses were flatly distributed among the middle response options: disagree (27%), neutral (23%) and agree (25%) (mean: 2.96, sd: 1.25). Similarly, when asked if the standards for obtaining each rank of ministry should be more rigorous (*ImpUnd_09*), responses were flatly distributed across the three middle response options: disagree (26%), neutral (26%) and agree (27%), while just 8% of respondents strongly disagreed and 13% strongly agreed (mean: 3.09, sd: 1.16).

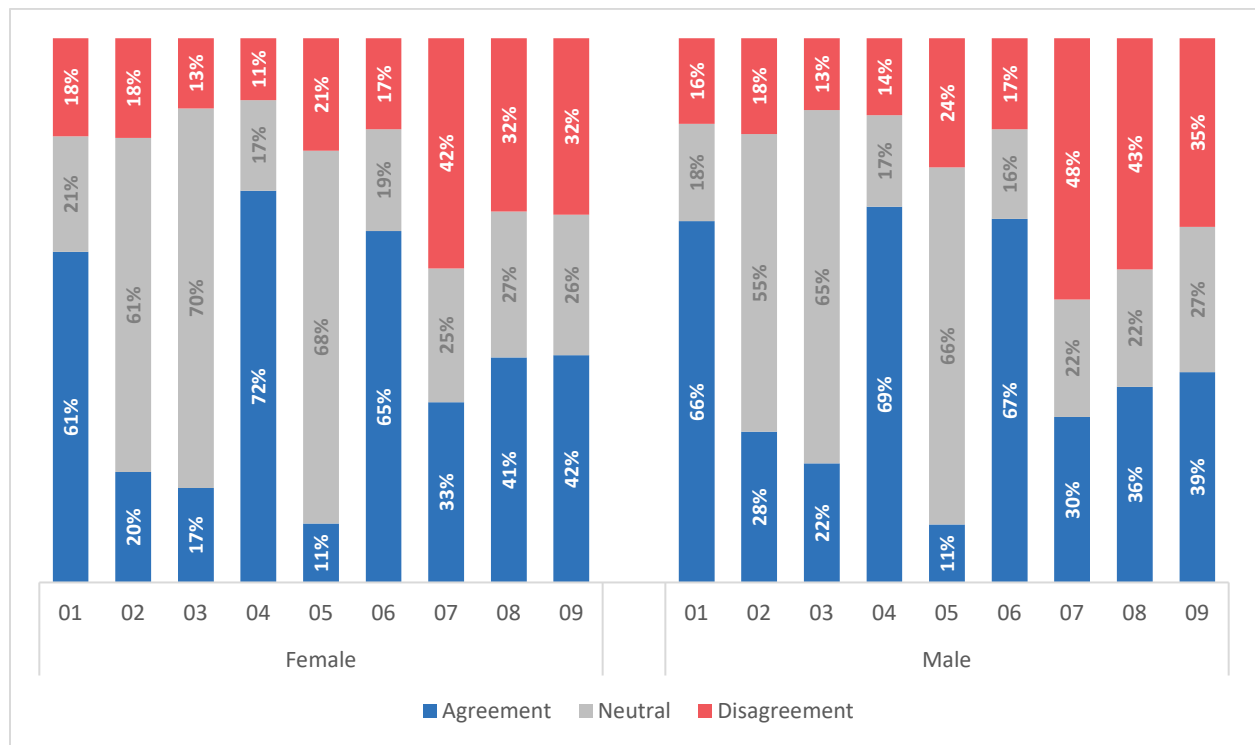
The item yielding the strongest disagreement from respondents was stated: I would support reducing the distinct ranks of ministry to the following two levels: Licensed Minister and Ordained Minister (*IMPUND_07*). Among all respondents, 47% disagreed or strongly disagreed with this strategy, while 31% of respondents indicated some form of agreement (mean: 2.73, sd: 1.32).

For a more detailed breakdown of item responses, see Appendix III (Means and Standard Deviations – All Respondents) and Appendix IV (Frequency Distributions – All Respondents).

4.2 FREQUENCIES BY RESPONDENT DEMOGRAPHICS

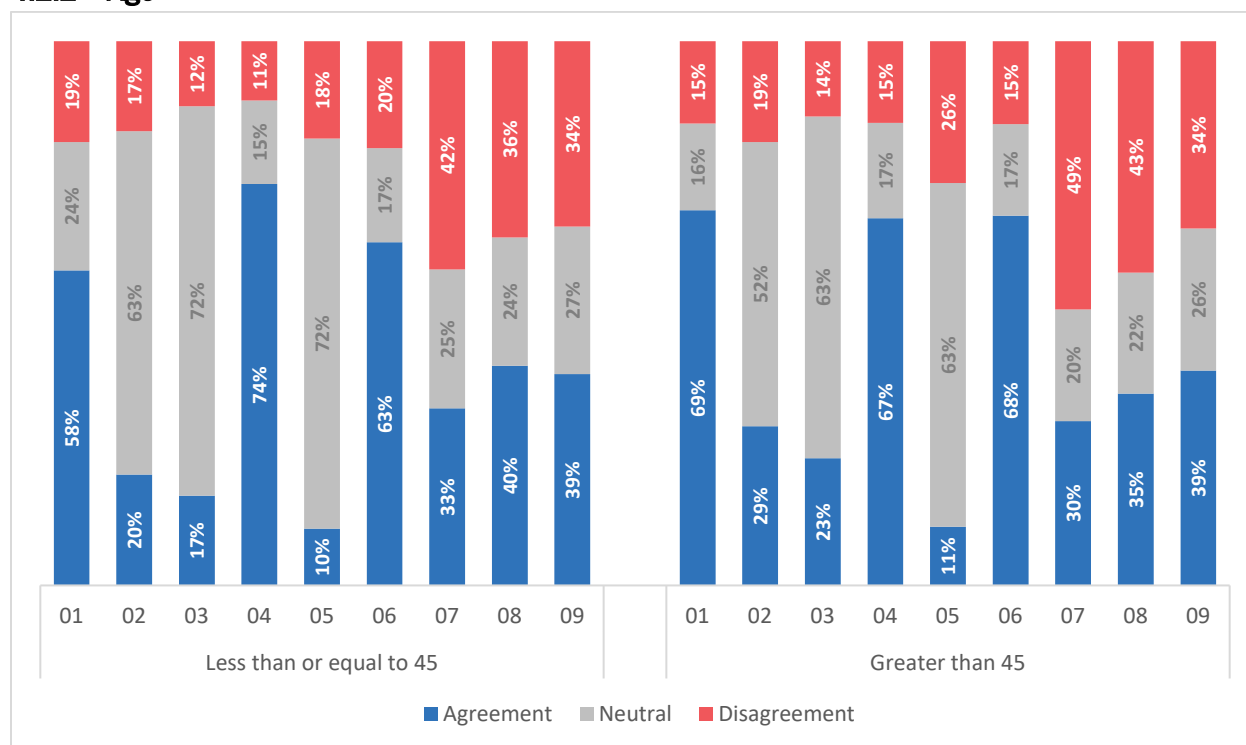
To better understand these data, a categorical analysis was conducted based on 5 demographic characteristics of respondents: gender, age, education, global region, and role/rank. For this analysis, SA and A were combined as agreement and SD and D were combined as disagreement. Frequencies are provided below in graphical representation with a narrative description following. See Appendix V for item-level means and standard deviations by sub-group.

4.2.1 Gender



The distribution of responses among the two poles of agreement on the Importance and Understanding of Ranks sub-scale was fairly similar between female and male respondents. In only three instances did a percentage difference exceed 5 points between females and males. Males were more likely to agree (28% vs 20% females) that the rank of Ordained Bishop was primarily created to satisfy the desire of ministers outside of the USA to have a recognizable hierarchy of ranks, while females had higher levels of neutral responses (61% vs 55% males) on that question (*ImpUnd_02*). Males were more likely to disagree (48% vs 42% females) that they would support reducing the ranks to two levels (*ImpUnd_07*), and they were more likely to disagree (43% vs 32% females) that the ranks have no validity outside of determining whether a person can participate in certain meetings and serve on certain boards (*ImpUnd_08*).

4.2.2 Age

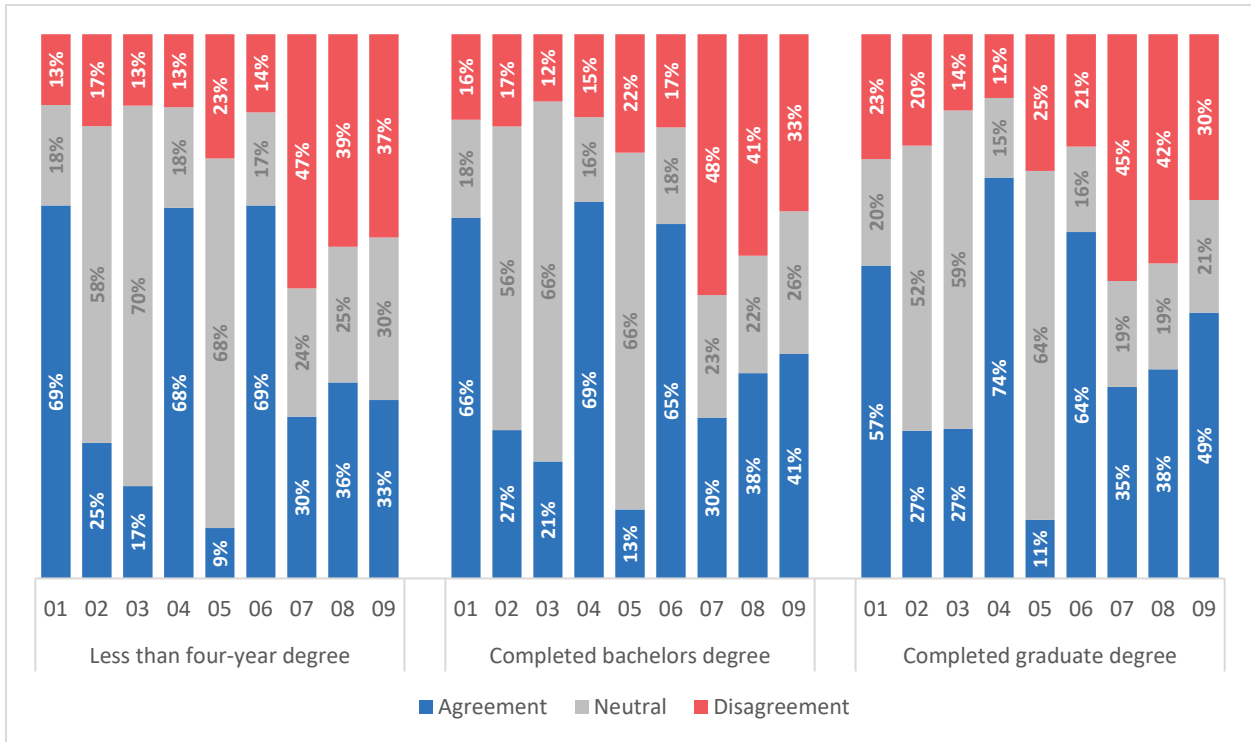


A number of differences were observed when comparing responses based on age bands. Older respondents were more likely to agree (69% vs 58% younger) that the Church should maintain the current three ranks (*ImpUnd_01*), while younger respondents had higher rates of neutral and disagreement on that item. Older respondents were more likely to agree that the rank of Ordained Bishop was primarily created to satisfy the desire of ministers outside the USA to have a recognizable hierarchy of ranks (29% vs 20% younger) (*ImpUnd_02*) and that the rank of Ordained Minister was primarily created to satisfy requirements of the military related to Chaplaincy (23% vs 17% younger) (*ImpUnd_03*). Younger respondents were more likely to indicate a neutral response on both of these questions. Older respondents were also more likely to agree (68% vs 63% younger) that the distinct ranks assure local church congregations that the Church of God is properly evaluating ministerial qualifications (*ImpUnd_06*).

On the other end of the agreement scale, older respondents were more likely to disagree (26% vs 18% younger) that the ranks primarily came about to satisfy requirements of the IRS (*ImpUnd_05*). Older respondents were also more likely to disagree that they would support reducing the ranks to two levels (49% vs 42% younger) (*ImpUnd_07*) and that the ranks have no validity outside of determining whether a person can participate in certain meetings and serve on boards (43% vs 36% younger) (*ImpUnd_08*).

Younger respondents were more likely to agree (75% vs 67% older) that most laity in the Church of God do not understand the three different ranks (*ImpUnd_04*). No difference in agreement existed when asked if standards for obtaining each rank should be more rigorous (*ImpUnd_09*).

4.2.3 Education



Respondents with completed graduate degrees (57%) were less likely to agree that it is important to maintain the three distinct ranks of ministry (*ImpUnd_01*) and were slightly more likely to agree they would support reducing the distinct ranks to two levels (*ImpUnd_07*) when compared to the other two groups (approximately 67%). Respondents with completed graduate degrees were also more likely to agree that the rank of Ordained Minister was primarily created to satisfy requirements of the military (*ImpUnd_03*) and that laity in the Church of God do not understand the different ranks (*ImpUnd_04*).

Respondents with less than a four-year degree (69%) were more likely to agree the ranks assure local church congregations that the Church of God is properly evaluating ministerial qualifications, while completers of graduate degrees were slightly more likely to disagree with that statement (21%) compared to the other groups (*ImpUnd_06*).

Education appears to be most observable as a factor when asked if standards for obtaining each rank should be more rigorous (*ImpUnd_09*). Respondents with less than a four-year degree (33%) were the least likely to agree with this statement, while agreement incrementally increased for four-year degree completers (41%) and graduate degree completers (49%).

4.2.4 Global Region

Graphically representing responses according to global region is difficult due to the number of regions and number of questions. In order to visualize the data, color scales are provided for each question according to global region, where darker blue indicates more *agreement* and darker red less. Responses from Africa, Asia, the Middle East, and Oceania were removed due to small response sizes.

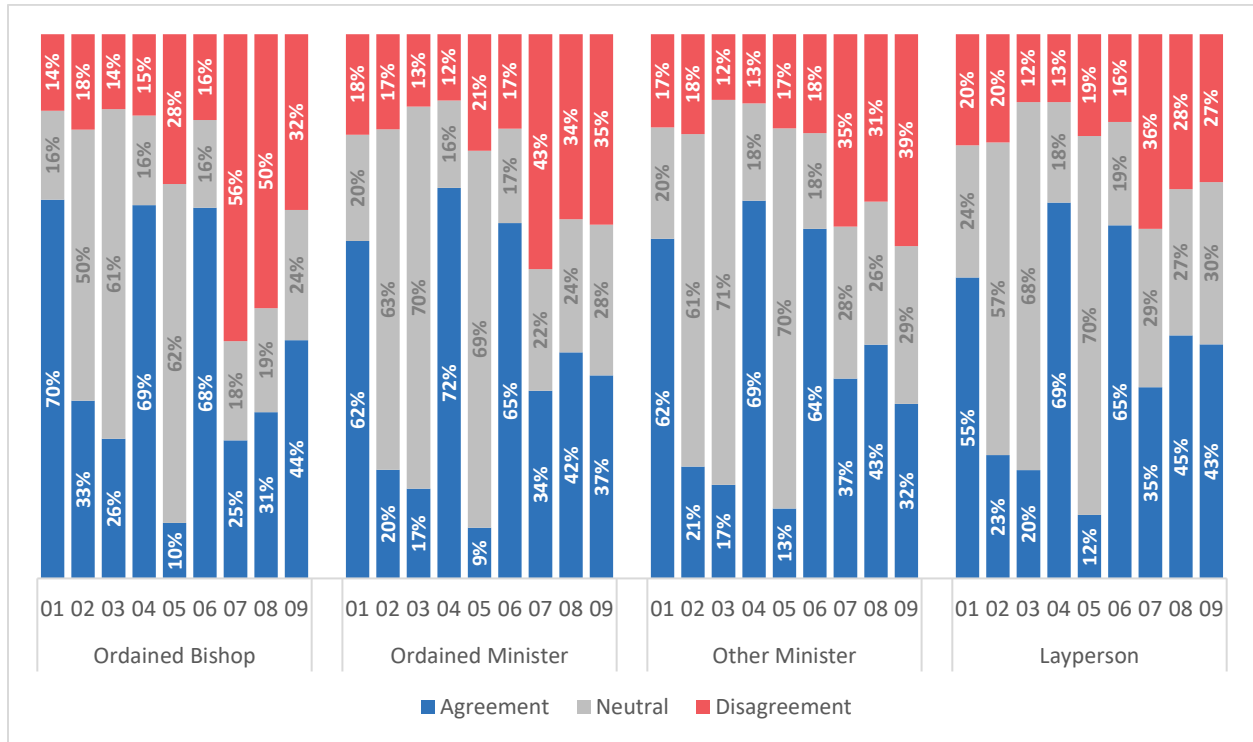
Global Region	01	02	03	04	05	06	07	08	09
1-USA-South	63%	30%	22%	73%	10%	65%	32%	37%	37%
2-USA-Northeast	67%	25%	23%	70%	11%	70%	27%	38%	41%
3-USA-Midwest	60%	27%	19%	74%	9%	65%	31%	34%	34%
4-USA-West	62%	27%	24%	75%	12%	73%	36%	38%	44%
5-Central America	73%	17%	16%	59%	13%	64%	30%	39%	40%
6-South America	74%	15%	12%	58%	10%	65%	29%	39%	51%
7-Canada	69%	21%	19%	66%	18%	74%	35%	35%	40%
8-Mexico	74%	20%	19%	59%	15%	66%	28%	43%	29%
9-Caribbean	73%	17%	27%	60%	17%	66%	19%	36%	51%
12-Europe	50%	24%	19%	65%	14%	63%	34%	29%	51%

Respondents from Europe and the United States were less likely to agree that it is important for the Church of God to maintain three distinct ranks of ministry (*ImpUnd_01*), while this seemed to be more desirable for respondents from Central and South America, Mexico and the Caribbean. Support for reducing the ranks to two levels (*ImpUnd_07*) seemed to be somewhat variable by global region, with USA-West, Canada and Europe indicating the strongest agreement, while respondents from the Caribbean indicating low levels of agreement. Agreement levels to the statement that the ranks have no validity outside of determining whether a person can participate in certain meetings and serve on boards (*ImpUnd_08*) were fairly uniformed, with respondents from Mexico indicating slightly more agreement and European respondents slightly less.

Respondents from the United States were more likely to agree that the rank of Ordained Bishop was created to satisfy the desire of ministers outside of the USA to have recognizable hierarchy of ranks (*ImpUnd_02*); interestingly, this item received relatively low levels of agreement from those respondents outside of the USA. Similarly, respondents from Canada, Mexico and the Caribbean were more likely to agree that the ranks primarily came about to satisfy requirements of the IRS (*ImpUnd_05*), while respondents from the United States were less likely to agree. Respondents from the United States and Caribbean were more likely to agree that the rank of Ordained Minister was primarily created for requirements related to military chaplaincy (*ImpUnd_03*), particularly when compared to respondents from Central and South America.

Respondents from Canada, the USA-Northeast and USA-West were more likely to agree that the ranks of ministry assure local church congregations that the Church of God is properly evaluating ministerial qualifications (*ImpUnd_06*), while respondents from South America, the Caribbean and Europe indicated stronger agreement for more rigorous standards for obtaining each rank of ministry (*ImpUnd_09*). Perhaps the biggest differences were related to the statement: Most laity in the Church of God do not understand the three different ranks of ministry (*ImpUnd_04*). USA respondents were much more likely to indicate agreement to this statement than respondents from other global regions.

4.2.5 Role/Rank



When asked if it is important for the Church of God to maintain three distinct ranks of ministry (*ImpUnd_01*), Ordained Bishops indicated high levels of agreement (70%) compared to respondents from the other three groups, with laypersons indicating the lowest levels of agreement (55%). Similarly, when asked to rate support for reducing the distinct ranks to two levels (*ImpUnd_07*), a larger percentage of Ordained Bishops (56%) indicated some form of disagreement, with Ordained Ministers (43%) indicating higher levels of disagreement than Other Ministers (35%) and laypersons (36%). This same pattern was observed on the statement that the distinct ranks have no validity outside of determining whether a person can participate in certain meetings and serve on certain boards (*ImpUnd_08*); 50% of Ordained Bishops disagreed with this statement, compared to 34% of Ordained Ministers, 31% of Other Ministers, and 28% of laypersons.

Ordained Bishops were more likely to agree that the rank of Ordained Bishop was primarily created to satisfy the desire of ministers outside of the USA to have a recognizable hierarchy of ministry (*ImpUnd_02*) and more likely to agree that the rank of Ordained Minister was primarily created to satisfy requirements of military chaplaincy (*ImpUnd_03*). They were also more likely to disagree that the ranks primarily came about to satisfy requirements of the United States IRS (*ImpUnd_05*).

Ordained Ministers (37%) and Other Ministers (32%) were less likely to agree that the standards for obtaining each rank of ministry should be more rigorous in comparison to Ordained Bishops (44%) and Laypersons (43%) (*ImpUnd_09*).

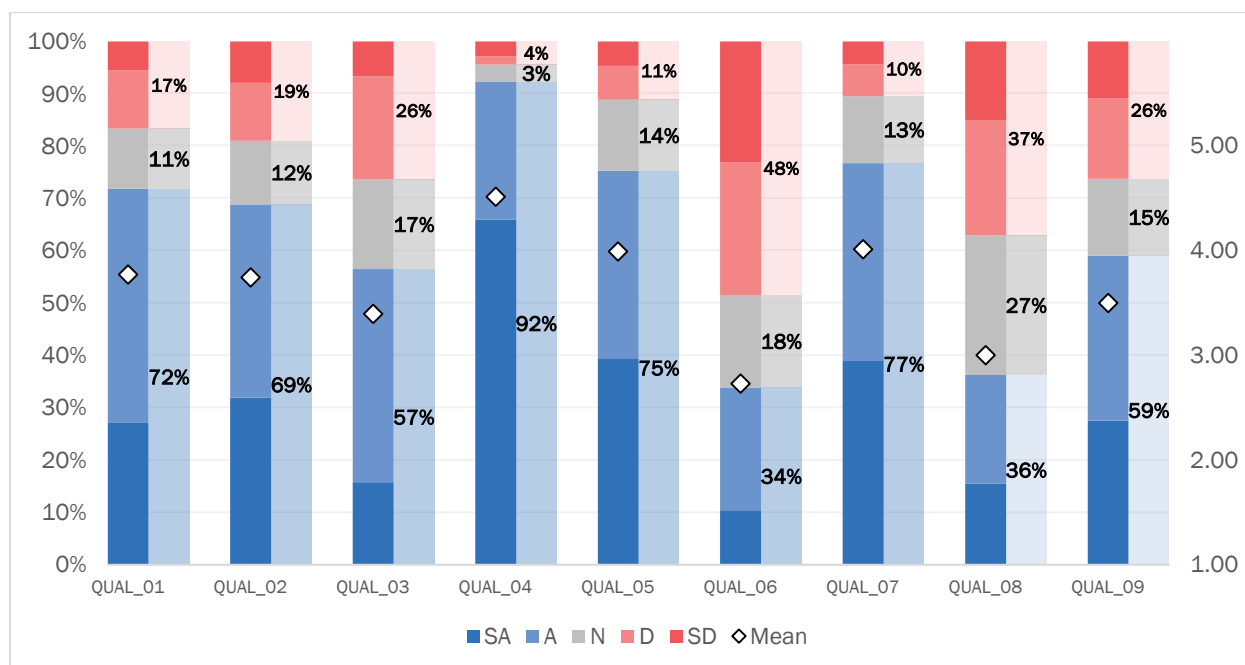
5 QUALIFICATIONS

The Global Ministry Forums survey included nine questions that specifically addressed various aspects of qualifications for ministers in the Church of God. These questions were:

- The qualifications for the three ranks of ministry in the Church of God are sufficient. (QUAL_01)
- In order for the Church of God to advance, it must require at least a minimum level of educational training for its ministers. (QUAL_02)
- The Ministerial Internship Program (MIP) provides sufficient training for those preparing to serve as pastors in the Church of God. (QUAL_03)
- Background checks should be required for all potential ministers prior to engaging in any ministerial training activity that leads to credentials with the Church of God. (QUAL_04)
- Background checks on Church of God credentialed ministers should be conducted at least every 5 years. (QUAL_05)
- Ministers should be required to renew their ministerial credentials periodically by filing an application. (QUAL_06)
- Ministers should be required to engage in “continuing education” programs that address issues such as church budgeting/finance, tax changes, personal development, etc. (QUAL_07)
- The Church of God will not experience growth until the qualifications required for being in ministry are strengthened. (QUAL_08)
- Ministers with the rank of Ordained Minister should be allowed to participate in the International General Council. (QUAL_09)

5.1 FREQUENCIES AND MEANS FOR ALL RESPONDENTS

On average, these questions yielded 6,155 responses, with little variance around this number. Graphical representation of frequencies and mean scores for all respondents are provided below. For each question, frequencies of Likert-scaled responses are presented, with blue indicating various levels of agreement and red indicating various levels disagreement. Means are represented by a diamond-shape. In addition to the full Likert-scale response set, SA and A are combined to identify an agreement band, as well as SD and D to indicate a disagreement band. Narrative descriptions follow.



Seventy-two percent of all respondents agreed the qualifications for the three ranks of ministry in the Church of God are sufficient (*Qual_01*); just 17% of all respondents showed some form of disagreement with this statement (mean: 3.77, sd: 1.13). Among respondents, nearly equal numbers of respondents indicated agreement and disagreement that the Church of God *will not* experience growth until qualifications required for being in ministry are strengthened (*Qual_08*); 37% indicated some form of disagreement while 36% indicated agreement (mean: 3.00, sd: 1.28).

A couple of items in this sub-scale addressed the role of education in qualifying ministers. When asked if the Church of God must require at least a minimum level of educational training for its ministers in order to advance (*Qual_02*), 69% of respondents agreed, while just 19% indicated some form of disagreement (mean: 3.74, sd: 1.24). When asked specifically if the Ministerial Internship Program (MIP) provides sufficient training for those preparing to serve as pastors in the Church of God (*Qual_03*), 57% of respondents agreed, 26% disagreed, and 17% had a neutral response (mean: 3.39, sd: 1.16).

There was tremendous consensus among all respondents that background checks should be required for all potential ministers prior to engaging in any ministerial training activity that leads to credentials (*Qual_04*). This was the most agreed upon item on the entire survey, with 92% favorability among all respondents (mean: 4.51, sd: 0.87). When asked about whether background checks on Church of God credentialed ministers should be conducted at least every 5 years, the numbers were slightly less favorable, but still strong (*Qual_05*); 75% of respondents indicated some form of support for this requirement, while 11% indicated disagreement (mean: 3.99, sd: 1.10).

In addition to background checks, a couple of items in this sub-scale addressed various ongoing requirements for ministers. One item asked respondents to evaluate the following statement: Ministers should be required to renew their ministerial credentials periodically by filing an application (*Qual_06*). Among respondents, 48% disagreed with this requirement, while 34% of respondents indicated agreement (mean: 2.73, sd: 1.32). While support for this requirement was rather low, 77% of respondents indicated that ministers should be required to engage in “continuing education” programs that address issues such as church budgeting/finance, tax changes, personal development, etc. (*Qual_07*). Only 10% of respondents disagreed with this statement in some way (mean: 4.01, sd: 1.08).

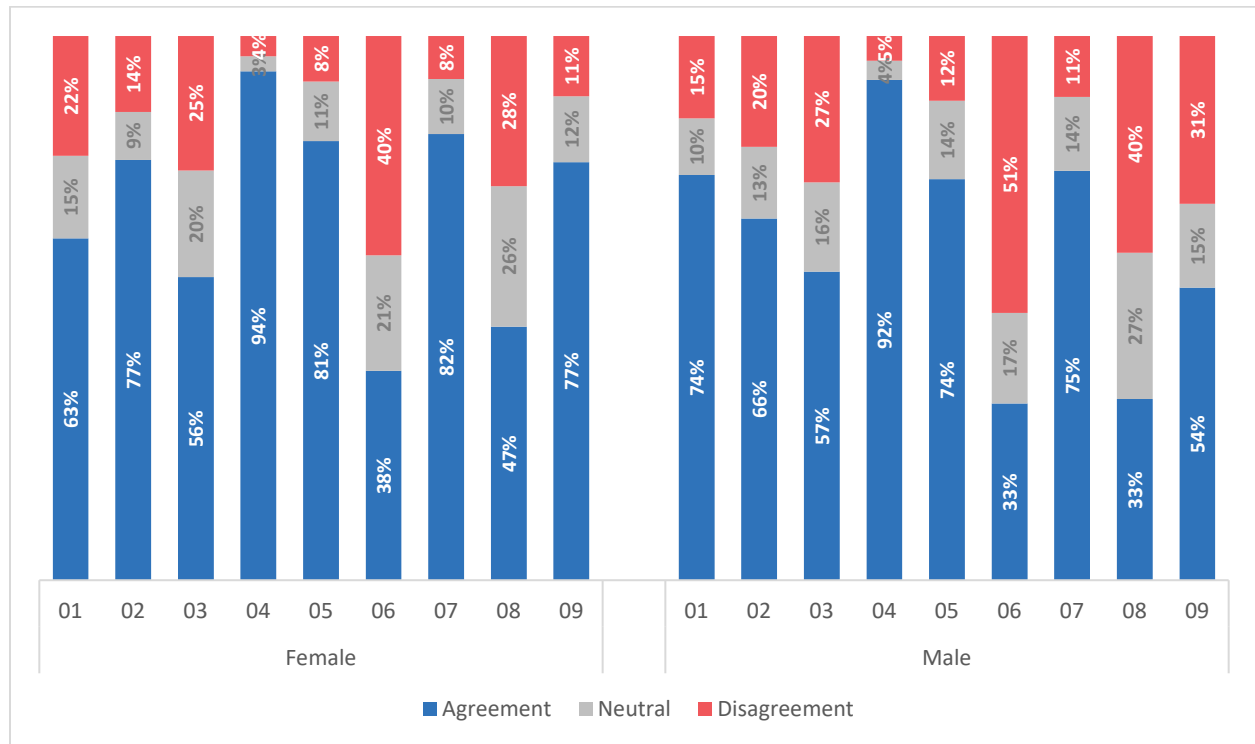
The final question of this sub-scale asked respondents to consider the following statement: Ministers with the rank of Ordained Minister should be allowed to participate in the International General Council (*Qual_09*). Among respondents, 59% indicated some level of agreement, while 26% indicated some form of disagreement (mean: 3.49, sd: 1.33).

For a more detailed breakdown of item responses, see Appendix III (Means and Standard Deviations – All Respondents) and Appendix IV (Frequency Distributions – All Respondents).

5.2 FREQUENCIES BY RESPONDENT DEMOGRAPHICS

To better understand these data, a categorical analysis was conducted based on 5 demographic characteristics of respondents: gender, age, education, global region, and role/rank. For this analysis, SA and A were combined as agreement and SD and D were combined as disagreement. Frequencies are provided below in graphical representation with a narrative description following. See Appendix V for item-level means and standard deviations by sub-group.

5.2.1 Gender

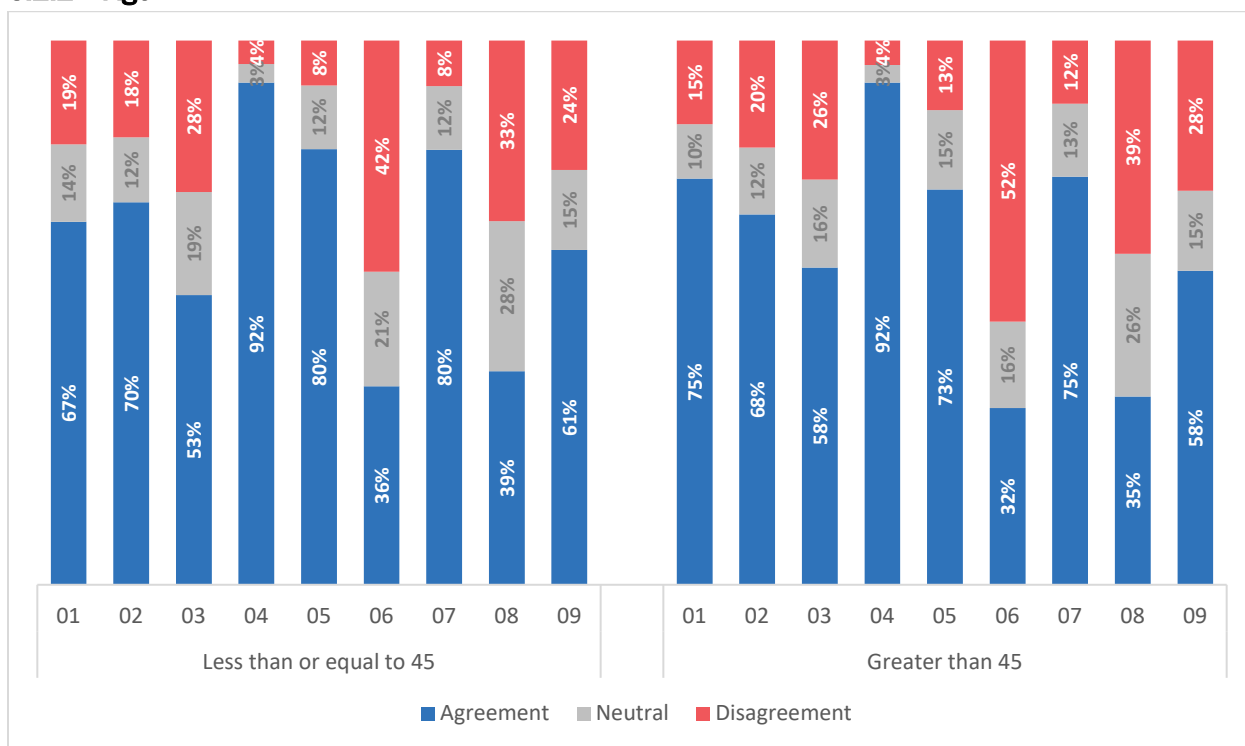


Male respondents indicated stronger agreement with the statement that the three ranks of ministry in the Church of God are sufficient (74% vs 63% female) (Qual_01), while female respondents were more likely to indicate a neutral or negative response. Both females and males showed strong support for a requirement that all potential ministers receive background checks prior to engaging in any ministerial training activity that leads to credentials (Qual_04). 81% of female respondents indicated agreement for periodic background checks on Church of God credentialed ministers (Qual_05), while 74% of male respondents indicated agreement.

In all other areas, with the exception of the MIP item (Qual_03), female respondents indicated slightly more agreement than male respondents. 77% of females agreed or strongly agreed that in order for the Church of God to advance, it must require at least a minimum level of education training (Qual_02). Agreement among male respondents for that same item was 66%. Females indicated slightly more agreement (38% vs 33% males) that ministers should be required to renew their ministerial credentials periodically through an application (Qual_06); 51% of males and 40% of females disagreed with this statement. Support for a “continuing education” requirement for ministers (Qual_07) was stronger for females (82% vs 75% males). Females provided stronger support (47% vs 33% males) for the statement that the Church of God will not experience growth until the qualifications required for being in ministry are strengthened (Qual_08).

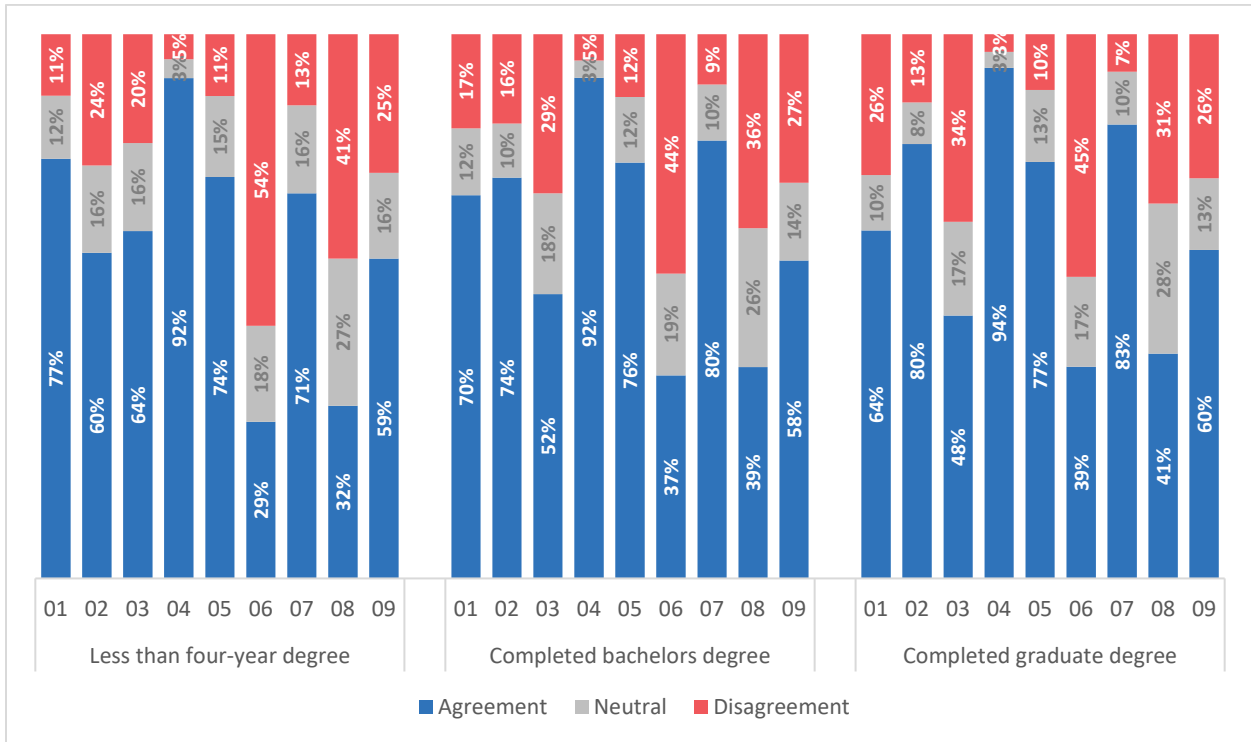
The biggest difference between females and males was related to the item: Ministers with the rank of Ordained Minister should be allowed to participate in the International General Council (*Qual_09*). Among female respondents, 77% agreed or strongly agreed, compared to 54% of male respondents.

5.2.2 Age



Strong support existed among respondents from all ages for a requirement that all potential ministers receive background checks prior to engaging in any ministerial training activity that leads to credentials (*Qual_04*). Older respondents were more likely to agree that qualifications for the three ranks of ministry are sufficient (*Qual_01*), and they were slightly more likely to perceive the Ministerial Internship (MIP) program as providing sufficient training for those preparing to serve in ministry (*Qual_03*). Younger respondents were slightly more likely to agree with the remaining items (*Qual_05*, *Qual_06*, *Qual_07*, *Qual_08* and *Qual_09*), while older respondents were slightly more likely to disagree. Of particular note, 52% of older respondents indicated some form of disagreement with the statement that ministers should be required to renew their ministerial credentials periodically by filing an application (*Qual_06*).

5.2.3 Education



Education appeared to be a factor in responses for six of the nine items in the Qualifications sub-scale. In two of these items, agreement decreased as level of education increased. When asked if the qualifications for the three ranks of ministry in the Church of God are sufficient (*Qual_01*), 77% of those without a four-year degree agreed, compared to 70% of those with completed four-year degrees and 64% of those with complete graduate degrees. Similarly, 64% of those with less than a four-year degree indicated the Ministerial Internship Program (MIP) provides sufficient training for those preparing to serve as pastors (*Qual_03*), compared to 52% of those with completed four-year degrees and 48% of those with completed graduate degrees.

Three items received incrementally higher agreement rates according to education level. 60% of respondents with less than a four-year degree agreed that in order for the Church of God to advance, it must require at least a minimum level of educational training for ministers (*Qual_02*). This compares to 74% among those completing a four-year degree, and 80% of those completing graduate degrees. In terms of a “continuing education” requirement (*Qual_07*), 71% of those without a four-year degree indicated support, compared to 80% of four-year degree earners and 83% of those with completed graduate degrees. Similarly, 32% of respondents without a four-year degree indicated agreement that the Church of God will not experience growth until the qualifications required for ministry are strengthened (*Qual_08*). This compares to 39% for those with four-year degrees and 41% of those who have completed graduate degrees. On the other end of the scale, those without a four-year degree (54% vs ~44% of others) were more likely to disagree that ministers should be required to renew their credentials through periodic application (*Qual_06*).

For the other two items (*Qual_04*, *Qual_05*), the distribution of responses was fairly equal between groups.

5.2.4 Global Region

Graphically representing responses according to global region is difficult due to the number of regions and number of questions. In order to visualize the data, color scales are provided for each question according to global region, where darker blue indicates more *agreement* and darker red less. Responses from Africa, Asia, the Middle East, and Oceania were removed due to small response sizes.

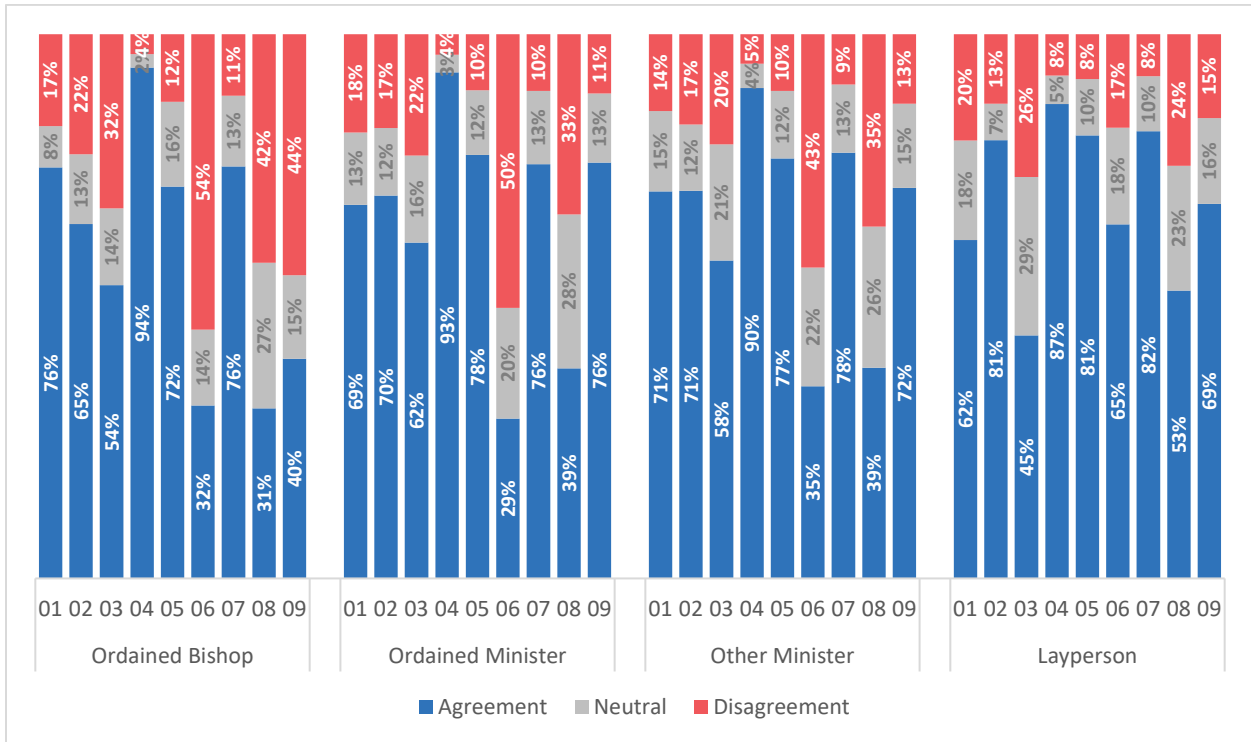
Global Region	01	02	03	04	05	06	07	08	09
1-USA-South	73%	63%	59%	95%	75%	29%	72%	31%	52%
2-USA-Northeast	73%	72%	62%	95%	78%	32%	80%	38%	64%
3-USA-Midwest	71%	65%	54%	95%	77%	26%	73%	27%	53%
4-USA-West	72%	74%	62%	95%	78%	33%	79%	37%	59%
5-Central America	66%	75%	44%	82%	74%	48%	82%	52%	70%
6-South America	69%	80%	42%	82%	73%	51%	85%	53%	72%
7-Canada	75%	81%	64%	94%	75%	33%	88%	42%	76%
8-Mexico	78%	77%	51%	79%	64%	57%	85%	43%	75%
9-Caribbean	73%	78%	45%	87%	77%	37%	87%	40%	69%
12-Europe	63%	82%	61%	88%	73%	47%	84%	39%	61%

Respondents from the United States were less likely to agree on a number of items related to the Qualifications of ministers in comparison to respondents from outside of the United States. They were generally less likely to agree to the following: a minimum level of educational training for ministers (*Qual_02*), periodic renewal of ministerial credentials (*Qual_06*), a “continuing education” requirement (*Qual_07*), and the strengthening of qualifications in order for the Church to experience growth (*Qual_08*). In addition, respondents from the United States were less agreeable that Ordained Ministers should be allowed to participate in the International General Council (*Qual_09*), along with respondents from Europe.

Respondents from the United States and Canada were overwhelmingly in support of background checks for all potential ministers prior to engaging in any ministerial training activity (*Qual_04*).

There were a few other regional differences in the responses: respondents from Europe were less likely to agree that qualifications for the three ranks of ministry are sufficient (*Qual_01*); respondents from Central and South America, the Caribbean and Mexico were less likely to agree that the Ministerial Internship Program (MIP) provides sufficient training for those preparing to serve as pastors (*Qual_03*), and respondents from Mexico were less likely to agree to periodic checks for credentialed ministers (*Qual_05*).

5.2.5 Role/Rank



It was observed that Laypersons were generally more favorable for certain qualifications and periodic checks for credentialed ministers than respondents from the three ministerial groups. Laypersons indicated higher levels of agreement with the following items: a minimum level of educational training for ministers (*Qual_02*), periodic background checks of credentialed ministers (*Qual_05*), periodic renewal requirement for credentialed ministers (*Qual_06*), a “continuing education” requirement (*Qual_07*), and the strengthening of qualifications in order for the Church to experience growth (*Qual_08*). They were less likely to agree (62%) that the qualifications for the three ranks of ministry in the Church of God are sufficient (*Qual_01*), while Ordained Bishops were the most agreeable on this item (76%).

Ordained Ministers were more likely to indicate agreement that the Ministerial Internship Program (MIP) provides sufficient training for those preparing to serve as pastors in the Church of God (*Qual_03*), while Laypersons had higher levels of neutral responses on this item and Ordained Bishops were more likely to disagree.

Ordained Bishops were far more likely to disagree with the following statement: Ministers with the rank of Ordained Minister should be allowed to participate in the International General Council (*Qual_09*); just 40% of Ordained Bishops agreed or strongly agreed to this statement, compared to 69% of laypersons, 76% of Ordained Ministers and 72% of Other Ministers.

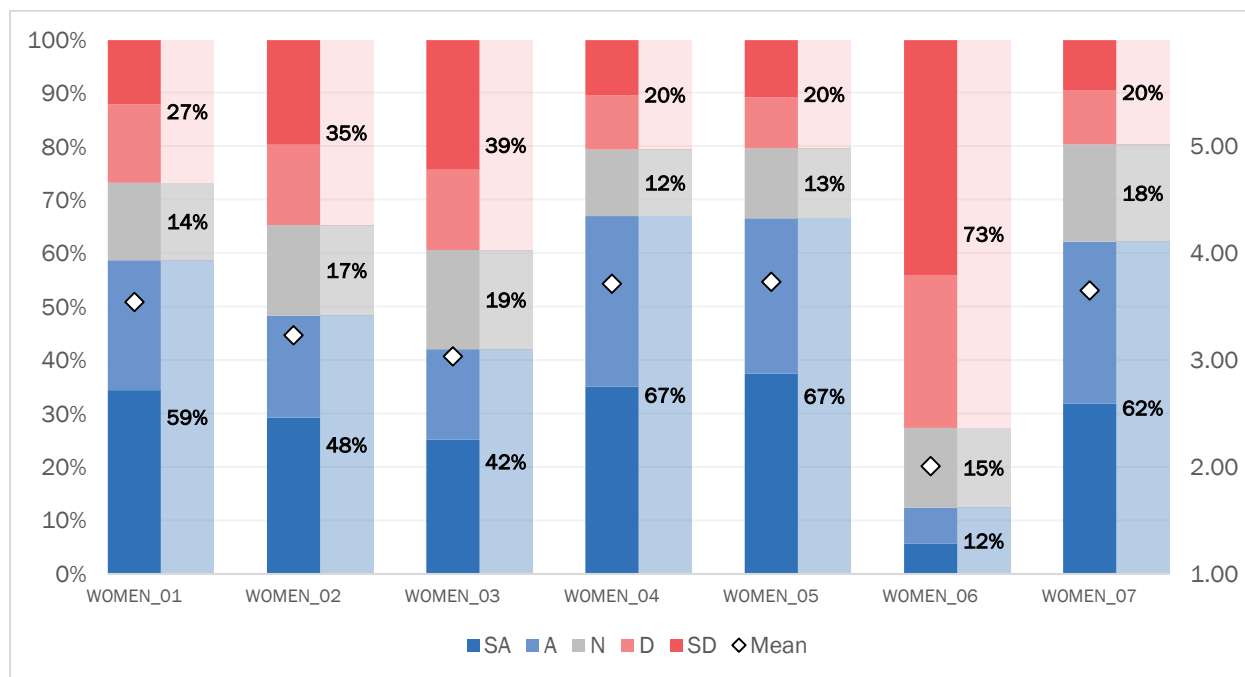
6 WOMEN IN LEADERSHIP POSITIONS

The Global Ministry Forums survey included seven questions that specifically addressed various aspects of Women in Leadership Positions. These questions were:

- Women should be allowed to participate in all levels of ministry in the Church of God. (*Women_01*)
- Women should be allowed to obtain the rank of Ordained Bishop in the Church of God. (*Women_02*)
- Women should be allowed to serve as Administrative Bishops. (*Women_03*)
- Women should be allowed to serve on State/Regional Councils. (*Women_04*)
- Women should be allowed to participate in the International General Council. (*Women_05*)
- It is un-Biblical for women to participate in any denominational leadership role. (*Women_06*)
- Women would bring a healthy perspective to the direction of the Church of God if allowed to serve in all denominational leadership roles. (*Women_07*)

6.1 FREQUENCIES AND MEANS FOR ALL RESPONDENTS

On average, these questions yielded 6,165 responses, with little variance around this number. Frequencies and mean scores for all respondents are provided below in graphical representation. For each question, frequencies of Likert-scaled responses are presented, with blue indicating various levels of agreement and red indicating various levels of disagreement. Means are represented by a diamond-shape. In addition to the full Likert-scale response set, SA and A are combined to identify an agreement band, as well as SD and D to indicate a disagreement band. These are also presented in the graph below followed by narrative description.



When asked if it is un-biblical for women to participate in any denominational leadership role (*Women_06*), 73% of respondents disagreed or strongly disagreed, while 12% indicated some form of agreement (mean: 2.01, sd: 1.17). This question, while receiving the most consensus from all respondents, was written from the negative pole; as a result, the responses indicate much higher levels of disagreement than the other questions in this sub-scale.

When asked more specifically about women serving and participating in various positions of church leadership, the responses varied depending on the role. Across all respondents, 67% of respondents either agreed or strongly agreed that women should be allowed to participate in the International General Council, while 20% indicated some form of disagreement. The results were nearly identical when asked if women should be allowed to serve on State/Regional Councils. Agreement dropped to 59% when asked if women should be allowed to serve in all levels of ministry, and even further when asked specifically if they should be allowed to obtain the rank of Ordained Bishop (48%) or Administrative Bishop (42%). Agreement levels and means for each of these positions are provided below, in descending order of agreement.

Leadership Role	Agreement (SA/A)	Disagreement (SD/D)	Mean	SD
International General Council (<i>Women_05</i>)	67%	20%	3.73	1.33
State/Regional Councils (<i>Women_04</i>)	67%	20%	3.71	1.32
All Levels of Ministry (<i>Women_01</i>)	59%	27%	3.54	1.40
Rank of Ordained Bishop (<i>Women_02</i>)	48%	35%	3.23	1.50
Administrative Bishop (<i>Women_03</i>)	42%	39%	3.04	1.51

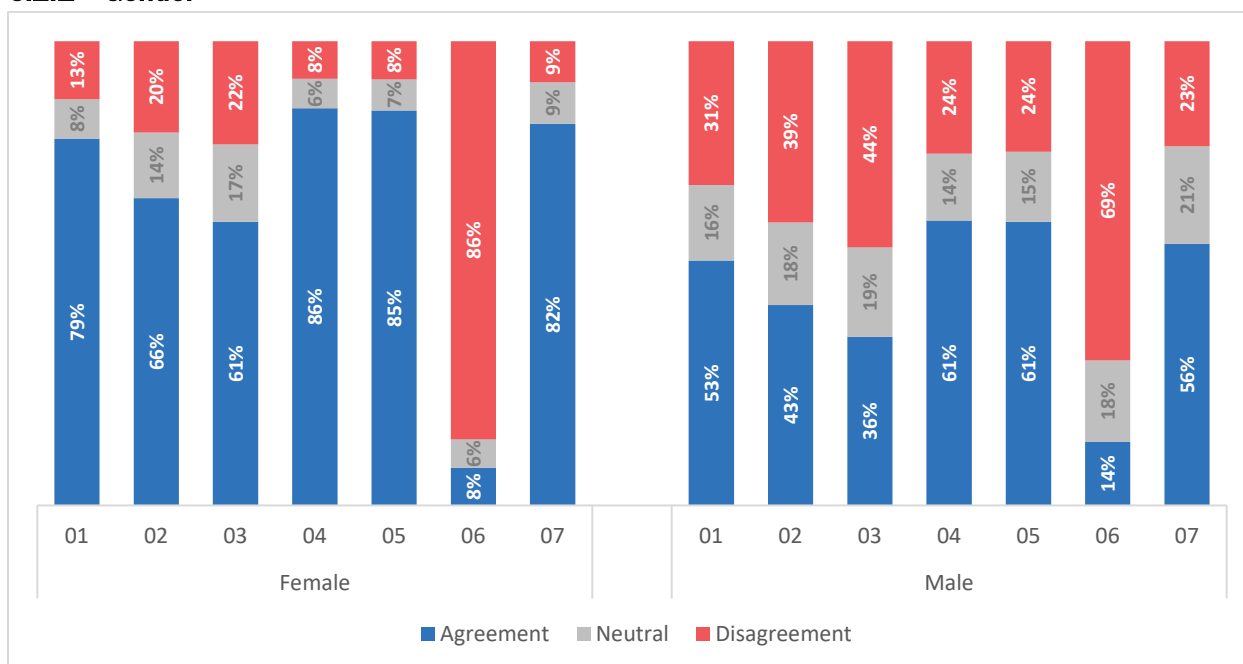
A final question asked if women would bring a healthy perspective to the direction of the Church of God if allowed to serve in all denominational leadership roles (*Women_07*); 62% of all respondents indicated some form of agreement, while 20% indicated disagreement (mean: 3.65, sd: 1.28).

For a more detailed breakdown of item responses, see Appendix III (Means and Standard Deviations – All Respondents) and Appendix IV (Frequency Distributions – All Respondents).

6.2 FREQUENCIES BY RESPONDENT DEMOGRAPHICS

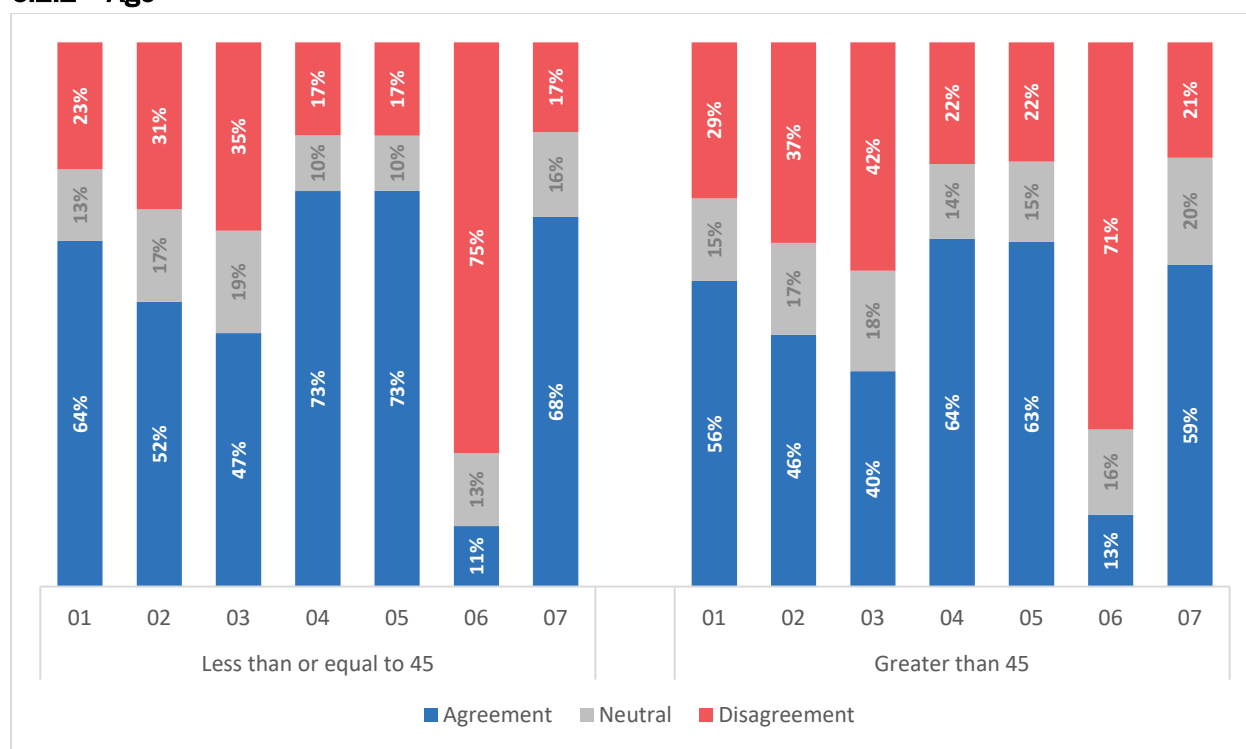
To better understand these data, a categorical analysis was conducted based on 5 demographic characteristics of respondents: gender, age, education, global region, and role/rank. For this analysis, SA and A were combined as agreement and SD and D were combined as disagreement. Frequencies are provided below in graphical representation with a narrative description following. See Appendix V for item-level means and standard deviations by sub-group.

6.2.1 Gender



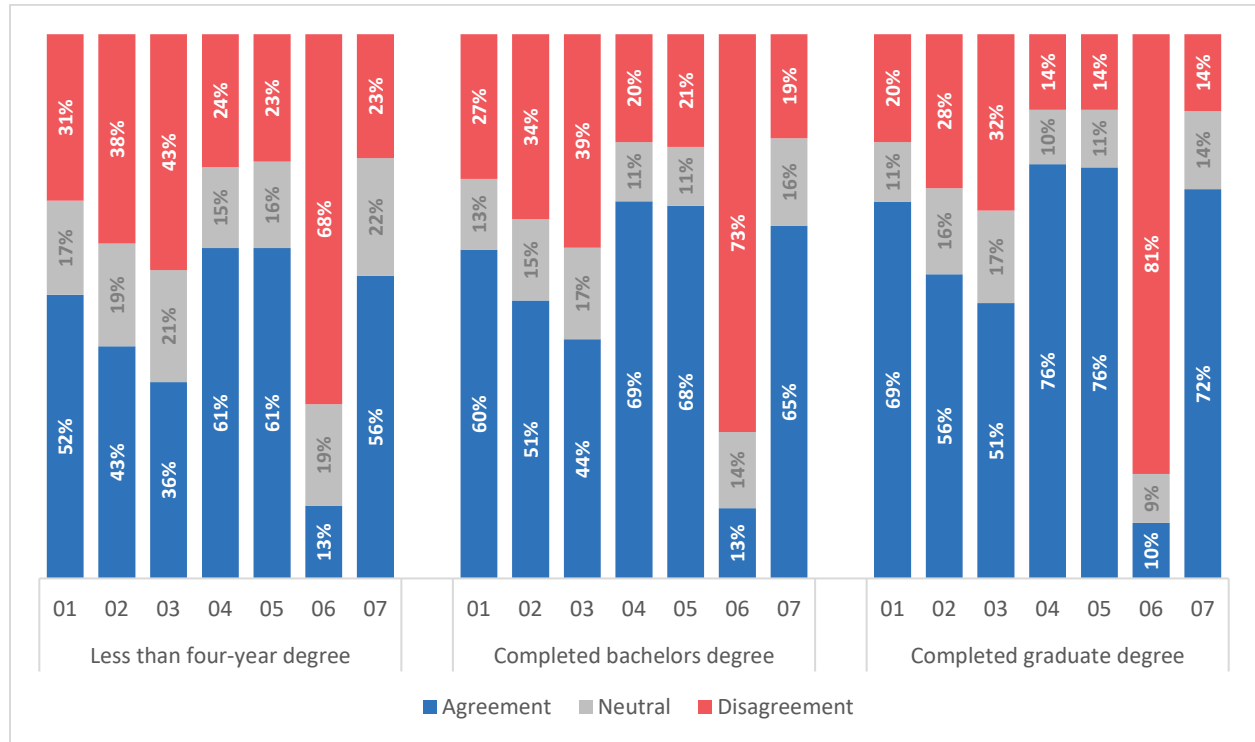
Female respondents were generally more supportive of statements related to Women in Leadership Positions than male respondents. Across each question, there was approximately a 25% difference in agreement between female respondents and male respondents. When asked if women should be able to participate in the International General Council (*Women_05*) and State/Regional Councils (*Women_04*), over 85% of females indicated agreement on these two questions, compared to 61% of male respondents. Nearly 80% of female respondents indicated agreement that women should be allowed to participate in all levels of ministry in the Church of God (*Women_01*), compared to 53% of males. When asked about specific positions, 66% of women agreed women should be able to hold the position of Ordained Bishop (*Women_02*) and 61% indicated agreement that women should be allowed to serve as Administrative Bishops (*Women_03*), compared to 43% and 36% of males, respectively. Women indicated strong consensus in their disagreement (86%) that it is un-biblical for women to participate in any denominational role (*Women_06*), compared to 69% of males. Female respondents indicated more agreement (82%) that women would bring a healthy perspective to the direction of the Church if allowed to serve in denominational roles (*Women_07*), compared to 56% of males.

6.2.2 Age



Respondents less than or equal to the age of 45 were generally more likely to agree with statements about Women in Leadership Positions than respondents over the age of 45. While the differences in agreement by Age sub-groups were less than differences by Gender, the general pattern of agreement on the various questions held true.

6.2.3 Education



Education also appeared to be a factor in determining agreement with statements related to Women in Leadership Positions. In all questions, respondents with completed graduate degrees indicated higher levels of agreement with these items than those with completed four-year degrees, and those with four-year degrees indicated higher levels than those without degrees. For instance, when asked if women should be allowed to participate in all levels of ministry in the Church of God (*Women_01*), 69% of those with a completed graduate degree indicated agreement, compared to 60% of those with a completed bachelor’s degree and 52% of those with less than a four-year degree. This pattern repeated on all questions in this sub-scale.

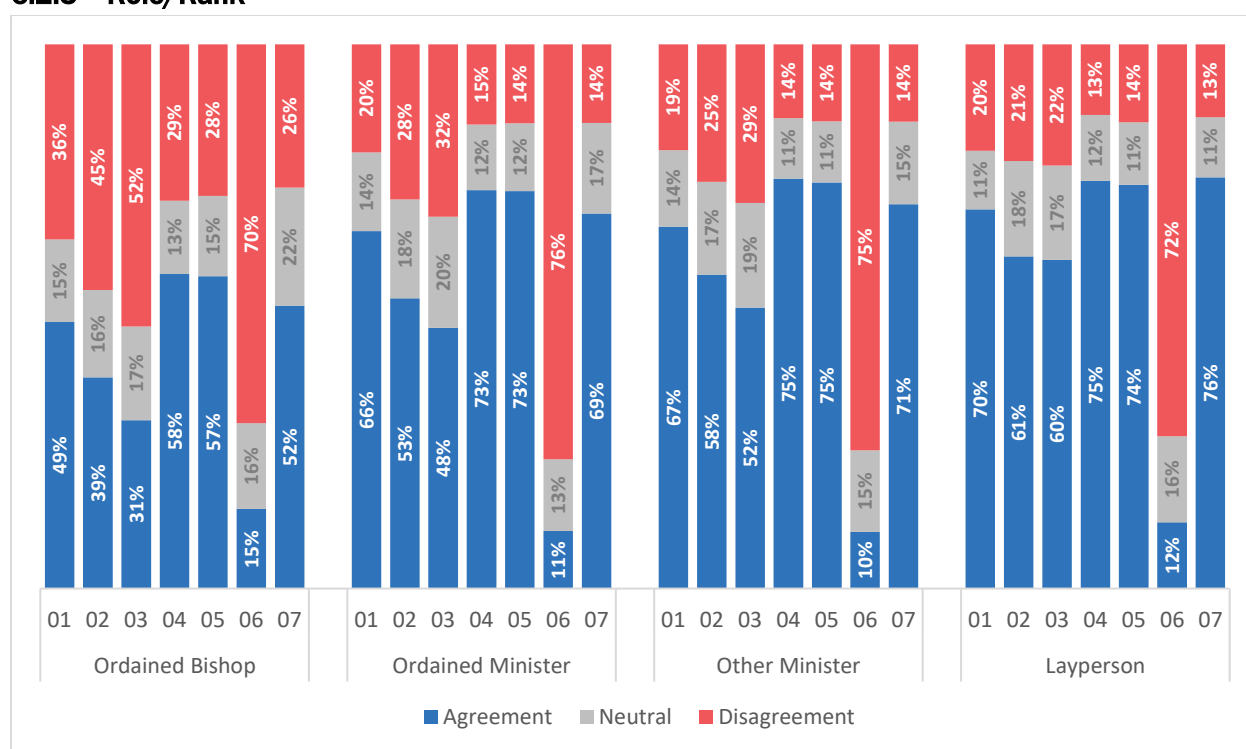
6.2.4 Global Region

Graphically representing responses according to global region is difficult due to the number of regions and number of questions. In order to visualize the data, color scales are provided for each question according to global region, where darker blue indicates more agreement and darker red less. Responses from Africa, Asia, the Middle East, and Oceania were removed due to small response sizes.

Global Region	01	02	03	04	05	06*	07
USA-South	53%	43%	34%	61%	61%	72%	56%
USA-Northeast	62%	45%	40%	69%	70%	75%	65%
USA-Midwest	55%	45%	36%	65%	65%	75%	57%
USA-West	64%	55%	48%	71%	74%	76%	66%
Central America	70%	63%	60%	76%	73%	72%	75%
South America	69%	63%	63%	79%	75%	73%	75%
Canada	74%	59%	55%	78%	81%	79%	79%
Mexico	60%	56%	57%	75%	69%	61%	68%
Caribbean	66%	56%	59%	74%	72%	72%	69%
Europe	76%	63%	61%	84%	80%	82%	73%

Because the statement that it is un-biblical for women to participate in any denominational leadership role (*Women_06*) was written from the negative pole, the values presented in the chart above were flipped to disagreement and strong disagreement to maintain the visual integrity of the color scale. For this question in particular, respondents across global regions were generally in consensus with one exception; respondents from Mexico indicated a lower level of disagreement with this statement. Generally, respondents from the USA indicated lower levels of agreement with the statements about Women in Leadership Positions than those from other global regions, and that was most pronounced for respondents from the Southern and Midwest regions of the United States. Respondents from Europe indicated the highest percentage of agreement with questions in this sub-scale, followed by those respondents from Central and South America. Canadian respondents seemed to indicate strong agreement for women in leadership roles in general; however, these higher comparative levels of agreement disappeared for Canadian respondents when asked if women should be allowed to serve as Administrative Bishops (*Women_03*). Respondents from the Caribbean and Mexico fell somewhere in between the above mentioned sub-groups in terms of agreement.

6.2.5 Role/Rank



Responses among Ordained Bishops to questions about Women in Leadership Positions differed from those with other roles/rank who responded to this survey. For each question in this sub-scale, the percentage of Ordained Bishops indicating agreement was approximately 17% less than respondents from other roles/rank. Laypersons who responded to this survey were the most in agreement with questions in this sub-scale in nearly all instances; however, their responses closely aligned with ministers who are not Ordained Bishops.

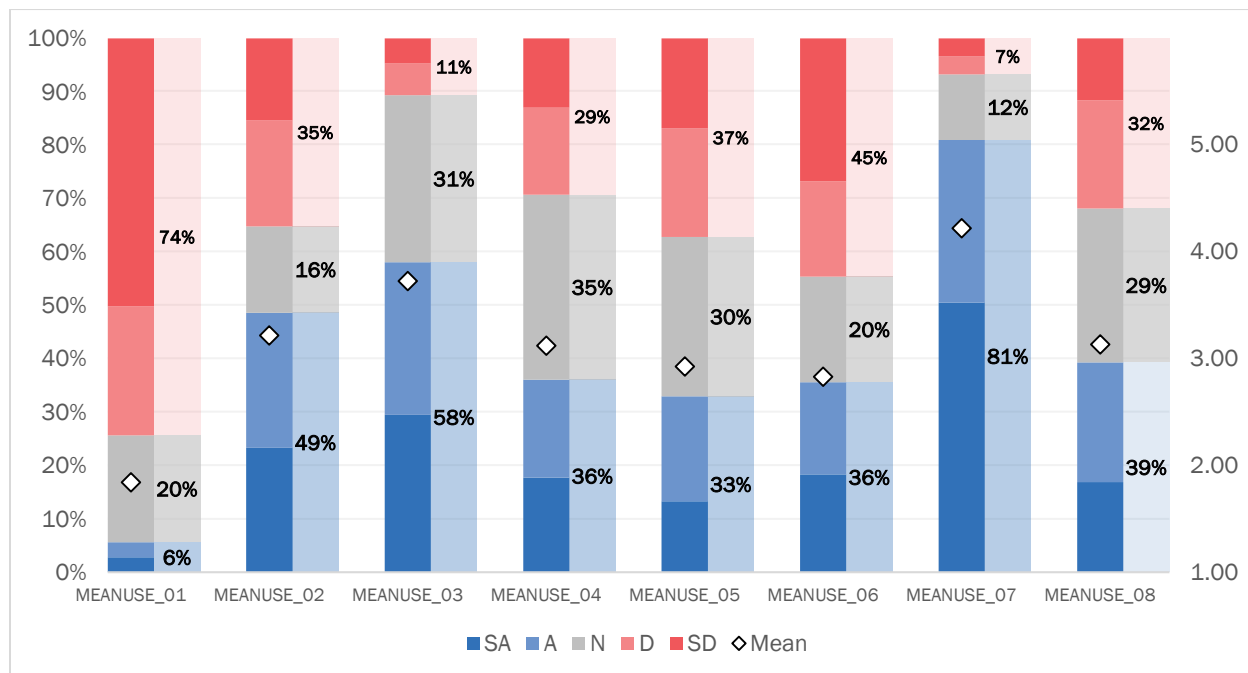
7 ATTENTION UPON THE MEANING AND USAGE OF THE TERM BISHOP

The Global Ministry Forums survey included eight questions related to the meaning and use of the term *Bishop*. These questions were:

- The title of Bishop is offensive to me. (MEANUSE_01)
- The title of Bishop should be reserved only for those in a leadership role over other pastors, such as Administrative Bishop (for State/Regional Overseers) or Presiding Bishop (General Overseer). (MEANUSE_02)
- I do not use the title Bishop in my everyday role as a pastor. (MEANUSE_03)
- I prefer the title Ordained Minister rather than the title Ordained Bishop. (MEANUSE_04)
- It is important that we use the title Bishop so that we have equal status with ministers from other denominations that use the title Bishop. (MEANUSE_05)
- Women should be excluded from obtaining the title of Bishop due to the biblical definition of this position. (MEANUSE_06)
- The debate over the title Bishop needs to be resolved so that the Church of God can move on from this issue. (MEANUSE_07)
- I do not use the title Bishop to my friends from other denominations when referring to the highest rank of ministry in the Church of God. (MEANUSE_08)

7.1 FREQUENCIES AND MEANS FOR ALL RESPONDENTS

Frequencies and mean scores for all respondents are provided below in graphical representation. For each question, frequencies of Likert-scaled responses are presented, with blue indicating various levels of agreement and red indicating various levels disagreement. Means are represented by a diamond-shape. In addition to the full Likert-scale response set, SA and A are combined to identify an agreement band, as well as SD and D to indicate a disagreement band. These are also presented in the graph below followed by narrative description.



Respondents were asked to evaluate the following statement: The debate over the title *Bishop* needs to be resolved so that the Church of God can move on from this issue (*MeanUse_07*). Among all respondents, 81% either agreed or strongly agreed that the issue needs to be resolved, while 7% indicated some form of disagreement with this statement (mean: 4.21, sd: 1.01). Only one other item on the Global Forums Survey yielded agreement levels higher than this item. Respondents also demonstrated strong consensus on a second item in this sub-scale; although, consensus was in the form of disagreement. When asked if the title of *Bishop* is offensive to me (*MeanUse_01*), 74% of respondents disagreed and only 6% agreed (mean: 1.84, sd: 1.02).

Among all respondents, 58% indicated they do not use the title *Bishop* in their everyday role (*MeanUse_03*), while 11% indicated they do use the title (mean: 3.72, sd: 1.09). When asked if respondents preferred the title Ordained *Minister* to the title Ordained *Bishop* (*MeanUse_04*), responses were flatly distributed; 36% indicated agreement, 35% responded with a neutral position, and 29% indicated disagreement (mean: 3.12, sd: 1.25). Similarly, responses were fairly evenly distributed when respondents were asked if they use the title *Bishop* to refer to the highest rank of ministry in the Church of God when talking to friends outside of the denomination (39% indicated agreement, 29% indicated a neutral response, and 32% indicated disagreement) (*MeanUse_08*) (mean: 3.13, sd: 1.25). In a related question, respondents were split when evaluating the importance of the title *Bishop* in demonstrating equal status with ministers from other denominations that use the title (*MeanUse_05*); 33% agreed it was important, 30% had no opinion, and 37% indicated disagreement (mean: 2.92, sd: 1.26).

When asked if the title *Bishop* should be reserved for leadership roles such as Administrative Bishop and Presiding Bishop (*MeanUse_02*), 49% agreed or strongly agreed, while 35% disagreed or strongly disagreed (mean: 3.21, sd: 1.40). Again, this represents quite a bit of variability among respondents, with a somewhat more bi-polar response than the previous set of questions.

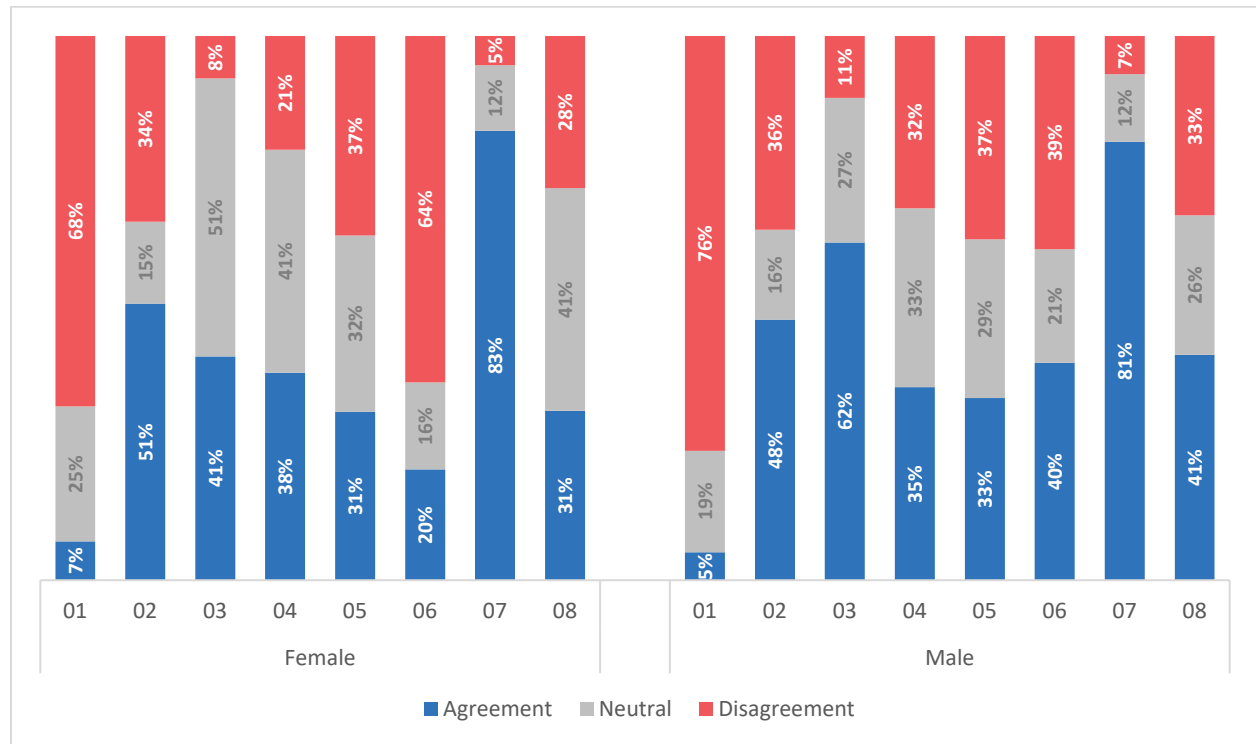
When asked if women should be excluded from obtaining the title *Bishop* due to the biblical definition of the position (*MeanUse_06*), responses were once again varied; 36% agreed or strongly agreed with this statement, while 45% disagreed or strongly disagreed (mean: 2.83, sd: 1.46).

For a more detailed breakdown of item responses, see Appendix III (Means and Standard Deviations – All Respondents) and Appendix IV (Frequency Distributions – All Respondents).

7.2 FREQUENCIES BY RESPONDENT DEMOGRAPHICS

To better understand these data, a categorical analysis was conducted based on 5 demographic characteristics of respondents: gender, age, education, global region, and role/rank. For this analysis, SA and A were combined as agreement and SD and D were combined as disagreement. Frequencies are provided below in graphical representation with a narrative description following. See *Appendix V for item-level means and standard deviations by sub-group*.

7.2.1 Gender



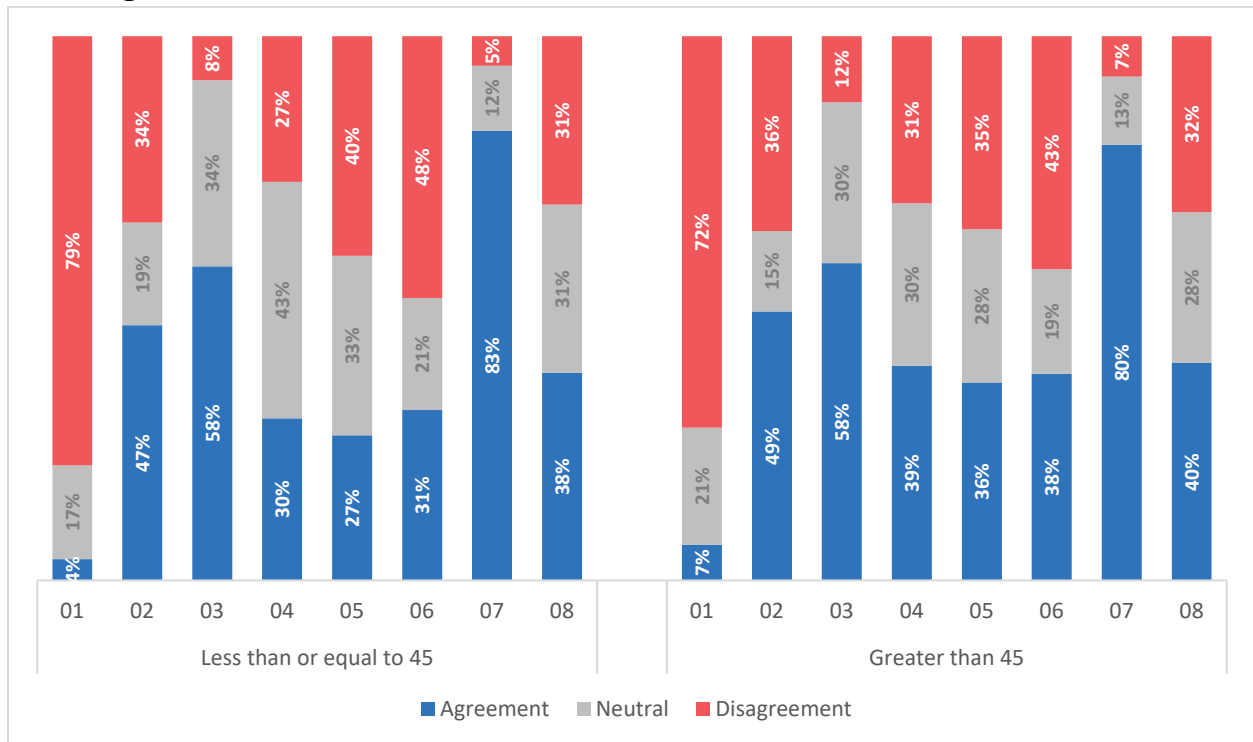
The biggest difference between female and male respondents for this sub-scale was related to women being able to obtain the title of *Bishop* (*MeanUse_06*); 64% of female respondents indicated disagreement that women should be excluded from obtaining the title due to the Biblical definition of this position, compared to just 39% of males. On the other side of the same question, 40% of male respondents agreed with this statement, while only 20% of females indicated some form of agreement.

Males indicated higher levels of disagreement with the statement that the title *Bishop* is offensive (*MeanUse_01*); 76% of male respondents indicated some form of disagreement with this statement compared to 68% among female respondents. Agreement levels were fairly similar between Genders for this same question, with more females responding in a neutral position.

Several of the questions were worded in a way that might assume respondents already hold the title *Ordained Bishop* (*MeanUse_03*, *MeanUse_08*), so any differences by Gender are likely an artifact of this fact. Similarly, when asked if respondents prefer the title *Ordained Minister* to *Ordained Bishop* (*MeanUse_04*), males were slightly more likely to indicate disagreement. Again, this might be an artifact of the fact that women are excluded from obtaining the title *Ordained Bishop*.

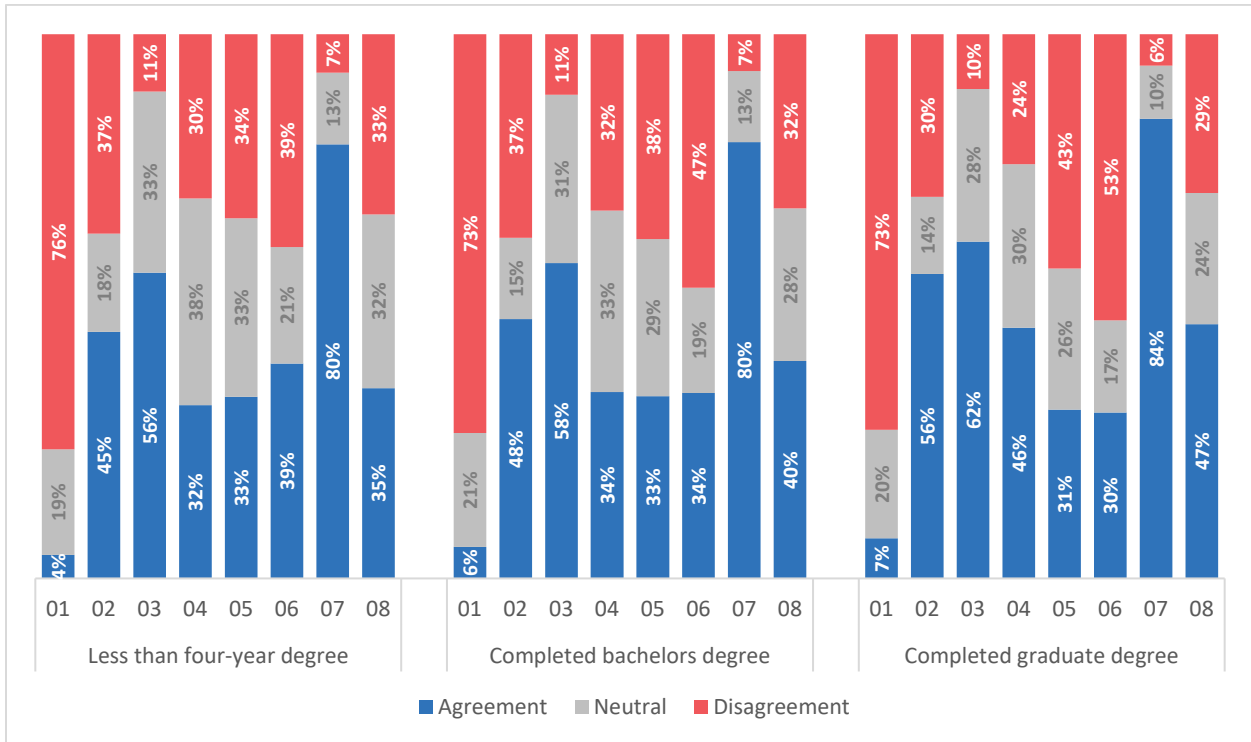
Consensus existed between females and males in both agreement and distribution that the debate over the title *Bishop* should be resolved so that the Church of God can move on (*MeanUse_07*); as well, distributions of responses were fairly similar between females and males regarding the statement that the term *Bishop* should be reserved for those in leadership roles over other pastors (*MeanUse_02*).

7.2.2 Age



Age did not seem to be a significant factor in determining the distribution of responses to questions on this sub-scale; however, a few differences were observed. Younger respondents were slightly more likely to indicate disagreement that the title *Bishop* is offensive (*MeanUse_01*), and older respondents were slightly more likely to indicate agreement to a preference for the title *Bishop* (*MeanUse_04*), that the title is important for equal status with ministers from other denominations (*MeanUse_05*), and that women should be excluded from obtaining the title due to the Biblical definition of this position (*MeanUse_06*).

7.2.3 Education



There was consensus in the distribution of responses among respondents with less than a four-year degree and those with completed bachelor’s degrees on virtually every question of this sub-scale, with the exception of the question related to women being excluded from obtaining the title *Bishop* due to the Biblical definition (*MeanUse_06*). Respondents with a completed bachelor’s degree were more likely to indicate some form of disagreement with this statement (47% compared to 39% among those who have not completed a four-year degree), and this difference was observed even more so among those with completed graduate degrees; 53% of these respondents indicated some form of disagreement.

Respondents with completed graduate degrees were also more likely to indicate agreement on several other questions in this sub-scale. While these respondents were slightly more likely to indicate use of the title in their everyday role (*MeanUse_03*), they were also more likely to indicate agreement for the following: reserving the term for leadership roles (*MeanUse_02*), a preference for the term *Ordained Minister* to *Ordained Bishop* (*MeanUse_04*), the desire to see this debate resolved (*MeanUse_07*), and not using the title when referring to the highest rank of ministry to friends from other denominations (*MeanUse_08*).

7.2.4 Global Region

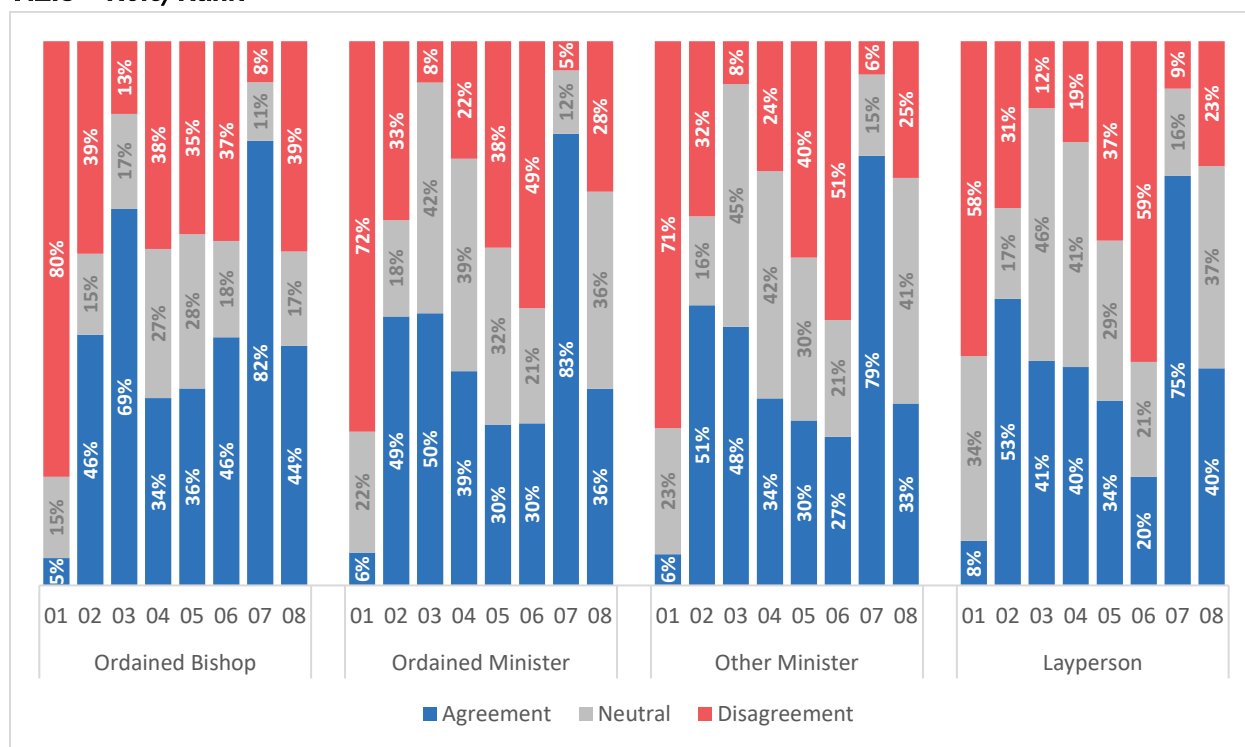
Graphically representing responses according to global region is difficult due to the number of regions and number of questions. In order to visualize the data, color scales are provided for each question according to global region, where darker blue indicates more *agreement* and darker red less. Responses from Africa, Asia, the Middle East, and Oceania were removed due to small response sizes.

Global Region	01	02	03	04	05	06	07	08
1-USA-South	6%	49%	62%	39%	29%	43%	86%	42%
2-USA-Northeast	4%	53%	51%	35%	37%	38%	84%	34%
3-USA-Midwest	5%	51%	63%	37%	25%	38%	85%	42%
4-USA-West	5%	52%	64%	41%	33%	35%	81%	47%
5-Central America	8%	35%	46%	25%	40%	16%	65%	32%
6-South America	5%	46%	50%	22%	44%	20%	63%	29%
7-Canada	4%	57%	58%	49%	44%	25%	81%	36%
8-Mexico	7%	41%	54%	28%	42%	20%	61%	41%
9-Caribbean	7%	48%	45%	29%	49%	28%	81%	27%
12-Europe	3%	70%	48%	40%	37%	24%	82%	29%

There appear to be regional differences related to the meaning and usage of the title *Bishop*. Respondents from Central America and South America, along with those from the Caribbean and Europe, indicated they use the title *Bishop* more in their everyday role (*MeanUse_03*) than respondents from other global regions, and are more likely to use the title *Bishop* when referring to the highest rank of ministry in the Church of God to friends from other denominations (*MeanUse_08*). Similarly, respondents from Central America, South America, and Mexico were less likely to agree that the title *Bishop* should be reserved for those in leadership roles over other pastors (*MeanUse_02*). On the other hand, respondents from the United States, with the exception of the Northeast, are more likely to prefer the title *Ordained Minister* to *Ordained Bishop* (*MeanUse_04*). USA respondents, along with those from Europe, were also less likely to indicate agreement that the title *Bishop* is important so that they can have equal status with ministers from other denominations (*MeanUse_05*). These responses might partially explain why respondents from Central America, South America and Mexico indicated less agreement with the statement that the debate of the title *Bishop* needs to be resolved so the Church of God can move on from this issue (*MeanUse_07*) than respondents from other global regions.

Respondents from the United States indicated more agreement that women should be excluded from obtaining the title *Bishop* due to the Biblical definition of this position (*MeanUse_06*) than respondents from other global regions, and this was most pronounced among respondents from the Southern part of the United States.

7.2.5 Role/Rank



While there is consensus across all respondents that the debate over the title *Bishop* needs to be resolved so that the Church of God can move on from this issue (*MeanUse_07*), responses to questions on this sub-scale seemed to vary according to role/rank. For example, disagreement with the statement that the title *Bishop* is offensive to me (*MeanUse_01*) differed according to role/rank. Ordained Bishops indicated more disagreement (80%) with this statement, compared to that of Ordained Ministers (72%), Other Ministers (71%), and laypersons (58%), who were also more likely to indicate a neutral response.

When asked if respondents prefer the title *Ordained Minister* to *Ordained Bishop* (*MeanUse_04*), Ordained Ministers were slightly more likely (39%) to indicate some form of agreement than Ordained Bishops (34%); on the other hand, Ordained Bishops were more likely to indicate some form of disagreement (38% compared to 22% among Ordained Ministers). Respondents who were not Ordained Bishops were more likely to respond to this question with a neutral response (approximately 40%). While nearly half of all respondents indicated some form of agreement that the title *Bishop* should be reserved only for those in a leadership role over other pastors, Ordained Bishops were more likely to indicate disagreement with this statement (39%) than non-Bishops (averaging 32% disagreement across the other 3 categories).

Ordained Bishops were more likely to agree (46%) that women should be excluded from obtaining the title *Bishop* due to the Biblical definition of this position (*MeanUse_06*) than Ordained Ministers (30%), Other Ministers (27%) and laypersons (20%); more than half of non-Bishop responders indicated disagreement with this statement, with 59% of laypersons indicating some form of disagreement.

Several of the questions were worded in a way that might assume respondents already hold the title *Ordained Bishop* (*MeanUse_03*, *MeanUse_08*), so any differences by Role/Rank are likely an artifact of this fact. That being said, a large percentage of Ordained Bishops (69%) indicated agreement to the statement: I do not use the title *Bishop* in my everyday role as pastor (*MeanUse_03*), while just 44% of Ordained Bishops indicated they use the title when referring to the highest rank of ministry in the Church of God to friends from other denominations (*MeanUse_08*).



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